



UNIVERSITY OF SZEGED

DOCTORAL SCHOOL IN LINGUISTICS

THEORETICAL LINGUISTICS PH.D. PROGRAM

**THE SPEECH ACT OF OFFER IN JORDANIAN ARABIC: A
SOCIO-PRAGMATIC ANALYSIS**

By

Sami Abdel-Karim Abdullah Haddad

Supervisor

Dr. Anett Árvay

SZEGED, 2022

DECLARATION

I (hereby) confirm that the content of the dissertation titled by 'the Speech Act of Offer in Jordanian Arabic: A Socio-pragmatic Analysis' is my original work of production. This dissertation has not been submitted for any other degree previously or at any other academic institution. Therefore, I confirm that I submitted the dissertation in partial fulfillment of the requirements for the degree of PhD in Theoretical Linguistics at the Doctoral School of Linguistics, the University of Szeged, Hungary.

DEDICATION

With my deepest love, I dedicate this dissertation to

... The pure soul of my late father,

... My affectionate mother Alia,

... My loving brothers Mohammad and Dr. Belal,

... My sisters Ala'a and Mayadah,

... My nephews Kareem, Zaid, Ayham and Ghaith.

ACKNOWLEDGMENT

Behind this great contribution were a group of university doctors who had white hands in finalizing that work. Foremost, I would like to proclaim that this dissertation is masterfully prefaced by my highly venerable university advisor **Dr. Anett Árvay**. So, I express my sincere gratitude to my supervisor **Dr. Anett Árvay** for the continuous support of my Ph.D. study and research, for her endless patience, motivation, enthusiasm, and immense knowledge of pragmatics. Her sincere guidance not only helped me in all the time of research and writing of this dissertation but also grew inside me for a message that nothing is impossible. I could not have already imagined knowing this supervisor. Therefore, I would like to thank profoundly the new Head of my department **Prof Dr. Lívía Ivaskó** for her frequently administrative follow-up and the former Head of my department **Prof Dr. Enikő Németh** for her supportive choice of my supervisor and her frequently diligent follow-up of my work Besides my Head and Supervisor, I would like to express my sincere appreciation to **Dr. Malgorzata Suszczyńska**, for her insightful comments and her fruitful imprints especially in supporting the main artery of the dissertation.

My sincere thanks also go to **Dr. Lívía Ivaskó**, **Dr. Veronika Vincze**, **Dr. Krisztina Szécsényi**, and **Dr. Zsuzsanna Németh** for offering me notable suggestions related to my work during my attendance of the interesting courses I had taken under their friendly supervision.

I really appreciate members of my defense committee **Prof. Peter Furko** and **Dr. Malgorzata Suszczyńska** for their insightful comments and suggestions on my research work. I cannot deny that their suggestions enlighten me for further research work that will definitely improve my horizons in the field of linguistics. So, I will remain your student forever. From the bottom of my heart, Thank you all once again!

TABLE OF CONTENTS

DECLARATION.....	II
DEDICATION.....	III
ACKNOWLEDGMENT	IV
TABLE OF CONTENTS	V
LIST OF TABLES	IXX
LIST OF FIGURES	X
ABSTRACT.....	XI
Chapter One: Introduction	1
1.1 Jordanian Arabic Language and Culture	1
1.1.1 The Arabs.....	1
1.1.2 Jordanian Arabs	2
1.1.3 Jordanian Arabic language.....	2
1.1.4 Jordanian Arabic culture	3
1.1.5 Face in the Arabian culture	6
1.1.6 Socio-cultural background of the Jordanian society upon offering	7
1.2 The Current Dissertation	9
1.2.1 Rationale and research niche	9
1.2.2 The aim of the dissertation.....	10
1.2.3 Research questions.....	10
1.2.4 Research hypotheses	11
1.3 The Structure of the Dissertation	12
Chapter Two: Theoretical Framework.....	14
2.1 Language as Function.....	14
2.2 Pragmatic Approaches.....	15
2.2.1 Speech Acts.....	15
2.2.2 The Gricean cooperative principle.....	19
2.2.3 Politeness	20
2.2.3.1 Approaches to politeness	20
2.2.3.2 The face-saving model of politeness	24

2.3 The Speech Act of Offer	28
2.3.1 Theoretical approaches to offers	28
2.3.2 Jordanian Arabic approach to the speech act of offer	31
2.3.2.1 The researcher’s view on previous research of offer	31
2.3.2.2 Definition of offer from a Jordanian Arabic perspective	35
2.4 Overview of Empirical Research Studies of Offers	37
2.4.1 Offers in English language	37
2.4.2 Variational pragmatics research on offers	39
2.4.3 Offers in other languages	40
2.4.4 Intercultural and interlanguage pragmatics research on offers	41
2.4.5 Offers in Arabic	43
2.5 The Speech Act of Offer in Commercial Ads	45
2.5.1 Discourse	46
2.5.2 Advertising discourse	47
2.5.2.1 How the concept ‘written offers of investment’ is derived from ads	49
2.5.2.2 Characteristics of written offers of investment	53
2.6 Summary	54
Chapter Three: Research Methodology.....	56
3.1 Setting the Scene	56
3.2 The Construction of the Three Corpora	56
3.2.1 The construction of the written corpora	56
3.2.1.1 Sampling and data collection	58
3.2.1.2 The status of the written data in discourse	60
3.2.2 The construction of the spoken corpus	61
3.2.2.1 The research instrument	62
3.2.2.2 Validation of the instrument	66
3.2.2.3 DCT respondents	67
3.2.2.4 Data collection procedures	68
3.3 Data Analysis	69
3.3.1 Unit of analysis	69
3.3.2 Data analysis procedures	71
3.4 Summary	74

Chapter Four: Analysis of the Written Data and Discussion of the Results	75
4.1 Setting the Scene	75
4.2 The Linguistic Taxonomy of Offer for the Written Data.....	75
4.2.1 Offer categorization	75
4.2.2 The position of conversational implicature in written offers of investment.....	77
4.2.3 The linguistic realization of Jordanian Arabic written offers of investment	82
4.2.4 Data analysis of Facebook corpus.....	85
4.2.4.1 Linguistic strategies.....	85
4.2.4.2 Politeness in Facebook offers	90
4.2.5 Data analysis of the Open Market corpus.....	104
4.2.5.1 Linguistic strategies.....	104
4.2.5.2 Politeness in Open Market offers	110
4.2.6 Discussion of the findings.....	118
4.3 Summary.....	122
Chapter Five: Analysis of the Spoken Data and Discussion of the Results	123
5.1 Setting the Scene	123
5.2 Spoken Offers.....	123
5.3 The Constructed Linguistic Taxonomy of Offer for the Spoken Data.....	124
5.3.1 Offer categorization.....	125
5.3.2 The coding scheme of Jordanian Arabic spoken offers.....	130
5.3.3 Data analysis.....	132
5.4 The Quantitative Analysis.....	136
5.4.1 Data analysis.....	138
5.4.2 Discussion of the results	138
5.4.3 Politeness in Jordanian Arabic Spoken Offers	151
5.5 Summary	154
Chapter Six: Comparison and Implications.....	156
6.1 Setting the Scene	156
6.2 The Comparison of Written Offers with Spoken Offers.....	156
6.3 Implications.....	162
6.3.1 Cultural and functional implications	162
6.3.2 Methodological implications	163

6.3.3 Further implications.....	163
Chapter Seven: Conclusion.....	166
7.1 Conclusion.....	166
7.2 Call for Further Research	174
REFERENCES.....	175
Appendices.....	189
Appendix 1: The DCT used for the data collection of the spoken corpus	189
Appendix 2: Frequency and percentage for each situation by offer strategies and their Linguistic patterns	193
ÖSSZEFOGLALÓ.....	195

LIST OF TABLES

Table (1): The potential arrangement of offer characteristics in light of salience and performance.	34
Table (2): Names of the selected Jordanian agencies for travel and tourism as well as number of the offers taken from each agency.....	60
Table (3): The context internal structures of the situations of the DCT.	64
Table (4): The felicity conditions of written investment offers	76
Table (5): The linguistic realizations of Jordanian Arabic written investment offers	83
Table (6): The frequency of occurrences of the linguistic patterns in Facebook corpus	88
Table (7): The frequency of occurrences of the linguistic patterns in Open Market corpus	108
Table (8): The felicity conditions of spoken offers.....	126
Table (9): The criteria of offer categorization in Jordanian Arabic.....	127
Table (10): The linguistic patterns of Jordanian Arabic daily spoken offers.....	132
Table (11): The structure of the selected situations extracted from the DCT for the quantitative analysis.	137
Table (12): Chi-Square test for the effect of the production of Jordanian Arabic offers by the offeree's age.	139
Table (13): Chi-Square test for the effect of the production of Jordanian Arabic offers by the offeree's social status.....	142
Table (14): Chi-Square test for the effect of the production of Jordanian Arabic offers by the offeree's gender in situation (4).....	146
Table (15): Chi-Square test for the effect of the production of Jordanian Arabic offers by the offeree's gender in situation (5).....	148

LIST OF FIGURES

Figure (1): Brown and Levinson's (1987:60) model of politeness strategies	26
Figure (2): An advertisement taken from Facebook.....	91

ABSTRACT

Offers are widely common speech acts ranging from everyday communications to commercials. They constitute a crucial role in Jordanian culture. However, Jordanian Arabic offers have not been examined in a complex way.

In order to address these unanswered problems, the current research work takes a threefold (theoretical, empirical and comparative) perspective. First, the theoretical perspective of the research work focuses on the description of offers based on the former theoretical observations and the empirical research results, then outlines the potential arrangement of offer characteristics based on the two concepts 'salience' and 'performance' from a Jordanian Arabic perspective.

The second perspective of the research work involves the empirical investigation of three corpora of Jordanian Arabic offers. In order to carry out the empirical research, data are collected from three different sources: 100 ads extracted from Facebook that were posted by Jordanian agencies of travel and tourism, 100 ads extracted from 'Open Market' website that were posted by individual owners or agents of real estates, and a DCT consisting of 10 situations distributed to 100 Jordanian Arabic citizens. The data composing of the three corpora are analyzed in a qualitative-quantitative method, so data are calculated and tabulated in order to help find all the nuances in the offer strategies along with their linguistic patterns as well as politeness modification strategies. Since the analysis of Jordanian Arabic offers is still very much in its infancy, two linguistic taxonomies are constructed in order to organize the process of the data analysis for both written and spoken offers.

The results of the data analysis explore the notable role of the Jordanian culture not only in determining the offer strategy but also in choosing the politeness modification strategy. Direct offers were found to be the most frequently familiar offer strategy in the three corpora. On the one hand, politeness strategies in both corpora of Facebook and Open Market were used differently based on the platform of ads and the offered object. On the other hand, politeness modifications in the spoken corpus were microscopically examined and then detected that the preference of politeness modification strategy draws upon the offeree's socio-cultural variables as age, social status, and gender. As a consequence, the current research offers a challenge to the face-saving model of politeness proposed by Brown and Levinson (1987) as it neglected two important variables regarding age and gender through which the degree of politeness can be assessed from a Jordanian Arabic perspective.

The third perspective compares the findings concerning written offers to those of spoken offers. The results of the comparison between the three corpora have explored some similarities and differences between the three corpora, which in turn, contribute to arrive at the four principal conclusions of the work: Jordanian Arabic offers are face-enhancing as well as face-threatening acts that are realized either directly or indirectly, Jordanian Arabic direct offers are more popular in use than their indirect counterparts, and politeness in Jordanian Arabic offers is related to the phenomenon of persuasion.

Keywords: The speech act of offer, politeness, Jordanian Arabic, direct offers, persuasion.

Chapter One: Introduction

Since the 1960s, a large number of studies have been carried out on several speech acts. More specifically, it seems clear that a plethora of those studies conducted on Arabic speech acts have been mainly function-oriented. Even though this present research will also adopt a functional view of language, it does not ignore the significance of structure in Arabic speech acts.

As this research work will be submitted at the Doctoral Program of Theoretical Linguistics in University of Szeged, Hungary, it appears essential to give an overview about Jordanian Arabic as language, culture and style of communication. Therefore, the first chapter is subdivided into three sections. The first section presents valuable insights about Jordanian Arabic, the second section poses the respects in which the speech act of offer in Jordanian Arabic will be investigated, and the last section provides an insight around the organization of the whole research work.

1.1 Jordanian Arabic Language and Culture

1.1.1 The Arabs

A number of Europeans identify Iranians as Arabs. Arab is not a race, religion, or nationality (Almaney & Alwan, 1982). The Arabs are people whose mother tongue is Arabic and vary in terms of such anthropological features as hair, eye and skin color. Most of the Arabs have been living in the Middle East which extends from Mauritania, on the Atlantic Ocean, to Oman on the Indian Ocean (Britannica, 2007).

Before the appearance of Islam, Arab referred to Semitic inhabitants of the Arabian Peninsula. Islam had spread throughout most of the Arabic-speaking world. Arabic is the language of the Islamic Holy book. A number of the traditions in the Arab world are constant because they are prescribed by the Holy book. For instance, Arab Muslims are recommended to prepare food for the family of the deceased throughout the first three days after death because the prophet of Islam said that the family of the deceased would be preoccupied with their deadlock from preparing food for themselves. Kabasakal and Bodur (2002) concurred that Islam influenced different social values, practices and legal systems of the Arabic-speaking countries. The culture of Arabs is highly influenced by Islam, and particularly there is a clear tendency among Arabs to keep religion in their everyday interactions such as expressions of greetings. For instance, when Arabic speakers enter a place or open conversations, they say *‘السلام عليكم’* *‘Peace be upon you’*, then the audience

have to reply by saying 'و عليكم السلام ورحمة الله وبركاته' *'Peace, mercy and blessings of God be upon you, too'*. When the speaker likes something specific in the hearer, s/he supplicates God to protect the hearer by saying 'الله يحفظك من كل شر / ما شاء الله عليك' *'May God protect you from all evil or bad eyes'* the hearer will thus pray to God for accepting what the speaker already said by saying 'اللهم' *'Oh my God, Ameen'*.

Some traditional Arab values had been subject to change and modify by the 20th century due to many reasons such as technology, urbanization, migrations and Western influence. Most of the Arabs in the Middle East live in cities and they prefer to identify themselves in terms of their nationalities rather than their tribes. However, Arabs who live in the countryside identify themselves based on their tribes (Britannica, 2007).

1.1.2 Jordanian Arabs

The majority of Jordanian Arabs follow the religion of Islam but there are few of Arab Christians in Jordan. Jordanian Muslims and Christians are working together and living in same places. A considerable number of Jordanians live in urban areas such as Amman, Irbid, Al-Karak, As-Salt, and Aqaba, certainly many other citizens live in villages. As for the language, Modern Standard Arabic is used in writing. Although Jordanian Arabs speak a variety of local dialects in everyday interactions, they can simply understand each other. (<https://www.prayercast.com/jordanianarab>)

Hospitality and generosity are central values of the Arabian culture, with the cultural norm that guests should be offered help in all situations. That is to say, Jordanian Arabs are sociable and like to offer help for others. For instance, they received refugees from many Arab countries such as Syria, Iraq, Lybia, and Yemen. Those people are dealt as guests in the Jordanian society so Jordanian Arabs should offer them help as much as they can.

1.1.3 Jordanian Arabic language

Arabic language, which belongs to the Semitic family, has two forms, namely classical and modern standard. Classical Arabic, which is an early style of Arabic from the sixth century, is the language of the Holy Qur'an. However, modern standard Arabic used in formal situations, in every media from newspapers to broadcasts in Arab-speaking countries nowadays. Bardeas (2009) investigated the main difference between classical and modern standard Arabic and found that the difference tends to be lexical in nature.

The use of Arabic was described as a manifestation of diglossia because Arabic native speakers use two varieties of Arabic, namely High and Low Arabic (Palmer, 2007; Alshamrani, 2012; Bidaoui, 2017). The High is used in certain formal situations as education, literature while the Low is used in informal settings as ordinary conversations. On the one hand, classical Arabic is considered a high variety of diglossia that is still used nowadays for religious purposes and taught formally in schools and universities. It is taught particularly in classes of both the Islamic culture and Arabic language and its literature (Al-Suwaiyan, 2018). Modern standard Arabic is, on the other hand, regarded as a high variety because it is considered an ‘Arabism’ mark of all Arabs all over the world (Comire, 2009).

Jordanian Arabic is a spoken variety mainly used in Jordan and some parts of the southern region of Syria. It contains some lexical influences of English, Turkish and French. Jordanian Arabic is also characterized as diglossia (Amer et al, 2011). In addition, speakers of Jordanian Arabic represent three different varieties respectively: classical Arabic, modern standard Arabic, and colloquial with the geographical distribution. The colloquial Jordanian Arabic is distributed into three local varieties depending on the place of living and socio-economic classes: rural, urban, and Bedouin (Abdel-Jawad, 1986; Al-Wer, 2007). Speakers of Jordanian Arabic can represent the high and/or low variety of diglossia. Therefore, some Jordanian Arabic expressions may involve the three varieties of Arabic.

1.1.4 Jordanian Arabic culture

Jordan ranks as a country within the Arab world due to its mother tongue and geographical site. The culture of Jordan can take characteristics of the Arabian culture which has been viewed as a collectivist and high-context culture (Yousef, 1974; Hall, 1976; Feghali, 1997; Joseph, 2003; Nydell, 2005; Zaharna, 2009; Ibrhaim & Howe, 2011; Obeidat et al., 2012; Ajami, 2016). Within the framework of intercultural communication, Hall (1976) emphasized the significance of context as the crux of people’s behavioral and communicative patterns. Communication in a high-context culture principally relies heavily on the context of the communication. The context is at least as important as what is actually said, what is not being said can carry more meaning than what is said (Cohen, 1990). Ajami (2016) asserted that each Arabic word could have different meanings so that only the context could determine the precise meaning of any Arabic word. As a result, interactions in high-context communication styles tend to be more implicit, indirect, and less verbal. When

members of high-context cultures communicate with members of low-context cultures, they perceive the conversation often as ambiguous (Samovar et al., 2014). Arabs heavily rely on mutual knowledge and on the background information.

Gudykunst et al. (1988) hypothesized that people of high-context cultures were most likely to get engaged in an affective communication style that refers to their “intuitive sense to interpret the multifarious nuances that are being transmitted in the ongoing dialogue” (Gudykunst et al. 1988: 113). Feghali (1997) mentioned the characteristic of affectiveness as one of the most basic characteristics of the Arabic communication style. The characteristic relates to organizational patterns and the presentation of ideas as well as arguments. This can be done through repetition, citation in numerous situations, paraphrasing, and doubling. Johnstone (1983) concluded that Arabs used mainly ‘presentation persuasion’ through which people and not ideas are responsible for influence. “Arabic argumentation is structured by the notion that it is the presentation of an idea - the linguistic forms and the very words that are used to describe it -- that is persuasive, not the logical structure of proof which Westerners see behind the words”. For instance, drinking alcohol is a ban in Islam. On that occasion, many Qur’anic verses asserted that rule but in different forms and situations. First, some Qur’anic verses describe drinking alcohol as a great sin. Second, some Qur’anic verses give Muslims a warning to avoid prayers when they are drunk. Third, some Qur’anic verses link drinking alcohol to worshipping idols. By that means, Johnstone (1989:151) pointed out that presentation persuasion is most often used in cultural settings “in which religion is central settings in which truth is brought to light rather than created out of human rationality”.

High context cultures are also interlinked with collectivism where religion and family are given priority (Joesph, 2003; Nydell, 2005; Zaharna, 2009; Ajami, 2016). The Arabian culture is more collectivist than individualistic in terms of Hofstede’s (2001) cultural model. The collectivistic culture considerably determines members' relationships with others. So, loyalty is paramount to social life in the Arab world that can be represented through taking priority to the extended family over individual needs (Nydell, 2005; Yousef, 1974). In addition, children in the Arab world are taught by parents and schools not to misbehave in front of adults, and particularly elders. Therefore, they get sensitive to public appraisal and then care about the evaluation of others (Sharabi, 1977).

Since Jordan is regarded as a collectivist society, Jordanians lay stress on cooperation, relationship establishing, and solidarity with others (Alkailani et al., 2012). This insight can be

supported by the observation that Jordanians belong possibly to a polychronic society where many things are done at once and priority is given to relationships much more than to jobs (Hall, 1976; Feghali, 1997). Lipson and Meleis (1983) explored the significance of relationship establishing for health care workers in the Arab world through the finding that they can be effective in their work if they take time to establish a harmonious relationship and build rapport with patients and their families before proceeding with medical consultations.

Despite the fact that scores obtained by Hofstede's (2001) basic dimensions applied to the Arab world and then generalized to Jordan were criticized (Alkailani et al., 2012), two basic dimensions applied to Jordan are preferred to posit. The impact of the structure and religion of the Jordanian society has a significant role in these two dimensions. As regards the dimension of power distance, Jordan has a high score indicating that it is a hierarchical society (Obeidat et al., 2012). Therefore, each individual has a rightful position that should be respected by the others. There is a special respect for elders as ideal for social life and high social-status persons as decision-makers in the society. As for the dimension of uncertainty avoidance, the Arab world scored low because Muslims believe that God controls everything and that God is ubiquitous even in material work (Obeidat et al., 2012).

Jordan is a fairly homogeneous society from a religious perspective and particularly many countries of the Arab world. Thus, the Jordanian culture is often considered very stable because of its uniformity. Its individuals share the same language, ethnicity and culture. However, some values of the Jordanian culture are subject to change due to globalization (Al-Zyoud, 2009) social media (Ishaqat, 2021), and the role of Jordanian mothers in the child-rearing values (Al-Hassan, 2021). Al-Zyoud (2009) explored how the phenomenon of globalization affected Jordan. The positive effect of globalization was in the form of openness and communication with other nations while the negative effect appeared in lack of abiding to some of the national, social, and moral values that characterized Jordan society. Al-Hassan (2021) concluded that unitary conceptualization of child-rearing values in Jordan as purely collectivist or purely individualist is an inaccurate simplistic classification.

In light of the fact that cultures are diverse, the underlying norms, values, and attitudes that affect the ways through which people communicate might be reflected differently in their usage of

language. In this regard, offers produced by Jordanians might be seen different and regarded as awkward by people of different cultural backgrounds.

1.1.5 Face in the Arabian culture

The human face symbolizes dignity, respect and honor in the Arabian culture. Face in the Arabian culture is prone to threaten or lose. There are two intertwined notions regarding the face in the Arabian culture that need to be distinct from each other. The notion of face threat can be dealt individually while the notion of face damage concerns all members of the extended family. On the one hand, the face damage is very serious because face is damaged only in cases of honor and tribal matters. On the other hand, face can be threatened through the use of words as in the speech act of criticism (Al-Kayed & Al-Ghoweri 2019), refusal (Al-Shboul & Huwari 2016) and diminutives (Baderneh 2010). Furthermore, face threat in the Jordanian society can be supported by some expressions used in everyday life. We hear some people saying ‘he refused me’ ‘he embarrassed me’ ‘he is not ashamed of anyone’ ‘he refuses you simply’.

The two contradictory words (positive) and (negative) have been widely used at all respects of life. We find people in the Arab world, and particularly in Jordan, saying that someone is positive and another is negative. There is no confusion in the terminology. The positive person in the Jordanian society is the person who likes to be admired and criticized by others. s/he appreciates interacting with individuals of the same environment where s/he is living. The negative person is the one who likes to be isolated and autonomous. Furthermore, there are many Jordanian expressions that support the notion of the positive-negative dichotomy of person. Here are some:

1. He has a dry face
2. He never smiles even to the loaf of the bread
3. He has his own face
4. His smile is enough
5. He smiles to the goer and comer
6. How wonderful his face is!

Facial symbolism is confirmed by some verses of the Holy book, where the metaphor of whitening and blackening the face is stated. This metaphor is used to describe consequences of the persons' actions in life individually. The metaphor describes the person's face in the hereafter through the person's status in life as a (non)believer because the face is regarded as the most significant human

organ in the human body (Al-Sa'adi 2008 cited in Al-Suwaidi 2008). Here is an example of the metaphor extracted from the Holy Qur'an: "On the Day when some faces brighten and others darken". (The Holy Qur'an, translated by Abdel Haleem, 2004)

Each person in the Jordanian society may have a special pattern of life. The person develops his/her personality in light of factors regarding the social, economic, and political status of the family s/he belongs to, level of education, the place where s/he is living, and so on. For instance, rural people can be viewed as more conservative to values and traditions of the Jordanian society than urban people. Some rural people assess urban people as independent of the society. Even though these variables affect the person's behaviors, the Jordanian context has an impact on some actions such as making offer as a sign of generosity.

1.1.6 Socio-cultural background of the Jordanian society upon offering

Presenting an overview about the socio-cultural background of Jordanian society upon offering is a must. Speaking of the significance of providing some insights on the speech community helps the reader regardless of his/her cultural background understand the ethnographic analysis of communicative events (Saville-Troike, 1997). The next three paragraphs give a comprehensive picture about the socio-cultural background of the Jordanian society having some account about any ethnographic analysis of offer, starting with a proper structure of the Jordanian society, its social organization, and ending with the eminent cultural hallmarks upon offering.

Jordan can be described by being as a tribal society because all of its conventional norms are based on the concept of 'extended family'. The concept of family in the Jordanian society involves not only the members who live together at home but also any member who belongs to the surname of the extended family. Individuals in the Jordanian society can be judged according to the family name and its position. Note that this judgement, which is unfamiliar in European societies, is based on commonly shared background knowledge on the name of family. For instance, the Jordanian family 'Imsayyeh' are famous for being some of its members as merchants of gold, so any member of this family may be judged by some members of other Jordanian families as being rich. In addition, the Jordanian family 'Khasawneh' are also famous for having senior political positions in the country of Jordan, so any member belonging to this family is believed by members of other Jordanian families to have political influence. However, the judgment adopted by members of the Jordanian society can be as kind of assumption because it sometimes comes true.

There are some socially conventional expectations of the Jordanian society. For example, any member of the family should be loyal to the other members of the same family, friends, friends of parents/brothers/sisters, and even neighbors. Loyalty in the Jordanian society can be represented by being helpful, generous, and considerate of others. Speaking socially, being helpful is not only confined to moral matters but also other matters as the financial ones (Al-Khatib, 2006). One way through which Jordanians tend to express their feelings toward each other is by offering of what they have. Upon offering, the offeror has to be honest. The more the offeror offers, the more generous and sociable the offeror is. For instance, when two members or more from the Jordanian society go to eat out, as a matter of generosity, each member feels obliged to strive for paying the whole bill of the table. By the end, the member who is more insistent will pay the bill. Then, the other members have to praise the higher degree of generosity the insistent member and his family have.

Another traditional expectation in Jordanian society is that if the offeror wants something to drink or eat, the offeror shall ask offerees whether they like to drink or eat that thing. At smaller events, it is familiar to offer the audience what you want to have before you begin having that thing, even the simplest things such as drinking or eating something. In case the offeree takes the offered thing from the first time, it is sometimes assessed by the audience as an ill-behaved person. However, this potential assessment is not always right because the matter sometimes depends on some social factors. By the way, if the offered thing is water, the matter will be quite other than that. This is because there exist some colloquial expressions whose message is that priority is given to the water seeker regardless of the audience who they are either young or old; male or female; guest or host; in a high-position or low-position. In sum, Jordanian society has a special pattern of the offering behavior that its members begin acquiring while they are young.

Jordanian families teach their children making offer in virtue of its positive effects on their rearing. They believe that making offer makes children more generous and considerate of others. For instance, if a mother saw a child looking at her child while s/he is having something to eat, the mother would ask her child to give the other child a piece of that object. When her child grants her request, she encourages him/her by saying, for instance, 'you're generous'. Then, she recommends her child by saying 'when you see a child not having something to eat while you have something extra, you can give him the extra piece because the other child will like you in this case'.

Although Jordanians like to offer, they feel disappointed when the offer is refused. That's why the mother never recommends her child to offer anything in case the other child has something simple or small to eat. The offer refusal in the Jordanian society creates ghost imaginations in the offeror's mind. That's why Jordanians should be cautious at the word choice of offer taking into account the potential threat caused by the potential decline of offer. They believe that offers as generous actions help build relationships with others and strengthen the relationships already existed but their refusal perhaps weakens the relationships, even possibly destroy them, and gives the offeror future lessons not to intrude into others.

1.2 The Current Dissertation

1.2.1 Rationale and research niche

Offers are essential speech acts; yet, they have received little interest in the area of speech acts research (Bella, 2019; Barron, 2017a, 2017b, 2011; Curl, 2006; Wierzbicka, 1987; Leech, 1983; Hancher, 1979; Wunderlich, 1977). Some speech acts as request, apology and compliment have received a notable attention either from a theoretical or empirical perspective, but relatively few studies have examined the speech act of offer in specific cultures. Those studies of offers that have been carried out mainly shed light on languages and cultures like English (Barron, 2017b, 2005, 2003; Schneider, 2003), Greek (Bella, 2019; Terkorafi, 2001; Sifiano, 1992), Chinese (Hua & Yuan, 2000; Yongbing, 1998) and Persian (Allami, 2012; Koutlaki, 2002). However, offers in Arabic language and culture are touched upon in only few studies (Alloui, 2011). So far, very few studies have particularly focused on how offers in Jordanian Arabic function in different corpora (Oraby, 2020; Al-Masri, 2015).

Employing the face-saving model of politeness can reveal the resources available to the data under examination and tendencies to use patterns of behavior to express polite offers. This is very significant for speech act studies to have some practical applicability in fields such as cross-cultural studies, translation, language learning and teaching, and so on. Accordingly, this research work will be the first to tackle how the face-saving model of politeness works within initial offers as employed in three corpora of Jordanian Arabic offers, namely Facebook offers for travel and tourism as announced by some Jordanian tourist agencies; real estate offers announced on the 'Open Market' website; and everyday spoken offers among Jordanian Arabic native speakers.

Based on the previous results of studies that examined the speech act of offering in different cultures, this dissertation will be an in-depth research work which will examine the speech act of making offer by Jordanian speakers in the three above-mentioned corpora. Up to the researcher's knowledge, this dissertation will be the first research work to examine the speech act of offering, particularly in Jordanian Arabic written offers of advertisements, as well as spoken offers uttered by Jordanian Arabic speakers concerning how different social factors may affect the type of offer strategy used and the type of politeness strategy preferred. Thus, this research work also seeks to contribute further language-specific evidence on how Jordanian Arabic offers are generally expressed and how situational variations affect the linguistic expressions. To sum up, this research work fills a gap in research about speech acts as the analysis of Jordanian Arabic offers is still very much in its infancy. In brief, this dissertation is designed to be as a starting point for exploring certain pragmatic aspects of offering as embodied in the three corpora of Jordanian Arabic offers.

1.2.2 The aim of the dissertation

The main objective of this dissertation is to better understand how Jordanian Arabic offerors make an offer and to explore the preference of politeness strategies in Jordanian Arabic language. Since this research is hypothesis testing, a set of research questions associated with the hypotheses will be listed. Also, a statistical analysis will be designed to test whether these hypotheses are true or false.

1.2.3 Research questions

Since this dissertation takes a theoretical-empirical-comparative perspective on the speech act of offering, the research questions will be grouped as follows:

The theoretical perspective:

1. How can the speech act of offering be distinguished from other speech acts?

The empirical perspective:

2. What types of offering can be identified in the three Jordanian Arabic corpora?
3. Which offering type is used the most frequently in each corpus?
4. Do offerors employ politeness as a persuasive device in the art of making offers? If so, which politeness strategies are employed the most frequently?

The comparative perspective:

5. Are there any correlations among corpora of offers, offer type and offer modifications?

The first research question has been inspired by the fact that not all illocutionary verbs are performative verbs. A number of linguists categorized the speech act of offer differently in light of illocutionary acts because the speech act of offer does not have an explicit performative verb. Some studies figured out that the speech act of offer overlaps between the two illocutionary acts of directives and commissives.

The research questions 2, 3, and 4 on the empirical perspective are intended to explore linguistic realizations of offers in the three corpora of Jordanian Arabic offers and to explore politeness strategies as advocated by the face-saving model of politeness which has been proposed by Brown & Levinson 1987. The implicit enquiry is here whether politeness constitutes a mirror of deeper cultural inclinations within Jordanian society or whether it has become a force formulating cultural norm of Jordanian society.

The last research question touches upon the universality of the offering act and the potential discursual differences among the three mentioned corpora regarding the variants and the use of different linguistic patterns and politeness strategies. Therefore, the question considering similarities as well as differences is particularly challenging because the three mentioned corpora do not belong to the same discourse.

1.2.4 Research hypotheses

Turning to the process of combing the theoretical perspective of offer with the empirical perspective of Jordanian Arabic offers, the principal hypothesis can be formulated as follows: Linguistic realizations of politeness strategies can serve as purpose-oriented tools included by the Jordanian Arabic context of the speech act of offer in order for the offeror to achieve a purpose-successful offer. As a matter of fact, linguistic realizations of politeness strategies are attached to language that counts as an obligation to do the offer. As this requirement is conditional on acceptance by the offeree, linguistic realizations of politeness strategies are likely to persuade the offeree to accept the offer. In doing so, the offeror can give a chance to achieve a purpose-successful offer. In line with the aforementioned research questions, qualitative and quantitative

analyses of offers are conducted to investigate these five assumptions that spell out the principal hypothesis in detail:

1. The speech act of offer has mixed characteristics,
2. Jordanian Arabic offerors use different linguistic forms in different corpora of offers,
3. Jordanian Arabic offerors make an offer directly much more often than indirectly,
4. Politeness strategies in Jordanian Arabic play a crucial role in formulating Jordanian Arabic offers, and
5. There are notable correlations between offer corpus, offer strategy, and politeness modification strategy.

1.3 The Structure of the Dissertation

Following the present chapter, Chapter 2 discusses the speech act of offer from a theoretical perspective and then reviews empirical speech act studies. This view of relevant studies is intended to show how offers work within different illocutionary forces. After presenting a critical survey, a working definition of offer and an appropriate arrangement of offer characterization are outlined in order to support a solid ground for the construction of the offer taxonomy. Thus, Chapter 2 answers the first research question. In addition to this, it introduces an overview about discourse to provide a solid ground for the building of the three corpora used for investigation.

Chapter 3, 4, and 5 turn from the theoretical aspect of research to the empirical aspect of research. Chapter 3 provides a detailed account of the research design including the construction of the three corpora, procedures of the data analysis, reliability as well as validity of the research instrument used in the data collection of the third corpus, even to training the instrument distributor, training the co-coder and outlining the analytical decisions.

Since the first two corpora are placed under what the so-called ‘written offers’, Chapter 4 is devoted to discussing results of the written data analysis. First, it proposes a taxonomy of the speech act of offer that is derived from the observed data of the two written corpora. Second, the chapter is divided into the following two sub-sections of data analysis and discussion: the first sub-section deals with Facebook offers for travel and tourism while the second sub-section pertains to real estate offers announced by the ‘Open Market’ website.

Conversely, Chapter 5 is designed to propose a taxonomy of offers that is derived from the observed data of everyday spoken offers produced by Jordanian Arabic native speakers. Then, it is devoted to discussing results of the third corpus. On the occasion of being the two types of offers contradictory in the manner, Chapter 6 is designed to compare between the written and spoken data in order to explore the similarities and differences between the three corpora and then paves the way to explore if there are correlations among corpora of offers, offer strategy and offer modifications. It also lists implications of the current research work.

Eventually, Chapter 7 verifies the research hypotheses and then presents the concluding remarks that review the extent to which the current research work has realized its initial aims and lists the dissertation's contributions. The chapter ends by supporting fruitful recommendations for future research relevant to the same speech act.

Chapter Two: Theoretical Framework

2.1 Language as Function

The structuralist approach had been very predominant in the study of language before the functionalist approach started to appear. Widdowson (1979:67) noticed an outstanding drawback in the previous accounts of structuralism for studying language represented by the fact that they ignored rules of use which describe “the language users’ knowledge of speech acts”.

Language has various functions depending on the contexts in which language forms are used. As pointed out by Brown and Yule (1983:1-4), language fulfills the two functions: the transactional function serves language in the expression of content while the interactional function expresses social relations and personal attitudes. As the theory of speech act was introduced earlier the time when Halliday (1973) identified functions of language, Halliday argued for the fact that an utterance might have more than one function simultaneously. To sum up, all of the functions coined by Halliday and possibly others show how language is put in use to convey specific meanings and perform the functions represented by the context in pragmatics.

Since this research work is closely interlinked to speech acts, pragmatic competence is strongly recommended to consider some matters that help account for indirect messages. Bachman and Palmer (1982:450) delved deeply into pragmatic competence “which we associate with the ability to express and comprehend messages, includes subtraits of vocabulary, cohesion and organization or coherence”. Through this quotation, cohesion and the hierarchical organization have been incorporated into pragmatic competence. The hierarchical organization has the basic role in identifying recurring linguistic patterns in diverse corpora of offers.

A speaker can produce utterances and carry out some intentions such as apology, compliment, offer, and so forth. These intentions are called speech acts in linguistics. Even though types of speech acts are universal in nature, their linguistic realizations are culture/language-specific and are always affected by cultural values and social norms of the target language (Haddad, 2022; Bataineh & Bataineh, 2008; Kasanga & Lwanga-Lumu, 2007; Byon, 2005; Wierzbicka, 1985). For instance, offer is a familiar speech act that is recognized in various languages and cultures. It is deemed as a fundamental phatic act whose function is to organize and maintain social relationships among members of any speech community. However, the uses of this act, whether explicit or implicit, differ from culture to culture and from society to society due to the fact that

each culture has certain rules that may govern it (Haddad, 2022; Min, 2019; Barron, 2017, 2011, 2007, 2003; Grainger et al, 2015; Babaie & Shahrokhi, 2015). Thereby, culture has a noticeable effect in speech-act performances across languages. Wierzbicka (1991:26) claimed “different cultures find expression in different systems of speech acts, and different speech acts become entrenched, and, to some extent, codified in different languages”.

2.2 Pragmatic Approaches

The speech act of offer is used frequently in a range of discourse types from everyday communication to commercials. Therefore, it is crucial to review the theoretical and empirical speech act studies. This section is devoted to summarizing the speech act theory, the Gricean principle, which in turn, might have engendered principles of linguistic politeness. Brown and Levinson’s theory of politeness and its impact on the analysis of offering strategies is also reviewed. Previous research on the offering act is discussed in some detail in a separate section, as is research on speech acts in Arabic.

2.2.1 Speech Acts

Speech Act theory came as a reaction to one of the central doctrines of the philosophical school ‘logical positivism’ in the 1930s. It has issued its doctrine of descriptive fallacy which isolated language in that it functions only to make true or false statements. Even though Wittgenstein was one of the first pioneers to the version of the descriptive fallacy ‘verificationist thesis of meaning’, Wittgenstein challenged the thesis by the observation “meaning is use” (Wittgenstein, 1958:43). The thesis viewed that “unless a sentence can, at least in principle, be verified (i.e., tested for its truth or falsity), it was strictly speaking meaningless” (Levinson, 1983:227).

When the first pioneer of speech act theory, the British professor, John Langshaw Austin was presenting lectures at Oxford in 1952 and even at Harvard in 1955, Austin was following a view similar to Wittgenstein’s views about language-games (Huang, 2007). Posthumously, Austin’s effective lectures were collected by a book called ‘*How to do things with words*’ which was first published in 1962. Within the lectures, Austin pointed to the fact “the total speech act in the total speech situation is the only actual phenomenon which, in the last resort, we are engaged in elucidating” (Austin, 1962:147). Austin’s lectures were then reformulated and best systemized by Austin’s American pupil, the second pioneer of speech act theory, John Searle.

The essence of speech act theory is the notion of doing rather than just saying something while a speaker is producing an utterance. Austin (1962) noticed that some ordinary language sentences as *'Have a nice evening'* could not be employed to make a statement and thus, could no longer be assessed as true or false. Accordingly, Austin developed a constative-performative dichotomy whereby constatives tend to be utterances performed to make an assertion saying something true or false about some states of affairs in the world. By contrast, performatives are utterances used to perform acts as in the following explicit performative, *'I promise to meet you tomorrow'*. They can be either explicit performatives that contain the performative verb naming the act or implicit performatives whereby the performative verb is missing as in the following utterance *'I will meet you tomorrow'*.

Soon the constative-performative dichotomy was abandoned and then replaced by another taxonomy of illocutionary acts consisting of five groups: Verdictives, exercitives, commissives, behabitives, and expositives (Austin, 1962:150-63). Since then, the Austinian taxonomy was challenged for six difficulties, and the two most noticeable difficulties that the taxonomy was criticized for are the following: There is a persistent confusion between illocutionary verbs and acts, and there is no consistent principle or a set of principles by which the taxonomy was constructed (Searle, 1979: 8-12).

Austin asserted that performatives could not be judged as true or false, and thus proposed a set of conditions i.e. felicity conditions that must be met to judge if the performative is successful. Searle (1970) agreed with Austin's notion of being felicity conditions as constitutive rules of the action itself. Searle developed the Austinian conditions and systemized them into four types: preparatory conditions, sincerity conditions, propositional content conditions, and essential conditions.

Searle (1979: 12-20) advanced the new taxonomy of illocutionary acts in light of three basic dimensions, namely direction of fit; illocutionary point; and the psychological expressed state i.e. the sincerity condition. The new taxonomy encompasses the following five types of illocutionary acts:

1. Directives: speech attempts by which the speaker makes the hearer do some future act as requests, orders, suggestions, and etc. Questions are codified with members of the directive

type by virtue of the fact that the speaker achieves his/her desire when the hearer tells an answer (Bach and Harnish 1979: 47-49).

2. Commissives: utterances by which the speaker commits him/herself to do some future act for the sake of the hearer as promise, vow, offer, and etc.
3. Assertives: utterances by which the speaker commits him/herself to the truth of the expressed proposition as definition, description, conclusion, assertion, and etc. Notice that assertives are also called 'representatives' (Mey, 1993).
4. Expressives: utterances that express the speaker's psychological state as congratulations, apology, compliment, and etc.
5. Declaratives: kinds of speech act that bring immediate changes in some current state of affairs such as excommunicating, declaring war, divorcing, and etc.

Most of the speech acts are expressed by their explicit performatives that help realize the particular speech act and maybe the illocutionary act. For instance, the utterance '*I promise to meet you tomorrow*' is directly stated as a speech act of promise because of its explicit performative verb '*promise*' which belongs to commissive illocutionary acts.

Speech acts are realized either directly or indirectly. Direct speech acts are principally independent of the literal meaning, since the literal meaning of a sentence is constructed regardless of the context (Searle, 1979:117). Searle claimed that the easiest cases of meaning are those whereby the speaker utters a sentence and means literally what s/he says. Applying to the speech act of advising as in utterance (1) below, the advisor must achieve the intended effect on the advisee by allowing him/her to recognize the intention to achieve that effect. Consider the following utterances produced by a speaker to his colleague who is suffering from a frequent lack of sleep:

1. I advise you to sleep early.
2. Sleep early.
3. Sleeping early is useful for health.

According to Austin, the implicit performative like in utterances (2, 3) may or may not be understood as a piece of advice without context, but it cannot be argued for utterance (1) due to its explicit performative verb. Unlike explicit performatives, Austin went on to argue that constructions like utterances (2, 3) are affected by the context in the sense that the context is the

only determinant which contributes to the interpretation of such utterances as advice or not. For utterance (3) above, it was realized as indirect advice not assertion because it both violates the Searlean felicity conditions for the speech act of assertion and queries the Searlean preparatory condition for the speech act of advice.

Keep in mind that the Searlean conditions have been criticized by many researchers for numerous reasons such as building the conditions on the logic of speaker's authority and obligation over the hearer and considering the conditions as a better device for producing contextual manifestation of cognitive competence for action understanding (Trosborg, 1995: 19).

It is actually easy to realize the intended illocutionary act of an utterance, especially in an explicit performative as in utterance (1). The explicit performative corresponds to Searle's (1970) notion of Illocutionary Force Indicating Device as the most direct form of illocutionary act. On the contrary, it is far from easy to realize the illocutionary act presented in an implicit performative as in utterances (2,3) because the utterance may hold many illocutionary forces simultaneously. However, Sadock and Zwicky (1985) argued that many world languages have three basic sentence-types, namely declaratives; interrogatives; and imperatives. The three basic sentence types are typically associated with the three basic illocutionary forces, namely making statement; asking; and requesting, respectively.

Regarding Levinson's (1983) Literal Force Hypothesis, there exists a direct structure–function relation in speech acts and that sentence types are by default direct reflexes of their underlying illocutionary forces. Since then, the hypothesis has been challenged by some difficulties. Most usages of speech acts, and particularly of requests, are indirect (Huang, 2007). The direct-indirect distinction urged a number of scholars (Searle, 1976; Morgan, 1978; Gordan & Lakoff, 1975; Sadock, 1974) to suggest several models that help realize the illocutionary act of indirect speech as the conventional model, the inferential model, and the idiom model. For instance, the conventional model proposed by Searle is based on the notion that speaker's performing and hearer's understanding of an indirect speech act always require some kind of inference. Searle (1976) defined conventionalized indirect requests as motivated by felicity conditions of the speech act of requesting, as clearly shown by the following familiar question '*can you pass some salt?*'.

2.2.2 The Gricean cooperative principle

The notion of implicature was generated by the Oxford philosopher Paul Grice. Grice presented his viewpoint on meaning and communication towards a systematic and philosophically inspired pragmatic theory of language use. The way in which the participants try to make the conversation work properly is called the cooperative principle. Within the principle, participants take each other into cognitive and ethical consideration. In his paper of *Logic and Conversation*, Grice (1975:45) provided what the principle states: “make your contribution such as is required, at the stage at which it occurs, by the accepted purpose of the talk exchange in which you are engaged”.

