T.R.
ONDOKUZ MAYIS UNIVERSITY
GRADUATE SCHOOL OF SCIENCES
THE DEPARTMENT OF ENGLISH LANGUAGE EDUCATION

A COMPARATIVE SOCIOPRAGMATIC ANALYSIS OF THE DIALOGUES IN TURKISH AND AZERBAIJANI B1-B2 EFL TEXTBOOKS

Master's Thesis

Isgandar BABABAYLI

Supervisor

Prof. Dr. Nalan KIZILTAN

SAMSUN
2020

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To the WONDERFUL WOMAN of my life

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ÖZ

Farklı toplumlar toplumsal mesafeyi, toplumsal gücü, hak ve yükümlülükleri, ve söylem edimlerinin yükünün ağırlığını farklı şekilde ölçerler. Bu fark yabancı dil öğrenenleri toplumedimbilimsel yanlışlar yapmaya meyilli kılar. Bu tür yanlışların düzeltilmesi öğrenen bireylerin toplumsal (ya da siyasi, dini ve ahlaki) konularda haklı hassasiyetleri nedeniyle zordur. Ancak, yapılan araştırmalar, öğretimin öğrenenlerin dil kullanımının toplumedimbilimsel yönlerinden farkındalığının yükseltilmesinde etkili olduğunu gösteriyor. Buna rağmen, toplumedimbilimsel öğelerin ikinci veya yabancı dil öğretimi kitaplarında nasıl ele alındığıyla ilgili neredeyse hiçbir araştırma bulunmamaktadır. Ders kitaplarının, dil öğrenenlere toplumedimbilimsel gelişim için girdi sağlamak açısından gerekliliğini dikkate alarak, biz Türkiye'de tasarlanmış ve devlet okullarında kullanılan yabancı dil olarak ingilizce kitaplarını, ve Azerbaycan'da tasarlanmış ve devlet okullarında kullanılan benzer kitapları bu kitaplardaki karşılıklı konuşmalarda toplumedimbilimsel ve onunla ilişkili öğelerin nasıl ele alındığını değerlendirmek amacıyla karşılaştırdık. Araştırmanın sonuçları Türkiye ve Azerbaycan ders kitapları arasında söylem edimleri, dikey uzaklık, ve toplumsal olarak belirlenmiş hak ve yükümlülüklerin ağırlığı açısından anlamlı farklılıkların olduğunu ortaya koymuştur. Bu farklılıklar, diğer yandan, söylem durumlarının yetersiz şekilde sunulduğu ile açıklanabilir. Bu araştırmayla, ders kitabı yazarlarının dikkatini giderilmesi toplumedimbilimsel açıdan daha nitelikli ders kitaplarının hazırlanmasına yöneltmek, ve ikinci ve yabancı dil öğretenlerin ve öğrenenlerin ilgisini toplumedimbilimsel yetinin uygun dil kullanımı için gerekli olduğu inancına yönlendirmeği amaçladık.

Anahtar Kelimeler : Ders Kitapları, Dil Yetisi, Toplumedimbilim

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A COMPARATIVE SOCIOPRAGMATIC ANALYSIS OF THE DIALOGUES IN TURKISH AND AZERBAIJANI B1-B2 EFL TEXTBOOKS

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ABSTRACT

Different communities assess social distance, social power, rights and obligations, and degree of imposition used in specific speech acts differently. As a result of this difference, foreign language learners are likely to make sociopragmatic failure. This kind of failure is harder to correct because of the learners' justifiable sensitivity in social (or political, religious, and moral) matters. Nevertheless, the research has proven the effectiveness of instruction on development of learners' awareness of sociopragmatic aspects of language use. However, there is almost no investigation on the representation of sociopragmatic variables in second or foreign language textbooks. Considering that textbooks are essential for providing input for the learners in development of their sociopragmatic competence, we compared EFL textbooks designed and employed in state schools of Turkey with those designed and employed in state schools of Azerbaijan, to evaluate how sociopragmatic and related variables have been addressed in dialogues present in these textbooks. The results of the investigation revealed that there are some significant differences between Turkish and Azerbaijani textbooks regarding representation of speech acts, vertical distance, and strength of socially defined rights and obligations. These differences, on the other hand, can be accounted for by the inadequate representation of speech situations. By this study, we aspired to draw textbook writers' attention to such inadequacies elimination of which may result in sociopragmatically more adequate textbooks, and attract second- or foreign language teachers and learners' attention on the significance of sociopragmatic competence for appropriate language use.

Key Words : **Competence, Sociopragmatics, Textbooks**

Number of Pages : **157**

Supervisor : **Prof. Dr. Nalan KIZILTAN**

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LIST OF ABBREVIATIONS

AT	Azerbaijani EFL Textbook
CCSARP	Cross Cultural Speech Act Realization Project
CEFR	Common European Framework of Reference for Languages
DCT	Discourse Completion Test
EFL	English as a Foreign Language
ELT	English Language Teaching
ESL	English as a Second Language
FEA	Face Enhancing Act
FTA	Face Threatening Act
GSP	General Strategy of Politeness
IFID	Illocutionary Force Indicating Device
ILP	Interlanguage Pragmatics
ISA	Indirect Speech Acts
L1	First Language
L2	Second Language
Li	Interlanguage
MoNE	Ministry of National Education
MN	Ministry of Education
TT	Turkish EFL Textbook

CHAPTER ONE

I. INTRODUCTION

After roughly half a century since communicative language teaching started to be implemented, we still observe teachers prescribing grammatical rules and learners meticulously memorizing them in foreign language classrooms. The result is obvious: overdose of memorized grammatical rules and incompetence in real communication. Unfortunately, the problem does not only involve foreign language learners, but also teachers who themselves were learners before. As if we are in a viscous circle in which the teaching grammar had been confused with foreign language teaching for 2500 years (Rutherford, 1987) and is still confused.

To get out of this viscous circle and end this problem, perhaps, strict implementation of new trends of communicative language teaching is necessary. Nonetheless, when second or foreign language teachers who identify their teaching methodology as "communicative" are asked to explain clearly what they mean by this term, they give different answers (Richards, 2005).

1.1 Background to the Study

Communicative language teaching, as Richards (2005) defines, is "a set of principles about the goals of language teaching, how learners learn a language, the kinds of classroom activities that best facilitate learning, and the roles of teachers and learners in the classroom" (p.2). It has a goal of developing communicative competence of foreign language learners. The term *communicative competence*, was first proposed by Hymes (1966, as cited in Leech, 2014), and beginning from mid-1970s started to be applied to second or foreign language teaching. It means the kind of knowledge or capability necessary for appropriate and successful language use (Leech, 2014). It has several components, as Leech (2014) asserts, of which pragmatic competence, along with grammatical competence, is a major one. On this basis, those who applied communicative competence to language teaching argued that "the syllabus of a language course should not be organized around grammar, but around subject matter,

tasks/projects, or semantic notions and/or pragmatic functions" (Celce-Murcia, 1991, pp. 461-462).

As a major part of communicative competence, pragmatic competence refers to "the knowledge of the linguistic resources available in a given language for realising particular illocutions, knowledge of the sequential aspects of speech acts, and finally, knowledge of the appropriate contextual use of the particular language's linguistic resources" (Barron, 2003, p. 10). Pragmatic competence of L2 learners has mainly been studied in interlanguage pragmatics (ILP) which refers to, as Kasper and Dahl (1991) state, comprehension, production and ways of acquisition of L2 related speech acts. However, pragmatic competence, as Leech (2014) argues, is not all of one piece i.e. it has two closely connected parts: pragmalinguistic competence and sociopragmatic competence. Pragmalinguistic competence refers to the linguistic resources of different languages employed in performance of speech acts (Cenoz, 2008). Sociopragmatic competence, on the other hand, refers to a speaker's knowledge on the ways of using different speech act strategies in accordance with the situational and social variables existing during communication (Harlow, 1990). Investigating pragmatic failure made by foreign language learners, Thomas (1983) reveals that sociopragmatic failure is a result of cross culturally different assessment of size of imposition, cost/benefit, relative power and social distance, and relative rights and obligations. In addition, Thomas (1983) suggests that compared to pragmalinguistic failure, sociopragmatic failure is harder to correct. Since sociopragmatic decisions are first of all social then linguistic, as Thomas (1983) claims, language learner's reaction is negative when their social judgements are tried to be corrected, which is different form their reaction to linguistic corrections.

As is mentioned, acquisition of speech act competence is widely researched area of ILP, but its investigation is hardly possible without engagement with politeness (Leech, 2014). The research conducted in this field, as Leech (2014) explains, adopted research tradition employed in Cross Cultural Speech Act Realization Project (CCSARP). According to this tradition, as Leech (2014) states, the use of specific speech act types (esp. directives and apologies) has been focused on, and test items varying in accordance with Brown and Levinson's (1987) P (relative power), D (social distance), and R (ranking of imposition) factors have been designed to explore learners' development of

general politeness skills in the second or foreign language. However, Leech (2014) claims that since vast majority of the research conducted within the CCSARP research tradition, which is mainly influenced by Brown and Levinson's politeness model, research in ILP has not adequately enlightened learning of politeness. Accordingly, Leech (2014) puts forward his own model of politeness, i.e. General Strategy of Politeness (GSP) to overcome some weaknesses in future research projects.

GSP is a supermaxim (i.e. superconstraint) which comprehends several maxims of politeness (Leech 2014). It is defined as "in order to be polite, *S* expresses or implies meanings that associate a favorable value with what pertains to *O* or associates an unfavorable value with what pertains to *S* (*S* = self, speaker)" (Leech, 2014, p. 90). In this definition *O* refers to the addressee, but may also refer to a third person who either is present or related to the hearer (*H*). Component maxims of GSP can be summarized as follows (Leech, 2014, p. 91):

1. *Generosity Maxim*: give a high value to *O's* wants.
2. *Tact Maxim:* give a low value to S's wants.
3. *Approbation Maxim:* give a high value to O's qualities.
4. *Modesty Maxim:* give a low value to S's qualities.
5. *Obligation (of S to O) Maxim:* give a high value to S's obligation to O.
6. *Obligation (of O to S) Maxim:* give a low value to O's obligation to S.
7. *Agreement Maxim:* give a high value to O's opinions.
8. *Opinion Reticence Maxim:* give a low value to S's opinions.
9. *Sympathy Maxim:* give a high value to O's feelings.
10. *Feeling Reticence Maxim:* give a low value to S's feelings.

Pragmatics, as Leech (2014) explains, deals only with interlocutors' *communicative* behavior, and in this respect, politeness is about how interlocutors convey *meanings* in accordance with the GSP. However, this kind of politeness depends, as Leech (2014) claims, on both the language and the social or cultural environment. Accordingly, Leech (2014) terms linguistically oriented aspects of politeness as *pragmalinguistic*, and socioculturally oriented aspects as *sociopragmatic* facet of politeness.

Moreover, assessing appropriate degree of sociopragmatic politeness, as Leech (2014) argues, is dependent on the significant scales of value: (i) vertical distance, (ii) horizontal distance, (iii) cost/benefit, (iv) strength of socially defined rights and obligations, (v) "self-territory" and "other-territory".

Furthermore, Leech (2014) argues that although above sociopragmatic scales are reasonably common to all human societies, values according to which these scales vary differ from culture to culture. The difference, as Leech (2014) points out, can be both quantitative which refers to its degree on a scale, or qualitative concerning actual social content of the scales. On the basis of quantitative differences, Leech (2014) hypothesize that in Japanese or Korean societies, the Modesty maxim has high valuation, while in "Anglo" societies the Tact maxim is of high valuation. Based on qualitative differences, on the other hand, Leech (2014) suggests that different societies interpret the sociopragmatic scales differently. For instance, as an indicator of vertical distance, age is of particular significance in Chinese, Japanese, Korean, as well as Arabic societies (Leech, 2014).

ILP research design also aims at revealing to what extent the way of conscious receiving pragmatic input influences learner's pragmatic acquisition (Leech, 2014). In addition, as Leech (2014) states, there has been some discussion (Kasper and Rose 2002, Koike and Pearson 2005, Félix-Brasdefer 2008, as cited in Leech, 2014) concerning whether learners' L2 pragmatic competence, as well as "politeness competence" can be developed thorough explicit instruction or implicit instruction. These kind of questions have been explored in pedagogical component of ILP, i.e. *instructional pragmatics* (Ishihara, 2010). Vasquez and Sharpless (2009) define instructional pragmatics as "L2 teaching applications related to fostering pragmatic competence in language learners" (p. 17).

The investigations in instructional pragmatics have demonstrated that teaching pragmatics is effective and there are specialized approaches to teaching it (Bardovi-Harlig, 2019). For example, Rose's (2005) review of several empirical studies, has supported teachibility of pragmatics, and effectiveness of instruction compared to no instruction. Additionally, Bardovi-Harlig's (2015) review of 81 studies focuses on how

conversations are operationalized in the studies which explore the impact of instruction on L2 pragmatics. Nevertheless, teaching pragmatics is not void of difficulties. Sykes (2013), for instance, lists a number of challenges to teaching pragmatics in which the challenge of lack of authentic input in teaching materials occupies a high position in the list.

Of teaching materials, textbooks are easily accessible and widely available resources of input for language learners (Bardovi-Harlig, 1996). Nonetheless, scarcity of pragmatic input in second and foreign language textooks has been well documented in several studies (Eisenchlas, 2011; Cohen & Ishihara, 2013; Vellenga, 2004). In the same vein, Bardovi-Harlig (1996) contends that textbook conversations or dialogues are not adequate in terms of providing pragmatically accurate examples to language learners. As an illustration, Bardovi-Harlig (1996) refers to the review by Bardovi-Harlig, Hartford, Mahan-Taylor, Morgan, and Reynolds, (1991, as cited in Bardovi-Harlig, 1996) who examined the presentation of closings in 20 ESL textbooks. The survey concludes that of the analyzed textbooks, only 12 contained complete closings in no less than one of the dialogues; besides, very small number of them included closings systematically (Bardovi-Harlig, Hartford, Mahan-Taylor, Morgan & Reynolds, 1991, as cited in Bardovi-Harlig, 1996). Similarly, Timmis (2015) argues that textbooks dialogues fall short in representing real interaction between interlocutors. Likewise, Bardovi-Harlig (1996) considers the use of textbooks and materials alone as insufficient in developing pragmatic competence of language learners, but she emphasizes that they are significant as a portion of positive evidence which learners receive. Last but not least, discussing positive effects of teaching pragmatics on acquisition of pragmatic competence, Bardovi-Harlig (2020) states that "we have yet to see a corresponding increase in the teaching of pragmatics in second and foreign language classrooms or language textbooks" (p. 44).

1.2 Problem Statement

There is a variation among speech communities, as Kasper and Rose (2001) points out, regarding the evaluation of social distance, social power, the rights and obligations, and the degree of imposition of speakers and hearers involved in specific communicative acts. As a result of this variation, the learners are likely to make a sociopragmatic failure, which unlike pragmalinguistic failure, is difficult to correct in foreign language

classrooms, because it concerns not only with the learners' s knowledge of language, but also their system of beliefs (Thomas, 1983). The recent studies suggest that majority of aspects of L2 pragmatics are open to instruction (Kasper & Rover, 2005). Especially, in increasing learner's awareness of sociopragmatic dimensions, explicit instruction has been found more effective (Van Compernolle, 2011). Since textbooks are essential in pragmatics instruction and the provision of pragmatic input, there have been conducted a number of surveys exploring conversations, dialogues, etc. to observe how pragmatics represented in second- or foreign-language textbooks. However, there is almost no investigation on second- or foreign-language-textbook dialogues from sociopragmatic perspective for deciding whether they have been written adequately enough for developing learners' sociopragmatic competence.

1.3 Purpose of the Study

The main purpose of this study is to discuss how well the dialogues have been employed in Turkish and Azerbaijani B1-B2 EFL textbooks in terms of the representation of sociopragmatic and related variables. Thereby, we also intend to draw textbook writers, language teachers and learners' attention to the significance of sociopragmatics in second or foreign language teaching and learning.

1.4 Research Questions

The present research is based on the following questions:

1. Is there a significant difference between Turkish and Azerbaijani EFL textbooks regarding the frequency of speech situations used in the dialogues?
2. Is there a significant difference between Turkish and Azerbaijani EFL textbooks regarding the frequency of speech events used in the dialogues?
3. Is there a significant difference between Turkish and Azerbaijani EFL textbooks regarding the frequency of speech acts used in the dialogues?
4. Is there a significant difference between Turkish and Azerbaijani EFL textbooks regarding the frequency of vertical distance used in the dialogues?
5. Is there a significant difference between Turkish and Azerbaijani EFL textbooks regarding the frequency of horizontal distance used in the dialogues?
6. Is there a significant difference between Turkish and Azerbaijani EFL textbooks regarding the frequency of cost/benefit used in the dialogues?

7. Is there a significant difference between Turkish and Azerbaijani EFL textbooks regarding the frequency of representation of strength of socially defined rights and obligations in the dialogues?
8. Is there a significant difference between Turkish and Azerbaijani EFL textbooks regarding the frequency of representation of gender in the dialogues?

1.5 Scope of the Study

This research includes three Turkish and three Azerbaijani EFL textbooks all of which are currently used in state schools of Turkey and Azerbaijan as main resources. CEFR levels of all of these textbooks can be considered as B1-B2 according to the criteria they represent.

1.6 Limitations of the Study

One important limitation of this study is that it is solely based on quantitative methods. Because each speech act identified in this study requires a specific qualitative analysis to reveal the effects of sociopragmatic variables on the strategies for their realizations throughout the textbooks, we found qualitative analysis infeasible due to the scope of this study. Another limitation of the study is that it does not include collaborative and conflictive speech events and speech acts related to these events, because of their irrelevance to pragmatic politeness. Moreover, this study does not contain Leech's (2014) sociopragmatic scale of "self-territory" and "other-territory" owing to its inapplicability to Western, especially, to English-speaking cultures. Furthermore, we did not add any incomplete dialogues and conversations which include three or more participants into the study.

1.7 Definition of Terms

Language learning. "In applied linguistics and psycholinguistics, the process of internalizing a language – either a mother-tongue or a foreign language. The factors which affect this process (such as the individual's intelligence, memory and motivation to learn) are seen as separate from those involved in the task of language teaching" (Crystal, 2008, p. 267).

Language acquisition "a term referring to the process or result of learning (acquiring) a particular aspect of a language, and ultimately the language as a whole" (Crystal, 2008, p. 8).

Second- or foreign-language acquisition "is sometimes opposed to learning: the former is viewed as an environmentally natural process, the primary force behind foreign-language fluency; the latter is seen as an instructional process which takes place in a teaching context, guiding the performance of the speaker" (Crystal, 2008, p. 8).

Communicative competence focuses on "the native-speakers' ability to produce and understand sentences which are appropriate to the context in which they occur – what speakers need to know in order to communicate effectively in socially distinct settings" (Crystal, 2008, p. 92).

Pragmatics is "the study of language from the point of view of the users, especially of the choices they make, the constraints they encounter in using language in social interaction, and the effects their use of language has on the other participants in an act of communication" (Crystal, 2008, p. 379).

Pragmalinguistics "has been used by some to refer to the more linguistic 'end' of pragmatics, wherein one studies these matters from the viewpoint of the structural resources available in a language" (Crystal, 2008, p. 379).

Sociopragmatics has been characterized by Leech (1983) as "the sociological interface of pragmatics," (p. 10) which refers to "the social perceptions underlying participants' interpretation and performance of communicative action (Kasper & Rose, 2001, p. 2).

Speech act refers to "a theory which analyses the role of utterances in relation to the behaviour of speaker and hearer in interpersonal communication. It is not an 'act of speech' (in the sense of parole), but a communicative activity (a locutionary act), defined with reference to the intentions of speakers while speaking (the illocutionary force of their utterances) and the effects they achieve on listeners (the perlocutionary effect of their utterances)" (Crystal, 2008, p. 446).

Politeness phenomena. “In sociolinguistics and pragmatics, a term which characterizes linguistic features mediating norms of social behaviour, in relation to such notions as courtesy, rapport, deference and distance. Such features include the use of special discourse markers (please), appropriate tones of voice and acceptable forms of address (e.g. the choice of intimate v. distant pronouns, or of first v. last names)” (Crystal, 2008, p. 373).

Face. “In pragmatics and interactional sociolinguistics, a term used in the analysis of politeness phenomena. Positive face is the desire to show involvement with others; negative face is the desire not to offend others. These factors can be used to analyse the kind of rapport which exists in an interaction: for example, a speaker may choose to phrase something differently in order not to offend” (Crystal, 2008, p. 184).

Face threatening acts are “utterances whose illocutionary force in the sense of social norms needs to be weakened, diverted, or strategically “reworked” in accordance with the situation” (Held, 1992, p.135).

Face enhancing act. In these acts “by attributing value to *H*, for example in offering, complimenting, or extending sympathy, *S* is primarily performing a *face-enhancing act*” (Leech, 2014, p. 99).

CHAPTER TWO

II. REVIEW OF LITERATURE

Since the topic of this thesis is sociopragmatic competence in textbook dialogues, in this chapter, we will focus on each component of this topic in conjunction with the related topics. In other words, we will concentrate on *competence* part of sociopragmatic competence, and will discuss it in relation with communicative competence and its related components, such as sociolinguistic competence and pragmatic competence, and as a part of pragmatic competence in relation with pragmalinguistic competence, especially considering their place in second or foreign language teaching. Next, we will focus on *social* part of sociopragmatic competence and thus address it in connection with pragmatic politeness. Afterwards, we will direct attention to teaching pragmatics, and importance of textbooks in its teaching and learning. Finally, we will consider the role of input in teaching pragmatics, and significance of dialogues as a type of pragmatic input.

2.1 Communicative Competence

In the age of advanced communication technologies and ever improving means of transportation, frequency of social face-to-face interaction has changed and changes constantly. This change may not leave its effects on communicative means and conventions untouched. As a consequence, communicative competence becomes more and more decisive for individuals to reach their goals in social life.

Communicative competence refers to the knowledge or capability which is necessary for using language in an appropriate and successful way (Leech, 2014). It was put forward by sociolinguist Dell Hymes (1972a) and social philosopher Jürgen Habermas (1970) as a reaction to linguist Noam Chomsky's (1965) 'linguistic competence'. Beginning from 70s, the concept gained prominence and was researched together with studies on interpersonal communication and social interaction which concentrated on in-person settings and attempted to specify pertinent aspects of the competency in social experiences (Vorwerg, 2015). Besides, as Vorwerg (2015) states, various aspects of communicative competence have been studied from the standpoint of different scientific

fields such as communication sciences, sociolinguistics, psycholinguistics, psychology, language testing, speech disorders, education, management, and social work. It also paved the way, as Vorwerg (2015) asserts, for research on second language pedagogy, in conjunction with first language acquisition, stimulating communicative competence models comprising of well-defined components for guiding its acquisition and evaluation.

As already mentioned, the necessity for introduction of communicative competence has its roots in 1960s, the time when Chomsky (1965) introduced the notion of 'linguistic competence'. To support his linguistic theory with ideal speaker-hearer's underlying linguistic competence, Chomsky (1965) argues as follows:

> Linguistic theory is concerned primarily with an ideal speaker-listener, in a completely homogeneous speech-community, who knows its language perfectly and is unaffected by such grammatically irrelevant conditions as memory limitations, distractions, shifts of attention and interest, and errors (random or characteristic) in applying his knowledge of the language in actual performance. (p.3)

In addition, Chomsky (1965) distinguishes between *competence* which is the speaker-hearer's knowledge of his language and *performance* referring to the actual use of language in concrete situations. For Chomsky (1965) substantiates the distinction by claiming that in natural speech, performance does not reflect competence which accounts for occurrences of false starts, deviations from rules, changes of plan in mid-course, and so on. Since speaker-hearer possesses underlying system of rules that he or she puts in use in actual performance, as Chomsky (1965) stresses, the linguistic theory, which concerns with discovering those underlying rules mastered by him or her, is mentalistic.

Notwithstanding, Habermas (1970) countered Chomsky's (1965) 'linguistic competence', by attacking three implicit assumptions of the model, i.e. 'monologism', 'a priorism', and 'elementarism'. Habermas (1970) summarizes these assumptions in the form of theses, and contradicts each one of them respectively. First of all, by considering *thesis of monologism* as the universal meaning components which belong to the basic equipment of only human organism and which is identical for both sender

and receiver, Habermas (1970) disputes the thesis maintaining that semantic universals could also be parts of an intersubjectively produced cultural system. Secondly, Habermas (1970) discredits the *thesis of a priorism* which takes for granted the inventory of ultimate meaning elements' being precedent to all experience, by the proposition that universal semantic fields can also mirror the universality of specific scopes of experience. Finally, Habermas (1970) casts doubt on the *thesis of elementarism* which assumes that all possible natural languages have the content of a limited number of meaning components combined with one another stating that it is possible for semantic fields being formed and shifted in structural association with global views of nature and society.

Contradicting Chomsky's (1965) above presented assumptions and concluding that linguistic competence is not enough for understanding communication, Habermas (1970) introduces his concept of communicative competence. Accordingly, Habermas (1970) maintains that to participate in normal discourse, along with linguistic competence, the speaker has to have an ability of speech and symbolic interaction which he calls *communicative* competence. Consequently, by communicative competence he denotes mastery of ideal speech situation.

However, as Chomsky (1965) idealizes the *speaker-hearer*, Habermas (1970) idealizes the *speech situation* noting as follows:

> Above all, communicative competence relates to an ideal speech situation in the same way that linguistic competence relates to the abstract system of linguistic rules. The dialogue constitutive universals at the same time generate and describe the form of intersubjectivity which makes mutuality of understanding possible. Communicative competence is defined by the ideal speaker's mastery of the dialogue constitutive universals irrespective of the actual restrictions under empirical conditions. (p. 369)

Accordingly, to analyze ideal speech situation, Habermas (1970) gives the summary of the functions of the dialogue constitutive universals:

> 1. "The personal pronouns (and their derivatives) form a reference system between potential speakers".

2. “The deictic expressions of space and time, as well as articles and demonstrative pronouns, form the reference system of possible denotations”.
3. “Forms of address (vocative), forms of social contact (greeting), of speech introduction and speech conclusion, indirect discourse, questions and answers, are performatory in that they are directed at the act of speaking as such”.
4. “The further performatory speech acts form a system which finally enables us to mark the basic differentiations which are fundamental for any speech situation”.
    a. “Being and appearance. Expressions which refer to the truth value of utterances (not of statements) according to the prototype of ‘to claim’ and ‘to dispute’ form the dimension of being and appearance”.
    b. “Being and essence. Expressions which refer to the self-representation of persons according to the prototype of ‘to reveal’ and ‘to hide’ form the dimension of being and essence (expose, present, allude, express, conceal, obscure, betray, symbolize, virtualize, take at one's word, deceive, etc.)”.
    c. “What is and what ought to be. Expressions which refer to the normative status of rules according to the prototype of ‘to prescribe’ and ‘to follow’ form the dimension of the ‘ought’ (order, obey, allow, demand, refuse, resist, recommend, advise, warn, oblige, violate, call to account, etc.)” (pp. 369-371).

Last but not least, Habermas (1970) does not only contradict Chomsky’s (1965) ‘linguistic competence’, but also invalidates Hymes’ communicative competence, noting that he uses the term ‘communicative competence’ in a sociolinguistically narrow sense.

Unlike Habermas, Hymes (1972a) criticizes Chomsky from, communicative *competence* standpoint. In other words, Hymes (1972a) rejects Chomsky’s ‘linguistic *competence*’ and ‘linguistic *performance*’ distinction, claiming that he narrows them down into the tacit knowledge of language structure and imperfect manifestation of underlying system respectively. Based on the data from children’s first years of acquisition of English grammar, namely, referring to their developing rules for the use of different forms in different situations and an awareness of different acts of speech, Hymes (1972a) establishes that competency for use and competency for grammar are the components of the same developmental matrix.

Another point which Hymes (1972a) attacks Chomsky's 'linguistic competence', is the fact that it is isolated from sociocultural features and acquisition of the competence is considered fundamentally void of those features. Contrary to Chomsky, Hymes (1972a) argues that for understanding the intuitions and data relevant to underlying competence for use, sociocultural standpoint is necessary. As a result, like Habermas (1970), Hymes (1972a) suggests that grammar is one of the sectors of communicative competence. Subsequently, to review relations between the linguistic and other communicative systems, Hymes (1972a) makes use of four questions as a framework (p. 63):

1. Whether (and to what degree) something is formally *possible;*
2. Whether (and to what degree) something is *feasible* in virtue of the means of implementation available;
3. Whether (and to what degree) something is *appropriate* (adequate, happy, successful) in relation to a context in which it is used and evaluated;
4. Whether (and to what degree) something is in fact done, actually *performed*, and what its doing entails.

The first question of Hymes' (1972a) framework concerning formal possibility makes reference to a formal system within which something could be judged as grammatical, cultural, or occasionally communicative. Accordingly, as long as the systemic possibility concerns language, as Hymes (1972a) claims, the appropriate term is *grammaticality*. The question of feasibility, for Hymes (1972a), is of psycholinguistic character referring to factors such as memory limitation, perceptual device, and effects of properties, e.g., nesting, embedding, branching and so forth. As implementation constraints, these factors, as Hymes (1972a) asserts, have effects on grammar in particular and on culture in general. By the question regarding appropriateness, Hymes (1972a) refers to sensitivity to contextual factors. Its importance stems from the fact that in some defining context, as Hymes (1972a) claims, any judgement of sentences may always involve an appropriateness factor. The last question related to *something is done*, as Hymes (1972a) contends, encompasses the dependence of structural change on probabilities of occurrence. Furthermore, Hymes (1972a) points out that tacit knowledge of probabilities is a component of language users' capabilities, and shifts in them are indicators of style, response, and so forth. This explains the possibility of not occurring of something possible, feasible, and appropriate (Hymes, 1972a).

The notion of *communicative competence* has also been adopted and developed by various fields of research. Of them first and second language acquisition studies which dates back to 1970s can be mentioned. For example, in first language acquisition studies, early communication prior to the emergence of real language has been investigated. There is also some work on how older children develop different ways for expressing speech acts, choosing between styles and switching between languages and dialects, etc. (Foster-Cohen, 2001). In second or foreign language education, the construct of communicative competence was also the center of attention. The basic concept of the term when it was first introduced in this field was quite straightforward, in Savignon's (2018) words, "if the purpose of language study is language use, then the development of language proficiency should be guided and evaluated by the learner's ability to communicate" (p. 1). However, after a short time, it began to be discussed with reference to Hymes' (1972a) theoretical framework.

In second or foreign language teaching context, one of the most influential communicative competence model was suggested by Michael Canale and Merrill Swain (1980). For the pupose of determining feasibility and practicality of measuring communicative competence of learners of French as a second language programmes in elementary and secondary schools, Canale and Swain (1980) examined existing principles of 'communicative approaches' to second language pedagogy of the that period. By questioning and examining theoretical basis of those principles, Canale and Swain (1980) developed set of principles fitting into a broader theoretical framework, which serve as guidelines for organization or development of methodologies and assessment instruments in communicative approaches for second language teaching.

Correspondingly, Canale and Swain's (1980) model has three main components: grammatical competence, sociolinguistic competence, and strategic competence. The first component of the model, *grammatical competence*, as Canale and Swain (1980) maintain, is comprised of the knowledge of lexical items and rules of morphology, syntax, sentence-grammar semantics and phonology. The second component, *sociolinguistic competence*, consisting of sociocultural rules and rules of discourse is inevitable for understanding social meaning of utterances especially, those which have discrepancy between speakers' intention and the literal meaning, as stated by Canale

and Swain (1980). The final component, *strategic competence*, as Canale and Swain (1980) contend, refers to verbal or non-verbal communication strategies which are employed to repair breakdowns in communication as a result of various reasons such as performance variables and insufficient competence.