Grice subdivided the principle into nine maxims of conversation which are intended to explain how implicatures get conveyed. Grice classified these nine maxims into four categories: Quality, Quantity, Relation and Manner. The Quality maxim says that speakers should be sincere and make their contribution truthful and full of evidence. The Quantity maxim is related to the amount of information provided by speakers. The Relation suggests that speakers are expected to give relevant information to what has been stated earlier. The Manner maxim pertains to the clarity of speakers’ utterance. Briefly, the cooperative principle along with its maxims contribute to the notion that: participants can be successful in their conversation if they supply truthful, sufficient, and relevant information in a clear manner.

Although the Gricean maxims are supposed to be observed by the speaker in a conversation, Grice acknowledged that people may not comply with the maxims in some situations. Grice (1975) pointed out three ways in which failing to observe a maxim can occur: violating, flouting, opting out. In the case of violating a maxim, it is unostentatious non-observance of a maxim where the speaker will be liable to mislead whereas in the case of opting out a maxim, the speaker will be unwilling to cooperate but does not want to show that s/he seems uncooperative. As regards flout, it takes place when maxims are not fulfilled in an obvious way. In doing so, the speaker blatantly fails to observe a maxim due to the fact that s/he intends to generate a conversational implicature and make the hearer to look for a non-literal meaning of the utterance (Thomas, 1995). Later, Grice distinguished two types of implicature: conventional and conversational. A second Gricean dichotomy of implicature is between those conversational implicatures which arise without requiring any certain contextual conditions and those which do require such conditions. They are

particularized conversational implicature and generalized conversational implicature that arise in relation to classes of words.

However, the classical Gricean theory of conversational implicatures was subject to revise through reducing its maxims. Harnish (1976) incorporated the two maxims of quality and quantity into one maxim which says that ‘make the strongest relevant claim justifiable by evidence’. Horn (1989) proposed a two-principle model composed of Quantity principle and Relation principle. On the one hand, Horn combined the first and second Gricean sub-sections of manner and the first Gricean sub-section of quantity into one principle called the quantity principle which states that “Make your contribution sufficient; Say as much as you can”. On the other hand, Horn collected the Gricean maxim of relation, the second Gricean sub-section of quantity, and the third and fourth sub-sections of manner into the Relation principle stating that “Make your contribution necessary; Say no more than you must”. The two-principled Hornian neo-Gricean system failed in an attempt to draw a distinction between Levinson’s concepts of semantic minimization and expression minimization. Consequently, Levinson (2000) argued for the tripartite system that the classical Gricean theory be reduced to three principles: Q[quantity], I[nformativeness], and M[anner]. Each principle has two maxims: a speaker’s maxim and a recipient’s corollary.

The controversy continued in the classical Gricean theory to the extent that Relevance theory originated by Sperber and Wilson (1995) emerged as a reaction against and a development of the Gricean classical theory. The theory is composed of two principles of relevance: cognitive principle and communicative principle. Relevance theory states that “the human cognitive system works in such a way as to tend to maximize relevance with respect to communication. Thus, the communicative principle of relevance is responsible for the recovery of both the explicit and implicit content of an utterance” (Huang, 2007: 181).

2.2.3 Politeness

2.2.3.1 *Approaches to politeness*

Over the last fifty years, approaches to politeness went so fundamental changes to the extent that three waves of politeness were identified (Culpeper 2011; Grainger 2011). The first wave was founded in light of the classical theories of pragmatics, which are, conversational implicatures and speech acts. Searle (1979:36) pointed to the fact that “[I]n directives, politeness is the chief motivation for indirectness.” Grice argued for a need not to mention some maxims such as ‘Be

polite' in the cooperative principle. Lakoff (1973) was the first to adopt the cooperative principle in an effort to account for politeness. Lakoff (1979) suggested two rules of pragmatic competence: the first rule 'be clear' is in line with the Gricean cooperative principle, whereas the second rule 'be polite' sometimes conflicts with the first rule. The second rule provides three sub-rules that work within the level of politeness required: *don't impose*, *give options*, and *make the hearer feel good*. The approach was simply criticized for being inaccurate as the reader is never told how either the speaker or hearer is to assess what kind of politeness is required (Fraser, 1990; Maha, 2014).

Like Lakoff, Leech (1983) argued that the cooperative principle helps in understanding the speaker's intention but the politeness principle helps the speaker choose the appropriate expression in his communicative intention. Like Grice, Leech proposed a set of maxims and sub-maxims of politeness to guide and constrain rational conversationalists: Tact, Generosity, Approbation, Modesty, Agreement, and Sympathy. As the force of an utterance may require different degrees of politeness, Leech (1983) proposed four main illocutionary functions that might relate to the social goal: competitive, convivial, collaborative, and conflictive.

Unlike Lakoff and Leech, Brown and Levinson (1987) regarded the cooperative principle as a socially neutral framework within which normal communication takes place, dependent on the operating assumption being "[T]here is a working assumption by conversationalists of the rational and efficient nature of talk. It is against the assumption that polite ways of talking show up as deviations, requiring rational explanations on the part of the recipient, who finds in considerations of politeness reasons for the speaker's apparent irrationality or inefficiency." (Brown & Levinson, 1987:4). Brown and Levinson constructed an effective model that accounts for politeness called 'the face-saving model'.

Some scholars (Lakoff, 1973; Gordon & Lakoff, 1975; Brown & Levinson, 1978, 1987; Leech, 1983; Spencer-Oatey, 2000; Watts, 2003) adopted the universal principles of politeness. Within the universality of politeness, there exist certain general mechanisms that regulate human languages like a categorization of communicative acts and conversational maxims. However, the universality of some politeness principles was challenged for being Anglo-Saxon biased. It was claimed that speech acts vary in conceptualization and verbalization among languages and cultures, since pragmatic knowledge reflects cultural norms (Chen et al. 2011). Thus, the

realization of politeness was concluded to be culture-specific and language-specific (Wierzbicka, 1985; Blum-Kulka, 1987; Blum-Kulka, House and Kasper, 1989). Blum-Kulka (1987) detected the highly indirect strategies in Hebrew and English like hints being perceived by native speakers of Hebrew as lacking in politeness due to a lack of concern for pragmatic clarity. Yu (2011) supported the argument that politeness is culture-specific through the finding that the degree and concepts of politeness in Korean, Hebrew, and English requests are significantly different.

The second wave of politeness shed light on the concept of politeness and impoliteness. It dealt with contextually situated polite and impolite strategies (Culpeper, 2016). Within the second wave, two levels of politeness appeared, which in turn, attempted to set out the gap between theory and practice. The phenomenon of politeness exists in everyday behaviors either verbally or nonverbally, so it is crucial to differentiate between its two extended forms: traditional and academic interests. In an obvious trial to place boundaries between those two forms, Watts, Ide and Ehlich (2005) coined the two concepts of politeness: first-order politeness vs. second-order politeness. This attempt opened various opportunities to present definitions of politeness as an academic concern. Watts, Ide, and Ehlich (2005:3) viewed their two concepts as follows:

“We take first-order politeness to correspond to the various ways in which polite behaviour is perceived and talked about by members of sociocultural groups. It encompasses, in other words, commonsense notions of politeness. Second-order politeness, on the other hand, is a theoretical construct, a term within a theory of social behaviour and language usage.”

Terkourafi (2011, 2012) argued for generating innovative insights that guarantee the truth of the connectivity between the two concepts. Terkourafi (2012:619) revealed that second-order politeness is more inclusive than first-order politeness because “[T]he former encompasses the entire range of behaviours and linguistic forms reflecting and/or affecting people’s standing in relation to one another, whereas the latter is restricted to only a subset of these, viz. those that are most salient and positively evaluated”. Terkourafi (2012) pointed to the mutual characteristic of the two concepts that not only first-order politeness but also second-order politeness is normative. That is why both types of politeness function as a socialization device.

The major focus of attention paid by many scholars, and particularly sociolinguists, was to present a more proper definition to the phenomenon of politeness (Fraser, 1990; Chen, 1993; Xie,

2003). Although both Lakoff and Leech were the first to adopt the Gricean cooperative principle in an effort to account for politeness, they viewed politeness differently. Lakoff (1979:64) viewed politeness as “a device used in order to reduce friction in personal interaction” while Leech (1983) looked at politeness as forms of behavior that establish and maintain comity of people. Brown (1980:114) defined politeness as “saying and doing things in such a way as to take into account the other person's feeling”. Sifianou (1992:86) regarded politeness as “the set of social values which instructs interactants to consider each other by satisfying shared expectations”. All of the aforementioned definitions contribute to the lexical meaning of politeness as adopted by Oxford Dictionary (2010) “behavior that is respectful and considerate of other people” and Longman Dictionary of Contemporary English (2009) “having or showing good manners, consideration for others, and/or correct social behavior”.

Second-order politeness can present the universal principles of politeness in different communities. Many models of politeness (the face-saving model adopted by Brown and Levinson (1978, 1987), the conversational-maxim model proposed by Leech (1983), the conversational-contract suggested by Fraser and Nolen (1981), and the rapport management model presented by Spencer-Oatey (2000)) accounted for politeness as a theoretical construct. The models were tackled to determine to what extent they vary from language to language and from culture to culture.

However, the second wave of politeness was challenged for lack of generalization (Terkourafi, 2005 cited by Baider, 2017). As a consequence, the third wave of politeness appeared to make a balance between the traditional and discursive approaches of politeness. Leech (2014) dealt with politeness as a linguistic phenomenon as well as socio-cultural phenomenon. Pragma-linguistic politeness focuses on Lexi-grammatical resources of the language whereas socio-pragmatic politeness assesses pragma-linguistic realizations of politeness from a socially oriented perspective. The relational approach of politeness proposed by Spencer-Oatey (2000) and the interactional approach of politeness advocated by Arundale (2010) focus on specific linguistic forms taking into account the context, speaker and hearer.

Spencer-Oatey (2000) extended the notion of face from personal values adopted by the face-saving model to social values. Spencer-Oatey viewed politeness as social appropriateness judged as (in)appropriate in light of the cultural context. The model paid attention to the rapport

management which deals with language as a device to maintain social relationships in interaction. In order to make a balance between self and other, Spencer-Oatey related the rapport management to the two concepts of face and sociality rights. The rapport management composes of three interrelated elements: face, social rights, and interactional goals. Spencer-Oatey contended that the individual behavior in a specific cultural group is hard to generalize to the group. That is why members of that group may behave in a way similar to the way desired by that group. The model neglected the notion of negative face adopted by Brown and Levinson (1987). However, the model of rapport management can be as one of the traditional approaches of politeness as it still considers the concept of face.

Within the gap of research in politeness and impoliteness, Kerbrat-Orecchioni (1992 cited by Baider, 2017) proposed three categories of politeness: hyper-politeness, non-politeness and rudeness politeness. Kerbrat-Orecchioni (1992) pointed out that Hyper-politeness was characterized by the intensified presence of politeness markers whereas non-politeness was manifested through the normal use of politeness markers. In a nutshell, the phenomenon of politeness engages judging the appropriateness of the strategies deployed in communicative situations. This perspective leads to intra-cultural/lingual studies, which in turn, gives rise to cross-cultural/languages and intercultural studies. This current research work deals with the politeness of offers in Jordanian Arabic within the first wave of classical politeness theory focusing on linguistic realizations. The researcher has adopted the face-saving model of politeness as a theoretical framework for investigation. Even though the face-saving model was challenged, it was adopted as a theoretical framework for the current research. The model was criticized for various reasons by many scholars (Ide 1989; Matsumoto 1989; Sifianou 2010; Leech 2014); it is a western bias toward individualism, it defines the notion of face and characterizes types of face in terms of participants' wants rather than social norms, it regards the whole of politeness as a mitigation of FTAs, as well.

2.2.3.2 *The face-saving model of politeness*

The model is constructed on the notion of *Model Person* being a fluent speaker of a natural language who is endowed with two special characteristics, namely 'rationality' and 'face'. The notion of face and its relevant English expressions seem to originate from the two Chinese expressions “*mianzi*” and “*lian*” (Mao, 1994). Brown & Levinson developed their model within a

framework based on the assumption that any rationally model person has 'face', which is the Goffman's 1967 sociological notion. They thus viewed face as the "public self-image, that every member [of a society] wants to claim for himself" (1987:61).

Face is regarded to be a universal notion in any human society. It is something that can be maintained, enhanced, threatened, lost, or damaged during a verbal interaction. As a result, any rationally conversational participant is expected to ideally save both his/her own face and interlocutors' face during an interaction. Face has two aspects characterized in terms of participants' wants rather than social norms (1987:62):

“[N]egative face: the want of every 'competent adult member' that his actions be unimpeded by others.

Positive face: the want of every member that his wants be desirable to at least some others.”

Brown & Levinson (1987:24) put the founding principle for their face-saving model which states “some acts are intrinsically threatening to face and thus require softening...”. They (1987:65-68) then divided these acts which are intrinsically face-threatening to the speaker, hearer, or both into four groups as follows:

1. Acts threatening to the hearer's negative face such as requests, advice, compliments.
2. Acts threatening to the H's positive face such as complaints, disagreement, challenges, criticism, etc.
3. Acts threatening to the S's negative face such as accepting thanks, unwilling promise, and accepting an offer, etc.
4. Acts threatening to the S's positive face such as offer refusal, apologies, accepting compliments, etc.

Since **Face-Threatening Acts** (henceforth **FTAs**) are unavoidable, the speaker can soften the face threat by using an appropriate strategy. In order to measure the degree of politeness required that should be done, Brown & Levinson (1987:74) have taken three independent and culturally-sensitive variables into account: the social distance [**D**] between the speaker and hearer, the relative

power [P] of the speaker over the hearer, and finally the absolute ranking [R] of an imposition in a particular culture. As a consequence, the speaker can perform an FTA on record (i.e. directly) or off record (i.e. indirectly). The FTA on record can be performed either baldly (i.e. without redress) or with redress. There are two further choices in the redressive strategy: the FTA can be performed with a face-saving act (FSA) employing either positive politeness or negative politeness. Finally, the speaker can do no FTA through dropping some non-verbal hints. The following chart is designed by Brown & Levinson (1987:60) to simplify the estimation of risk of face loss presented by the five strategies:

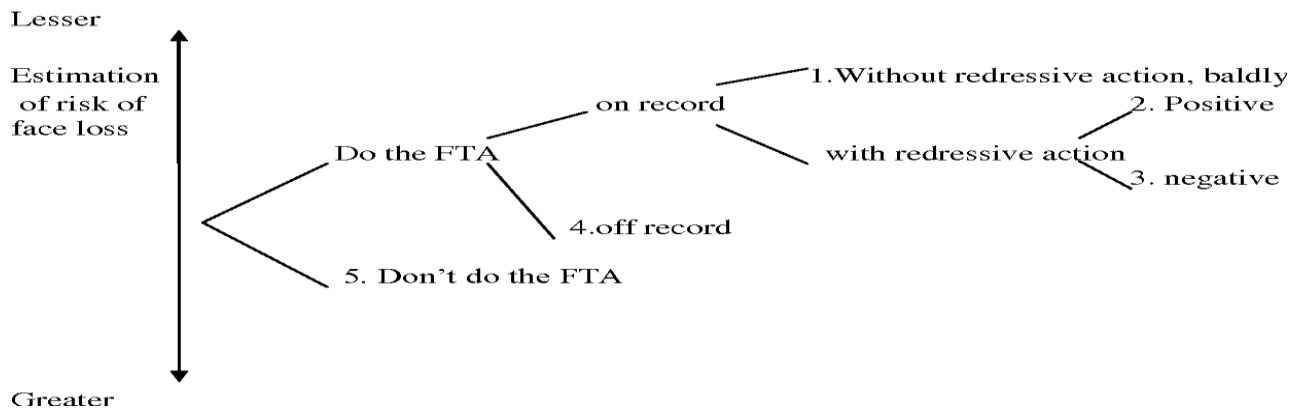


Figure (1): Brown and Levinson's (1987:60) model of politeness strategies

By employing the ‘bald-on-record’ strategy, the speaker observes the Gricean principle, but the opposite holds true for ‘off-record’ because s/he violates the Gricean principle here. On the one hand, positive politeness orients to preserving the positive face of others. When the speaker uses positive politeness, s/he tends to choose the speech strategies that emphasize solidarity with the hearer. On the other hand, negative politeness orients at maintaining the negative face of others. When the speaker employs negative politeness, s/he should choose the speech strategies that grant deference to the hearer. The following example extracted from (Yule, 1996: 64) shows how the face-saving model works within an interaction that might have taken place between a young neighbor and an older couple. While the young neighbor was playing music loudly at night, the couple was trying to sleep. One of them decided to propose an FTA and the other proposed a **Face-Saving Act** (henceforth **FSA**):

Him: *I'm going to tell him to stop that awful noise right now! (FTA)*

Her: *perhaps you could just ask him if he is going to stop soon because it's getting a bit late and many people need to get to sleep. (FSA)*

Both of them intrude into the neighbor's freedom by the request which implies what the neighbor must do but they are different from each other by their linguistic expressions where the first one made the request directly without redressive devices whereas the second made the request with redressive devices. Briefly, the second one succeeded in communicating the primary message as well as the intention to be polite in doing so.

To sum up, the model was chosen as the theoretical framework for investigating politeness strategies in Jordanian Arabic offers for a range of reasons. First, it helps support arguments either for and/or against the universality of the model from a Jordanian Arabic perspective. Second, it is not only resourceful characterization of linguistic super/sub-strategies, but also has "a great deal of mileage in that it provides a framework for understanding social behavior" (Christie, 2005:6). In comparison with other models of politeness, the face-saving model is viewed as the more fully articulated and efficient version. The model seems clearly the one to be systematically challenged because it counts face within a culture, assesses to what extent of risk is, gives a range of options represented by a range of linguistic strategies that help the speaker be able to belittle the risk (Fraser, 1990). Fourth, the model speaks of four politeness strategies that represent human politeness behavior. The four strategies can be seen as consistent with realizations of speech acts on the following approach: direct speech acts can be in line with the strategy of bald-on-record whereas indirect speech acts are likely to meet with the strategy of off-record. Based on this convergence, both positive politeness and negative politeness are viewed as speech act modifications. Last and more important, the current research work is carried out on three corpora of Jordanian Arabic offers. By doing so, the research can help realize what type of face the offeror thinks it's more important to present for the interlocutors.

The following section is devoted to answering the first research question on the theoretical perspective i.e. '*How can the speech act of offering be distinguished from other speech acts?*' by discussing the speech act of offer within both the speech act theory and politeness theory. It is also

intended to be a starting point to help specify gaps that will be tackled by the other research questions on the empirical perspective and to explore certain aspects of polite offers as embodied in three corpora of Jordanian Arabic offers, namely Facebook offers for travel and tourism; real estate offers announced by the 'Open Market' website; and everyday offers.

2.3 The Speech Act of Offer

2.3.1 Theoretical approaches to offers

Offers have a blurred nature (Barron, 2017b: 336), some scholars classified offers into illocutionary acts differently. Offer was first categorized as a commissive illocutionary act (Searle, 1976; Bach & Harnish, 1979; Edmondson & House, 1981), that is, a speech attempt within which the offeror commits him/herself to do some future act for the sake of the offeree. Because of the commitment emanated from the offering utterance, Fraser (1975) contended that the offeror is liable to perform that commitment, and thus labelled offers under the acts of committing. As regards to basic dimensions of Searle's (1979: 3-7), the offeror intends by his/her words to create a change in the world. The Searlean dimensions could no longer differentiate between commissives and directives due to the degree of similarity in the direction of fit. For instance, the requester also desires the world to change in order to fit his/her own words. Mey (1993:165-6) argued for the assumption that promises are to be a particular kind of requests. The assumption is based on the principle, that is, promises manage a change in the world by means of creating an obligation but this obligation is created only in the part of the speaker. Consequently, Mey suggested incorporating these two overlapping speech acts together into single category called 'obligatives'.

Other linguists argued for a different categorization after Aijmer (1996) had claimed that offers have fuzzy characteristics investigated by an in-depth analysis of offers in the London-Lund Corpus. Offers are realized by a range of commissive and directive strategies (Barron, 2005). Wunderlich (1977) regarded offers as conditional speech acts as the execution of an offer basically depends on the hearer's response through which the hearer indicates wish towards the speaker to carry out the action. Wunderlich (1977:43) went on to argue that offers can be applied to the standard conditional form '*if you want it, I shall do it*'. For instance, the surface offering utterance '*have another piece of cake*' can be paraphrased by the deep structure to the conditional form '*if you want to take another piece of cake, I will give you one*'. This example motivated at examining the semantics of offer as presented by propositional idealized cognitive models (Lakoff 1987 cited

in Hernández, 2001). The below-mentioned cognitive semantic pieces of information make offers overlap with promises, requests, and invitations:

1. Agent type: offers present the offeror and/or offeree as the agent of an action. Regardless of the offer agent, the offeree is considered the beneficiary taking advantage of the action while the offeror is regarded as the benefactor granting the advantage to the beneficiary,
2. Time of the action: all the actions included in offers refer to present or future,
3. Hearer's will: the offeror has reasons to believe that the offeree's will is supposed to be high,
4. Speaker's will: nothing forces the offeror to make an offer but there will be reasons in case S/he is obliged to make offer,
5. Cost-benefit: the offeror either knows or intends to do an action being beneficial to the offeree,
6. Optionality: the offeree's freedom to accept/reject is not constrained due to the fact that s/he is the first goal of the action.
7. Mitigation: offers are not recommended to be highly mitigated. In few cases, the degree of mitigation depends on the power and social distance between the interactants,
8. Power: making offer is not restricted to any features of power, and
9. Social distance: making offers is not confined to any degrees of social distance.

Leech (1983) took the (un)conditional feature as a mark to describe speech acts as promises, requests, invitations and offers. Leech observed that promises are unconditional whereas requests, invitations and offers are conditional. Unlike Wunderlich and Leech who characterized offers as conditional, Hancher (1979) highlighted the significance of involving the hearer with the speaker in the realization of offers.

Hancher (1979) challenged the Searlean evaluation of offers as it was principally built on speaker's authority and ignorance of the hearer's role. Hancher considered offers to be an attempt done by the offeror to make the offeree declare his/her ability to get engaged in the proposed action. The offeror seeks to persuade the offeree to accept the act to be performed. In case the offer is accepted by the offeree, the offeror's commitment comes into effect (Hickey, 1986). As a consequence, Hancher (1979) categorized offers as hybrid speech acts having directive and commissive

illocutionary forces in parallel and then suggested adding a new class to the Searlean taxonomy entitled “commissive directives”.

Hancher (1979:7) went on to explain that directive aspects of offers can be hidden, for either offeror and/or offeree, behind the appearance of the generosity of commitment from the offeror's side. This observation makes offers as ‘a potentially manipulative act’, since they can be clearly recognized to be commissive and their directive nature remains ambiguous. However, Hernández (2001) observed that Hancher's claim around illocutionary forces be in parallel should be challenged by virtue of her conclusion that offers are closer to prototypical commissive than to prototypical directive illocutionary acts. Hernández also challenged Hancher's proposal of adding the category of commissive-directives to the Searlean taxonomy. Wierzbicka (1987:192) claimed that offers have a directive nature presented in an attempt performed by the offeror to influence the offeree's behavior.

In light of theory-based politeness, offers are inherently face-threatening to both the offeror and the offeree (Brown & Levinson, 1987). Offers threaten the offeree's negative face due to the directive characteristic they hold. The offeror intrudes into the offeree's freedom by the reaction which embraces what the offeree should respond to. Unlike the requester, the offeror's negative face is threatened due to the commissive characteristic of the offer, since s/he reduces the freedom of action by committing her/himself to engage in the action included in the offer. Turning to the conditional characteristic of the offer, if the offer is accepted by the offeree, the offeror's positive face will be enhanced. The offeror's positive face is also claimed to be enhanced by Sifianou (1992) because it allows the offeror to show him/herself as a considerate and helpful member. In addition to this, the offeree's positive face will be enhanced only if s/he wishes the offer to be done. On the contrary, the offeree's negative face will be somewhat threatened because the offeree places him/herself under the offeror's debt (Brown & Levinson, 1987:66). In the case of the offer refusal, the offeror's positive face will be threatened because the offeror expects the offeree not to respond negatively to an action whose benefit goes back to him/her and thus his/her positive face will be subject to threaten.

As far as the face-saving model is concerned, the speech act of offer can be viewed as both FTAs and positive politeness whose function is to establish solidarity between the offeror and offeree. Offer was indicated by Brown and Levinson (1987:125) as a natural outcome of

conveying that the offeror and offeree are cooperators, since the offeror may choose to highlight cooperation with the offeree by claiming a kind of reflexivity between the offeror's and offeree's wants "[W]hatever H wants, S wants for him and will help to obtain". In case the offer appears false, it remains to show offeror's good intentions in satisfying offeree's positive-face wants. Hence, offers can be claimed to be a positive-politeness action irrespective of the offered object but also "human-relations wants such as those...the wants to be liked, admired, cared about, understood, listened to, and so on" (Brown & Levinson, 1987:129).

Leech (2014:183) claimed that offers can be "[F]ace-threatening as well as face-enhancing speech events, and the Pos-polite and Neg-polite forces can work against one another". Leech argued that offers enhance the offeree's positive face due to the offeror's high estimation of offeree's needs and thus the offeror is likely to go up more favorably in the offeree's estimation. However, this multifaceted nature helps offers to be as "an ambivalent social act...which, on the one hand, favours rapport and cordial relations between the participants, but which, on the other hand, can be invasive for the receiver" (Ruiz de Zarobe, 2012:173, cited in Bella, 2019:29).

In accordance with the two steps of recognizing illocutionary acts advocated by Cohen and Levesque (1992:245); the first concerns determining which effects the speaker intended with his utterance whereas the second is associated with the hearer's recognition of which illocutionary act was performed. The offeror must achieve the intended effect on the offeree by allowing him/her to recognize the intention to achieve that effect.

2.3.2 Jordanian Arabic approach to the speech act of offer

2.3.2.1 *The researcher's view on previous research of offer*

I agree with the claim supported by Leech and Wunderlich which states that offers are conditional. The conditional aspect of offers serves as a turning point of the illocutionary force from directive to commissive or commissive to directive. I disagree with Hernandez's claim around offers because Hernandez neglected attention to the basic role of the conditional aspect, which in turn, lies between commissive and directive. The conditionality of offers can be simply justified by Wierzbicka's (1987:191) claim that "the one who offers leaves the addressee the freedom to decide whether to accept or decline the proposed action to take place". However, the nature of offers still requires much clarity, thus this sub-section is designed to present a more organized description of offers.

Wierzbicka (1987) stated two different illocutionary purposes to offers. The first purpose expresses the offeror's willing to do something for the sake of the offeree, and the second purpose regards the offeror's bid to make the offeree accept or refuse the offer and accordingly the offeror can act. I note that the first purpose of offer is in line with the Searlean commissive and Haverkate's (1984) non-impositive directive purpose, while the second purpose meets with the Searlean directive and Haverkate's (1984) purpose of permission-seeking impositive directives. As a result, offers as a speech act have mixed characteristics.

By means of previous literature on offers, Barron (2017 b: 336-7) contended that offers are characterized by three aspects, namely conditional; commissive; directive. Barron also asserted that the three characteristics are clearly reflected in linguistic strategies of offers through which offers are conventionally expressed i.e. preference, execution, and directive strategies. Having reviewed numerous empirical research articles, it is Anne Barron, who can be regarded as the pioneer of research on offers (Barron, 2003, 2005, 2011, 2017a, 2017b). Yet, Barron did not suggest a relatively organized order of offer characteristics. So, I will add a new aspect to the offering act pertaining to the potential arrangement of the offer characteristics in terms of 'salience' as coined by Kecskes (2014) and performance from a Jordanian Arabic perspective.

I see the three characteristics of offer are existent in the same utterance of offer but one characteristic may be more salient than the others. The two concepts 'salience' and 'performance' help give priority to the most predominant offer characteristic in light of the interactional roles of both the offeror and offeree. Salience refers to the most prominent characteristic of offer by order, whereas performance refers to the interactant who is going to be the first performer of the action involved in the offer. The conditional characteristic of offer is crucial as it lies between the two other characteristics. The question that is raised here is when the offering utterance can be more commissive than directive or directive than commissive.

The speech act of offer considers salience to be both stored (inherent salience) and emergent (actual situational salience). On the one hand, inherent salience gives rise from the individual's prior experience with lexical experience, so that inherent salience can be governed by linguistic salience. On the other hand, actual situational salience gives rise from specific objects and linguistic elements in the context of language production, so that it can be governed by perceptual salience. This is due to the fact that linguistic salience relates to the observable effects on language

at the structural and semantic level while perceptual salience is associated with the mental representation. In sum, salience in offers can be a result of the interplay of inherent salience and actual situational salience.

Since offers in Jordanian Arabic neither have an explicit performative nor may be expressed by a particular linguistic pattern unlike other speech acts e.g. requests (*imperative constructions*); advice (*if I were you, I would...*); suggestion (*how about...?*); warning (*be careful!*), the offeree basically depends on both inherent salience and actual situational salience. Inherent and actual situational salience are intertwined to a significant extent that inherent salience helps the offeree realize the illocutionary act that the offeror's utterance belongs to while actual situational salience makes the offeree recognize how the true communicative intention is triggered and shaped as well how the offer can be distinguished from other speech acts belonging to the same illocutionary act. Inherent salience is dominated by actual situational salience in the speech act of offer from a Jordanian Arabic perspective. This observation might change in accordance with the assumption that the interpretation of offers is highly culture-specific. The effect of culture can be supported by Kecskes' (2006) insight that salience is language/culture-specific.

According to my experience as a Jordanian Arabic individual, when I can hear the expression 'مقدمه' 'it's all yours', the linguistic salience helps me realize the expression as a kind of compliment while the actual situational salience makes me reconsider the utterance. I recognize the speaker's true communicative intention as it is somehow different from the linguistic salience of that expression. By doing so, the inherent salience is dominated by the actual situational salience to the extent that I recognize what the speaker actually intends is an act other than compliment. Likewise, when I intend to offer my guest to eat more while we are having a meal by saying 'شو زِيد رَأْيِك نَزِيد' 'what about adding more'. The inherent salience makes the Jordanian hearer realize it as a kind of suggestion but the actual situational salience makes the hearer recognize that the speaker means some act other than suggestion.

When I can hear some religious expressions, I interpret them as a kind of assertion depending on the inherent salience as a Jordanian Arabic individual. However, the actual situational salience is the decisive determinant to recognize whether the speaker intends to make assertion or not. For instance, when I hear the speaker saying 'by God, I bought it in exchange for 5000 JD last year' the linguistic salience treats the expression 'by God' in its linguistic context as an assertion.

However, the actual situational salience can change the meaning of the expression to serve some act other than assertion. To sum up, the salience makes the hearer recall the lexical meaning of the utterance and then delve in the deep surface of the utterance to realize the more proper meaning.

As for the concept of performance, when the hearer receives the expression ‘مقدمة’ ‘it’s all yours’, the speaker imposes over the hearer to decide whether s/he wants the act to be carried out. In case s/he accepts the act to be done, the speaker will be committed to perform the act. Likewise, when the speaker offers the hearer to eat more by saying ‘شو رأيك نزيد’ ‘how about adding more’, the speaker imposes over the hearer to decide whether s/he wishes the act to be done. In case of acceptance, the speaker will commit him/herself to have more food and add more food to the offeree to have. The question that raises here is what happens if the hearer does not wish the act to be done. The utterance remains directive over the hearer but does not turn to be commissive over the part of the speaker.

To sum up, the offering utterance is firstly recognized by the offeree as a directive illocutionary act, then it is turned to be as a commissive illocution on condition the offeree’s acceptance. In case of the offer acceptance by the offeree, the offer will be successfully fulfilled and thus the offeree will take advantage of the action. The following table is designed to simplify the potential arrangement of the offer characteristics. Keep in mind that the three asterisks (***) in the table stands for *nothing happens to the act after rejection*.

Characteristics of the offer			
The offering utterance		<i>Conditional</i>	
	directive	<i>Accept</i>	purpose-successful commissive
	directive	<i>Reject</i>	***

Table (1): The potential arrangement of offer characteristics in light of salience and performance.

As clearly shown in the table, offer is successfully achieved in case of its acceptance so that polite expressions can be a purpose-oriented tool, which in turn, help the offeror persuade the offeree to accept not reject the offer. As regards offer from the nature of face, I support the Leechian claim that offers can be face-threatening and face-enhancing acts. Offers in Jordanian Arabic have the two natures because of the conditional characteristic of offers. Given to the culture of Jordanian Arabic, individuals like to offer because of its positive consequences which are in line with their

cultural expectations but they do not like their offer to be refused due to potential negative consequences of the refusal. This observation makes Jordanian Arabic offers as face-enhancing acts and face-threatening acts. Herein appears the significance of language use in realizations of Jordanian Arabic offers, which in turn, helps the offer to be accepted or helps mitigate the face threat in case of potential refusal.

Solidarity develops upon offering when the offeror does something good to the offeree in order to make him/her feel good and appreciated, who in turn, may negotiate that offer of harmony (Wolfson & Manes, 1980). Such negotiation serves basically as a social lubricant in interpersonal communication. Apart from establishing solidarity, offers in Jordanian Arabic can function to replace other speech acts as request, promise, and invitation. The other familiar function of Arabic offers is to end a conversation (Mazid, 2006) as well as admittedly opening a conversation using the familiar expression ‘can I help you?’.

Before I present my pragmatics definition to the speech act of offer from a Jordanian Arabic perspective, it is crucial to explain how the Jordanian culture can be as a debt-sensitive culture. Brown and Levinson (1987: 247) argued for the fact that offers fall between debt-sensitive cultures and non-debt-sensitive cultures. They have explicated how the offering behavior is seen differently in the two types of cultures. In England and the United States of America, offers are not seen as FTAs. By contrast, Japanese consider the offer even, as small as a glass of water can cause a massive debt and could be accepted as heavily as a mortgage in western society (Benedict 1946 cited in Brown & Levinson, 1987). As far as I am aware, the Arabian culture (particularly in countries as Jordan, Saudi Arabia, the United Arab Emirates, Qatar, Kuwait, Oman, Iraq, and Yemen) tend to be debt-sensitive cultures. Therefore, the negative face of the Jordanian Arabic offeree will be actually threatened in case s/he accepts the offer and puts him/herself under the offeror’s debt.

2.3.2.2 *Definition of offer from a Jordanian Arabic perspective*

Jordanian Arabic offer is an utterance produced by an offeror toward an offeree on an occasion where the hearer explicitly takes advantage of the act in case of the hearer's acceptance of performing the action.

It is made clear that the conditional characteristic is the most effectively salient due to the fact that it changes the illocutionary force of the utterance over interactional roles of the offeror and

offeree. The Jordanian offeror produces the offer as directive over the Jordanian offeree. Once the offeree accepts the offer to be done, the Jordanian offeror gets committed to perform the action included. Therefore, the Jordanian Arabic offer is characterized by directive, conditional and commissive, respectively. In addition, The Jordanian Arabic offer holds two equally illocutionary forces (directive and commissive).

When a Jordanian Arabic offeror makes offer another piece of chocolate to an offeree by saying, 'have another piece of chocolate'. The utterance presents the offeree as the agent but basically involves two participants because it is based on the give-take approach. This approach is accomplished only by the offeree's acceptance to take another piece of chocolate (the directive aspect). In case of acceptance, the offeror gets committed to give the other piece of chocolate (the commissive aspect).

In accordance with the structure of the Jordanian society, the Jordanian offer works in with the social goal, so that it often serves as a face-enhancing speech act. Making offer in the Jordanian society is a normal act and the possibility of its acceptance is very high due to some familiar expressions as 'من باب العشم' 'He's expecting you not to refuse him whatever he says'. Herein appears the risk of the act. As earlier stated, the Jordanian Arabic offer is conditional, so the offer decline is potential. In such case, I see the Jordanian Arabic offer is somehow a face-threatening act more than to be a face-enhancing act. My judgement can be supported by the following two pieces of evidence:

- There is a Jordanian Arabic expression, which is more familiar after cases of the refusal, the offeror says expressing his disappointment 'الحق علي عرضت عليك' 'with regret to have offered you'. Note that the offeror expresses disappointment to people other than the offeree who refused him.
- Some Jordanian people say that 'ما تعرض أحسن ما تعرض و تترفض' 'not to try to make offer is better than to make offer then your offer be refused'.

Some Jordanian people suppose that they should make offer in most cases because of the Jordanian Arabic culture. In such cases, offerors can perform linguistically in a way that makes a balance between the way to save their face and the way to consider the offeree. As a consequence, such aspects of face may affect linguistic realizations of Jordanian Arabic offers. In chapters 4 and 5, the socio-pragmatic aspects of the speech act of offers will be analyzed relying on the three

different corpora of Jordanian Arabic offers, namely Facebook offers for travel and tourism; Open Market offers; and spoken everyday offers among people.

2.4 Overview of Empirical Research Studies of Offers

Like other human interactions, making offer and responding to the offer might be motivated by social as well as socio-cultural variables that may be determined by the culture-specific politeness rules. Compared to other speech acts as requests, apologies, and compliments, offers still uncover a dearth of research.

2.4.1 Offers in English language

The number of in-depth studies providing a description of offer characterization is limited. Such descriptions are a prerequisite for the study of realization strategies of offers. Some research (Barron, 2017 b; Leech, 2014; Hussein et al, 2012; Curl, 2006; Schneider, 2003) were conducted only on English. Data in the following three studies was collected from different corpora. Barron (2017 b) identified a range of offer types in the British component of the International Corpus of English. Barron figured out that hospitable offers are realized by using a preference strategy accompanied by some positive and/or negative politeness modifications, whereas offers of assistance predominantly expressed via an execution strategy accompanied by a higher use of negative politeness modifications because such a strategy stresses the role of the speaker rather than the hearer. Consider the following examples taken from Barron (2017):

- *If anyone would like some ice cream* (Barron, 2017: 348).

The speaker never mentioned any particular name and instead used the technique of impersonal constructions represented by ‘*anyone*’ as a negative-politeness modification employed across a hospitable offer. From a Jordanian Arabic perspective, this technique is welcome already at this point, and particularly in cases when the host intends to offer something once again or in cases when the host gets noticed that a particular person within the audience liked the offered thing and thus wishes to have that thing once again. In such cases, employing impersonal constructions as ‘*anyone*’ is preferred. This technique minimizes threats to the concerned person's face because there is no reason to mention any name. Mentioning the name in such case is likely to make the concerned person feel shy and perhaps open up the audience a possibility to invent up a fake story around the person whose name was already mentioned in that case.

- *I could uhm get you that other book* (Barron, 2017: 348).

The speaker got hesitant while s/he was making offer of assistance. Hesitation served as a negative-politeness modification. Feeling hesitant while offering in the Jordanian society is not desired due to the fact that this behavior leaves a negative effect over the offeree and thus makes the offeree gets noticed that the offeror feels that the offeree is intrusive. However, insistence on offerees is one of the basic characteristics of offering in the Jordanian society, so offerors must show confidence while offering as a mark of hospitality and appreciation to offerees.

- *Have some nuts why don't you* (Barron, 2017: 349).

The offeror used tag as a positive-politeness modification while s/he was making hospitable offer. This technique is also welcome in the Jordanian society upon offering as it is characterized as phatic. When the Jordanian Arabic offeror uses tags, and particularly in offers manifested by imperative constructions, the offeror shows his/her honest interest to offerees. This technique also helps drag the offeree to simply accept the offer.

Leech (2014) described offers as speech events which best instantiate the generosity maxim and revealed that they are more appropriate exemplars of positive politeness and that direct offers can be pragma-linguistically judged as the most generously polite. Schneider (2003) examined diminutives in hospitable offers as being situation-specific and uncovered that diminutives are used in two hearer-oriented strategies, namely preference and imperative to save the hearer's face. The following two examples simplify the idea of how diminutives help 'minimize cost to the offeror' and 'minimize benefit to the offeree' from the offeree's perspective:

- *Would you like a *little* cigarette?*
- *Take a *little* cigar.* (Schneider, 2003:185)

Schneider contended that the use of diminutive in offers *little* helps offerees to save face because the message communicated by the diminutive can be that the offered object is very small or simple that offerees can accept it without any scruples.

By the means of naturally-occurring data, Curl (2006) analyzed constraints on syntactic design for offers of assistance and arrived at the conclusion that offers in different sequential environments display different grammatical formats. On the other hand, by observational data,

Hussein et al (2012) highlighted offers from the Speech Act theory and concluded that they are pre-event commissive-directive acts showing the offeror's expectation of the offeree concerning a potential action, either verbal or nonverbal. The interrogative use of English modals was also claimed to be the most typical strategy used to express English offers.

What is more about offers from a sequential discourse analytical perspective, Barron (2017b: 339) revealed that "offers form the first pair part of offer-acceptance/refusal adjacency pairs, with refusals the dispreferred second pair part." Furthermore, Barron and Schneider argued for offers from a discourse analytical perspective that there is a difference between offers and reoffers. Initial offers as well as reoffers take place in the same offer sequence, but initial offers and initiative offers are somehow different from each other. Initial offers are the first move to produce an offer in the first offer sequence, while initiative offers are the first attempt to produce an offer not only in the first offer sequence but also in other subsequent offer sequences. In a broader sense, initiative offers are addressed to offerees who already received an initial offer in the first offer sequence. Moreover, initiative offers sometimes include the word another (Schneider, 2003). Conversely, reoffers always come after offer refusal (Barron, 2017 b). What is special in offers that they are often realized not only as single-utterance speech acts but also as speech act sequences (Bella, 2019).

2.4.2 Variational pragmatics research on offers

However, much of the research on offers falls within variational and cross-cultural pragmatics. On the one hand, variational research (Barron, 2017a, 2011) used the International Corpus of English data as a data source. Barron (2017 a) proposed three criteria that might help disambiguate offer's illocution from other overlapping speech acts, namely hearer uptake; propositional content; and the context of use. The quantitative analysis indicated a higher use in preference strategies in the Irish component and execution strategies in the British component. Meanwhile, the content of offer was qualitatively found to relate to quantitative analyses. Barron (2011) placed emphasis only on the strategy of *question future act of speaker*, and then revealed that it is differently realized in situations whereby the face threat either to the speaker or hearer is low as follows: by the form "*Will I + agentive verb?*" in the Irish component, and by the form "*Shall I + agentive verb?*" in the British component.

By the help of a questionnaire, Barron (2005), on the other hand, contrasted between offers as produced by 54 female British and Irish English, and revealed that offers in Irish and British differ in the pragma-linguistic level that the Irish informants prefer more direct offers than the British counterparts. Socio-pragmatic variations are also found to relate to pragma-linguistic divergences.

2.4.3 Offers in other languages

In this section, a few research studies are reviewed on offers in other languages other than English. The results of the studies are regarded as evidence on how native speakers of different languages express offers and easily place under interlanguage pragmatics research. Allami (2012) investigated the different offer strategies in Persian using a DCT to gather data, and then Persian speakers were concluded to tend be more indirect. Since my present research will concern the linguistic realizations of offers in Jordanian Arabic, I will shed light on Allami's offer patterns which adopt Barron's (2003) proposed offering strategies by adding four new ones: imperative, formulaic gift offer, vulgar expressions, and requests. Koutlaki (2002) collected her data from conversations and interviews with Persian native speakers and revealed that offers in Persian are face-enhancing acts.

As regards to Chinese, Hua and Yuan (2000) adopted an ethnographic rather than comparative approach aiming at highlighting gift giving and acceptance in the Chinese cultural context. An in-depth analysis adopting Conversation Analysis presents a range of strategies used in making and accepting gift offer with reference to the Chinese notion *li* being different from the western concept of politeness in content and structure. Gift offer and acceptance is demonstrated to be a politeness phenomenon in the Chinese culture due to its role in establishing interpersonal harmony. Moreover, Zhu, Li, and Qian (1998) examined the contexts, functions, and social behavior of gift offering in China highlighting the way how it is presented and accepted. Data was gathered through questionnaire and interviews. The findings showed that offering and responding to offers depend on the context of its occurrence, the motive and interpersonal relationship between the offeror and the offeree. Patterns of the offer acceptance were favored by interactants of equal power while those of reoffer decline were used by unequal power relationships. Furthermore, it was found that what is offered is an essential issue in which it would affect the way the offer is accepted. Another Chinese study carried out by Feng, Changb, and Holt (2011) investigated how Brown & Levinson's 1987 three variables influence positive and negative politeness strategies in Chinese

gift-giving. Then, it was revealed that there exist significant effects for power, social distance, and ranking of imposition on politeness strategies in Chinese gift-giving behaviors.

Bella (2019) regarded her study as a follow-up to Sifianou's (1992) early work in the investigation of Greek offers. She aimed specifically at exploring the role of situational variation in realizing the Greek offers in light of Brown & Levinson's 1987 face-saving model and their external modifiers. She collected data through open role plays of 16 situations which are distributed to 35 university students who are Greek native speakers of different sex and age. Keep in mind [the variable P stands for *power* and the variable D stands for *social distance*]. The analysis focused only on four situations; two are [-P, -D] and the other two are [+P, +D]. As well, retrospective verbal reports carried out by only 20 participants were used to corroborate the findings. She added three new types of external modifiers to Aijmer and Barron's edition: debt disclaimers, imposition minimizers, and promises of reward. Positive politeness is concluded to be preferred in Greek offers but there are social and interactional contexts whereby negative politeness is preferred.

In Cypriot Greek, Terkorafi (2001) carried out a pragmatic, cognitive, and sociolinguistic analysis on politeness of spontaneous offer and request realizations. One hundred and five hours of spontaneous conversation exchanged among native Cypriot Greek of different ages, genders, and socio-economic background were recorded. Extra-linguistic as well as linguistic variables were investigated. She proposed that politeness is assumed to the extent that particular expressions are conventionalized for some use constituting a resource for achieving politeness.

2.4.4 Intercultural and interlanguage pragmatics research on offers

Moving to the much more investigated research on offers i.e. interlanguage and cross-cultural pragmatics, such research includes for English / German (Barron, 2003), English / Chinese (Tsuzuki et al, 2005; Yongbing, 1998), English / Persian (Babaie & Shahrokhi, 2015), English / Korean (Min, 2019; Chun, 2003), English/Greek (Sifianou, 1992; Bella, 2016), English / Japanese (Fukushima & Iwata, 1987). In her Ph.D. thesis, Barron (2003) analyzed the data collected by a questionnaire from several aspects. For the cross-cultural aspect, it was emphasized that ritual offers are a more predominant aspect of Irish English while they have no role in German offer-refusal exchanges, hence German reoffers are of substantial type. Babaie & Shahrokhi (2015) investigated the proficiency development and the pragmatic transfer in offering advice by using a

DCT and concluded that English-native speakers offer advice more indirectly than Iranian high-proficient EFL learners whereas Iranian low-proficient learners tend to use the direct strategies which they have experienced in their native language.

Min (2019) demonstrated differences in the choice of the offer strategies between Korean L2 learners of English and English native speakers with regard to offer types. A 36-item written DCT was administered to 56 Korean university students and 20 native English speakers to collect data. Korean L2 learners of English were shown to be not as balanced as native English speakers in the use of offer strategies. Moving onward on issues concerning face and politeness in English and Korean offers, Chun (2003) investigated the cultural differences between Korean and English speakers in their realization of the politeness strategies of offering advice using the questionnaire to collect data. The results revealed that the Korean use bald-on-record strategy of advising more frequently than English speakers do, since Korean culture is collectivistic whereas English culture is individualistic. She finally arrived at the conclusion whose effect is “there is no universal criterion of what authentic morality or politeness is”.

Yongbing (1998) contrasted between English and Chinese cultures and uncovered that offer gift is culture-specific. English speakers respond to a gift offer by showing appreciation and admiration whilst the Chinese counterparts may blame the gift. In case of offer gift and response to it by two different members whose cultures are English and Chinese, ‘pragmatic quasi-paradoxes’ advocated by Leech (2003) will take place. They arise from the asymmetry of politeness: what is polite for the offeror may be impolite for the offeree. Another contrastive study conducted on offers in English and Chinese is Tsuzuki et al.’s (2005, as cited in Wise, 2011). It compared between American English and Chinese politeness strategies used in offers and requests. The social distance between the offeror and offeree in the two cultures was found to have a crucial role in making offer. Even though the imperative construction is preferred when making offer between close friends, the interrogative construction is regarded too polite. It was also revealed that the priority was given to positive politeness and to equal or close relationship while deference and negative politeness were given priority when there was more social distance between interlocutors.

Sifianou (1992) compared English and Greek offers. Sifianou figured out that there exist numerous huge differences between the two cultures: Greek offers tend to be direct by means of

imperatives opposed to English offers which are preferably manifested through interrogatives. Insistence on offers in Greek is not regarded as an FTA but is used to reinforce the close relationship. She declared Greek offers to contest the universality of Brown & Levinson's claim that the negative aspect of face is threatened. In Wierzbicka's (1985) paper 'Different cultures, different languages, different speech acts', she investigated the imperative as well as interrogative constructions when making offer in English and Polish. Linguistic differences were shown to be related to cultural differences when realizing different speech acts. By using the instrument of data collection, Bella (2016) explored developmental patterns in the ability of Greek foreign language learners to make an offer. 140 subjects participated in that study; 35 NSs and 105 FL learners of Greek divided into three proficiency groups. She found that advanced learners of Greek tend to overgeneralize complex grammatical structures in situations in which NSs use more direct and simple grammatical means in order to achieve a solidarity effect.

2.4.5 Offers in Arabic

According to social historical and religious motives, offering as a sociolinguistic behavior in the Arab world represents an important part of the Arabian character. Offers in the Arab world are characterized as an icon of generosity. As far as generosity in the Arabian society is concerned, offers as generous actions are not necessarily a straightforward way of establishing harmonious relationships with the others but equally a straightforward way of adhering to the values and norms of that society. On the one hand, Arabic literature includes many actual literary works about offering and hospitality which can be simply supported by the famous character, Hatim Al-Ta'i whose name has become a symbol of generosity in the Arab world after he had offered his father's camels, which he was herding, to a broken caravan on road (Emery, 2000). Nowadays, in countries of the Arab world, idioms as, '*like Hatim Al-Ta'i*' or '*like Hatim Al-Ta'i's generosity*' are said to generous or sincere offerors. Al-Khatib (2006) explored that insistence on offerees is one of the characteristics of offering, so offerors must keep offering for offerees to eat more as a mark of hospitality. Migdadi (2003) confirmed that offers are closely interlinked with the generosity of the Arab. On the other hand, the Arab usually end conversations by offering help as a politeness marker. Mazid (2006) investigated politeness in Emirati Arabic and found that speakers employ formulas of offers before they end the conversation like '*you command anything*' or '*any help before I go*' to function as gambits and politeness. A further piece of evidence might relate to a

well-known aphorism uttered by Jordanians calling for hospitality in the Jordanian society, *'the guest's hospitality lasts for three days'*.

To the best of my knowledge, there are only two studies investigated Jordanian Arabic offers that were carried out by Al-Masri (2015) and Oraby (2020). On the one hand, Al-Masri's study is an unpublished M.A. thesis available in Yarmouk University, Irbid, Jordan. Al-Masri (2015) examined how 180 Jordanians of different ages, genders, social distances, and geographical locations make offers. Al-Masri collected the data through a DCT consisting of 14 situations. The collected data was quantitatively analyzed. Al-Masri discovered that imperative, query preparatory and mood derivable are the most frequent strategies of offers, and concluded that the factors of age, gender, social status and geographical distribution influence the strategy employed in making offer. On the other hand, Oraby's (2020) work is the latest research work on Jordanian Arabic offers but it is still an unpublished dissertation in the University of Huddersfield. It is more of a conversation analysis by focusing on adjacency pairs of offers and invitations in JA from a socio-pragmatic perspective. Jordanian Arabic invitations and offers were concluded to be patterned and 'seesaw' balanced, invitation sequences to have a tripartite structure, and their tactics to use index religious themes (Oraby, 2020).

As this present research will be concerned with Jordanian Arabic, I also pick English/Arabic cross-cultural pragmatic research in this separate sub-section, including (Abu-Failat, 2017; Grainger et al, 2015; Alaoui, 2011). Abu Al-Failat (2017) tested the applicability of Brown & Levinson's 1987 theory of politeness in the offers performed by 30 Palestinian M.A. students of applied linguistics and 30 American English native speakers. The data were collected through a DCT consisting of 8 offer situations. Abu-Failat found that both the Palestinian and American participants use politeness strategies and offer linguistic strategies differently. First, the American participants prefer to employ negative politeness more than other strategies whereas the Palestinian participants prefer more positive and bold-on-record strategies than others. Second, the Palestinian participants prefer to make offers directly but the American ones prefer conventionally indirect strategies. Alaoui (2011) examined offers uncovered in English as well as Moroccan Arabic materials and reveals that English favors syntactic downgraders such as modals and interrogatives to minimize the threat whereas Moroccan Arabic tends to use lexical downgraders such as politeness markers and terms of address. Grainger et al (2015) analyzed four naturally occurring

hospitality encounters in English and Arabic adopting Spencer-Oatey's notion of sociality face. In spite of similarities between the two cultures, the interactional moves of insisting and refusing in Arabic are found to be slightly more conventionalized. I think that the model of face-saving is more influential in assessing cultures than other models. However, the above mentioned two studies did not adopt the face-saving model.

To sum up, offers in English were tackled from different standpoints as syntactic, variational pragmatics, cross-cultural and intercultural pragmatics, and interlanguage pragmatics. These analyses were carried out using numerous data sources as international corpus, fictional material, naturally occurring data, questionnaire, and role-play data. Offers in English were characterized as directive, commissive and conditional. The three characteristics affected linguistic realizations of offers manifested by the following three strategies: directive, execution, and preference. Research of offers from languages other than English is still in its infancy. Arabic, which is the most widespread spoken of the Semitic languages, has few empirical tests of theoretical claims around offers. However, empirically Arabic studies on offers did not investigate the cases when offers can be face-threatening acts and when they can be face-enhancing acts.

2.5 The Speech Act of Offer in Commercial Ads

The current investigation lies between the requirements of the two schools of pragmatics. On the one hand, the Anglo-American School was famous for the component view of pragmatics stating that pragmatics should be amounted to phonetics, phonology, syntax, morphology and semantics while other fields such as discourse analysis should lie outside this set of core components. On the other hand, the European Continental School provided the perspective view of pragmatics which presents a functional perspective on linguistic behaviors. Because of the degree of overlap between the two views of pragmatics, it sounds harder to view how coherent research for pragmatics can be made within the continental school (Huang, 2007).

The section holds two significant insights regarding the title of the investigation and the organization of the data used. First, the title of the dissertation involves the keyword of speech act which is one of the main topics of inquiry in the Anglo-American School. The second interest considers the process of categorizing data and particularly the reason behind attributing data to three corpora. Discourse analysis tackles any speech act as employed in discourse and then aims at pointing to the hierarchical organization that identifies recurring patterns in each corpus. In

accordance with Brown and Yule's (1983) position of the discourse analyst, my role will be describing regularities in the linguistic realizations of offers used by Jordanian Arabic people to communicate their offering intentions.

Although the Speech Act theory was approached by philosophers, pragmatists, and discourse analysts, there still exists some insightful differences in how each one deal with speech acts. On the one hand, philosophers and pragmatists like Austin, Searle, Levinson, Bach, and Harnish dealt with speech acts in fabricated or invented texts and investigated them in isolation. On the other hand, discourse analysts like Van Dijk (1977) dealt with speech acts in actual discourse and shed light on the hierarchical organization trying to identify recurring patterns in various corpora. In sum, this research work will approach principles of the speech act as advocated by pragmatists during the process of classifying and analyzing the speech act of offers in the three Jordanian Arabic corpora that belong to different discourses. So, the results can be viewed as corpus-defining.

Johnstone (2008) argued for the fact that discourse analysis is not only focused centrally on language as an abstract system but also interested in what happens when people basically rely on the knowledge they have about language- knowledge centered on their past experience of things they have already said, heard, written, or reacted- to do things in the external world. It is believed to be the only way how language creates culture. Discourse refers to any form of language either written or spoken associated with meaningful social interaction. So, it is crucial to review the theoretical background of how meaning gives rise.

2.5.1 Discourse

Halliday & Hasan (1989) pointed to the value of the text in understanding language. As a result, Halliday claimed that there is always a text hidden by the actual text. The hidden text functions as a bridge between what is said or written and the situation whereby the actual text takes place. The way into understanding discourse is thought to lie in the analysis of text. Halliday provided an appropriate model of the context of situation due to the fact it is semantically organized by the relationship of three aspects of meaning (experiential, interpersonal, and textual) to the three features of the model (field, tenor, and mode of discourse) respectively.

Discourse in context sometimes involves only one word as in 'camera' or two words as in 'stop smoking'. Conversely, a piece of discourse consists of hundreds of words and even thousands as

in stories and novels. This does not make sense to neglect the role of context in analyzing discourse because the study of discourse is context-bound. The less the discourse is, the greater the importance appears to the context. Thus, discourse analysts treat their data as a text whereby language was used as a means of communication in a context by a speaker to express meanings and achieve intentions (Brown & Yule, 1983). The analyst's work here is to interpret the text-building mechanisms of discourse and describe regularities in the linguistic realizations used by speakers and/or writers to communicate these intentions.

It is the coherence through which the textual meaning can be achieved. Coherence arises from the idea of cohesion. Halliday (1989) viewed cohesion as a range of linguistic resources used to link one part of a text to another. It is believed that all the languages have cohesive devices. There exist three semantic relations. First, co-referentiality refers to the relationship of situational identity of reference. It is generally realized by the devices of reference as pronominals, definite article, demonstratives. Second, co-classification lies between two members belonging to an identical class; it is typically realized either by substitution or ellipsis. Third, co-extension takes place when two members refer to something within the same general field of meaning e.g. 'silver' and 'gold' refer to metal. In accordance with the three former semantic relations, Halliday & Hasan (1989) classified cohesive devices into two groups: the first group concerns grammatical cohesive devices that can be realized through: reference, substitution, ellipsis and conjunction. The second group can be realized through sense relations as synonyms, antonyms, hyponyms, and meronyms.

The following subsection concentrates on advertisements which hold a kind of offers. Because of the huge evolution triggered by the industrial revolution, ads have been the only vehicle to transmit innovative products and services to a large number of consumers all over the world. This grand interest to ads renders them have a special pattern of language. Therefore, advertising has an independent discourse because of its indispensable context. It is likely to include components that might be inexistent in another discourse.

2.5.2 Advertising discourse

Elaborating on the core function of ad, advertising language can be identified by its major function. Thus, this function helps persuade people to buy a product or service. As Cook (2001:10) claimed, "this is not the only function. (An ad) may also amuse, inform, misinform, worry or warn." Leech (1966) in his well-known book *English in Advertising* named the advertising language as "loaded

language” because of its impact on the recipients. Similarly, Bolinger (1980) depicted the advertising language as a weapon because it fulfills its function through a simple language with a quite weak structure surrounded by a simple unit of meaning that cannot be easily forgotten. Hughes (1987, cited in Vasiloiia, 2009:295) portrayed advertising as *Linguistic Capitalism* asserting that “advertising is, from a linguistic point of view, a dubious manifestation of free enterprise in which the language, the common property of the speech community, becomes a natural resource which is exploited by agencies in the sectional interests of their clients’ marketing programmes”.

Subsequently, commercial offers fall under advertising discourse whose ultimate function is persuasion. In this case, offerors are supposed to employ various persuasive patterns such as tempting utterances, images, emoticons, and etc. The offer components are principally dependent on the offer type. Although the major focus of discourse analysis is centered on language, advertising discourse is not only concerned with language but it also examines the context of communication (Cook, 2001). The following quotation “Discourse as complex as advertising always holds out more to be analyzed and leaves more to be said” (Cook, 2001:5) is a very strong indicator to the role of pragmatic theories in ads. Pragmatics is viewed to address the relation of signs to their users and interpreters (Levinson, 1983), so analyzing the context of ads can be crucial to find basic functions of ads. In accordance with the significance of discourse, the context serves to be as a bridge between what is said and what needs to be analyzed.

Context in ads include different components: substance which refers to the used physical material that relays a text; music and pictures; paralanguage which refers to the meaningful behavior accompanying the language; situation; co-text which is the text that precedes/follows that under analysis; intertext which is the text that the participants perceive the text as belonging to other discourses; function; and the participants who are usually described as the sender and receiver (Cook, 2001: 4). The sender of the message is not always the same as the addressor (the person who relays the message), neither is the receiver the same as the addressee (the person for whom the message is intended).

Cook’s (2001) categorization of ads can be seen as the most appropriate taxonomy that meets with my Facebook offers for travel and tourism as well as real estate offers as announced by the ‘Open Market’ website. The first categorization by service or product can be that profit offers can

move offerees from being interested to saying, “I need this” and opening the purse to buy the service or product whereas non-profit offers urge such changes of behavior as offer for help or offer for money. Second, there are two categories of offers in terms of the technique. They are: hard selling offers that make a direct appeal towards the product or service and soft selling offers that depend on mood and works on the principle that life will be more wonderful with that service. The following instance may better represent how hard selling offers can be: a gentleman wearing a formal dress and standing at the corner in a large Mall invites shoppers to show them low-priced attractive offers to acquire a special flat in a huge residential project overlooking the sea for investing and/or spending holidays. The last categorization in light of the technique is that reason offers give reasons and suggest incentives for purchase whereas tickle offers appeal to emotion, humor and mood such as tourism offers are of necessity ticklers.

In addition to the above-mentioned cohesive devices, coherence in advertising discourse can be realized through pragmatic principles as the Gricean cooperative principle due to the fact that ads have a very clear purpose. The purpose is to sell a product or service. In this case, the information ads present to serve that purpose can be judged by the standards of the cooperative principle for its truth, clarity, brevity and relevance (Cook, 2001). However, the next subsection focuses on how the speech act of offer is shaped by ads.

2.5.2.1 *How the concept ‘written offers of investment’ is derived from ads*

Since the pivotal purpose of written advertisements (ads) creates something incentive in readers’ minds, they can be used by various agents as candidates, non-profitable organizations, and institutions. An offeror is likely to use the ad in order to achieve his own desired goal. For instance, a political candidate may use ads to offer his future plans before the election day. Otherwise, most of the commercial companies use ads to glitter their images through special offers. The ads can be transmitted either in a spoken or written style. So, the venue where the ad is made may have an essential role in linguistic realizations of offers because there are certain venues designed for advertising. On the one hand, real estate seekers in Jordan are used to searching for their desired expectations regarding real estates on the ‘Open Market’ website. On the other hand, Jordanian agencies of tourism often use undesigned venue of advertising (i.e. Facebook) as a platform for announcing their special offers. Thereby, both tourism agencies and real estate owners will resort

to informing readers of their proposals through the platform used. Once interested followers find the offered proposal consistent with their expectations, they will communicate with offerors.

The word ‘proposal’ was highlighted within the introductory section twice. The word proposal means “a plan or suggestion, especially a formal or written one,…” (Oxford Advanced Learner’s Dictionary of Current English 10th ed. 2015). Through this lexical meaning, the written plan can be supposed to be as a description but this assumption still needs to be supported.

Leech (2014) dealt with description as a neutral act because it neither competes with the social goal as orders nor coincides with the social goal as invitations. Searle (1976) constructed his famous taxonomy of illocutionary acts on three dimensions, namely direction of fit; expressed psychological state; the propositional content. Within the Searlian taxonomy, description belongs to representatives where the speaker believes his words will fit the world, so he commits himself to the truth of the proposition. In doing so, the speaker must have evidence for the truth of that proposition because the act may have an effect over the hearer. This perlocutionary effect may persuade the hearer to perform a kind of action. This observation will be as a starting point for exploring illocutionary acts embodied by description.

Description does not include any degree of obligation over both the speaker and the hearer to perform an action. It is only the evidence that the speaker must have for the success of description. Description is likely to play an effective role in persuading the hearer to do an act in his favor and/or the speaker, and thus it gets closer to suggestion. This assumption can be supported by the former lexical meaning of proposal.

Suggestion must be considered a basic reason why the hearer will do an action (Bach & Harnish 1982). Trosborg (1995, 20) contended that “only in the case of directives is the hearer’s subsequent act (getting things done) part of the speaker’s intention”. In case the hearer accepts to do what the speaker already suggested, the suggestion will be performed successfully. So, suggestions fall within directives along with requests that fit with Yule’s (1996) categorization of suggestions as being directives.

Thomas (1995) argued for the fact that some speech acts overlap. Suggestions may substitute other speech acts as request, offer, promise, and invitation. In accordance with my experience as an Arab living in the Arab world, suggestion serves to end a conversation or meeting through using

the familiar expression ‘what do you think about accompanying me?’. This insight can be supported by the sociolinguistic view that using the utterance ‘Sorry, I have a meeting, I have to go’ would be judged as impolite in Jordanian society. Furthermore, the former function of suggestion is in line with Mazid’s (2006) function of offer formulas as politeness gambits.

Suggestion was viewed by Li (2010, 599) as “a proposal being put forward as a possibility by the speaker, intended to be perceived as a directive...express the belief that it is desirable for the hearer and/or the speaker to perform some future actions”. Suggestion can be as a proper example on both impositive and non-impositive directives proposed by Haverkate (1984). Suggestion belongs to non-impositives because the benefit triggered by making a suggestion is in favor of the hearer. However, Haverkate’s (1984) exemplification of suggestion can be challenged because the speaker can also be beneficiary (Leech 2014, 137), particularly in commercials. The class of directives threatens hearer’s negative face but non-impositive directives can be less face-threatening than impositive directives as the hearer benefits from doing the act. In this regard, the speaker may not need more redressive actions to mitigate the imposition over the hearer as is the case in impositive directives. Therefore, redressive actions proposed by Brown and Levinson (1987) can be employed to serve purposes other than politeness.

Leech (2014, 204) contended that suggestions straddle the line between directives and commissives. Suggestion can be assumed to be a particular type of offers due to Edmondson’s (1981) essential condition of suggestion which counts as an obligation to the hearer to do an act that might be *explicitly* beneficial to the hearer. Both the offeror and the offeree in commercial offers are actually beneficiary in a different way; the offeree is an explicit beneficiary whereas the offeror can be an implicit beneficiary. Moreover, offers can be realized through suggestory formulas (Haddad 2022; Barron 2017a; Allami 2012). The following example taken from (Haddad 2022, 228) supports how the suggestory formula serves to make an indirect offer: “what do you think about adding more?”

Searle (1969) highlighted the role of ‘illocutionary force indicating devices’ in determining the force of an utterance as the easiest way to realize the intended illocutionary act. Since offers in JA do not have an explicit performative (Haddad 2022), the speech act of offer in JA can be used descriptively. Van Dijk (1977) analyzed speech acts on the micro-macro levels. Micro-speech acts are concerned with the structure of an individual act and the linear structure of acts sequences

while macro-speech acts concern ‘the global, overall structure of communicative interaction’ (1977, 232-247). This approach can be very useful for the investigation of commercial offers as they are more associated with global speech acts.

Simon and Dejica-Cartis (2015) applied the micro-macro level of speech acts to 84 written ads where descriptions, suggestions, and possibly other speech acts included by commercials are combined together in order to get a commercially persuasive offer. Therefore, these local speech acts are crucial to play a socially effective role. Van Dijk (1977, 240) called local speech acts as ‘social decorations’ such as initiating, giving reasons, justifying, describing, and praising. As such, those speech acts are not to be an intrinsic part of the global speech act of offer due to the fact that global acts have the cognitive function of reduction, integration, and organization of the information. Haddad (2019) analyzed a JA ad and reached at the commercial offer which was formulated as follows: *an agency offers a flat for sale*. That is to say, offers in commercials have specific linguistic patterns.

The former theoretical claims provide a conceptual basis for written offers. The relevance of suggestion and macro-speech acts to the analysis of ads can be clearly established as follows: ad appears to be as a well-detailed suggestion because of its structure. Ad informs offerees the description of the offered object and sometimes asserts of how the offeree can be beneficial. In suggestions, both the speaker and hearer can be beneficial (Leech, 2014). This is quite true in ads of investment as the offeror seems to be as an implicit beneficiary and explicit benefactor. The offeror is beneficial because the offeror achieves his goal of investment through the language used by ads. The language used by ads serves a particular goal. The goal requires many acts be combined into a single act. If the offeree gets noticed that the ad composed of many acts can an appealing offer, the offeror may be successfully beneficial. Chapter 4 will concentrate on the analysis of ads language to show how the speech act of offer in ads can be appealing.

As a consequence, investment offers as a new type of offers were added to the four types of offers as advocated by some researchers: hospitable offers, offers of assistance, gift offers; offers of verbal goods (Haddad, 2022; Bella; 2019; Barron, 2017, 2011; Grainger et al., 2015). In accordance with the aim of the dissertation, this new type of offers will be extended by two linguistic theories of speech acts and of politeness as proposed by Brown & Levinson (1987). The upcoming empirical investigation will be also devoted to showing how politeness in the new type

of offers works within a framework of communication, namely the seller-buyer relationship. By the seller-buyer relationship, I mean the set of politeness rules that regulate relations between people themselves in terms of rights and obligations from a take-give approach. As a result, the upcoming empirical investigation is planning to devote a certain section to the examination of the various ranges of strategies and sub-strategies of politeness as used in the written offers of investment to show their forms and functions.

2.5.2.2 *Characteristics of written offers of investment*

The classification of offers into illocutionary acts is still a controversial debate among researchers for a plethora of reasons mentioned in 2.3.1 why the speech act of offer is likely to lie between more than one illocutionary act. Haddad (2022) revealed that the speech act of offer in Jordanian Arabic neither has an explicit performative verb nor may be expressed by a particular linguistic pattern. In a nutshell, the speech act of offer was concluded to have three characteristics; directive, conditional and commissive.

Written offers of investment add a new characteristic to offers which is basically dependent on the platform of the offer. Haddad (2020) carried out a descriptive study on Facebook offers for travel and tourism in Jordan as well as Jordanian Arabic real estate offers, then demonstrated a very significant difference that *quality* is the most predominantly flouted maxim in Facebook offers whereas *manner* is the most predominantly flouted maxim in Open Market offers. This insight indicates that this type of offers tends to be representative in nature because Haverkate (1984) hypothesized that representatives broaden offeror' horizons for strategical purposes through generating conversational implicatures in offerees' mind (Haverkate, 1984:18). In this regard, the offeror must have evidence for the truth of his/her proposition.

Since written offers of investment are basically ads, they have the representative characteristic which holds the truth of the proposition. Written offers of investment enhance this characteristic to describe the offered product or service and then make the conditioned offer which is straddling the line between directive and commissive over the offeror and offeree. According to this observation, the representative characteristic supported by the evidence in written investment offers paves to an upcoming face-threatening act. In sum, written offers of investment are face-threatening to both the offeree and offeror.

Given the fact that the representative aspect is no longer associated with the offeree's consent, I can view that the representative aspect serves to persuade the offeree to perform what S/he has to do. I can thus generate an assumption that written investment offers employ the phenomenon of politeness as a crucial tool in the art of making a commercially persuasive offer. The following example translated into English has been extracted from the Facebook corpus: *Our dear customers, we'd like to inform you of our intention to extend program of Istanbul trip in a five-star hotel for three extra days. It is the last call. Book your seat with us.* Through this short ad, the travel agency described its offered service, that is, a trip to Istanbul in a five-star hotel. Then, it asked the offeree to perform what S/he has to do (to book). This offer can be successfully achieved only by the offeree's consent to book a seat on that trip (*the directive aspect*). In case of the offeree's acceptance to do the directive aspect, the offeror gets committed to serve the offered service to the offeree (*the commissive aspect*).

Since the representative aspect is not included by the offeree's consent on the offeror's performing the action involved by the utterance, it can be regarded as a reason for the offeror to believe that the offeree's will is supposed to be high after the description of the content. In accordance with section 2.3.1, there will be reasons why the offeror is forced to make an offer. Ads, as representatives, exaggerate the truth of the proposition in the description of the offered object.

2.6 Summary

The aim of this chapter was to provide a critical review of the speech act of offer and to propose some new insights regarding that act. It also sought to keep up with empirical studies in order to be aware of the latest on the speech act of offer from different languages and/or cultures. It finally offered a brief summary of discourse analytical perspectives in order for the reader to be able to link the relation of the findings of the study to the field of pragmatics and discourse analysis then know the gap in research about the speech act of offer that the research work has filled.

The speech act of offer can be a face-enhancing act as well as face-threatening act. One of the insights manifested by the chapter is to know the controversial conceptualizations among scholars who investigated the speech act of offer. In addition, the most important finding of the chapter was to present an appropriate organization of the offer characteristics that shows how the speech act of

offer is shaped by the offeror and recognized by the offeree. The theoretical contribution of the chapter is that it has put the foundation stone to the written offers inspired by internet.

From a Jordanian Arabic perspective, the speech act of offer has two equally illocutionary forces of directives and commissives. Due to the structure of the Jordanian society, offers serve as face-enhancing acts. However, they are sometimes face-threatening acts. As regards offers expressed by commercial ads, they are always face-enhancing acts.

To the best of my knowledge, most of the empirical studies examining the speech act of offer were reviewed. It was also explored that the analysis of Arabic offers is still very much in its infancy. It was shown in empirical studies that a plethora of data types was used as corpus data, naturally occurring data, production questionnaire data, and observational data.

However, this research work will be somewhat different from the previous studies in that it will incorporate a new type of offers on Facebook and the 'Open Market' website presented in a narrative form. Due to the lack of sufficient literature on everyday offers in Jordanian Arabic, it is also devoted to help better understand how spoken offers in the Jordanian society are realized taking into account three socio-cultural factors, namely age; social status; gender. This research work will deal only with initial offers of the three corpora, so that the research will be more of a discourse analysis by focusing only on the first pair part of offer-acceptance/refusal adjacency pair in Jordanian Arabic offers from a socio-pragmatic perspective.

Chapter Three: Research Methodology

3.1 Setting the Scene

As shown in the chapter of introduction, the present research work takes a threefold perspective on the speech act of offer. Having reviewed the speech act of offers from the theoretical perspective, the present chapter will describe the corpus-based analysis of Jordanian Arabic offers. Chapter 4 and 5 will thus be able to embrace the empirical perspective that is going to offer actual answers to the three research questions suggested and numbered 2, 3 and 4.

The present chapter offers an in-depth account of the method of analysis, including description of the process of compiling the three corpora, the procedures of the analysis, and finally the measures that have been taken to verify the reliability and validity of the instrument used in the last corpus of offers. Note that the materials of the third corpus are completely dissimilar to the first two corpora. Here is a brief description of the three corpora:

The first corpus consists of written Facebook offers for travel and tourism as posted by some of the authorized agencies for travel and tourism in Jordan. The second corpus involves written real state offers as announced by the Open Market website. The third corpus includes spoken everyday offers as produced by some members of the Jordanian society in daily communication.

3.2 The Construction of the Three Corpora

In response to the aforementioned short description of the three corpora, they can be simply described as written and spoken in order to make the process of data collection easier and more organized. On the one hand, the written type of data encompasses a set of words printed as commercials in two different sources: Facebook and ‘Open Market’ website. On the other hand, the spoken type of data involves utterances formulated by 100 Jordanians upon making daily offers. In accordance with the word choice ‘utterance’, it was used because it can pragmatically cover a set of expressions ranging from a single word to a sequence of sentences.

3.2.1 The construction of the written corpora

The corpus of Facebook is composed of 100 ads as is the case in the Open Market corpus. The selection of the ads for the objective of the present investigation was carried out, according to three main selection criteria: source, length, and goal. The reason beyond these three criteria is to make

the process of ads selection disciplined, give meaning to the ads, and give a better chance to serve the purposes of this research against the theoretical frameworks chosen for investigation (i.e. to elicit a wide variety of politeness strategies). They are as follows:

1. Source of the ads

This criterion is claimed to be of high significance because the reasons behind constructing these two sources are different. This divergence may play a fertile role in exploring important insights relative to the objectives of the present research. Facebook is a social networking site that enables people regardless of their age, gender, status, and place of residence to connect and share with others online. On the contrary, Open Market is a website that makes easier for a particular group of people (i.e., buyers and sellers) to connect with each other in order to reach an agreement around the offered goods. Briefly, Facebook is multi-purpose while Open Market is purpose-bound.

2. Length of the ads

Minimally, each ad involved in the written corpora has 20 words. Some pictorial representations may be present in some ads, and particularly in Facebook. I set out the shortest ad as involving 20 words. The decision was made in a more informed way. A number of ads whose text does not exceed 20 words had been collected. After they were analyzed in light of linguistic realizations of politeness strategies, it was revealed that the chance to express realizations of politeness was unrewarding. Since politeness strategies in Jordanian Arabic ads can work as tools of cohesion, advertisers are expected to produce longer ads in order to achieve a potentially purpose-successful ad. According to my judgement as a Jordanian Arabic citizen, I figured out the length of the ad has a role in arousing the reader's curiosity. Speaking empirically, I conducted two pilot studies on Facebook offers and 'Open Market' offers (Haddad, 2022), the shortest offer selected includes 20 words due to the finding that most of the offers present "social decorations" (Van Dijk, 1977:240) such as initiating, suggesting, giving reasons, giving justifications, showing a description, and praising. The decorations are closely interlinked to serve the main purpose of the research because they have as many politeness strategies as possible. Bear in mind that the decision of being 20 words as a shortest ad was adopted before the process of creating the two corpora used in the investigation.

3. Goal of the ads

As the 'Open Market' website is purpose-bound, the goal beyond the offers announced by the website is very clear. It is the investment purposes that include purchasing, selling or renting. As opposed to the offers announced by Facebook, each Facebook offer intended holds two goals. The primary/implicit objective concerns investment purposes such as selling services whereas the secondary/explicit objective concerns travel and tourism purposes such as discovering other cultures, seeing the world, exploring new places, escaping the weather, trying to do adventures as mountain climbing, and breaking the routine.

Even though Facebook offers for performing religious rites in Saudi Arabia like *Umrah* and pilgrimage (in Arabic, *Hajj*) are the most frequently predominant ones, they are not considered tourist ads by the Jordanian society. That is why they were ignored. On the one hand, they are extensively using Quranic verses which remind people of the significance of performing the holy rites. They are, on the other hand, much closer to necessities than luxuries. The latter insight is quite authentic due to the fact that *Hajj* is a mandatory religious duty for all Muslims. This duty must be performed at least once in lifetime because it is the fifth or the last pillar of faith. Keep in mind that the religion embraced by Arabs is based on five pillars and every adult must believe these five pillars and then execute them in lifetime. As a consequence, Muslims are already convinced to perform these holy rites. In this regard, travel agencies do not need to strive for adding a linguistic or non-linguistic content whose purpose is to help persuade Jordanians to purchase the service. In sum, this type of ads never arouses Jordanians' curiosity. As far as I know, Jordanians are seeking to surf Facebook pages of travel agencies only to see schedules of the organized trips to Saudi Arabia.

3.2.1.1 *Sampling and data collection*

The sample size of the present research is large because the data will be subjected to a qualitative-quantitative analysis. The corpus of both Facebook and Open Market belongs to the advertising discourse, so they are expected to have the same technique of data collection. Commercials are regarded as documents because they are produced by organizations and/or individuals. Advertisement analysis uses a disciplined procedure to help analyze pieces of documentary evidence and then answer certain research questions. Like other methods of qualitative research, document analysis also requires a carefully repeated review and interpretation of the documents to

make it easy for researchers to give voice and meaning around a particular topic (Frey, 2018; Bowen, 2009). Document analysis can be carried out as a component of a larger qualitative or mixed methods study, where it meets with the requirement of the current research. This is because documentary evidence can simply support and/or refute any hypothesis without bias (Frey, 2018).

Document analysis was chosen for a number of reasons. First, document analysis is a dynamic way of collecting data because documents are simply manageable. Second, documents are very accessible and may be a reliable source of data. Compared to other methods, getting and analyzing documents is cheap in cost and saves effort to gather a larger amount of data in less time. Fourth, documents are fixed; they can be read and reviewed many times without any change to take place that fits the researcher's influence or the research process (Bowen, 2009:31). Regarding offers of Facebook and Open Market used for investigation, it is more difficult to provide a chance to other methods of data collection to serve properly. Therefore, this method involves an analysis of content from online written commercials produced by organizations as Jordanian travel agencies as well as real estate agencies, or individuals as real estate owners.

As the user's settings of both Facebook and the 'Open Market' website are somewhat different, the process of sampling will be quite different. Here, the process of sampling depends principally on the source that can be summarized as follows:

1. Facebook corpus

Bear in mind that there is a plethora of travel agencies in Jordan which organize tourist trips either inside or outside Jordan. Most agencies add the two familiar words '*Umrah*' and '*Hajj*' (pilgrimage) to their motto or brand. As regards to the process of collecting Facebook offers, Google was consulted in search of the most familiar travel agencies in Jordan. The list of the agencies was thus pointed up. I wrote them down on a piece of paper to help find their Facebook pages in order to follow their frequent offers.

In order to be first aware of their posts around offers of travel and tourism, I pressed on '*Like*' and then '*Follow*' to their Facebook pages. Next, my role turned to create a new collection on my Facebook profile named '*Facebook offers*'. I saved the offer that meets with the aforementioned three selection criteria. I ignored the offers that are not in line with the selection criteria. I kept on collecting offers in such a way until the number of offers saved in my new collection reached 100.

Table (2) is designed to show the names of the travel agencies and how many offers were extracted from each.

Num.	Agency name	Number of offers
1	Dallas Travel & Tourism	13
2	Aljazeera Travel & Tourism	12
3	Holiday Travel & tourism-Jordan	10
4	Mawakeb Travel & Tourism	9
5	Montana Travel & Tourism	9
6	Lameece Travel & Tourism	9
7	Sky Jordan for travel solutions	7
8	Adventure Travel and Tourism	6
9	Batonya Travel & Tourism, Haj & Umrah	6
10	Fairmont Travel & Tourism	6
11	Jaffa Travel & Tourism	4
12	Mina Travel, Tourism, Umrah, and Haj	3
13	Go Aqaba Travel & Tourism	2
14	Al Ossol Travel& Tourism, Haj and Umrah	2
15	Roma Travel	2
Total		100

Table (2): Names of the selected Jordanian agencies for travel and tourism as well as number of the offers taken from each agency.

2. ‘Open Market’ corpus

The process was somehow different from the former corpus in collecting ‘Open Market’ offers because I picked the real estate offer regardless of the offeror, either real estate agents or individual owners. I applied the selected offer to the three above-mentioned selection criteria used in the process of assessing Facebook offers. Once the offer met with the criteria in a proper way, its link would be simultaneously saved in a particular folder named ‘*Open Market offers*’ created on my computer desktop. Since the offer may be cancelled once it is sold out, I worked at my full capacity to print offers one by one. I also kept collecting offers in such a way until the number of offers saved in the folder reached 100.

3.2.1.2 *The status of the written data in discourse*

As reviewed in chapter two, I find this type of data having a high status. Since the two corpora of ads are written data, I should present a description of their components and categorization in light of Cook’s 2001 analysis of ads. Let’s elaborate the component of participants, which involves senders and receivers, in each corpus of ads used. Keep in mind that the sender of the message is

not always the same as the addresser, neither is the receiver of the message always the same as the addressee. The more suitable description can be as follows:

Concerning the real estate offers announced by the ‘Open Market’ website, the sender is the Open Market website while the addressor is the real estate agent and/or individual owner. The receiver is the open market surfer while the addressee is the real estate seeker. As for Facebook offers for travel and tourism, the sender is Facebook while the addressor is the Jordanian travel agency. The receiver is Facebook followers while the addressee is seekers of travel service.

Facebook ads sell services which seem to be luxuries, so they can be soft, tickle selling, and usually short copy ads. Open Market ads sell products which are likely to be necessities more than luxuries, so they lend themselves to be soft, reason selling, and usually longer written copy. In spite of being Facebook and Open Market corpora as the same discourse, each corpus may have specific features. In more details, Facebook corpus of travel and tourism can be isolated by a range of features like the use of proper names, everyday words, and emoticons as well as emojis. Unlike Facebook corpus, real estate corpus can be characterized by such features as the extensive use of some specialized words in the scope of architecture, pictures of the targeted property, and means of communication. However, the last corpus of the offers used is subjected to rigorous rules of form as the order of the task is organized on the form of question-answer. The task consists of two sections. Answers of the second section requires a blank due for being open. The answer must be personally served only by the respondent who presented some of his/her personal information in the first section.

3.2.2 The construction of the spoken corpus

Relative to the methodological considerations in the third corpus of offers, the method of data collection is dependent on the Discourse Completion Task (DCT). It motivates researchers to rely more on it as an instrument of collecting data because DCTs “elicit something akin to real-world speech act performance and because they are still somewhat practical despite the need for rating - at least they can be administered to large numbers of test takers at the same time” (McNamara & Roever, 2006:65). More importantly, they can also generate a large amount of contextually varied data. However, DCTs were challenged both by Ogiermann (2018) that their responses do not reflect naturally occurring talk and by Beebe & Cummings (1996) that they lack negotiation, hedging and repetition. In spite of these earlier shortcomings directed to DCT, this method was

chosen as an instrument of gathering data because it may be considered the most expedient instrument for measuring pragmatic competence. There exist some vulgar or taboo expressions that speakers feel embarrassed to use them especially in cases when they feel observed by others. Furthermore, the DCT designed at gathering data does not ask the respondent about the name. This observation strongly urges the respondent to feel free and write naturally occurring expressions.

3.2.2.1 *The research instrument*

DCT has been successfully applied in the investigation of speech acts as the major research tool to elicit requests, apologies, thanks, everyday offers. A DCT consisting of 10 hypothetical situations expressing imitations of real-life situations is designed to reflect the behavior of making offer among friends, acquaintances, colleagues, and strangers. The situations are varied, among of money, help, food, service, hospitality, consultancy, advice, and even offering a valuable object. Prominent aspects of the Jordanian Arabic culture including differences in the gender, social status and age were involved by the situations designed. The three factors involved by the situations may have an effect on the choice of linguistic forms.

Note that the social status in Jordanian society is determined by the level of education and kind of the job the respondent works. Elaborating on this remark, the offeror has either a higher and/or lower position than the position of the offeree, or an equivalent position to the offeree's position. This hierarchy is congruent with Olshtain and Weinbach's 1987 dimensions of social power which have the following three subdivisions: the offeror is higher than the offeree, the offeror and offeree are equal, and the offeror is lower than the offeree. This point of view is more reasonable due to the assumption that factors of age, gender, and social status may affect the forms of spoken language.

The age range have a special pattern in the Arabian culture. In Jordan, the age range can be judged not only by the age but also by other factors as physical appearance, marital status, and religious status. Socially speaking, individuals in the following cases may be viewed as elder people: the individual who cannot serve him/herself properly, the retired man whose wife has passed away, the individual who has grandchildren, the individual who has performed the holy rite of pilgrimage.

Responses to the situations are not subjected to the following three selection criteria used in the written genre: source, length, and reason. The elicited data in the DCTs were regarded as

spoken data. Some responses may include only one word as an offering utterance because the distributed DCT is open-answered. This decision was made after the interpretation of the results of the pilot study (Haddad, 2022).

The DCT consists of two parts. The first part asks the respondent to introduce some information regarding age, gender, and level of education. The second part includes 10 situations designed to represent everyday interactions about the behavior of offer considering the above-mentioned factors. The DCT went through three stages to get the final draft which is composed of 10 situations. In collaboration with three teachers of Arabic language and culture, it was confirmed that the final draft is typical and covers all situations of offering expected by the Jordanian society. The mentioned offer situations are distributed as follows: offer money (situation 1), offer a drive (5), offer consultancy and service (4), offers of help (2, 6, 7, and 8), hospitality (3), food and drink (10), and valuable object (9).

Several studies revealed that the same speech act has different realizations in different languages and cultures. For instance, Yang (1987) argued for some situations that could trigger certain speech acts in one culture might fail to do so in another culture. This remark supported the noticeable effect of culture in speech-act performances across languages. Wierzbicka (1991: 26) claimed “different cultures find expression in different systems of speech acts, and different speech acts become entrenched, and, to some extent, codified in different languages”. Thus, when readers of different cultural backgrounds study carefully the DCT (See the Appendix 1), they may get confused, especially in situation 1 because the phenomenon of offering money is unfamiliar with some other cultures. The same holds true for the most confusing situation 9 because they may believe it tends to be a compliment rather than an offer. Herein lies the significance of the culture and socio-cultural backgrounds of the speech community.

As the situations may be different from culture to culture, I am going to present a description of the elicited 10 situations as well as an accurate view of the three situations (1,5, and 9) highlighting the cultural basis through which they are acceptable. The following table shows what is offered by the situations and to whom they are offered:

Situation	What is offered by the situation	offeree
1	Money	Guard at workplace
2	using mobile phone	Waiter in an institution
3	Food	University professor at home
4	service of fixing the computer	Colleague from the opposite sex
5	Ride	Neighbor from the opposite sex
6	Seat	Old person at the bus station
7	help of knowing the wanted shelf	Young person in the mall
8	help of carrying bags	An old-age neighbor
9	valuable object (sunglasses)	A close and sincere friend
10	taking part in the meal	A close friend at home

Table (3): The context internal structures of the situations of the DCT.

Situation 1 clearly reflects a conventionally socio-cultural expectation that any member of the society should be loyal to the other members. On occasion, loyalty to other members of the same workplace is presented through offering help by money. This loyalty corresponds to the third pillar of religion (i.e. giving charity, in Arabic *Zakāh*). To cut a long story short, it is a mandatory charitable duty for all Muslims who meet with the essential criterion of richness, and it is endowed to poor or needy people. It must be mentioned that situation 1 cannot be regarded *Zakāh* because *Zakāh* must meet with specific criteria, but it is just a matter of reasonable premise which verifies the truth that money can be offered for help in the Arab culture.

Situation 5 may be described as a very sensitive one. Few people try to avoid such a situation because they believe it may create immoral thoughts either in male's or female's mind. Meanwhile, Jordan is a tribal society whereby family ranks a very significant position. Each member of the family does all his/her best to do moral deeds and avoid immoral deeds because the member represents not only her/himself but also the whole family. The better an individual does, the more reputation the family gets. In such a situation, if a male offeror likes to offer help by the drive to a female offeree, he sometimes prefers to use, for instance, a familiar Jordanian Arabic simile 'you are like my sister' whose purpose is not only to persuade the female to accept the offer but to show his honest intention and remove the sensitivity of the situation.

Culturally speaking, **situation 9** is exceedingly difficult for people of different cultural backgrounds to understand. It is exclusive to Jordanians because it may somehow simulate the character of being altruistic that means of being interested in others' unfulfilled wishes. This honest character in Jordanian Arabic culture inverts the force of situation from act to act depending on the speaker, hearer, social distance, surrounding linguistic context, and past experience between

them. Let's consider the following personal experience: when I finished my first semester of the first academic year in Hungary, I planned to come back to Jordan on my winter holiday. I bought a bunch of personal things from Hungary like perfumes, a souvenir, a watch, and so on. Four days later in Jordan, one of my closest friends invited me to have dinner at a very luxurious restaurant, he liked my own perfume and asked me about its name and brand. Because of the past experience existing between us which is rich in a give-take approach, I replied to him by saying, 'it's all yours, it becomes at your disposal'. In the next meeting, I granted him my own bottle of perfume which he liked, even though it was very expensive, but it did not matter for friendship's sake.