Shortly after, Canale (1983) revised this model breaking sociolinguistic competence into two components: sociolinguistic competence and discourse competence. The final version of Canale's (1983) model can be summarized as follows:

1. *Grammatical competence*. In this framework, this competence is left unchanged in comparison with Canale and Swain (1980). Similar with the preceding model, in this one grammatical competence concerns with mastery of language code and has a focus on knowledge and skill as a requirement of accurate understanding and expressing the literal meanings of utterances.
2. *Sociolinguistic competence*. In contrast to Canale and Swain (1980), in this model, by sociolinguistic competence only sociocultural rules of language use is referred to. Consequently, as Canale (1983) suggests, sociolinguistic competence is related to producing and understanding utterances *appropriately* in contexts varying in terms of factors e.g. status of participants, purposes of interaction and so on. In its turn, as Canale (1983) states, appropriateness of utterances is about appropriateness of meaning and appropriateness of form. Whereas the former indicates the extent to which the use of certain communicative functions, attitudes and ideas satisfies sociocultural rules of a given context, the latter one, as Canale (1983) contends, is about whether a verbal and/or non-verbal form represents meaning of the utterance accordingly within a given sociolinguistic context.
3. *Discourse competence*. Introduced separately from sociolinguistic competence, discourse competence encompasses command of connecting form and meaning for the production of unified spoken or written text types such as oral or written narrative, an argumentative essay, a scientific report etc (Canale, 1983). To achieve this unity, as Canale (1983) asserts, both *cohesion* in form and *coherence* in meaning are necessary. According to Canale (1983), while the former one deals with linking utterances structurally and facilitation of text interpretation through cohesion devices such as pronouns, synonyms, conjunction, etc., the latter one concerns with relationship among various meanings (e.g. literal meanings, communicative functions and attitudes) in a text.

4. *Strategic competence*. Being about mastery of verbal and non-verbal communication strategies, as Canale (1983) declares, this competence is mainly employed either for compensation of communication breakdowns resulting from restricting conditions in actual communication or from lack of mastery in one or more components of communicative competence; or for making communication more effective. For instance, as Canale (1983) shows, to bring about rhetorical effect a speaker may slow down or soften his or her speech; or for compensatory strategy, a speaker may paraphrase if he or she forgets a given grammatical form.

In addition, about the status of the above-summarized components of communicative competence, Canale (1983) comments that the four areas distinguished are for illustration of *what* communicative competence (minimally) consists of. According to Canale (1983), they represent levels of analysis which can be differentiated as part of the theoretical framework. Nonetheless, Canale (1983) ignores the question of *how* components of communicative competence interact with one another or with other elements of the context in which language use occurs.

Another authoritative model of communicative competence is the one which was proposed by Lyle Bachman (1990) for the purpose of assessment of second language learner's abilities, and the means by which those abilities are observed and measured. Being consistent with previous research on communicative competence, Bachaman's (1990) description of *communicative* language *ability* recognizes that the ability of using language communicatively consists of both knowledge or competence in the language, and capability of implementing this competence. Bachman (1990) adds that unlike earlier models, the framework that he proposes identify the processes by which the different components interplay with each other and with the context of actual communication. The framework consists of three main components: language competence, strategic competence and psychological mechanisms.

Language competence, in Bachman's (1990) model, includes two separate competences: organizational competence and pragmatic competence each of which consisting of several categories. These components are illustrated in Figure 1. The first component of language competence, *organizational competence,* as Bachman (1990) puts forward, subsumes those abilities which guides production or recognition of

grammatically well-formed sentences, comprehension of propositional content and formation of texts. In its turn, as Bachman (1990) argues, *grammatical competence* of organizational competence embraces somewhat independent competences, e.g. knowledge of vocabulary, morphology, syntax, and phonology/graphology. On the other hand, *textual competence*, as Bachman (1990) asserts, deals with the knowledge about ways to combine utterance to form a text. Being either spoken or written unit of language, as Bachman (1990) explains, a text is made from two or more utterances or sentences constructed on the grounds of rules of cohesion and rhetorical organization. According to Bachman (1990), whereas cohesion is about semantic relationships such as reference, substitution, ellipsis, conjunction, lexical cohesion, and conventions which controls place of old and new information in discourse, rhetorical organization concerns with general structure of the text and the effect which the text leaves on the language user. Some of the conventions of rhetorical organization pertains to methods of development such as narration, description, comparison, classification, and process analysis (McCrimman, 1984, as cited in Bachman, 1990). Furthermore, textual competence has implications for conversational language use, having conventions such as 'conversational maxims' (Grice, 1975, as cited in Bachman, 1990), 'conversation rules' (Hatch and Long, 1980, as cited in Bachman, 1990), 'conversational routines' (Coulmas, 1981, as cited in Bachman, 1990), and 'conversational competence' (Richards and Sukwiwat, 1983, as cited in Bachman, 1990).

Pragmatic competence is another component of language competence. According to Bachman (1990), it relates to the relationship between language the acts or functions and utterances through which users of language tries to perform those acts or functions. Bachman (1990) claims that the intention of the speaker can be signaled using different strategies. Depending on circumstances, as Bachman (1990) maintains, a speaker expresses his/her illocutionary force either directly or indirectly, making use of various syntactic forms, vocabulary items and so on. Thus, as Bachman (1990) states, the speaker's choice among alternative utterances with differing degree of directness reflects a function of his/her illocutionary competence; meanwhile, keen awareness of characteristic features of the context mirrors his/her sociolinguistic competence.

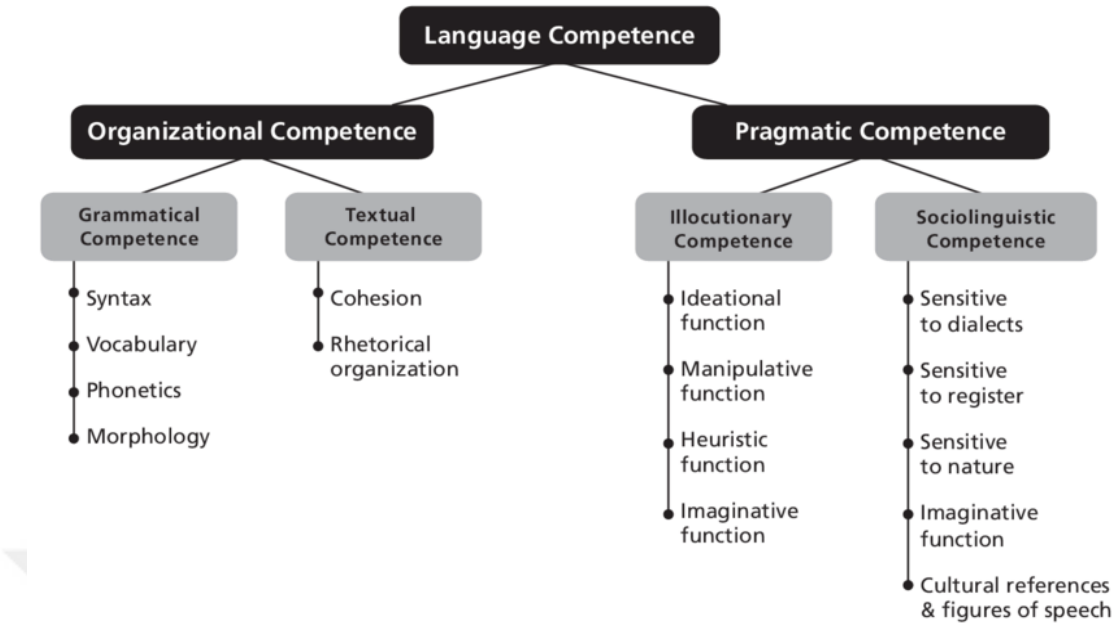


Figure 1: Components of Language Competence. Adapted from *Fundamental considerations in language testing* (p. 87), by L.F. Bachman, 1990, Oxford: Oxford University Press. Copyright 1990 by Lyle F. Bachman.

Illocutionary competence is employed both in expression and interpretation of illocutionary force (Bachman, 1990). Refusing to use the term, *speech acts*, and drawing on Halliday (1973, 1976, as cited in Bachman, 1990), Bachman (1990) proposes group of functions of language use such as ideational, manipulative, heuristic and imaginative. Being quite prevalent, as Bachman (1990) claims, ideational function, is used for the expression of propositions or for the exchange of information. The main purpose of the manipulative function, as Bachman (1990) mentions, is to have an effect on our surrounding world. For instance, by using instrumental function, as Bachman (1990) demonstrates, one gets something done, by regulatory function one controls or manipulate other's behavior, or by interactional function one forms, maintains, or changes interpersonal relationships. Moreover, heuristic function, as Bachman (1990) points out, concerns with broadening our knowledge and mainly applied when teaching, learning, problem solving, and conscious memorizing take place. Besides, the imaginative function, as Bachman (1990) contends, relates to language use for humorous or esthetic purposes such as telling jokes, constructing and communicating fantasies, creating metaphors or other figurative uses of language, attending plays or films, reading literary works and so forth.

Sociolinguistic competence, on the other hand, bears on various features of language use situation which controls appropriateness of functions to be performed or interpreted (Bachman, 1990). According to Bachman (1990), it subsumes certain abilities such as sensitivity to differences in dialect or variety, to differences in register and to naturalness, and the ability to interpret cultural references and figures of speech. The importance of sensitivity to differences in dialect or variety, as Bachman (1990) suggests, lies on the ground that since every language has variations in use due to difference in geographical region and difference among social groups, these variations affect conventions and appropriateness of their use depending on contextual features. Furthermore, sensitivity to differences in register applies to aspects of language use context viz. field of discourse, mode of discourse, and style of discourse (Halliday, McIntosh, and Strevens, 1964, as cited in Bachman, 1990). Besides, the field of discourse, as Bachman asserts, relates to subject matter of the language use, while modes of discourse makes reference to variation in register manifesting itself in speaking or writing. Additionally, Bachman (1990) claims that discourse domain pertains to features of conventions manifesting itself in language use within particular area or for specific function. A language user's sociolinguistic competence, as Bachman (1990) states, also includes sensitivity to naturalness which indicates formulation or interpretation of nativelike utterances. Ability to interpret cultural references and figures of speech is the final aspect of sociolinguistic competence. Bachman (1990) argues that this aspect requires from speaker of a language the culture-specific knowledge of particular events, places, institutions to elucidate cultural references and figures of speech which can be regarded as part of vocabulary or lexicon.

Strategic competence is one of the main components of communicative language ability. Drawing on Faerch and Kasper's (1983, as cited in Bachman, 1990) psycholinguistic model of speech production, Bachman (1990) proposes extended description of strategic competence which consists of three components: assessment, planning, and execution. Assessment component in turn, as Bachman (1990) contends, takes the form of (1) identifying necessary information to bring about a specific communicative goal, (2) determining what language competences are at the disposal of one for achieving the goal most effectively, (3) making sure of the fact that both knowledge and abilities are shared by the interlocutor, (4) evaluating how far one reached his/her communicative goal after

the communication endeavor. According to Bachman (1990), the planning component is responsible for the operation of extracting required items such as grammatical, textual, illocutionary or sociolinguistic from language competence and for building a plan through realization of which one expects to reach his/her communicative goal. For the purpose, as Bachman (1990) proposes, the native language competence is necessary if speech context is monolingual, while one's native language, interlanguage (Li) rule system, or the second or foreign language (L2) is required in the context of bilingual, second or foreign language to retrieve proper language items. Eventually, as Bachman (1990) argues, to carry out decided plan in the appropriate modality (e.g. productive, receptive) and channel (e.g. visual, auditory), it is necessary to have the execution component which calls forth psychophysiological mechanism for achieving the desired communicative goal.

Psychophysiological mechanisms is the last important part of communicative language ability pertaining to neurological and physiological processes, as Faerch and Kasper (1983, as cited in Bachman, 1990) suggest, necessary for execution phase of language use. As a result, it is likely to discriminate the visual and auditory channels which are employed in receptive language use, and productive and receptive modes because neuromuscular skills are utilized in the former mode of language use (Bachman, 1990).

As is mentioned, with this framework, Bachman (1990) proposes description of communicative language ability as both knowledge of language and the potential for applying that knowledge in communicative language use. Shortly after, Bachman and Palmer (1996) makes some minor revisions into the model by applying minor changes. The revision is illustrated in the Table 1.

In addition to above-discussed frameworks of communicative competence, in second or foreign language teaching context, there are other models too which have emphasized its one or other component. For example, drawing on Canale and Swain's (1980) and Bachman and Palmer's (1996) models, Celce-Murcia, Dornyei, and Thurrell (1995) proposes the model of communicative competence, which highlights the role of *discourse competence*. Besides *discourse competence*, it includes *sociocultural competence*, *linguistic competence*, *actional competence*, and *strategic competence* illustrated as in Figure 2.

Table 1: Areas of Language Knowledge

Organizational knowledge (how utterances or sentences and texts are organized) • Knowledge of vocabulary • Knowledge of syntax • Knowledge of phonology/graphology
Grammatical knowledge (how individual utterances or sentences are organized)
Textual knowledge (how utterances or sentences are organized to form texts) • Knowledge of cohesion • Knowledge of rhetorical or conversational organization
Pragmatic knowledge (how utterances or sentences and texts are related to the communicative goals of the language user and to the features of the language use setting)
Functional knowledge (how utterances or sentences and texts are related to the communicative goals of language users) • Knowledge of ideational functions • Knowledge of manipulative functions • Knowledge of heuristic functions • Knowledge of imaginative functions
Sociolinguistic knowledge (how utterances or sentences and texts are related to features of the language use setting) • Knowledge of dialects/varieties • Knowledge of registers • Knowledge of natural or idiomatic expressions • Knowledge of cultural references and figures of speech

Note: Adopted from *Language testing in practice: Designing and developing useful language tests* (p. 68), by L.F. Bachman and A.S. Palmer, 1996, Oxford: Oxford University Press. Copyright 1996 by the Oxford University Press.

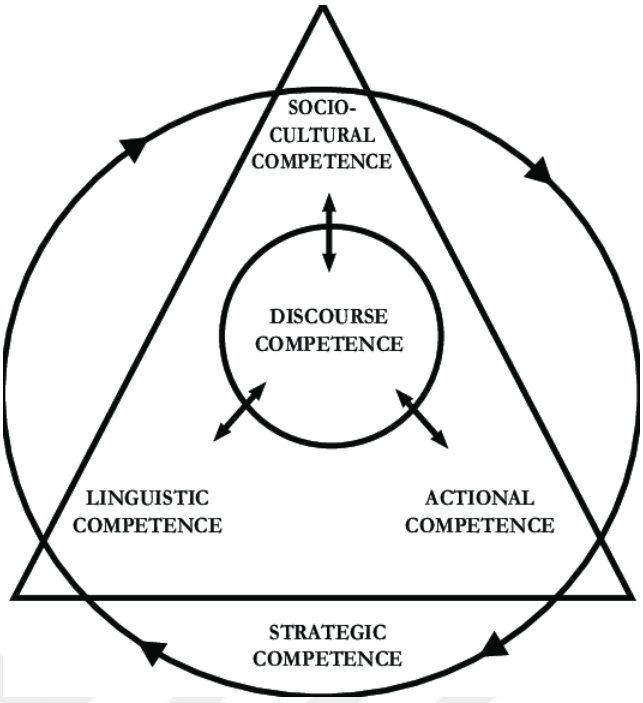


Figure 2: Schematic Representation of Communicative Competence. Adapted from "Communicative competence: A pedagogically motivated model with content specifications," by M. Celce-Murcia, Z. Dornyei, and S. Thurrell, 1995, *Issues in Applied linguistics, 6*(2), 5-35. Copyright 1995 by the Regents of the University of California.

The importance of discourse competence is expressed as follows (Celce-Murcia, Dornyei & Thurrell, 1995, p. 13):

> Discourse competence concerns the selection, sequencing, and arrangement of words, structures, sentences and utterances to achieve a unified spoken or written text. This is where the bottom-up lexico-grammatical microlevel intersects with the top-down signals of the macrolevel of communicative intent and Sociocultural context to express attitudes and messages, and to create texts.

The other components of the model, on the other hand, can be described in comparison with Canale and Swain's (1980) and Bachman and Palmer's (1996) frameworks of communicative competence. For example, *sociocultural competence* is another term for *sociolinguistic competence* and the term *linguistic competence* is used instead of *grammatical competence* of Canale and Swain's (1980) model. Moreover, *actional competence* is alternative labelling of Bachman and Plamer's (1996) *functional*

knowledge, having subtle difference in the author's perspectives. *The strategic competence*, similar to the component of Canale and Swain's (1980) model with the same labelling, is inventory of skills employing which a competent speaker negotiates meanings and resolve problems or compensates breakdowns in communication due to lack of other underlying competences (Celce-Murcia, Dornyei, and Thurrell, 1995).

We can observe in all above-presented frameworks that Hymes' (1972a) original question regarding appropriateness has been addressed under different labelling, i.e. sociolinguistic competence and pragmatic competence. The reason for this is that although sociolinguistics and pragmatics are different fields of research, when it comes to the question regarding appropriateness of utterance in terms of sociocultural rules of the context, their boundaries overlap. Especially, boundaries between interactional sociolinguistics and pragmatics are fuzzy and may be contested (Leech, 2014).

2.1.1 Sociolinguistic Competence

After Hymes' (1964, as cited in Blum-Kulka, 1982) introduction of the notion of 'communicative competence' which includes the question about the knowledge required for producing and understanding contextually appropriate language, research in sociolinguistics established that to communicate effectively a language user must be able to deal with both social and linguistic knowledge (Blum-Kulka, 1982). Later, research in ethnography of communication demonstrated that different cultures have different social rules of language use, and the difference in interactional styles of speakers from various cultural and ethnic backgrounds is a potential source of misunderstanding among them (Blum-Kulka, 1982).

The studies on ethnography of communication, as Gumperz (2006) indicates, were instrumental in the augmentation of data on appropriateness norms, beliefs and values. The data became as source for application to the speech event, the notion which proposed by Roman Jacobson (1960, as cited in Gumperz, 2006), constituting socially and culturally constrained units of verbal interaction. The research employing the notion drew focus on the significance of situated talk, as well as on the demand for new information concerning difference in linguistic structures and language usage within and between societies (Gumperz, 2006). However, the notion lost its soundness once comprehensive account of situated language use has been produced (Gumperz, 2006).

Subsequently, Gumperz and Tannen (1979) proposes his concept of 'contextualization cues', which is defined as follows (p. 308):

> [C]onstellations of surface features such as prosody, phonology, lexical choice, turn taking conventions, interjections, idiomatic or formulaic usages, and so on, are the means by which speakers signal and listeners interpret how semantic content is to be understood and how each sentence relates to what precedes or follows.

'Contextualization cues' is a major construct of *interactional sociolinguistics* which was established by Gumperz, and primarily concentrates on situated meaning making and interpretation. As the above quote shows, contextualization cues help drawing *conversational inferences* which is context bound and dynamic process of interpretation (Gumperz, 1982). Moreover, conversational inference depends on the identification of speech activities which are "set of social relationships enacted about a set of schemata in relation to some communicative goal" (Gumperz, 1982, p. 166). Speech activities are conveyed through linguistic tokens which varies from culture to culture. Since controlling conversation mainly dependes on communicative and ethnic background of language users, as Gumperz (1982) asserts, between people from varying cultural backgrounds may arise some misunderstandings.

Miscommunications, as Gumperz (1982) points out, are irritating and may have critical communicative consequences if they take place in brief encounters. He gives an example of such brief encounter which can be illustrated as follows (Gumperz, 1982, p. 168):

> The incident took place in London, England, on a bus driven by a West Indian driver/conductor. The bus was standing at a stop, and passengers were riling in. The driver announced, "Exact change, please," as London bus drivers often do. When passengers who had been standing close by either did not have money ready or tried to give him a large bill, the driver repeated, "Exact change, please." The second time around, he said "please" with extra loudness, high pitch, and falling intonation, and he seemed to pause before "please." One passenger so addressed, as well as others following him, walked down the bus aisle exchanging angry looks and obviously annoyed, muttering, "Why do these people have to be so rude and threatening about it?"

Gumperz (1982) explains it as a cross-cultural misunderstanding stemming from misuse of prosody and paralinguistic cues. Instead of speaking an utterance as a single tone group:

Exact change please //

The bus driver said it as two tone groups:

Exact change / please //

Although treating "please" as a separate information which implies special attention is a possible choice, accent placement on "change", and tune cause problems. Gumperz (1982) argues that closer look at West Indian contextualization conventions, i.e. how prosodic and paralinguistic cues function reveals that in informal conversation West Indian Londoners' use of the cues vary significantly form that of British English or American English speakers. Specifically, the West Indians in contrast with British English speakers, divide sentences into smaller tone groups, employ rising tone as an indication of distinction between tentativeness and definiteness, and make use of inter-clausal cohesion in a restricted way, etc (Gumperz, 1982). As a result of all these difference, the bus driver's intended request, turns out to be interpreted as rudeness and caused offense according to English contextualization conventions. Accordingly, Gumperz (1982) concludes that successful interpretation of utterance does not depend on context-free criteria of truth value or appropriateness. Instead, most frequently contextual criteria of those who makes kind of decisions, vary from those who draw conversational inferences and this is crucial for what we can understand from culture and communication (Gumperz, 1982).

In second or foreign language teaching context, sociolinguistic research concentrated on developing second or foreign language learners' sociolinguistic competence. As is mentioned, sociolinguistic competence is defined as appropriate production and recognition of utterances in different contexts regarding factors such as participants' status, purpose of interaction, etc (Canale and Swain, 1980; Canale, 1983). Based on this definition some experimental studies were conducted aiming to develop second or

foreign language learners' sociolinguistic competence. Of those experimental studies, Lyster (1994), and Göy and İşisağ (2019) can be mentioned.

Lyster (1994), for example, investigates sociolinguistic competence of Canadian Grade 8 level French immersion students whose first language is English. In the experiment, 106 students from five classes have been separated into experimental (classes 1,2,3) and control (classes 4,5) groups. Pre-test was administered to both of them. Then experimental group was provided with treatment which based on functional-analytic teaching. After the treatment, the students took immediate post-test one month after which delayed post-test was administered. The tests were comprised of an oral production test, a written production test and a multiple choice test. Consequently, the results show that experimental group have performed considerably better in both immediate and delayed post-tests. Lyster (1994) asserts that the results are the indication of effectiveness of functional-analytic teaching on improvement of Grade 8 French immersion students' sociolinguistic competence. Lyster (1994) summarizes the improvements in the following three points:

> 1. by significantly increasing their ability in oral production to appropriately and accurately use *vous* in formal situations;
> 2. by significantly increasing their ability in written production to appropriately use *vous* in formal letters, and, in the short run, to use polite closings in formal letters; and
> 3. by significantly increasing their awareness of socio-stylistic differences in the L2, including their ability to recognize contexts as being appropriate for specific utterances, and to recognize utterances as being appropriate for given contexts (p. 279).

Another study exploring Turkish EFL learners' sociolinguistic competence was conducted by Göy and İşisağ (2019). One of the aims of Göy and İşisağ's (2019) study is revealing possible discrepancy between speech act production of refusals and complaints of Turkish EFL learners and native speakers of English in terms of two social variables viz. social distance and power. The other aim concerns perceptions of the native speakers about the learners' speech act productions. To achieve these two aims, the study includes 50 EFL learners with advanced language proficiency and 25 native

speakers studying at the tertiary level of education in Turkey and USA respectively. The participants provided with discourse completion test which comprised of six situations i.e. three refusals and three complaints, each in its turn consisting of a pair of situations.

Accordingly, based on the results of the study, Göy and İşisağ (2019) show that in contrast with native speakers' excuses, EFL learners' excuses for refusals in formal situations are longer and more formal. The learners also made use of intensifiers in the situation of excuse for refusal from the person with higher status. Göy and İşisağ (2019) also observe that in the situation type concerning complaining for an accident, the discrepancy between the learners' and native speakers' strategies are so that the learners employed short, direct and aggressive complaints towards both variables of status, whereas the native speakers used more implicit and less severe complaints approaching those variables. Moreover, Göy and İşisağ (2019) mention that in the situation of complaint for a lost book, the native speakers made use of complaint and polite request for the replacement in relation to a friend and professor equally, while the learners complained against a friend but avoided complaining against a professor. Regarding the first question of the research, Göy and İşisağ (2019) conclude that Turkish EFL learners with high language proficiency are competent enough to alter refusal and complaint strategies in relation to different social status of their interlocutors.

Additionally, with respect to the second question of the study concerning the perceptions of native speakers about the language usage of the learners, Göy and İşisağ (2019) point out that Turkish EFL learners have sociocultural and sociolinguistic abilities in some measure. Because of the difference between the learners' cultural backgrounds and the culture of the target language, they have a tendency to employ expressions or linguistic forms considered as not acceptable in the target culture (Göy and İşisağ, 2019).

The last study discussed above shows what an important role speech acts play in sociolinguistic competence of foreign language learners. The study of speech acts provides intersection of sociolinguistics and pragmatics (Blum-Kulka, 1982). However, speech acts are not the only area that these two fields overlap with each other. Specifically, as Tannen (2005) suggests, much closer link exists between interactional sociolinguistics and intercultural pragmatics, since both fields focus on how meaning is conveyed in interaction as a process which is dynamic, emergent and resulting from

interlocutors' interaction, and for both fields intercultural interaction is essential. The difference is in that in intercultural pragmatics intercultural interaction is fundamental, whereas in interactional sociolinguistics, it plays a heuristic role. In addition, Tannen (2005) claims that interactional sociolinguistics is resource for intercultural pragmatics providing micro-analytical tools and theoretical concepts "that account for the 'how' in 'how we do things with words' in interaction" (p. 208).

Interactional sociolinguistics has a link with interlanguage pragmatics too, if scope of the latter one is not narrowed down to non-native speakers or language learners. For example, Blum-Kulka (1991) shows how American immigrants to Israel being competent in both English and Hebrew create an intercultural style of speaking which has a connection to and distinct from widespread styles of two substrata and which they use regardless in which language they speak. Be that as it may, interlanguage pragmatics mainly is applied in the studies focusing on the ways which non-native speaking language learners acquire pragmatic competence in the target language (Leech, 2014).

2.1.2 Pragmatic Competence

Pragmatics is "the study of language from the point of view of users, especially of the choices they make, the *constraints* they encounter in using language in social interaction and the effects their use of language has on other participants in the act of communication" (Crystal, 2008, p. 379). Mey (1993) maintains that pragmatics is necessary to the extent of our desire to account for human language behavior fuller, deeper and generally more reasonable way. It concentrates on a domain between semantics, sociolinguistics and extralinguistic context, but its boundaries with them have not been defined precisely yet (Crystal, 2008). On this basis, the key for knowing whether we deal with pragmatic, instead of semantic phenomena, is that "pragmatics studies meaning in relation to speech situation" (Leech, 1983, p. 13).

Speech situation is described by Oishi (2006) by drawing on Austin's (1962) *felicity conditions.* Accordingly, Oishi (2006) argue that linguistic signs, as all signs, express something other than themselves, e.g. the word "apple" means a particular kind of fruit rather than the sound [æpl]. In the same vein, as Oishi (2006) states, utterance, such as "I name this ship the *Queen Elizabeth*" indicates a speech situation of *naming*, which is linguistically distinguished from other situations. Likewise, regarding speech situation,

Hymes (1972b) points out that within a community, there can be observed many situations involving (or marked by the lack of) speech. Examples of such contexts of situation, as Hymes (1972b) suggests, can be ceremonies, fights, hunts, meals, lovemaking and so on. Hymes (1972b) adds that "such situations may enter as contexts into the statement of rules of speaking as aspects of setting (or of genre)" (p. 56). Contrary to speech events, as Hymes (1972b) asserts, speech situations are not per se governed by kind of rules or set of rules of speaking. For instance, a hunt may include both verbal (more than one type) and non-verbal events (Hymes, 1972b).

Speech event, as a term refers to "a communicative exchange made meaningful by culturally specific structures of participants, genres, codes and other elements" (Crystal. 2008, pp. 446-447). Crystal (2008) points out that language usage is arranged using the higher-level structuring of speech events whose highly structured ones are debates and interviews, and less structured ones are conversations. In like manner, Duranti (1997) contends that the advantage of the idea of considering utterances as "events" lie on the fact that it enables investigation of a role of various factors in the formation and interpretation of the message. Likewise, Leech (1983) proposes four categories of speech events classified by their illocutionary function. Leech (1983) argues that individuals have some illocutionary goals, viz. the goals which they try to reach in linguistic communication. Besides, as Leech (1983) claims, they have social goals, by which individuals keep good relations with others. Nevertheless, as Leech (1983) contends, people's illocutionary goals may either support or be at odds with social goals. Consequently, he classifies speech events which include the following categories (Leech, 1983, p. 104):

> a. COMPETITIVE: The illocutionary goal competes with the social goal, e.g., ordering, asking, demanding, begging.
> b. CONVIVIAL: The illocutionary goal coincides with the social goal, e.g., offering, inviting, greeting, thanking, congratulating.
> c. COLLABORATIVE: The illocutionary goal is indifferent to the social goal, e.g., asserting, reporting, announcing, instructing.
> d. CONFLICTIVE: The illocutionary goal conflicts with the social goal, e.g., threatening, accusing, cursing, reprimanding.

Except from the above categories of speech events, Leech (2014) refers to apologies or requests as 'speech events' rather than 'speech acts'. Leech (2014) asserts that the term 'speech acts' is usually employed in the study of single utterances, although, as the CCSARP revealed, apologies are component of complex of individual acts. Similarly, by the term 'speech event', Hymes (1972b) refers "to activities, or aspects of activities, that are directly governed by rules or norms for the use of speech" (p. 56). Even though a speech event may be comprised of only one speech act, as Hymes (1972b) states, it usually consists of more than one. He exemplifies the relationship among speech events, speech situation, and speech acts this way: "a party (speech situation), a conversation during the party (speech event), a joke within the conversation (speech act)" (Hymes, 1972b, p. 56).

Speech act, as a term, derived from John L. Austin's lectures printed in 1962 under the title of "How to Do Things with Words". The fundamental idea of these lectures, as Austin (1962) assumes, is that in saying something we do something. Accordingly, he distinguishes a group of things we do in saying something (Austin, 1962, p. 108):

> a) *Locutionary act*. [W]e perform a locutionary act, which is roughly equivalent to uttering a certain sentence with certain sense and reference, which again is equivalent to 'meaning' in the traditional sense.
> b) *Illocutionary act*. [W]e also perform *illocutionary acts* such as informing, ordering, warning, undertaking, etc., i.e. utterances which have a certain (conventional) force.
> c) *Perlocutionary act*. [W]e may also perform *perlocutionary acts*: what we bring about or achieve *by* saying something, such as convincing, persuading, deterring, and even, say, surprising or misleading.

Regarding complete speech acts, such as making an assertion, asking a question, giving an order, and expressing a wish or desire, Searle (1969) argues that Austin baptized them as 'illocutionary acts'. Subsequently, Searle (1976) criticized Austin's (1962) taxonomy of illocutionary acts, claiming that it contains some weaknesses. Austin's (1962) taxonomy of illocutionary acts includes (pp. 152-162):

> 1. *Verdictives*. They "consist in the delivering of the finding, official or unofficial, upon evidence or reasons as to value or fact, so far as these are distinguishable".

Some of the examples in this category are: acquit, convict, estimate, rule, value, analyze, assess, date, and grade.

2. *Exercitives*. "An exercitive is the giving of a decision in favor of or against a certain course of action, or advocacy of it. It is a decision that something is to be so, as distinct from a judgement that it is so; it is advocacy that it should be so, as opposite to an estimate that it should be so; it is an award as opposed to an assessment; it is a sentence as opposed to a verdict." Examples of verbs in this category are: appoint, degrade, name, order, sentence, claim, give, warn, advise, pardon, beg, veto, and enact.

3. *Commissives*. "The whole point of a commissive is to commit the speaker to a certain course of action." Some examples are: promise, propose to, undertake, plan, consent, engage, guarantee, vow, favour, swear, bet, and side with.

4. *Behabitives*. They "include the notion of reaction to other people's behavior and fortunes and of attitudes and expressions of attitudes to someone else's past conduct or imminent conduct". Examples are: apologize, thank, deplore, congratulate, condole, sympathize, pay tribute, criticize, blame, approve, welcome, bless, curse, dare, defy, protest and challenge.