As for **situation 2**, offering mobile phone to help the other make a phone calling is viewed as a good behavior because it appears the offeror's interest in others, appreciation and consideration towards the others' cases. In some cases, in Jordanian society, an individual may dare on his/her colleagues to ask a mobile phone in order to make a phone call.

Situation 3 seems actually unsurprising in Jordanian society because any Jordanian individual especially likes to show his respect and appreciation toward his/her university/school instructor, for instance, by inviting the instructor for home meal and then using the behavior of insistence on the instructor to eat as much as s/he can. In Jordanian society, even though the individual has finished up studying, s/he keeps calling instructors as an icon of glorifying their endless efforts over him/her. The individual in this case feels proud of his/her instructor.

Jordanian individuals raised in a way that they are ready to volunteer to offer their capability to others. It's thus customary to see a Jordanian, for instance as in **situation 4**, offering his capability to fix the other's computer even though the other does not ask him about that. Conditions of situation 4 holds true for **situation 7** where the offeror wants to offer his/her help for a young girl to show her where the shelf of detergents can be.

Jordanian families are bringing up their members not only on the duty of respecting old people but also on the member's moral responsibility to help the old and be tolerant of their faults because dealing with the elderly in the Arabian culture is regarded as an exceptional matter and has special rules as well as rights. So, the Jordanian individual accepts over him/herself to stand up and then offer his/her seat to an old person as an imposition. This is so in **situation 6** where the offeror offers his/her seat to an old person s/he hasn't met before at the bus station, and in **situation 8** in

which the offeror imposes on him/herself to offer help for his/her old neighbor to carry his/her bags.

It's very shameful on the host to keep eating or drinking something while his/her guest is entering his/her house. In this case and in accordance with the Jordanian culture, the host has two options. The first option is undesired and a kind of rudeness; the host may stop having the thing to eat or drink and removes everything relevant to food or drink before the guest enters the house. The rudest case, it is to remove food or drink in front of the guest without inviting him/her to take part. The second option is the desired and humblest; the host insists on offering the guest to take part in the meal or drink. Here, the guest must accept the offer and even s/he is full. However, if the guest is full, s/he can apologize for not eating a lot after tasting the meal, at least one or two handfuls. As for **situation 10**, a very close friend wants his friend to take part in the meal at his house. It seems unsurprising for Jordanians in this situation to employ vulgar or taboo expressions.

3.2.2.2 *Validation of the instrument*

Validity indicates the soundness of the research. It is principally used in data collection to help represent findings that align with the measured phenomenon (Tazik, 2019). In empirical research paradigm, construct validity ensures the validity of the research tool as a DCT for investigating a particular speech act in a speech community. Likewise, content validity judges if the DCT is representative of all aspects of the speech act aimed for investigation.

In order to validate the research tool used (i.e. DCT) in the process of data collection, it has gone through three stages. The first stage represented expert validation; three Arabic-language teachers were assigned to check the DCT consisting of 13 situations linguistically and culturally. Two of the teachers recommended to leave a situation out due to its dissatisfaction that the situation tends to be an undertaking more than an offer. As a consequence, that controversial situation has been cancelled. Then, they assured that the remaining 12 situations given in the DCT could take place in everyday life. They also asserted that the situations might be easily understood by the respondents due to the simple language used in the given situations.

Apart from the first stage, the second stage dealt with two professors of English linguistics who suggested to delete other two situations due to their overlap that they tend to be invitations more than offers. Thus, the number of situations aimed at for investigation has become 10 situations. Third, when a 10-situation DCT was rechecked by the previous three Arabic-language

teachers, they warmly welcomed the new draft and described it by ‘clear and understandable’. As the DCT situations were written in a very simply understandable language, I preferred not to meet the respondents in person because this idea may play a crucial role in endowing the respondent the whole freedom to choose the linguistic expression that meets with his/her desire. Accordingly, I assigned two volunteers to distribute the DCT to respondents.

Like validity, reliability also indicates the quality of the used research tool. Dörnyei (2007:50) viewed reliability as “the extent to which our measurement instruments and procedures produce consistent results in a given population in different circumstances”. In order to measure the reliability of the instrument used in the current research, I have used a *test-retest* procedure which means to describe the properties of measurement tool evaluated twice on different periods of time (Berchtold, 2016). Ten respondents involved by the selected sample, which will be discussed later, were selected to respond to the situations of the reliable DCT. They were proportionally divided between males and females (i.e. five males and five females). Two months later, it was administered again for the second time and then the results showed a very high degree of consistency and similarity in the answers because the degree of the similarity between results of the two tests was 96%.

3.2.2.3 DCT respondents

The DCT respondents consisted of 100 Jordanian Arabic native speakers were equally selected from both sexes; 50 males and 50 females. They were chosen from both sexes because male and female speakers of the same language may use linguistic expressions differently. For instance, Lin (2007) examined gender differences in Chinese complaints and uncovered that females are more polite than males. Likewise, Salem (2004) investigated politeness strategies in the speech of male and female students at Jordanian universities and revealed some differences in the speech in light of the amount of talk, interruptions, and questions.

The respondents were chosen with the age range of 30 to 45. This age range selected represents an integral part of the Jordanian speech community. It was thus selected as a sample of the speech community because people at this age range, as far as I know about members of the Jordanian society, are at their top productivity and feel more responsible to construct themselves and create families. In this case, they will definitely be more serious in the mechanism of word choice.

All of the respondents are educated and literate including university graduates and postgraduates, so that they can represent a proper sample of their speech community. It is noteworthy mentioning that none of the participants are majoring in the field of general linguistics, so that they cannot be affected by previous linguistic knowledge. They are originally Jordanian citizens who are familiar with the Jordanian culture. This remark helps reflect norms and expectations of the mother Jordanian culture.

3.2.2.4 *Data collection procedures*

The two DCT distributors were carefully chosen in light of four dimensions: age, gender, authority, and social relationships with others. The first distributor was a 48-year-old male, assistant director, and sociable person while the second distributor was a 44-year old female, charity official, and friendly sociable person. The choice of distributors on the four dimensions helps the researcher find the proper distributor who can simply adapt to a considerable number of required respondents and helps speed up in the process of responding to the distributed versions of DCT. However, the two distributors were carefully trained how they should pick up the respondent in light of three socio-cultural factors: age, gender, and social status. First, they were warned not to ask any language teacher to fill any version of the DCT. Second, they were asked not to force the respondents to participate because this option may affect negatively to the results of the research. Third, they were informed of the truth that they should let the respondent know the fact that s/he can reply to each situation in his/her own language as if s/he actually represents in real-life interactions and the responses will be kept confidential and used only for academic purposes. Last, they were asked to thank the respondent in advance for his/her participation on behalf of me.

The total responses are supposed to be 1000 because each copy composes of 10 situations and the number of the respondents is 100. However, the actual responses obtained by the distributed samples were 964. In this case, the missing responses are 36. They were left out because six of them were irrelevant to the purpose of the research while the others (i.e. 30) were left null. For instance, six respondents regardless of the gender responded to situation 5 by the following utterance, “*I cannot offer help to the other gender in such a situation*”, where the offeror offers a ride by his/her own car to his/her neighbor of the other gender for being late about university.

3.3 Data Analysis

Data analysis is a very demanding task because it includes many working stages on two types of data: qualitative and quantitative. As for the current research, the qualitative data takes the form of words taken from three different sources: Facebook, the website of 'Open Market', and DCT. The data must subject to the quantitative analysis as the research questions and hypotheses require the quantitative data analysis. The quantitative findings support and/or refutes the hypotheses mentioned in the chapter of introduction.

3.3.1 Unit of analysis

Regardless of the intended type of corpus aimed for analysis either written or spoken, the unit of analysis is the same. It is *the utterance* which is provided by both the documents and DCT. Huang (2007:11) viewed utterance as “the use of a particular piece of language-be it a word, a phrase, a sentence, or a sequence of sentences-by a particular speaker on a particular occasion”. I adopt Huang’s definition of utterance due to the fact that speech acts are not basically constrained to sentence boundaries. That is to say, some speech acts can be performed by only one word and others can be performed by a sequence of sentences. Empirically speaking, I adopted Huang’s definition because of the former pilot studies carried out (Haddad, 2022). I figured out one word in some cases, particularly in responses of the DCT, presented as an offer. In contrast, I dealt with a sequence of sentences in some cases as an offer. Likewise, most of the ads used in the written corpora were composed of several sentences presented as offer.

Components of the overall act of offering presented by ads in the written corpora are dealt as an utterance. As for the utterance in the spoken corpus, it is presented by the respondent's response to any situation in the distributed DCT. The utterance is analyzed in light of Blum-Kulka, House and Kasper’s 1989 analysis of the discourse-filler (cited in Yu, 2011:392-393). The utterance employed in both the written corpora and the spoken corpus is segmented into three parts: the offeree address, the offering act, and adjuncts occurring either before or after the offering act. Let’s consider the following examples:

- **This example is taken from the spoken corpus as a response to situation 3:**
Professor, the night is long and, you know, anyone may feel hungry. What do you think about adding more?

'*Professor*' is the offeree address,

The declarative '*the night is long and, you know, anyone may feel hungry*' is an adjunct taking place before the offering act, and

The interrogative '*what do you think about adding more?*' is the offering act.

- **This example is taken from the written corpora as Facebook ad:**

Our dear customers, we'd like to inform you of our intention to extend program of Istanbul trip in a five-star hotel for three extra days. It is the last call. Book your seat with us.

'*Our dear customers*' is the offeree address,

The two declaratives '*we'd like to inform you of our intention to extend program of Istanbul trip in a five-star hotel for three extra days. It is the last call*' are adjuncts, and

The imperative '*Book your seat with us*' is the offering act.

- **This example is taken from the written corpora as Open Market ad:**

If you are looking for a flat in Al-Rahbbat, get connected to the owner on this number. Only for interested people. Our only motto is excellence, credibility, and respect of customers' wants

The conditional '*If you are looking for a flat in Al-Rahbbat, get connected to the owner on this number*' represents the offering act, and

The noun '*interested people*' represents the offeree address even though it does not take place initially,

the declarative '*Our only motto is excellence, credibility, and respect of customers' wants*' is an adjunct taking place after the offering act.

Of the three parts of the utterance, only the offering act is picked as the data for exploring patterns of the linguistic realizations of the speech act meant, while the address term of the offeree and adjuncts, which can be as additions, are analyzed for politeness purposes.

Apart from linguistic considerations, the design and appearance of pictorial representations in written styles are a topic of intercultural studies. Kavanagh (2016) carried out a contrastive study on the use of emoticons by Americans and Japanese. Kavanagh revealed that American and

Japanese blog comment writers both employ emoticons as a means to convey positive politeness strategies, and emojis are used vaguely as a decoration to the message by the Japanese users. Kayan et al (2006) showed that Eastern users of instant messaging services value the significance of emoticons much higher than their American counterparts. On the same way, Yuki (2007) investigated the cultural impact of emoticons and found that Eastern cultures use emoticons to create harmony and smooth social interactions whereas Western cultures are more direct with their emoticon use. Jordanian agencies were noted to employ pictorial representations in their ads more frequently. Since one of the research objectives is concerned with politeness, pictorial representations are taken into some consideration while analyzing the data to explore if they are employed as strategies of politeness. Note that few examples on pictorial representations are going to be examined to explore if they have any relation to politeness. Then, the research work will recommend further studies to consider pictorial representations in Jordanian Arabic ads in an in-depth analysis.

3.3.2 Data analysis procedures

Data analysis is a workshop, within which various stages encompass such as working with the data as cleaning, organizing data, and breaking data into flexible units (Tavakoli, 2012). As for the present research, it consists of two main phases. The first stage represents a basic case, namely an inspection of all linguistic patterns that are used to express the speech act of offer. This process serves as a screening stage to identify the linguistic realizations of offers in Jordanian Arabic (*i.e. the first objective of the investigation*) and select the appropriate strategies for the second stage. It also provides a descriptive account of the contexts in which the linguistic realizations are used. The second stage is an in-depth analysis of politeness strategies as employed in the three corpora of offers. In so doing, I identify and interpret the text-building mechanisms in relation to the set of politeness strategies as proposed by Brown & Levinson (1987): bald-on-record, positive politeness, negative politeness, and negative politeness. Then, I relate the type of politeness to the linguistic realizations of offers (*i.e. the second objective of the investigation*).

Before I begin translating Arabic data into English, I will re-read the data many times taking into account. This phase helps carry out a good analysis that deeply focuses on understanding the data, especially for qualitative analysis (Renner & Taylor-Powell, 2003). It also helps identify how utterances are supposed to be interpreted and the most important utterances that can be used to

identify what type of politeness is preferred. In order to address the unanswered research questions in the chapter of introduction, data must be analyzed by a qualitative-quantitative method. The qualitative method is used as a means to search, collect, classify, analyze the data, and then draw the conclusion. The quantitative method such as using charts is used for a number calculation in order to tackle some research questions. As for the research questions, questions 1 and 2 require a qualitative method, questions 3 requires a quantitative method, and questions 4 and 5 are concerned with a qualitative-quantitative method. In sum, the data will be tabulated and calculated so as to find all the nuances in the offering linguistic patterns and politeness strategies.

Since the present research is relevant to the speech act of offer and politeness, Brown and Levinson (1987) asserted that quantitative evaluations of polite redress in natural language data must be preceded by qualitative ones that simplify the main concepts for the quantitative methods. However, the qualitative analysis is devoted to identifying the illocutionary acts the offer belongs to, construct a proper linguistic taxonomy of offer, and explore politeness strategies employed in each corpus. In the quantitative analysis, several tables and charts associated with offering types and offering strategies employed in the selected corpus will be presented and interpreted. Thereby, the quantitative analysis is intended to find if there are striking statistical differences among offer linguistic types and politeness strategies.

However, the data of the spoken corpus were also analyzed by a second coder. The second coder is a Jordanian having an M.A. degree in linguistics from Jordan University of Science and Technology. The second coder was selected carefully because he was interested in Jordanian Arabic speech acts. In order to make the process of data analysis more manageable and easier, the coder was supported with the independent coding scheme. The thorough analysis of the situation responses revealed only one problem, namely *some responses holding more than one offering strategy*. The second coder's results coincided with the researcher's results in 99.8 % for offer strategies (two dissimilar items) and 99% for linguistic patterns (nine dissimilar items). The discrepancies regarding the strategies were discussed with the coder and the consensus reached was that attention should be paid to external modification devices whose purpose is to mitigate the imposition of the force or increase the offering force. For example, the following two Jordanian Arabic utterances:

1. تلفوني تحت تصرفك بتقدير تستخدمه في أي وقت
*My mobile phone is under your control, **you could** use it anytime.*
2. صباح الخير جار. السيارة سيارتك تفضل اركب
*Good morning, neighbor. The car is yours, so please **have a ride**.*

The coder claimed that each utterance had two strategies of offers, namely *non-conventionally indirect* represented by ‘my mobile phone is under your control’ and *conventionally indirect* represented by ‘you could use it anytime’. The same holds true for the second utterance; it holds *the non-conventionally indirect* offer represented by ‘the car is yours’ as well as *the direct offer* represented by ‘have a ride’. After a long fruitful discussion between the researcher and the second coder in collaboration with an Arabic teacher, we have reached at the consensus that the first expression is considered an external modification device whose purpose is to increase suspense toward the offer to be easily accepted in a positive way by the offeree. As a consequence, the first expression would not be ignored but would be taken into consideration within the phenomenon of politeness strategies.

As for the linguistic patterns of offers (i.e. imperative constructions, please + ellipted imperative, oath, situation bound utterance), the problem was that 9 out of 964 responses proved to be confusing due for not being applied to the stated linguistic patterns. Here, the consensus we have reached at was that the Arabic teacher decided to assess them in light of the stated patterns because he claimed that these refer to complicated matters in Arabic that are needless to mention. For example, the following Jordanian Arabic utterance:

3. نام و أنت مرتاح جهازك بأمان
Sleep and you’re cozy. Your computer is kept safe.

The coder claimed that the utterance fell within imperative constructions. I replied to him that this claim seems wrong because there is no direct relation between the verb *sleep* and the offering situation. After a complicated discussion about the linguistic form and the meaning, the Arabic teacher made a linguistically reasonable compromise that the utterance should belong to situation bound utterances even though the literal meaning is not a compliment.

3.4 Summary

This chapter drew the methodological procedures attached to the empirical investigation of the current research. On the one hand, in order to make *Facebook* and *Open Market* corpora involved by the written data more comparable, three criteria were placed to select the proper offer. On the other hand, in order to verify the validity and reliability of the analysis of the spoken data, the DCT was properly revised and efforts were exerted both to train the DCT distributor on how to pick the proper participants and to train the second coder. As for me, the decision of deleting three overlapping situations in the DCT meets with the theoretical analysis found in chapter two which states that the speech act of offer, in nature, is a tricky act that straddles the lines between directive and commissive illocutionary forces.

As offers can be different from discourse to discourse, the construction of data -as is the case in the two written corpora and one spoken corpus- is hoped to make the process of comparing between the data more manageable and easier so as to get the last research question answered in a methodologically research manner.

Chapter Four: Analysis of the Written Data and Discussion of the Results

4.1 Setting the Scene

The present chapter displays an elaborate account of the speech act of offer in the two internet corpora of Jordanian Arabic offers: Facebook offers for travel and tourism, and real estate offers announced by the 'Open Market' website. The current chapter discusses the results of the analysis of the written data and thus offers answers to the following three research questions:

2. What types of offering can be identified in the following two corpora: Facebook and Open Market?
3. Which offering type is used the most frequently in each corpus; Facebook and Open Market?
4. Do offerors employ politeness as a persuasive strategy in the art of making offers? If so, which politeness strategies are employed most frequently in each corpus; Facebook and Open Market?

Generally, research questions 2 and 3 embrace the pragma-linguistic aspect of written offers whereas research question 4 adopts the socio-pragmatic aspect of written offers in the two corpora. On the one hand, question 2 focuses on the offering strategies and how they are expressed linguistically while question 3 focuses on the variants of each offering strategy and their frequency. On the other hand, question 4 examines from a socio-pragmatic perspective if the various ranges of strategies and sub-strategies of politeness proposed by Brown & Levinson (1987) are employed as a persuasive tool in the two corpora.

4.2 The Linguistic Taxonomy of Offer for the Written Data

4.2.1 Offer categorization

The aforementioned characterization (2.5.2.2) is a prerequisite for the realization of written offers of investment. The characterization of written offers can be elaborated in terms of speech participants as follows: the characteristic of directive is an offeree-centered perspective, the characteristic of commissive is an offeror-centered perspective, the characteristic of conditional is an offeror/offeree-centered perspective, and the characteristic of representative is offeror-nor

offeree-centered. The characteristics of directive, conditional, and commissive are principally dependent on both the offeror and offeree. Even though the representative characteristic depends on neither the offeror nor offeree, it has a role in the realization of written offers of investment. Accordingly, the whole characteristics of written offers are clearly reflected in the felicity conditions. The felicity conditions of requests, promises, and representatives coined by Searle (1970) as well as the felicity conditions of suggestions devised by Edmondson (1981) were adopted in order to help construct the version of felicity conditions that meet Jordanian Arabic written offers of investment. Table (4) is designed to show the felicity conditions for the speech act of offers in written ads:

Felicity conditions	Offer
Propositional Content Condition	1. Future Act A of offeror
Preparatory Conditions	<ol style="list-style-type: none"> 1. Offeror has evidence for the benefit of offeree's performing A, 2. Offeror is sure offeree is able to do A, 3. Offeree believes A benefits him/her, 4. Offeror believes that offeree believes that A is conditional upon his/her consent.
Sincerity Condition	1. Offeror wishes A to be done
Essential Condition	1. It counts as an obligation to do A ,which may be explicitly beneficial to offeree, once s/he expresses his/her consent.

Table (4): The felicity conditions of written investment offers

By virtue of the felicity conditions of written offers, the purpose is a mutual merit to both the offeror and offeree to do the act felicitously. The offeror has reasons to believe that the offeree's volition needs some incentives to help fulfill the offeror's wish. In this case, the language of the offer can be critical to help fulfill the wish. In this case, the language of the offer can be a critical means to help achieve the wish on the part of the offeror. For instance, the offeror can describe the offered product or service in an appealing way. In doing so, the offer evokes the offeree's volition to be high in considering the offer. Therefore, the linguistic realization of written investment offers will be very crucial to get a purpose-successful offer.

Before I proceed any further in the linguistic realizations of written investment offers, I can reach at the observation that can be stated as follows: the offeror's benefit from the offer is interpreted by the offeree's acceptance of the offer while the offeree's acceptance of the offer interprets the offeree's benefit from the offer. This observation is in connection with the essential

condition whose message conveys that not only the offeree but also the offeror are beneficiary. In other words, the offeree is an *explicit* beneficiary while the offeror is an explicit benefactor as well as an *implicit* beneficiary.

4.2.2 The position of conversational implicature in written offers of investment

Regardless of the linguistic content of ads, it rarely hides the primary goal of written offers of investment. Implicatures can be of significance in the process of conveying the communicative message. Offerors sometimes resort to employing implicit utterances not only for the phenomenon of indirectness, as it is widely believed, but basically for other purposes regarding the offered object and the culture where the offer is produced. Therefore, the creativity used in language of offers may be regarded as the most effective tool to help achieve the desired goals of ads. Dyer (1982) pointed out the significance of using more colloquial, personal and informal language in ads to address the customer as well as exploiting certain effective rhetorical devices to attract attention to the product. Geis (1982) conducted wider studies on TV ads and concludes that language is the main vehicle to convey messages to the audience and plays a crucial role in facilitating people's memory of desirability of products or services. Further, Khalik & Supatmiwati (2019) examined how linguistic politeness works within a corpus comprised of 91 English and Indonesian ads. Thus, the choice of language to convey certain messages with the intention of influencing audience is vitally essential.

In order for offerors to achieve their clearly desired goal, they are expected to use the most expedient techniques in the language of their own offers with a careful consideration from many different aspects. Since offering is a kind of communication between the offeror and offeree, offers are supposed to follow the cooperative principle. However, offerors do not always observe the maxims blatantly for some strategical purposes. Put it more simply, conversational implicature is the technique that helps offerors fulfill their own goals. As the basic aim of conversation is to exchange information in light of the Gricean pragmatics, participants must be cooperative and must take each other into consideration from cognitive and ethical point of view.

Applying the Gricean theory of conversational implicature (2.2.2) to written offers of investment, it can be said that an offeror should provide true information having adequate evidence about the offered object, give required information neither too little nor too much about the offered object, present something regarding the offered object, and at the same time, avoid providing the

information being ambiguous, unorganized as well as lengthy. Previous research on implicatures in ads was reviewed in a plethora of studies (Geis, 1982; Tanaka, 1994; Pop, 2010; Liu, 2012; Al Fajri, 2017). All of these studies drew a transparent conclusion about the functions of conversational implicatures in print English, Japanese, Romanian as well as Indonesian advertising. They have revealed that conversational implicatures play a vital role in involving advertisees in the ads and help advertisers arouse advertisees' curiosity as well as attention about the product or service. Furthermore, they make the ads cost-effective and more economical by saving word-space.

The upcoming examples discuss how some parts of the ads flout the Gricean maxims in order to attract offerees' interest to the ads. The focus is devoted to the identification of implicatures hidden in the ads. Here are six examples selected from both corpora: Facebook and Open Market are qualitatively analyzed. Let's consider the following written investment offers:

1. Facebook offer for travel and tourism

احذر...منطقة هبوط حاد
رجعت حجوزاتنا القديمة و بنفس الشروط
احجز مقعدك مبكرا
Be careful...it is a sharp slope zone
Back to our old reservations with the same conditions
Book your seat so early

The offeror presents its lowest prices on recent trips by using an expression of warning. As a matter of fact, this utterance, '*be careful...it is a sharp slope zone*' is written on traffic signs as a warning hung for drivers before they reach some dangerous zones, especially those of sharp slope. Generally speaking, this utterance grasps drivers' attention due to its negative connotation. Thus, it seems impossible to see such utterance in travel and tourism offers since there is no direct relation between the utterance and the offered service. In this case, this utterance flouts the maxim of relation. In order to preserve the assumption of cooperation, offerees must assume that the offeror is trying to convey something different from what has been actually written, that is, the ironic reading which is opposite to the literal meaning of the utterance. First, offerees will begin to think about the reason why the offeror employs such negative expressions which give offerees a bad impression about the context. Second, offerees will attempt to look for something in the

context that can be closely interlinked with the utterance. Finally, they will find that the only thing which may be rising and falling is the price. In this case, the phrase, '*sharp slope*' is used as a metaphor for the lowest prices which reverses the first impression entirely. Thus, it also flouts the maxim of quality.

2. Facebook offer for travel and tourism

قربنا لكم أوروبا

we make Europe close to you

The offer is done by Sky Jordan for Travel Solutions. The agency's name is different from the others because it includes the phrase, '*Travel Solutions*' which flouts the maxim of quality. In this case, the hobby of traveling is metaphorically expressed as a challenge and the agency as an explorer can provide the solution to such type of challenges. This offer clearly saves a lot of words with only using three words, 'قربنا لكم أوروبا' '*we make Europe close to you*'. Thus, offerees may infer that the offeror is able to organize tourist trips to all the European countries. As a consequence, this implicature helps offerors to achieve some desired goals by arousing offerees' curiosity and paying their attention to the offer. It can also be argued that the offer disobeys the maxim of quality in a blatant way by using the verb 'قربنا' '*we make close*'. Therefore, offerees will search for an additional meaning of the utterance. If we imagine the case, it is impossible for a travel agency to catch Europe and places near to it for its offerees. In fact, the Arabic rhetorical device employed in this utterance is not to devalue Europe as a thing that can be moved from one place to another but to glorify the offeror's achievement in that the offeror is able to organize recurrent tourist trips to Europe.

Given the functions of implicatures in ads, schemas may be regarded as one of the factors which may help attract offerees' attention to what the ad involves or making the ad easier to be remembered. Schemas have an effective role in identifying the type of texts we deal with. Bussmann (1996: 1031) pointed out that "[s]chema information is stored in one's long-term memory and can be quickly recalled in the course of processing information schemas". In his study on the language of TV advertising in the USA, Geis (1982) concentrated on the linguistic devices preferred by producers of television commercials. Geis examined comparatives, similes, noun compounds, and count versus mass nouns. Geis focused on a theory of communication due to the fact that Geis addressed not only how producers used language but also how consumers interpreted

language. Schemas can be linked to the use of Jordanian Arabic similes as mentioned in the following example:

3. 'Open Market' real estate offer

شقة العمر بإطلالة ترد الروح...لسنا الوحيدون و لكننا الأفضل في إربد

The eternal flat with an overlook that restores the soul... we are not the only ones but we are the best in Irbid

By using the Arabic simile, '*the eternal flat with an overlook that restores the soul*', the offer deviates sharply from the first maxim of quality (don't say what you believe to be false) for many reasons. Firstly, according to the Arabic culture based on Islamic and Arabic doctrines, nothing lasts forever other than God. Here, the flat was portrayed as *eternal*, yet this phrase violates the culture of the country where the offer is announced. Secondly, the offer depicts living in the flat having a wonderful overlook stemmed from its balcony as well as windows like the device designed to help overcome the feeling of being bored. On occasion, the flat dwellers do not need to change the activity in case of feeling bored, since the flat by its interesting overlook is enough expedient to keep them comfortable. However, the other phrase, '*we are not the only ones but we are the best in Irbid*' flouts maxims of quality, relation, and manner. The interpretation of this phrase contradicts the Arabic proverb which can be better translated into, '*the one who praises himself is a liar*'. By assuming the cooperation, offerees may infer that offerors are always confident of their objects and they are looking for a good reputation among their customers. However, it seems that the offeror, in this occasion, conveys this implicature intentionally to leave offerees somewhat confused and may then arouse their curiosity, which is implicitly beneficial to the offeror. It will be beneficial to the offeror because offerees may resort to directly communicating with the offeror in order to reach a persuasive interpretation of that ambiguity. Here, the ambiguity of expression pays offerees' attention, arouses their curiosity, and makes them get in touch with the offeror. So, the offeror has a valuable chance to persuade offerees in the offer.

The analysis of the former three examples is congruent with (Al Fajri 2017; Liu 2012; Pop 2010; Tanaka 1994; Geis 1982) about the basic functions of conversational implicature in ads that seem to be in a bid to influence offerees. To put it in a simple way, surfing the internet is an easy task in that the internet user can turn from website to website through pressing on only one button. Here does the offeror's role appear in both how to use the manner which directs offerees' attention

and how to pick the words, which in turn, make offerees think deeply what is behind the words. Offerors often disobey a maxim much more than others in some offers for a limited number of goals that correspond to the nature of the offered thing.

In my small-scale quantitatively carried out study (2020) on the frequency of occurrences of each maxim flout in both Facebook offers as well as Open Market offers, two contradictory findings were revealed. On the one hand, the quantitative analysis of Facebook offers turned out that the maxim of quality was the most frequently flouted maxim (15 out of 28), followed by quantity, then relation, and finally manner. That's to say, most of the extracted ads for travel and tourism are not only based on lack of evidence but also provide false information with the application of some rhetorical devices such as metaphor, simile, exaggerating expressions, and hyperbole. The basic reason beyond being quality as the most frequently flouted maxim is attributed to the offered object. Tourism is a service rather than a tangible product, so it requires a kind of persuasive language. Based on the qualitative analysis, the kind of persuasive language was realized through the frequent use of rhetorical devices as metaphors, simile, or hyperbole. These devices require a proficient language user be able to choose a set of coherent words that make readers immerse in the ad. This observation fits into the study carried out around the lexical characteristic of Jordanian Arabic (Al-Azzam et al. 2008).

On the other hand, the quantitative analysis carried out on the 'Open Market' real estate ads showed that the maxim of manner was the most frequently flouted maxim (10 out of 19), followed by quantity, then quality as well as relation. This finding figured out that most of the real estate ads provide ambiguous information. The reason beyond being manner as the most frequently flouted maxim in this type of offers was also attributed to the offered object. Real estates are tangible products, so they require a distinctive manner through which the offeror attempts to catch offerees' attention. In this type of offers, offereese can have an opportunity to take a look at the product offered and judge the truth of the offeror's speech. Based on the qualitative analysis, the distinctive manner was achieved by the sensitive use of ambiguity and obscurity of expression. However, the effect of the two contradictory findings will turn out in the linguistic realizations of politeness. Before the examination of linguistic politeness, it is very crucial to develop the linguistic taxonomy that can be applied to the two corpora of written offers used for investigation.

4.2.3 The linguistic realization of Jordanian Arabic written offers of investment

Although directness can be of significance in the process of conveying the true communicative message, offerors sometimes employ indirect utterances for some purposes relevant to the Jordanian Arabic culture. For instance, Jordanians believe that the person who offers his goods for sale devalue them. From a Jordanian perspective, this belief comes true when individuals ask people to buy their goods. In case the offer is bald from polite expressions, offerees may suspect the product is flawed due to the Jordanian fact that bald offers allow offerees to doubt that offerors want to get rid of their goods. Here does the significance of polite expressions appear in the offering context in JA as a tool of persuasion. Furthermore, these expressions can be as socially decorative additions to help reduce the imposition involved by the offering act. Based on this observation, written offers of investment in Jordanian Arabic are realized either directly or indirectly. Irrespective of the reasons why written offers of investment are produced, their only primary reason remains clear.

The direct-indirect dichotomy of written offers of investment was segmented in light of the two criteria: The Gricean cooperative principle and the aforementioned felicity conditions. On the one hand, direct offers are observant to both the Gricean principle and the felicity conditions. For instance, the direct offer manifested by the imperative construction 'احجز رحلتك الآن' '*Book your trip now*' presents true and enough information having adequate evidence about the offered service, presents something being relevant to the offered service, and avoids ambiguity. They are, on the other hand, observant to the felicity conditions which must hold true for the offering act to take place. Thus, the direct offer realized by the gerund 'للاستعلام هذا الرقم' '*For inquiring, this is the number*' predicates a future act being done through the obligation advocated by the Arabic preposition 'لـ' '*for*' upon the offeror. The proposed obligation shows the offeror's sincerity for the act to be accepted because it is not only in the offeree's favor but also in the offeror's interest.

Indirect offers generate conversational implicatures. For instance, the indirect offer realized by the elliptical utterance 'عرض مميز' '*a special offer*' generates a generalized conversational implicature because of the indefinite spoken Arabic noun 'عرض' '*offer*'. In standard Arabic, the indefinite noun is distinct by what the so-called 'nunation'. Only nouns in standard Arabic can get nunated in order to indicate they are indefinite. However, the elliptical utterance '*a special offer*' implicates an offer of something that is unknown so far. In addition, the speech act of offer

involved by the elliptical utterance ‘عرض مميز’ ‘a special offer’ is motivated by the felicity conditions because it infringes the propositional content conditions of assertives that require only the proposition and highly invokes propositional content conditions of written offer of investment as conventionalized in Jordanian Arabic. Put it in a simple way, the utterance predicates a future act that should be accepted by the offeree in order to get the intended benefit.

It is noteworthy to mention that the subcategories of direct and indirect offers were basically derived from the data in the two corpora of written offers of investment. Table 5 was designed to show how direct and indirect offers are linguistically expressed in Jordanian Arabic. As stated earlier in 1.1.4, Jordanian Arabic involves three varieties of Arabic: classical, modern standard, and spoken.

Offer strategy	Linguistic pattern	example
Direct	Imperative construction	<u>احجز</u> رحلتك الآن <i><u>Book</u> your trip now</i>
	Gerund in place of the prepositional phrase	<u>للاستفسار</u> هذا الرقم <i><u>For inquiring</u>, this is the number</i>
Indirect	Offeree's possibility	<u>يمكنكم</u> الاتصال من 9 صباحا الى 5 مساء <i><u>You can</u> call at 9 a.m. till 5 pm.</i>
	Elliptical utterance	<u>عرض</u> مميز <i>A special <u>offer</u></i>
	Assertions	نستقبلكم بعد الإفطار حتى 9 مساء <i>We welcome you after breakfast till 9 pm.</i>
	Conditionals	إذا كنت مهتم, اتصل مباشرة <i>If you are interested, call immediately</i>

Table (5): The linguistic realizations of Jordanian Arabic written investment offers

Table (5) showed that direct offers are conventionally expressed through only the two linguistic patterns: imperative constructions and gerund in place of the prepositional phrase. Imperative constructions have numerous pragmatic functions in Jordanian Arabic (Al-Jarrah & Al-Hamdeh 2013). According to the data used for the investigation, they are used to organize the communication in the offeror-offeree relationship which is drawn upon prerequisite justifications. The prerequisite justifications involve description of the offered product or service. In this case, the offer is believed to observe the aforementioned preparatory conditions of written offers of investment.

Gerund in place of the prepositional phrase 'للاتصال هذا الرقم' 'For calling, this is the phone number' is basically derived from the imperative construction 'call'. The imperative construction was converted to gerund because it is preceded by the Arabic preposition 'ل' 'for'. The Arabic proposition 'ل' 'for' has many pragmatic functions; one of these functions assigned to the preposition is to give prerequisite justifications (see this link: https://www.alnssabon.com/t53037.htm?fbclid=IwAR3cn4WUB6691_MoD_tP7nR2h). Socio-pragmatically speaking, the Arabic preposition was used to reduce the imposition involved in the imperative construction. Even though the imperative construction and gerund represent the same direct offer, gerund can be judged as a less-threatening act than the imperative construction because of the Arabic preposition that precedes the gerund. Also, this claim can be supported by the other function assigned to the same preposition in the same gerund. It can be used to help the offeree judge the offered product or service better (i.e. discernment); this function renders the act coincide with non-impositive directives (Rintell 1979). In accordance with the Leechian (2014) pragma-linguistic politeness, the gerund preceded by the Arabic preposition 'ل' 'for' can be judged as being a less-threatening act than the imperative construction. Kind in mind that the two functions assigned to the Arabic preposition (ل) were nominated by two Jordanian experts in Arabic syntax.

Even though the indirect strategy includes what the offeree should do, s/he is linguistically addressed in an indirect way. Indirect offers were found by table (5) to have realized through four linguistic patterns: stating the offeree's possibility that can be expressed by using the spoken Arabic modal 'يمكنكم' 'you can', using elliptical utterances, making an assertion that takes the first-person plural present-tense form of the verb, and using conditional sentences. All the linguistic patterns of indirect offers were found to generate conversational implicatures.

Keep in mind that some utterances used in commercials are ranked as assertions rather than expressive acts. For instance, the indirect offer 'we welcome you after breakfast till 9 pm.' has the proposition 'we are open from 9-10 a.m. till 9 pm' as opposed to expressive acts which have no proposition. This observation is attributed to the fact that stating the time of the opening hours in written offers of investments is linguistically assertive acts because the utterance both reflects reality or the state of the offeror's mind and then intends another act that organizes relations between the offeror and offerees. In other words, the utterance answers the questions of when the offeror can receive customers and when s/he stops receiving customers. The same observation can

be supported by other examples taken from the data used for investigation, as in the following utterance ‘we are honored to have you in person from 10 a.m. till 4 pm.’ which has the proposition ‘we are open from 10 a.m. till 4 pm.’. Furthermore, the observation is definitely justified by other indirect offers expressed through assertions as in the following utterance taken from the data ‘our offices are open at ten o’clock every morning’. However, the upcoming two subsections focus on how the two corpora are applied to the linguistic taxonomy from a qualitative-quantitative method and what politeness strategies are employed in the two corpora.

4.2.4 Data analysis of Facebook corpus

4.2.4.1 Linguistic strategies

The linguistic pattern of the imperative construction represented by direct offers was found to have linguistically expressed by using only two verbs ‘سافر’ ‘travel’ and ‘احجز’ ‘book’. The offer manifested by the verb ‘سافر’ ‘travel’ can be seen as more appealing than the offer realized by the verb ‘احجز’ ‘book’. The imagine- judge - take approach is believed to be the most appropriate device to help discover the slight difference between the two imperative constructions ‘travel’ and ‘book’. The interpretation of the following comparison between the two offering acts represented by imperative constructions in both examples can illustrate the difference:

سافر إلى اسطنبول من ٧-٩ / ٨ / ٢٠١٨ شامل كل شيء بس ب ٢٨٠ دينار

Travel to Istanbul from 7-9/8/2018 for 280 JDs. Everything is included.

احجز إلى اسطنبول من ٧-٩ / ٨ / ٢٠١٨ شامل كل شيء بس ب ٢٨٠ دينار

Book to Istanbul from 7-9/8/2018 for 280 JDs. Everything is included.

Even though the two propositions ‘سافر’ ‘travel’ and ‘احجز’ ‘book’ predicate the same future act being accepted by the offeree, the proposition ‘سافر’ ‘travel’ sounds like it is more of an act that rises to a desired hobby for a large number of people. Brown & Levinson (1987) proposed the off-record modification strategy of giving association clues that can be displayed through ‘سافر’ ‘travel’. The verb ‘سافر’ ‘travel’ is a euphemism to the bald verb ‘احجز’ ‘book’. How pragmatics calculates the contextual implications of the proposition expressed can appear in such a comparison: euphemisms through politeness were calculated in the comparison because the proposition ‘سافر’ ‘travel’ is more euphemistic. It is pragmatically speaking that politeness shown through using the Jordanian Arabic verb ‘سافر’ ‘travel’ serves to appear the offer more persuasive.

As for the second linguistic pattern of direct offers in Facebook corpus, gerunds in place of the prepositional phrase are realized only by the three following gerunds: 'للحجز' 'for booking', 'للاستفسار' 'for inquiring', and 'للاتصال' 'for calling'. However, the three gerunds are not as equal in the offering force as the case in the imperative constructions 'book' 'استفسر' 'inquire' and 'اتصل' 'call'. This is because of the preceded Arabic preposition 'لـ' 'for' that belittles the imposition involved by the former three Arabic imperatives.

The linguistic patterns employed by indirect offers in Facebook corpus were found to be condition-bound, except for elliptical utterances. For instance, they are often conditioned by time as in the two patterns of making assertions 'we welcome you after breakfast till 9 pm.' and stating the offeree's possibility 'you can call at 9 a.m. to 5 pm.' or conditioned by an aspect relevant to the offeree as in the pattern of conditional 'if you are interested, call immediately'.

The indirect offer whose pattern is the assertion 'يشرفنا حضوركم للمكتب من الساعة العاشرة صباحاً حتى' 'الرابعة مساءً' 'we are honored to have you in person from 10 a.m. till 4 pm.' is highly motivated by the felicity conditions. Even though this utterance can be ranked as assertives by form, it principally functions as an offer because it turns out that the utterance is motivated by felicity conditions of written offers and particularly the propositional content conditions which predicate a future act. The same utterance of making an assertion can generate a generalized conversational implicature. In order for the utterance to be felicitous, it can implicate that the offeree can only call whether before 10 a.m. or after 4 pm. in this case, the offeror still wishes the act to be done by the offeree, so it is observant to the sincerity condition. As for the linguistic pattern of the offeree's possibility 'يمكنكم زيارتنا وقت ما تشاؤون' 'You can visit us whenever you like', it infringes the felicity conditions for suggesting and highly invokes the preparatory and sincerity conditions of offering as conventionalized in Jordanian Arabic because the offeror wishes the act to be accepted by the offeree through using the expression 'وقت ما تشاؤون' 'whenever you like'.

Away from condition-bound indirect offers, the indirect offer expressed by the elliptical utterance 'عرض مميز' 'a special offer' is syntactically a predicate *khabar* to an omitted argument *mubtada2* because the nominal phrase is basically derived from 'this is a special offer'. Pragmalinguistically speaking, the elliptical utterance used in Facebook corpus can be regarded as the performative noun of the offer because the Arabic noun that is derived from the performative verb 'عرض' 'offer' is the same to the performative verb which can be used descriptively. So, the

performative noun seems to be a substitute to the explicit performative verb. However, it ranked among indirect offers not only because it does not have an explicitly performative verb but because it also meets with the two criteria of the constructed taxonomy. It generates an implicature and is motivated by the felicity conditions of written offers of investment.

On the one hand, the indirect offer ‘a special offer’ is clearly motivated by the essential conditions of Jordanian Arabic written offers of investment which counts as an obligation over the offeror to do the act that triggers a benefit over the offeree. On the other hand, the utterance ‘a special offer’ in an ad of travel and tourism generates a generalized conversational implicature because the utterance ‘a special offer’ will have a stereotypical world knowledge the readers all know (Levinson, 2000). The adjective ‘special’ is enough to include various things, so it can be default and cancelled. Meanwhile, the elliptical utterance ‘عرض مميز’ ‘a special offer’ involved by a commercial ad of tourism generates a particularized conversational implicature. For instance, a tourism agency offers a 4-day trip to Cairo in a 5-star hotel in exchange for 150 Jordanian Dinars (the official currency in Jordan) per adult. It adds to the following expression in the same ad ‘a special offer for families composed of two children’. In this case, the offeree might be cooperative by inferring that the costs of the two children are free. This implicature can be cancelled through adding the sentence ‘you have to pay only half of the cost to children’.

The most notable remark around performative nouns in Jordanian Arabic indirect written offers of investment is that they are modified by ‘Arabic hyperbole’ that can be expressed by many forms. The Arabic hyperbole displays through doubling the middle sound of the verb, as in the gerund ‘*ħarriq*’ ‘burning repeatedly’ present in the utterance ‘عرض مميز منا يلکم حرقنا الأسعار’ ‘A *special offer from us to you. The prices are repeatedly burning*’. This off-record utterance violates the Gricean quality maxim, so that the offer is trying to put across some other propositions as motivation through an unprecedented wave of price reductions. The insight indicates that the off-record politeness strategy was used as a tool of persuasion for the offeree to accept doing the act included in the offer.

The indirect offer expressed by conditionals ‘إذا انک مهتم اتصل فينا مباشرة’ ‘If you are interested, call immediately’ generates a generalized conversational implicature, on the one hand. It implicates that the offeror doesn’t know that the offeree is interested. This kind of implicature is called *clausal quantitative implicature* as proposed by Gazdar (1979). Gazdar classified

generalized conversational implicatures into two types: scalar and clausal. This kind of implicature can be cancelled and inconsistent with a semantic entailment. In fact, the implicature disappears in the former example if we add ‘*if you are interested, and I know you’re, then call immediately*’. So, the offeree can be cooperative by inferring that the offeror knows that the offeree is interested then the offeree can call the offeror. It is also inconsistent with the entailment ‘*since you’re interested, call us immediately*’. On the other hand, using the word ‘*immediately*’ in an ad of travel generates a particularized conversational implicature. The offeror might be cooperative by inferring this ad can be the last call for its seemingly real reasons shown by the ad.

In spite of the imposition involved by linguistic patterns of direct offers, they were quantitatively found to be far more widely used than indirect offers. The direct offers in Facebook corpus make up the largest proportion (61 out of 100). This large proportion refers to pragmatic clarity in the communication of the offeror-offeree relationship. Direct offers are clearly observant to the maxims of speech. Even though the imperative ‘travel’ is more euphemistic than the imperative ‘book’, but the imperative ‘book’ was found by table (6) to be more preferred than the imperative ‘travel’. This divergence between the two imperative constructions is attributed to some purposes other than linguistic; they can be commercial purposes that are irrelevant to the purpose of the research work. Table (6) was designed to show the occurrence of frequencies of direct and indirect offers in Facebook corpus.

Offer strategy	Linguistic pattern	The occurrence frequency
Direct	The imperative (<i>book</i>)	28
	The imperative (<i>travel</i>)	20
	Gerund in place of the prepositional phrase	13
Indirect	Offeree’s possibility	10
	Elliptical utterance	11
	Assertions	7
	Conditionals	11

Table (6): The frequency of occurrences of the linguistic patterns in Facebook corpus

In spite of being indirect offers less impositive to the offeree, they involve more politeness strategies. This observation indicates that the more the offer is indirect, the more the offer enhances politeness strategies. Here are selected portions of the offering utterances from the data under discussion used. They show how the linguistic patterns of the offering act in the indirect strategy

are always followed by a combination of politeness strategies that serves as adjuncts to the head act.

يمكنكم الحجز قبل موعد الرحلة ب 24 ساعة. المقاعد محدودة

*You can book in a 24-hour earlier than the time of the trip. **The seats are limited.***

Brown and Levinson (1987:217) claimed “an utterance can be almost wholly relevant in context, and yet violate the Relevant Maxim just at the level of its presuppositions”. This off-record strategy was represented by the contrast related to the packing of information ‘المقاعد محدودة’ ‘*the seats are limited*’ which lets the offeror presuppose that genuinely interested offerees should hurry up and take advantage of this time frame of calling. By adding ‘at least’ to the given utterance ‘you can at least book in a 24-hour earlier than the time of the trip’, it forces offerees to search for the relevance of the presupposition. The offeror avoided adding ‘at least’ to the utterance because it helps generate an apology if the presupposition is irrelevant. Furthermore, the expression ‘المقاعد محدودة’ ‘*the seats are limited*’ disappeared the generalized conversational implicature generated by the former utterance ‘you can book in a 24-hour earlier than the time of the trip’ because it implicates that the offeree has plenty of time to book the trip. However, the offeror used the off-record strategy represented by ‘the seats are limited’ to enhance the offer.

مكاتبنا مفتوحة من الساعة العاشرة صباحاً. نحن دائماً في خدمتكم

*Our offices are open at ten o'clock every morning. **We are always at your service***

This example holds two strategies of politeness: positive politeness and off-record. On the one hand, the offeror intensified interest to the offeree though using the adverb ‘دائماً’ ‘*always*’ in the sense that the adverb ‘*always*’ indirectly alleviates the imposition caused by the conditioned time when offerees can come at office. Here, the adverb urges offerees to realize that the offeror is interested in offerees’ interest. On the other hand, the off-record strategy of being ironic manifested through the contextual clue. It implies an ironic meaning through using the adverb ‘always’ because it creates a reading that is different from the literal meaning of the former utterance. The expression might be inferred by offerees who cannot come at office personally that they may book online or on-phone.

إذا اسطنبول وجهتك القادمة تفضل زورنا بالمكتب. أبشر رح تلقى السعر اللي بيناسب ميزانيتك

*If Istanbul is your own next destination, just visit us at office. **Be delighted because you will find the price which fits into your budget***

By using the strategy of positive politeness, namely being optimistic, the offeree is expected to cooperate with the offeror because there will be a mutual interest between the two parties (Brown and Levinson, 1987). Thus, the offeror used the optimistic expression 'أبشر' '*Be delighted*' to make a sense that such a very reasonable price to the offeree will be the reward of his/her visit to the office.

4.2.4.2 Politeness in Facebook offers

After establishing a deep idea about the text-building mechanisms of Facebook offers and the constructed taxonomy of linguistic realizations employed, the discussion highlighted the most frequent politeness strategies employed in Facebook corpus. A fundamental part of the discussion will be focused on how politeness is manifested as well as the type of strategies utilized along with their linguistic realizations in Facebook offers.

One way to better understand politeness in one culture is by way of contextualizing it within a specific speech act. This sub-section is designed to investigate how travel and tourism agencies in Jordan employ politeness in their Facebook offers, which in turn, help attract offerees' attention to the benefit raised by doing the action embodied in the offer. Thereby, a purpose-successful offer can be done within a particular framework.

Put it more simply, the purpose can be simply accomplished through three steps: awareness, preference and doing an action. As stated in Lavidge and Steiner's (1961) model of marketing, ads pass through three functions. The first function is related to *awareness* and *knowledge* i.e. information and ideas about the service. The second function does with feelings and attitudes toward the service i.e. *liking* and *preference*. The last function is to make the reader produce an action i.e. *conviction* and *purchase*. The three functions divide behavior into the following three components in light of the psychological model: *the cognitive component* in which the offer provides information and facts for example by using slogans, *the affective component* in which the offer changes attitudes and feelings for example by showing images as a glamor appeal, and

the conative component in which the offer directs desires as showing price appeals and point-of-purchase. The following example summarizes how the three functions work within the ad:

اكتشف روما! تقع مدينة روما في إيطاليا و هي العاصمة و هي مدينة تاريخية زاخرة بالفن و التراث...

Explore Rome! Rome is located in Italy, and it is the capital city. It is also a historical city being rich in arts and heritage...

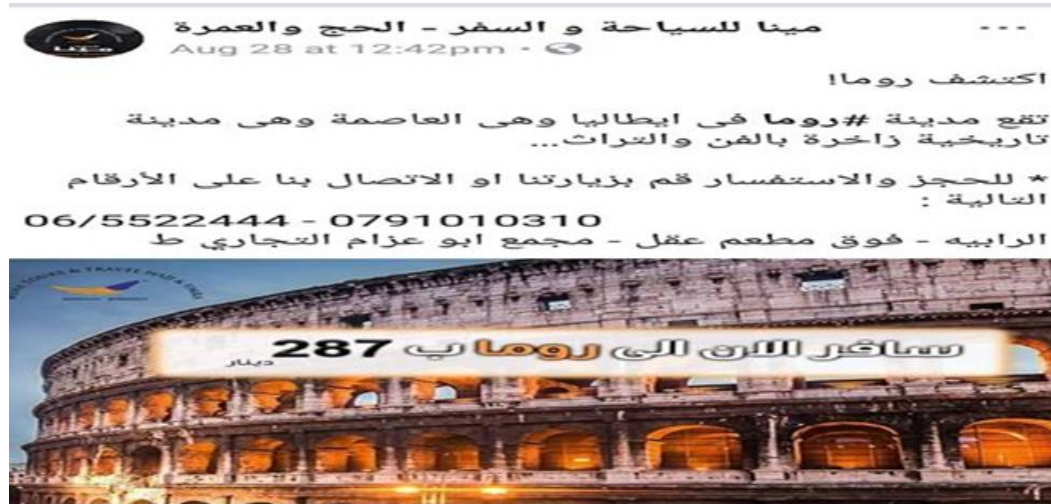


Figure (2): An advertisement taken from Facebook

Some of the politeness strategies as advocated by Brown and Levinson 1987 were employed in the above-mentioned example. Bald-on-record could be easily recognized through the use of metaphorical urgency and the use of the task-oriented focus. On the one hand, the offer expresses the metaphorical urgency through the imperative construction *اكتشف explore*, which really means *think about*, as an attention getter to drag offerees' attention to visit Italy and explore the Italian culture by him/herself not through using means of media or reading books.

On the other hand, face redress could be irrelevant in the task-oriented focus. Such task-orientation accounts for the paradigmatic form of instructions. The offer asks offerees to use regular methods in going on a trip to Rome to accomplish their goals of having fun and entertainment. First, offerees are asked to *اكتشف روما explore Rome* with a statement about Rome ending by an ellipsis that indicates an incomplete thought. This remark means that offerees have to know more about Rome. The image is basically employed as a closer step to the process of purchasing, especially for those who have favorable attitudes toward the service and prefer the offer. As a result, the offeror shows an image of a historical building which is '*Colosseum, also*

so-called the Flavian Amphitheatre in Rome'. That is to say, there are also other landmarks offerees can explore in Rome before making a decision about the trip. Second, offerees are asked to choose a means of communication with the offeror that they may find it more accessible with the offeror either by visiting the office or by making a phone call. In case of visiting the office, the offerees are given the exact address which makes everything easier to go, while by making a phone call, the offerees are given two options to find the better and cheaper option and then make a phone call. In light of Brown & Levinson's (1987) theory, giving options is one strategies of the negative politeness. In case offerees find everything smooth and appropriate, they are eventually ordered to purchase service of trip to Rome in exchange for the required amount of money.

In terms of Lavidge and Steiner's model, using the pictorial representation is likely to overlap the lines between the cognitive and affective functions whereas the analysis of politeness strategies can straddle the lines between the three functions. On the one hand, using the image of Colosseum plays as a mediator between the cognitive component and the affective component because the image is designed to present information about the content of the offer, which in turn, makes offerees know he offered service then change attitudes to the offer. On the other hand, the politeness strategies used in the example play a vivid route in transmitting offerees to achieve their desire through doing an action. As a consequence, offerees are urged to keep on reading the offer. Herein appears the role of politeness on a par with the image that falls within the three components whose basic target is to persuade offeree to accept performing an act involved by the ad, so that politeness can work within the *think-feel-do* approach.

The following example focuses asserts the position of politeness through emoticons and emojis. Montana agency for travel and tourism inaugurates its offer for a trip to the Egyptian city, Sharm Al-sheikh, by the following Jordanian proverb:

[emoticon of two clapping hands] يا خبر اليوم ببلاش بكرة ببصير أقوى من الدولار

لعيونكم [emoticon of smiling face with heart-eyes] من مكتب مونتانا للسياحة حصرياً... حصرياً!

شرم الشيخ بالفارب

العرض الأقوى في الاردن

Oh! Today's news is for free, it will get stronger than the dollar tomorrow [emoticon of two clapping hands]

For your eyes [emoticon of smiling face with heart-eyes] from Montana Agency for Tourism exclusively ...exclusively!

Sharm El-Sheikh by boat

The strongest offer in Jordan

The Jordanian proverb *يا خير اليوم ببلاش بكرة بيصير أقوى من الدولار* *Oh! Today's news is for free, it will get stronger than the dollar tomorrow* falls under the off-record strategy of overgeneralization which violates the Gricean manner maxim. So, the offeror has the option of deciding whether the general rule applies to him/her. Such generalized rule might serve in context as advice, since it may be easier on face than other kinds of rule-stating (Green, 1975 cited in Brown & Levinson, 1987). The offeror employs this proverb as generalized advice which urges offerees to get the valuable chance and book the trip as quickly as they can due to its outstanding advantages as the lowest price all over Jordan and multiple means of transportation. The offeror makes sure that the offer will be widespread in the following days and thus it will be harder for offerees to get reservations. Then, the proverb is terminated by the emoticon of two clapping hands is always used as applause for the previous part and as urging of the audience to know what is coming next.

The upcoming line of the ad includes two important remarks. The first remark concerns an emoticon of smiling face with heart-eyes that implies infatuation towards another person who developed strong romantic feelings. In this ad, the offeror supposes that offerees are the ones whom they are concerned with the strong romantic feelings. Because the offeror concerns offerees, the offeror makes this fascinating offer for offerees to enjoy. The second remark falls under the positive politeness strategy which is seeking agreement. In this offer, repetition of the word 'exclusively' twice consecutively implies both emotional and emphatic agreement. On the emotional agreement, it comes in the same line beginning with the utterance decorated by an emoticon which is used to stress interest and surprise. On the emphatic agreement, this repetition shows that this offer is only available in Montana Agency for Tourism. According to the Jordanian culture, this repetition is always followed by what is special and new in the offer 'Sharm El-Sheikh by boat'.

As this research work sheds light on the function of politeness strategies in Facebook corpus, the linguistic manifestation of the most frequent politeness strategies can be of great significance. Positive politeness saves the offeree's positive face. Its utterances "are used as a kind of metaphorical extension of intimacy, to imply common ground or sharing of wants to a limited extent even between strangers" (Brown & Levinson, 1987: 103). Positive politeness in Facebook offers was used not only to reduce the imposition included by the linguistic pattern of offer but also to indicate that the offeror wants to get closer to offerees. Results from the data analysis show that *all* positive politeness strategies without exception were more frequently used in Facebook offers for travel and tourism than negative politeness. Analysis of three classes of positive politeness will be shown. Note that the examples represent additions of the offering act either offeree address or adjuncts. They were used to reduce the imposition included by the offering act regardless of the offer strategy either direct or indirect.

The first class of positive-politeness strategies claim common ground. Brown and Levinson (1987) spoke of 8 sub-strategies that represent this class where the offeror and offerees belong to the same group and share the same wants, needs and interests. A detailed analysis of 7 strategies of the first class will be shown:

- ***Notice, attend to offerees' interests, wants, needs, goods***

This strategy recommends the offeror to take notice of offerees' conditions and satisfy their desires through communicating a message that the offeror's desire is similar to offerees' desires and wants in some regards. If the offeror knows that offerees are seeking somewhere distinct to visit, s/he can let them come up with the latest news through which they can recall their memories and do special things that can be only done there. Let's consider the following offer:

شكلكم نسيتم سهرات ساحة المرجة و بوظة بكداش و الأجل القصدورة في سوق الحميدية

رجعت أيامك يا دمشق

يلا نرجع مش بس نتذكر

You seem you forgot the evenings in Marjiha court, Biqdash ice-cream, and the most wonderful

is the walk inside Al-Hamidieh shop

Your days are back, Damascus

Let's go back not just remember

This example illustrates how the lover of the city of Damascus will be rewarded for their long patience when they know that they can reserve their trips to Damascus right now.

- *Exaggerate interest to offerees*

Brown and Levinson (1987) asserted that the offeror may claim common ground with offerees by exaggerating interest, approval, or sympathy. They also maintained that this strategy is often accomplished through “exaggerated intonation, stress, and other aspects of prosodics, as well as with intensifying modifiers.” (ibid: 104). Brown and Levinson (1987) suggested that aspects of prosodics can be a linguistic feature of exaggeration. Prolongation in Jordanian Arabic can be regarded as an exaggeration, which in turn, has been proved to be the case in many Facebook offers. To see how this feature serves to function, take a look at this example:

اوبياااا اوبياااا سافر على أوروبا و اللي ما بيحجز اليوم راحت عليه

Eupaaaa Eupaaaa travel to Europe and the one who doesn't book today will lose the opportunity.

This musical prolongation ‘اوبياااا اوبياااا’ ‘Eupaaa Eupaaa’ almost stands for *Europe*. In this example, prolongation reflects two features: the emotional state of the offeror as showing a new surprise presented to offerees as well as the presence of emphasis on the new destination which can be proved by the upcoming word, *أوروبا Europe*. Another essential example of exaggeration can be shown through the Arabic aspect ‘سجع’ ‘Saj’. It is a form of rhymed prose in Arabic literature whose number of words and rhythm are alike. It is a highly artificial style of prose, characterized by a kind of rhythm as well as rhyme (Refer to this link <https://en.wikipedia.org/>). In the below-mentioned example و سجع expresses exaggerated appreciation of the offer’s destination (i.e. Thailand) to capture readers’ attention who may become potential and genuinely interested offerees.

على تايلندا وديني و الدنيا نسيني

To Thailand send me and make me forget life.

- *Intensify interest to offerees*

Brown and Levinson (1987:106) hypothesized another way for an offeror to communicate to offerees through which s/he shares some of his/her wants is to intensify the interests of his/her own

contributions to the ad, by “making a good story.” This might be achieved through pulling the listening right into the middle of the events being discussed. For example,

و بيحكياك مرة ساره مسافرة على دبي و للأسف حكيت بلسانها ما أخذت صورة عند برج خليفة. هل هذا صحيح؟

And it talks to you ‘Sarah travelled to Dubai once. She said by herself, ‘she didn’t take a photo next to Burj Khalifa (Khalifa tower). Is that right?’

In this example, the offeror uses the tag question ‘هل هذا صحيح’ ‘*is that right*’ as a phatic technique. Holmes (2013) called this kind of tag question as ‘a facilitative tag’ that is a kind of hedge used as a positive politeness device. The offeror employs it to drag offerees to his/her interests implicitly that our agency is currently organizing a trip to the city of Dubai. During the trip, there are many activities to take apart in. One of these activities is to take different photos at Khalifa tower. Another way used by the offeror to claim common ground with offerees is to employ the question ‘*do you know...?*’ in the following ad:

هل تعلم أن الكشري من أشهر الأكلات الشعبية المصرية و تتكون من المعكرونة و و الأرز و العدس الاسود و البصل المقلي و صلصة الطماطم؟

Do you know Kushari is one of the most famous Egyptian traditional dishes and it is made of pasta, rice, black lentils, crispy fried onions and spiced tomato sauce?

In the above-mentioned example, through raising a question ‘هل تعلم...?’ ‘*Do you know...?*’, the offeror does not expect an answer from offerees. S/he wants to satisfy interests to offerees implicitly and make them know that Kushari is the Egyptian traditional dish. Then, s/he is suggesting the way through which they can try it out, that is, by booking a trip to Egypt. That proposed way is a mutual interest of the offeror and offerees because this gives rise to get a reward which is entertainment for offerees and investment for offeror.

- *Use in-group identity markers*

The offeror uses many ways to share interests with offerees. Brown and Levinson (1987) suggested two ways through which the offeror can implicitly claim common ground with offerees: in-group usage of address forms, of dialect or slang. Results of the data analysis show that Facebook offers under investigation involve these two ways as follows: on the one hand, the only address forms used in Facebook offers is *زبائننا* *our customers*. Let's consider the following example:

زياننا الكرام نود اعلامكم عن النية لتمديد عرض رحلة اسطنبول لمدة يومين

Our dear customers, we'd like to inform you of our intention to extend offer of Istanbul trip for two days.

In this example, the offeror addresses offerees concentrating on customer-producer relationship by using an address form such *زياننا customers* to express the genuine credibility in the relationship. This kind of address form is used as mitigating devices which decreases the negative effect associated with the face threat. On the other hand, Jordanian Arabic slang or dialect is frequently used in Facebook offers. Through the Jordanian Arabic slang, the offeror may evoke all the shared interests that s/he and offerees have toward the service. The following example used many Jordanian Arabic slang forms:

طيب شو بديك تسوي بعطلة الأسبوع؟

Alright! what are you planning to do at the weekend?

The slangs are 'طيب' which mostly means 'alright' and Jordanian Arabic dialectical words as 'شو بديك تسوي' which means 'what are you planning to do'. They convey in-group membership and claim the common ground implicitly with offerees by urging them to think about the weekend activities and purchase the offered trip package in case travel to Turkey is one of their future plans.

- *Avoid disagreement*

Avoiding disagreement can be represented by using 'لذلك' 'so' to indicate pseudo-agreement as a conclusory marker to indicate that the offeror draws his/her own conclusion to a line of reasoning carried out cooperatively with offerees (Brown and Levinson, 1987:115). This can be carefully shown in the following utterance:

ساهم التطور الهائل الذي شهدته الحياة في جعل السفر نمطًا أساسيًا في حياة العديد من الأشخاص في مختلف جوانب الحياة: العلاج والعمل والترفيه وما إلى ذلك. لذلك، أوصيك بالتفكير مليًا في وجهتك المفضلة.

The huge development that life has witnessed has contributed to making travel an essential pattern in the lives of many people within different aspects of life: treatment, work, leisure and so on. So, we recommend you to think carefully in your favorite destination.

The offeror disagrees with offerees who believe that travel is unessential but not the author him/herself and then s/he considers travel as a must to accomplish the basic demands of life. As a

consequence, the offeror shares interests with offerees by using the conclusive indicator 'لذلك' 'so' to avoid disagreement with the author and invite offerees to strive for their basic demands of life.

- ***Presuppose/raise/assert common ground***

Through using different techniques, the offeror shows common ground and shared interests with offerees. One of the techniques that has been found in the data analysis to claim common ground and reduce the distance between the offeror's and offerees' points of view is *place switch*. The following example shows how the offeror uses verbs of movement as a mitigating device:

تعالوا نقرأ تقييمات زبائننا السابقين في رحلة اسطنبول الأسبوع الماضي

Come and read our former customers' reviews in our last week trip to Istanbul

In this example, the usage of 'تعالوا' 'come' has a participatory connotation, so by using 'تعالوا نقرأ' 'come and read', the offeror invites offerees to cooperate and participate in knowing the very highly trust which relates to the offeror's reputation.

Presupposing familiarity in the offeror-offeree relationship is also regarded as a technique of presupposition manipulations. For instance, using the affectionate title of address such as 'حبيبي' 'sweetheart' presupposes that offerees are familiar because it promotes solidarity among acquaintances and even strangers . Consider the following example:

حبيبي شهرك العسل وين رح يكون لا تقبلني الا في ماليزيا

My sweetheart, where will your honeymoon be? don't accept other than Malaysia.

In this example, using the affectionate address title 'حبيبي' 'my sweetheart' presupposes familiarity between the offeror and offerees since it expresses a very high degree of intimacy and endearment whatever the social relationship between the interactants it is.

- ***Joke***

Jokes are humorous utterances that help not only strengthen the speaker-hearer relationship but also melt in the relationship degrees of formality. Brown and Levinson (1987) contended that joking is a basic positive-politeness strategy because it puts the hearer at ease. Because joking is basically based on mutual shared knowledge, it is necessary to illustrate how the following Arabic joke can be understood:

مرة واحد سافر صار يتمنى السفر سنة الحياة بدل من الزواج

Once upon a time, someone travelled, he just wanted to wish travelling becomes a circle of life instead marriage.

This example shows how the Arabic language and the Arab culture are intertwined. Keep in mind that I'm not entitled to generalize but I will discuss this joke from a Jordanian Arabic perspective because the Jordanian culture is highly likely to look at the matter of marriage differently. It's known that life is renewed by generations and the generations are given birth by marriage. Rites of marriage are different from culture to culture and even from country to country. This statement is regarded as a joke in the Jordanian culture because travelling is somehow very demanding and costly. Whatever travelling is costly, it is not as costly as marriage in Jordan. This is because marriage in Jordan is very demanding. It is basically preceded by the stage of getting engaged which is also very demanding on the fiancé because he must follow the Jordanian clan customs; he must choose an appropriate day in coordination with the fiancée's family. I mean by 'the fiancée's family'; parents, brothers, sisters, uncles, aunts, cousins, relatives, friends of the family, and even neighbors. On that day, he must either reserve a grand hall for meeting of the two parties or pick a suitable day for his family to visit the fiancée's family in *the Grand House of the fiancée's family congregation* (In Arabic, *ديوان*). This is only if the fiancée belongs to a big family. Even though getting engaged to a fiancée' belonging to a big family is somehow costly, Jordanians sometimes look at this matter as a symbol of pride and proudness.

On the day of the two-party meeting, the fiancée's family receives warmly the fiancé's family, then they put the cup of the Arabian coffee in front of the Head of the fiancé's family. The Head of the family is chosen in terms of specific standards concerning affairs of the family. As usual, if the fiancé's family has a member who is the former prime minister; current and/or former minister; businessman; Sheikh (I mean by 'Sheikh'; he must be an elder and fair member and must have distinguished values of honest reputation, of generosity and of loyalty to God; hometown; the King; the family). However, the Head of the fiancé's family stands in front of the audience and asks the fiancée's hand from the fiancée's family to their son (i.e. the fiancé). After the head of the fiancé's family ends his speech and has his specific seat, the Head of the fiancée's family stands to grant their daughter's hand (i.e. the fiancée) to the fiancé's family. On that occasion, the Head's speech of the fiancé's family may probably mention the requirements of the next stage (i.e.

marriage). By a prior agreement between the mini-fiancé's and fiancée's family, they determine how much prior requirements of the wedding (bride's dowry, gold, furniture, the wedding party, and gifts) the fiancé must bring to his fiancée. However, all of these procedures are pre-wedding agreement because there are also other procedures that will be post-wedding celebration.

In general, costs of the marriage in Jordan are very high compared to some Arab countries like Syria, Morocco, Algeria, Tunisia, and so on. Keep in mind that costs of journeys are different from person to person but the equation has been used for clarity, justification and comparison purposes. As a result, the offeror has used this joke 'مرة واحد سافر صار يتمنى السفر سنة الحياة بدل من الزواج' *'Once upon a time, someone travelled, he just wanted to wish travelling becomes a circle of life instead marriage'* why s/he wishes travelling to become a circle of life as to put offerees at ease and persuade them the notion of travelling. However, the example reflects how the Jordanian society can be a positive politeness society (Al-Omari, 2008; Nydell, 2005; Al-Khatib, 2001).

The second class of positive politeness strategies is derived from the want to convey that the offeror and offerees are cooperative. Being cooperative can be accomplished through offeror's indicating his/her knowledge of and sensitivity to offerees' wants, and offeror's cooperation with offerees by indicating that the offeror believes reciprocity to be predominant between offerees and offeror (Brown & Levinson, 1987: 125). Brown and Levinson (1987) spoke of 6 strategies that represent this class where the offeror and offerees are cooperators. A detailed analysis of 3 strategies of this class will be shown:

- ***Assert or presuppose offeror's knowledge of and concern for offerees' wants***

The offeror-offeree cooperation can be done through putting pressure on offerees to cooperate with the offeror. In doing so, the offeror asserts "knowledge of H's wants and willingness to fit one's own wants in with them" (Brown and Levinson, 1987:125).

نعلم بأن الوضع المادي يستاء هذه الأيام و هناك من يفكر بالسفر و لا يعلم ما الحل

We know that the financial status is getting worse these days and there are people desiring to travel but they don't know the solution

In this example, the offeror employs 'نعلم' 'we know' to presuppose that some offerees want to get money in order to travel. This example indicates clearly that the offeror and offerees are cooperative.

- *Offer, promise*

These two speech acts are claimed to be natural outcomes of being the speaker and hearer cooperatives (Brown and Levinson, 1987). Searle (1970:58) viewed promise as “a pledge to do something for you, not to you.” Given the situational context of Facebook offers for travel and tourism, it is expected to find the speech acts of promise and offer as positive politeness techniques because the offeror intends to satisfy offerees positive-face wants. These speech acts were used with phrases like the direct promise (Al-Omari and Abu-Melhim, 2013) ‘زي ما وعدناكم’ ‘*as we promised you*’ and ‘عرض الاسبوع’ ‘*the offer of the week*’.

زي ما وعدناكم فنادقنا خمس نجوم في الاسكندرية

As we promised you our hotels are five stars in Alexandria

Employing offers and promises as positive politeness techniques is a very familiar feature of many Facebook offers for travel and tourism. It is true that offerees are looking for the credibility to feel happy during the journey. So, the offeror would expect that the use of such expressions may promote offerees' trust in the offeror that s/he has long experience in this field.

- *Assume or assert reciprocity*

Brown & Levinson (1987:129) contended that reciprocity obtained between the offeror and offerees is a sign of an existing cooperation between the two parties. Therefore, the offeror may say ‘I'll do X for you if you do Y for me’. An example on this observation from Facebook offers goes as follows,

عملاؤنا، كالعادة نحن نهتم بآرائكم في رحلتنا الأسبوع المقبل، لذلك نطلب منك كتابة رأيك حول رحلتنا مهما كانت

Our potential customers, as always we care about your opinions in our next week trip, so we are asking you to write your review about our trips whatever it's

In this example, the offeror urges offerees to offer an explicit feedback whatever it is when the trip is over. This is because the offeror is confident about his/her wonderful programs in trips. This indicates that there exists a clear cooperation between the offeror and offerees' needs.

The last class of positive politeness strategies is derived from the want to convey that the offeror himself intends to achieve the offeree's want for the offeree. Fulfilling the offeree's want can be done through the offeror's deciding to reduce the offeree's face by accomplishing some of

the offeree's wants. Brown and Levinson (1987:129) demonstrated only one sub-strategy through which this positive politeness strategy can be:

- *Give gifts to offerees (goods, sympathy, understanding, cooperation)*

عروضنا الخاصة لهذا الصيف مختلفة تمامًا عن عروضنا السنة الماضية. احجز لشخصين واحصل على هذه الباقة المجانية:

- طفل واحد يقل عمره عن 6 سنوات

- جولة بالسفينة لمدة ساعتين

- غرفة فندقية مطلة على البحر

- ترحيب حار في المطار

Our special offers for this summer are totally different from our last year offers. Book for two persons and take this free package:

- *one child aged less than 6 years*

- *a 2-hour tour by ship*

- *a hotel room with Seaview*

- *warm greetings at the airport*

In this example, the offeror employed the action of gift-giving not only for tangible gifts as in '*free reservation to one child, a ship tour, and the Seaview room*' but also for human-relation gifts such as the wants to be liked and cared about as in '*warm greetings at the airport*'.

In accordance with face wants, negative politeness saves offerees' negative face. Negative politeness is the center of respect just as positive politeness is the heart of familiarity. On the one hand, Brown and Levinson (1987:129) emphasized that negative politeness is "specific and focused; it performs the function of minimizing the particular imposition that the FTA unavoidably effects." On the other hand, Brown and Levinson (1987:131) spoke of 10 sub-strategies through which negative politeness can be stated. They are as follows:

- Be conventionally indirect
- Question, hedge
- Be pessimistic

- Minimize the imposition
- Give deference
- Apologize
- Impersonalize Speaker and Hearer
- State the FTA as a general rule
- Nominalize
- Go on record as incurring a debt, or as not indebted Hearer

On the contrary to positive politeness whose strategies were all explored, strategies of negative politeness were stood out in Facebook offers except for the three strategies. They are as follows: the strategy of being pessimistic, of stating the FTA as a general rule, and of nominalizing. Only a few of these strategies are discussed below:

- ***Minimize the imposition***

Minimizing the imposition differs from culture to culture. Native speakers of Irish English, for instance, minimize the imposition by using particles such as ‘*just*’ that plays a vital role to “encode respect for negative face needs by ostensibly reducing the magnitude of the goods offered or requested” (Kallen, 2005:138). In Jordanian Arabic, the imposition can be minimized through using the Arabic adverb ‘*فقط*’ ‘*only*’ as in the following example:

اسطنبول الرائعة 5 أيام فقط ب 409 دينار

*Wonderful Istanbul for 5 days **only** for 409 JDs*

In this example, the offeror used ‘*only*’ as an imposition minimizer in order to convince offerees that what is offered is in favor of offeree, easy to do and inexpensive. In this case, the offeror somehow persuades offerees to accept performing the offer without threatening face. This is because it can be seen as advice.

- ***Give deference***

Brown and Levinson (1987: 178) contended two techniques through which someone can be given deference: “one in which S humbles and abases himself, and another where S raises H (pays him positive face of a particular kind, namely that which satisfies H’s want to be treated as superior).” In both cases, offerees seem to be higher in status than the offeror, so the offeror in Facebook

offers will be obliged to use the Jordanian Arabic politeness marker 'الرجاء' 'please' to soften the potential threat to offerees' negative face. Consider the following humiliative mode:

الرجاء إحضار جواز سفر صالح لغاية ستة أشهر على الأقل

Please bring a passport valid for at least six months

Keep in mind that 'الرجاء' 'please' takes place initially-clause with a higher FTA where the relative power is in the sake of offerees. It seems to appear that 'الرجاء' 'please' is used politely with bald-on record 'إحضار' 'bring' to express entreaty to offerees not to forget bringing a valid passport.

4.2.5 Data analysis of the Open Market corpus

4.2.5.1 Linguistic strategies

As stated earlier in 2.2.1, direct speech acts have a one-to-one correspondence between structure and function. That is to say, direct speech acts are likely to entail conventional implicatures because direct speech acts explicitly state the illocutionary force behind the utterance used. As for direct offers in Open Market corpus, they should be explained in depth to make the data analysis more understandable. More particularly, imperative constructions represented by direct offers was found to be linguistically expressed by using the only verb 'اتصل' 'call'. In this case, the offeror did not employ the directly specified verbs for the direct performance meant in the offer which can meet with the offered object through the two potential verbs 'اشتري' 'buy' and 'استأجر' 'hire'. This substitution is regarded as a metaphorical euphemism rather than an associative euphemism because it was not substituted for taboo things (Brown and Levinson, 1987). However, this imperative construction only guides offerees how they can get connected with the offeror. It helps get the world fit the words included in the offer.

Lee (2011:351) viewed metaphorical euphemism as a device representing both linguistic and cognitive relations of euphemism and metaphor. It is the metaphorical euphemism that "adopts metaphorical mapping of both source and target domains to express the notion of a forbidden domain as a result of conscious choices from pragmatic competence." In spite of being the verb 'اتصل' 'call' as a metaphorical euphemism to the two verbs 'اشتري' 'buy' and 'استأجر' 'hire' in written offers of investment, it is motivated by purposes other than the substitution of taboo things. This substitution is motivated by politeness due to pragmatic appropriateness. In accordance with the Jordanian Arabic culture, these two imperative constructions 'اشتري' 'buy' and 'استأجر' 'hire' in

written offers of investment are somehow regarded as an interference with the others' affairs that causes violation of the personal territory. It is pragmatically speaking that politeness through euphemism used in the Jordanian Arabic imperative 'اتصل' 'call' serves to get a more persuasive offer.

Even though the propositions 'اشترِ' *buy* and 'استأجر' *hire* predicate a future act conditioned by the offeree, the proposition 'اتصل' *call* predicates a more appealing future act. This is because the proposition 'اتصل' *call* can be interpreted as 'please, get me more aware to be able to take a decision' while the propositions 'اشترِ' *buy* and 'استأجر' *hire* can be interpreted as 'execute the offeror's decision'. So, by using the proposition 'اتصل' *call*, the offeror predicates that the offeree will definitely have a chance to take a carefully studied decision either with acceptance or refusal.

As for gerunds in place of the prepositional phrase due for the Arabic preposition 'ل' 'for' in Open Market direct offers, they can be realized only by the following two gerunds: 'للاتصال' 'for calling' and 'للاستفسار' 'for inquiring'. As it is the same in the analysis of Facebook corpus, it sounds less-threatening acts than the two imperative constructions derived from 'اتصل' 'call' and 'استفسر' 'inquire' according to the judgement of native speakers of Arabic. This insight can be supported by functions of the Arabic preposition which were discussed in 4.2.4.1 and it asserts the truth of the Leechian (2014) pragma-linguistic politeness (context-free politeness).

Even though indirectness is likely to be a cultural issue, it is always language-related (Nordquist 2020). As regards to its role in conversations, it is "a fundamental aspect of language call ellipsis and analysts of conversation call indirectness conveying unstated meaning." (Tannen 1989: 23). For instance, the indirect offer expressed through the elliptical utterance 'شقة في إربد' 'a flat in Irbid' generates a generalized conversational implicature. on the one hand, the generalized implicature has been generated because of the indefinite noun 'شقة' 'a flat'. The more familiar implicature generated by that elliptical utterance in Jordanian Arabic can be a flat of a new complex offered for sale in Irbid. In this case, the Jordanian Arabic offeror dropped some elements of the potentially syntactic sentence 'there exists an empty flat for sale purposes in the city of Irbid' that holds the explicit meaning to the elliptical utterance 'a flat in Irbid'. As the case in Facebook corpus, elliptical utterances in Open Market corpus are often enhanced by some Arabic hyperboles such as 'دمار الأسعار' -the most appropriate English translation 'mass destruction of the prices'. In doing so, they help generate a conversational implicature in offeree's mind that increases the

offeree's curiosity to consider the offer (Haddad 2020; Liu 2012). On the other hand, the same elliptical utterance is highly motivated by the essential condition of written investment offers because it clearly states an obligation over the offeree to do.

By indirectness in Open Market offers, I mean how some offers refer to conditioned commitments over offerees in order to persuade them to get committed of. For instance, the indirect offer expressed through assertions 'نستقبلكم بعد الفطور الى التاسعة مساءً' 'We welcome you after breakfast till 9 pm.' entails 'you can come in person to the office between breakfast till 9 pm.'. Therefore, the generated implicature is cancelled by adding 'but you can call before breakfast or after 9 pm.' due to the truth that the offeror wishes the act to be done felicitously. Furthermore, the linguistic pattern infringes the felicity conditions for invitations but it highly invokes the preparatory conditions of written offers as conventionalized in Jordanian Arabic. It is doubtlessly less easy to differentiate between the speech act of offer and invitation but the speech act of invitation requires a kind of future events to occur such as wedding party, birthdays, and so forth (2.3). This explains why the utterance 'We welcome you after breakfast till 9 pm.' can serve as a conventional written offer of investment in Jordanian Arabic because the utterance never holds any kind of future events.

Both the direct and indirect offers convey the same communicative message in a different realization but linguistic patterns of the indirect offer hold more constraints over the offeree to get committed of. For instance, the indirect offer realized by the conditional pattern 'if you are looking for a flat in Al-Rahbbat, call the owner on this number' holds more constraints than the direct offer expressed by the imperative construction 'call the owner on this number' because the conditional pattern restricts only genuinely-interested offerees who are looking for a flat located in a particular place to call. this linguistic pattern has been categorized within indirect offers as it generates a generalized conversational implicature; the offeror does not know that the offeree is looking for a flat. In this case, this implicature aligns with the sincerity condition of written investment offers because the offeror indirectly shows his/her wish for an act to be done. This insight can be supported by using the imperative verb in the second clause 'call the owner' which expresses the offeror's intention beyond the utterance (i.e. the offeror is sure the offeree is looking for a flat).

As for the linguistic pattern of stating the offeree's possibility, it was also uncovered to be a hearer-constrained pattern. For instance, the utterance 'يمكنكم التواصل معنا من خلال الماسنجر' 'you can

get connected to us through using Messenger' commits offerees to use Messenger. This utterance generates a generalized conversational implicature that the offeror does not desire offerees to get connected to by means other than Messenger. This implicature is cancelled by adding for instance *'but don't use Whatsapp'*. However, the utterance is infelicitous, which poses a challenge to the generalized conversational implicature analysis. Having a deeper review to the same offer, the offeror was found to be living in country other than Jordan. The opposite comes true because the offeror shows his/her wish for the offeree to accept doing the action involved by the utterance. In other words, the offeror presented the easiest means through which the offeree can get connected to. Therefore, the utterance is highly likely to evoke the preparatory conditions of written investment offers.

Quantitatively speaking, the direct strategy is the most predominant strategy taking over 75 out of 100 real estate offers. This huge divergence from the indirect strategy is attributed to the platform and reason of the offers. The 'Open Market' website gives offerors an opportunity to announce their offers only for investment purposes. For this reason, the endeavor of these offers announced on the website is very apparent where offerors do not need to employ indirect expressions. Table (7) was designed to show the occurrence of frequencies of direct and indirect offers in Open Market corpus.

As for the main motive beyond the considerable preference of the direct strategy to the indirect strategy in Open Market corpus was found to be affiliated to the reason and platform of offers. This observation has been supported by the consensus of 10 lay users of Jordanian Arabic. They were as follows: 4 of them were experts in the field of Arabic (i.e. school teachers of Arabic who have already got at least bachelor degree in Arabic language and literature) and the other 6 lay users were literate but have degrees other than Arabic language and its literature. I proposed them my finding behind the huge preference of the direct strategy in Open Market corpus. They all asserted that the reason and platform of offers is a logical response for various justifications they offered. First, Open Market website does not operate like Facebook where they can communicate and ask for information. Facebook can be used as a social platform for congratulating on birthdays, presenting sincere condolences on the loss of somebody, inviting friends for a graduation party. Second, the interactants on the Open Market website are expected not to know each other before the offering date. Third, few teachers of Arabic claimed of the observation that when the offeror

uses the Open Market website for making offers, the offeror supposes the language of instructions as a more proper choice for communication like the traffic signs used on highways ' *turn right slightly* ' ' *don't stop here* ' ' *use the reverse gear here* ', and so on. Fourth, the Open Market website is regarded as a formal platform because it can be used only for investment purposes. Fifth, two lay users claimed that real estates are more necessities. Then, they attributed their claim to the cultural norm that necessity knows no law.

Offer strategy	Linguistic pattern	The occurrence frequency
Direct	The imperative (اتصل <i>call</i>)	55
	Gerund in place of the prepositional phrase	20
Indirect	Offeree's possibility	5
	Elliptical utterance	9
	Assertions	6
	Conditionals	5

Table (7): The frequency of occurrences of the linguistic patterns in Open Market corpus

It was noted that indirect offers involve a considerable number of politeness strategies. This remark indicates that the more the offer is indirect, the more the offeror enhances politeness strategies. Offerors may have used the indirect strategy with a variety of politeness strategies to mitigate the imposition caused by the commitments over the offeree. However, this observation is highly likely to support the assumption that politeness strategies can be used to express purposes other than politeness. Persuasion is the means through which politeness strategies serve in written offers of investment.

Here are a few selected offering utterances from the data under discussion. They show how the linguistic patterns of the indirect strategy are followed by a combination of politeness strategies as adjuncts to the offering act:

إذا كنت تبحث عن شقة في الراهبات, اتصل مع المالك على الرقم. للجاديين فقط

If you are looking for a flat in Al-Rahbbat, get connected to the owner on this number. Only for interested people.

Minimizing the imposition as a negative politeness strategy proposed by Brown and Levinson (1987) was realized through the Arabic adverb 'only'. The offeror utilized the Arabic adverb 'فقط' 'only' to restrict the limits of the face threat over non-genuinely interested offerees. In other

words, the offeror wants to convey a communicative message stating that calls from non-genuinely interested offerees are undesirable. As for genuinely interested offerees, the adverb can be understood by as a means to enhance their faces, which in turn, might give rise to the persuasion. This implicature is brought about on the part of offerees by taking advantage of Leech's (1983) tact maxim due to the fact that the first part of the tact maxim 'minimize cost to hearers' fits in with Brown and Levinson's (1987) negative politeness strategy 'minimize the imposition'. Another example that is completely different is:

الشقة معروضة للبيع بداعي السفر. الرجاء عدم تدخل الوسطاء

The flat is offered for sale due to travel. Mediators, please, do not interfere.

As stated earlier, the Arabic politeness marker 'الرجاء' 'please' occurs initially-clause with a very high FTA where the relative power is in favor of offerees. Here, the offeror considers mediators as very high social status people and thus they should appreciate their status. It seems to appear that the offeror used the politeness marker 'الرجاء' 'please' as a bald warning only to mediators who no longer appreciate their status and get intruders. Meanwhile, mediators are supposed to know that the general statement applies to them because using such generalized request 'Mediators, please, do not interfere' in investment offers has a similar meaning to a familiar Arabic proverb stating that 'He who interferes to what doesn't concern him, made him listen to something which isn't pleasing to him'. Eventually, the utterance helps genuinely interested offerees to know that they are of great value and more appreciated by offerors. Therefore, the politeness strategy clearly serves as a means of persuasion. Even though the following example is similar in form to the former one, but it is completely different in function,

لا يمكنكم الاتصال بعد الساعة السادسة مساء. الرجاء عدم الأزعاج

You cannot call after six o'clock pm. Please do not disturb.

The offeror showed offerees' opportunity to call before six pm. through using the negative modal 'cannot' with the antonymous word to 'before'. The offer intended to use this negative modal in order to convey a communicative message to offerees that they are of great value and have high status. This can be supported by using the Jordanian Arabic politeness marker 'الرجاء' 'please' which is addressed to higher social status addressees. As mentioned twice earlier, giving deference as a negative politeness strategy proposed by Brown and Levinson (1987) can be realized through

two ways where hearers seem to be higher in status than the speaker. The second difference from the previous example which also asserts the high social status of offerees is that the generalized request may serve as apology to offerees who forget the scheduled timetable of the real state agency. It is because this kind of offerees may forget the agency's timetable then call after 6 pm. In this case, the offeree cannot find a reply to the call, so the adverb can hold a prior apology for not replying to the call.

4.2.5.2 *Politeness in Open Market offers*

From the results of the investigation, it was explored that indirect offers enhance more politeness strategies than direct ones. In other words, not only indirect offers but also direct offers grasped politeness strategies within their surrounding contexts. This finding indicates that politeness can take over other purposes, which in turn, serves to function persuasion. Here are selected portions of the offering utterances from the data under discussion. The following examples highlight how some adjuncts of the overall act of offering work within direct and indirect strategies of real estate offers to help get a more persuasive offer.

- *Question, hedge*

Hedge is a negative politeness strategy. Brown and Levinson (1987:145) viewed hedge as “a particle, word, or phrase that modifies the degree of membership of a predicate or noun phrase in a set; it says of that membership that it is *partial*, or true only in certain respects”. As employed in the Open Market offer below, hedges are used by the offeror to help avoid commitment to offerees and maintain credibility between the offeror and offerees:

بناية جديدة و تشطيبات حديثة و بعض الشقق مباعه. ربما تمتلك شقة في البناية

سارع بالمبادرة ان كنت جاد و اغتتم الفرصة!

يمكنكم زيارتنا في المكتب و ستجدون المزيد

*New building. Modern finishing. **Some** apartments are sold out. **Perhaps** you will own an apartment in the building*

*Hurry **up** if you are serious and grab your chance!*

You can visit us in the office and you will find more

By using the Arabic hedge 'بعض' 'some', the offeror asks offerees to be patient in case they couldn't find their expectations in unsold apartments in that offered building. To maintain credibility between the offeror and offerees, the offeror finds an immediate alternative solution through visiting the office '...وستجدون المزيد' '...and you will find more'. Also, the offeror used another Arabic hedge 'ربما' 'perhaps' to suspend the sincerity condition of investment offer (2.3), so the offeror is not claiming to be sure that s/he is performing the speech act s/he seems to be doing. That is to say, the offeror does not take responsibility for the truth of the assertion. As a result, the offeror wants to show a degree of probability and uncertainty of benefits offerees and the offeror may get from his/her speech

Moreover, there is an adverbial-clause hedge in the same offer. It is *If-clause* which hedges the illocutionary force since it achieves two felicity conditions of deference and politeness; the speaker "has the permission of the addressee to do the volitional acts predicated in the speech act, and that the addressee will not mind doing them" (Heringer, 1972 cited in Brown & Levinson 1987:163-164). By adding the if-clause 'ان كنت جاد' 'if you are serious', the felicity conditions of investment written offers might be suspended because the offeror presupposes that these two acts 'سارع بالمبادرة' 'hurry up and grab the chance' may serve as advice for genuinely interested offerees not to waste time. Culturally speaking, this advice applies exactly to a Jordanian Arabic aphorism 'The thing your eyes are staring at it, peoples' eyes are also staring at it'. These hedges as a negative politeness strategy are employed as a softening device to minimize the impact of an utterance 'يمكنكم زيارتنا في المكتب' 'you can visit us in the office' in order to make that offer more appealing by giving enough information to mark uncertainty and ambiguousness. It is regarded as a key element to protect offeror's face and offerees' face (Stewart, 2005). To put it more simply, all of the hedges used in the former offer convey a 'hurry-up' message for genuinely offerees, so that they can serve to persuade the offeree not to waste the time and take the offer into account.