5. *Expositives*. They "are used in acts of exposition involving the expounding of views, the conducting of arguments, and the clarifying of usages and of references". Some of the obvious examples are: distinguish, identify, class, deny, object to, state, ask, remark, mention, inform, swear, adhere to and rejoin.

As stated, Searle (1976) levels several criticisms at the above taxonomy. The heaviest one, as Searle claims, is that the taxonomy is not constructed on clear or consistent principle or set of principles. Besides, Searle (1976) casts doubt on the taxonomy by adding that "there is a persistent confusion between verbs and acts, not all the verbs are illocutionary verbs, there is too much overlap of the categories, too much heterogeneity within the categories, many of the verbs listed in the categories don't satisfy the definition given for the category" (pp. 9-10).

Drawing on Austin's (1962) taxonomy of illocutionary acts, Searle (1976) puts forward alternative taxonomy. Searle (1976) classifies basic categories of illocutionary acts as follows:

1. *Representatives* (*Assertives* in Searle, 1979). "The point or purpose of the members of the representative class is to commit the speaker (in varying degrees)

to something's being the case, to the truth of the expressed proposition. All the members of the representative class are assessable on the dimension of assessment which includes *true* or *false*." Some of the examples of the representative illocutionary acts are: suggest, put forward, boast, complain, conclude and deduce. Most of the verbs in Austin's expositives and verdictives are contained in this class.

2. *Directives*. "The illocutionary point of these consists in the fact that they are attempts (of varying degrees, and hence more precisely, they are determinates of the determinable which includes attempting) by the speaker to get the hearer to do something." Examples of this class of illocutionary acts are: advise, ask, beg, request, order, command, plead, permit and invite. Many verbs in Austin's category of exercitive are included in this class.

3. *Commissives*. Commissives are "those illocutionary acts whose point is to commit the speaker (again in varying degrees) to some future course of action"

4. *Expressives*. "The illocutionary point of this class is to express the psychological state specified in the sincerity condition about a state of affairs specified in the propositional content." "In performing an expressive, the speaker neither trying to get the world to match the words nor the words to match the world, rather the truth of the expressed proposition is presupposed." Some examples are: thank, apologize, congratulate, condole, deplore and welcome.

5. *Declarations*. "It is the defining characteristic of this class that the successful performance of one of its members brings about the correspondence between the propositional content and reality, successful performance guarantees that the propositional content corresponds to the world: if I successfully perform the act of appointing you a chairman, then you are chairman; if I successfully perform the act of nominating you as candidate, then you are a candidate; if I successfully perform the act of declaring a state of war, then the war is on; if I successfully perform the act of marrying you, then you are married" (pp. 10-16).

With respect to Searle's above taxonomy, Leech (1983) argues that it is more successful and systematic in comparison with Austin's taxonomy. Nonetheless, as Leech (1983) points out, both Austin and Searle fall into the illocutionary verb fallacy which indicates that a verb in English language referring to some form of speech act behavior will necessarily correspond to a category of speech act. Leech (1983) adds that it would be a fundamental mistake to consider distinctions made by our vocabulary to exist in actuality. In real communication, as Leech (1983) claims, speech act behavior mainly manifests itself in terms of scales or gradients. Hence, there is no base in assuming

determinate boundaries between the kinds of behavior described by such terms as *order* and *request* (Leech, 1983). Instead, as Leech (1983) concludes, trying to categorize illocutionary verbs or illocutionary predicates is feasible and informative. In addition, Leech (1983) asserts that in general, dimensions which render demarcation for the definition of illocutionary verbs are applicable to the study of illocutionary activities.

Be that as it may, Searle (1969) states that "speaking a language is performing speech acts, acts such as making statements, giving commands, asking questions, making promises, and so on" (p. 16). Searle also adds that the necessity of studying speech acts stems from the fact that all linguistic communication involves lingusitc acts. He elaborates this point by arguing as follows (Searle, 1969, p. 16):

> The unit of linguistic communication is not, as has generally been supposed, the symbol, word or sentence, or even the token of the symbol, word or sentence, but rather the production or issuance of the symbol or word or sentence in the performance of the speech act. To take the token as a message is to take it as a produced or issued token. More precisely, the production or issuance of a sentence token under certain conditions is a speech act, and speech acts are the basic or minimal units of linguistic communication.

Another philosopher who along with Austin and Searle provided intellectual foundation for pragmatics is Herbert Paul Grice. Grice (1975) puts forward a subclass of nonconventional implicatures which he calls as *conversational implicatures* maintaining that they are connected with certain general features of discourse. In other words, as Grice (1975) claims, our conversations normally are not series of unrelated remarks, but to some degree cooperative effort. Consequently, Grice (1975) proposes a *cooperative principle* which he defines as follows:

> Make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged (p. 45).

The *cooperative principle* includes four types of maxims (Grice, 1975, pp. 45-46):

1. *The Maxims of Quantity*

a) Make your contribution as informative as is required (for the current purposes of the exchange).
b) Do not make your contribution more informative than is required.

2. *The Maxim(s) of Quality*

Try to make your contribution one that is true, viz:

a) Do not say what you believe to be false.
b) Do not say that for which you lack adequate evidence.

3. *The Maxim of Relation*

Be relevant.

4. *The Maxim(s) of Manner*

Be perspicuous. More specifically:

a) Avoid obscurity of expression.
b) Avoid ambiguity.
c) Be brief (avoid unnecessary prolixity).
d) Be orderly.

Grice's *conversational implicature* and *cooperative principle* are also instrumental for Searle's (1975) explanation of how indirect speech acts (ISAs) can be interpreted. Searle (1975) illustrates it with a well-known example, *Can you pass the salt* arguing that to recognize the speaker's (X) utterance as a request, the hearer (Y) takes the following steps:

Step 1: X has asked me a question as to whether I have the ability to pass the salt (fact about the conversation).
Step 2. I assume that he is cooperating in the conversation and that therefore his utterance has some aim or point (principles of conversational cooperation).
Step 3. The conversational setting is not such as to indicate a theoretical interest in my salt passing ability (factual background information).
Step 4. Furthermore, he probably already knows that the answer to the question is yes (factual background information). (This step facilitates the move to step 5, but is not essential.)
Step 5. Therefore, his utterance is probably not just a question. It probably has some ulterior illocutionary point (inference from steps 1, 2, 3, and 4). What can it be?

> Step 6. A preparatory condition for any directive illocutionary act is the ability of H to perform the act predicated in the propositional content condition (theory of speech acts).
> Step 7. Therefore, X has asked me a question the affirmative answer to which would entail that the preparatory condition for requesting me to pass the salt is satisfied (inference from steps 1 and 6).
> Step 8: We are now at dinner and people normally use salt at dinner; they pass it back and forth, try to get others to pass it back and forth, etc. (background information).
> Step 9: He has therefore alluded to the satisfaction of a preparatory condition for a request whose obedience conditions it is quite likely he wants me to bring about (inference from Steps 7 and 8).
> Step 10: Therefore, in the absence of any other plausible illocutionary point, he is probably requesting me to pass him the salt (inference from steps 5 and 9) (p. 176).

Searle (1975) asserts that the reason for asking a question 'Can you pass the salt?' instead of "Salt is made of sodium chloride" or "Salt is mined in the Tatra mountains" is that asking about the hearer's ability to pass the salt is a preparatory condition for requesting salt, but the other sentences are not related to requesting the hearer to pass the salt. It also is in concordance with the maxim of relation to ask about the hearer's ability to pass the salt as a request for the salt than mentioning sodium chlorine or Tatra mountains.

On the basis of Austin, Searle and Grice' s work, pragmatic paradigm has flourished since the 1970s. Even Chomsky (1978, 1980) admitted its existence by distinguishing grammatical competence from pragmatic competence to analyze mental state of knowing a language. The former one, as Chomsky (1978) claims, relates to form and meaning, whereas the latter one concerns with "knowledge of conditions and manner of appropriate use, in conformity with various purposes" (p. 224). Furthermore, pragmatic competence has been started to be studied in relation to L1 and L2 acquisition.

In the L1, pragmatic competence is the consequence of language socialization. Therefore, Blum-Kulka (1997) defines pragmatic socialization as "the ways in which children are socialized to use language in context in socially and culturally appropriate ways" (p. 3). Most early L1 pragmatic socialization studies, as Li (2008) notes, were conducted drawing on the child developmental pragmatics research of the late 1970s and early 1980s. Eventually, researchers broadened the scope of the microanalysis of

communication between children and their caregivers and related it to more comprehensive ethnographic explanations concerning cultural values and beliefs (Li, 2008). In those studies, children, peers and their parents' pragmatic behaviors have been evaluated contrastingly with patterns of interaction within their community (Ochs,1988; Schieffelin, 1986; Miller, 1986; Watson-Gegeo and Gegeo, 1986, as cited in Li, 2008). To broaden the scope further, Kasper (2001) suggests:

> [L]anguage socialization theory has a particularly rich potential for [second language acquisition] because it is inherently developmental and requires (rather than just allows) establishing links between culture, cognition, and language, between the macro-levels of sociocultural and institutional contexts and the micro level of discourse (p. 311).

In the L2 research, therefore, pragmatic competence deals with both comprehension and production of utterances satisfying sociocultural rules of target language. Similarly, Barron (2003) defines pragmatic competence as:

> [P]ragmatic competence . . . is understood as the knowledge of the linguistic resources available in a given language for realising particular illocutions, knowledge of the sequential aspects of speech acts, and finally, knowledge of the appropriate contextual use of the particular language's linguistic resources (p. 10).

Pragmatic competence of L2 learners has been widely investigated in interlanguage pragmatics studies. According to Kasper and Dahl (1991) interlanguage pragmatics "will be defined in a narrow sense, referring to nonnative speakers' (NNSs') comprehension and production of speech acts, and how their L2-related speech act knowledge is acquired" (p. 216). Since this definition introduced, many studies transcending boundaries of 'comprehension and production of speech acts' and pragmatic 'knowledge' have been carried out (Taguchi, 2012). Of such studies, it is worth to mention longitudinal ones in which comprehension of pragmatic meaning and production of pragmatic functions were investigated.

In terms of pragmatic meaning, Thomas (1995) claims that it has three levels which are abstract meaning, contextual meaning (also called utterance meaning) and force of an utterance. The first level, as Thomas (1995) argues, deals with possible meanings (e.g.

the dictionary meanings) of words, phrases or sentences. This level leads a language user to a second level of meaning. The contextual meaning, therefore, concerns with the most possible abstract meaning of an utterance in context "by assigning sense and/or reference to a word, phrase or sentence" (Thomas, 1995, p. 2). For Thomas (1995), the final level of meaning refers to speaker's communicative intention which is frequently derived from utterance meaning. Meanwhile, force of an utterance is also derived from paralinguistic features (such as intonation and tone of voice) or non-linguistic features (such as gesture). In view of this, as Thomas (1995) asserts, pragmatic comprehension involves understanding meaning in all these levels. However, as Thomas (1995) states, this is not an easy task for a second or foreign language learner, due to possible mismatch among the levels of meaning. Acquisition of an appropriate level of pragmatic comprehension, therefore, is rather developmental (Taguchi, 2012). For this reason, Bouton's (1992) investigation of ESL learners' and Taguchi's (2007) research on EFL learners' comprehension of conversational implicatures are longitudinal studies.

Drawing on his 1990 study which shows ESL learners' lack of attention to conversational implicature, Bouton (1992) investigates whether non-native students in American universities can learn to interpret conversational implicature as native speakers do without formal instruction. The research involves 30 non-native speakers who had taken English placement test and implicature test consisting of 33 multiple choice items measuring the students' skills in interpreting implicatures when they started studying at the University of Illinois. After 4.5 years they are given the test consisting of the same test. The results of the study show that in terms of interpretation of implicatures non-native speakers whose English proficiency levels are equal to mid-500 on TOEFL differ from native speakers for 25 %. Moreover, according to the results, non-native speakers were able to interpret most of the implicatures presented in the test, except 7 items. For Bouton (1992), this might indicate that over 4.5 years of living in the USA, non-native speakers develop skills to interpret implicatures almost as American native speakers do.

In her longitudinal study conducted in EFL setting, Taguchi (2007) investigates L2 learners' comprehension of implicatues. Accordingly, Taguchi aims to find out whether in terms of accuracy and speed, L2 learners' comprehension of implicatures improve in time, and to decide the extent of relation between L2 learners' language proficiency and

speed of cognitive processing, and accurate and quick comprehension of implicatures. To achieve this end, the study involves 92 Japaniese EFL learners and 20 native speakers of English. To assess the participants' comprehension of implicatures the pragmatic listening task is administered. The test mainly consists of experimental dialogues in which maxim of relevance is violated to test comprehension of implied refusals and indirect opinions. The participants are supposed to answer the questions at the end of each dialog either with 'yes' or 'no'. Samples of the test items can be illustrated as follows (Taguchi, 2007, p. 322):

1. Indirect refusal item:

Mary: Hey, John, what're you doing?
John: I'm working on my paper for the English class.
Mary: You've been working on that paper for a week. Why don't you take a break? Let's go to the movies tonight.
John: I have to finish my paper by eight in the morning.
Question: Is John going to the movie?

2. Indirect opinion item:

John: Hey, Mary, you got a package today, didn't you? From who?

Mary: It's from my cousin in Florida. He sent me a gift for my birthday. A little alarm clock.

John: Oh, that's nice of him. Did you like it?

Mary: The wrapping paper was nice.

Question: Does Mary like the gift?

Taguchi (2007) also examines how pragmatic comprehension ability is related to cognitive processing skills. For this purpose, lexical assessment test is given to measure the participants' semantic classification of individual words. In addition, TOEFL ITP is administered to explore relationship between L2 learners' pragmatic comprehension and

their general L2 proficiency. The results of the study show that regarding accuracy scores and response times L2 learners developed their pragmatic comprehension ability. The results also reveal that although the learners developed accuracy and comprehension speed in both indirect refusals and indirect opinions, they comprehend indirect refusals more accurately and quickly than indirect opinions.

As is discussed above, in pragmatic comprehension, language users do not work out communicative intention only from utterance meaning, but also from paralinguistic or non-linguistic features (Thomas, 1995). However, it is not the case when it comes to pragmatic production. As Taguchi (2012) states, it requires precise linguistic processing whose development constrained by grammatical competence. The relationship between pragmatic and grammatical development has been revealed in many publications (Bardovi-Harlig, 1999, 2000; Kasper & Rose, 2002). Kasper and Rose (2002), for example, demonstrated this mutual development by highlighting its stages. The summary of these stages can be illustrated as follows (Kasper and Rose, 2002, p, 140):

Stage 1. Pre-basic.

Characteristics: Highly context-dependent. No syntax, no relational goals.

Examples: “Me no blue,” “Sir.”

Stage 2. Formulaic.

Characteristics: Reliance on unanalyzed formulas and imperatives.

Examples: “Let’s play the game.” “Let’s eat breakfast.” “Don’t look.”

Stage 3. Unpacking.

Characteristics: Formulas incorporated into productive language use, shift to conventional indirectness.

Examples: “Can you pass the pencil please?” “Can you do another one for me?”

Stage 4. Pragmatic expansion.

Characteristics: Addition of new forms to pragmalinguistic repertoire, increased use of mitigation, more complex syntax.

Examples: “Can I see it so I can copy it?”

Stage 5. Fine-tuning.

Characteristics: Fine-tuning of requestive force to participants, goals and contexts.
Examples: “Is there any more white?”

Previous research in ILP, as Taguchi (2012) asserts, has not demonstrated comprehensive developmental trajectories transcending Stage 3. Bi-clausal request forms which learners include into their repertoires at Stage 5 also discovered to be absent in their pragmatic production (Taguchi, 2012). For example, in her study involving 59 Japanese EFL students’, Taguchi (2006) investigated the learners’ production of speech act of request in terms of appropriateness. The study also involved 20 native speakers. Appropriateness of speech act production of L2 learners with two different level of proficiency has been explored by assessment of overall appropriateness of speech acts and analysis of expressions used in speech acts. The data were elicited using task consisting of two types of situations which varied in three factors: Interlocutors' power difference (P), social distance (D), and the size of imposition (R) (Brown & Levinson 1978, as cited in Taguchi, 2006). Accordingly, in one situation the listener’s power distance was higher, social distance between interlocutors and rank of imposition were large, while in the other situation type the power relationship was equal, social distance between interlocutors and rank of imposition were small. The learners’ speech act production was rated by native speakers on six-point scale. Results of the study reveal that in terms of appropriateness scores the learners with lower level of language proficiency differ significantly from those with high level of language proficiency i.e. the latter ones demonstrated the ability to produce speech acts more appropriately. Furthermore, the results show the range of factors paving the way to appropriate speech act production of learners with the high level language proficiency. The factors include appropriateness of linguistic expressions, grammaticality of the expressions, and comprehensibility of the expressions.

In the longitudinal study conducted by Bardovi-Harlig and Hartford (1993) in ESL context, the development of speech acts of suggestions and rejections of 10 international graduate students with advanced level of langauge proficiency studying at an American university has been investigated. The study also included six native speakers of English. The research explores the participants’ ability to take status congruence into account while procuding speech acts in academic advising sessions. In the advising sessions, the

participants were allowed selecting advisors freely. Overall 35 advising sessions were taped within the period of 7 to 14 weeks. The findings of the data collected from the taped sessions indicate that suggestions produced by native speakers and non-native speakers are significantly different. It is observed that through period of data collection, non-native speakers learned to use speech acts as native speakers do, but unlike naitve speakers they used fewer mitigators and employed more aggravators. Since non-native speakers use more aggravators, they appear to flout the Maxim of Congruence. In terms of rejections it is found out that native speakers do not make use of rejections frequently and in many places. Besides infrequent use, provision of credible content makes their rejections generally successful. On the other hand, by non-native speakers' rejections are employed oftentimes and it made their rejections less successful (Bardovi-Harlig and Hartford, 1993). However, in later sessions, as they developed their competence in dealing with academic sessions by learning institutional rules, as Bardovi-Harlig and Hartford (1993) note, they produce less rejections in a way that native speakers do and their rejections have been accepted by advisors in a few attempts.

The last two studies have demonstrated that different societies, as Kasper and Rose (2001) assert, have distinct assessment of speakers' and hearer's power, social distance, their rights and obligations and the degree of imposition with respect to certain speech acts. Investigation and accentuation of features of language behavior displayed by language users from distinct cultural backgrounds are focus of cross-cultural pragmatics. Interlanguage pragmatics incorporates cross-cultural pragmatics, since the latter mainly concentrates on speech act realizations in different cultures, cultural breakdowns, and pragmatic failures.

Speech act realizations in different cultures were the focus of Cross-Cultural Speech Act Realization Project which aimed at revealing diversity stemming from three various types of variablitiy: (a) intracultural. situational variability; (b) cross-cultural variability; (c) individual variability (Blum-Kulka & Olshtain, 1984). To this end, CCSARP concentrated on investigating speech acts of requesting and apologizing in eight languages or language varieties. The project, furthermore, have been carried to achieve three main goals (Blum-Kulka & Olshtain, 1984, p. 197):

1. To establish native speakers' patterns of realization with respect to two speech

acts—requests and apologies—relative to different social constraints, in each of the languages studied (situational variability).

2. To establish the similarities and differences in the realization patterns of requests and apologies *cross-linguistically,* relative to the same social constraints across the languages studied (cross-cultural variability).

3. To establish the similarities and differences between native and non-native realization patterns of requests and apologies relative to the *same* social constraints (individual, native versus non-native variability).

The languages or varieties and the researches participated in the project studying them have been listed by Blum-Kulka and Olshtain (1984, p. 197) as listed below:

1. Australian English — Eija Ventola
2. American English — Nessa Wolfson and Ellen Rintell
3. British English — Jenny Thomas
4. Canadian French — Elda Weizman
5. Danish — Claus Faerch and Gabriele Kasper
6. German — Juliane House-Edmondson and Helmut Vollmer
7. Hebrew — Shoshana Blum-Kulka and Elite Olshtain
8. Russian — Jenny Thomas

The researchers have collected data from both native speakers and non-native speakers of the languages making use of discourse completion test designed by Blum-Kulka (1982) to contrast speech act realization patterns of native and non-native speakers. The test includes incomplete discourse sequences each of which briefly describing the situation, setting, power and social distance between interlocutors, and incomplete dialogue supposed to be completed by participants to provide the aimed speech act (Blum-Kulka & Olshtain, 1984). Test items developed to elicit (1) speech act of requesting and (2) speech act of apologizing can be exemplified in the following way (Blum-Kulka & Olshtain, 1984, p. 198):

1. *At a students' apartment*

Larry, John's room-mate, had a party the night before and left the kitchen in a mess.

John: Larry, Ellen and Tom are coming for dinner tonight and I'll have to start cooking soon;_____

Larry: OK, I'll have a go at it right away.

2. *At the professor's office*

A student has borrowed a book from her teacher, which she promised to return today. When meeting her teacher, however, she realizes that she forgot to bring it along.

Teacher: Miriam, I hope you brought the book I lent you.

Miriam: _____

Teacher: OK, but please remember it next week.

In the project, for each language, 400 participants have been involved who consist of equal number of males and females, and half of the participants were native speakers. The data collected from them have been analyzed based on several dimensions which in turn have been based on a number of hypotheses. For example, in terms of requests, regarding universality, it is hypothesized that (a) there are different strategy types for requesting behavior, (b) there are choices ranging from indirect to direct which requesting behavior is based on, (c) there are three kinds of choices (e.g. direct, conventional, and non-conventional) which are made while indirectness is concerned (Blum-Kulka & Olshtain, 1984). Regarding apologies, as Blum-Kulka and Olshtain (984) indicate, it is hypothesized that (a) linguistic markers of illocutionary force indicating device (IFID) can be delineated and (b) apart from pragmatic force (IFID), taking into account certain specified propositions one can achieve apologizing.

Blum-Kulka and Oshtain (1984) conclude that the results obtained by the analysis of the data are in agreement with the underlying assumptions of CCSARP. For instance, the obtained data establish validity of the phenomena which was observed by the use of main dimensions, and therefore, the phenomena can be regarded as universal (Blum-Kulka and Oshtain,1984). In addition to this, the results show that there exists wide variability among cultures in terms of the distribution of speech act realization patterns concerning the same social constraints (Blum-Kulka and Oshtain, 1984).

Pragmatic failure is another central topic of cross-cultural pragmatics. It is also of particular significance for second or foreign language teaching. In her seminal article, Jenny Thomas (1983) sheds light on the significance of pragmatic failure defining it as

being unable to comprehend "what is meant by what is said" (p. 91). Thomas (1983) argues that pragmatic failure is a source of cross-cultural communication breakdown which language teachers and textbook writers have paid less attention to. For example, if a non-native speaker's speech seems grammatically competent, there is a chance that his or her noticeable impoliteness or unfriendliness will be judged not as linguistic inadequacy, but as rudeness or hostility (Thomas, 1983). Studying language learners' grammatical and pragmatic infelicities in study abroad context, Schauer (2009) stresses that pragmatic violations are more serious in comparison with grammatical violations.

Discussing misinterpretations made by non-native speakers, Thomas (1983) suggests that misinterpretation is frequently caused by lower level of grammar. Since grammaticality can be judged referring to prescriptive rules, as Thomas suggests, it is legitimate to speak of *grammatical* error. On the contrary, pragmatic competence, in Candlin's (1976) terms, "involves probable rather than categorical rules" (p. 283, as cited in Thomas, 1983, p. 94). Against this background, Thomas (1983) proposes that it is advisable to use the term 'pragmatic failure' instead of 'pragmatic error', because in case of pragmatic ambivalence, it is hardly possible to refer to pragmatic force of an utterance as 'wrong'.

Thomas (1983) argues that pragmatic failure creates problems for those who is involved in teaching English to speakers form other cultures. Therefore, Thomas (1983) maintains that it is inevitable to distinguish two types of pragmatic failure (p. 99):

> 1. *Pragmalinguistic failure*, which occurs when the pragmatic force mapped by S onto a given utterance is systematically different from the force most frequently assigned to it by native speakers of the target language, or when speech act strategies are inappropriately transferred from L1 to L2.
>
> 2. *Sociopragmatic failure*, a term I have appropriated from Leech (1983, pp. 10-11), which I use to refer to the social conditions placed on language in use.

Accordingly, Thomas (1983) argues that pragmalinguistic failure is essentially a linguistic issue raised by variability among languages in terms of encoding pragmatic

force, whereas sociopragmatic failure is a result of cross-cultural differences regarding appropriate linguistic behavior of language users.

The division of pragmatics into pragmalinguistics and sociopragmatics was proposed by Leech (1983). Barron (2003) claims that Bachman's (1990) separation of pragmatic competence into illocutionary competence and sociolinguistic competence is a reminiscent of Leech's (1983) and Thomas' (1983) division of pragmatics. Based on Hymes' (1966, as cited in Leech, 2014) communicative competence, Leech (2014) also divides pragmatic competence into two parts: pragmalinguistic competence and sociopragmatic competence.

2.1.2.1 Pragmalinguistic Competence

Pragmalinguistic competence, as is mentioned, is a type of capability which together with sociopragmatic competence forms pragmatic competence (Leech, 2014). Cenoz (2008) defines pragmalinguistic competence as "the linguistic elements used in the different languages to perform speech acts" (p. 125). Similarly, pragmalinguistic knowledge deals with combining form, meaning and context which are obligatory regarding prepackaged routines or not obligatory with respect to indirectness (Kasper & Rose, 2001).

To help foreign language learners to acquire pragmatic competence, Thomas (1983) discusses the nature of pragmatic failure by dividing it into two types one of which is pragmalinguistic failure. As is already mentioned in the previous section, pragmalinguistic failure is mainly a linguistic issue resulting from variability among languages in terms of linguistic encoding of pragmatic force (Thomas, 1983). Thomas (1983) distinguishes two identifiable sources of pragmalinguistic failure: pragmalinguistic transfer and teaching induced errors.

Pragmalinguistic failure is caused by pragmalinguistic transfer when speech act strategies are inappropriately transferred from one's first language to the target language, or what is transferred are utterances being semantically or syntactically equivalent, but which, due to different 'interpretive bias', incline to have dissimilar pragmatic force in the target language (Thomas, 1983). For example, as Thomas (1983) illustrates, "can you X" is a conventionalized politeness form in British English which

is more likely to be interpreted by native speakers as a request to do X rather than a question asking one's ability to do X. However, in Russian and French the opposite is true which explains why in a Russian classroom, to the utterance "would you like to read?" learners may respond as "no, I would not" having no intention of being rude but genuinely interpreting the utterance as consultation of their preferences (Thomas, 1983).

In the same vein, Wijayanto (2016) investigated Javanese EFL learners' pragmalinguistic transfer from their mother tongue to English. Correspondingly, Wijayanto concentrated on pragmalinguistic strategies of refusals in production of 50 Javanese learners of English (JLE), 20 native speakers of English (NSE), and 35 native speakers of Javanese (NJ). In the research, discourse completion tasks (DCT) were used to collect data. DCTs were composed of nine social situations each of which represented three power distance variables (i.e. lower, equal, higher), three social distance variables (i.e. close, familiar and unfamiliar), and three initiating acts of refusals (i.e. invitation, offer, and suggestion). The DCTs can be summarized as follows (Wijayanto, 2016, p. 102):

- DCT 1: declining an invitation to go to a boss's house warming party.
- DCT 2: declining a close friend's suggestion to relax.
- DCT 3: declining a boss's suggestion to leave a faulty motorcycle in the office.
- DCT 4: declining a close friend's offer to use his/her printer.
- DCT 5: declining a boss's offer to fix a faulty motorcycle.
- DCT 6: declining a close friend's invitation to go to the beach.
- DCT 7: declining a student's invitation to go to a party.
- DCT 8: declining a student's offer of help.
- DCT 9: declining a staff's suggestion to use a different operating system to avoid computer virus.

To classify the refusal strategies produced by the groups of participants, a modified version of taxonomy of refusals designed by Beebe et al. (1990, as cited in Wijatanto, 2016) was employed. The modification is applied in order to explain specific patterns of data revealed in this study.

The results of the data analysis reveal constant pragmalinguistic transfer in JLE's utterances. For instance, as a response to invitation to go a boss's housewarming party represented in DCT 1, JLEs used forms, such as (Wijayanto, 2016, p. 104):

1. *I am so sorry sir* ***maybe I cannot come****.*
2. *Oh I am sorry boss* ***maybe I cannot go****.*

The use of "maybe" in JLE's pragmalinguistic strategy of inability is a clear indication of the transfer of the modal adverbs *ketoke* or *koyone* and *mbok bilih* ('maybe') which is represented in NJ's responses as a conventional way of sounding less direct or politer (Wijayanto, 2016, p. 104):

3. *Ngapunten* ***mbok bilih kulo mboten saget pak****, sampun wonten acara sanes.*

'I am sorry maybe I can't sir I have other arrangement'.

On the contrary, NSE made use of short formulaic inability 'I can't' as a refusal strategy (Wijayanto, 2016, p. 104):

4. *I'm sorry* ***I can't*** *I've already arranged to visit my parents next weekend.*

Furthermore, pragmalinguistic transfer is observed in the use of 'polite yes' by JLE as a refusal strategy. In Javanese this strategy is used as a response to some speech acts like suggestion, command, request, and invitation which require agreement instead of disagreement. The use of 'polite yes' by JLE and NJ responding to DCT 1 can be illustrated respectively as follows (Wijayanto, 2016, p. 108):

5. ***Okey*** *I will go there.*
6. ***Injih pak*** *mbok menawi dalem mangkih sowan mriko.*

'Yes sir maybe I will come to your party'.

However, NSE used different semantic formula such as 'I'd love to, but...' while making use of refusal strategy of agreement (Wijayanto, 2016, p. 109):

7. *Thanks for the invitation* ***I accept it*** *but I am sorry I can't go.*

Wijayanto (2016) claims that since in Javanese 'polite yes' is employed as a strategy to avoid interpersonal discord, it is transferred to target language in the responses of JLE. Therefore, as Wijayanto (2016) asserts, JLE's response appeared to be a complete acceptance rather than a polite refusal.

Wijayanto (2016) concludes that JLE transferred many Javanese pragmalinguistic strategies to the target language which involved various errors in mapping forms and functions. For example, JLE employed Javanese pragmalinguistic forms and functions to convey functions in the target language (Wijayanto, 2016). This, as Wijayanto states, is the indication of the fact that equivalent pragmalinguistic forms may convey different functions in different languages.

The other identifiable source of pragmalinguistic failure, as Thomas (1983) claims, is teaching techniques. Terming it as 'teaching-induced errors', Kasper (1981, as cited in Thomas, 1983) attributes its causes to teaching materials (using modals inappropriately), and classroom discourse (using inadequate modality marking, using responses with complete sentences, and using inappropraite prepositional explicitness) (Thomas, 1983). Moreover, Kasper and Blum-Kulka (1993) contend that "one area where insufficient control of pragmalinguistic knowledge is particularly obvious is that of pragmatic routines (p. 9)". As House (1996) states, inappropriate use of routines is discovered to be giving rise to pragmalinguisic failure in advanced language learners' oral performance.

Accordingly, House (1996) aims at revealing possible correlation between explicit instruction of the use of routines and learners' awareness of their function and contextual distribution, and between this awareness and improvement in the use of routines and pragmatic fluency. To this end, House (1996) investigates 32 very advanced German university students of English who have been divided into two groups (15 students in one group, 17 in the other). These two groups of students participated in two different versions of a communication course (i.e. implicit version and explicit version) lasting 14 weeks aiming to develop students' pragmatic competence. The course was based on a model of spoken discourse which had both a cognitive component and a behavioral

component. To find out which one of two course versions were more successful, the following methods were used to elicit data (House, 1996, p. 231):

> (a) initial and final informal interviews designed to establish students' learning biographies and to elicit their comments and evaluations of the course;
>
> (b) extensive audio recording of learner-learner and learner-NS interactions in the various types of talk treated in the course;
>
> (c) three pragmatic tests, one initial, one interim, one final, consisting of role-play productions, in which the central move, a Request, is varied in terms of setting, topic, and interactional work to be done by the learners.