- *Be pessimistic*

The strategy of being pessimistic can be realized through the use of the negative form. Through this strategy, the offeror redresses offerees' negative face and softens the threat by explicitly expressing his/her surprise of what is taking place. Consider the following example which shows how being pessimistic can be expressed:

لن نتوقع الغلاء الفاحش في اسعار العقارات في الاونة الاخيرة

We can never expect the outrageous increase of real estate prices recently.

Here, the offeror is very surprised of the recently unexpected jump in prices of real estates. In this case, the offeror assumes that offerees cannot cooperate with the offeror if the s/he does not give an opportunity to do the opposite. The offeror could directly make an offer to offerees what s/he has to be offered but for the sake of redressing the face, s/he reminds offerees of the expected threat through the Arabic use of the negative 'لن نتصور' 'we never imagine' in order to ensure the offerees' cooperation. On that occasion, the offeror's use of the Arabic adjective 'الفاحش' 'outrageous' can show his/her solidarity with offerees in that matter. In this example, the offer generates an implicature in offeree's mind that the offeror may have a potential solution to the problem of prices rise. Thereby, the offeree is highly likely to accept the offer. As a consequence, this strategy of negative politeness has been employed as a tool of persuasion to make a reasonable balance between what has passed (i.e. prices of real estates before the unexpected rise wave) and what is coming (i.e. prices of real estates after the unexpected rise wave).

- *Apologize*

The negative politeness strategy of apology is very crucial to mitigate the coercive impact of FTAs. Brown & Levinson (1987:187) stated that "by apologizing for doing FTA, the speaker can indicate his reluctance to impinge face and thereby partially redress that impingement". They also pointed to four ways through which the speaker can communicate reluctance for doing that act. Here are two of them: giving overwhelming reasons and begging forgiveness. Consider the following example:

نعتذر عن عدم الرد على مكالماتكم في ساعات الصباح لأن موظفينا يخرجون أحياناً للعمل الميداني

*We are very sorry for not responding to some of your callings in the morning hours
because our employees sometimes go out to the field work*

As shown in the example, the offeror inaugurates his/her statement by begging offerees' forgiveness 'نعتذر عن' 'we are very sorry for' and asks for acquittal to omit the debt in the FTA caused through not responding to offerees' calls. The offeror also terminates the same statement by a compelling reason 'لأن موظفينا يخرجون أحياناً للعمل الميداني' 'because our employers sometimes go out to the field work' for doing that FTA. Clearly, the act is thought to have a coercive impact by the offeror's judgement. As a result, this action implies the offeror's high respect towards offerees.

This observation conveys a message to offerees that the offeror cares offerees because of their great value.

- ***Impersonalize the offeror and offerees***

This strategy helps the offeror mitigate the imposition included by the offering act to offerees' negative face. This strategy can be realized linguistically through avoiding the reference to both the offeror and offerees. Brown and Levinson (1987:190) asserted that "one way of indicating that S doesn't want to impinge on H is to phrase the FTA as if the agents were other than the S ..., and the addressees were other than the H." Impersonal verbs are regarded as a device used to avoid the pronouns 'I' and 'you'. Consider the following example:

في حال شرفتنا في المكتب ليس من الضروري أن تشتري . زيارتكم شرف لنا

In case we are honored in the office by you, it is not necessary to buy. Your visit is our honor

In this example, the offeror avoids any explicit reference to him/herself involved in the FTAs through the impersonal verb 'ليس من الضروري' 'it is not necessary' encoding an intrinsically FTA 'تشتري' 'buy'. In Arabic, this device allows to delete the second person pronoun and makes the speech act more general. In this case, the offeror never has any intention to impinge on offerees' negative face. The same example involves another negative politeness strategy, that is, *nominalize*.

- ***Nominalize***

Brown & Levinson (1987) emphasized that formality is associated with nominalization. From the aforementioned example, the nominal phrase 'زيارتكم' 'your visit' seems very much a written form, thus gets more formal. The offeror asks offerees indirectly to visit the office in order to make a compromise through the nominal phrase 'زيارتكم' 'your visit'. Through nominalization, Brown and Levinson (1987: 209) proposed two strategies through which the offeror can emerge from two wants attributable to offerees. They are the next two strategies of negative politeness: the first one is to indicate that offerees are protected and felt to be superior, and the second is to admit that the offeror has incurred a debt to offerees and disclaims any indebtedness to them.

- ***Give deference***

The strategy of giving deference can be realized through the use of Arabic honorifics. Jordanian Arabic honorifics can be used absolutely and relationally (Farghal and Shakir,1994). Jordanian

Arabic titles of address as relational honorifics can be absolutely used in case both offeror and offeree are authorized. Also, they can be relationally employed in order to qualify for relational social honorifics in addition to offerees' status as absolute social honorifics. Consider the following example:

الزبون الكريم بإمكانك استملاك شقة في مشروع ريماس 5 و هو قيد الإنشاء

Dear client, you can own a flat in Reemas project 5 while it is under construction

The offeror used the distant title of address 'الزبون' 'client' to serve as a formal summon but the degree of formality might be judged by extra-linguistic aspects on the part of the offeror. The use of the honorific 'client' enhances the social atmosphere and effectively marginalizes the formality parameter between the offeror and offerees. It also adds to the existing politeness of the offeror's request. As a result, it functions as a politeness-enhancer.

- ***Go on record as incurring a debt, or as not indebting hearer***

Through this strategy concerning the below example, the offeror finds that it might be difficult for offerees to follow their transactions by themselves, especially those who are employees either in the public or private sector. So, the offeror puts offerees in debt to him/herself through owing a liaison office in the Grand Municipality and Department of Lands. In this case, the offeror conveys a communicative message to offerees stating that the offeror can follow their transactions while they are at workplace. This can be jotted down in the following example:

بشرى سارة

صار لدينا مكتب ارتباط في البلدية الكبرى و دائرة الأراضي

نحن في خدمة الزبائن الكرام

تابع معاملتك اثناء عملك من خلال موظفنا

كل ما عليك تسجيل المعاملة بالمكتب

Good news

We have a liaison office in the Grand Municipality and Department of Lands

We are at service of our gentle clients

Follow your transaction during your workday through our employer

All what you should is just to register the transaction in the office

In this example, the offeror can redress the imposition of the act by his/her explicit claim 'نحن في خدمة الزبائن الكرام' 'we are at service of our gentle clients' that the offeror incurred a debt to gentle offerees. So, this politeness strategy represented by the former example can serve as a tool of persuasion, particularly for employees who do not have time to proceed their transactions by themselves.

- *State the FTA as a general rule*

Brown and Levinson (1987) suggested a way of dissociating the speaker and hearer from the specific imposition of the FTA is to state the FTA as a general social rule or regulation. Through the general rule in Open Market offers, the offeror shows that s/he does not want to impact over offerees' negative face. Let's take the following example:

رسوم نقل ملكية العقارات مشتركة بين البائع و المشتري

Fees of real estate alienation are joint between the seller and the buyer

As shown in the example, the offeror does not want to impose over offerees but rather draws attention to the existence of a general rule. As far as I know as a Jordanian citizen, fees of real estate alienation might be as a point-of-contention between the seller and buyer but the Jordanian prevalent custom states by agreement that the buyer pays this fee. So, the offeror avoids this threat through a general rule mentioned in the same offer 'رسوم نقل ملكية العقارات مشتركة بين البائع و المشتري' 'fees of real estate alienation are joint between the seller and the buyer'. The offeror conveys a communicatively implied message to offerees that if you see this general rule as suitable to you, you can make a call.

Based on the results of the data analysis, even though both negative politeness and positive politeness were employed in Open Market corpus, there seem slight differences between the two. On the one hand, strategies of negative politeness were found to be all employed in Open Market offers whereas strategies of positive politeness were employed except both the strategy of joking and of giving gifts to offerees. On the other hand, negative politeness was found to be more visible and frequent to find than positive politeness in Open Market offers. The most common strategies of positive politeness in Open Market offers can be as follows:

- *Give or ask for reasons*

By using this strategy, the offeror mitigates the threat of offerees' positive face by giving the reasons or justifications why the offeror wants offerees' want. (Brown & Levinson, 1987). This strategy is very familiar in Open Market offers. The following example gives the basic reason why offerees should visit the real estate agency:

عزيزي الايجار الشهري مرهق للراتب ليهيك زيارتك صار لا بد منها

My dear, the monthly rent is very exhausting for the salary, so your visit is a must

In this example, the offeror's advice 'زيارتك صار لا بد منها' 'your visit is a must' is softened by giving the basic reason why offerees are supposed to visit the real estate agency 'الايجار الشهري مرهق للراتب' 'the monthly rent is very exhausting for the salary' and by implying how they can take advantage of that visit. Simply, this strategy of positive politeness has been used as a tool of persuasion particularly for offerees who suffer from financial problems. By using this utterance, the offeror leaves an implicature in offerees' mind that the offeror has financial solutions that might relate to owing a flat or house for very simple premiums or renting a flat for an easy amount of money.

- *Offer*

Offer is a way of claiming that the offeror and offerees are cooperators due to the fact that the offeror actually claims that s/he wants what offerees want and s/he will help them to pick what is most appropriate for their expectations. For instance, the ad below gives many options for offerees to pick the most appropriate choice that fit their expectations:

لدينا عدة شقق في مشاريع سكنية مختلفة و بأسعار متفاوتة تناسب الجميع

اتصل و اطلب طلبك

We have various flats in different residential projects at varying prices that fit all people

Call and ask for your request

In this example, the ad offers offerees many flats to choose in different places with varying prices. Here, the offeror sends a communicative message to offerees that they can do the act and make a phone call to the agency in order to ask for their most appropriate wants. In other words, the offeree

might infer that his/her expectations to future real estates are available to the offeror. So, the offeree should do the direct action included by the ad.

- ***Include both the offeror and offerees in the activity***

By using this strategy, both the offeror and offerees are involved by the activity as a redressive device. To achieve that, the offeror used the inclusive *we/us* form, so that “he can call upon the cooperative assumptions and thereby redress FTAs” (Brown and Levinson, 1987:127). Involving both the offeror and offerees in the activity by using the formula *let's* was mentioned in Open Market offers. The following example is enough to illustrate this strategy:

من الان فصاعد صار ما في داعي للقروض السكنية من البنوك. **خلينا** نختصرها الهوية الشخصية بتكفي عندنا
*There's no need for housing loans from banks. **Let's** cut the long story short, the identity card is enough for us.*

By pretending that the offeror is as eager as offerees to have the action performed, the offeror used the inclusive form ‘*us*’ to soften the direct offer. In other words, the offeror sends a message of concentrating on offeror-offeree relationship through seeking cooperation with offerees by calling the real estate agency to hear alternatives to the housing loans issued by banks.

- ***Assert or presuppose the offeror's knowledge of and concern for offerees' wants***

Brown and Levinson (1987:125) stated a way to make offerees cooperate with the offeror. This strategy appeared in Open Market offers as in the following offer:

نحن على علم بأن أسعارنا المعروضة هي الأرخص في اربد
لسنا الوحيدون و لكننا الأفضل

We are aware of being our prices as the offered cheapest in Irbid

we are not the only ones but we are the best

In the above example, the offeror used the phrase ‘*نحن على علم*’ ‘*we are aware of*’ to presuppose that offerees want to get good flats that are appropriate to the family for reasonable prices or even the cheapest. This remark indicates that the offeror and offerees are cooperative. In addition, the following expression, ‘*لسنا الوحيدون و لكننا الأفضل*’ ‘*we are not the only ones but we are the best*’ contradicts the Arabic proverb which can be better translated into, ‘*the one who praises himself is a liar*’. So, what the offeror already said (i.e. the offeror's assertion in his/her knowledge of the

flats prices) is highly likely to be as a justification to the contradictory interpretation of what s/he says.

4.2.6 Discussion of the findings

Data analysis was enough to help construct a linguistic taxonomy of Jordanian Arabic written offers of investment, and particularly in exploring the preference of politeness strategies in both Facebook and Open Market offers. Thereby, there appeared some interestingly contrastive results. Despite the fact that Facebook and Open Market belong to the same discourse of advertising, some theoretical and methodological divergences seem to be very clear. Not only the platform and goals of Facebook and Open Market offers affected the structure of offers but the culture also played an obvious role in the preference of politeness strategies.

This chapter was conducted with the aim of exploring a solid taxonomy of linguistic realizations of Jordanian Arabic written offers. Written offers were concluded to fall within a new type of offers, namely investment offers where they are governed by specific rules and conditions of advertising. Because this new type of offers is actually written then the offeree still remains anonymous to the offeror, it was characterized by the representative characteristic along with the basic characteristics of directive, commissive, and conditional. This characterization played a pivotal role in constructing the linguistic taxonomy for written investment offers. The taxonomy figured out that Jordanian Arabic written investment offers are realized either directly or indirectly. Also, each strategy of the written offers is expressed through a number of patterns. The direct strategy is basically distinct from the indirect counterpart in that it is observant to the maxims of speech and felicity conditions.

Even though the linguistic taxonomy was derived from the observed data in the two Jordanian Arabic corpora of written offers: Facebook corpus for travel and tourism as well as Open Market corpus for real estates, it was reapplied to the same corpora for quantitative purposes. An in-depth qualitative and quantitative analysis revealed that there seem some similarities and differences between the two corpora.

First, direct offers were found to be by far the most frequently used strategy (136 out of 200) in both corpora of Facebook and Open Market. Direct offers align more with norms of the Jordanian culture. Based on its cultural character extended from the Arabian culture, it is very acceptable in the Jordanian society to use the direct strategy, and particularly in cases when the

hearer benefits from doing an act (Haddad, 2017; Al-Omari and Abu-Melhim, 2013; Migdadi, 2003). Since the Holy Qur'an is regarded as the first reference for the Arabic language and culture, advice in the holy Qur'an was frequently found to be more direct (Haddad, 2017). In addition, Al-Omari and Abu-Melhim (2013) investigated linguistic realizations of promise in the Jordanian society and revealed that the direct promising is the most frequently used strategy by their Jordanian sample. Migdadi (2003) demonstrated that Jordanians prefer to communicate compliments directly due to its effective function in establishing harmonious relationships. However, the use of direct offers is attributed to its higher degree of generosity and possibly to solidarity triggered by the socio-cultural structure of the Jordanian society (1.1.6).

Second, all the linguistic patterns of both direct and indirect offers were existent in both corpora, with the imperative construction making up the largest proportion (103 out of 200). It was explored that the imperative construction in Facebook corpus accounts for 48% of the patterns used while in Open Market corpus, it represents 55% of the patterns used. This clear divergence from other patterns is highly likely to be attributed to some pragmatic functions of the imperative construction in Jordanian Arabic (Al-Jarrah and Al-Hamdeh (2013) such as exhortation and showing hospitality, which in turn, coincide more with norms of the Jordanian culture. Based on the Searlean taxonomy of speech acts, most of the pragmatic functions of the imperative construction in Jordanian Arabic fall within directives and commissives.

Third, indirect offers were explored to be the least used strategy in both corpora. They made up 39% in Facebook corpus and 25% in Open Market corpus. However, the occurrence of a limited number of indirect offers in both corpora is attributed to pragmatic clarity because linguistic patterns of indirect offers was found to flout the maxims of speech. It is thus indicated that direct offers in internet ads are easier to interpret over offerees. Meanwhile, written direct persuasion lacks the dynamism and flexibility of oral communication (Árvay, 2004), so that the use of linguistic realizations of politeness strategies can be a more appropriate option in these cases (Haddad, 2022).

Fourth, Cook (2001:148-152) spoke of cohesive devices through which advertisers organize text and advertisees perceive it as coherent. Cook appealed to the Gricean cooperative principle and the politeness principle in ads. Jordanian Arabic offerors balanced between the two principles through this following observation: they focused more to observe the Gricean principle so that the

information their offers give to achieve the goal of the offer could be judged by the Gricean cooperative principle as true, clear, brief and relevant. That is to say, direct persuasion gets less space in their offers. As a result, they move toward politeness strategies to serve as a persuasion device in their offers. In a broader sense, adhering to the cooperative principle means that direct persuasion has no place, so persuasion can only be achieved via politeness strategies. This remark can be clearly supported through using euphemisms found in the imperative constructions of both corpora of Facebook and Open Market.

Despite the finding that the imperative constructions are the most frequent pattern of direct offers in both corpora, it is very crucial to show the reason why there exists a difference in their linguistic realizations. Imperative constructions in Facebook corpus were found to have expressed by the two directly specified verbs for the direct performance meant in the offer through the two imperatives (سافر *travel* and احجز *book*). As opposed to Facebook corpus, imperative constructions in Open Market corpus were never formed by the directly specified verbs for the direct performance through the two potential imperatives (اشتر *buy* and استأجر *hire*). This difference might be attributed to politeness as in Open Market corpus as well as to persuasion purposes as is the case in both corpora. This kind of persuasion can be supported by the Aristotelian persuasion that is sometimes based on artistic proof formed by the offeror to fit into the actual offer (Árvay 2007:38-50).

Second, in both Facebook and Open Market corpora, offers are characterized by being politely made. However, the difference between the two corpora of Facebook and Open Market appears to fall within the type of strategies being used by each offeror. On the one hand, Open Market offers are more predominantly characterized by the directive characteristic of offers through the imperative construction, so a higher use of negative politeness strategies turned out. However, this finding does not make sense that positive politeness has been neglected in Open Market corpus. As a matter of positive politeness in Open Market corpus, the positive politeness class of being the offeror and offerees cooperators may be repeated many times by its strategies in order to concentrate on cooperation. This repetition refers to the insight that the offeror may be also affected in socio-cultural background in the Jordanian society which conventionally expects that members should be loyal to each other.

However, the preference of politeness modification strategies in both Facebook and Open Market corpora is likely to challenge Brown and Levinson's 1987 judgement based on the nature of societies as a positive or negative politeness society. So, this finding is in line with Sifianou's 1989 insight that no society can be judged as uniform by politeness strategies. That is to say, politeness is relative rather than absolute because Sifianou (1989: 529) asserted "the interactional needs of participants which determine the choice of strategies will vary even within the same system". Based on Facebook and Open Market corpora, the interactional needs might be provoked by the offered object in each. For instance, the offered object in Facebook corpus, which is the service of tourism, is an abstract rather than tangible object as in Open Market corpus whose offered object is real estates. As a result, the preference of negative politeness to positive politeness in Open Market corpus is likely to contribute to the elaboration of the structure. This preference might help check on the preparatory condition for the feasibility of the offer which emphasizes on having evidence for the offeror to perform the act that is in the offeree's interest.

As for the basic function of politeness strategies, the same 10 lay users of Jordanian Arabic language were consulted. By consensus, most of their responses centered around the process of motivational persuasion of the readers to do the act proposed in the ad. Some of the responses were around how these expressions served as incentives for readers to consider how they can be involved in the action. A number of respondents asserted that such expressions help arouse readers' curiosity to consider the offer seriously. Also, they may help increase readers' suspense to know what they should exactly do in order they can get the offer done. Other responses expected that such expressions help the offer get easy to be remembered by readers, especially in occasions where those readers hear such these expressions. However, all of the respondents never denied the basic role of these polite expressions in the process of readers' persuasion to do the act proposed by the ad.

In sum, with reference to the Jordanian Arabic culture which characterized as collectivistic, high-context and polychronic, Facebook offers for travel and tourism can be concluded to be more phatic than Open Market offers for real estates. This concluding remark turns out that Facebook offerors are not only seeking to sell an offered object but also to establish social relationships with offerees due to the clear preference of positive politeness to negative politeness strategies in Facebook offers. Eventually, this present research supports evidence to the Tannen's (1984)

allegation that some cultures favor a ‘high involvement’ politeness which makes the hearer feel good by taking interest in personal affairs.

4.3 Summary

This chapter showed the discussion of the data analysis results of Facebook and Open Market corpora where each corpus comprised of 100 internet ads. The aim of constructing the two corpora being identical in the discourse was first to create an appropriate linguistic taxonomy derived from the observed data in the two corpora. Then, the taxonomy was applied to the two corpora to help find if there are qualitative and quantitative nuances between the two.

The direct strategy was proven to be the most frequently applied offering strategy in both corpora. In this sense, the results were as follows: the top most frequently applied linguistic pattern of the direct strategy in both Facebook and Open Market corpora was the imperative construction due to its pragmatic function in Jordanian Arabic. As for politeness, linguistic realizations of the face-saving model were applied to the two corpora and the results were as follows: the top most frequently applied politeness strategy was positive politeness due to the structure of the Jordanian society. In this regard, these two concluding remarks are consistent with Al-Khatib’s 2001 study which claims that the Arabian society in general, and Jordanian society in particular, is a more positive politeness society when compared to some European societies. Since written offers of investment in Jordanian Arabic are face-enhancing acts, politeness strategies were explored to purposes other than minimizing the imposition included by the offering act. All linguistic realizations of positive and negative politeness stood out in both corpora. Politeness was used stylistically as a cohesion tool and socio-pragmatically as a persuasion device.

Finally, the chapter raised a novel insight regarding how the genre of advertising is affected in Jordan by the Jordanian Arabic culture. Various examples were offered as the verbal realization of offering and politeness strategies that basically showed how the Jordanian Arabic culture plays a vital role in the two corpora.

Chapter Five: Analysis of the Spoken Data and Discussion of the Results

5.1 Setting the Scene

The present chapter is devoted to analyzing the spoken data and thus offering answers to the three research questions that were proposed in 1.2.3. The reasons behind dissociating the data analysis into two separate chapters are the methodological purposes as discussed in 3.2 as well as comparative purposes. The former chapter was designed to discuss the results of the written data analysis while the current chapter is designed to discuss the results of the spoken data analysis. Keep in mind the spoken data represents the corpus of Jordanian Arabic daily offers collected by the DCT that was thoroughly figured out as the case in 3.2.2. The three questions are as follows:

2. What types of offering can be identified in the corpus of Jordanian Arabic everyday offers?
3. Which offering type is used the most frequently in the corpus of Jordanian Arabic everyday offers?
4. Do offerors employ politeness as a persuasive strategy in the art of making offers? If so, which politeness strategies are employed most frequently in the corpus of Jordanian Arabic everyday offers?

As stated earlier in 4.1, research questions 2 and 3 take over the pragma-linguistic aspect of offer whereas research question 4 embraces the socio-pragmatic aspect of offer in the Jordanian Arabic everyday offers. After responding to the aforementioned research questions, the upcoming chapter will be devoted only to the purposes of comparisons between the results of the spoken and written data analysis in order to come up with the conclusions of the current research work and know the position of this work in the field of pragmatics.

5.2 Spoken Offers

Spoken offer can be viewed as a voluntary act run by the offeror's altruism towards the offeree. So, the spoken offer is the case through which the offeror's generosity toward the offeree can be displayed. The offeree gauges his potential need to the offered benefit triggered by the voluntary act and then replies to the offeror. Semantically speaking, spoken offer presents a state of affairs for either acceptance or refusal. From pragmatic point of view, spoken offer is a familiar speech

act that is recognized in various languages and cultures. It is deemed as a fundamental phatic act whose function is to organize and maintain social relationships among members of any speech community. However, the uses of this speech act, whether explicit or implicit, differ from one culture to culture and from society to society due to the fact that each culture has certain rules that govern it.

Even though types of speech acts are universal in nature, their linguistic realizations are often affected by cultural values and social norms of a target language (Morkus, 2014; Yu, 2011; Al-Marrani & Sazali 2010; Blum-Kulka, 1987). In addition, the realization of speech acts may be clearly affected by gender differences. Male and female speakers of the same language may use linguistic expressions of politeness differently (Lin, 2007).

An indefinite number of offers take place in various situations as the offer is very common in everyday life. People usually offer each other help, food, drink, money, and so forth. The spoken offers produced may be replied either positively or negatively. This response draws not only upon the language form used in expressing offers but also upon the interactants who may play a critical role in communicating an appropriate offer. To make a spoken daily offer should be patterned. In other words, spoken daily offers have to be subjected to the social norms and expectations, therefore it needs some planning. Offerors should consider some social factors relevant to offerees such as gender, age, education, place of living, social status, and so on. As a consequence, its occurrence in social interaction can easily reveal insights into socio-cultural norms, the construction of social relationships, and matters of politeness in any linguistic community. Offers must be first tackled from a pragma-linguistic lens then from a socio-pragmatic one. The following section is devoted to tackling Jordanian Arabic spoken daily offers from a pragma-linguistic perspective.

5.3 The Constructed Linguistic Taxonomy of Offer for the Spoken Data

“Communication is not a straightforward process of putting thoughts into words, nor is understanding the reverse but [...] a matter of expressing attitudes, and understanding is a matter of recognizing the attitudes being expressed.” (Bach, 1994, p. 17). Applying to the speech act of offering, the offeror must achieve the intended effect on the offeree by allowing him/her to recognize the intention to achieve that effect. However, the ways through which offers are expressed across cultures are likely to be different. So, the current analysis centers on the offer

strategies and how these strategies are realized as employed by Arabic Jordanians (3.2.2.3). This section sheds light on the data collected through the DCT to include a fine-grained qualitative and quantitative analysis, particularly in light of the fact that findings are likely to reveal that the Jordanian Arabic culture shaped by the two basic sources (the religion of Islam and the Jordanian Arabs) may have an effect in the linguistic realizations of offers. Therefore, Jordanian Arabic is subjected to a considerable amount of scrutiny with reference to Islam.

This section will provide practical implications because an area of research about Jordanian Arabic daily offers is still very much in its infancy. So practically speaking, it may be more effective for non-native speakers of Arabic, language instructors, interpreters and people of different cultural backgrounds. For non-native speakers of Arabic and people of different cultural backgrounds, it enables them to better understand the cultural behavior of offering in Jordanian Arabic to avoid miscommunication with native speakers. For language instructors, it is likely to help specify primary and secondary linguistic borders of the offering utterance and distinguish offers from other speech acts. It is definitely valuable for translators as a learning tool.

Before delving more into any further in my investigation, the socio-cultural background of offer in the Arab society and particularly in the Jordanian society (1.1.7) has been reconsidered. This is because the Jordanian society has a special pattern of the offering, and possibly weird for readers of different cultural backgrounds.

5.3.1 Offer categorization

As reviewed earlier by 2.3, the number of in-depth studies providing a description of offer characterization is insufficient. Such descriptions are a prerequisite for the study of linguistic realization strategies of offer. The three mixed characteristics of offers (i.e. commissive, conditional, and directive) were applied to the pragmatic perspective as follows: the characteristic of directive is an offeree-centered perspective, the characteristic of commissive is an offeror-centered perspective, and the characteristic of conditional is an offeror/offeree-centered perspective.

First, the directive characteristic points to the fact that the offeror makes the offeree do an act. It can be thus realized by stressing the offeree as the only performer of the action included by the offer. The offeror can choose to highlight the role of the offeree by using the pronoun ‘you’ or as the case in imperative constructions. Second, the commissive characteristic involves a

commitment upon the offeror towards the offeree to do an act. The commitment upon the offeror can be realized through mentioning the offeror as the only performer of the action included by the utterance. The offeror can thus stress his/her role by using the pronoun ‘I’ or as the case in the pattern of mood derivable presented by ‘*let me*’، ‘*خليني*’

Third, the conditional characteristic points to the assumption that there are two mutual parties involved in doing the act intended. Strictly speaking, the first party (i.e. the offeror) proposes a suggestion and looks forward to the second party’s (i.e. the offeree’s) consent to be involved as a contributor to have the suggestion done because the offeror is the proposer but, needless to say, s/he must be the primary performer of the action. That’s to say, the suggested action may be performed either individually or collectively. As soon as the second party grants the permission to be involved by the action, the two parties begin executing the act proposed. The three characteristics of offers are clearly reflected in the felicity conditions. With reference to the following three sources: The Searlean felicity conditions of requests and promises, the felicity conditions of offers as systematized by (Hussein's et al., 2012) and my former version of felicity conditions used in the written data in 4.2.1, I developed a modified version of these conditions as to fit the spoken data more carefully. Table 8 shows the felicity conditions for the speech act of offering:

Felicity conditions	Offer
Propositional Content Condition	1. Future Act A of offeror and/or offeree
Preparatory Conditions	2. Offeror believes A benefits offeree. Offeror and/or offeree is/are able to do A. 3. Offeror believes that Offeree believes that A is conditional upon his consent, 4. It is not obvious to both offeror and offeree that offeror and/or offeree will do A in the normal course of events.
Sincerity Condition	5. Offeror wishes A to be done
Essential Condition	4. It counts as an obligation to do A once offeree expresses his consent.

Table (8): The felicity conditions of spoken offers

It must be noted that the propositional content condition of Jordanian Arabic spoken offers is different from the condition stated by the previous versions as the role of culture is very premodinant in everyday interactions. The propositional content condition requires the participants

to understand language not to act the action. The wording of Jordanian Arabic spoken offers makes hearers believe that they must be involved in performing the action because of the social expectations. The observation can be illustrated by the following two utterances (see situation 1 of the DCT in Appendix 1):

- تفضل هذا المبلغ البسيط

Please, (*take*) this simple amount of money

This Jordanian Arabic utterance has two interpretations: the speaker will give the hearer a simple amount of money, or the hearer can simply take this simple amount of money as a help from a cultural perspective. The hearer was thus involved by the utterance in virtue of the high-context style of communication used by the Jordanian Arabic society. However, in case the Jordanian Arabic offeror uses any religious expressions while saying an offer, s/he makes the Jordanian Arabic offeree be sure that s/he must accept the act to be done. The other example has three interpretations because it involves religious expressions:

- والله لتزود

By God, You've got to add more food

When this Jordanian Arabic utterance is produced, two consecutive interpretations can be illustrated: the speaker commits himself to add more food to the hearer, and the hearer is forced to add more food. The third interpretation, which is regarded as the most appropriate in light of the culture, is as follows: both the speaker and the hearer will add more food. However, I developed the direct-indirect dichotomy of spoken offers segmented into three different types in light of the two criteria: The Gricean cooperative principle, and the above-mentioned felicity conditions. As for Jordanian Arabic everyday offers, direct and indirect offers can be differently characterized by these two criteria. Table (9) was designed to show the basic distinction between direct and indirect Jordanian Arabic everyday offers:

Types of offers	Gricean principle	Offer felicity conditions
Direct	Observant	Observant
Conventionally indirect	Generalized implicature	Highly motivated
Non-conventionally indirect	Particularized implicature	Slightly motivated

Table (9): The criteria of offer categorization in Jordanian Arabic

For the criterion of the Gricean principle, the linguistic realizations of direct offers obey the four Grice's (1975) maxims of conversation: quality, quantity, relation, and manner. For instance, the direct offer represented by the utterance 'استخدم موبائلي' 'use my mobile phone' as used in its context, where the official felt with the waiter that he does not have enough credit to make the phone call with his sick wife to reassure her, presents true information having an adequately concrete evidence about the offered thing, gives required information neither too little nor too much about the offered thing, presents something being relevant to the offered thing, and avoids providing the information being ambiguous, unorganized as well as lengthy.

On the one hand, the linguistic realizations of conventionally indirect offers generate a generalized conversational implicature because they can be literally understood in the sense that properties of the utterance have the decisive determinant in interpreting the offering intention, as in the linguistic pattern of mood derivable 'خليني احملهم عنك' 'let me carry them on behalf of you'. On the other hand, the linguistic patterns of non-conventionally indirect offers generate a particularized conversational implicature due to its familiar characteristic of being cancellable or defeasible (Grice, 1975). Consider the following example, 'مقدمه صارت على حسابك' 'It's all yours, it becomes at your disposal'. Generally speaking, the Jordanian Arabic spoken expression 'مقدمه' 'it's all yours' is taken as having two interpretations: compliment and offer, but the immediate linguistic context 'صارت على حسابك' 'it becomes at your disposal' can simply erase the implicature and help the offeree get only one interpretation (i.e. offer). This makes clear that the context is the decisive determinant in understanding the offeror's true communicative intention.

For the criterion of the already constructed felicity conditions, Jordanian Arabic direct offers are clearly observant to the felicity conditions which must hold true for the offering act to occur. Thus, the direct offer represented by the utterance 'بتنام الليلة عندي' 'you must stay at my home tonight' predicates a future act done through a clear obligation advocated by the spoken Arabic preposition (ب) upon the offeree issued by the offeror, then the offeror issued this obligation because of the offeree's interest of the act. This issued obligation shows high offeror's sincerity for the act to be accepted by the offeree.

For the conventionally indirect offer represented by the utterance 'بقدر أساعدك جار؟' 'can I help you, neighbor?' infringes the felicity conditions for questioning and highly invokes the preparatory conditions of offering as conventionalized in Jordanian Arabic. This explains why it can serve as

a conventionally indirect offer. Conversely, the non-conventionally indirect offer represented by the utterance ‘مقدمه’ *‘It’s all yours’* is semantically speaking free of some predicated action; it is believed to seem closer to compliments as Haverkate (1984: 23) confirms. He states that “The illocutionary point of an expressive, on the contrary, does not bear upon future actions by the speaker and the hearer, since the truth of the proposition expressing the state of affairs in which the hearer is causally involved, is presupposed.” It turns out that the utterance may be slightly motivated by the felicity conditions and why it will be dubbed as a ‘charged situation-bound utterance’ (Kecskes 2014:125).

In the narrowest sense, the Jordanian Arabic (non)-conventionally indirect offers arrived at are found to be attributed not only to conventions of language use but also to the felicity conditions and the Gricean principle. Conventionally indirect offers are highly motivated by the felicity conditions because the offeree does not have to reject the literal meaning in order to arrive at the offering interpretation. For non-conventionally indirect offers, the offeree has to assume the offeror's expression, ‘عيار الشبعان أربعين لقمه’ *‘the capacity of a well-fed person can be at least 40 handfuls’* is not relevant in light of the Gricean principle unless the offeror means more, and thus the expression is taken to the conversational context to imply that S/he is making offer. Another example, the offeree has to assume the offeror's expression, ‘مقدمه’ *‘it’s all yours’* is uninformative unless the offeror says more, and consequently, the expression is taken to conversationally imply an offer.

In congruence with the politeness theory (Leech, 2014; Haugh, 2007; Brown and Levinson, 1987), it seems clear that Jordanian Arabic direct and conventionally indirect offers belong to a competitive-convivial speech event requiring positive and/or negative politeness because they call forth a clear obligation, commitment or both on the part of the offeror or offeree for the sake of the offeree. By contrast, Jordanian Arabic non-conventionally indirect offers refer to those expressions in which the offeror’s true intention is never stated, so they leave a particularized conversational implicature indicating that there might be an obligation or commitment which should be done to fit the world. Thereby, non-conventionally indirect offers are more relevant to the negative politeness of the offeror due to giving the absolute optionality to the offeree if s/he likes to refuse the offer.

It is pragma-linguistically speaking that Jordanian Arabic direct offers are more polite than their indirect counterparts for two reasons. First, indirect offers are somehow costly on the part of the offeree, particularly in case of non-conventional because the offeree requires some effort to understand the offeror's true communicative intention. Second, the direct offers are clearly consistent with the Leechian maxim of generosity stating that the more the offer is direct, the more pragmalinguistically polite it is (Leech 2014:182). In contrast to the universality of politeness, this initially pragma-linguistic finding appears clear to be more in congruence with Blum-Kulka's (1987) claim that indirectness does not necessarily imply politeness.

Finally, an appropriate linguistic taxonomy for Jordanian Arabic spoken offers is required to the data analysis in order to differentiate how direct and indirect offers are realized and how politeness can be judged in these strategies from a culturally Jordanian-Arabic perspective.

5.3.2 The coding scheme of Jordanian Arabic spoken offers

As manifested earlier, offers can be realized (in)directly. Considering the former categorization of offers, the simplest way to present an appropriate taxonomy of the linguistic realization of offers is to divide them according to their continuum between directives and/or commissives (Barron, 2017; Hernández, 2001) into four parts: directive-end, commissive-end, directive-and commissive-end, and directive-nor commissive-end. These four parts are realized by various linguistic patterns. Names of the linguistic patterns numbered 3,7, 10 and 11 were taken from Barron (2003, 2017). Patterns number 9 and 12 were taken from Haverkate (1984) and Keckes (2014) respectively. By contrast, the other linguistic patterns of offers were named to fit the data analysis.

Note that many studies on speech acts such as requests (Al-Natour et al., 2015; Blum-Kulka et al., 1984), suggestion (Martínez Flor, 2005), advice (Martínez Flor, 2003), refusal (Izadi and Zilaie, 2014), promise (Al-Omari and Abu-Melhim, 2013) and compliment (Lewandowska-Tomaszczyk, 1989) adopted the direct-indirect dichotomy, but there is no study on offers which focused on this dichotomy. Table (10) was set out to simplify how Jordanian Arabic spoken offers can be linguistically realized via the previous four aspects with examples extracted from the selected data supporting each one. Keep in mind that the underlined bold represents how the main head act of offer is conventionally realized and some examples include adjuncts and offeree addresses.

Type	Aspect	The linguistic Pattern	Example from the data
Direct	Directive-end	1- Imperative	<u>استخدم</u> موبايلي Use my mobile phone.
		2- Please+ ellipted imperative	<u>تفضل</u> خذ هذا المبلغ البسيط Please, (take) this simple amount of money.
		3- Obligation statement presented by the Arabic preposition (ب)	<u>بي</u> تنام عندي هالليلة You must stay at my home tonight.
	Commissive-end	4- Oath	دكتور <u>والله</u> غير تزود By God, You've got to have more, Professor. You haven't eaten much.
	Directive-and commissive-end	5- For God sake + positive imperative/negative imperative	<u>جيرة الله عليك</u> لا تفشلني و اقبلها مني For God sake do not refute me and accept it from me.
Conventionally indirect	Directive-end	6- Permission-giving	تفونني تحت خدمتك <u>يامكانك</u> تستعمله بأي وقت My mobile phone is under your control, you could use it anytime.
		7- Mood derivable	<u>خليني</u> احملهم عنك Let me carry them on behalf of you.
	Commissive-end	8- Need question	<u>بقدر</u> أساعدك؟ Can I help you, neighbor?
		9- Permission-seeking	<u>أنا ممكن</u> أصلحه كونه عندي خبرة بهيك أمور I may repair it because I have experience in such matters.
		10- Conditionals	<u>إن</u> حاب أوصلك لمكان أقرب <u>تفضل</u> If you like to drive you to a place closer, have a ride now.

	Directive-and commissive-ends	11- <i>Suggestory formulae</i>	دكتور الليل طويل و أنت بتعرف الواحد بيجوع بهالليل <u>شور رأيك</u> نزود أكثر؟ Professor, the night is long and, you know, anyone may feel hungry. <u>What do you think about</u> adding more?
Non-conventionally indirect	Directive-nor commissive-end	12- <i>Charged situation-bound utterances</i>	مقدمه صارت على حسابك It's all yours, it becomes at your disposal. عيار الشبعان أربعين لقمة The capacity of a well-fed person can be, at least in principle, forty handfuls.

Table (10): The linguistic patterns of Jordanian Arabic daily spoken offers

5.3.3 Data analysis

As clearly shown in table (10), the first type of offers involves directive-end, commissive-end or both, whereby the offeror directly states what the offeree should do. There exist five patterns through which this type is expressed in Jordanian Arabic spoken direct offers. They are as follows: imperative constructions, please + ellipted imperative where the illocutionary force of the utterance is clear from the semantic meaning, obligation statement presented by the spoken Arabic preposition 'ب' 'you must' which is prefixed by the action intended, oath, and lastly for God sake followed by positive and/or negative imperative.

The use of such religious expressions 'جيرة الله عليك' 'for God sake' is basically dependent on norms of the Arabic-Islamic culture, where the offeror prefers to employ such expression in cases where the offeror is sure that he is offering something beneficial and suitable to the offeree. Therefore, the main motive for functioning such religious expression 'جيرة الله عليك' 'for God sake' as an independent linguistic pattern in Jordanian Arabic direct offers is sociocultural rationale. The utterance serves to enhance solidarity and to achieve more trustworthiness on the part of the offeree (Al-Khatib, 1994) and to achieve more sincerity on the part of the offeror. This offering pattern was detected to take over a pragmatic dual-function; it serves as a means of making a sincere offer (Al-Khatib, 2006) and meanwhile as an upgrader to imply that the offeror's will is very high to increase the offering force on the part of the offeror and to reduce optionality on the part of the offeree.

It must be noted that the use of such a religious expression can be also a metaphorical entreaty to show the high degree of offeror's generosity. By employing such a religious expression, it seems clear for the offeree that the offeror exploits this linguistic pattern to gain the offeree's social approval through a communicative message that the offeror and offeree consider the mutual faith and make sure that the offer will be successfully performed only for respecting the name of God. In this regard, the offeree attributes the offeror's use of this linguistic pattern for the pure generosity and for the truth that the offeror has no intention of generating a conversational implicature nor does he intend to deceive.

Oath deserves much explication as it is a very highly language/culture-specific issue. From an Arabic pragma-linguistic perspective, it forms a promise adjacency pair which is likely to have only one second pair part; it is the preferred pair part i.e. acceptance. Thereby, it becomes a one-response promise, and otherwise, it turns to be a blame on the offeree for declining it. So, the most comprehensive culturally interpretation of it constructed on the Arabian culture can be as follows 'By the name of God, you have got to do more because you haven't done much, or I will blame on you'. From an Arabic socio-pragmatic perspective, Jordanian Arabic offerors often try to avoid using this pattern, but they sometimes find it the most appropriately direct to make a sincere offer, especially in cases when they doubt the offer being refused because of its high cost on the part of the offeror. First of all, it squares well with Leech's (1983) cost-benefit scale by showing the offeror's pleasure for the offer to be accepted without any hesitation. Second, it blocks all the apologies on the part of the offeree to refuse the offer whatever it is, so that they can, on the one hand, cause a face-threatening act to the offeree by limiting the offeree's freedom of action. Besides, the offeror's negative face is threatened by committing himself/herself to carry out the offer.

On the other hand, they enhance the offeree's positive face (Brown and Levinson, 1987) if the offeree wishes the offer to be done. It is absolutely unexpected for the offeree to refuse the offer not only because of the face loss to the offeror's face but also because of the incurring high costs that the offeror must pay in case of the offeree's refusal. In the Arab culture, the offeror who employs the pattern of oath upon making offer responded to by refusal must perform what the so-called 'Kaffarah' كفارة (*penance*). That is to say, the offeror must choose to perform one of these three options: feeding any ten needy people, purchasing clothes to any ten needy people, or fasting

three days consecutively. All of these three options seem very demanding, so it is much better for the offeree to accept the offer. It is worthy to mention that the goal of Kaffarah in Islam is to be always close to God by doing good deeds. In sum, this detailed discussion affirms that offers in Jordanian Arabic involve extralinguistic institutions like those of religion.

Oath upon making offer is, socio-pragmatically speaking, a remarkable aspect of offering in the Arabian culture. Through an oath, the offeror insists on the offeree to accept the offer. Once again, it should be noted here that politeness in this type of offer principally resides in the insistence of the offeror on the offer not to be declined. After uttering this religious expression, the offeree may communicatively receive the message conveying that s/he is of great value and significance. This implicature is brought about on the part of the offeree by taking advantage of Leech's (1983) generosity maxim. This implicature can be best instantiated by the utterance presented in the above table, 'دكتور و الله غير تزود' *'By God', You've got to have more, Professor. You haven't eaten much.'* It was a response to situation 3 (see Appendix 1) where the university professor was about to finish his food and the offeror wanted him to have more. As a matter of fact, university professors in the Jordanian society have a very high social status so that the above-mentioned implicature comes true. Eventually and according to its analysis in the Arabian culture, oath can be viewed as a 'binding promise' because the offeror employs the name of God as a witness for the truth of what the offeror says and as a binder for the offeree to do what the offeror already said.

The second type of offering also involves that of directive-end, commissive-end or both. However, it is not as direct as the first strategy. Within this type, there exists a range of linguistic patterns used to make an offer such as permission-giving, mood derivable where the utterance includes the grammatical mood of the verb that marks the illocutionary force, need question, permission-seeking, conditionals, and suggestory formulae.

As interactional roles of both the offeror and offeree are absent in the addressed utterance, the explicit illocutionary force of the utterance is getting divergent. This statement explains why Jordanian Arabic non-conventionally indirect offers generate a particularized conversational implicature that requires the context for the offeree in order to be able to infer the offeror's true intention. Thus, it can be realized only by the aspect of directive-nor commissive-ends. The utterance, 'عيار الشبعان أربعين لقمة' *'The capacity of a well-fed person can be, at least in principle, forty handfuls'* describes a state of affairs in its given situation which constitutes the ground for a

double-force act. The offering interpretation in this case is motivated by its ironic meaning because forty handfuls may be the capacity of a very hungry person. This also makes clear why it is called as non-conventionally indirect offers.