The results of the study reveal that both groups have improved during the 14-week courses, in terms of routine mastery in initiating moves. However, the explicit group show higher results in realization of gambit, strategy types and tokens. Conversely, there was no difference between two groups regarding speech act realization. Furthermore, both groups demonstrated markedly non-normative uptaking and responding behavior. With respect to pragmatic fluency, there also found no visible difference when the learners interacted in various discourse role relations. In addition, the initial difference concerning pragmatic fluency between those who had stayed longer in English-speaking environment and those who had not, did not lessen over the 14-week instruction period.

Using the term ‘conventional expression’ instead of ‘formula’, Bardovi-Harlig (2009) explores source of L2 learner’s low use of conventional expressions focusing on the relationship between the learners’ recognition and production of these expressions. The results of the study reveal several sources of low use one of which is sociopragmatic knowledge. Bardovi-Harlig (2009) establishes that investigation of contexts in which low use of conventional expressions is observed indicates that “pragmalinguistic knowledge is tempered by sociopragmatic knowledge” (p. 782).

The research on relation between pragmalinguistic and sociopragmatic competence has produced controversial results. On the one hand, pragmalingusitc competence precedes sociopragmatic competence. Studying politeness strategies of NNS of English, through

role play situations, Scarcella (1979) discovered that the learners acquire politeness forms before they acquire rules concerning how appropriately use them. On the other hand, sociolinguistic competence comes first. In their longitudinal study which we have mentioned in the previous section, Bardovi-Harlig and Hartford (1993) found out that over the course of study NNS approximate NS norms in choosing appropriate speech acts, but not appropriate form, which indicates their development of sociopragmatic competence before pragmalinguistic one. To understand relationship between pragmalinguistic and sociopragmatic competence, it is worth to look at the latter in depth.

2.1.2.2 Sociopragmatic Competence

Sociopragmatics is defined as "sociological interface of pragmatics" (Leech, 1983, p. 10). Similarly, sociopragmatic competence refers to the ability "to vary speech-act strategies according to the situational or social variables present in the act of communication" (Harlow, 1990, p. 328). It is also about, as Van Compernolle (2014) notes, being aware of the ways of behaving appropriately according to the conventions of a society, of understanding what to say to whom and when, and of knowing the social outcomes of obeying or disobeying those conventions. Failure in taking account of sociopragmatic variables may cause serious misunderstandings between interlocutors. Since sociopragmatic decisions, as Thomas (1983) states, are more 'social' than linguistic, sociopragmatic failure made by foreign language learners is rather delicate issue to deal with. Besides, the learners are "justifiably sensitive about having their social (or even political, religious, or moral) judgement called into question" (Thomas, 1983, p. 104).

Thomas (1983) attributes sociopragmatic failure to cross-culturally different assessment of factors such as size of imposition, tabus, relative power and social distance. These sources of sociopragmatic failure can be illustrated as follows (Thomas, 1983):

1. *Size of imposition*. This example of sociopragmatic failure stems from different assessment of impositions according to relationship and situation in different cultures. Thomas (1983) illustrates it with the help of Goffman's (1967) notion of 'free' and 'non-free' goods. In one culture, in a given situation and relationship something can be regarded as free goods which does not require elaborate politeness strategy to request it, while in another culture, according to the same relationship

and situation the same thing may not be considered as free goods and the use of the same strategy while requesting it would be serious misjudgment of the size of imposition.

2. *Tabus.* Similar to the notion of 'free' and 'non-free' goods, there is a difference among cultures whether to regard a given topic as tabu or not. Thus, a topic discussed quite politely in one culture can be considered as tabu in another culture. Consequently, making reference to the topic in the latter culture can be considered as serious sociopragmatic failure.

3. *Relative power and social distance.* The final example of sociopragmatic failure occurs a result of cross-culturally different assessment of relative power and social distance. For instance, in a foreign language learner's culture teachers may have a higher status than in the target culture which may lead him or her misjudge relative power and social distance and thus, behave more deferentially than a native speaker would normally behave towards a teacher.

Thomas' (1983) study belongs to cross-cultural pragmatics, i.e. the research which compares or contrasts politeness phenomena in different languages and cultures (Leech, 2014). Therefore, when 'tabus' is excluded, remaining factors (i.e. size of imposition, relative power and social distance) are similar with factors involved in the assessment of the seriousness of face threatening acts (FTA) according to the politeness theory proposed by Brown and Levinson (1987).

Brown and Levinson (1987) assume that all adult members of society have 'face', i.e. the public self-image which they claim for themselves. It has two related aspects (Brown & Levinson, 1987, p. 61):

(a) *negative face*: the basic claim to territories, personal preserves, rights to non-distraction - i.e. to freedom of action and freedom from imposition

(b) *positive face*: the positive consistent self-image or 'personality' (crucially including the desire that this self-image be appreciated and approved of) claimed by interactants

Brown and Levinson (1987) also argue that there are some acts (i.e. something designed to be done by means of verbal or non-verbal communication) which damage the addressee's negative or positive face. The acts that by their nature threaten negative face, as Brown and Levinson (1987) suggest, can be those which predicate future act of hearer (H) by pressuring him or her to do them, such as orders, requests, suggestions, advice and so on; or those which predicate future act of H and doing so pressuring him or her to accept or reject them such as offers and promises. The examples of acts which run contrary to the addressee's positive face, according to Brown and Levinson (1987), are the ones which displays negative evaluation of H's positive face by speaker (S), e.g. expressions of disapproval, criticism, etc.; or those which show negligance of H's positive face by S, e.g. expressions of out-of-control emotions, irrvrecence, mention of taboo topics, raising of dangerously emotional or divisive topics, such as politics, race, religion, women's liberation and so on. Brown and Levinson (1987) also argue that some acts may threaten S's face. The ones which jeopardize S's negative face are expressing thanks, excuses, acceptance of offers, etc. The acts which offends S's positive face are apologies, acceptance of a compliment, confessions, admissions of guilt or responsibility, and so forth.

Brown and Levinson (1987) propose that in many or all cultures seriousness of FTA is assessed by means of following factors:

1. the 'social distance' (D) of S and H (a symmetric relation)
2. the relative 'power' (P) of S and H (an asymmetric relation)
3. the absolute ranking (R) of impositions in the particular culture. (p. 74)

The seriousness or weightiness of each specific FTA *x* involves both risk to S's face and H's face, and is calculated by taking account the above-listed factors by means of the following formula (Brown & Levinson, 1987, p. 76):

$$W\,x = D(S, H) + P(H, S) + R\,x$$

In this formula, numerical vaule measuring the weigntiness of FTA *x* is represented by W *x*, social distance between S and H by D (S, H), power difference by P (H, S) and the

degree to which the FTA *x* is rated an imposition in that culture is represented by R *x* (Brown and Levinson, 1987).

By relabeling Brown and Levinson's (1987) above-listed factors and adding two more, Leech (2014) also proposes sociopragmatic scales to assess the appropriate degree of politeness. The scales are illustrated in the following way (Leech, 2014, p. 103):

1. *Vertical distance* between *S* and *O* (in terms of status, power, role, age, etc.);
2. *Horizontal distance* between *S* and *O* (intimate, familiar, acquaintance, stranger, etc.);
3. *Cost/benefit*: how large is the benefit, the cost, the favor, the obligation, etc., i.e., the real socially defined value of what is being transacted.
4. *Strength* of socially defined rights and obligations, e.g., a teacher's obligations to a student, a host's obligations to a guest, service providers' obligations to their clients or customers.
5. "*Self-territory*" and "*other-territory*" (in-group membership vs. out-group). There are degrees of membership of 'self-territory' and 'other territory'.

Like Brown and Levinson (1987), Leech (2014) claims that these scales are fairly general to human societies, yet cultures differ in the values considered as norms. In other words, "sociopragmatic politeness scale is relative to norms of a given society, group or situation" (Leech, 2014, p. 88).

2.1.2.2.1 Vertical Distance

The researchers who studied fundamental dimensions of interpersonal behavior (Leary, 1957; Benjamin, 1974; Wish, Deutsch & Kaplan, 1976; Adamopoulos, 1982, as cited in Spencer-Oatey, 1997), have revealed that power is a significant variable in all societies. Additionally, those who studied culture-related values (Hofstede, 1980; Chinese Culture Connection, 1987; Schwartz, 1994, as cited in Spencer-Oatey, 1997) have identified that power is an important dimension and cultures can vary on this dimension.

According to Brown and Gilman's (1972) definition, the conception of "power" refers to control of another person's actions:

> "One person may be said to have power over another in the degree that he is able to control the behaviour of the other. Power is a relationship between at least two persons, and it is nonreciprocal in the sense that both cannot have power in the same area of behaviour. There are many bases of power-physical strength, wealth, age, sex, institutionalised role in the church, the state, the army or within the family" (p. 255).

Likewise, Fukushima (2000) argue that the concept of "power" is comprised of factors such as social status, social class, institutionalised role, age, sex, wealth, physical strength, regional or ethnic identity. These factors, as Fukushima (2000) adds, are the reasons of asymmetrical power relations between indivuduals which in their own turn give rise to the notion of equality-inequality.

In a similar way, Brown and Levinson (1987) present four different ways that power (P) can be viewed, but the most adequate one is the last one which suggests that situational factors affect the values for P, D and R in a way that the values become relevant only for S and H in a specific context, and for a specific FTA. Brown and Levinson (1987) exemplifies it with the relationship between a man from lowly caste and a Brahman who belongs to high caste in South India. When the low-caste man approaches the Brahman with the request of ritual services, he is obliged to show great deference to the Brahman. Conversely, it is the Brahman who will treat the low-caste man with deference when the Brahman visits the low-caste man as a government official with the low-caste man's capacity (Beck, 1972, as cited in Brown & Levinson, 1987).

Moreover, Brown and Levinson (1987) claim that although P, D, and R factors are relevant and independent factors, they are not the 'only' relevant ones. In fact, they 'subsume other factors, such as status, authority, occupation, ethnic identity, friendship, situational factors, and have principled effect on assessment of seriousness of FTAs. To illustrate independence and relevance of P factor, they use the following examples supposing that D and R are constant variables and have insignificant values (Brown and Levinson, 1987, p. 80):

1. Excuse me sir, would it be all right if I smoke?
2. Mind if I smoke?

Brown and Levinson (1987) argue that (1) might be an example of an employee's request for permission, whereas (2) might be expressed by the boss in the same situation.

In addition, by mentioning gender differences in interactional styles, Brown and Levinson (1987) claim that while women are polite to men (by employing negative politeness strategies), the men are brusque to women, if high social distance does not require the use of negative politeness. Brown and Levinson (1987) suggest that the reason of women's predominant negative politeness strategies to men can be explained largely by the P factor, since women are susceptible to men's attacks in a society "where wives, sisters, and daughters may be beaten, and marriageable women may be abducted" (p. 252).

On the other side, Thomas (1995) approaches the power factor form indirectness perspective, claiming that its application changes form culture to culture. Thomas (1995) puts forward that with the people who have some power or authority over us, such as employers, we use greater degree of indirectness. Since employers can influence our careers in both positive and negative way, they possess reward power and coercive power (Thomas, 1995). These two types of power can easily be seen in hierarchical settings, e.g. courts, the military, the workplace, etc (Thomas, 1995).

Similarly, Spencer-Oatey (1992, as cited in Thomas, 1995) distinguishes different types of power. Two of them are reward power and coercive power. Spencer-Oatey (1992, as cited in Thomas, 1995) illustrates reward power by relationship between postgraduate students and their academic supervisors. In this case, reward power of the academic supervisors can refer to simple favors such as lending books and articles, or to the students' belief about their supervisors' power to influence their future career in a positive way (Spencer-Oatey, 1992, as cited in Thomas, 1995).

The other types of power are the following ones (Spencer-Oatey, 1992, as cited in Thomas, 1995):

> *Legitimate power.* This type of power allows a person to prescribe or request certain things according to his/her role, age or status. It is the type of power which varies from culture to culture more than other types. To illustrate, teachers according to their role in some cultures can ask their students to perform certain tasks (e.g. carring their books, cleaning the boards, etc.), while in other cultures it can be improbable.

Referent power. This type of power is held by a person who is admired by another one aspiring to be like him/her in some way. For instance, in some societies, certain people, such as teachers, are obliged to act as a role model and are required to behave or dress in a specific way.

Expert power. This type of power is possessed by a person whose special knowledge or expertise is needed by another person. However, among others this type is the most transient one. For example, a computer expert may have an expert power over someone who is in need of his/her knowledge. Nevertheless, the computer expert is supposed to defer to that person if the latter knows how to prepare a lemon soufflé and the former wants to learn how to prepare it.

Likewise, Leech (2014) adds 'power factor' into his sociopragmatic scales, yet he uses the term 'vertical distance' instead. According to Leech (2014), the reason for the use of different term is that vertical distance involves different factors, such as power, age and social status, and the term 'power' appears to give importance to one particular aspect of socially unequal relationships between interlocutors.

The effects of vertical distance on the production of speech acts have also been investigated in interlanguage pragmatics studies. Scarcella and Brunak (1981) are of those first researchers who studied the effect of status on adult L1 and L2 speaker's use of politeness strategies. To this end, 20 adult male Arabic speakers of English as L2 (10 high proficiency and 10 low proficiency) and 6 L1 English speakers were participated in three role play situations to discover their use of politeness strategies in relation to higher rank, equal rank and lower rank. Results of the data analysis reveal that while L1 speakers employed more positive politeness strategies toward equal and lower rank, they used more negative politeness strategies regarding higher rank. Moreover, similar with L1 speakers, L2 speakers made use of negative politeness strategies toward higher rank, while unlike L1 speakers, they applied more negative strategies in relation to lower rank. Lastly, the data analysis demonstrated that low-proficiency L2 speakers' use of politeness strategies and politeness features is mostly void of apparent variation.

Of recent studies, Çiftçi's (2016) investigation of refusals in Turkish and American English is worth to mention. In the study, 15 Turkish native speakers (TTs), 15 native speakers of American English (AEs), and 15 Turkish speakers of English as a foreign language (Turkish EFLs), are asked to complete DCT to reveal the effect of status on

the degree of indirectness in their refusal strategies. The data analysis reveal that in relation to high status, the politeness strategies used by the participants of all three groups are of low variety. However, while TTs used the highest number of strategies toward high-status individuals, the Turkish EFLs made use of the lowest number of strategies. Moreover, regarding equal status interlocutors, the AEs show tendency to employ mitigators more than TTs and Turkish EFLs which, as Çiftçi (2016) concludes, make the latter groups appear more direct in comparison with AEs.

2.1.2.2.2 Horizontal Distance

Interpretation of conceptual nature of 'distance' has been explained by few authors. In their classical study, Brown and Gilman (1960, 1972) discuss 'distance' in relatively detailed way, by using the term 'solidarity', and highlighting social similarity/difference as a principal determinant of scales of distance. Concerned with symmetrical relations, Brown and Gilman (1972) contend that:

> Not every personal attribute counts in determining whether two people are solidary enough to use the mutual T. Eye color does not ordinarily matter, nor does shoe size. The similarities that matter seem to be those that make for like-mindedness or similar behavior dispositions. These will ordinarily be such things as political membership, family, religion, profession, sex, and birthplace. However, extreme distinctive values on almost any dimension may become significant. Height ought to make for solidarity among giants and midgets. The T of solidarity can be produced by frequency of contact as well as by objective similarities. However, frequent contact does not necessarily lead to the mutual T. It depends on whether contact results in the discovery or creation of the like-mindedness that seems to be the core of the solidarity semantic (p. 258).

As a reaction towards Brown and Gilman's (1960) 'solidarity' factor, Leech (1983) prefers to approach the concept from the opposite angle, and suggests the term 'social distance' instead. However, in his recent study, Leech (2014) proposes 'horizontal distance' which is just a different term used in place of Brown and Levinson's (1987) 'social distance' or 'D factor'.

In line with Brown and Gilman (1960), Brown and Levinson (1987) describe D as 'a symmetric social dimension of similarity/difference within which S and H stand for the purposes of this act' (p. 76). Not infrequently, as Brown and Levinson (1987) argue,

social distance is attributed to an evaluation of periodicity of contact and exchange of kinds of material or non-material goods (e.g. face) between S and H.

Similar to P, D is context relative. Brown and Levinson (1987) illustrate context-relativeness of social distance by taking two American strangers encountering in different locations of the world. These two Americans would treat each other cautiously and ceremoniously, if they were to meet in the streets of New York. If they came across in Hindu Kush, however, they would embrace one another with all due positive politeness. Brown and Levinson (1987) explain this example arguing that "all members of the local social universe must be assigned places across the entire scale of social distance" (p. 79). As a consequence, in their hometown, the strangers are assigned high D values, whereas in the Hindu Kush the same Americans would move towards one another on the scale of social distance with the influence of stranger natives of Hindu Kush (Brown & Levinson, 1987).

Moreover, to illustrate independence or relevance of D in the assessment of seriousness of FTA, Brown and Levinson (1987) suggest two cases. In these cases, P and R can be kept unchanged and be given small values in the S's perception. Otherwise stated, the relative power between S and H and the imposition can be maintained approximately equal and small respectively. This kind of impositions is observed in requests for 'free goods', things and services, such as a match, telling the time, giving directions, and so on. Briefly, in these two cases, expressions of D will vary, and P and R will be kept constant and small, in the following manner (Brown & Levinson, 1987, p. 80):

1. Excuse me, would you by any chance have the time?
2. Got the time, mate?

Brown and Levinson argue that in the same situation, (1) might be said by S to H where (in the estimate of S) the distance between them were great, and (2) might be said where (in S's perception) the distance between S and H were close. These two cases demonstrate how D can be changed from (1) to (2) and this way, lessen weightiness of FTA (Brown and Levinson, 1987).

As already mentioned, gender contribute to assessment of P factor; Brown and Levinson (1987) add that if gender may have an effect on P assignments, it undoubtedly has an

effect (sometimes compensating) on D assignments. They exemplify this effect as follows (Brown and Levinson,1987, p. 287):

> [I]f a male A addresses a female B from a higher-status group, another female C, of the same status group as male A, might be expected to be more polite than A to B because she would be of relatively lower status due to the contribution of gender; but on the other hand B and C sharing gender may perceive less social distance, with the net result that A and B do not use perceptibly different levels of politeness to C.

Furthermore, in terms of domestic groups in which women are usually married, due to patrilocality of residence, Brown and Levinson (1987) suggest that there will be somewhat higher level of D between women than between the men of a household.

Thomas (1995), on the other hand, considers social distance as a combination of "psychologically real factors (status, age, sex, degree of intimacy, etc.) which together determine the overall degree of respectfulness within a given speech situation" (p. 128). Thomas contends that feelings of closeness with someone, or knowing that person well or being similar with him/her with respect to age, social class, occupation, sex, ethnicity, etc., encourages one to avoid making use of indirectness.

Additionally, Thomas (1995) emphasizes that it is sometimes hard to distinguish social distance and power, to the extent which some studies combine them. For instance, in CCSARP, Thomas mentions, despite the researchers' identifying social distance and power as separate dimensions, the distinction was not maintained in practice. Thomas argues that the reason for this was the frequent co-occurrence of social distance and power, since those who maintain power tend to be socially distant as well (e.g. in the workplace). Nevertheless, there are some instances in which this co-occurrence is no longer the case. In particular, as Aeginitou (1995, as cited in Thomas, 1995) demonstrates, in spite of an obvious inequality of power, students feel close to their teachers in the language classroom. This phenomenon was also observed by Spencer-Oatey (1993, as cited in Leech, 2014) between Chinese postgraduate students and their tutors. Spencer-Oatey (1993, as cited in Leech 2014) shows that unlike British postgraduate students, Chinese postgraduates regard their tutors socially closer, yet they see them superordinate in terms of power factor. In other words, Chinese postgraduates

treat their teachers with great deference, but have a close, friendly relation with them, similar to relationships with their parents or uncles (Leech, 2014).

2.1.2.2.3 Cost/Benefit

According to Leech's (2014) sociopragmatic scales, cost/benefit factor refers to "the real socially defined value of what is transacted" which measures the benefit, the cost, the favor, the obligation, etc. Leech (1983), on the other hand, provides rather elaborate definition of cost/benefit scale. This scale is composed of two scales: cost/benefit to *s* and cost/benefit to *h*.

Leech states that these two scales have close association, because speech act categories such as impositives and comissives involve transaction according to which either *s* gets something done for *h* or *h* for *s*. Therefore, as Leech argues, in general, if *s*'s proposal of course of action (in *s*'s perceptions) is at a cost of himself/herself (↓*s*), then it is beneficial to *h* (↑*h*), and vice versa. This correlation can be illustrated by the following imposition (Leech, 1983, p. 124):

1 Would you mind cleaning the windows?

This kind of impositive implies *h*'s transfering of 'goods' or 'services' to *s*. The opposite direction of the transfer, on the other hand, can be exemplified by the following commissive (Leech, 1983, p. 124):

2 Would you like me to clean the window?

By this sentence, it is implied that *s* transfers 'goods' or 'services' to *h*.

Moreover, cost/benefit scale is evident in expressive illocutions, such as apologies and pardons (Leech, 1983). For example, when *s* regrets for his/her offense against *h*, he/she expresses this regret by apologizing. Although it does not indicate that *s* benefited from the offence, by apologizing, as Leech (1983) asserts, he/she carries out a transaction i.e. attempts to change the balance sheet between *s* and *h*. When one person commits an offence against another one, he/she *owes* him/her an apology thereby compensates the offence. Therefore, in case of the apology being accepted, the result will be *h*'s

pardoning the offence committed by *s*. Against this background, as Leech (1983) suggests, cost/benefit scale entails a tacit balance sheet between *s* and *h*, as well as an implicit assumption about necessity for keeping the equilibrium.

On the other side, Brown and Levinson's (1987), R factor refers to ranking of impositions which is defined culturally and situationally. It is defined culturally and situationally to the extent that it is regarded as incompatible with an individual's desire for self-determination, or his/her negative-face or positive face wants. Generally, as Brown and Levinson (1987) contend, there are two intra-culturally recognizable ranks for negative-face FTAs. These are ranking of impositions according to the cost (a) of *services* (which includes the provision of time) and (b) of *goods* (which includes information, conveyance of respect, and other face payments). The description of the outline of these rankings of negative-face impositions for a specific domain of FTAs in a specific culture can be as follows (Brown & Levinson, 1987, pp. 77-78):

1.
    a. rank order of impositions requiring services
    b. rank order of impositions requiring good

2. Functions on (1)
    a. the lessening of certain impositions on a given actor determined by the obligation (legally, morally, by virtue of employment, etc.) to do the act A; and also by the enjoyment that the actor gets out of performing the required act
    b. the increasing of certain impositions determined by reasonswhy the actor *shouldn't* do them, and reasons why the act or *couldn't* (easily) do them

The rankings of the positive-face impositions for FTA entails an evaluation of how much 'damage' done to an individual's face, on the basis of mismatch between his/her desired self-image and that given (either explicitly or implicitly) in the FTA (Brown & Levinson, 1987). Besides, Brown and Levinson (1987) assert that rankings of aspects of positive face are culture specific, which in its own turn can be modified according to specific situations, similar to negative-face rankings. In addition to that, as Brown and

Levinson point out, positive-face rankings involve personal (idiosyncratic) functions e.g. different people react certain kinds of FTAs differently.

Furthermore, Brown and Levinson (1987) claim that similar to P and D, R is an independent and relevant variable employed to assess the seriousness of FTA. It can be illustrated by the following sentences in which P is small, D is great and both of them are held constant (Brown & Levinson, 1987, p. 81):

1. Look, I'm terribly sorry to bother you but would there be any chance of your lending me just enough money to get a railway ticket to get home? I must have dropped my purse and I just don't know what to do.
2. Hey, got change for a quarter?

According to Brown and Levinson (1987), both of these utterances might have been made at a railway station by a frustrated traveler to a stranger. Nonetheless, as Brown and Levinson (1987) maintain, it can be noticed that in S's estimate seriousness of FTA in his/her utterance (1) is much more serious than in his/her utterance (2). As we can see, the only variable in these utterances is R and since in utterance (2) R x has a smaller value, the language used in the utterance is chosen to be in proportion to a low W x.

Labelling the factor under discussion as 'size of imposition', Thomas (1995) defines it by asking how great is the request being made. Similar to Brown and Levinson's (1987) 'rank of imposition', Thomas's (1995) concept of 'size of imposition' draws on Goffman's (1967, as cited in Thomas, 1995) notion of 'free' and 'non-free' goods. According to this notion, 'free goods' (or 'free services') are those which can be used without asking for permission and requesting of which necessitates a low degree of indirectness (e.g. salt in a restaurant, peanuts at a bar, etc.) (Thomas, 1995). Additionally, as stated by Thomas (1995), description of free goods/services by an individual, largely depends on the relationship and situation. Furthermore, based on Lakoff (1974, as cited in Thomas, 1995), Thomas (1995) maintains that the concept of free and non-free goods should not be restricted only to material things, but can also be extended to information. Likewise, as Thomas (1995) clarifies, there are topics which can be discussed freely with others and those which cannot be. For example, for many

British people, as Thomas (1995) explains, direct enquire about a stranger's income, political view, religious beliefs, marital status, etc. is regarded as intrusive, while these topics can be discussed freely in other cultures. Similar to the concept of 'free' and 'non-free' information, according to Thomas (1995), is taboo topics, which usually refer to sexual or religious topics and are culture-specific. Thomas illustrates it with the fact that for Navajo people, mentioning the name of the person who has died in a violent incident is taboo, whereas for the British it is not considered so.

Relevance of R has also been evidenced in interlanguage and cross-cultural pragmatics studies (Torsborg, 1995; Fukushima, 2000; Schauer, 2007). Analyzing request strategies of learners and native speakers of English, Trosborg (1995) suggests that in situations where the requested service, etc. seemed to be special and highly impositive, the person trying to make the request felt reluctant to use explicit strategies and made use of hints. Fukushima (2000) also reflected on impositions, and found out significant differences in the assessment of requests between British and Japanese subjects in a number of situations. For instance, in the situation of asking a tutor to write a letter of recommendation, the Japanese subjects' assessment of the degree of imposition of request was higher, whereas the Brisith subjects' assessment of the degree of imposition was not (Fukushima, 2000).

In her longitudinal study, Schauer (2007) investigated the diversity of request interactions German learners of English studying abroad, studying at home, and British native speakers of English. Particularly, Schauer (2007) explored the participants' four high imposition and four low imposition requests to higher status interlocutors (i.e. professors), and four high and four low imposition requests to equal status interlocutors (i.e. friends). Results of the data analysis on the use of external modifiers in low imposition interactions reveal that the learners studying abroad have used more external modifiers in this kind of interactions than the native speakers. In contrast with the study-abroad learners, the at-home learners have made use of external modifiers less than the native speakers, excluding the use of Grounders in low imposition, equal status scenarios. Moreover, the data analysis of the use of external modifiers in high imposition scenarios by the three groups revels great differences among them. On a par with the use of external modifiers in the low imposition interactions, the study-abroad learners inclined to apply more external modifiers than the native speakers did. Unlike the study-

abroad learners, the at-home learners have employed external modifiers less than the native speakers. Schauer (2007) concludes that despite the differences in the frequency of the use of external modifiers in requests, it seems that learners and native speakers evaluate the contextual situation of the requests which warrant to use certain external modifiers in the same way.

2.1.2.2.4 Strength of Socially Defined Rights and Obligations

As we have seen above, Brown and Levinson (1987) put forward two intra-culturally identifiable costings of impositions which are usually constant only in their rank order from situation to situation. Nonetheless, the rank order is dependent on a group of operations which rearranges the impositions in accordance with "whether actors have specific rights or obligations to perform the act, whether they have specific reasons (ritual or physical) for not performing them, and whether actors are known to actually *enjoy* being imposed upon in some way" (Brown &Levinson, 1987, p. 77).

Unlike Brown and Levinson (1987), Thomas (1995) takes 'rights and obligations' as a separate dimension arguing that it is needed to account for a speech act whose size of imposition is great, but is carried with a small degree of indirectness. Thomas (1995) illustrates it with her observation of an interaction which involved two elderly women on a country bus service (Thomas, 1995, p.131):

> On country routes the driver stops only when requested to do so. The first woman wanted to get off at a scheduled stopping place, and as the bus approached it she simply called out: 'Next stop, driver!' Her companion wanted to get off where there was no official stop, and asked the driver, 'Do you think you could possibly let me out just beyond the traffic lights, please?'

Thomas (1995) argues that in this situation, the factors of power, social distance and size of imposition are all left unchanged. What changed was that in the former situation, the bus driver had an obligation to and the first woman had a right to request him/her to stop, but in the latter case, neither the driver had the obligation, nor the second woman had the right.

Likewise, in Leech's (2014) sociopragmatic scales "socially defined rights and obligations" is indicated as a separate factor. According to this factor, as Leech (2014)

puts forward, one may request an action without demonstrating elaborate politeness and he/she who is addressed has a socially sanctioned obligation to carry out the action. Such rights and obligations are evident between parents and children, between teachers and students, between hosts and guests, and so on. This factor can also be illustrated, as Leech (2014) mentions, by service stuff's high degree of deference and obligation toward customers in Japanese society.

2.1.2.2.4 "Self-territory" and "Other-territory"

A number of authors (Ide, 1989; Matsumoto, 1989; Wierzbicka, 1991; Koutlaki, 2002, as cited in Leech 2014) have criticized Brown and Levinson (1987) and Leech (1983) with having Western bias. Therefore, Leech (2014) adds one more factor which apparently is significant in some societies: differences between in-group membership and out-group. As an example, in Japan praising one's own spouse or children, or those who are regarded as one's self-territory is not considered appropriate when a person talks to members of other families. Traditionally, as Leech (2014) notes, in Japanese culture, denigrating one's family members is regarded as 'modesty'. This is also the case in Chinese culture. In American culture, however, praising one's spouse might be regarded as a polite behavior (toward one's spouse) and many spouses do it without getting embarrassed.

On the other hand, when looked from P, D and R point of view, as Leech (2014) claims, difference between in-group and out-group membership can be seen as a specific aspect of horizontal distance i.e. distance versus intimacy. According to Leech (2014), there is a clearly-defined gap between in-group and out group which ensure the modesty, resulting from self-reference, to be enhanced to incorporate in-group reference.

2.2 Teaching Pragmatics

Nearly at the same time when researchers began contrasting languages and cultures in terms of the realization of pragmatics, and studying the acquisition of pragmatics by second language learners, teacher-researchers started exploring the ways of teaching pragmatics (Bardovi-Harlig, 2019). Except from how pragmatics is acquired, as Bardovi-Harlig (2019) argues, it is necessary for language teachers "to be able to identify targets (what learners need help with, and what they want help with) and sources of input, prepare materials and activities, employ methods that support pragmatic development, and be able to assess and provide feedback on learners' usage" (p. 2). This

focus on the teaching pragmatics has led teachers and researchers to working together to show that teaching pragmatics is successful. It resulted, as Bardovi-Harlig (2019) states, in foundation of instructional pragmatics which in turn initiated specialized approaches to teaching pragmatics as well as proving that teaching it is effective.

In Bardovi-Harlig's (2001) review of the empirical studies, for example, it has been revealed that in terms of both production and comprehension, L2 pragmatic systems of learners who did not receive any specific instruction in target language pragmatics show noticeable divergence from pragmatic systems of native speakers of the target language. Similarly, Rose's (2005) meta-analysis of 25 empirical studies and Bardovi-Harlig's (2015) survey of 81 studies demonstrate increases in activity in instructional pragmatics.

Furthermore, Rose's (2005) study identifies three central issues represented in the investigated literature, i.e. whether pragmatics can be taught, whether instruction of pragmatics entails effective learning or no instruction, whether teaching pragmatics in one way yields better results or teaching it in other ways. Regarding these issues, Rose (2005) concludes that firstly, considerable evidence presented in the literature supports the idea of teachability of various L2 pragmatic features e.g. discourse markers and strategies, pragmatic routines, speech acts, overall discourse characteristics, and pragmatic comprehension. Secondly, Rose (2005) states that learners who are instructed in second language pragmatics show better results than those who are not. Rose (2005) adds that this fact, i.e. facilitative role of instruction in pragmatics, is especially promising for learners in foreign language contexts. Finally, drawing on Norris and Ortega (2000, as cited in Rose, 2005), Rose (2005) points out that conclusive research outcomes are depended mainly on research-methodological decisions. One of the analyzed studies, Rose and Ng (2001), for example, concentrated on instruction of complimenting in foreign language context showing that learners benefit from instruction. More importantly, regarding the question of whether inductive or deductive instruction is effective, Rose and Ng (2001) find out that deductive instruction had positive impact on both pragmalinguistic and sociopragmatic development of learners, whereas despite its positive impact on pragmalinguistic development, inductive instruction had negative effect on sociopragmatic development of learners.

Although there is a significant increase in activity in instructional pragmatics, certain challenges are also observed on the way of L2 pragmatic development of learners. Drawing on certain remarkable studies conducted in the field of L2 pragmatics, Sykes (2013) summarizes eight challenges to teaching pragmatics (p. 73):

1. limited theoretical support for curricular development
2. lack of authentic input in teaching materials
3. lack of instructor knowledge
4. a dominant focus on micro-features of language in the foreign language context
5. time limitations in the classroom
6. individual student differences and learner subjectivity
7. feedback and assessment challenges
8. immense dialectal variation

Regarding 4th and 5th issues summarized above, Bardovi-Harlig (2019) states that they are not characteristic only to instruction of pragmatics. Instead, Bardovi-Harlig (2019) touches upon the remaining issues beginning from teacher education, and ultimately concentrating on authentic input in teaching materials. In terms of curricular innovation, Barovi-Harlig (2019) define teachers as the single most valuable resource. Since relatively few teacher education programs provide a complete course on pragmatics, Bardovi-Harlig (2019) propose that teachers will have to develop in terms of teaching pragmatics through methods specific to themselves. With respect to the issue of limited theoretical support for curricular development, Bardovi-Harlig (2019) argues that this issue can be overcome by empirical studies including those concerning with the efficacy of teaching pragmatics. The issue of dialectal variation, according to Bardovi-Harlig (2019), has two facets viz. regional targets, and personal targets or learner subjectivity. The former one entails teaching pragmatic system of a place where they take ESL courses or pragmatic system of the regions to which EFL learners orient which also includes international communication. The latter is about which choice will make according to their personal preferences: “to adopt second language (L2) pragmatics for their target, retain first language (L1) pragmatics in L2, or develop a conscious hybrid” (Bardovi-Harlig, 2019, p. 5). The issue concerning assessment and feedback can be dealt with, as Cohen and Ishihara (2013) suggest, through testing learners on interpretation which has more specific target, but in relation to production, through giving them an

opportunity to show their pragmatic knowledge by either responding them as a conversational partner or choosing not to participate with clarifying and talking about possible consequences.

2.2.1 Input

As is mentioned, Bardovi-Harlig (2019) puts emphasis on the challenge concerning authentic input in teaching materials. Input, such as authentic conversation is essential for learners' pragmatic development because, as Bardovi-Harlig (2019) argues, they need to see and hear language in a way as it is used in real life by its speakers. Therefore, making pragmatically appropriate input ready at learners' disposal from the beginning of the acquisition onward is a fundamental responsibility of classroom instruction (Williams, 1988; Scotton & Bernsten, 1989; Bardovi-Harlig et al., 1991; Rose, 1993, 1994b, 1997; Boxer & Pickering, 1995; Bouton, 1996; Kasper, 1997b, as cited in Barodvi-Harlig, 2001).

In general, as Bardovi-Harlig (2019) points out, there are two types of input: oral-for-oral and written-for-oral. Language samples of the former one, as Bardovi-Harlig (2019) lists, are comprised of "audio and audio-video recordings of conversations including authentic conversation, authentic scripted clips of television shows and movies (with transcripts), and video or audio-recorded elicited talk from expert speakers" (p. 3). On the other hand, language samples of the written-for-oral type contain "authentic, elicited, and authentic scripted speech, including use of written transcripts of authentic conversations, role plays, and television shows" (Bardovi-Harlig, 2019, p. 3).

2.2.1.1 Conversations and Dialogues

The significant role of conversations and dialogues in teaching and learning of second language pragmatics is obvious in the language samples of both types of input mentioned above. In fact, as Bardovi-Harlig (2019) puts it, "the focus of pragmatics in second language learning and teaching has been on pragmatics for conversation" (p. 3). It is employed at minimum in three points in lessons which pragmatics is instructed i.e. in the presentation of input or a model, in production practice, and in evaluation tasks (Bardovi-Harlig, 2015). Accordingly, Bardovi-Harlig (2015) surveys several studies in which conversation is operationalized in these three points. Of them, representation of conversation in input, and conversation in production practice appear to be more relevant to focus in the following paragraphs.

Considering how conversation is represented in instructional input, Bardovi-Harlig (2015) selects studies based on the criteria requiring the use of representation of conversation regardless the focus being on production or non-production. Moreover, as is mentioned, representation of conversation in input differ in terms of mode (audio-visual, audio, or written) and authenticity. Of the reviewed studies, for example, Bardovi-Harlig et al. (2014, as cited in Bardovi-Harlig, 2015) which made use of corpus excerpts of agreements, disagreements, and self- and other-clarifications can be mentioned (Bardovi-Harlig, 2015, p. 7):

> 1. Corpus excerpt, agreement example (Bardovi-Harlig et al., 2014; from MICASE)
>
> A: Good, thanks. Okay, the last thing that I was considering was a translation task, and I can see that as being something very messy.
> B: Yeah, I can too.
> A: So …
> B: Um, cuz, well, let's see … with German and Spanish, you're not gonna have character problems. Chinese and Japanese you are gonna have, character problems.
> A: Oh that's true. Transcript ID: OFC355SU094

In addition, regarding an instance of authentic and scripted television shows, Bardovi-Harlig (2015) discusses Silva (2003, as cited in Bardovi-Harlig, 2015) in which three video excerpts from popular sitcom *Friends* was employed as an illustration of invitation-refusal sequences (p. 7):

> 2. Authentic scripted: Excerpt from *Friends* [Season 5, Episode 14] (Silva, 2003, p. 94)
>
> Rachel: Hey Mon, what are you doing now? Wanna come see a movie with us?
> Monica: Uhh, y'know actually I was gonna do some laundry.
> Rachel: Oh.
> Monica: Hey Chandler, wanna do it with me?
> Chandler: Sure, I'll do it with ya.
> Monica: Okay.

Rachel: Okay great, hold on a sec! (She runs to her room and returns carrying a huge bag of laundry.) Oh, here you go! You don't mind do ya? That would really help me out a lot! Thanks!
Monica: I mean I-I don't I think I have enough quarters.
Phoebe: I have quarters! (She holds up a bag of quarters.)

Furthermore, Barodvi-Harlig (2015) provides a review of studies which includes practice opportunities intended to simulate conversation. Based on higher proportion of studies providing chances for oral production, Barodvi-Harlig (2015) argues that instructor-researchers may have more inclination toward implementation of oral activities in practice, because it does not require evaluation or preparation in advance. In addition, Barodovi-Harlig (2015) shows examples of non-production studies providing learners with chances to participate in oral practice. Some of those studies make use of role plays (Alcon Soler, 2002; Eslami-Rasekh, Eslami-Rasekh, & Fatahi, 2004; Martínez-Flor & Alcon-Soler, 2007, as cited in Bardovi-Harlig, 2015), and one of them employed face-to-face conversations with native speakers (Tateyama, 2007, as cited in Bardovi-Harlig, 2015).

As a result of the review of 81 studies, Barodovi-Harlig (2015) concludes that conversation "is more likely to be operationalized as oral, interactive, and authentic in the input and practice phases; testing appears to be more conservative than input or practice, reflecting greater use of written-for-oral tasks" (p. 11).

In agreement with the above surveyed studies, Timmis (2015) argues that dialogues are used in textbooks have purposes of providing model for function, interaction practice etc., but they also utilized to achieve some other purposes too. The full list of functions which coursebook dialogues are designed to fulfil are the following ones (Timmis, 2015, p. 2):

1. Providing models of new grammar, vocabulary, and functions.
2. Providing models of interaction.
3. Providing models of discourse sequences, for example, making an appointment at the doctor's.
4. Providing listening practice.
5. Providing pronunciation practice.

6. Providing speaking practice.
7. Transmitting socio-political messages.

Timmis (2015) especially discusses the last two functions due to their possible effect on plausibility of dialogues as human interaction. In relation to the provision of speaking practice, Timmis (2015) raise concern about the use of dialogues as means for controlling large classrooms. Timmis (2015) illustrates it with a personal observation in China where learners intensively memorize and repeat dialogues orally. For this reason, once commissioning authority gave feedback to a team writing coursebooks for China, one of whose members was Timmis (2015), that dialogues they had written were too long for the learners to memorize. However, as Timmis (2015) contends, this way of using dialogues is not actual speaking practice, because the learners are able to control neither medium nor message. Additionally, Timmis (2015) emphasizes utilization of dialogues for transmitting sociopolitical messages by drawing on Mukundan (2008, as cited in Timmis, 2015) who argue that in developing countries, coursebooks can be employed to act as means of dissemination of cultural and national values for the purposes of nation-building. Consequently, because dialogues are often utilized to satisfy more than one and conflicting functions at once, as Timmis (2015) asserts, they barely represent real interaction between interlocutors.

2.2.2 Textbooks

Textbooks are essential in providing pragmatic input in second or foreign language classrooms. Besides, they are easily accessible and widely available for language learners (Bardovi-Harlig, 1996). Therefore, Bardovi-Harlig (1996) considers textbooks as “high prestige sources of input” for the learners (p. 24).

Concentrating on the representation of the speech act of suggesting in input, Yıldız Ekin (2013) examined EFL textbooks. Drawing on Martinez-Flor’s (2004, as cited in Yıldız Ekin, 2013) taxonomy of suggestion linguistic realization strategies, Yıldız Ekin (2013) aimed ay revealing kinds of suggestion strategies employed in the textbooks, whether the textbooks differ from one another in terms of amount of the strategies, and whether these strategies were implemented appropriately into the situations. As an answer to the first research question, Yıldız Ekin (2013) reveals that conventionalized forms of suggestion strategies are the mostly used strategies in the analyzed textbooks, while the

least employed forms of suggestion strategies are indirect ones. Moreover, Yıldız Ekin (2013) finds out that only two of pre-intermediate level EFL textbooks, made use of 49 and 46 strategies. On the other hand, only one intermediate level textbook applied 37 examples of strategies, whereas the amount of strategies employed in the other textbooks are below 20. Finally, regarding the third question, Yıldız Ekin (2013) shows that mostly, direct types of suggesting strategies have been utilized appropriately in the textbooks. Subsequently, Yıldız Ekin (2013) concludes that there is a need for some additional pragmatic information for the appropriate use of suggesting strategies, for developing learners' pragmatic competence through these textbooks.

Similarly, Jiang (2006) examined ESL textbooks to find out differences between old generation and new generation of ESL textbooks, and possible discrepancy between them and corpus findings in terms of speech act of suggesting. Accordingly, Jiang (2006) finds out that the data collected from corpus regarding patterns of suggestions are different from those represented in the textbooks. Furthermore, in terms of two generations of textbooks, Jiang (2006) states that in contrast with the old generation textbooks, the new generation textbooks include variety of syntactic structures for the realization of suggestions. However, Jiang (2006) contends that although the new generation textbooks include some syntactic structures for suggestions, they fail to provide contextual information about their appropriate application, to explain the various subtle changes of meanings from structure to structure, or to exemplify those structures in authentic materials.

Even though textbooks play such a significant role in provision of input, conversations or dialogues included in them do not always represent pragmatically accurate use of language. The conversations which do not reflect pragmatic usage has been documented in a number of textbook reviews which have compared conversations represented in textbooks with authentic conversations in terms of speech acts, pragmatic constructs as well as conversation closings (Bardovi-Harlig et al., 1991); agreement, disagreement, and clarifications (Bardovi-Harlig et al., 2015); complaints (Boxer & Pickering, 1995); the language used in business meetings (Williams, 1988); repair sequences (Cheng & Cheng, 2010), and politeness (Limberg, 2016).

In their survey of 20 contemporary ESL textbooks on teaching closings, for example, Bardovi-Harlig et al., 1991) found out that only twelve of the reviewed textbooks include complete closing in at minimum one dialogue, but very few of them did so constantly. Furthermore, regarding speech acts, Bouton's (1996) investigation shows that a form of invitation which constitutes 80 % of invitations in one ESL textbook appears only 26 % of the cases in a published corpus of native speaker invitations. In addition, Boxer and Pikering's (1995) review of textbooks indicates that the textbooks are generally void of indirect complaints. Besides, as Boxer and Pickering (1995) reveal, there is insufficiency in relation to information about interlocutors and the context of conversations in the reviewed textbooks.

Describing the general condition of pragmatics in commercially marketed pedagogical materials Cohen and Ishihara (2013) assert that, "the actual dialogues may sound awkward or stilted, and are inauthentic in that they do not represent spontaneous pragmatic language as used in natural conversation" (p. 116). Unless pragmatics is represented in the language textbooks through authentic conversations, as Bardovi-Harlig (2020) urges, the role of pragmatics in second- and foreign-language curriculum will remain as supplemental rather than central.

CHAPTER THREE

III. METHODOLOGY

This chapter focuses on materials, data collection instruments, and the order of procedures of the present study exploring how sociopragmatic variables are represented in B1-B2 Turkish and Azerbaijani EFL textbook dialogues.

3.1 Materials

The materials chosen for the study involve three Turkish and three Azerbaijani EFL textbooks meeting CEFR's Common Reference Levels of B1-B2, as is illustrated in the Table 2.

Table 2: Common Reference Levels: Global Scale.

Proficient User	C2	Can understand with ease virtually everything heard or read. Can summarise information from different spoken and written sources, reconstructing arguments and accounts in a coherent presentation. Can express him/herself spontaneously, very fluently and precisely, differentiating finer shades of meaning even in more complex situations.
	C1	Can understand a wide range of demanding, longer texts, and recognise implicit meaning. Can express him/herself fluently and spontaneously without much obvious searching for expressions. Can use language flexibly and effectively for social, academic and professional purposes. Can produce clear, well-structured, detailed text on complex subjects, showing controlled use of organisational patterns, connectors and cohesive devices.
Independent User	B2	Can understand the main ideas of complex text on both concrete and abstract topics, including technical discussions in his/her field of specialisation. Can interact with a degree of fluency and spontaneity that makes regular interaction with native speakers quite possible without strain for either party. Can produce clear, detailed text on a wide range of subjects and explain a viewpoint on a topical issue giving the advantages and disadvantages of various options.
	B1	Can understand the main points of clear standard input on familiar matters regularly encountered in work, school, leisure, etc. Can deal with

		most situations likely to arise whilst travelling in an area where the language is spoken. Can produce simple connected text on topics which are familiar or of personal interest. Can describe experiences and events, dreams, hopes and ambitions and briefly give reasons and explanations for opinions and plans.
Basic User	A2	Can understand sentences and frequently used expressions related to areas of most immediate relevance (e.g. very basic personal and family information, shopping, local geography, employment). Can communicate in simple and routine tasks requiring a simple and direct exchange of information on familiar and routine matters. Can describe in simple terms aspects of his/her background, immediate environment and matters in areas of immediate need.
	A1	Can understand and use familiar everyday expressions and very basic phrases aimed at the satisfaction of needs of a concrete type. Can introduce him/herself and others and can ask and answer questions about personal details such as where he/she lives, people he/she knows and things he/she has. Can interact in a simple way provided the other person talks slowly and clearly and is prepared to help.

Note. Adopted from *Common European Framework of Reference for Languages: learning, teaching, assessment* (p. 24), by Council of Europe Council for Cultural Co-operation. Education Committee. Modern Languages Division, 2001. United Kingdom: Cambridge University Press. Copyright 2001 by Cambridge University Press and Council of Europe.

The chosen Turkish EFL textbooks which were designed for students studying at 10th, 11th and 12th grades of state schools are the following ones:

1. *Ortaöğretim İngilizce 10 Ders Kitabı*
2. *Silver Lining 11 Student's Book*
3. *Count Me In 12th Grade Student's Book*

The first textbook was approved by the Directorate of Committee of Instruction and Education of the Ministry of National Education (MoNE) of the Republic of Turkey with the order 78 on May, 28, 2018 and was published to be used for 5 years. Similarly, the second and third textbooks was approved by the directorate with the article 12254648, on June, 25, 2018 as a pedagogical material.

The chosen Azerbaijani EFL textbooks which were designed for students studying at 9th, 10th and 11th grades of state schools are listed below:

1. *English 9 Student's Book*
2. *English 10 Student's Book*
3. *English 11 Student's Book*

The first Azerbaijani textbook was approved by the decree №: 369 of the Ministry of Education (ME) of the Republic of Azerbaijan on June, 3, 2016. Likewise, the second and third Azerbaijani textbooks were produced in 2018, under the document numbers 2017-128, and 2018-171 of ME respectively.

The reason for choosing textbooks particularly on B1-B2 levels is that there is interdependence between pragmatics and grammatical development (Bardovi-Harlig, 1999, 2000; Kasper & Rose, 2002). Namely, some studies (Achiba, 2002; Ellis, 1992) revealed that language learners develop pragmatic competence in accordance with their improving level of syntactic complexity. Drawing on Achiba (2002) and Ellis (1992), Kasper and Rose (2002) also assert that without necessary L2 grammar, learners hardly develop aspects of pragmatics closely related to grammatical proficiency.

In the Teaching Curriculum for Secondary School English Language Lessons (9th, 10th, 11th, 12th grades) produced by MoNE in 2018, desired language proficiency levels of learners were illustrated as in the Table 3. As is observed, the independent user, i.e. B1-B2 CEFR language proficiency level, is the ultimate desired level which MoNE intends language users to reach. This intention was expressed in the curriculum as, "learners are expected to graduate from high school with a minimum CEFR B2+ and/or beyond level of English language proficiency depending on whether students had preparatory class English education or not" (*The Teaching Curriculum for Secondary School English Language Lessons (9th, 10th, 11th, 12th grades)*, 2018, p. 7).

Table 3: Model English Language (9th – 12th Grades) Curriculum

Grades

(CEFR*) Hours per Week	Learner Age	Skill/Grammar/Vocabulary/Pronunciation Focus	Main Activities (Can be used in all grades)
9 (A1/A2) 4	14-14.5	All four skills integrated with an emphasis on Listening and Speaking. Maximum seven new Vocabulary items per lesson. Limited Pronunciation practice	Roleplays/Simulations Graphics/Charts Paragraph Reading and Writing
10 (A2+/B1) 4	15-15.5	All four skills integrated with an emphasis on Listening and Speaking. Limited focus on Language Structures. Maximum seven new Vocabulary items per lesson. Limited Pronunciation practice.	Information Gap Activities/Roleplays Paragraph Reading and Writing Skimming and Scanning
11 (B1+/B2) 4	16-16.5	All four skills integrated with an emphasis on Listening and Speaking. Limited focus on Language Structures. Maximum seven new Vocabulary items per lesson. Limited Pronunciation practice.	Surveys/Short Oral Presentations/Drama Short Reading Texts and Paragraph Writing
12 (B2+) 4	17-17.5	All four skills integrated with an emphasis on Listening and Speaking. Synthesis of Language Structures. Maximum seven new Vocabulary items per lesson. Limited Pronunciation practice.	Conversations/Oral Presentations/Projects/Task-based Activities Argumentative/Descriptive Text Writing

Note: Adapted from *The Teaching Curriculum for Secondary School English Language Lessons (9th, 10th, 11th, 12th grades)* (p. 67). Copyright 2018 by the Ministry of National Education of the Republic of Turkey.

Table 4: Content Standards (9th-11th Grades)

At the end of the 9th grade a language user	• can retell content of a text which is read or listened to • can express his/her opinion about what has been read in written or spoken form • can join discussions, expresses his/her thoughts • can express his/her thoughts in different forms making use of various speech units • can read and write differently constructed sentences • can prepare a curriculum vitae, and write an application
At the end of the 10th grade a language user	• can express his/her thoughts and opinions, facts and phenomena in written and spoken form • can express his/her opinion about content of a text or about thoughts from different points of view • can distinguish texts according to their style and read them with intonation relevant to their content • can identify meanings of expressions and terms • can produce reports and presentations using different sources, and improve his/her writing making corrections and additions.
At the end of the 11th grade a language user	• can generalize heard information and different opinions, and prepare presentations. • can explain different facts and phenomena by making connection between them and real life, and comment on them • can read texts in different styles correctly and explain their content • can explain meaning of terms and expressions according to their context • can create texts in different styles, and correct his/her and others' written productions. • can follow the rules of writing

Note: Adapted from *The Curriculum of Subject of Foreign Language for Schools of General Education (from 1st to 11th grades) of the Republic of Azerbaijan* (pp. 26-30), by D. İsmayılova et al., 2013. Copyright 2013 by the Institute of Education Problems of the Ministry of Education of the Republic of Azerbaijan.

Similarly, in the Curriculum of Subject of Foreign Language for Schools of General Education (from 1st to 11th grades) of the Republic of Azerbaijan produced by Institute of Education Problems of the Ministry of Education (ME) of the Republic of Azerbaijan in 2013, standards for each basic language skill were set for language learners to reach, as is seen in Table 4. The content standards for 9th, 10th, and 11th grade students are similar to CEFR's independent user or B1-B2 common reference levels.

Based on this background, we assume that since intermediate or B1-B2 is utmost level of grammatical proficiency that language learners are intended to develop, pragmatic features in the textbooks must correspond to the desired grammatical level of proficiency. In other words, since independent user or B1-B2 is the highest level to develop the language learners' grammatical competence, the textbooks should include enough pragmatic features to develop language learenrs' pragmatic, and thus sociopragmatic competence to the corresponding level.

3.2 Data Collection Instruments

To collect data, we have developed an assessment rubric (APPENDIX 3) which consists of eight vertical sections i.e. (1) number and specific place of each dialogue in each textbook, (2) speech situation which also shows genders of interlocutors, (3) speech event, (4) speech act, (5), vertical distance, (6) horizontal distance, (7) cost/benefit, (8) strength of socially defined rights and obligations.

Sociopragmatic variables in the rubric is based on Leech's (2014) *sociopragmatic scales to assess appropriate degree of politeness* components of which are the following ones:

1. *Vertical distance* between *S* and *O* (in terms of status, power, role, age, etc.);
2. *Horizontal distance* between *S* and *O* (intimate, familiar, acquaintance, stranger, etc.);
3. *Cost/benefit*: how large is the benefit, the cost, the favor, the obligation, etc., i.e., the real socially defined value of what is being transacted.
4. *Strength* of socially defined rights and obligations, e.g., a teacher's obligations to a student, a host's obligations to a guest, service providers' obligations to their clients or customers.
5. "*Self-territory*" and "*other-territory*" (in-group membership vs. out-group). There are degrees of membership of 'self-territory' and 'other territory' (p. 103).

We did not include the 5th scale into the rubric, because, as Leech (2014) argues, it is significant in some non-Western cultures, such as Korean, Japanese, Chinese, etc. and thus, is not relevant to the analysis of dialogues in English.

The asymmetric social relations between interlocutors have been marked under the column of *vertical distance* of the assessment rubric as "S > H" when the speaker is vertically higher than the hearer, "S < H" when the speaker is vertically lower than the hearer, and "S = H" when both the speaker and hearer are vertically equal. The symmetric social relations residing under *horizontal distance* have been marked as "S + H" when the interlocutors are horizontally distant to each other, and "S – H" when the interlocutors are horizontally close to each other. Moreover, under the column *cost/benefit* we have marked circumstances where the speaker got the benefit, and/or the hearer bore the cost as "S > H"; in the other way round, we marked it as "S < H". Additionally, we indicated strength of socially defined rights and obligations between interlocutors by a sign of "S > H" representing relationships in which a speaker has a right and a hearer is obliged to the speaker, and by marking "S < H" the ones in which a speaker is obliged to the hearer and a hearer has a right in relation the speaker. We also marked the relationships in which none of the interlocutors has rights or obligations towards each other as " – ".

To identify given speech acts in the textbooks, moreover, we made us of Searle's (1979) classification of speech act verbs. These are:

1. *Assertives*. "The point or purpose of the members of the assertive class is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition." Some of the examples are: suggest, put forward, hypothesize, state, conclude, deduce, boast, and complain.
2. *Directives*. "The illocutionary point of these consists in the fact that they are attempts (of varying degrees, and hence, more precisely, they are determinates of the determinable which includes attempting) by the speaker to get the hearer to do something". Some of the verbs in this category are: advise, ask, beg, request, order, command, dare, defy, challenge, plead, permit and invite.

3. *Commissives*. “Commissives... are those illocutionary acts whose point is to commit the speaker (again in varying degrees) to some future course of action.” Examples are: promise, guarantee, volunteer, offer, etc.

4. *Expressives*. “The illocutionary point of this class is to express the psychological state specified in the sincerity condition about a state of affairs specified in the propositional content.” Examples of this class are: thank, apologize, congratulate, condole, deplore and welcome.

5. *Declarations*: “It is the defining characteristic of this class that the successful performance of one of its members brings about the correspondence between the propositional content and reality, successful performance guarantees that the propositional content corresponds to the world: if I successfully perform the act of appointing you chairman, then you are chairman; if I successfully perform the act of nominating you as candidate, then you are a candidate; if I successfully perform the act of declaring a state of war, then war is on; if I successfully perform the act of marrying you, then you are married” (Searle, 1979, pp. 12-17).

Regarding speech events, on the other hand, we drew on Leech’s (1983) categories of speech events divided by their illocutionary functions:

a. COMPETITIVE: The illocutionary goal competes with the social goal, e.g., ordering, asking, demanding, begging.
b. CONVIVIAL: The illocutionary goal coincides with the social goal, e.g., offering, inviting, greeting, thanking, congratulating.
c. COLLABORATIVE: The illocutionary goal is indifferent to the social goal, e.g., asserting, reporting, announcing, instructing.
d. CONFLICTIVE: The illocutionary goal conflicts with the social goal, e.g., threatening, accusing, cursing, reprimanding (p. 104).

However, we did not include the last two categories into the assessment rubric, considering that, as Leech (2014) claims, (c) collaborative speech events do not need to involve politeness, because the illocutionary goals of the interlocutors participating in the dialogue neither compete nor contribute to the social goal; besides, (d) conflictive speech events do not normally (unless irony is intended) involve politeness, since in this speech event the aim is to cause offence.

Furthermore, we have checked speech situations in the textbooks, and labelled them according to social roles (e.g. customer - shop assistant or professor - student etc.) or relationships (e.g. mother - son, friend - friend, etc.) of participants in given contexts.

Last but not least, by focusing on gender pairs (male – male; male – female; female – female), we explored gender of participants in the dialogues as a variable influencing vertical distance. To this end we identified gender of each participant as *M* for males and *F* for females in front of their social role or relationship in the column of speech situations of the assessment rubric.

3.3 Order of Procedures

The present research has been carried out in the following order. First of all, we took all the complete written dialogues, and transcribed all complete audio and video dialogues employed in the selected Turkish EFL textbooks (APPENDIX 1), and those in the selected Azerbaijani EFL textbooks (APPENDIX 2). Secondly, we developed an assessment rubric (APPENDIX 3). Thirdly, using the rubric, we checked each dialogue in each textbook focusing on the above-mentioned variables. Fourthly, we analyzed the collected data via "R-project" statistical software using two proportion tests for measuring the relationships between the variables which were inquired by each research question, considering the confidence level as 95 %. Finally, we presented the analyzed data in tables displaying the frequency values, percentages, test statistics and p values. The significance level has been taken as 0.05.

CHAPTER FOUR

IV. FINDINGS AND DISCUSSION

In this chapter, we will focus on findings and discussion of the data analysis. The results of the data analysis will be presented with the help of tables each of which will be followed by discussion related to each research question.

4.1 Results of the Instruments and Discussions

The results presented in Table 5 answer the 1st question of this study i.e. is there a significant difference between TTs and ATs regarding the frequency of speech situations used in the dialogues?

Table 5: The Ratio Comparison Test Results for the Speech Situations

Speech Situations	TTs		ATs		Z	p
	N	%	N	%		
Colleague – Colleague	1	2.56	-	-	0.646	0.518
Customer – Ticket agent	2	5.13	-	-	0.923	0.356
Friend – Friend	14	35.90	10	62.5	1.807	0.071
Guest – Receptionist	1	2.56	-	-	0.646	0.518
Interviewer – Interviewee	10	25.64	1	6.25	1.633	0.102
Mother – Daughter	1	2.56	-	-	0.646	0.518
Neighbor – Neighbor	1	2.56	1	6.25	0.663	0.507
Shop assistant – Customer	2	5.13	1	6.25	0.166	0.867
Son – Father	1	2.56	-	-	0.646	0.518
Son – Mother	1	2.56	-	-	0.646	0.518
Student – Student	2	5.13	1	6.25	0.166	0.867
Student – Teacher	1	2.56	1	6.25	0.663	0.507
Uncle – Niece	1	2.56	-	-	0.646	0.518
Wife – Husband	1	2.56	-	-	0.646	0.518
Sibling – Sibling	-	-	1	6.25	1.576	0.115
Total	39	100	16	100		

Table 5 shows the ratio comparison test results for the speech situations employed in Turkish (TT) and Azerbaijani EFL textbook (AT) dialogues. According to the test results, there is no statistically significant difference between the textbooks in terms of the speech situation groups ($p>0.05$).

For the purpose of answering the first research question, we identified and categorized speech situations in the dialogues in TTs and ATs according to the interlocutors' social roles and relationships. As Table 5 displays, there are 14 different speech situations in TTs and 7 different speech situations in ATs. Table 5 also shows that speech situations of "Colleague - Colleague", "Customer - Ticket agent", "Guest - Receptionist", "Mother - Daughter", "Son - Father", "Son - Mother", "Uncle - Niece" and "Wife - Husband" do not exist in ATs, while "Sibling - Sibling" speech situation is not present in TTs. Although the results of the data analysis did not reveal any statistically significant differences between TTs and ATs, it is obvious that ATs seem not to offer a rich variety of speech situations, which in turn constrain the use of the other variables explored in the pesent study. Moreover, Table 5 shows that the percentages of speech situations in both TTs and ATs have not been distributed proportionately. Namely, as Table 5 indicates, speech situation of "Friend - Friend" covers 35.90 % and speech situation of "Interviewer - Interviewee" covers 25.64 % of the dialogues in TTs, whereas the other speech situations are represented in small percentages, such as 5.13 % and 2.56 %. Similarly, in ATs 62.5 % of speech situations consist of "Friend - Friend" speech situation, while each of the remaining speech situations is represented only in 6.25 %. The percentages of speech situations employed in TTs and ATs leaves us with the impression that as if school-aged foreign language learners' everyday life mainly consists of interactions with their friends or of interviews, and surprisingly rarely of interactions in academic or service encounters.

The reason for investigating speech situations in the textbooks is that sociopragmatic knowledge, as Felix-Brasdefer (2010) argues, is related to appropriate use of social norms in specific situations i.e. knowing "when to speak and when to remain silent […] how one may talk to persons of different statuses and roles […] how to request, how to offer or how to decline assistance […]" (Saville-Troike, 1996, p. 363, as cited in Felix-Brasdefer, 2010). Stressing importance of speech situations, Wolfson (1981) asserts that it is necessary for speech act data to be collected "through [direct] observation and

participation in a great variety of spontaneously occurring speech situations" (p. 9, as cited in Felix-Brasdefer, 2010). The studies in cross-cultural and interlanguage pragmatics have revealed that speakers alter their speech acts differently on the basis of the situation (Blum-Kulka et al., 1989, Roever, 2001, as cited in McAllister, 2015).

For example, speech situations were instrumental for CCSARP. In the project, to investigate realization of requests and apologies in different cultures, questionnaires called discourse completion tasks (DCT) were used, which included 16 situations to represent all the possible combinations of two variables: social distance and social dominance (Blum-Kulka & Olshtain, 1984). Situations, as Rose (1992) notes, mirror daily life of a student in a Western university. The situations can be listed as follows (Blum-Kulka & Olshtain, 1984, p. 211-212):

REQUEST SITUATIONS

1. A student asks his room-mate to clean up the kitchen which the other left in a mess.
3. A girl tries to get rid of a boy pestering her on the street.
5. A student asks another student to lend her some lecture notes.
7. A student asks people living on the same street for a ride home.
9. Applicant calls for information on a job advertised in a paper.
11. A policeman asks a driver to move her car.
13. A student asks a teacher for an extension for finishing a seminar paper.
15. A university teacher asks a student to give his lecture a week earlier than scheduled.