According to the elicited data, this type can be performed by means of charged situation bound utterance (Kecskes, 2014) which has ‘pragmatic duality’ (Blum-Kulka, 1989) resolved only by the context. A Jordanian Arabic non-conventionally indirect offer has two equivalent interpretations: compliment and offer. For instance, the literal meaning of the utterance (The capacity of a well-fed person can be, at least in principle, forty handfuls) is a compliment but its situation-bound meaning is an offer. According to the data, charged situation-bound utterances were found to be language/culture-specific. Bearing in mind that the use of the illocutionary force inverter used to the force from complimenting to offering functions to help the offeree infer that the offeror is generous and loyal to other members of the society in terms of socio-cultural values of the Jordanian Arabic society.

Since these two Jordanian Arabic situation-bound utterances are impossible for non-Jordanians to interpret them, it is crucial to present the two potential interpretations to each. The first utterance ‘*The capacity of a well-fed person can be, at least in principle, forty handfuls*’ is basically said to a guest who has already eaten and accepted to just taste the host’s meal after insistence. After the guest’s consent to have tasted the host’s meal, the host might use that utterance to function as a *compliment* for the acceptance the guest is complimented for is good. Literally, the well-fed person is impossible to have other forty handfuls, but in case he does so, he may be consequently complimented for his self-sacrificing behavior. So, the utterance describes a state of affairs in its given situation which constitutes the ground for a double-force act. The offering interpretation in this case is motivated by its ironic meaning because the forty handfuls may be the capacity of a very hungry person. The second utterance ‘*It’s all yours*’ is basically said to a person who complimented for having something good or valuable. In accordance with the Jordanian Arabic culture, the speaker is supposed to respond to the compliment by thanking. If he responds to the compliment by the utterance ‘*it’s all yours*’, he may intend to compliment for the compliment (reciprocity) or may intend to offer the thing complimented to the hearer. In this regard, the Jordanian Arabic context (discussed in 3.2.2.1, situation 9) will be the only decisive determinant.

Retrospective to the literature review on offers, it was pointed out that offers have mixed characteristics, which in turn, play an essential role in categorizing offers. An in-depth analysis revealed that offers in Jordanian Arabic are typified to the three types: direct, conventionally indirect, and non-conventionally indirect. They can be realized through the following four aspects: directive-end, commissive-end, directive-and commissive ends, and directive-nor commissive-end. It was finally revealed that Jordanian Arabic conventionally direct offers can be interpreted depending on properties of the utterance while non-conventionally indirect offers are carefully interpreted only by the context as they have two potential interpretations.

Therefore, the qualitatively prgma-linguistic analysis helped arrive at the finding that Jordanian Arabic daily offers are realized (in)directly. This finding indicates that the offering force is actual in spoken Jordanian Arabic but is not realized syntactically or lexicalized like other speech acts as request, promise, warning, and advice. Furthermore, the speech act of offer in spoken Jordanian Arabic was found not to have an explicit performative like other verbs as ‘request’, ‘promise’, ‘warn’ or ‘advise’, thence its performative verb ‘offer’ can be used descriptively. This finding serves as evidence to support the assumption mentioned in 1.2.4 stating that offers have mixed characteristics. As a result, the speech act of offer is certainly to lie between the directive and commissive illocutionary acts (theoretically discussed by 2.3).

Last but not least, this qualitatively pragma-linguistic analysis is by no means an exhaustive study of Jordanian Arabic spoken daily offers and further discussion is needed to substantiate the points raised in the former analysis. Therefore, this analysis triggers to a quantitative analysis concentrating on the socio-pragmatic constraints that influence offers in spoken Jordanian Arabic. This observation refers to the following two insightful remarks: first, Jordanian Arabic non-conventionally indirect offers were claimed to be culture-specific and Jordanian Arabic direct as well as conventionally indirect offers were claimed to be situation-independent. Second and more important, the qualitative analysis arrived at the finding on a pragma-linguistic level that the lower the extent of obligation and commitment in the Jordanian Arabic spoken offer, the less polite it is.

5.4 The Quantitative Analysis

The DCT (discussed in 3.2.2.1) consisted of 10 situations. However, six of them are examined statistically. They involve offers of help, food, money, service to fix a computer, ride, and seat. The six situations are selected for the statistical analysis due to the fact that they basically consider

the three investigated variables: age, social status, and gender. Each variable was investigated through two different situations where the variable was divergent. The following table is designed to show the structure of the selected situations in accordance with the three examined variables:

Situation	What's offered	offeree	Description of the situation in light of the investigated variable
1	money	Guard	The offeror is socially higher than the offeree
3	food	University professor	The offeror is socially lower than the offeree
4	service	colleague	Gender of both the offeror and offeree is different
5	ride	Close neighbor	Gender of both the offeror and offeree is different
6	seat	Young person	The offeror is older than the offeree
7	help	Old person	The offeror is younger than the offeree

Table (11): The structure of the selected situations extracted from the DCT for the quantitative analysis.

Linguistic patterns were computed as the means of the number of offer strategies repeating the linguistic pattern each respondent made in each situation. The data were also analyzed by a second coder to ensure interrater reliability (discussed in 3.2.2.2). The Statistical Package for Social Sciences (SPSS) software is used to test the following three hypotheses regarding the offeree's age, gender, and social status. They are as follows:

1. There is a relationship between production of Jordanian Arabic offers and the offeree's age,
2. There is a relationship between production of Jordanian Arabic offers and the offeree's social status, and
3. There is a relationship between production of Jordanian Arabic offers and the offeree's gender.

To test the effect of the production of Jordanian Arabic spoken offers by the offeree's three variables: age, gender, and social status, Chi-square test was best applied. Bear in mind that all the responses written by the 100 respondents were analyzed in section 5.3 to explore all linguistic strategies along with their linguistic patterns. This in-depth linguistic analysis is hoped to make the thesis as a reference for further studies that will be carried out on the speech act of offer in Arabic due to the expectation that most of the studies on speech acts require a coding scheme.

However, I figured out the six situations mentioned by table 12 the most compatible options for the quantitative analysis in light of the three variables investigated. As for the remaining situations that were not subjected to the statistical analysis, they shed light on the variable of social distance between the offeror and offeree in an in-depth way.

5.4.1 Data analysis

The analysis of the results is basically based on the former coding scheme. The variety of direct and/or indirect ways for making offers seemingly available to Jordanian Arabic native speakers is perhaps motivated by the need to reduce the imposition involved in the action itself. There exists a range of ways through which the Jordanian Arabic offeror can reduce the imposition such as preferring the indirect to direct way. The offeror still has other options through which s/he can minimize the imposition such as employing 'mitigating devices' which take place within the immediate linguistic context (Blum-Kulka & Olsthain, 1984). Likewise, Brown and Levinson (1987:69-70) pointed to the so-called 'redressive action "[T]hat 'gives face' to the addressee, that is, that attempts to counteract the potential face damage of the FTA by doing it in such a way, or with such modifications or additions, that indicate clearly that no such face threat is intended or desired". These options are associated with the phenomenon of linguistic politeness.

5.4.2 Discussion of the results

As shown at Table 12, there is a significant relationship between the offer strategy used by the Jordanian Arabic offerors and the offeree's age ($\chi^2 = 63.70$). Speaking statistically, the results indicate a significant relationship between the offer strategy and the variable of age at a level of significance (<0.05). The three strategies are employed in a very clear varying degree. (60.5%) of the respondents utilized the direct offer strategy which is the most frequently used; 44 % out of 60.5% was used in situation 6 whereas 16.5% used the direct strategy in situation 7. The conventionally indirect strategy makes up the second proportion (38%). Of the strategy used in situation 7, the conventionally indirect strategy (32.5% out of 50%) outnumbers the other strategies. Meanwhile, the table shows that the non-conventionally indirect strategy is the least used strategy in both situation 6 and 7 which was explored to be almost absent making up (1.5%).

Strategy	Statistic	Age		Total	χ^2	P.
		Sit (6)	(7)			
Direct	N	88	33	121	63.70	.000*
	%	44.0%	16.5%	60.5%		
Conventionally indirect	N	11	65	76		
	%	5.5%	32.5%	38.0%		
Non-conventionally indirect	N	1	2	3		
	%	0.5%	1.0%	1.5%		
Total	N	100	100	200		
	%	50.0%	50.0%	100.0%		

Table (12): Chi-Square test for the effect of the production of Jordanian Arabic offers by the offeree's age.

It was demonstrated that the older the offeree, the more direct the offer strategy. On the one hand, Jordanian offerors tend to use the direct offer strategy towards an older Jordanian offeree. According to Appendix 2, the linguistic pattern of imperative was the most preferred by the Jordanian Arabic offerors towards the older offeree. This can be simply vindicated by Leech's maxim of generosity. As a consequence, Jordanian Arabic offers presented by imperatives as the most direct pragma-linguistic pattern are not only the most compelling but also the most generously polite, in the sense that older Jordanian Arabic offerees in this case are most appreciated because they have no chance to reject the benefit triggered by the offer uttered by the Jordanian Arabic offerors.

On the other hand, Jordanian offerors prefer the conventionally indirect strategy of offer to the direct strategy while offering to a younger Jordanian offeree. By evidence, Appendix 2 indicates that conditionals as well as suggestory formulae were the most preferred patterns by the Jordanian offerors towards the younger Jordanian offeree. Boncea (2013:16) viewed conditionals as a means through which offerors are highly likely to use in order to "invoke potential barriers in the way of their future or past actions which can help them disclaim responsibility for the absoluteness of their statements". Thus, the linguistic pattern of conditionals is used by the Jordanian offerors to distance them from the potential threat being caused by the younger Jordanian offeree in case s/he intends to refuse the offer. By contrast, the Jordanian offerors never use these two linguistic patterns towards the older Jordanian offeree.

Younger Jordanian offerees may have propensity to reject offers than older counterparts due to the fact that they are less aware of their society's cultural background than the older ones. This

claim can be simply supported by the finding that the linguistic patterns of oath and of ‘for God sake followed by a positive and/or negative imperative’ was never employed by the offerors towards the younger offeree. Al-Khatib (2006) figured out the Jordanian Arabic expression ‘*حيرة* الله عليك’ ‘for God sake’ serves to make a sincere offer. Meanwhile, Haddad (2022) went on to argue that the same expression serves as an upgrader to increase the force of offer and to reduce the offeree’s optionality. In addition to this, Haddad (2022) arrived at the conclusion that these two linguistic patterns are very highly language/culture-specific. They are particularly used to make sincere offers when offerors doubt the offer being refused because of its very high cost on the part of offerors.

In accordance with the Jordanian Arabic context, the offers uttered through oath and religious expressions ‘for God sake’ as a means of politeness in their offers can easily achieve the following three objectives: they make the offeree feel the force of the offeror’s offer, they make the offeror get committed and involved emotionally in the process of the offer successfulness, and finally, they help the offeror gain a kind of trustworthiness and to be viewed by the offeree as being generous. Therefore, the oath and religious expressions can also be used as a means of persuasion because they can easily appeal to the mind and the offeree’s feeling.

Here are selected portions of the offering utterances from the data under discussion used. They show how likely older Jordanian offerees are more aware of socio-cultural background of their society than the younger ones because they are always addressed by specific titles of address. For instance, situation (5) which inquires about how the offeror sitting on a seat can make an offer to an old offeree standing at the bus station while waiting for bus to arrive:

Male’s DCT response: (*حجي, أقعد مكاني*) (*Pilgrim, take my seat*)

Female’s DCT response: (*تفضل, استريح عمو أنا مش تعبانة*) (*Please take a relax, my uncle, I am not tired*)

The response of the male offeror included only one positive politeness strategy of using in-group identity markers which is realized through the title of address ‘*حجي*’ ‘*pilgrim*’ to “claim common ground” with the old offeree (Brown & Levinson, 1987:103). Here, the male offeror addressed the old offeree concentrating on the cultural naming to old people, who are usually addressed by the address form ‘*pilgrim*’ said to the people who have finished performing the holy rite (i.e.

pilgrimage in Saudi Arabia, in Arabic *Hajj*). Furthermore, it is not necessary for the offeree in this situation to have already performed the rite but it is only a cultural naming. So, calling him by this title of address makes him receive a communicative message that he is of great value and appreciated by the offeror. The use of such cultural title of address may be so effective in persuading the offeree to accept the offer without reluctance.

In contrast, the response of the female offeror used a combination of politeness strategies, namely negative and positive politeness. First, she employed the negative politeness strategy of showing deference. It is somehow realized through the politeness marker 'تفضل' 'please' which is used with the direct offering pattern, namely the imperative 'استريح' 'take a relax'. Second, the same imperative construction holds the off-record strategy of giving association clues which is realized through euphemisms i.e. the imperative 'استريح' 'take a relax' is a euphemism for the imperative 'اقعد' 'sit'. Like the male offeror, she also used the title of address 'عمو' 'uncle' because address forms such as aunt, uncle, brother, etc. are used to express endearment, intimacy and bring both the speaker and hearer close together. Simultaneously, the offeree in this situation should not be an uncle by blood to the offeror but it is used only as a cultural naming. Lastly, she gave the reason why she is sincerely offering the seat to the old offeree 'أنا مش تعبانة' 'I am not tired'. It is to imply that she and the old offeree are cooperative. By the end, the offeree's age can be concluded to have an integral impact in determining not only the strategy of offer but also politeness strategies used by the Jordanian offeror regardless of the offeror's gender.

A polite expression paid my attention used by both female and male offerors in the same responses to situation 5. It indicates that politeness can also be used as a device of emotive persuasion. The expression is as follows:

الله يعطيك الصحة و العافية

May god give you good health and wellness

By this expression, the offeror exaggerate sympathy with the old offeree, so that I can incorporate this expression into positive politeness. The expression was noticed to appear only at the last stages of offering. This is not to terminate the offer but both as an upgrade to accept the offer over the offeree and as a supportive key to open a new conversation with the offeree. This interpretation coincides culturally with the Jordanian Arabic commonplace saying 'أكبر منك بشهر أعرف منك بدهر'

the most appropriate culturally translation to the saying is *'the person, who is a month older than you, is more aware of life than you'*. This saying implies that you can take advantage of sitting and opening conversations with old people in affairs of life.

Table 13 indicates that the offeree's social status is taken into account while making Jordanian Arabic offers due to the statistical result reached ($\chi^2 = 27.28$). The table shows clearly that the direct strategy is the most frequently used strategy, followed by the conventionally indirect, and lastly the non-conventionally indirect strategy is almost absent in both situation 1 and 3. Speaking statistically, the direct strategy makes up the largest proportion (39.6% out of 60.4%) in situation 3 but this does not hold true for situation 1 because situation 1 was dominated by the conventionally indirect strategy which makes up a higher proportion (26.9% out of 38.1%) than the direct strategy making up (20.8% out of 60.4%). Finally, the results also figure out a significant relationship between the offer strategy and the variable of social status, at a level of significance (<0.05).

Strategy	Statistic	Social status			χ^2	P.
		Sit (1)	(3)	Total		
Direct	N	41	78	119	27.28	.000*
	%	20.8%	39.6%	60.4%		
Conventionally indirect	N	53	22	75		
	%	26.9%	11.2%	38.1%		
Non-conventionally indirect	N	3	0	3		
	%	1.5%	0.0%	1.5%		
Total	N	97	100	197		
	%	49.2%	50.8%	100.0%		

Table (13): Chi-Square test for the effect of the production of Jordanian Arabic offers by the offeree's social status.

Results of the two situations demonstrated that the more the higher-status of the offeree is, the more direct the offer is. Jordanian offerors tend to use the direct offer strategy towards a higher-status Jordanian offeree. Upon offering to the higher-status offeree, Appendix 2 shows that all the linguistic patterns of the direct strategy were utilized but the imperative construction was the most frequent used pattern followed by oath and then 'for God sake followed by a negative and/or positive imperative'. This finding might be attributed due to the offeree's higher level of education. It is known in the Jordanian society that the higher the person's level of education, the more s/he is aware of the socio-cultural background of the society.

Direct offers in the Jordanian society can evidently reflect the offeror's generosity and hospitality. Arabic literature is full of actual literary works about offering and hospitality, even to the extent that names of some Arabian characters have become an icon of generosity due to their generous offers (Haddad, 2022). Al-Khatib (2006) argued for the finding that insistence on offerees is one of the characteristics of sincere offering, so offerors must keep offering for offerees to eat more as a mark of hospitality. The linguistic pattern of oath and 'for God sake followed by a positive and/or negative imperative' can be presented as insistence on offer due to their pragma-linguistic structure (Haddad, 2022; Al-Masri, 2015).

In the Jordanian Arabic context, the three linguistic patterns of direct offer (i.e. imperative construction, oath, the expression 'for God sake' followed by a negative and/or positive imperative) are of considerable importance in accounting for the manifestation of generosity towards higher social status offerees. It is worth mentioning that Arabic is rich in religious expressions and oath (Al-Khatib, 2006). Oath is widely used in conversations in the Arab society, especially among men. Jordanian offerors use the religious expressions as the manifestation of the appeal to the respected strategy, and thus, offerees easily convince in the sincerity of what is said. Abd el-Jawad (2000) went on to argue that oath has many functions; one of them is politeness. Oath is stated by Abd el-Jawad (2000) to be a bidirectional face-saving strategy because, in doing so, the speaker attempts to save the hearer's face as well as his face by emphasizing his/her sincerity. In sum, to offer by using the direct strategy towards the Jordanian higher-status offeree, s/he may receive the communicative message stating that s/he is of great value. This implicature is inferred by the offeree through taking advantage of the Leechian maxim of generosity. Actually, university professors in the Jordanian society have a very highly social status so that the implicature can come true.

While offering to the Jordanian higher-social status offeree, the Jordanian offerors show the offeree's status through politeness strategies. This has been viewed by employing more negative politeness strategies used for social distancing and creating a social border during the interaction (Brown & Levinson, 1987). This function has been extensively expressed by the following strategies: giving deference represented by using honorifics of the position as 'دكتور' 'doctor'; hedges expressed through conditionals 'بكون مسرور جداً لو تزيد...' 'I will be so pleased if you add...'; minimizing the imposition represented by the expression 'شوية' 'a little bit' as in the utterance

‘دكتور, بالله عليك تزيد شوية’ *‘Doctor, I plead with God on you to add a little bit’*. In addition to negative politeness strategies, Jordanian offerors show solidarity with the Jordanian higher-status offeree by employing some positive politeness strategies such as noticing to offeree’s want/interest as in the utterance ‘شكله مش عاجبك أكلنا’ *‘it seems you do not to like our food’*.

The use of metaphor is regarded as a violation to the Gricean maxim of quality where the offeror should avoid false information. Even though metaphor usually falls under the on-record politeness strategy, it may also be used as the off-record strategy based on the connotations of the metaphor the offeror intends (Brown and Levinson, 1987: 223). Irrespective to the variety of Arabic used either classical or modern standard and even colloquial, metaphor often serves to prove the facts. The following example, attested to in the spoken corpus as part of some polite attempts, is aimed at showing how Jordanian Arabic metaphor conveys the indirect message from the description by hearing to the description by sight:

الأكل على قد المحبة

How much you eat our food is how much you love us

Here the male offeror surely criticizes the quantity of food the offeree has had so far. The common association is that the offeree had a little bit of food from the offeror’s eye which, in turn, implies that the offeree does not appreciate the offeror enough to be able to open the offeror’s house to receive guests. By the metaphor used, the offeror wants the offeree to interpret what the offeror actually intends to say. That is, the offeree must add more food for the sake of the offeror’s appreciation.

It was noted that male offerors prefer to use more negative politeness and off-record strategies than female ones while offering to a higher-status offeree. This finding supports the sociolinguistic Matz and Borker's 1982 view that females prefer to engage in pairs and small groups so their speech aims at building an intimate friendship and equality while males usually work in larger and hierarchically organized groups, so social status is simply reflected in their speech more than females' speech. Evidence from the present data seems to support this allegation. There is a clear difference between the manner how the Jordanian male offeror mitigated the imposition included in the offer to the university professor in the aforementioned expression and how the Jordanian female offeror is modifying her offer:

Look, Doctor. This is your favorite rural meal. So, we must still eat until we are getting full.

The female offeror inaugurated her offer by the metaphorical urgency through the verb 'شوفي' 'look' as an attention-getter to merit the doctor's attention to think about how much she must taste the delicious meal as much as she can. Then, she has used the direct offer strategy through the linguistic pattern 'بنوكل' 'we must eat'. She also reduced the distance between her and the doctor through the technique of personal-center switch. Thus, the female offeror employed the inclusive pronoun 'we' as a mitigating tool to presuppose the common ground with the doctor.

As for offers addressed to a Jordanian lower-status offeree, Jordanian offerors focus more to be indirect. This finding fits with Bardovi and Hartford's 1990 view of congruence. Bardovi and Hartford (1990:473) viewed congruence as "the match of a speaker's status and the appropriateness of speech acts given that status. Congruent speech acts reflect the expected or established role of the participants. No speech act is inherently congruent...". In the Jordanian society, offers produced by Jordanian higher-status offerors which are addressed to Jordanian lower-status offerees seem incongruent. I say, as a member in the Jordanian speech community, that most offers produced by higher-status offerors to lower-status offerees are possibly difficult to be refused. However, if a Jordanian higher-status offeror intends to offer towards a lower-status offeree, s/he insist on using some status-preserving strategies to reduce the potential face threat in case of refusal. First, Jordanian higher-status offerors prefer to use the conventionally-indirect offer strategy to the direct strategy. Second, they can use Brown and Levinson's 1987 redressive actions to serve not only as a means of face threat redress but also as a means of persuasion for the lower-status offeree to accept the offer without any reluctance.

Here is a selected portion of the offering utterances from the data under discussion are used. In situation 1, one of the male offerors offered money to the guard at workplace by the following utterance: (بك أي خدمة انا جاهز لك شو رايك تقبل مني هالمساعدة البسيطة أخوان احنا) (*do you need any help? I'm at your service. What do you think about taking this simple help? We are brothers*). Clearly, the offeror used a set of politeness strategies. First, the offeror made the offeree cooperate with him through the following positive-politeness strategy: the offeror employed 'do you need any help?' to presuppose that the hearer wants to get help, money, ride, mobile phone, and so on. This strategy implies that the offeror and offeree are cooperative. Second, the offeror used the humble

expression *'I'm at your service'* in the sense that the offeree can ask for help whatever it is. It is the reward of their friendship is to support each other. The offeror thus wanted the offeree to accept the next offer without hesitation *'what do you think about taking this simple help?'*. More importantly, the offeror avoided using the word *'money'* because offering money at workplace may be inappropriate and may have negative reactions on the part of the offeree. Therefore, the offeror used a euphemism *'help'* for the word *'money'*. Finally, the offeror did not make his offer and waited for the offeree's response but he followed his offer by the reason why the offeree should accept the offer *'we are brothers'* through which the offeror intended to remove the barriers triggered by the power or status variable in order to convey a communicative message that they are getting socially close. In this case, it will be easier for the offeree to accept the offer. It is thus indicated that even though the offeror is higher than the offeree in status, s/he is extremely polite in his/her offer in the sense that politeness strategies also serve as persuasive tools.

In an attempt to explore the impact of the offeree's gender on Jordanian Arabic offeror's use of the offer strategy, two situations of mix-gender dyads were selected. Therefore, the matter seems different even in tables because each situation was dealt as isolated. The reason behind this action refers to the research methodology illustrated earlier. Situation 4 and 5 were formulated differently as the offeree's gender in the 50 copies distributed to the 50 male respondents was female and vice versa. Obviously, a considerable difference exists between the two situations in terms of the statistical relationship between the offeree's gender and the offer strategy.

Strategy	Statistic	Gender			χ^2	P.
		Male	Female	Total		
Direct	N	5	8	13	3.32	.191
	%	5.3%	8.4%	13.7%		
Conventionally indirect	N	40	36	76		
	%	42.1%	37.9%	80.0%		
Non-conventionally indirect	N	5	1	6		
	%	5.3%	1.1%	6.3%		
Total	N	50	45	95		
	%	52.6%	47.4%	100.0%		

Table (14): Chi-Square test for the effect of the production of Jordanian Arabic offers by the offeree's gender in situation (4)

As shown in table 14, it turns out that there is no relationship between the offer strategy and the variable of offeree's gender in situation 4 at a level of significance (>0.05) because the value

(0.191) is more than (0.05). However, the frequency of the three strategies employed by male respondents are almost similar to ones of the female respondents. It is clearly shown that the conventionally indirect strategy making up the largest proportion (80%), which outnumbers the other two strategies together (13.7 for the direct strategy and 6.3% for the non-conventionally indirect strategy) for four times, is distributed into 42.1% by males and 37.9% by females. The female respondents using the direct strategy (8.4%) outnumber the male counterparts making up (5.3%). On the contrary, the male respondents using the non-conventionally indirect strategy (5.3%) outnumber the female counterparts making up (1.1%).

Results of the situation (4) were surprising because it was statistically detected that the offeree's gender no longer influences the offer strategy in Jordanian Arabic unlike the former examined variables: the offeree's age as well as social status. After analyzing results of situation 4, both Jordanian male and female offerors tend to be conventionally indirect in their offers. This finding disobeys norms of the Jordanian society, since it is normal in the Jordanian society to use the direct strategy, and particularly in cases when the hearer benefits from doing an act. Another potential motive that was supposed to use the direct strategy in such situation 4 is that both the offeror and offeree are colleagues in the sense that they almost have a similar age range and socio-economic level.

Having reviewed cultural as well as social variables of situation 4 along with its whole responses and statistical results, the situational context might outweigh the offeree's gender and thus the offeree's gender no longer influences the offer strategy. Situation 4 lacks of personal common ground which is composed of background knowledge that two members share from their prior experience of each other (Clark, 1996). Also, the institutional fellowship might be governed by specific rules removing speech impacts that may be created by gender in the Jordanian society. Furthermore, compared to the former examined situations, the redressive actions used in responses of both male and female offerors were almost identical. This is also another indicator that the offer strategy was not affected by the offeree's gender in situation 4. However, the case was completely different in situation 5.

Strategy	Statistic	Gender			χ^2	P.
		Male	Female	Total		
Direct	N	10	39	49	32.14	.000
	%	11.5%	44.8%	56.3%		
Conventionally indirect	N	31	7	38		
	%	35.6%	8.0%	43.7%		
Non-conventionally indirect	N	0	0	0		
	%	0.0%	0.0%	0.0%		
Total	N	41	46	87		
	%	47.1%	52.9%	100.0%		

Table (15): Chi-Square test for the effect of the production of Jordanian Arabic offers by the offeree's gender in situation (5).

Table 15 figures out a noticeably significant relationship between the offer strategy used by the Jordanian Arabic offerors and the offeree's gender ($\chi^2 = 32.14$). It is indicated statistically by the table that the relationship between the offer strategy and offeree's gender in situation 5 is so visible to the extent that in that only the two strategies (direct and conventionally indirect) were employed. The table shows that the direct strategy is used more than the conventionally indirect strategy. However, the direct strategy was dominated by the female respondents (44.8%) four times than their male counterparts (11.5%). The opposite holds true for the conventionally indirect strategy; the male respondents utilized the conventionally indirect strategy (35.6%) more than the female counterparts (8.0%).

Concerning the impact of offeree's gender on the offer strategy in situation 5, the offeree's gender has a significant influence in determining the offer strategy chosen by Jordanian offerors and the redressive actions used to modify the offer. Jordanian male offerors prefer to be indirect in their offers towards a female offeree whereas Jordanian female offerors tend to be more direct in their offers towards a male offeree. This finding is attributed to socio-linguistic insights that male and females develop different language use patterns; females prefer using linguistic patterns that stress solidarity while males tend to interact in ways that stress their power through showing respect (Holmes, 1998). This has been vindicated through Jordanian males' use of the conventionally indirect offer strategy and preference of negative politeness as well as Jordanian females' use of the direct offer strategy and preference of positive politeness. The following example shows how Jordanian male and female offerors are using politeness differently.

Male offeror's response: صباح الخير! اذا انك متأخرة تفضلني اركبي معي لأنه أنا بنفس الطريق و كونه الباصات بتأخرك شي بيرجعك

Good morning! If you're late, please have a ride with me because I'm going on the same way and buses may more delay you, it's up to you

Female offeror's response: تعال اوصلك أنا بطريقك

Come and get you arrived; I'm on your way

First of all, Jordanian male offerors have utilized more redressive actions than female ones due to the sensitivity of such a situation in the Jordanian society that male offerors prefer to use redressive actions because they aim not only at persuading the female offeree to accept the offer but also showing their honest intention and belittling the sensitivity of such a situation. As for male offerors, they focused more on negative politeness strategies such as giving the female offeree deference. This strategy is presented through the politeness marker 'تفضلني' 'please' that takes place clause-initially with a bald-on record verb 'اركبي' 'have a ride' to express the offeror's want in the offeree's favor. The other negative politeness strategies are as follows: minimizing the imposition that can be done through the expression 'شي بيرجعك' 'it's up to you' to give the female offeree the entire freedom of action and apologizing through the technique of giving overwhelming reasons as in the expression 'لأنه أنا بنفس الطريق و كونه الباصات...' 'because I'm going on the same way and buses may more delay you'. The male offeror apologized in advance for the female offeree on making such sensitive offer. He assessed the case and uncovered that he must apologize as a precautionary step for reducing the sensitivity of the situation and persuading the offeree not to refuse the offer. In this case, the offeror performed linguistically in a way that made a balance between the way to save his face and the way to consider offerees. As for female offerors, they somehow focused on positive politeness strategies such as giving reasons as in the expression 'أنا بطريقك' 'I'm on your way'.

As mentioned in 2.4.5, members of the Jordanian society regard offer as a generous action for two reasons. Making offers can help build harmonious relationships among members and can be an explicit way of adhering to social expectations of their society. However, Jordanians are obliged to make offers in some cases. Members can be judged as sociable and generous when s/he is able to make offer and actually does so, and particularly in cases when the offeree wishes the offer to

be carried out. This judgement affects the reputation of the name of the family in a positive way as discussed in 1.1.1.6. Jordanian Arabic offers are sometimes face-threatening acts for two reasons. First, they are declined (illustrated in 2.3.2.2.). When Jordanians make offers, they are cautious at the wording because they are afraid of the potential refusal. So, offerors must perform linguistically in a way that makes a balance between the way to save offerors' face and the way to consider offerees. Regarding the second reason, the current empirical investigation proved that the form of offers is affected by the offerees' age and gender

Based on the results of the data analysis, offers made by Jordanian males to female offerees are face-threatening acts because men are more dominant than women in the Jordanian society. On the one hand, men like to keep distant from women for some reasons regarding the tribal structure of the society. When male offerors make offers to female offerees, they prefer to be indirect and enhance their offer more by negative politeness strategies. On the other hand, when female offerors make offer to male offerees, they make the offer more directly and preferred more positive politeness strategies because they are aware of the society's cultural expectations regarding men's moral responsibility towards women in that men should respect and protect them. Men should offer help to women if men feel women are waiting the offer to be made. Women expect that both sexes are equal when they make offers to men.

Offers addressed to older people are face-enhancing acts because they are treated as parents. In Jordan, offerors feel socially close to older people. So, offerors use vernacular expressions with the old people because the old people are more aware of the society's cultural expectation which states that offers are preferred not to be refused. That is the reason why offerors were found to make offers directly to older offerees and enhance their offers with more positive politeness strategies. On the contrary, offers addressed to younger offerees are face-threatening acts because offerors try to keep socially distant from the youth to the extent that they try to avoid the young in case they see the youth try to break the social distance. There are a number of Jordanian expressions warning to keep distant from the youth because they can simply intrude into the speaker's personal territory, which in turn, threaten his/her face. This argument can be supported by the finding that offerors never enhanced their offers with linguistic realizations of off-record strategies because the youth could misinterpret the expressions. Therefore, offers addressed to younger offerees were uncovered to be more indirect.

As for offers addressed to higher status offerees, they are supposed to be face-threatening acts because of the hierarchical organization that should be given priority. However, it was explored that offerors made their offers to higher status offerees more directly in order to show their high degree of generosity. On that occasion, offerors made the balance through a higher use of linguistic realizations of negative politeness strategies. For instance, they showed deference to higher status offerees by using titles of address. In the Jordanian society, the person who never uses titles of address while communicating with higher social status people is criticized. It is claimed that the person can simply threaten the higher status hearers' face. As for offers produced by higher status offerors to lower status offerees, lower status offerees do not expect higher status offerees making offers to them. So, the offer enhances lower status offerees' positive face. Therefore, higher status offerees made their offers more indirectly to preserve their status and enhanced their offers with a higher use of linguistic realizations of both positive and negative politeness strategies as a means of persuasion. When a lower status offeree receives an offer from a higher status offeror, the offer conveys a communicative message that the offeror values the society's socio-cultural background through giving a chance to make the offeree appreciate the offer and feel socially close to the offeror.

5.4.3 Politeness in Jordanian Arabic Spoken Offers

It was noticed through data analysis that the redressive actions were more employed in conventionally indirect offers than the direct offers. This finding can serve as evidence to support the claim that the more direct the offer, the more polite the offer. On that occasion, I can illustrate only one example from the situations to each strategy other than the examples examined through the statistical analysis.

Once the offeror uses on-record strategy, s/he will no longer do anything to belittle the threat to the offeree's face. As a consequence, the offeror will do the FTA with maximum efficiency in the most direct utterance. In Jordanian Arabic spoken offers, bald on-record is usually used in sympathetic advice and warnings where the offeror does take care of the offeree. Consider the Jordanian sympathetic advice the official recommended to the waiter before offering his mobile phone to carry out his call with his sick wife to rest assured her:

أياك تشعر بالخجل لما بدك تحكي مكالمة خذ تلفوني و احكي مع أي حد قدر ما بدك

Be careful of feeling embarrassed when you need to carry out a call, take my mobile and call anyone as much as you can.

It seems clear that imperative constructions as ‘أياك’ ‘*be careful*’ is a bald on-record expression. Even though the offeror does not do any initiative to mitigate the potential threat for the offeree’s face, the offeror shows urgent concern in the offeree’s face implicitly by warning him/her of being embarrassed. The offeror also used the imperative construction ‘خذ’ ‘*take*’ as a kind of expressing sympathetic advice which expresses a close and intimate employee-waiter relationship which comes in favor of the waiter.

When the offeror performs the act off record, it can be paraphrased into different lessons. So to speak, when a Jordanian Arabic offeror makes a spoken offer non-conventionally indirect, s/he almost performs the offer off record because s/he is leaving the responsibility of the interpretation to the offeree in order to think of what the implicit meaning is. However, this insight might be attributed to the language of the first reference of Jordanian Arabic i.e. the Holy book which holds what the so-called ‘the linguistic inimitability’ which can be viewed as “The perfection in selecting every word in such a way that they present the meanings with the utmost accuracy and fulfillment of purpose that could not be realized by any other words.” (Haroon, 2020).

As opposed to on-record, off-record was almost absent. Based on the results of data analysis, only a very few of its sub-strategies stood out in my spoken data. The offeror can mitigate the potential threat on the offeree's face by performing the offer in an ambiguous way where s/he violated the Gricean maxim of manner. Being ambiguous can be achieved in Jordanian Arabic spoken offers by employing situation-bound utterances. On that occasion, a case in point extracted from the spoken corpus is:

أعط الخبز لخبازه أنا ممكن أخدمك

Give the bread to its baker. I may serve you

In a wider sense, the above-mentioned utterance was used in the situation where the offeror offered his service to fix the offeree’s computer. In that situation, it is supposed for the offeror to be professional in the service of computer maintenance because he used an utterance where the offeror recommends the offeree indirectly to accept the offeror’s offer. Consequently, this utterance

generates an implicature in the offeree's mind that the offeror is very good at computer fixing. As for the offer to be unambiguous, the offeror should have offered by saying 'give me your broken computer'. The situation-bound utterance 'أعط الخبز لخبازه' 'give the bread to its baker' was proven to be of great effect in persuasion. More importantly, its allocation before the conventionally indirect offer 'أنا ممكن أخدمك' 'I may serve you' makes it so effective in manifestation of a politely persuasive offer.

Modifications of positive politeness and negative politeness seem to be clearly manifested in Jordanian Arabic spoken offers. As for positive politeness modification strategies, Arabic has some cultural intensifying devices much used in everyday conversations: one of these is a plethora of expressions regarding the religion. For instance, this intensifying word 'مبارك' 'blessed' was extracted from Jordanian Arabic spoken offers in the following utterance:

لو إنك ما حبيبتها أنا معطيكياها لهيك جربلي هالنظارة المباركة عليك

*If you do not like it, I'm giving you it. So, try these **blessed** sunglasses*

This utterance was used by the offeror in a situation where he intended to offer his sunglasses after the offeree complimented the sunglasses. The offeror made the offer directly through using the linguistic pattern used 'جربلي' 'try'. Culturally speaking, the religious word 'مباركة' 'blessed' indicates that the speaker wishes God blesses the meant object and makes accompanied by good tidings. In accordance with the culture, the offeror grants these sunglasses from the depths of his heart without reluctance or shame. Meanwhile, he wishes God blesses these sunglasses on the offeree. The religious word is thus concluded to play a role of upgrade to increase the offering force and a persuasive tool to force the offeree accept the offer.

As for negative politeness modification strategies, some Arabic particles seem very easy to dissociate them as strengtheners or weakeners due to the fact that strengtheners admittedly commit the speaker to what s/he says, and in doing so they can be regarded as 'emphatic hedges' (Brown & Levinson, 1987:147). Conversely, the Arabic particle 'كثير' 'too much' overlaps between the two contradictory sides of Arabic hedges depending on the immediate context. The following Jordanian Arabic spoken utterance can illustrate:

لا تكون حساس كثير خذها ببساطة

*Don't get sensitive **too much**, take it easy*

The place of the Arabic particle 'كثير' *'too much'* in the aforementioned utterance made it hold two occupations; the first one modifies the illocutionary force of the former expression 'لا تكون حساس' *'don't get sensitive'* while the second one is an emphaser to the following expression 'خذها ببساطة' *'take it easy'*. It is thus indicated that the offeror advises the offeree to get balanced in feelings in order to affect communication with others.

From the results of my investigation, all the four strategies of politeness advocated by Brown and Levinson (19878) can be seen in my corpus of Jordanian Arabic spoken offers, with the positive-politeness strategy making up the greatest proportion, and next the negative-politeness strategy, then the bald-on-record strategy, and lastly the off-record strategy which is almost absent. It is unsurprising to find positive politeness the most predominant strategy because of the predominant culture in the Jordanian society (discussed in 1.1.4) and the socio-cultural background of that speech community (discussed in 1.1.6). The reflection of culture in the use of politeness strategies was very significant. This insight supports Al-Khatib's 2001 observation that the Jordanian society is a positive politeness society.

5.5 Summary

In this chapter, the fine-grained perspectives in the expression of politeness in Jordanian Arabic spoken offers were demonstrated in great detail. I present this great bulk of material because tackling such topic requires a refined coding scheme. Therefore, the aim of this chapter was to understand how Jordanian Arabic offerors make an offer and to explore the preference of politeness strategies in Jordanian Arabic language. The chapter was inaugurated by constructing the linguistic taxonomy of spoken offers based on the two criteria: The Gricean principle of conversational implicature and the constructed version of felicity conditions.

As spoken offers in Jordanian Arabic can be face-enhancing acts as well as face-threatening acts, the taxonomy included three strategies of spoken offers: direct, conventionally indirect, non-conventionally indirect. Each strategy was linguistically expressed through various linguistic patterns depending on their continuum overlapping between directives and commissives into four aspects: directive-end, commissive-end, directive-and commissive-end, and directive-nor commissive-end. The Jordanian Arabic culture was qualitatively detected to have a significant impact through the linguistic patterns: oath, 'for God sake' followed by positive imperative/negative imperative, and charged situation-bound utterances.

The taxonomy provoked an immediate socio-pragmatic follow-up of Jordanian Arabic spoken offers because the reason behind employing an offer strategy more than others was claimed to be attributed to some socio-cultural variables. Chi-square test was the best choice from the Statistical Package for Social Sciences (SPSS) software to test the three chosen variables relevant to the offeree's age, gender, and social status. The statistical results demonstrated that age, gender, and social status of the offeree had an insightful impact on the choice of the offer strategy and politeness modifications used. Because of socio-cultural background of the Jordanian society, offerors diverge in their perception and production of offers in different situations drawing upon the offeree as follows: The older the offeree, the more the offer is direct and the more the offeror enhances positive politeness strategies; the higher-status the offeree, the more the offer is direct and the more the offeror enhances negative politeness strategies, the offeror enhances. As for the offeree's gender, the situational context and common ground between the offeror and offeree was claimed to have an effective impact on the offer strategy. Jordanian male offerors preferred to be indirect and to employ more negative politeness modifications in their offers towards female offerees while Jordanian female offerors preferred to be direct and to employ more positive politeness modifications in their offers towards male offerees. Therefore, linguistic realizations of politeness strategies were concluded to play as a tool of persuasiveness by the offeror in order to persuade the offeree accept the offer.

The chapter raised a novel insight regarding an in-depth comparison between spoken and written Jordanian Arabic offers.

Chapter Six: Comparison and Implications

6.1 Setting the Scene

In the first chapter, I argued that preparing a dissertation needs some time and effort because it looks like a critical process of transmitting intertwined thoughts from mind to sight. Specifically, this chapter somehow sounds as a starting point of moving from description of the sight to practice. Based on research question 5, this chapter will be subdivided into two sections: the two corpora of offers will invite comparison with one another from all respects in order to be able to present a logical answer to the research question imposed by the first chapter while the second section offers the basic implications of the research, and then recapitulates the dissertation.

The comparative perspective:

5. Are there any correlations between corpora of offers, offer type and offer modifications?

This question is claimed to touch upon the universality of the offering behavior and the potential discursal differences between the two corpora of written offers and spoken offers regarding the variants and the use of different linguistic patterns and politeness strategies.

6.2 The Comparison of Written Offers with Spoken Offers

As stated earlier, Jordanian Arabic written offers belong to the discourse of advertising which has a strata of functions, as Cook contended (2001:5) “if the majority of ads have the function of persuading their addressees to buy, this is not their only function. They may also amuse, inform, misinform, worry or warn.”. Based on the results of data analysis, Jordanian Arabic written offers were basically found to fall under a new type of offers ‘investment offers’ due for their primary function, but Jordanian Arabic written offers have functions other than the primary function. This remark can be supported through the two findings that they are characterized with the same characteristics of other types of offers, and they can be realized directly and/or indirectly in the same manner used in other types of offers.

Jordanian Arabic spoken offers fall under the three following types of offers as Barron (2017) identified: hospitable offers; offers of assistance; gift offers. They are characterized as directive, commissive and conditional. Unlike Jordanian Arabic spoken offers, Jordanian Arabic written

offers also add the representative characteristic along with the former three characteristics by virtue of the context where they belong to. The ads selected for investigation are actually written then readers of the ads still remain somehow anonymous to the advertiser, so the evidence sounds a must for the advertiser to appear the truth of the intended action involved by the ad. As a result, the offer characterization in both corpora appeared in the linguistic realization of offers.

Jordanian Arabic written offers were realized through the two strategies: direct and indirect. In contrast, Jordanian Arabic spoken offers were expressed through the three strategies: direct, conventionally indirect, and non-conventionally indirect. Herein appeared the reason beyond the manifestation of the non-conventionally indirect strategy in Jordanian Arabic spoken offers. This insight is attributed to the representative characteristic of Jordanian Arabic written offers triggered by the advertising context which hindered the manifestation of non-conventionally indirect offers within the written corpus. Even though non-conventionally indirect offers within the spoken corpus were revealed to be situation-bound, it requires the dynamism and flexibility of oral communication in that situation be able to interpret the implied communicative message of the said utterance. On the one hand, the occurrence of a limited number of non-conventionally indirect offers in Jordanian Arabic spoken corpus refers to their situation-bound nature. To put it more simply, Jordanian Arabic non-conventionally indirect offers were employed only within situations 4,9, and 10 of the DCT (Appendix 1). On the other hand, direct and conventionally indirect offers were detected to be situation-independent and by far the more predominant, even direct offers as the most frequent. Moreover, their preference was subject to some sociocultural variables. Therefore, a microscopic examination was done over a selected number of situations extracted from the DCT. Not only the type of offer strategy but also the politeness modification strategy was influenced by the three sociocultural variables investigated: age, gender, and social status.

Jordanian Arabic written offers are face-enhancing acts due to the fact that they manifest only in ads where the offeror does not consider any socio-cultural variables regarding the offeree. This argument supports the significant impact of oral communication upon making offers in the Jordanian context. The following example taken from Facebook offers for travel and tourism illustrates how the offeror can select the words regardless of the offeree: ‘حبيبتي شهرك العسل وين رح ‘My sweetheart, where will your honeymoon be? don't accept other than Malaysia’. Despite the fact that Jordanian spoken offers are closely interlinked to values of the

Jordanian society, they are face-enhancing acts and face-threatening acts due to the conditional characteristic of offer and some socio-cultural variables.

Consequently, the quantitative analysis was carried out through the use of Chi-square test and the results I arrived concerning the offer strategy and politeness modification strategy were as follows: Jordanian offerors prefer to use more direct offers with a higher use of positive politeness modifications towards Jordanian older offerees; Jordanian offerors prefer to use more direct offers with a higher use of negative politeness modifications towards Jordanian higher social-status offerees; Jordanian male offerors prefer to be indirect and to employ more negative politeness modifications in their offers towards female offerees while Jordanian female offerors preferred to be direct and to employ more positive politeness modifications in their offers towards male offerees.