APOLOGY SITUATIONS

2. A university professor promised to return the student's term paper that day but didn't finish reading it.
4. A student borrowed her professor's book, which she promised to return that day, but forgot to bring it.
6. A staff manager has kept a student waiting for half an hour for a job interview because he was called to an unexpected meeting.
8. The waiter in an expensive restaurant brings fried chicken instead of *baeufa la maison* to a surprised customer.

10. A notoriously unpunctual student is late again for a meeting with a friend with whom she is working on a joint paper.

12. A driver in a parking lot backs into the hearer's car.

14. The speaker offended a fellow worker during a discussion at work. After the meeting, the fellow worker mentions this fact.

16. The speaker has placed a shopping bag on the luggage rack of a crowded bus. When the bus brakes, the bag falls down and hits another passenger.

As is shown, the above situations involve wide variety of roles which interlocutors play in the described contexts. This was the main motivation for labelling the situations according to the interlocutors' social roles and relationships identified in the textbooks. The above-presented situations also demonstrate how the choice of speech situations influence the choice of sociopragmatic variables.

The results indicated in Table 6, moreover, answer the 2nd research question i.e. is there a significant difference between TTs and ATs regarding the frequency of speech events used in the dialogues?

Table 6: The Ratio Comparison Test Results for the Speech Events

Speech Events	TTs		ATs		Z	p
	N	%	N	%		
Convivial	245	52.80	62	52.99	0.036	0.970
Competitive	219	47.20	55	47.01	0.036	0.970
Total	464	100	117	100		

Table 6 indicates the ratio comparison test results for the speech events used in TT and AT dialogues. As Table 6 displays, there is no statistically significant difference between the textbooks concerning speech events ($p>0.05$).

Speech events used in the analysis to understand which type of politeness is used more in the textbooks. The results of the study, however, did not produce any statistically significant differences between TTs and ATs viz. percentages of both competitive and convivial speech events are virtually equal in TTs and ATs. Table 6 also indicates that

both in TTs and ATs percentages of convivial speech events are relatively higher than competitive speech events.

As we have already mentioned in previous chapters of this study, in Leech's (2014) politeness theory, speech events are divided by their illocutionary functions into four categories, i.e. competitive, convivial, collaborative, conflictive. The last two categories, as Leech (2014) claims, do not normally involve politeness. On the one hand, the competitive speech events are subject to neg-politeness, since in this events illocutionary and social goals compete, and *S* tires to reconcile these competing goals (Leech, 2014). On the other hand, the convivial speech events are dependent on pos-politeness as the illocutionary and social goals are the same (Leech, 2014). Of these two types of politeness, neg-politeness, as Leech (2014) asserts, are more important one, because it functions to reduce potential instances of offence. Pos-politeness, on the other side, is about providing some positive value to one's interlocutor, e.g. by offers, invitations, compliments, and congratulations (Leech, 2014).

Given the fact that competitive speech events are subject to the neg-politeness, and neg-politeness is more important type of politeness (Leech, 2014), it would have been more adequate to add more competitive speech events into TTs and ATs, rather than the other way round.

The results presented in Table 7 answer the 3rd question of this study, "is there a significant difference between TTs and ATs regarding the frequency of speech acts used in the dialogues?"

Table 7: The Ratio Comparison Test Results for the Speech Acts

Speech Acts	TTs		ATs		Z	p
	N	%	N	%		
Accepting	78	11.75	12	6.70	1.939	0.052
Advising	13	1.96	2	1.12	0.755	0.450
Agreeing	1	0.15	-	-	0.520	0.603
Answering	149	22.44	38	21.23	0.346	0.729

Apologizing	7	1.05	-	-	1.379	0.167
Asking	9	1.36	2	1.12	0.249	0.803
Boasting	4	0.60	-	-	1.041	0.297
Command	1	0.15	-	-	0.520	0.603
Commiserating	2	0.30	2	1.12	1.410	0.158
Complaining	10	0.90	6	3.35	1.606	0.108
Complimenting	6	0.90	-	-	1.276	0.201
Complying	14	2.11	2	1.12	0.862	0.388
Confessing	1	0.15	-	-	0.520	0.603
Congratulating	3	0.45	-	-	0.901	0.367
Criticizing	4	0.60	-	-	1.041	0.297
Direction-giving	2	0.30	1	0.56	0.513	0.607
Disagreeing	1	0.15	1	0.56	0.996	0.319
Greeting	32	4.82	11	6.15	0.716	0.474
Imploring	2	0.30	-	-	0.735	0.462
Inviting	11	1.66	2	1.12	0.520	0.603
Lamenting	5	0.75	1	0.56	0.275	0.783
Leave-taking	12	1.81	6	3.35	1.269	0.204
Offering	12	1.81	7	3.91	1.683	0.092
Ordering	2	0.30	1	0.56	0.513	0.607
Praising	4	0.60	3	1.68	1.405	0.160
Promising	12	1.81	4	2.23	0.372	0.709
Proposing	10	1.51	1	0.56	0.991	0.321
Questioning	167	25.15	44	24.58	0.156	0.875
Refusing	23	3.46	7	3.91	0.286	0.774
Reminding	1	0.15	-	-	0.520	0.603
Requesting	22	3.31	5	2.79	1.526	0.127
Suggesting	8	1.20	9	5.03	3.229	**<0.001**
Thanking	29	4.37	12	6.70	1.290	0.197
Warning	5	0.75	-	-	1.164	0.244
Welcoming	2	0.30	-	-	0.735	0.462
Total	664	100	179	100		

Table 7 displays the ratio comparison test results for the speech acts used in TT and AT dialogues. According to the test results presented in Table 7, there is a statistically significant difference between the textbooks in terms of the speech act of suggesting. The ratio of the speech act of suggesting present in ATs is higher than TTs ($p<0.05$). Table 7 also indicates that speech act of suggesting is employed in 5.03 % of cases in ATs, while it is employed in 1.20 % of cases in TTs.

Speech acts play a significant role in pragmatics instruction. Therefore, we explored how they are represented in TTs and ATs and compared the results to answer the third research question of this study. Although the significant difference between TTs and ATs in terms of speech acts concerns only speech act of suggesting, there are not any significant difference between TTs and ATs regarding the other speech.

The importance of speech acts can be explained by the fact that they are one of the most studied areas of pragmatics (Ishihara, 2010). They are also focal point of cross-linguistic and interlanguage pragmatics studies. In the cross-cultural pragmatics research, specifically, within the CCSARP, speech acts of requests and apologies have been studied throughout different languages to contrast realization patterns in them and determine differences between native and non-native speaker's realization patterns of these two speech acts (Blum-Kulka & Oshtain, 1984). On the other side, within the field of interlanguage pragmatics, speech acts are most extensively investigated object, which have been explored from large number of theoretical perspectives as well as research methodologies (Kasper, 2006). An early example of speech act development in institutional interaction within the field of interlanguage pragmatics is Bardovi-Harlig and Hartford's (1990, 1993, 1996, as cited in Kasper, 2006) studies on suggestions and rejections in academic advising sessions (Kasper, 2006). However, in contrast with the other speech acts e.g. requests, apologies, compliments, complaints, refusals, etc., speech act of suggesting has not been explored extensively in ILP research.

Suggesting is a member of the directive category of speech acts, as Searle (1976) proposes, whose illocutionary point is about the speaker's getting the hearer to perform some future action. The specific feature of suggestions is, according to Rintell (1979), that "in a suggestion, the speaker asks the hearer to take some action which the speaker believes will benefit the hearer, even one that the speaker should desire" (p. 99).

Nevertheless, even though those who take benefit from suggestions are hearers, this speech act is considered as face threatening act (FTA), as Brown and Levinson (1987) argue, because by indicating to do something, the speaker (*S*) hinders the hearer's (*H*) freedom of action and thus, threatens his/her negative face needs. Moreover, as Martinez-Flor (2005) claims, for making suggestion a speaker should take some factors into consideration, such as the urgency of suggestion, social distance, social power, and so on. Therefore, in response to these factors the situation may be to greater or lesser extent face threatening which may lead the speaker to mitigate the speech act employing particular politeness strategies for decreasing the greatest degree possible the likely damage to the hearer's face (Martinez-Flor, 2005). Against this background, Martinez-Flor (2005) proposes a taxonomy of suggestions drawing on speech act theory and politeness theory, taking also Bardovi-Harlig and Hartford's (1993) "maxim of congruence" into consideration. The taxonomy involves direct, conventionalized and indirect strategies of suggestions each of which employs specific kinds of formulae for realization.

The results attained in the present study are in concordance with Yıldız Ekin's (2013) research, which draws on Martinez-Florz's (2004, as cited in Yıldız Ekin 2013) taxonomy of suggestions, and with Jiang's (2006) study. Taking into consideration the use of speech act of suggesting in TTs (1.20 %) and ATs (5.03 %), as Table 7 indicates, it can be argued that similar with the results presented in Jiang (2006) and Yıldız Ekin (2013) the speech act of suggesting are represented in a limited way. The limited representation of suggestions in the textbooks, as Jiang (2006) claims, may mislead second or foreign language learners in their development of pragmatic competence.

What has been stated about the limited representation of speech act of suggesting in the textbooks so far, can also be stated about the other speech acts which are particularly relevant to second or foreign language learners, especially the speech acts which are politeness-sensitive, such as requests, apologies, offers, invitations, promises, compliments, criticisms, thanks, agreement, disagreement, advice, congratulations, commiserations etc.

The results displayed in Table 8 respond the 4th research question which examines whether there is a significant difference between TTs and ATs regarding the frequency of vertical distance used in the dialogues.

Table 8: The Ratio Comparison Test Results for the Vertical Distance Groups

Vertical Distance	TTs		ATs		Z	p
	N	%	N	%		
S < H	187	28.26	22	12.29	4.364	**<0.001**
S = H	272	40.96	133	74.30	7.923	**<0.001**
S > H	205	30.87	24	13.41	4.662	**<0.001**
Total	664	100	179	100		

Table 8 demonstrates the ratio comparison test results for the vertical distance present in the TT and AT dialogues. According to the test results, there is a statistically significant difference between the textbooks in terms of vertical distance groups. The ratios of the groups "S < H" and "S > H" present in TTs are higher than those in AT ($p<0.05$). However, the ratio of the group "S = H" existing in ATs is higher than those in TTs ($p<0.05$).

As a social variable, vertical distance has been investigated largely in cross-cultural and interlanguage pragmatics. In previous sections of this chapter we have mentioned the use of this variable in DCTs for exploring requesting and apologizing patterns in different languages in CCSARP. Besides, vertical distance is a focus of attention of studies in interlanguage pragmatics. For instance, investigating effects of social variables on the choice of directness level in Hebrew, German and Argentinean speakers' requests, Blum-Kulka and House (1989, as cited in Economidou-Kogetsidis, 2009) revealed that relative dominance of speakers is the one of the most influential factors. In addition, a number of other studies supports the influence of vertical distance on speech act behavior and politeness (Holtgraves & Yang, 1990; Cansler & Stiles, 1981; Holtgraves et al., 1989; Lusting & King, 1980; Aeginitou, 1994; Fukushima, 2000; Trosborg, 1995; Kwong, 2004; as cited in Economidou-Kogetsidis, 2009).

Given the importance of vertical distance in sociopragmatic competence of foreign language learners, we advanced the fourth research question, to identify whether there

is a difference between TTs and ATs. The results demonstrated in the Table 8 reveal that there is a statistically significant difference between TTs and ATs in terms of all vertical distance variables, i.e. S < H, S = H, and S > H. According to Table 8, TTs include more vertically distant relationships between interlocutors e.g. while S < H used in 28.26 % of the cases in TTs, it is used in 12.29 % of the cases in ATs. Similarly, 30.87 % of TTs consists of S > H, whereas 13.41 % of ATs are composed of the same variable. However, as Table 8 shows, ATs are comprised of more vertically close relationships i.e. while S = H is used in 74.30 % of the cases in ATs, in TTs it is used in 40.96 % of the cases. The reason for the use of more vertically close relationships in ATs can be explained by the fact that in ATs, as Table 5 indicates, speech situation of "Friend - Friend", which is generally considered as a vertically close relationship (Rose, 1992), is employed more (62.5 %) than any other speech situation in ATs. Adding to this, sum total of percentages (18.75 %) of the other vertically close relationships represented in speech situations such as "Sibling - Sibling", "Neighbor - Neighbor" and "Student - Student", we get much higher percentage (81.25 %) of vertically close relationships, sum total of the percentages (48.71 %) of which is not the same in TTs. As a result, this disproportion in the choice of speech situations in ATs, shows itself in statistically significant differences with respect to vertical distance demonstrated in Table 8.

The results demonstrated in Table 9 answer the 5th research question of this study viz. is there a significant difference between TTs and ATs regarding the frequency of horizontal distance used in the dialogues?

Table 9: The Ratio Comparison Test Results for the Horizontal Distance Groups

Horizontal Distance	TTs		ATs		Z	p
	N	%	N	%		
S – H	24	60.00	11	78.57	1.252	0.210
S + H	16	40.00	3	21.43	1.252	0.210
Total	40	100.00	14	100.00		

Table 9 shows the ratio comparison test results for the horizontal distance present in the TT and AT dialogues. According to the test results presented in Table 9, there is no

statistically significant difference between ATs and TTs in terms of the horizontal distance groups ($p>0.05$).

Similar to vertical distance, horizontal distance was also investigated largely in cross-cultural and interlanguage pragmatics studies. As is mentioned, it was used together with vertical distance in DCTs of CCSARP. Moreover, several other studies revealed higher correlation between vertical distance and level of indirectness or politeness (Felix-Brasdefer, 2005; Marquez Reiter 2000, 2002; Diaz Perez,1999, as cited in Ecomomidou-Kogetsidis, 2010).

Taking into consideration the importance of horizontal distance in pragmatics and particularly, in sociopragmatics, we explored possible differences between TTs and ATs with respect to this variable. Although the results of the data analysis displayed in Table 9 revealed no statistically significant difference between TTs and ATs in relation to representation of horizontal distance, the results revealed that in both TTs and ATs the percentage of "there is no horizontal distance" (i.e. S – H) is higher than "there is horizontal distance" (i.e. S + H). This unequal proportion, as Table 9 shows, is more noticeable in ATs (78.57 %) than in TTs (60.00 %). The fact, however, can be accounted for by the speech situations employed both in TTs and in ATs. Specifically, as Table 5 indicates, sum total of the percentages of speech situations consisting of horizontally close relationships in TTs are higher (61.51%) than horizontally distant relationships (38.49 %). Likewise, as Table 5 shows, sum total of the percentages of speech situations composed of horizontally close relationships in ATs are higher (81.25 %) than horizontally distant relationships (18.75 %). Sum totals of speech situations composed of horizontally close relationships also explains the reason why the percentage of S – H is relatively higher in ATs than that of S – H in TTs.

The results displayed in Table 10 answer the 6th research question of this study viz. is there a significant difference between TTs and ATs regarding the frequency of cost/benefit used in the dialogues?

Table 10: The Ratio Comparison Test Results for the Cost/Benefit Groups

Cost/Benefit	TTs		ATs		Z	p
	N	%	N	%		
S < H	387	58.28	106	59.22	0.586	0.557
S > H	277	41.72	73	40.78	0.225	0.812
Total	664	100.00	179	100.00		

Table 10 indicates the ratio comparison test results for the cost/benefit groups present in TT and AT dialogues. According to the test results presented in Table 10, there is no statistically significant difference between ATs and TTs concerning the cost/benefit groups ($p>0.05$).

To reveal possible differences between TTs and ATs in relation to cost/benefit, we explored TTs and ATs employing two variables of cost/benefit viz. "S > H" when S receives benefit and H bears cost, and "S < H" when S bears cost and H gets benefit. The results of data analysis do not show any statistically significant differences between TTs and ATs, as is displayed in Table 10. However, the percentages of the variable of S < H is relatively higher in both TTs and ATs. This fact can be accounted for with the help of Table 6 where the percentages of speech events are displayed. As we have discussed above, convivial speech events are subject to pos-politeness whose purpose is to grant a high value on the hearer's values (Leech, 2014). In other words, convivial speech events are intrinsically courteous (Leech, 1983). Therefore, as Table 6 shows, due to high percentage of convivial speech events both in TTs (52.80 %) and ATs (52.99 %), the percentage of "S < H", indicating the benefit hearer receives, is also higher both in TTs (58.28 %) and ATs (59.22 %), as is indicated in Table 10.

Cost/benefit, (a.k.a. ranking of imposition, R factor, size of imposition, effect of imposition, weighting of imposition, etc.) has been investigated widely for revealing its effect on requesting strategies, and found to have a positive correlation with them (Trosborg, 1995; Fukushima, 2000). Likewise, there has been found a positive correlation between cost/benefit and managing failure events (McLaughlin, et al., 1983, as cited in Economidou-Kogetsidis, 2010). Furthermore, as is already mentioned,

Schauer (2007) identified a positive correlation between research participants' use of external modifications and the use of high imposition requests.

The results displayed in Table 11 answer the 7th research question of this study i.e. is there a significant difference between TTs and ATs regarding the frequency of representation of strength of socially defined rights and obligations used in the dialogues?

Table 11: The Ratio Comparison Test Results for the Rights/Obligations Groups

Rights/Obligations	TTs		ATs		Z	p
	N	%	N	%		
–	73	10.99	13	7.26	1.464	0.143
S < H	424	63.86	148	82.68	4.786	**<0.001**
S > H	167	25.25	18	10.06	4.331	**<0.001**
Total	664	100.00	179	100.00		

Table 11 demonstrates the ratio comparison test results for the rights/obligations groups present in the TT and AT dialogues. According to Table 11, there is a statistically significant difference between ATs and TTs with respect to the S < H and S > H groups ($p<0.05$). The ratio of the group "S < H" existing in ATs is higher than those in TTs. However, the ratio of the group "S > H" existing in ATs is lower than TTs. Furthermore, Table 11 indicates that there is no statistically significant difference between TTs and ATs concerning variable "–", representing "no socially defined rights and obligations" between interlocutors.

According to Table 11, the variable "S < H", which expresses a speaker's obligation to a hearer, is found to be employed more in ATs (82.68 %) than in TTs (63.86 %). On the other hand, the variable "S > H", which indicates a hearer's obligation to a speaker, is employed more in TTs (25.25 %) than in ATs (10.06 %). These significant differences between TTs and ATs regarding strength of socially defined rights and obligations can be explained by the frequency of representations of speech situations demonstrated in Table 5. Since the percentage of speech situations, such as "Friend – Friend", in which interlocutors are mutually obliged to each other, is significantly higher in ATs (68.75

%) than TTs (38.46 %), the percentage of S < H is higher in ATs. On the other hand, as Table 5 displays, because the percentages of speech situations such as "Ticket agent – Customer", "Interviewer – Interviewee", "Mother – Daughter", "Father – Son" etc. in which one of the interlocutors is obliged to another is higher in TTs (51.26 %) than ATs (18.75 %), the percentage of "S > H" is significantly higher in TTs.

Listing components of his sociopragmatic scales, Leech (2007, 2014) exemplifies several socially defined obligations: a teacher's obligations to a student; a host's obligations to a guest, service providers' obligations to their clients or customers. One more type of social relationships is friendship (August & Rook. 2013). Friends, in addition, have obligations or duties to one another (Nelkin, 2015) and this belief is held nearly in every culture (Grunebaum, 1993). Besides, Ross (1930, as cited in Grunebaum, 1993) argues that not meeting one's obligations toward friends is more reprehensible than failing to satisfy an identical duty toward a non-friend.

The importance of strength of socially defined rights and obligations is well-documented in cross-cultural and interlanguage pragmatics research. For instance, in their cross-cultural investigation of requests, Blum-Kulka and House (1989, as cited in Economidou-Kogetsidis, 2010) found out several additional factors influencing requesting behavior of participants e.g. degree of obligation to perform the act, right to demand compliance, and estimated likelihood of compliance. In the same way, studying requesting strategies of Spaniards, Martin and Francisco (2001, as cited in Placencia & Reiter, 2005) and Martin (2002, as cited in Placencia & Reiter, 2005), found out that in the cases of social distance between interlocutors, speakers mitigated their requests when they decided that requesting something form the addressee was their right; also in the situations where speakers had more social power, they made use of mitigation when they knew that they had right to demand something from the addressee.

The results displayed in Table 12 answer the 8th research question of this study i.e. is there a significant difference between TTs and ATs regarding the frequency of representation of gender used in the dialogues?

Table 12 shows the ratio comparison test results for the gender-pair groups employed in the TT and AT dialogues. In accordance with the test results presented in Table 12, there is no statistically significant difference between the textbooks in terms of the gender-pair groups ($p>0.05$).

Table 12: The Ratio Comparison Test Results for the Gender Groups

Gender	TTs		ATs		Z	p
	N	%	N	%		
Male – Male	7	17.95	-	-	1.560	0.118
Male – Female	27	69.23	11	73.33	1.937	0.052
Female – Female	3	7.69	-	-	0.329	0.975
Total	39	94.87	15	73.33		

As is already mentioned, it is identified that there is a difference in the interactional styles of different genders. According to Brown and Levinson (1987) unlike men, women use more negative politeness and it is due to vertical distance between them. In the DCTs used in CCSARP, gender of the participants also identified in the description of the situations (Rose, 1992).

Considering the effect of gender on sociopragmatic variables, we made use of it to compare TTs and ATs, and identified three gender pairs, “Male – Male”, “Male – Female”, and “Female – Female”. The results of data analysis displayed in Table 12, revealed that although there is no statistically significant difference between TTs and ATs regarding gender pairs, the frequency of the use of “Male – Female” is relatively higher in ATs than TTs. Considering the above-mentioned correlation between vertical distance and gender, it can be argued that, as Table 8 and Table 12 indicate, since the percentage (74.30 %) of vertically close relationships (S = H) is higher in ATs, and since the percentage (73.33 %) the different gender pair (Male – Female) is also higher in ATs, males and females are represented more in vertically close relationships than in TTs. In other words, in ATs, males and females are more equal in terms of vertical distance. On the other hand, taking into consideration, as Table 8 indicates, the significantly higher frequency of high vertical distance (i.e. S > H, S < H) sum total of the percentages of which are 59. 13 %, and relatively high percentage (69.23 %) of

"Male – Female" gender pair, as Table 12 shows, it can be argued that unlike ATs, in TTs males and females are represented in vertically distant relationships. In other terms, in TTs, males and female are more unequal in terms of vertical distance. Apart from that, while in TTs all three variables of gender pairs are present, in ATs, only "Male – Female" gender pair is employed. Lack of "Male – Male" and "Female – Female" gender pair is a major drawback for ATs, because it does not give the learners an opportunity to observe communication between the same genders, and thus it does not exemplify the effects of sociopragmatic variables on their communicative language use, and does not leave the learners a chance to compare and contrast language use between the same- and different-gender pairs. In addition, although all the three gender-pair groups are represented in TTs, the relatively less use of the same-gender communicative interactions, decreases the chances for the learners to compare and contrast any communicative language use between the interlocutors of the same and the different gender.

CHAPTER FIVE

V. CONCLUSION

In this chapter, we will draw conclusions based on the discussion of the results of the data analysis in relation to each research question. After the conclusion we will put forward some suggestions for future second or foreign language textbook design and future research on sociopragmatic analysis of this kind of textbooks.

5.1 Concluding Remarks

Since foreign language learners are likely to make sociopragmatic failure, and since this kind of failure is harder to overcome, the development of the learners' sociopragmatic competence bears a particular significance. Although sociopragmagic failure is hard to deal with, the research has proven the effectiveness of instruction on learners' awareness of sociopragmatic aspects of language use. Since input is vital in teaching pragmatics, and since textbooks are prestigious source of input, we have compared Turkish and Azerbaijani B1-B2 EFL textbooks to see how well they addressed various sociopragmatic and related variables. To this end, we have chosen three Turkish EFL textbooks (TTs) and three Azerbaijani EFL textbooks (ATs) currently used as main resources for teaching and learning English as a foreign language. Then we have transcribed all audio, video and written dialogues presented in these textbooks, and checked them using a developed assessment rubric designed specifically for this study. The rubric consists of several components such as speech situations, speech events, speech acts, vertical distance, horizontal distance, cost/benefit, and strength of socially defined rights and obligations. Speech situations have been checked because speakers formulate their speech acts in different ways depending on different situations. The reason why we have used speech events is that speech situations may include many speech events and these speech events can vary according to a speaker's illocutionary goals which may either support or be at odds with social goals. Since speaking language is performing speech acts, and since they are important parts of pragmatic competence, they have been employed in the assessment rubric. Moreover, we have employed Leech's sociopragmatic scales of politeness in the formation of the rubric, since they are essential for observing how speech act strategies are altered depending on the scales. The scales that we included into the rubric are vertical distance, horizontal distance,

cost/benefit and strength of socially defined rights and obligations. In brief, all the dialogues present in the textbooks have been checked according to the above mentioned components of the assessment rubric. The collected data have been analyzed using "R-project" statistical software applying two proportion test for measuring the differences between TTs and ATs in accordance with the research questions. The data have been presented in tables showing frequency values, percentages, test statistics, and p values considering the confidence level as 95 %. The results of the data analysis have revealed some statistically significant differences between TTs and ATs.

Regarding the first research question which explored the use of speech situations, there a statistically significant difference has not been detected between TTs and ATs. Instead, it has been found that in both TTs and ATs relatively high percentages have been allocated to "Friend – Friend" speech situation, and in TTs relatively high percentage has been allocated to "Interviewer – Interviewee" speech situation, leaving the other speech situations less percentages. We believe that this way of representation of speech situations in the textbooks does not represent daily life and immediate interests of the students. Moreover, since the choice of speech situations influence speech events, speech events, speech acts and sociopragmatic variables, they are also restricted by the mostly represented speech situations of "Friend – Friend" and "Interviewer – Interviewee". In other words, the representation of speech events, speech acts and sociopragmatic variables reflects the representation of the speech situations in the examined textbooks.

Speech events are the topic of the second question, based on which TTs and ATs have been compared. Regarding this question, the data analysis did not find any statistically significant differences between TTs and ATs. What the results of data analysis demonstrates is that in both TTs and ATs convivial speech events are represented relatively more than competitive speech events. Given the fact that convivial speech events are subject to pos-politeness, whereas competitive speech events are dependent on neg-politeness, and considering that neg-politeness is more important than pos-politeness, the textbooks should have employed more competitive speech events.

The first statistically significant difference between TTs and ATs concerns the third question of the study i.e. whether there is a significant difference between TTs and ATs

in terms of speech acts. It has been detected that the frequency of the use of speech act of suggesting is higher in ATs than TTs. Except from the speech act of suggesting, there are not any significant differences between TTs and ATs in relation to the other speech acts. Moreover, it has been revealed that in both TTs and ATs speech acts of questioning and answering have been employed relatively more than the other speech acts. The relatively high representation of these speech acts leaves us with the impression that as if in their daily life, students are mainly asking and answering questions, and sometimes make use of the other speech acts. This way of representation of speech acts does not reflect the immediate interests of students and leaves them with less chance to acquire the use of politeness-sensitive speech acts, especially those which concern neg-politeness.

The statistically significant difference between TTs and ATs also revealed in the presentation of vertical distance, as a response to the fourth research question. It has been found that, the use of vertically close relationships (S = H) is significantly higher in ATs, whereas the frequency of vertically distant relationships (S < H; S > H) is significantly higher in TTs. These significant differences can be attributed to the representation of speech situations, such as "Friend – Friend" which involve participants having vertically close relationships in ATs. Since a relative predominance is given to such situations in ATs, the percentage of vertically close relationships are correspondingly higher which leaves less percentages to vertically distant relationships in ATs, and correspondingly leading differences where the percentages of vertically distant relationships are higher in TTs than ATs. The allocation of more percentages to vertically close relationships in ATs, may fail to provide an opportunity for the learners to observe the alteration of strategies in the use of different speech acts, and thus fall short in developing their sociopragmatic competence.

As a response to the fifth research question concerning horizontal distance, there has not been detected a statistically significant difference between TTs and ATs. Instead, the data analysis has identified that in both TTs and ATs, horizontally close relationships (S – H) have given preference over the horizontally distant relationships (S + H). This fact also can be attributed to the representations of speech situations composed of horizontally close relationships. However, this way of allocation of horizontal distance variables, which is more noticeable in ATs, does not let the learners have a clear picture

of the use of both variables, and thus may not contribute the learners' development of sociopragmatic competence.

In relation to the representation of cost/benefit, the data analysis has revealed insignificant differences between TTs and ATs. Instead of differences, it has been found that in both TTs and ATs, the variable of hearer's receiving benefit (S < H) is used more. This fact can be explained by relatively higher use of convivial speech events and speech acts involved in these events. Since convivial speech events are subject to pos-politeness whose purpose is an enhancement of face, and since in these events by attributing value to *H*, *S* performs face-enhancing acts, such as complimenting, offering, etc., the frequency of representation of S < H is relatively higher in both TTs and ATs correspondingly.

Another statistically significant difference between TTs and ATs has been detected in the use of strength of socially defined rights and obligations. It has been revealed that the variable of "S < H" i.e. *S's* obligation to *H* is represented significantly more in ATs than TTs. On the other hand, the use of the variable "S > H" i.e. *H's* obligation to *S* is significantly higher in TTs than ATs. The reason for these differences between ATs and TTs can be accounted for by looking at the use of the speech situations involving relationships in which either both of the interlocutors are obliged to each other or one of the interlocutors is obliged to the other. Accordingly, it has been found that, the representation of the former kind of speech situations are higher in AT, whereas the use of the latter kind of speech situations is higher in TTs. As a result, there is such significant differences between ATs and TTs regarding the variables (i.e. S < H and S > H) of strength of socially defined rights and obligations. Although there are differences between TTs and ATs regarding the above-mentioned variables of strength of socially defined rights and obligations, the data analysis has revealed that the variable of S < H is represented relatively more both in TTs and ATs. This disproportion is more conspicuous in ATs. Presenting variables of strength of socially defined rights and obligations in this disproportionate way, leads to the presentation of cost/benefit scale and its effect on the speech act realization mostly restricted by *S's* obligation to *H* and thus, may not give the learners opportunity to observe strategies employed in the speech act realization in which either *H* is obliged to *S*, or neither *S*, nor *H* is obliged to each other.

Finally, there have not been detected any statistically significant differences between TTs and ATs, as a response to the 8th research question concerning gender. Instead, it has been revealed that in both TTs and ATs, gender pair "male – female" is represented relatively more than the other gender pairs. In addition, it has been found that unlike TTs, the gender pairs "male – male" and "female – female" are not presented in the analyzed dialogues in ATs at all. Preference to the different-gender pair, and less use or lack of same-gender pairs may not provide the learners with an opportunity to clearly observe a possible effect of gender differences on sociopragmatic variables, and thus may mislead or impede their development of sociopragmatic competence.

5.2 Suggestions

The reasons for the differences in TTs and ATs, as is already mentioned, can be attributed to the inadequate representation of speech situations and speech events. Since almost all the sociopragmatic variables are dependent on speech situations, in the future publications of these textbooks, they should be chosen attentively to reflect daily life and immediate interests of school aged students for whom these textbooks are mainly written. Similarly, the choice of speech events influences the choices of speech acts and sociopragmatic variables. Since neg-politeness is more important and since competitive speech events are subject to neg-politeness, in the future publications the preference is better to be given to competitive speech events. We believe that taking into consideration of these suggestions will lead to the creation of authentic dialogues and conversations in textbooks, and thus contribute to the learners' development of sociopragmatic competence in specific, and pragmatic competence in general in second or foreign language classrooms.

For future research on sociopragmatic analysis of second or foreign language textbooks, qualitative research design would be appropriate for shedding light on the effects of sociopragmaic variables on various strategies employed in speech act realization. Moreover, the sociopragmatic analysis of conversations containing three or more participants would be informative for revealing the influence of the additional participants on the communication. Furthermore, analysis of sociopragmatic features included in the content of EFL textbooks other than conversations or dialogues might be beneficial for pragmatics instruction.

Last but not least, taking into account that development of L2 sociopragmatic competence can especially be helpful for the pre-service foreign language teachers, it is better sociopragmatics instruction to be included into the teacher training program curriculum. Since after becoming teachers they are going to instruct foreign languages whose sociocultural norms are usually different from those of their mother-tongue, the students need to develop their L2 sociopragmatic competence which can also help them to facilitate this competence in their future students without misleading. Development of L2 sociopragmatic competence of pre-service foreign language teachers may also contribute their development of L1 sociopragmatic competence which can be indispensable for presenting their self and developing their professional identity not to be discredited in a society.

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APPENDICES

APPENDIX 1

The Dialogues in Turkish EFL Textbooks

ORTAÖĞRETİM İNGİLİZCE 10
DERS KİTABI

Read the questionnaire on the next page and then watch the video. Jane is asking Steve some questions. Tick (√) Jane's questions. (Video 1.1)

Speaker A: Hey, Steve. How is it going?
Speaker B: Not bad, thanks. And you?
A: Just fine, thank you. Our English teacher's giving us a questionnaire. I must ask these questions to five students from different classes. Can you answer them?
B: Sure!
A: Great! Let's start then. Here's the first question. Do you live in a flat?
B: No, I don't. I live in a house, with a big garden.
A: Are you form a large family?
B: No.
A: Do you have any sisters or brothers?
B: No, I don't have any sisters or brothers. I'm an only child.
A: What does your father do?
B: He is an engineer. He works for an international company.
A: What does your mother do?
B: She is a dentist. She works at a hospital.
A: How do you come to school?
B: I always come to school on foot.
A: What school subject do you like most?
B: My favourite subject is Math. I think it is very interesting.
A: What kind of music do you like?
B: Rock music. I really like it!
A: Do you like pop music?
B: No. I hate it. In my opinion, it is terrible.
A: What is your favourite pastime?
B: Basketball. I am crazy about it. I usually play basketball with some classmates after school.
A: That's all, Steve. Thank you very much for your time.
B: Don't mention it, Jane. See you later.
A: See you. Bye.

Look at the picture and choose the correct answer. Then listen and check your answer. (Audio 1.3)

Speaker A: Good afternoon, Mrs. Williams.
Speaker B: Good afternoon, David. You look so unhappy. What is the matter with you?

A: I feel too stressed Mrs. Williams. I have four exams next week. I don't want to fail, but I don't know what to do.
B: You should revise regularly, David. Do you have a study plan?
A: No, I don't.
B: You should make a study plan, David. You should start your revision early. In this way, you can complete your studies in time. It's not a good idea to study for your exams at the last minute.
A: You're right, Mrs. Williams. I usually study at the last minute, so I don't have enough time to study all the important points very well. And then I feel too stressed before exams.
B: That's a big mistake, David. Let's think of your successful classmates. For example, Lisa's studying for her exams this week, but she isn't feeling stressed because she revises regularly, so she always learns well.
A: Yes, Mrs. Williams. Lisa's such an eager beaver. She studies very hard and does all her homework.
B: She's a very successful student. She always passes her exams with flying colours.
A: Yes, I want to be successful like her.
B: You shouldn't study at the last minute then.
A: Allright, Mrs. Williams. I'll make a study plan today.
B: Great! And you should sleep well in the few days before your exams. Your diet is also important. You should eat healthy food.
A: OK, Mrs. Williams.
B: I'm sure you'll be successful, David. Please, let me know if you need any help.
A: Thank you very much, Mrs. Williams.
B: You're welcome, David. You should hit the books as soon as possible.
A: Yes, Mrs. Williams. I'll study very hard this week. Have a nice day.
B: Thanks. Good bye.

Read the dialogue below. Can you guess the meaning of this expression?

Do you fancy playing tennis?: ....

Veronica : What are you doing tomorrow morning? Do you fancy playing tennis?
Lauren : Sorry, but tennis isn't my cup of tea.
Veronica : How about going to the seaside this afternoon?
Lauren : I'm afraid I can't. I'm going to join my cousin's graduation ceremony with mum.
Veronica : What a shame! Anyway, maybe next time. (p. 28)

Listen to Mandy and Alex. Circle the correct alternative. (Audio 2.3)

M: Hi, Alex.
A: Hi, Mandy. How are you?
M: Not bad, thanks. And you?
A: Fine, thank you.
M: What are you doing this weekend?
A: Well, I'm taking a guitar course on Saturday morning.
M: What time does it finish?
A: At eleven thirty.
M: Have you got any plans for Saturday afternoon?

A: Yes, I have. I'm going to finish my biology project, but I'm free after 6 p.m. Why don't we meet up in the evening?
M: I'm afraid I cannot. I'm going to visit my aunt with my family. She's having a housewarming party on Saturday evening.
A: Oh, right. Do you fancy doing something on Sunday?
M: Sure, but I have already got plans for Sunday morning. I'm going ice skating with some classmates.
A: What a shame. Anyway, may be next time.
M: What about Sunday afternoon, Alex? Let's meet up then.
A: Sorry, I can't. I'm playing tennis with Mike on Sunday afternoon, but our tennins practice finishes at 5 p.m.. Would you like to go out after that?
M: Yes, I'd love to.
A: Shall we go bowling?
M: Sorry, but bowling isn't my cup of tea. What about going to the funfair instead?
A: Yeah, why not? Sounds fun.
M: What time?
A: At 7 p.m..
M: Great! Let's speak again on Sunday.
A: OK. I'll call you. Bye.
M: Bye. Take care.

Listen to the following conversations and fill in the missing words. (Audio 2.4)

Conversation 1:
Arthur : Have you got any plans for tomorrow?
Barry : Yes. Actually, I'm very busy. I'm going to pack my baggage tomorrow morning. I'm
flying to Paris at 2 p.m.. I've already bought my ticket.
Arthur : Oh, right. When are you coming back?
Barry : On Friday. My flight arrives at 11 a.m.
Arthur : OK. I'll call you on Friday afternoon then. Bye.
Barry : Goodbye. Take care.

Conversation 4:
Paul : Susan's looking for you.
Kate : OK. I'll see her in the classroom.
Paul : Mary and I are going to the gym after school. We're going to play volleyball. Why don't you join us?
Kate : Yeah, why not? I'll come with you.

Read the first part of the interview from the Teen Focus magazine. Choose the correct answer.

Last week, the *TEEN FOCUS* magazine interviewed Taylor Brown, a well-known historian. He talked to us about the lives of people in the past.
Teen Focus : Mr. Brown, first of all, would you please tell us about the social lives of people in the past?
Taylor Brown : Sure. For a long period in the past, social life was usually family-centered. People used to spend most of their time with their families, and they sometimes visited relatives or friends in their hometowns. They generally spent their evenings

having chats, telling stories or playing some sort of board games. They had almost no contact with other countries. Most people didn't use to travel to faraway places. When they went to a nearby town, they usually travelled on foot or horseback. The father was the leader of the family. Women had almost no power. They had to obey men. In towns, men used to work and earn money for the family. It was traditional for women to stay at home. They used to do the household chores and look after the children. Women in villages also worked in fields with men. People thought social customs were really important and they used to follow them.

.....

Teen Focus : Yes, Mr. Brown. Now can you give us some information about the educational lives of people in the past?

Taylor Brown : Yes, of course. In the past, there weren't so many schools. According to some people, education wasn't that important so they didn't want their daughters to go to school. Unfortunately, girls weren't as lucky as boys. What's more, many children used to end their educational lives when they finished primary school. And then they began working for their families. In addition, students used to spend too much time doing homework. It was difficult for them to obtain information since they did not use to have personal computers and the Internet. They didn't have any technological devices at school such as calculators, projectors,
printers and tablets, either.

Teen Focus : So, do you think technology changed the teaching and learning process, Mr. Brown?

Taylor Brown : Absolutely! At schools, students started to see interactive boards, instead of chalkboards not long ago. They began to use information technology in class. In this way, it has become faster to get information. Technological developments also make life easy. In the past, doing housework was extremely tiring. For example, people used to wash their clothes by hand. But then washing machines came out. Besides, technology has developed medicine so people can live longer. Actually, technology has dramatically changed how people work, communicate, travel, entertain and so on.

Teen Focus : Thank you very much for your time, Mr. Brown.

Taylor Brown : You're welcome. (pp. 56-57)

Listen to the audio and answer the questions. (Audio 5.1)

M: Good afternoon.
W: Good afternoon, sir. How can I help you?
M: I'd like to book a vacation for this summer. Can you help me to choose a good place; we can't decide where to go.
W: Yes, of course. Have a seat, please.
M: Thank you.
W: You aren't traveling alone, are you?
M: No, I'm panning to travel with my wife, my son and my daughter.
W: So you want a family vacation.
M: Yes.
W: When do you want to take this vacation?
M: In August.
W: You've been abroad before, haven't you?
M: Yes, my family and I have been abroad many times.
W: Where have you been? Have you ever been to the USA?
M: Yes, we visited Florida. We went there four years ago.

W: Did you like Florida?
M: Yes, it was great. We spent two weeks there. We liked Miami beach a lot. It was fascinating.
W: Yes, you are right. It's fantastic. Which European countries have you visited so far?
M: We visited Italy, France and Spain.
W: Which one did you like most?
M: We liked Spain very much. There are lots of wonderful beaches in Spain. We had a great time there.
W: You like beach vacations, don't you?
M: Yeah. Beach vacations are fun.
W: Have you ever been to Turkey?
M: No, we've never been to Turkey.
W: I think you should go to Turkey. It is really worth saying and you can have a great beach vacation there.
M: Yeah, why not? A friend of mine went there last summer and he said it was terrific.
W: Yes, Turkey is a good choice for you.
M: Allright. Which places should I visit there?
W: There're many places to visit in Turkey. For example, Boudrum. I believe you should go there.
M: Sorry, did you say Boudrum?
W: Yes, Boudrum. I love Boudrum. It has the most beautiful scenery I've ever seen. I'm sure you'll have a very nice time there.
M: That sounds perfect. Let's book our vacation for Boudrum then.
W: Certainly, sir. Would you rather stay at a resourt or a vente villa?
M: We'd rather stay at a resourt, at an all inclusive resourt.
W: How long are you planning to stay?
M: For ten days.
W: Pardon.
M: Ten days.
W: OK. What means of transportation do you prefer? You'd like to do there by plane, wouldn't you?
M: Yes, of course.
W: Allright.

Listen to the phone conversation and answer the question. (Audio 5.4)

Ticket agent : Good morning. Heathrow Airlines. How can I help you?
Woman : Good morning. I'd like to book a flight, please.
Ticket agent : OK, madam. What city would you like to fly to?
Woman : *Manchester.*
Ticket agent : What date would you like to book the flight for?
Woman : *The 20th of January.*
Ticket agent : Would you like a morning flight or an afternoon flight?
Woman : *A morning flight,* please.
Ticket agent : Would you like a window seat or an aisle seat?
Woman : (4) *A window seat,* please.
Ticket agent : All right. Could I have your name, please?
Woman : Margarita Lopez.
Ticket agent : Excuse me? Could you repeat that, please?
Woman : Sure. My name's Margarita Lopez.

Ticket agent : OK. I've just booked your flight, Ms. Lopez.
Woman : Thank you very much.
Ticket agent : You're welcome. And there's one more thing.
Woman : Yes?
Ticket agent : You should obey the baggage allowance. A passenger can't have baggage more than *25* kilos.
Woman : No problem. I always travel light.
Ticket agent : OK, then. Thank you for choosing us. I hope you'll have a wonderful trip.
Woman : Thanks a lot.
Ticket agent : My pleasure. Have a nice day.

Listen to the following conversation and complete the sentences. (Audio 5.5)

Man : Good afternoon.
Receptionist : Good afternoon, sir. How can I help you?
Man : I'd like to book a room, please.
Receptionist : Sure. What type of room would you like? Single or double?
Man : I'd like a double room. For me and *my wife*.
Receptionist : Sorry, did you say double?
Man : Yes. I'd like a double room with a balcony.
Receptionist : OK.
Man : Does the room have air conditioning?
Receptionist : Yes, of course. All our rooms have air conditioning.
Man : That's very good. How much does a double room cost?
Receptionist : € *60* per night.
Man : Does it include breakfast?
Receptionist : Yes. The price includes breakfast, but you must pay € 15 for dinner.
Man : Pardon?
Receptionist : The price doesn't include dinner and it costs € 15.
Man : All right.
Receptionist : How long are you planning to stay?
Man : For five nights. From the *7th* of February to the *11th*.
Receptionist : Right. Your room number is *345*. It's on the third floor. You're lucky. Your room overlooks the swimming pool.
Man : That sounds great. How can I go to the swimming pool? I want to see it.
Receptionist : Go straight ahead. Turn *left* at the coffee shop. It's on the right.
Man : Thanks. And I have one more question: What are the most popular tourist attractions here? My wife and I want to see them all. We'd like to make the most of our visit here.
Receptionist : We have a brochure about them. Here you are. I'm sure it'll help you a lot.
Man : Thank you very much.
Receptionist : You're welcome, sir.

The following pieces of advice are about choosing the right job. Listen to the conversation and number them. (Audio 6.2)

M: And what about you, Cecilia? How's your life going?
C: It's OK. You know, I'm at high school.

M: You must study hard for your exams if you want to get high grades.
C: I'm studying really hard, uncle Martin, but I have a problem. I cannot decide what job is perfect for me. Could you please give me some advice?
M: Yes, of course. What are your skills? What subjects are you good at?
C: I can learn new things quickly. I'm good at math and physics.
M: Right. First, you should know your skills and interests. It's a good idea to decide what makes you happy.
C: OK.
M: And you should discover yourself. You'd better make a list of your strengths. You should also write down your weaknesses. Then you should research possible jobs for you. After that you can make a good decision.
C: You're right, uncle Martin. Thank you very much.
M: Don't mention it. Now how about some icecream? Could you please give me a hand, Cecilia?
C: Sure.

Watch the video. Underline the correct alternative. (Video 7.1)

A: Good afternoon, everyone. Welcome to our programme. Today we're going to talk about festivals. We have a guest here. He's from Turkey. He'd like to introduce us to a different festival. Welcome, Murat.
B: Thank you very much.
A: My pleasure. What is the festival called, Murat?
B: Soghut festival.
A: I've never heard about it? I wonder how it's celebrated.
B: I'll tell you all about the festival.
A: Allright, we're listening to you.
B: This festival is held in Soghut every September. Soghut is a small town near Bilejik in Tukey. It's an important place in the Turkish history.
A: Oh, I like that kind of festivals. I'm interested in history.
B: Really?
A: Yes, I'm burning with curiosity. Come on, Murat, tell us about the festival.
B: Sure. First of all, I like to mention Osman bey. He was the founder of the Ottoman states. Osman bey founded it in Soghut in 1299.
A: Oh, more than seven centuries ago.
B: Yes, Ertugrul bey was Osman's father. Turkish people also call him, Ertugrul gazi. His tomb is in Soghut. The festival is organised to remeber Ertugrul gazi. It's a very popular festival. Thousands of people join it every year. I prepared a video about Soghut festival. Shall we watch it? After that I'll answer all of your questions.
A: Yes, of course. That sounds great! Let's watch.

Listen to the conversation and choose the correct answer. (Audio 7.3)

W: Now we're talking to one of the cooks at Sought festival. Hello.
M: Hello. Welcome to our kitchen.
W: Thank you. I'd like to learn about the special dish of the festival. You call it Shifali Pilav. I wonder how to cook it. Can you give us the recipe.
M: Yes, of course. First, a huge amount of bulgurs're given away to the festival committee by some villegers nearby. Second, lots of bulgurs brought by the Yoruks from different parts of Turkey. Third, some lambs are sacrificed near the festival area.

Next, meat's chopped and it's boiled until it gets soft. Then, butter is melted in very large pots. After that bulgur is added and then meat is put into the pots. Later, water is poured onto them. Finally, salt is sprinkled. When all the water is lost the dish is ready. It is served with ayran.
W: Thank you very much.
M: My pleasure.

Listen to the conversation and tick the correct picture. (Audio 7.4)

M: Good morning to everyone. Welcome to our TV show, Cooking as Fun. Today Amanda Tylor's with us here in the studio. Welcome to our show, Amanda.
W: Thank you very much.
M: You're welcome. Amanda, what did you like to share with us?
W: Well, I live in Melburne, Australia. We've an exciting food festival there. It's called Melburne Tomato Festival and it's held in February. People cook different dishes with tomatoes and offer them to their guests. My mother and I always cook tomato soup during the festival. I think it's very delicious.
M: OK, Amanda. We wonder how you cook your soup. Could you tell us the recipe?
W: Sure. First of all, I'd like to talk about the ingredients.
M: Allright. For this soup, we need four tomatoes, one glass of milk, two spoonfuls of flour three spoonfuls of butter, six glasses of water, one teaspoonful of salt, one teaspoonful of pepper and hundred grams of Parmesen cheese.
M: It easy to find these ingredients.
W: Yes.

Listen to the conversation and put the following instructions in the correct order. (Audio 7.5)

M: And now, can you tell us the cooking instructions, Amanda?
W: Yes, of course. Here're the cooking instructions. First the tomatos're graded. Second, the butter's melted in a pot. Third, tomatos're added and cooked for about five minutes. Then flour's added and mixed well. Next, milk and water are poured into the pot. After that the salt and black pepper are added. Finally, the soup is boiled for about 15 minutes and your soup gets ready. Later on, the cheese is graded and sprinkled on the soup before it's served.
M: That sounds easy and I'm sure it's tasty. I'd like to taste this recipe as soon as possible. Amanda, thank you very much indeed.
W: My pleasure.

Listen to the conversation. What superheroes are the teenagers talking about? (Audio 9.1)

K: Hi, Rita.
R: Hi, Ken.
K: What're you doing?
R: I'm reading a blog about super heroes.
K: Really? I find super heroes interesting. I love watching movies about them.
R: Me too. I've just watched a movie about Antman. I think he's great.
K: Well, I prefer superman over all the other super heroes. In my opinion, he is the best superhero of all time.

R: I think, Antman is really successful. He's very powerful when he wears the Antman suit. He has different super powers. He can become very small or very big.
K: If you ask me Superman is more powerful than him. Definitely. He is the strongest of all. He is as strong as a bull and as brave as a lion.
R: Yes, that is right.
K: Superman is also the most helpful. I wish I were a superhero. If I were a superhero, I would help everyone. Would you like to have superpowers, Rita?
R: Yes, of course. If I had superpowers, I could fly. That would be fantastic. I'd go everywhere in the world very fast. I wish I could fly.
K: Me too. Why don't we watch a DVD about a superhero?
R: Yeah, why not? That's a very good idea.

Listen to the conversation and answer these questions. (Audio 10.1)

M: Can I help you?
W: Yes, please. I'm looking for a present for my sister. It's her birthday tomorrow.
M: How old is your sister?
W: She's nine.
M: What about a T-shirt or a skirt?
W: No, I think she prefers a dress. Can I look at the dresses?
M: Sure, they're here.
W: They look so nice. How much is this red dress?
M: It's 50 euros.
W: Oh, it's too expensive.
M: You're right it's the most expensive dress of all.
W: How much is this purple one?
M: It's 30 euros.
W: I think this pink dress is much more stylish than the purple one. Is it cheaper than the purple dress?
M: Yes, the pink dress is cheaper. Actually, it has a special discount today. It's the cheapest one. It's only 20 euros.
W: OK, I'll take it.
M: What size do you need? This one is sized small.
W: No, it is too small for her. Do you have a larger size?
M: Yes, which one do you prefer? Size medium or large?
W: I guess large is better because she isn't slim.
M: Right. Would you like to buy anything else?
W: No, thanks. That's all for today.
M: OK. How would you like to pay?
W: Do you accept credit cards?
M: Yes, of course. You must pay at the check out. Come with me, please.
W: Allright. Thank you very much.
M: You're welcome. It's my pleasure to serve you.

Listen to the shopping dialogue and fill in the blanks. (Audio 10.3)

Shop assistant : *May* I help you?
Customer : Yes, please. I want to buy a *coat*.
Shop assistant : What color do you prefer?
Customer : *Blue* please.

Shop assistant : What size do you wear?
Customer : *Medium* please.
Shop assistant : Here you are. Would you like to try it on?
Customer : Yes, please.
Shop assistant : The fitting rooms are over there.
Customer : Thank you.
.....
Shop assistant : Is it OK?
Customer : Oh, no. It's too *big*. Do you have a *smaller* size?
Shop assistant : Yes. Wait a minute, please. I'll get it for you.
Customer : Thank you.
.....
Shop assistant : Here you are. This one's *better*.
Customer : Thanks. How much does it cost?
Shop assistant : It's *90* liras. How would you like to pay?
Customer : I'd like to pay in *cash*.
Shop assistant : All right.
Customer : Could I have a receipt, please?
Shop assistant : Sure.

SILVER LINING
11th Grade Students' Book

Track 1 Listen to Tailynn and Austin talking about their summer plans. Tick Tailynn's summer job tasks.

T: So, Austin, what are you planning to do on your vocation?
A: Oh, I'm going to do something different in the first month. My cousin Joe and I will be travelling across Europe by train in June. We haven't fixed upon the countries yet, but we will probably make it France, Germany, the Netherlands, Belgium and Spain.
T: Wow! Your plan sounds amazing. I'm sure you will tickle to death with Joe. Lucky you!
A: What about you, Tailynn. Are you doing something exciting this summer?
T: Me? Well, I'd love to go and lie on a beach somewhere, but I need to save money for school. I saw an ad on the nets. I've already applied for it and they have taken me on.
A: Oh, really? What is that exactly?
T: A door to door salesperson to sell Todie's (?) electronic accessories. Teens love this brand and it sells like hotcakes. So, I will be selling headphones, pendrives, chargers, cases and so on by next summer.
A: Will you? I'm really pleased for you. Are you going to work full time or part time?
T: Full time. I will probably start at 10 a.m.. They will let me know the area that I am going to be responsible for. They expect me to visit almost thirty customers per day.
A: Thirty customers? That's a lot!
T: Oh, it's OK. I'll inform them about the products, prices, new offers and promotions. I'll also report the customers' complaints or requests to the employer. Finally, I'll cash up and grant the money before I go home in the evening.
A: Oh, poor you... If you keep working such long hours without a holiday, you'll burn out. However, I'm sure you'll get ahead, because most entrepreneurs start their jobs with careers with jobs like this.

T: I don't mind working for long hours if the pay is good.
A: Listen, do you think there is something for me in the net for July and August?
T: Ha ha. Let's check the job ads.

Track 5 Listen to a manager interviewing Austin for a summer job that he saw on the Net. Guess the job he interviewed for.

A: Good afternoon Ms. Brooks. I'm Austin Hensley. I'm here for the position you advertised online.
B: Nice to meet you, Austin. Please, come in and take a seat.
A: Thank you.
B: So, Austin, looking at your CV, you are a student at Edinburgh College of Arts, aren't you?
A: Yes, I'm a third grade student at university and will be graduating next year. I'm looking for a temporary summer job.
B: Why do you think you are the right person for the job.
A: Well I know this city very well. I'm considered to be friendly and sociable and get along well with people from other countries. Oh, I'm also really into a history and culture. I suppose I have a good sense of geography and I speak Spanish fluently.
B: That's perfect because this job will involve greeting foreign students. Interpreting and introducing nature attractions and historic sites to them. Have you got any experience of this type of work?
A: I had a part time job at the information desk at Edinburgh airport last summer. I picked up a lot of experience in working with different people.
B: OK. Good Austin. Selling tickets and organising tours are physically demanding and hours're really long. Sometimes you'll be working evening shifts or seven days a week. I mean you'll be burning the candle at both ends.
A: No problem. I'm fexable, punctual and organised. And I work to tight deadlines.
B: Well, everyting seems great. Other any questions you'd like to ask us.
A: Not a question but there is just one thing I have to mention. Unfortunately, I won't be available to start in June, as I'll be travelling across Europe then.
B: I see. OK. How about June 30th, Friday?
A: Thank you Miss Brooks. You won't be sorry. But I'd prefer July 3rd to start if that's allright with you.
B: OK then. See you at 9 on July 3rd. Oh, please don't forget you'll be having a week's training in May.

Track 10 Listen to the dialogue between Elsa and her mother. Fill in the blanks.

E: Mom, I've decided to apply for the talent show, prepared for the sports club in our university. I have to sign up first and then wait for them to call me.
M: Oh, my sweetheart, I'm so glad to hear that. As you've been sweeming so well since you were four.
E: Actually, I don't want you to be disappointed, but I'm not gonna swim. I'm gonna do highlining.
M: Oh, my god. What's that?
E: Waking across the rope from one cliff to another. It is a kind of extreme sports.
M: What? I can't believe you. It never crossed my mind that you might do such a crazy thing. It's perilous.

E: It's not, mom. I wear safety harness fastened to the rope which prevents me from falling if I slip.
M: You're talking as if you've tried it before.
E: I think it's time to let the cats out of the bag. I don't swim at the weekends anymore. Instead, I regularly practice highlining and I've made a great progress. That's what my coach always says. Also, I'm a member of the extreme sports organization of the city.
M: Gosh! I'd rather you kept on swimming. I suppose praying is the only thing I can do for you, but please, promise me to be very careful while doing it.
E: Stop worrying, please. I'm not a child anymore.
M: Please, don't forget to check your safety harness all the time and...
E: Mommy, feel relaxed. I've been doing this for more than a year. I'm a kind of adrenalin seeker. I love walking on that tight rope at high. Simply, I prefer highlining to swimming, OK?
M: What about cheating me?
E: Mooom... I'm sorry for telling you late. I just didn't want you to be on pins and needles. I'm not a beginner anymore and I'm really gifted in highlining.
M: May be you'd like to come and try with me.
E: Oh... Never, my dark horse.

Work in pairs. Ask and answer questions about your likes / dislikes, past and present abilities.
e.g.
Student A : What do you like doing in your free time?
Student B : I like writing lyrics. How about you?
Student A : I enjoy playing the drums. Can you play any musical instruments?
Student B : Yes, I can. I can play the violin. It's so relaxing. By the way, I could play the drums when I was 12 but I gave up. (p. 30)

Track 14 Listen to the dialogues and write Dialogue 1 or Dialogue 2 under the correct pictures according to speakers' likes, dislikes and preferences.

Dialogue 1.
W: Deniz, I've just finished reading your last poem. I'm speechless! You have a flair for writing peoms and articles.
M: Happy to hear you've enjoyed it. You know my only passion is to study English literature at Cambridge. When I was ten I could write peoms for my teachers.
W: Oh, writing poems at the age of ten? I couldn't spell the words correctly until I was twelve. Ha ha ha. One day you will be able to publish a novel and it will be bestseller I bet. Before writing a novel, why don't you build a blog? You can write your poems and articles on your blog so that everybody can read them.
M: Yeah, you're right. I've been thinking of it for a couple of months. You have good command of designing blogs. Can you give me a hand?
W: Sure. Can't wait to see it. Let's start.

Dialogue 2.
M: Mel, I cannot believe your hobby is cooking. You've always been the odd man out. You know, I'm always a reluctant cook. I'd rather eat out than cook at home.
W: I hope you will be able to afford the luxury of eating out everyday in the future. I've always cooked all my life. I simply enjoy it. When I was eight I could cook nearly all sorts of cakes.

M: Wow! An eight-year-old chef at home? Sounds crazy! You really put your heart into it.
W: Exactly. If I look at this as a chore, I can never hope to become a good chef. I'd rather put my heart and soul into it than do it half-hartedly.
M: You're great. Have you ever thought of cooking as a hobby that makes money?
W: It sure will be more than a hobby for me. I'm planning to study gastronomic sciences in Italy.
M: Wow! I'm sure you'll be one of the most popular chefs in the world. Most probably you'll run an elegant restaurant and you'll have lots of customers.
W: And I will book a table for you in my restaurant every day. Ha ha ha.
M: Ha ha ha.

Track 16 Listen to Thilda and Patrick talking about an assignment on scientist Marie Curie. Tick the information you hear about her.

T: Hi, Partick. What are you up to?
P: Hey, Thilda. I'm preparing my science project. The teacher asks us to search for the Nobel Prize winning scientists.
T: Who are you planning to write about.
P: Marie Curie.
T: Oh, I know her. She is the first woman to win the Nobel Prize. But what is so special about her?
P: So, it wasn't easy for her to win that prize in those times. She had ups and downs in her life. She was born into educated parants, but they had financially hard times when she was a child. What's more, she lost her mother when she was only ten.
T: Oh... That's so sad. However, that's not a reason to stop going to school.
P: You're right. She wanted to specialise in science but girls weren't allowed to get university education in Poland in those years.
T: How did she become a scientist then?
P: She had to move to Paris with her sister Bronya. They decided to finance each other for university education. While Mary was working as a tutor to make money, Bronya was going to university. After she graduated, she supported Mary.
T: So, they depended on each other and took turns to go to university.
P: Exactly, Mary's suffering didn't end with this. While she was studying physics at the university she had to fight against poor conditions and most of the time she could hardly find someting to eat.
T: Sounds really depressing. But as far as I know, she had a brilliant career with her husband, Piere Curie.
P: Yes, she did. When they were working together, they made amazing discoveries in their laboratory. Then they shared the 1903 Nobel Prize in physics. Unfortunately, her happyness didn't last long. Her beloved husband was killed in an accident when she was 39 with two young children.
T: Oh, that's so tragic. Was she able to continue her academic studies then?
P: Of course, she was an ambituous woman. Five years later she won another Nobel Prize but in chemistry this time. So that makes Mary Curie first and only woman to win the prize twice in two different fields.
T: That's incredible! What a strong woman! Please tell me there's a happy ending in her life.

P: Well, she exposed herself to radiation for a long time while doing her researches. She had to spend a long time in the hospital, but unfortunately, she couldn't recover from cancer.
T: Oh, that's terrible, but everybody remembers her successful career.

Track 20 Listen to the dialogue between Colt and his father, Steve. Put the pictures in the correct order.

C: I can't stand people staring at my face, dad. I hate my pimples. They're so embarassing.
S: Tell me about it, son. When I was at your age my face was full of pimples and scars. What's more I had to deal with my rude friends. Whenever they made fun of my face, I used to feel embarassed.
C: Really, what did you do to get rid of your pimples?
S: Well, it was not very easy, of course. First of all, I thought cleaning my face more often could solve the problem, so I started to clean my face with soap five times a day.
C: Did it work?
S: Ha ha ha, of course not. It became much worse and I didn't want to walk around with the spotty face anymore. The day before our graduation party, I decided to squeeze all the pimples on my face. And guess what? I had bigger spots the next day. Ha ha ha.
C: Well, it is definitely something I would never do. Didn't you try any medicine.
S: I remember using the the herbal medicine my grandmother prepared for me. I used to put it on my face before I went to bed. Unfortunately, it didn't work at all. I decided to see a dermatologist right away. So I asked my mom to take me to a clinic. First thing that doctor advised was to be careful about what I ate. I used to eat a lot of junk food, so I changed my eating habit.
C: Did the doctor also prescribed you any medication?
S: Yes, she did. I took my pills regularly and applied the ointment after I cleaned my face. A few months later I had a wonderful skin. Eventually, I started to feel more self confident while I was walking along the school corridor.
C: Wow! That's awesome! Can we see a dermatologist tomorrow, dad?

Track 22 Listen to the conversation with Sunay Akın and choose the correct options.

W: Dear students, our first guest is a great writier, a poet, but at his best a stroyteller. On the second day of the eleventh annual spring festival of our university a man of humanity is here with us. He will share his knowledge and experiences about achieving dreams. Welcome, dear Sunay Akin.
M: Thank you, I love being with young people because they're real dream followers.
W: Do you believe that dreams can come true?
M: Absolutely, I do. As Walt Disney said, "If you can dream it, you can do it". This is what I truely believe in my heart. Let's take him as an example. Walt Disney would often sell his drawings as a kid. Then he preferred to study art and photography in high school.
W: You mean success isn't a coincidence, aren't you?
M: Exactly, his success wasn't due to luck. It was blood, sweat and tears all the way. All gifted people in history had the same treasure – their imagination. They're all curious and passionate children. They're all courageous and determinte when they were young. They're all hardworking.
W: You have a long list of such people, don't you? You're really good at it.

M: Oh, here comes one for you then. This person was only a little boy when he saw his neighbor's son in his admirable military school uniform. He always wanted to be like him. A good student in a good school. Guess who?
W: Hmm... A military shcool, a uniform, a diligent student at school, well, they were all young Mustafa's dream, right?
M: For sure. His only treasure was not his imagination or determination. Mustafa Kemal had his books throughout his life.
W: What a life! I think, the key is thinking of others, not yourself.
M: What counts is the message you leave behind you, as Rita Levi-Montalcini said. She also followed her childhood dream, to become a doctor.
W: Great people indeed! And what about you, dear Sunay? We all know about your open-air museum of your mother's jewelery. That gave us Istanbul Toy Museum.
M: And also there was Neptune, a dream toy ship of five-year-old Sunay Akin in Trabzon. One day a photographer took my photo with his toy ship. I cried a lot for it, but the photographer didn't give it to me. It had been in my little hands only for two minutes before I found another Neptune in an antique store in Germany 37 years later.
W: And today Neptune stands next to your photo in the museum as a realized chilhood dream. I want to hear more about you after I announced our second guest. Here comes.

Track 33 Listen to the interview with a former security consultant and choose the correct options.

W: Cyber world's getting larger day by day. With the spread of the information technology, we come across new crimes related to it. Today, our guest is a retired security consultant. Welcome, Jones. What can you tell us about your former job?
M: Well, after being a hacker for a long time, I decided to give up this illegal job and started to work as a security consultant. My mission was cyber security.
W: What does that mean? Can you explain it?
M: I worked for different companies. I tested the security systems to protect all the companies' data. I checked if there was something against cyber law or not.
W: So, if you hadn't been an expert in computers, would you have succeeded in this career?
M: I don't think so. If I hadn't been experienced enough, companies wouldn't have asked for my help against cyberattacks.
W: As far as I understand, the staff worlds away of what you were actually doing at their office. Did any worker ever realise your real purpose?
M: Ha ha ha. Yeah. I once pretended to work as an IT consultant and one of the assistants wanted to see my ID card. If I hadn't prepared a fake one, I would have got caught easily.
W: Did you work alone or did you have a team?
M: I worked on my own, but I really wish I had worked with former members of the intelligence service.
W: Wasn't it risky?
M: Ha ha. Was it? If I hadn't carried a letter of authorization, it would have been much riskier. Luckily, I'd never needed it.
W: Any advice to the employees?
M: They shouldn't trust anyone indeed. They should be cautious with each and every e-mail they get, even from their colleagues.
W: Oops. No friends at all. Thanks for the interview.
M: That's my pleasure.

W: Yes, we all have to be alert to the cybercrime. See you next program.

Track 46 Listen to the interview with Kobe Bryant and write the years next to the events.

A: You have a very interesting name. What does it name. Do you want to tell us the story behind it?
B: Oh, yes. Many people are curious about it. My name comes from a Japanese steakhouse in Philadelphia. My parents loved to go there then, so they chose to call me Kobe.
A: Your father was an NBA player too, wasn't he?
B: Yes, he was. He ended his career in 1984; that's when we moved to Italy.
A: Oh, that explains why you're fluent in Italian.
B: That's correct.
A: Did you dream to be a famous NBA player like your father when you were a child?
B: Yes, of course. My father used to take me to basketball matches and we used to watch NBA games all the time. So, playing for the NBA had been my ambition since I was a little boy. I used to play soccer and basketball at school when we were in Italy, but I can say my basketball career started in 1991 in my high school basketball team after we moved back Philadelphia.
A: Do you have an ideal? Who has inspired you the most?
B: My father was certainly my first ideal as a child and his passion for basketball inspired me a lot. Michael Jordan was another NBA player whom I admired most. I watched all the games he played.
A: Which game is unforgettable for you?
B: Each game was important, of course, but in 2006, while we were playing against Toronto Raptors, I carried the ball and scored 28 out of 46 shots. That was my highest score in a game. And it was the first and only game that my grandmother watched live.
A: You played for Los Angles Lakers for 20 seasons. You had such a successful career. And now we see you in show business.
B: Oh, after I ended my career in 2016, I stepped into this colorful life as a screenwriter and a producer. I even wrote a poem called Dear Basketball, as you know. Ha ha.
A: Ha ha. What to you recommend to young players?
B: If they want to be successful, they must put their heart into what they want. They must work hard to improve their skills. Strengthening their weaknesses is also a must.

Track 54 Listen to two friends working on a school project on friendship. Match the names
with the similes as you hear them. One simile is extra.

P: Jamie, guess what? I have found lots of photos for our presentation which is for the friendship day. Come and have a look.
J: Good job, Phoebe. Wow! Henry Ford and Thomas Edison, hah? Where they really close friends? I know their great inventions, but I never heard that they're sincere friendship.
P: You're right. They were as busy as bees with their scientific hard work which made them world famous. Actually, Henry Ford was a great fan of Edison. While he was listening to Edison at a conference, he had a chance to meet him. They had a short conversation and Edison encouraged Ford to make electric cars.
J: Apparently, this little bit of advice set their friendship story, right?

P: Absolutely. The next step of their friendship was becoming neighbors. In time, they became real friends until the end of their life.
J: Quite touching! Ford and Edison are the first best friends of our presentation. As the second one, why don't we take Sarah and Fatima whose friendship is the most popular in the class.
P: That's a good idea. It will be a good surprise for everyone in the class. I really admire their friendship. In spite of coming completely different cultures, they've proved everyone that real friendship exists.
J: I have some photos of the girls from the end of the year party. They look as fit as a fiddle in their gorgeous evening dresses. We can use them for our presentation.
P: Look, Jamie. I have a photo of Sarah hugging Fatima. They both look really happy.
J: Oh! What a nice smile on Sarah's face! She is as sweet as honey.
P: OK, but we need one more friendship. How about a friendship story from the TV?
J: Good idea. What about Oprah Winfrey and Gale King who are famous for their TV shows?
P: Great! They are as thick as thieves. They've been close for many years. They're even the symbol of true friendship for good and bad days.
J: OK, then. Now, it's time to arrange our poster.
P: Our Friendship Day presentation will be perfect.

Track 61 Listen to the interview with Prof. Olsen and find out what he is talking about.

S: Today, we have guest to discuss seven principles of the great philosopher, Mevlana Jalal ad-Din Rumi. Welcome, professor Olsen.
O: Thank you. It's a pleasure to talk about this golden pieces of advice. We must not only learn, but also understand and follow them to have a purpose in life.
S: Could you, please explain us in detail? What did he wanted to teach us with these meaningful principles?
O: First of all, when he says, "in generosity and helping other be like the river", he means helping others should be unconditional. If you give, you become the receiver in time. So, those who help others can develop love and compassion for everybody. And it is explained by the second advice: "in compassion and grace be like the Sun".
S: Oh, quite touching! The more you give, the more you take.
O: That's right. In third principle, "in concealing others' faults be like the night", he both encourages forgiveness and offers the person a fresh start. So, we need to forget our anger and hatred. Remaining calm is the meaning of the fourth principle.
S: Well, if one can forgive others, he frees himself from anger and unhappiness.
O: Exactly.
S: In his fifth principle he says in modesty and humility be like the soil. I really wonder why he mentions the soil.
O: Soil gives the life to each and every creature. You know, despite this role it is under our feet. He advises us to be modest and patient, while passing through hard times. Always have an open heart, listen to different opinions.
S: You mean we should get rid of our egos, I think.
O: Absolutely. With his sixth principle, he wants us to keep calm and tolerate others like an ocean. As you know, neither storms nor waves can cause the ocean to lose its balance.
S: What about the last principle?
O: It's about being what you are. I think it's the most important one. It tells us that we should be honest not only to the others, but also to ourselves.

S: That's the point. We all thank you.

Track 64 Listen to Tanita and Kevin talking about the book The Little Prince and circle the correct option.

T: Do you wanna hear my dirty little ever secret? Last week, I read the Little Prince, by Antuan de Saint-Exupery. For the first time, although it has been on my shelf since I was eight. While reading his novella as a high school student I never felt that it was written purely for kids.
K: Exactly. As a Le Petit Prince lover, I can say it is a multi-level book. It's great as a bedtime story as a bedtime story for a child and a philosophical tale for an adult. Actually, I often read it again and again and take away new messages each time. I strongly believe that not only should you read books you've never read, but also you should reread books you've already read.
T: I totally agree with you, Kevin. Moreover, it is times table that has been passed down from generation to generation. Since it was published in 1943. Its illustrated pages have been translated moderns 250 languages and dialects.
K: When you read the book were you surprised to find out that it was narrated by an adult?
T: I was. Even though the narrator is a grown up, he is young at heart. And though he tells us story, the star of his tale is the little prince.
K: Yeah, right.
T: By the way, we don't know the narrator's name or age, or even what he looks like, do we?
K: No, we don't. The book doesn't include a self-portrait of him. What we know is that he is a pilot and he's forced to land his plane in the Sahara because of a problem with the engine.
T: And what I got is that he isn't too fond of grown-ups. He believes that adults are obsessed with the wrong things such as facts and figures, money and ambitions. He finds it impossible to understand them and as a result, leads a lonely life.
K: Also he believes that children have a deep understanding of the truly important things in life which are imagination, beauty and friendship.
T: These are just what I value the most. I strongly recommend his novella to every adult who spends too much time with numbers and rules.
K: Well, Tanita, this book's 80 pages of magic and is full of lessons which prepare us for adulthood.
T: So, this novella doesn't teach us about grown-ups, he teaches grown-ups how to be better grown-ups.

COUNT ME IN
12th Grade Student's Book

Read the dialogue and find out what impacts Alex and Luke's choices in music.

Alex What's that song you are humming, Luke?
Luke I don't know, yet. I just heard part of it while driving to work in the morning and it's been an earworm since then.
Alex I wish you knew the singer.

Luke Why?
Alex I am making a mix tape for the car, and perhaps I could add that. The lyrics are nice.
Luke What genre of music will you include?
Alex There is nothing special in my mind.
Luke If you ask me, you should focus on light instrumental music with slow tempo.
Alex Why do you think that?
Luke For you to remain calm during the drive and long journeys.
Alex Come on! I completely disagree with you. If you listen to music of that kind all the time, you may feel sleepy because you will relax too much. In my opinion, drivers should listen to various types of music with different tempos. I prefer listening to raucous music such as rock.
Luke According to the research, listening to raucous music alone may distract the driver's attention and cause sleepiness.
Alex Do you mean your music choices are based on scientific reasons?
Luke No, not all the time. I suppose, it is melodies that make a piece sound good or bad to someone. Lyrics matter as well. What impacts your preferences in music?
Alex It depends. I tend to agree with you, at this point. Sometimes it's the voice of the singer, sometimes the lyrics or the tune.
Luke That's right. What do you think about rap?
Alex Well, personally I don't like it because the speech like lyrics may fail to go with the harmony. I'd rather listen to country than rap. Don't you think it's so?
Luke I agree with you to a large extent, but remember that there are millions who love it.
Alex That's right. One's meat is other's poison. We have to respect each others' choices. (p. 13)

Read the dialogue between Jennifer and Kate and find out what kind of a favor Kate asks Jennifer to do.

Kate Oh, hi, Jennifer, how are you doing?
Jennifer Hi, Kate. I'm fine.
Kate Um... Jennifer, have you got a minute?
Jennifer Yeah, sure.
Kate I'm not disturbing you, am I?
Jennifer No, no, no.
Kate OK. I don't know if I told you that I'm going on holiday next week for a couple of weeks.
Jennifer Oh, cool. That's very nice.
Kate Yes, and I was wondering if I could ask you a big favor.
Jennifer Of course, what is that?
Kate Would you mind watering my plants while I'm away?
Jennifer Yeah, that's fine. Sure.
Kate Ah, sweetheart. Thank you so much. (p. 64)

Listen to three different dialogues about favors and decide whether the expressions of accepting and refusing are formal or informal. Tapescript 6.5

Dialogue 1:

M: Hey, Susan. Could you do me a favor and help with this homework?
W: I'd be glad to help out. What is it?
M: I cannot solve this problem. Would you mind explaining it to me?
W: Sure, I'll do my best.
M: Thank you in advance.

Dialogue 2.
J: Hi, Sally. Would you do me a favor? I need some help.
S: Sure, John. What do you want?
J: You're very good at English. Could you check my draft and correct my grammar mistakes?
S: Err ee… I'm sorry, John, but I cannot. This is your assignment and you should do it on your own.

Dialogue 3.

J: Hey, Sam. Could you do me a massive favor?
S: I'm not sure, Jack. What is that?
J: Would you mind lending me some money?
S: Yes, I would, Jack. Unfortunately, I cannot lend you some money anymore.

Listen to the dialogue and note down the solutions to the given problems of excessive energy consumption. Tapescript 8.1

S: Mom, have you ever heard the term 'vampire power'?
M: No, what is it? Is it a horror film?
S: No, mom, my science project. It's about overuse of energy. I've been reading an article. Scientists warn people of excessive energy consumption. They say our televisions, printer and all other electrical outlets continue to use energy even when off.
M: How come they work when off? What should we do then?
S: They withdraw a small amount of energy just by being plugged in. Just unplug when you're done with them.
M: Now, I see the reason for our high electricity bills. It's taking a bite out of our wallet. That must be the reason why it is called vampire.
S: Absolutely.
M: Don't get it wrong dear, but in order to help with our budget you must initially unplug your mobile phone charger then. I never see it unplugged. Don't you think so?
S: Come on, mom. You're exaggerating. It cannot be the only reason for high electricity bills.
M: OK, OK, just kidding, honey. What can be done individually? What are the other things we should focus on? Any recommendations?
S: People should be more concerned and sensitive about their energy consumptions to care about environment. It has a role in increasing or reducing our carbon footprints.
M: Carbon footprint? What do you mean?
S: Another big problem. Harmful carbon based emissions at a particular time from a product or activity. I mean they must be at way much lower levels than they are.

Read the dialogue between Susan and Henry and answer the questions.

Susan Henry! Have you noticed the trouble?

Henry The trouble? What do you mean?
Susan The study is in a complete mess... Like a China shop. But, that is not all. I've told you many times and telling once more. The lock is out of order. You should get it repaired, immediately.
Henry Come on, Susan! Don't exaggerate. I just haven't had time. Anyway, I won't get it repaired. I'll fix it myself. I'll just replace the lock set.
Susan The earlier you do it, the less damage we will suffer.
Henry What do you mean by damage?
Susan While we were in the living room with Candy yesterday evening, her son Eric got out off sight. He must have gone into the study. I found the tablet PC with its screen cracked.
Henry Oh, my! Cracked screens can't be repaired. It needs changing.
Susan Can you do it on your own?
Henry Indeed, I can. But ordering the screen, waiting for the delivery may take a couple of days. We should have it changed by a professional.
Susan Does anyone do it in town?
Henry John. He runs the electronics store on the corner of Lily Street. I'll have him change it tomorrow if he has time.
Susan That'll be great. And don't forget to have a locksmith repair the lock as well.
Henry Come on, Susan. I'll repair it myself. (p. 87)

Read the conversation and answer the questions.

Robert Tiffany, I've had to deal with a lot of repairs these days. Both at home and in the office. It's been tiring.
Tiffany You are right Robert. I think that's partly because the gadgets in the office are past their primes. They are a bit old.
Robert Yeah. They have malfunctions often, and it adds to office expenditures. We ought to get new ones for economy, and comfort.
Tiffany Perhaps we should adopt smart technologies.
Robert You hit the nail on the head. There are smart devices for almost any office work, from security to cleaning, from air conditioning to presentations. I've read an article about the newest innovations.
Tiffany Did anything grab your attention?
Robert Yes, a smart security camera. I'm fond of them. It can identify human beings, recognize their faces and even alert you via your phone.
Tiffany Come on! It makes no difference to me. The building already has tight security.
Robert That's right. Men are more interested in these kinds of things. Security issues, I mean.
Tiffany I noticed the other day that the sanitary staff are having difficulty with this vacuum cleaner.
Robert The robot vacuum. We can get one. It'll ease up everything for them. It cleans better andallows you to control it remotely.
Tiffany Hooray! Excellent.
Robert And, one more. That's revolutionary.
Tiffany What is that?
Robert Interactive touch-screen projector. It turns any surface into an interactive touch screen.
Tiffany Are you serious? You are kidding!
Robert I am serious Tiffany. The incredible has come true. (p. 91)

Listen to the dialogue between Robert and Jason, then tick the phrases you hear in eachcategory. Tapescript 10.1

R: Hello, it’s Robert’s speaking. Can I speak to Jason?
J: Hi, Robert. It’s me, Jason. Are you feeling better today?
R: Yeah, thank you for your interest. I just want to apologize for last night. I shouldn’t have behaved so rude. You know, I was really sad and sought somebody to put the blame on.
J: Well, don’t worry. I wish Judy had told you about it before.
R: You’re right. She should’ve told me before, but it was my fault. I’m terribly sorry. I didn’t mean to hurt you. Please, accept my apology.
J: Don’t mind. We’re buddies, you know? Your apology will be accepted, but first you have to speak to Judy about last night.

APPENDIX 2

The Dialogues in Azerbaijani EFL Textbooks

İNGİLİS DİLİ

9-cu sinif

6 PW. Listen and practise the dialogue. Pay attention to the words "too, very, enough" and other words given in italics.

Aysel: I get *too many* questions from my friends at school. They want to know how to learn English.

Samir: English isn't *very difficult*. Everybody can learn it.

Aysel: My friends think it's too late to start now. They are only 15.

Samir: As the proverb goes: "**Better Late than Never!**". If you've got *enough motivation* you'll soon make progress.

Aysel: What should they do then? Do they have to study in a private school?

Samir: Oh, they have to work on their English as often as they can. First of all, they should have a good dictionary, and read a lot of books. But they shouldn't start with English newspapers or books which may be too difficult for beginners. They should find the **adapted** versions of English books. The main thing is to be *enthusiastic* to keep reading.

Aysel: Should they watch movies in English?

Samir: They can try, but they shouldn't get upset if they can't understand anything. They'll have to watch the same film again and again, until they understand better.

Aysel: And what about the CDs?

Samir: Oh, English CDs are *very useful*. It'd be better to listen to them and repeat things after the native speakers. They have to listen to different accents. That will improve their pronunciation and their ability to understand.

Aysel: And what about grammar? Do they have to learn many rules by heart?

Samir: You know, Grammar is very *important,* of course, but they have to learn it *communicatively*. However, they should also have *enough patience,* and also learn *quite* a lot of poems and songs by heart.

Aysel: Thank you very much, Samir. You're my favourite "teacher"! (p. 14)

3PW. Listen to the dialogue and perform it. Pay attention to -ing forms.

Aydan: Hello, Shahin!

Shahin: Hi, Aydan! Where are you going?

Aydan: I've lost the books that I took from our school library.

Shahin: Oh, sorry to hear that. But what will you do now? How can I help you? Think a little where you could have put them.

Aydan: I think I put them on the pavement when I tried to help an old woman cross the street.

Shahin: Let's go there and have a look then. Maybe we can find them.

Aydan: Oh, thank you, nowadays there are watching cameras everywhere and they record everything, so I'm sure there will be no problem to find them.

Shahin: Oh, yes, you're right! We have such a camera at our house which is recording everything. I'll go there with you!

(p. 76)

5 PW. Read and complete the UI box. Then act out the dialogue.

Sona: What associations come to your mind when you hear the word "talent"?

Elnur: I think talent is a gift that God gives to some people.

Sona: And what's the difference between a talent and talented?

Elnur: As a part of speech talent is a noun, but talented is an adjective that means a person who has talent, ability, capability and creativity as Lotfi Zadeh.

Sona: Now I understand. Thank you for clear explanation, indeed.

Elnur: You are welcome, Sona. You know, I always feel pride with such talented people as Lotfi Zadeh, Kerim Kerimov and other famous Azerbaijanis. (p. 87)

ENGLISH 10

Students' Book

6 PW. Listen to the dialogue and make generalization. Then act it out.

Sevda: Do colours affect your feelings?

Shaig: Yes, of course. Every colour around us affects our feelings. Even the colour of the walls, office interior colours, clothes and other things can affect our emotions, behaviour and skills.

Sevda: Really? What colours should we wear in then?

Shaig: We should be attentive while picking the right colour. First of all, colour should match our characters. If you want to know more you can read psychologists' opinions about colours. They say the colours we choose tell about our characters.

Sevda: You are right. I always prefer dark colours to light ones. And my friends say that I am pessimistic.

Shaig: By the way, there will be a program about colours on TV tonight, don't forget to watch it.

Sevda: Oh, thank you so much. I'll watch it for sure. (p. 8)

1 PW/CW. Read the interview with correct intonation and act it out. Find the connectors and say what they mean.

Host of the show: On today's program we're going to talk about colours, what they mean, and what they can do for you. Colours can describe people and their personalities. Welcome to our show, Mr Adams, please, tell us a little bit about colours.

Psychologist: Let's start with red. Many people are afraid of wearing this colour, because it's so bright. *If you see anyone wearing red, you can be sure they are very brave and quite happy with their lives.*

H: What about blue? I've heard that people who wear this colour are rather **mean**.

P: That's not true. *In fact*, they are usually very kind. *Also, you will never see anyone wearing blue lose their **temper**, because they always remain calm in a critical situation.* They are sometimes quite **jealous** people. And they are very **sociable** too. They like to have a good time with friends, and always have something nice to say.

H: Oh, thank you. But what about black, the most popular colour of all?

P: *Everybody knows that black represents power and money*. People who wear black a lot can sometimes be mean. They don't like sharing things in most cases. They are often quite happy.

H: That's very interesting. What can you say about purple?

P: *Purple is a colour that belongs to someone who is very **loyal** and a little shy*. Purple lovers usually make very good friends. If you see someone wearing purple, go ahead and talk to them!

H: Well, I'll try to do so. And what else can you tell us, Mr Adams?

P: Let me tell you about yellow and white. *A person who wears yellow has a serious nature*. They're also very warm-hearted and they love children and animals. Yes, white is the colour that honest people wear. Like green-lovers, they are also sociable and enjoy meeting people.

H: Well thank you very much, Mr Adams for a very interesting conversation and it was a pleasure talking to you! (p. 9)

2 PW. Listen and make up a short dialogue on the given model looking through the pictures. Use the expressions given in "Remember" box.

Sevda: Shaig, have you seen any good films recently?

Shaig: Yes, one or two. And you?

Sevda: Oh, no. I haven't. What about this one? Is it good?

Shaig: I'd only recommend that if you really like bad musicals.

Sevda: No, I don't fancy that.

Shaig: If they had Avatar, I'd recommend that, but I can't see it anywhere.

Sevda: Yeah, well, there is no sense watching it, if it isn't in 3D and I can't do that at home.

Shaig: Yes, you are right. It's a great film to see at the cinema. Oh, (handling out a DVD) here you are! You might like this. It's got great special effects. (p. 92)

2 PW. Look at the weather map and speak about the weather. Use the weather words.

Model:

Agil: *What's the weather like in Rome?*

Fidan: *It is sunny. The temperature is +12 C.*

Agil: *What's the climate like in Italy?*

Fidan: *In summer it's generally hot, with a lot of sunshine. In winter it's mild and wet. The average summer temperature is +24 C. The average winter temperature is +6 C.* (p. 109)

3. PW. Act the dialogue out and express your attitude to the Weblish language.

Agil: Hi! Hru, Lamiya? I mu. LTNS.

Lamiya: Thnx. And u?

Agil: I'm OK. I wanna go to the cinema, b4 it gets darker.

Lamiya: I hope I will cu L8. Maybe tomorrow?

Agil: OK. HAND. CUL. (p. 64)

4. PW. Listen to the dialogue and report it. Pay attention to the words in italics and explain them looking through Glossary. *(See page 64.)*

Aygun: Oh, I can't believe my eyes. Is that you, Musa? *Hru?*

Musa: *Yup!* Hi, Aygun. Why are you surprised?

Aygun: It's a small world. What are you doing in London?

Musa: I've come here with a group of teachers and students to take part in the event on ecological problems.

Aygun: I see. Where are you staying? Do you need any help?

Musa: Oh, thank you. Everything has been arranged beforehand. We live in a students' hostel. Now we are going to the British Museum. Do you want to join us?

Aygun: *Thnx* a lot. I'd like to join you, but I can't. I'm *L8*, I'm in a hurry. I have to go to college. How long are you going to stay here?

Musa: We are leaving on 14 July.

Aygun: Great! We still have enough time to talk. *Wanna* go to the aquarium? I can take you there before you leave.

Musa: *Thnx*, I'd be grateful to you.

Aygun: *CUL!*

Musa: *HAND!* (p. 65)

4. PW. Listen and act the dialogue out. Give the main idea. Pay attention to tag questions.

Rufat: Hi, Fidan, How are you?

Fidan: Hi**,** Rufat, I'm doing well, thanks. I've heard you visited the home for elderly people.

Rufat: Yes, we went there with a group of students and our teachers last weekend. They were so happy to meet us.

Fidan: That's great! If I had known, I'd have joined you for sure. I've been to some Children Homes, but I've never visited the Home for Elderly People. Could you tell me more about its function, please?

Rufat: Sure, why not! Homes for Elderly People are Residential Care Homes trusted by millions. They are for the lonely and those who have illnesses and need nurse care. Care Homes are everywhere all over the world.

Fidan: You are right. We do have it in Bilgah, Baku. They provide lodging, meal services and assistance with daily living activities, home style living environment, and health management supported by our government.

Rufat: That's great. As in other countries we have all the necessary living conditions, don't we?

Fidan: Yes, we do. I agree with what you're saying. We should value our traditions and take care of the old, shouldn't we? If we don't do it, so who will take care of us when we're old!

(p. 73)

2. PW. Listen and act out the dialogue. Discuss the question and express your own ideas.

How do people usually apologize in your country?

George: Hi, I'm your new neighbour, George Riviera. I live the next door.

Stephanie: Hi, I'm Stephanie Lee.

George: So, you just moved in? Do you need any help?

Stephanie: Not right now. But thanks.

George: Well, let me know if you do. By the way, would you mind turning your stereo down? The walls are really thin, so the sound goes right into my apartment.

Stephanie: Oh, I'm sorry! I didn't realize that. I'll make sure to keep the volume down. Oh, by the way, is there a good Italian restaurant in the neighbourhood?

George: Yeah. There's a great one not far from our house. Try their **lasagna**. It's delicious!

(p. 88)

1. PW. Listen to the dialogue and express your points of view on it. Use the Glossary below for the meaning of some new words.

A: Uh, could I borrow a few bucks until payday? I'm a little strapped for cash.

B: Yeah, I guess, but I'm pinching pennies myself, and you still owe me 20 AZN. Mom said you borrowed some money from her last week.

A: To be honest, I'm fully in debt and I can't seem to make ends meet these days.

B: I heard you landed a great job recently, so you must be loaded.

A: Well, I do have a job, but I've used my credit cards to pay off a lot of things recently.

B: Do you have a budget? I mean, how do you keep track of your income and expenses?

A: Well, when my money runs out, I come to you.

B: OK, I think we should speak about your budget later but now I must go. See you.

A: Hope to see you soon. Bye. (p.125)

1. Answer the following questions reading the dialogue.

A: That's really too bad. This whole thing has turned into a terrible mess.

B: Yeah, and I didn't expect it. It seemed like the right thing to do at the time.

A: Well, have you had any help from the insurance company?

B: Not really. They just **hem and haw** (*to put off; delay*) about making some kind of a settlement.

A: It sounds to me as if you have got a strong case in your favour. Have you talked to a lawyer?

B: Not yet. But if the insurance company doesn't do anything by next week, I think I will.

A: Well. Let me know if you want the name of a good one. My cousin is a lawyer and I'm sure he'll help you. (p. 141)

2. PW. Listen and practise.

Shop assistant: Can I help you?

Customer: Thanks. I heard you have some special offers, so I just popped in to see better this pair of leather trousers here. It looks really trendy. How much is it?

Shop assistant: Let me see! It's 90 manats.

Customer: It's beautiful, of course! But I am afraid it's expensive for me.

Shop assistant: It's a pair of designer trousers and I think it's a good price even very reasonable. What about these jeans?

Customer: Oh, no. I don't like dark colours. I think light colours suit me more.

Shop assistant: Oh, here are lighter ones. What size do you wear?

Customer: Medium, please!

Shop assistant: Here you are! Would you like to try them on?

Customer: OK, Where are the changing/fitting rooms?

Shop assistant: They are over there. Oh, the jeans fit you perfectly! They are just the right size.

Customer: Thanks, I'll buy them.

Shop assistant: These jeans are in fashion these days, you know.

Customer: All right. Here you are! (p. 151)

5 . PW. Listen and practise. Generalize your opinions.

Bella: Hello! Don't you think you might be a little **overdressed***?

Paul: What do you mean?

Bella: The invitation says "casual**".**

Paul: Oops. I thought we were supposed to get dressed up**.** Be right back.

Bella: How's this?

Paul: Now that's a little too casual.

Bella: I wish you'd make up your mind.

Paul: And what's with the baggy pants?

Bella: OK. If I change into a polo shirt and a pair of slacks *(loose trousers)* will that work?

Paul: Perfect! (p.161)

3. PW. Listen to the dialogue and practise it sharing your ideas about your summer plans.

Yusif: I'm so excited! We're going to leave school soon!

Laman: Yes, that's great! The school leavers' party and uh-huh... Exams! I think you haven't forgotten them, have you?

Yusif: Yes, you're right. Anyway, after all, summer holidays are coming! I feel I have to get away from it all.

Laman: Yes, I also want some changes. Do you have anything special on your mind?

Yusif: I'm not sure. I guess I'll just stay home for a week and maybe I'll catch up on my reading. And then I'm going to Turkey. And you? Have you made any plans for summer?

Laman: I've already decided, I'll go to my grandfather.

Yusif: That's great!

Laman: And what made you travel to Turkey? You spent last summer there. Is anyone going with you?

Yusif: You know, I am keen on seeing historical places. This time I'm going with my cousin to Cappadocia and Pamukkale. Oh, you haven't told me where your granddad lives.

Laman: My grandfather is from Shusha. Now he lives in Gabala. Then I'm planning to see Lahij and then Khynalyg. I think my granddad will tell me more about the people and their traditions.

Yusif: Yeah, especially people in Khynalyg speak different languages and the traditions they follow as well as the way they live have not changed much, as people are settled at high altitudes.

Laman: You are right. Maybe I will ride a horse or go hiking, because my granddad doesn't like using vehicles. He has his own rules of living. He says we need to move much in order to be healthy and keep fit.

Yusif: How nice! I think we'll have a wonderful time and take interesting photos and videos. (p. 194)

APPENDIX 3

№:	Speech Situation	Speech Event	Speech Act	Vertical Dist.	Horizontal D.	Cost/Benefit	Right/Oblig.
TT 1							
1. V 1.1	Student (F) -> Student (M)	Convivial	Greeting	S = H	S - H	S < H	-
		Competitive	Questioning	S = H		S > H	-
	Student (M) -> Student (F)	Convivial	Answering	S = H		S < H	-
		Competitive	Questioning	S = H		S > H	-
	Student (F) -> Student (M)	Convivial	Answering	S = H		S < H	-
		Competitive	Requesting	S = H		S > H	-
	Student (M) -> Student (F)	Convivial	Complying	S = H		S < H	-
	Student (F) -> Student (M)	Competitive	Questioning	S = H		S > H	-
	Student (M) -> Student (F)	Convivial	Answering	S = H		S < H	-
	Student (F) -> Student (M)	Competitive	Questioning	S = H		S > H	-
	Student (M) -> Student (F)	Convivial	Answering	S = H		S < H	-
	Student (F) -> Student (M)	Competitive	Questioning	S = H		S > H	-
	Student (M) -> Student (F)	Convivial	Answering	S = H		S < H	-
	Student (F) -> Student (M)	Competitive	Questioning	S = H		S > H	-
	Student (M) -> Student (F)	Convivial	Answering	S = H		S < H	-