The propositional content condition of written offers predicates a future act on the part of the offeror whereas the one of spoken offers predicate a future act on the part of the offeror/offeree or both due to the salient position of culture represented by the frequent use of religious expressions in daily interactions. Cultural interpretations of some religious expressions involve the offeree as the primary performer or as a co-performer of the act included. Indeed, the oral communication also manifests in the direct strategy of both Jordanian Arabic written and spoken offers. Due to the fact that the offeree was socio-culturally anonymized in written offers, Jordanian Arabic direct written offers were addressed only to the offeree. Unlike written direct offers, direct spoken offers do not necessarily involve only what the offeree should do but also involve what the offeror should take part in some cases. This observation was carefully judged through the commissive-end as well as directive-and-commissive-end aspects of Jordanian Arabic spoken direct offers. This observation also helped to explore specific linguistic patterns through which Jordanian Arabic spoken offers can be realized. They are as follows: oath and 'for God sake' followed by positive imperatives and negative imperatives. Meanwhile, these two linguistic patterns never appeared in Jordanian Arabic written offers.

The direct strategy was by far the most frequent strategy used in both Jordanian Arabic spoken and written offers. In accordance with Jordanian Arabic written offers, directness was explored to keep the channel of communication in the offeror-offeree relationship more effective in the production of investment offers because they are clearly observant to the maxims of speech. As

for Jordanian Arabic spoken offers, directness tends to be closer to values and norms of the Jordanian society manifested through generosity, yet it was avoided in some situations taking into account some socio-cultural variables regarding the offeree. However, in both cases of Jordanian Arabic offers, the imperative construction was the most predominant linguistic pattern of direct offers due to its pragmatic function in Jordanian Arabic. This observation is more compatible to the Leechian maxim of generosity where the pragma-linguistic politeness increases through the preference of more direct linguistic pattern. This observation asserts the truth of Jordanian Arabic offers because it sounds like they are more of a straightforward way of adhering to the values and norms of that society than of establishing harmonious relationships with the others (Grainger et al., 2015).

Politeness occupied the function of persuasion in both corpora of written and spoken Jordanian offers. As for written offers, it is indicated that direct offers are easier to interpret and thus less costly on offerees to comprehend the message. In spite of the fact that indirect offers have less imposition over offerees than direct offers, the occurrence of a limited number of indirect offers in both corpora of Facebook and Open Market is attributed to pragmatic clarity. As a consequence, direct and indirect written offers of investment employed linguistic realizations of politeness strategies to serve as a tool of persuasion. Since this type of offers fall within the style of ads, politeness strategies were used to get a more cohesive ad, which in turn, fits Cook's (2001) cohesive devices of ads.

As for the preference of politeness strategy in each corpus of written offers, offers are characterized by being politely made. On the one hand, Facebook offers preferred linguistic realizations of positive politeness more than those of negative politeness. Facebook offers for travel and tourism were found to be clearly affected by the collectivistic character of the Jordanian society. On the other hand, linguistic realizations of negative politeness took priority over those of positive politeness in Open Market offers due to the fact that the significance of the discourse outweighs the significance of the prominent culture. As for politeness strategies in spoken offers, they were used by offerees not only to redress the imposition included by the action but also to persuade the offeree to achieve a purpose-successful offer. Furthermore, the preference of politeness strategies does not depend on the offer type as far as they are linked to culturally social variables regarding the offeree.

However, the former comparison of offer corpora, offer strategies, and offer modifications helps reveal some interesting correlations, which in turn, presents an in-depth thoughtful answer to research question 5. For instance, the former comparison showed a clear preference for Facebook offers to be realized more directly and to employ more positive politeness modifications. Likewise, Open Market offers were shown to be realized more directly with a higher use of negative politeness modifications.

Referring to 2.3, the theoretical perspective of offer from the point view of politeness, offers threaten the offeree's negative face due to the directive characteristic they hold. Since Open Market offers for real estates are predominantly expressed by direct offers (75 out of 100) and particularly the ones presented via the imperative construction (55 out of 75), a higher use of negative-politeness modifications appeared. In contrast, offers also enhance the offeree's positive face. This insight was shown more clearly via Facebook offers for travel and tourism where a higher use of positive-politeness modifications manifested. Positive politeness modification strategies were detected to intensify the force of offers (Barron, 2017). Culturally speaking, travelling and tourism are not essential priorities for Jordanian individuals when compared to having real estates in the Jordanian society. Therefore, travel agencies in Jordan resorted to enhancing their offers via positive politeness to intensify such offers and get more phatic offers in accordance with norms of the Jordanian culture.

The most preferred class of positive politeness in Facebook offers for travel and tourism was of claiming common ground. Having reviewed Facebook offers for travel and tourism, it was explored that this class more reconciles with requirements of the offered service where it is keen on building tourist groups rather than individuals. In contrast, the most preferred class of positive politeness in Open Market offers for real estate was of being the offeror and offeree as cooperators. Even though this class belongs to positive politeness, it is concerned with individuals more than groups.

The preference of negative politeness in Open Market offers for real estates is attributed to the salience of the directive characteristic over other characteristics. The offered product also played a role in determining more negative-politeness modification strategies due to the fact that having real estates as flats or houses is regarded as a necessity for individuals in the Jordanian society.

Therefore, real estate agents in Jordan gave an emphasis to enhance their offers through negative politeness modifications to show deference towards the individual rights and freedom of action.

The correlation between offer strategy and politeness modification strategy in spoken offers was exhibited by the microscopic examination where the most three effective socio-cultural variables (age; gender; social status) were subjected to the examination. First, Jordanian offerors preferred the direct offer strategy while offering towards an older Jordanian offeree, with 59.1% of all direct offers realized using the linguistic pattern of the imperative construction. They enhanced older offerees' positive face through using positive politeness modifications. Meanwhile, they preferred the conventionally indirect strategy when offering towards a younger Jordanian offeree, with 50.2% of all conventionally indirect offers displayed by conditionals and suggestory formulae. They employed negative politeness modifications to mitigate the offering force addressed to offerors' and offerees' negative face.

Second, Jordanian offerors tended to be direct in their offers towards higher social-status offerees and showed the offerees status through using negative politeness modifications. In comparison with offers addressed to lower social status offerees, Jordanian offerors preferred to be indirect through patterns of the conventionally indirect strategy and showed solidarity through using positive politeness modifications. Third, Jordanian male offerors were more indirect in their offers towards female offerees and employed a combination of politeness modification strategies to reduce the threat caused and intensify the offer. In contrast, Jordanian female offerors were more direct in their offers towards male offerees and enhanced their offerees' positive face through positive politeness modifications.

To sum up, using linguistic realizations of politeness strategies supports the notion of presentation persuasion stated in 1.1.4. The offeror has a great deal of linguistic super/sub-strategies, so s/he can simply select the strategy and its sub-strategy pursuant on the offered object, social distance between the offeror and offeree, the offeree's level of education, the offeree's gender, and the offeree's age.

6.3 Implications

6.3.1 Cultural and functional implications

The present research reveals empirical evidence about the nature of spoken and written Jordanian Arabic offers and fosters understanding of the relationship between offers and compliment. Migdadi (2003) hypothesized how compliments are interpreted as offering while this current research work sheds light on the contradictory point of view, that is, how offers in some cases might be understood as compliments. Both offers and compliments can be seen as positive politeness devices. When the Jordanian offeror intends to offer his/her valuable object which was complimented by the offeree, s/he may say 'مقدمة' 'it's all yours'. This utterance is regarded as a compliment for the first time. In addition, the offeror sometimes enhances the utterance with other expressions like 'صارت على حسابك' 'it becomes at your disposal' or 'و الله ما بترجع' 'by God, it won't return to me' to serve as upgraders of the offering force. However, such an offer might be seen inappropriate by people of other cultures because they see offering their own belongings as a culturally undesirable act.

Another sensitive issue that leads to misinterpretation is the role of oath in the speech act of offer. The offeror, who is always offering through the use of oath or other religious expressions, is seen as a very sociable and generous member in the Jordanian society. Offering through oath is thus regarded as a sign of superior politeness. However, this form of offer may seem strange to people of other speech communities because they look at the offer which must be accepted as a weird and pushy act. So, it is crucial to explain culturally-sensitive differences regarding the offering behavior in the Jordanian society. These two observations would suggest gaps where cross-cultural miscommunication may take place as a consequence of differences in the offering behavior.

Not only spoken offers but also written offers in the Jordanian society can be used to create harmony between the interlocutors. Similar to the functions of compliment inspired by (Wolfson, 1983), offers in the Jordanian context can be as social lubricants that maintain and strengthen rapport. Therefore, offers have a considerable role in social interactions. They support social success in that they help offerors to do desirable things for offerees. This success can be manifested through the offer response either thanking the offeror for his/her initiative to do an act showing generosity or accepting the offered thing, which in turn, supports the offeror-offeree relationship

in the Jordanian context represented by the debt-sensitive culture. Since the Jordanian society belongs to debt-sensitive cultures, the offeree will be later obliged to offer something similar or greater than the offered object. From the socio-economic perspective in the Jordanian society, the more the agent offers services or products, the more the credibility in services or product of the agent increases.

6.3.2 Methodological implications

Research on offers used a range of data sources including the corpus-based data (Barron, 2017, 2011; Schneider, 2003; Ajimer, 1996) discourse completion task (Al-Masri, 2015; Allami, 2012) naturally-occurring conversations (Oraby, 2020), and open role-plays (Bella, 2019). The previous research focused only on spoken offers. However, the data of this research work sounds different because of the written discourse which is composed of Facebook offers for travel and tourism as well as Open Market offers for real estates. This new type of data adds a new type of offers, that is, investment offers. Indeed, it is urged for future researchers to adopt this data for linguistic studies because it is still in its infancy.

6.3.3 Further implications

1. Both the production and the perception of offer vary among native speakers of Arabic. Some people in the Jordanian society have some weird beliefs concerning the offering behavior. That is why some of them believe that not everything can be offered, others believe that the person who offers his/her objects for sale devalue them, and few believe that money is never offered in exchange for nothing.

As for those who believe that the person who offers his/her objects make them valueless, this belief almost comes true, and particularly in cases when individuals seek people to buy their objects. For instance, some Jordanian owners of cars prefer to offer their cars through the Open Market website. However, the same belief sometimes comes false because the matter is completely attributed to the offering behavior where some offerors offer in a way that lacks persuasion. In this case, offerees may suspect the product is flawed due to the Jordanian fact that bald offers allow offerees to doubt that offerors want to get rid of their goods. As a result, they expect that the offeror wants to get rid of offered objects because of some invisible shortcomings. Here appeared the significance of linguistic realizations of politeness strategies in the Jordanian context as a tool of persuasion.

As for the minority who believe that money is never offered in exchange for nothing, this is surely true but we should look at the reason why it can still happen. In case the matter pertains moral norms of the society, it will completely right to offer money. From the moral perspective in the Jordanian society, when you offer money for help to others as a sign of loyalty to the society, do not expect the payoff will be visible because the offeror is satisfied with his behavior for moral purposes concerning the society belonging to.

Honor in the Jordanian society is very sensitive to the extent that it is preferred to be avoidable during the daily interaction. So, the people who believe that not everything can be offered should change their mind according to the following example: when a Jordanian male knows his honest male friend is looking for an honest girl for marriage purposes, he may ask one of his honor (i.e. sisters, daughters, nieces, or female cousins) if she thinks of getting engaged to such man. When he gets the consent of the girl, he can offer the idea to his honest friend. Indeed, this behavior in such case indicates the offeror's absolute trustworthiness of the offeree. As a consequence, this research work may refute these beliefs that members of the Jordanian society misunderstand which is triggered by lack of their pragmatic knowledge.

2. School teachers are advised to teach their pupils the behavior of offering and socio-cultural norms step by step due to the fact that school teachers in the Jordanian society are very effective influencers in their students' mind to the extent that students like to imitate their teachers, even in speech and actions. So, teachers can have the opportunity to teach their students how to make socially acceptable offer through storytelling or exemplifying.

3. For male non-native speakers of Jordanian Arabic, offering to Jordanian females is somehow socially restrictive depending more on the situation, the thing offered, and the social distance between offeror and offeree. For instance, if both of them are undergraduates, he can offer her to meet at a cafe to discuss an academic topic, but he cannot offer her to accompany him on a short tour and take some of the photos together.

4. For spoken direct offers during intercultural communication trainings, non-native speakers of Arabic are recommended to understand that Jordanians are not pushy by nature but they should know what Jordanians imply by directness is of showing their authentic generosity.

5. For all people regardless of the culture they belong to, we should be believers of the following quotation “The fate of the earth depends on cross-cultural communication” (Tannen, 1986:30)

Chapter Seven: Conclusion

7.1 Conclusion

The principal goal of the present dissertation was to examine the pragmatics of offering in Jordanian Arabic. Generally, this dissertation was conceptualized to extend two linguistic theories of speech acts and politeness. So, it was devoted to better understand how offerors make offers and to explore the preference of politeness strategies in Jordanian Arabic. Based on these two objectives, five research questions were set out. One of the questions was revolved around the theoretical perspective of offers while the remaining questions were about the linguistic realizations of Jordanian Arabic offers, the linguistic realizations of politeness strategies and finally how politeness works within the three corpora of Jordanian Arabic offers. Based on the proposed research questions, politeness was hypothesized to serve as a purpose-oriented tool included by the Jordanian Arabic context of the speech act of offer. In accordance with the principal hypothesis, five assumptions identical to the questions were set out.

Two linguistic taxonomies of Jordanian Arabic offers were constructed in order to organize the process of data analysis. The reason beyond constructing the two taxonomies is that they were derived from the observed data in two different types of discourse. However, the two linguistic taxonomies were constructed based on the two basic criteria; the cooperative principle and the felicity conditions. One linguistic taxonomy cared about written offers while the other taxonomy took into account spoken offers. In light of the two constructed versions of felicity conditions to written and spoken Jordanian Arabic offers, regulative elements of offers were covered by propositional content, preparatory, and sincerity conditions while constitutive elements of offers were covered only by essential conditions. As a result, when politeness is neglected by Jordanian Arabic offers, socially unacceptable forms are formulated within the offer but it is still a valid offer. Perhaps it weakens the chance of offer acceptance and thus the chance of offer refusal increases. Herein appear the function of politeness strategies as a persuasion tool.

Since this research work was hypothesis testing, a set of research hypotheses associated with the questions were verified. Consequently, each research question that was answered verified a research hypothesis. This research work inaugurated its questions with the theoretical question

about how the speech act can be distinguished from other speech acts. This question was put to test the first hypothesis which states that the speech act of offer has mixed characteristics.

The second chapter answered the first research question profoundly. Offer was first categorized as a commissive illocutionary act. However, some scholars argued for a different categorization after Aijmer (1996) had claimed that offers have fuzzy characteristics and that they are realized by a range of commissive and directive strategies. Both the offeror and requester desire the world to be changed in order to fit their own words. Wunderlich (1977) dealt with offers as conditional speech acts. Hancher (1979) contended that offers have directive and commissive illocutionary forces in parallel. Soon, Hernández (2001) challenged Hancher's observation and asserted that offers are closer to prototypical commissive than to prototypical directive illocutionary acts. Eventually, Barron (2017b) characterized offers as directive, commissive, and conditionally. Barron also reflected the three characteristics of offers in linguistic realizations of offers. In light of theory-based politeness, Brown and Levinson (1987) viewed offer as a face-threatening act whereas Leech (2014) considered offer to be as a face-threatening as well as face-enhancing speech event.

Jordanian Arabic offers have the three characteristics in the same utterance of offer but one characteristic is more salient than the others. Since offers in Jordanian Arabic neither have an explicit performative nor may be expressed by a particular linguistic pattern (Haddad, 2022), the offeree basically depends on both inherent salience and actual situational salience. Inherent salience is dominated by actual situational salience in the speech act of Jordanian Arabic offer. The conditional characteristic of offer is the most salient as it lies between the two other characteristics and it is the characteristic that changes the illocutionary force of the offer over interactional roles of the offeror and offeree. The Jordanian offeror produces the offer as directive over the Jordanian offeree. Once the offeree accepts the offer to be done, the Jordanian offeror gets committed to perform the action included. From a Jordanian Arabic perspective, offer is a face-enhancing and face-threatening act due to the fact that Jordan has a debt-sensitive culture and the offer decline is potential. Therefore, offerors can perform linguistically in a way that makes a balance between the way to save their face and the way to consider the offeree. As a consequence, the remaining research questions showed how such aspects of face affected linguistic realizations of Jordanian Arabic offers.

Since research questions 2,3,4 fell within the empirical perspective of offers, it is crucial to outline the research methodology used in the dissertation before reviewing the hypotheses. Because the dissertation showed how linguistic realizations of politeness strategies worked within three corpora of Jordanian Arabic offers, the three corpora were constructed along with different criteria. The first two corpora of offers -Facebook offers for travel and tourism and Open Market offers for real estates- belong to the discourse of advertising, they were merged into what the so-called '*written offers*'. 100 ads were collected from each corpus within the three criteria: source; length; goal of ads. They were then saved in two separate electronic folders. The third corpus was called '*spoken offers*' because it was concerned with the everyday offers uttered by 100 Jordanians selected within certain criteria. Spoken offers were collected through a reliable and validated DCT consisting of 10 hypothetical situations expressing imitations of real-life situations that were designed to reflect the behavior of making offer among friends, acquaintances, colleagues, and strangers. The situations were varied and there appeared some prominent aspects of Jordanian Arabic culture including differences in the gender, social status, and age.

The DCT was distributed by two distributors chosen within particular dimensions for specific purposes to 100 Jordanian Arabic native speakers selected from both sexes. With the age range of 30 to 45, they were literate including university graduates and postgraduates. Bear in mind that none of the participants were majoring in linguistics, so that they could not be affected by previous linguistic knowledge. However, the actual responses obtained by the 100 distributed samples were 964 which were also analyzed by a second coder.

Irrespective of the intended type of corpus aimed for analysis either written or spoken, the unit of analysis was the utterance due to the fact that offers are not basically constrained to sentence boundaries; some offers can be thus performed by only one word and others can be performed by a sequence of sentences. However, data of the three corpora were analyzed in a qualitative-quantitative method due to the fact that qualitative and quantitative analyses of offers were conducted to have investigated the other four assumptions. Research questions 2,3, and 4 asked about the offer strategies used and politeness strategies preferred in the three corpora. So, they were answered in two separate chapters 4 and 5 because they were categorized as spoken and written offers. Chapter 4 discussed results of written offers and chapter 5 discussed results of spoken offers.

Written offers incorporated a new type of offers, that is, *investment offers*. They were distinguished from other types of spoken offers by being representative. Since the characterization of offers was seen to be a prerequisite for the realization of offers, the new characteristic came into effect. Ads, as representatives, exaggerate the truth of the proposition in the description of the offered object. Thus, the whole characteristics of offers were clearly reflected in the constructed version of felicity conditions for Jordanian Arabic written offers.

Even though the primary reason of written offers is very clear, indirectness plays a role other than politeness. Some offerors resorted to employing indirect utterances not only for politeness but also for other important purposes such as persuasion that meets some cultural beliefs regarding the buy-sell relationship in Jordanian culture. Accordingly, research question 2 was responded in Jordanian Arabic written offers by the finding that they are face-enhancing acts manifested in a direct and indirect way. Direct offers were clearly observant to the felicity conditions and followed maxims of conversation.

Direct offers were noted to have distinguished from indirect counterparts in that they stated directly what the offeree is supposed to do in order to get the benefit involved by the offer done. There existed two linguistic patterns through which Jordanian Arabic written direct offers of investment were conventionally expressed: imperative construction and gerund in place of the prepositional phrase. In spite of involving what the offeree should do, indirect offers were paraphrased in a different linguistic manner stating the offeree's possibility to get the offer, using elliptical utterances, making an assertion that takes the first-person present-tense form of the verb, or giving freedom to the offeree by using the conditional construction.

As for Jordanian Arabic spoken offers, they are face-threatening as well as face-enhancing acts realized (in) directly. The linguistic taxonomy of Jordanian Arabic spoken offers was composed of three strategies: direct, conventionally indirect, and non-conventionally indirect. The linguistic realizations of the three offer strategies were divided according to their continuum between directives and/or commissives. On the one hand, direct spoken offers observed maxims of conversation. Conventionally indirect offers generated a generalized conversational implicature while non-conventionally indirect offers generated a particularized conversational implicature. On the other hand, Direct offers were clearly observant to the felicity conditions. Conventionally indirect offers were highly motivated by felicity conditions of spoken offers but non-

conventionally indirect offers were slightly motivated by felicity conditions. That is why non-conventionally indirect offers were dubbed as charged situation-bound utterances.

First, Jordanian Arabic spoken direct offers involved directive-end, commissive-end or both, whereby the offeror directly stated what the offeree should do. There existed five patterns through which direct offers were expressed: imperative constructions, *please* + ellipted imperative, obligation statement presented by the spoken Arabic preposition ‘ب’, oath, and lastly ‘for God sake’ followed by positive and/or negative imperative. Second, conventionally indirect offers involved that of directive-end, commissive-end or both which were realized through the six linguistic patterns: permission-giving, mood derivable, need question, permission-seeking, conditionals, and suggestory formulae. Third, because interactional roles of both offerors and offerees were absent in non-conventionally indirect offers, their explicit illocutionary force was getting divergent. They were thus realized only by the nature of directive-nor commissive-ends which was manifested only through the pattern of charged situation-bound utterances. So, the answer for research question 2 helped verify the second assumption which states that Jordanian Arabic offerors use different linguistic forms in different corpora of Jordanian Arabic offers.

As stated earlier, Jordanian Arabic written offers are composed of two corpora: Facebook offers as well as Open Market offers. The third research question required separate responses to each corpus. It inquired about the most frequently offering strategy used in each corpus. In general, direct offers were by far the most predominant offers in written corpora. Facebook offers were explored to have expressed directly much more than indirectly because direct offers made up a larger proportion (61 out of 100). Even though Open Market offers were also expressed directly much more than indirectly, but direct offers in Open Market took over the largest proportion notably (75 out of 100). The reason behind this huge divergence in the preference of direct offers between the two corpora was attributed to the platform and the basic reason of ads.

In a narrower sense, imperative constructions were preferred to other patterns of direct offers in both corpora due to their pragmatic functions in Jordanian Arabic. They are mostly characterized as directive and commissive. Even though the imperative construction was seen to be the most frequently used, it was differently expressed in each corpus. It was formed in Facebook corpus by the two directly specified verbs for the direct performance meant in the offer whereas the directly

specified verbs for the direct performance in Open Market corpus were never mentioned due for politeness through euphemisms, which in turn, led to persuasion purposes.

Direct offers were the most frequent strategy in the spoken corpus, followed by conventionally indirect offers, and lastly non-conventionally indirect offers which were almost absent. In a narrower sense, the microscopic examination was carried out to six situations extracted from the DCT use. This examination was basically done for socio-pragmatic purposes but it also contributed to pragma-linguistic scope of this research. The preference of offer strategies was found to be almost fluctuating between direct offers and conventionally indirect offers due for the influence of some socio-cultural variables. In spite of the variable influences, direct offers outnumbered the other strategies (302 out of 579) from a statistical perspective. However, direct offers were more familiar in use than indirect counterparts regardless of the offer corpus. This concluding remark supported the third assumption which states that Jordanian Arabic offerors make an offer directly much more than indirectly.

Like the former question, the fourth research question required separate responses to each corpus because it inquired about the function of politeness represented by the super/sub-strategies as well as the most frequently politeness strategy preferred in each corpus. So, chapter 4 and 5 presented an answer to that question. Offers were concluded to be politely made in the three corpora through employing all politeness strategies, which in turn, would serve purposes other than linguistic politeness.

Facebook offers preferred positive politeness modification strategies more than negative politeness ones. The art of making Facebook offer for travel and tourism was clearly affected by the cultural character of the Jordanian society. Open Market offers preferred negative politeness modification strategies more than positive politeness ones due to the observation that the significance of the discourse outweighed the cultural character. Therefore, Facebook offers for travel and tourism were concluded to be more phatic than Open Market offers in light of the Jordanian Arabic culture. As a result, the preference of politeness strategy to other strategies had a relationship with the offered object in each corpus of written offers. However, politeness in ads was concluded to have purposes other than linguistic politeness as a cohesive device from a discourse analytical perspective and as a persuasion tool from a socio-pragmatic perspective.

As for spoken offers, the statistical analysis was carried out in order to test the influence of the three socio-cultural variables (i.e. age, social status, and gender) regarding the offeree over the manifestation of offer strategy and the preference of politeness strategy. In accordance with politeness, offerors diverged in their perception and preference of politeness strategy in different situations drawing upon the offeree. Offerors dealt with the three variables as follows:

- The offeree's age has a significant role in determining the politeness strategy preferred. The older the offeree, the more the offeror enhances positive politeness modification strategies.
- The offeree's social status has an impact over the politeness strategy preferred. The higher-status the offeree, the more the offeror enhances negative politeness modification strategies.
- The influence of the offeree's gender was interlinked to the situational context and common ground between the offeror and offeree. However, Jordanian male offerors preferred more negative politeness modifications in their offers towards female offerees while Jordanian female offerors employed more positive politeness modifications in their offers towards male offerees.

To sum up, the dissertation offers a challenge to the face-saving model of politeness as the model neglected two important variables regarding age and gender through which the degree of politeness can be assessed from a Jordanian Arabic perspective.

Irrespective of the offer corpus, linguistic realizations of politeness strategies within Jordanian Arabic offers serve as a tool of persuasion of the offer acceptance. This concluding remark verifies the fourth assumption stating that politeness strategies in Jordanian Arabic play a crucial role in formulating Jordanian Arabic offers. Furthermore, the remark supports the principal hypothesis of the dissertation, that is, linguistic realizations of politeness strategies can serve as purpose-oriented tools included by the Jordanian Arabic context of the speech act of offer in order for the offeror to achieve a purpose-successful offer.

The last research question was designed to compare results of the empirical analysis of the two corpora. Having compared written offers with spoken ones, the comparison showed a clear preference for written and spoken offers to be realized via direct offers, with a higher use of the

linguistic pattern of imperative construction. Even though linguistic realizations of politeness were employed differently in both spoken and written corpora, the basic objective behind them was the same. Persuasion is the means through which politeness strategies serve in both written and spoken offers. However, chapter 6 was very enough to verify the last assumption which states that there are interesting correlations between offer corpus, offer type, and politeness modification strategy.

The results indicate that all the three empirical questions have positive answers, with the theoretical question about offers and the comparison between written offers with spoken offers. Based on the questions which helped verify the five assumptions, the dissertation has generally arrived at the following conclusions:

- Jordanian Arabic offers are face-enhancing as well as face-threatening acts that are realized either directly and/or indirectly,
- Jordanian Arabic direct offers are more popular in use than their indirect counterparts, and
- Politeness in Jordanian Arabic offers is related to persuasion.

It is hoped that this dissertation offered a plethora of insightful contributions to (1) *pragmatics* in general, by providing a deeper understanding of how offers can be theoretically distinguished from other overlapping speech acts as requests, promises, and invitations, and how conversational implicatures contribute to distinguish between different types of offers: direct; conventionally indirect; non-conventionally indirect (2) *Speech Act theory*, by highlighting that linguistic taxonomy based on two basic criteria: the cooperative principle and felicity conditions of offers, and knowing how Jordanian Arabic offers are expressed (3) *Politeness theory*, by knowing how politeness strategies are linguistically expressed in Jordanian Arabic and by examining functions of politeness modification strategies in Jordanian Arabic offers, (4) *Discourse Analysis*, by developing an analytical taxonomy that helps segment the offering utterance, which in turn, serves as a tool for investigating how politeness serves other than mitigation, (5) *Corpus Linguistics*, by adding a new scholarship on two internet corpora of offers, and (6) *Advertising Discourse*, by supporting evidence of how the politeness principle and the cooperative principle can be used as cohesive devices through which advertisers can simply organize ads and perceive it as coherent.

7.2 Call for Further Research

There are two important limitations caused by spoken offers that should be considered by my future research. First research after the PhD degree is expected to be contrastive research because it is going to examine the influence of social distance between the offeror and offeree and then compare the expected results to results explored by a Jordanian Arabic study that also examined the social distance between the offeror and offeree. As for the second research after the PhD degree, it will be devoted to examining the impact of the gender on the production of Jordanian Arabic offers. Therefore, a more critical DCT highlighting only the variable of gender will be created. It will hopefully consist of eight situations; four of the situations will be mix-gender dyads and the other four will be same-gender dyads. The data will be analyzed in light of the coding scheme suggested by the current dissertation. Thereby, results of the current quantitative analysis will be subject to contrastive purposes.

This dissertation tackled the tricky speech act of offer which is still very much in its infancy, and particularly in languages other than English. So, this dissertation fills a gap in research about speech acts and thus can be a fruitful area of language use with considerable potential for further research work. As this dissertation explored theoretically that offers have intertwined characteristics with requests, promises and invitations, the first major area of future investigation will be pragmatics, that is, the empirical investigation discussing the four intertwined speech acts. As this research work is concerned only with one variety of Arabic, the second major area for future investigation will be variational pragmatics with other Arabic varieties such as Saudi, Moroccan, Emirati, and so forth. The third major area for further investigation will be inter-language and cross-cultural pragmatics because it will help carry out contrastive research with other languages and cultures such as Hungarian, Polish, English, Japanese, and so on.

REFERENCES

- Abdel-Jawad, Hassan .1986. The emergence of an urban dialect in the Jordanian urban centers. *International Journal of the Sociology of Language*, no.61: 53-63.
- Abu Al-Failat, Kholoud M. F. 2017. A comparative pragmatic study of “offers” by Palestinian EFL learners and American native speakers of English. *Unpublished MA thesis*. University of Hebron, Palestine.
- Ajami, Hassan. 2016. Arabic language, culture, and communication. *International Journal of Linguistics and Communication 4*, no.1: 120-123.
- Ajimer, Karen. 1996. *Conversational routines in English: Convention and creativity*. London: Longman.
- Al Shboul, Othman K. 2022. Flouting of grice’s maxims by Jordanian speakers in everyday communication. *Journal of Language and Linguistic Studies 18*, no.1: 229-239.
- Al Suwaiyan, Laila A. 2018. Diglossia in the Arabic Language. *International Journal of Language and Linguistics 5*, no.3: 228-238.
- Alaoui, Sakina M. 2011. Politeness principle: A comparative study of English and Moroccan Arabic requests, offers and thanks. *European Journal of Social Sciences 20*, no.1: 7-15.
- Al-Hassan, Omayya, Theodora De Baz, Fathi Ihmeideh and Ibrahim Jumiaan. 2021. Collectivism and individualism: Jordanian Mothers’ Child-rearing Values. *International Journal of Early Years Education 29*, no.2: 199-210.
- Al-Jarrah, Rasheed and Muhammed Al-Hamdeh. 2013. The pragmatic functions of the imperative in Jordanian Arabic. *The Arab Journal for Arts 10*, no.1: 17-47.
- Alkailani, Mahmud, Islam A. Azzam and Abdel Baset Athamneh. 2012. Replicating Hofstede in Jordan: Ungeneralized, reevaluating the Jordanian culture. *International Business Research 5*, no.4: 71-80.
- Al-Kayed, Murad, and Helen Al-Ghoweri. 2019. A Socio-pragmatic study of speech act of criticism in Jordanian Arabic. *European Journal of Scientific Research 153*, no.1: 105-117.
- Al-Khatib, Mahmoud, A. 1994. A sociolinguistic view of the language of persuasion in Jordanian society. *Language, culture, curriculum 7*, no.2: 161-174.
- Al-Khatib, Mahmoud A. 2001. The pragmatics of letter-writing. *World Englishes 20*, no.2: 179-200.
- Al-Khatib, Mahmoud A. 2006. The Pragmatics of Invitation Making and Acceptance in Jordanian Society. *Journal of Language and Linguistics 5*, no.2: 272-294.

Allami, Hamid. 2012. A sociopragmatic study of the offer speech act in Persian. *Research in Applied Linguistics* 3, no.1: 110-129.

Almaney, Adnan J. and A. J. Alwan. 1982. *Communicating with the Arabs: A handbook for the business executive*. Waveland Press.

Almasri, Sylvia H. 2015. A Socio-pragmatic study of the speech act of offering in Jordanian Arabic. *Unpublished MA thesis*. Yarmouk University, Irbid, Jordan.

Al-Natour, Ali, Mouad Mohammed, Marlyna Maros, and Kemboja Ismail. 2015. Core request strategies among Jordanian students in an academic setting. *Arab World English Journal* 6, no.1: 251-266.

Al-Omari, Sana K. and Abdel-Rahman Abu-Melhim. 2013. Promising as a speech act in Jordanian Arabic. *International Forum of Teaching and Studies* 9, no.1: 30-34.

Alshamrani, Hassan. 2012. Diglossia in Arabic TV stations. *Journal of King Saud University- Languages and Translation* 24, no.1: 57-69.

Al-Shboul, Yasser and Ibrahim F. Huwari. 2016. A Comparative Study of Jordanian Arabic and American English Refusal Strategies. *British journal of English linguistics* 4, no.3: 50-62.

Al-Shboul, Yasser, and Marlyna Maros. 2020. The high and low-context communication styles in refusal strategies by Jordanian Arabic and American English speakers. *PERTANIKA Journals Social Sciences and Humanities* 28, no.3: 2063-2080.

Al-Wer, Enam. 2007. Jordanian Arabic (Amman). In *Encyclopedia of Arabic Language and Linguistics*, Versteegh, Kees. (eds.), 505–517. Leiden, Boston: Brill.

Al-Zyoud, Mohammad Sayel. 2009. The Impact of Globalization on Jordan Society. *Dirasat: Educational Sciences* 36, no.1: 174-184.

Amer, Faten H., Bilal A. Adaileh, and Belal A. Rakhieh. 2011. Diglossia. *Argumentum* 7, 19-36.

Angermuller, Johannes. 2015. Discourse studies. In *International encyclopedia of the social and behavioral sciences*, James Wright (2nd ed.), 510–515. Elsevier: Amsterdam.

Árvay, Anett .2004. Pragmatic aspects of persuasion and manipulation in written advertisements. *Acta Linguistica Hungarica* 51, no.4: 231-263.

Árvay, Anett. 2007. The analysis of manipulation in Hungarian and American written advertising discourse. *Unpublished Ph.D. Dissertation*, University of Eötvös Loránd, Budapest, Hungary.

Austin, John L. 1962. *How to do things with words*. Oxford: Oxford University Press.

Babaie, Sherveh., and Mohsen Shahrokhi. 2015. A Cross-Cultural Study of Offering Advice Speech Acts by Iranian EFL Learners and English Native Speakers: Pragmatic Transfer in Focus. *English Language Teaching* 8, no. 6: 133-140.

Bach, Kent, and Harnish, Robert M. 1979. *Linguistic communication and speech acts*. Cambridge: The MIT Press.

Bach, Kent. 1994. Meaning, speech acts, and communication. In *Basic topics in the philosophy of language*, Robert M. Harnish (ed.), 3-21. New York: Harvester Wheatsheaf.

Bachman, Lyle, and Adrian Palmer S. 1982. The construct validation of some components of communicative proficiency. *TESOL Quarterly* 16, no. 4: 449-465.

Badarneh, Muhammad A. 2010. The pragmatics of diminutives in colloquial Jordanian Arabic. *Journal of Pragmatics* 42, no.1: 153-167.

Baider, Fabienne H., Georgeta Cislaru and Chantal Claudel. 2020. Researching politeness: from the 'classical' approach to discourse analysis and back. *Corpus Pragmatics* 4, no.3: 259-272.

Barron, Anne. 2003. *Acquisition in interlanguage pragmatics: Learning how to do things with words in a study abroad context*. Amsterdam: John Benjamins Publishing.

Barron, Anne. 2005. Offering in Ireland and England. In *the Pragmatics of Irish English*, Anne Barron, and Klaus P. Schneider (eds.), 147-176. Berlin & New York: Mouton de Gruyter.

Barron, Anne. 2011. Variation revisited: A corpus analysis of offers in Irish English and British English. In *Anglistentag 2010 Saarbrücken: Proceedings*, J. Frenk, and L. Steveker (eds.), 407-419. Trier: Wissenschaftlicher Verlag Trier.

Barron, Anne. 2017a. The speech act of 'offers' in Irish English. *World Englishes* 36, no. 2: 224-238.

Barron, Anne. 2017 b. Offers in English. In *Doing pragmatics interculturally: cognitive, philosophical, and sociopragmatic perspectives*, Rachel Giora, and Micheal Haugh (eds.), 335-352. Berlin: Walter de Gruyter.

Bataineh, Rula F., and Ruba F. Bataineh. 2008. A cross-cultural comparison of apologies by native speakers of American English and Jordanian Arabic. *Journal of pragmatics* 40, no.4: 792-821.

Beebe, Leslie. M., and Cummings Martha C. 1996. Natural speech act data versus written questionnaire data: How data collection method affects speech act performance. *Speech acts across cultures: Challenges to communication in a second language*, 65-86.

Bella, Spyridoula. 2016. Offers by Greek FL Learners: A cross-sectional developmental study. *Pragmatics* 26, no.4: 1-32.

Bella, Spyridoula. 2019. Offers in Greek revisited. In *from speech acts to lay understandings of politeness: multilingual and multicultural perspectives*, Eva Ogiemann, and Pilar Blitvich (eds.), 27-47, Cambridge: Cambridge University Press.

Berchtold, André. 2016. Test–retest: agreement or reliability? *Methodological Innovations* no. 9: 1-7.

Bidaoui, Abdelaadim. 2017. Revisiting the Arabic diglossic situation and highlighting the socio-cultural factors shaping language use in light of Auer's (2005) Model. *International Journal of Society, Culture & Language* 5, no.2: 60-72.

Blum-Kulka, Shoshana, Juliane House, and Gabriele Kasper. 1989. *Cross-cultural pragmatics: Requests and apologies* (Vol. 31). Ablex Pub.

Blum-Kulka, Shoshana. 1987. Indirectness and politeness in requests: Same or different? *Journal of pragmatics* 11, no.2: 131-146.

Bolinger, Dwight. 1980. *Language: The Loaded Weapon*. London: Longman.

Bowen, Glenn A. 2009. Document analysis as a qualitative research method. *Qualitative Research Journal* 9, no. 2: 27-40.

Britannica. 2007. *Encyclopedia Britannica Inc.* USA.

Brown, Gillian. R., and George Yule. 1983. *Discourse analysis*. Cambridge: Cambridge university press.

Brown, Penelope, and Stephen Levinson C. 1978. *Politeness: some universals in language usage*. Cambridge: Cambridge University Press.

Brown, Penelope and Levinson Stephen C. 1987. *Politeness: Some Universals in Language Usage*. Cambridge: Cambridge University Press.

Brown, Penelope. 1980. How and why some women are more polite: Some evidence from a Mayan community. In *Women and language and literature in society*, Sally McConnell-Ginet, Ruth Borker, and Nelly Furman(eds.), 111–136. New York: Prager.

Byon, Andrew S. 2005. Apologizing in Korean: Cross-cultural analysis in classroom settings. *Korean Studies*, no.1: 137-166.

Canale, Micheal, and Merrill Swain. 1980. *Approaches to communicative competence*. Seameo regional language centre.

Chen, Rong. 1993. Responding to compliments A contrastive study of politeness strategies between American English and Chinese speakers. *Journal of pragmatics* 20, no.1: 49-75.

Chen, Yuan-Shan, Chun-yin Doris Chen, and Miao-Hsia Chang. 2011. American and Chinese complaints: Strategy use from a cross-cultural perspective. *Intercultural Pragmatics* 8, no.2: 253-275.

Christie, C. 2005. Editorial. In *Journal of Politeness Research* 1, no.1:1-7.

Chun, Moon Y. 2003. Culture-Specific Concepts of Politeness for Offering Advice. *Proceedings of the 10th Pan-Pacific Association of Applied Linguistics*, 287-296, Japan.

Cohen, Philip R., and Hector J. Levesque. 1990. Rational Interaction as the Basis for Communication. In *Intentions in Communication*, Philip R. Cohen, Jerry Morgan, and Martha E. Pollack (eds.), 221-255. Boston: the MIT Press.

Cohen, Raymond. 1990. *Culture and Conflict in Egyptian–Israeli Relations: A Dialogue of the Deaf*. Indianapolis, IN: Indiana University Press.

Comrie, Bernard. 2009. *The world's major languages (2nd ed.)*. New York: Routledge.

Cook, Guy. 2001. *The discourse of advertising*. London and New York: Routledge.

Culpeper, Jonathan. 2011. Politeness and impoliteness. In *Sociopragmatics, Handbooks of Pragmatics*, Karen Aijmer, and Gisle Andersen (eds.), Volume 5, 167-188. Berlin: Mouton de Gruyter.

Curl, Traci S. 2006. Offers of assistance: Constraints on syntactic design. *Journal of Pragmatics* 38, no. 8: 1257-1280.

Davis, Wayne A. 1998. *Implicature: intention, convention, and principle in the failure of Gricean theory*. Cambridge: Cambridge University Press.

Dörnyei, Zoltan. 2007. *Research methods in applied linguistics: Quantitative, qualitative, and mixed methodologies*. UK: Oxford University Press.

Edmondson, J. Willis, and Juliane House. 1981. *Let's talk ,and talk about it: a pedagogic interactional grammar of English*. München: Urban & Schwarzenberg.

Edmondson, Willis J. 1981. *Spoken discourse: A model for analysis*. London: Longman.

Eisenhart, Christopher, and Barbara Johnstone. 2008. *Discourse analysis and rhetorical studies. Rhetoric in Detail: Discourse Analysis of Rhetorical Talk and Text*. Amsterdam and Philadelphia: John Benjamins Publishing.

Emery, Peter G. 2000. Greeting, congratulating and commiserating in Omani Arabic. *Language Culture and Curriculum* 13, no.2: 196-216.

Feghali, Ellen. 1997. Arab cultural communication patterns. *International Journal of Intercultural Relations* 21, no.3: 345-378.

Feng, Hairong, Hui-Ching Chang, and Richard Holt. 2011. Examining Chinese gift-giving behavior from the politeness theory perspective. *Asian Journal of Communication* 21, no.3: 301-317.

Firth, John R. 1935. The Technique of Semantics. *Transactions of the philological society* 34, no.1: 36-73.

Fraser, Bruce, and William Nolen. 1981. The association of deference with linguistic form. *International Journal of the Sociology of Language*, no.27: 93-109.

Fraser, Bruce. 1975. Hedged performatives. In *Speech acts*, Bruce Fraser, (ed.) *Speech*, 187-210, Leiden: Brill. https://doi.org/10.1163/9789004368811_008

Fraser, Bruce. 1990. An approach to discourse markers. *Journal of pragmatics* 14, no.3: 383-398.

Frey, Bruce B. 2018. *The SAGE encyclopedia of educational research, measurement, and evaluation*. Sage Publications.

Fukushima, Saeko, and Yuko Iwata. 1987. Politeness strategies in requesting and offering. *JACET Bulletin*, no.18: 31-48.

Goffman, Erving. 1967. *Interaction ritual: essays on face to face behavior*. New York: Anchor Books.

Gordon, David, and George Lakoff. 1975. Conversational postulates. In *Speech acts*, Cole, P., Jerry Morgan (eds.), 83–106. Leiden: Brill. https://doi.org/10.1163/9789004368811_005

Grainger, Karen, Zainab Kerkam, Fatiha Mansor, F., and Sara Mills. 2015. Offering and hospitality in Arabic and English. *Journal of Politeness Research 11*, no. 1: 41-70.

Grainger, Karen. 2011. ‘First order’ and ‘second order’ politeness: Institutional and intercultural contexts. In *Discursive approaches to politeness*, Linguistic Politeness Research Group (ed.), 167–188. Berlin: Mouton de Gruyter.

Grice, Paul H. 1975. Logic and conversation. in *Syntax and Semantics*, Colle, P., Jerry Morgan (eds.) *Syntax and Semantics*, no.3: 41–58. Leiden: Brill.

Gudykunst, William B., Stella Ting-Toomey and Elizabeth Chua. 1988. *Culture and interpersonal communication*. Newbury: Sage Publications.

Haddad, Sami A. K. A. 2017. Politeness and advising speech act in the Holy Qur’an. *Unpublished MA. Thesis*, Jordan University of Science and Technology, Jordan.

Haddad, Sami A. K. A. 2019. Real estate offers in Jordan: A representative-directive speech act. *International Journal of Linguistics 11*, no.6: 89-103.

Haddad, Sami A. K. A. 2020. Conversational implicature in Jordanian Arabic Offers. *Argumentum*, no.16: 64-75.

Haddad, Sami A. K. A. 2021. The speech act of offer: A theoretical framework. *Argumentum*, no.17: 94-107.

Haddad, Sami A. K. A. 2022. A Theoretical review of the speech act of offering: towards a categorization of its use in Jordanian Arabic. *Jordan Journal of Modern Languages and Literatures 14*, no. 1: 219-236.

Hall, Edward, T. 1976. *Beyond Culture*. New York: Doubleday.

Halliday, Micheal A. K. 1973. *Exploration in the functions of language*. London: Edward Arnold.

Halliday, Micheal. A. K., and Ruqaiya Hasan. 1989. *Language, context, and text: Aspects of language in a social-semiotic perspective*. Oxford: Oxford University Press.

Hancher, Micheal .1979. The Classification of cooperative illocutionary acts. *Language in society* 8, no.1: 1-14.

Harnish, Robert. 1976. Logical form and implicature. In *An integrated theory of linguistic ability*, Thomas G. Beaver, Jerrold J. Katz and Terence D. Langendoen, 313-392. New York: Crowell. 313-392.

Haroon, Nabil. 2020. *Linguistic inimitability*. <https://baseeraproject.com/2020/09/29/linguistic-inimitability/> (accessed by 15th, November 2021)

Haverkate, Henk. 1984. *Speech acts, speakers and hearers: Reference and referential strategies in Spanish*. Amsterdam: John Benjamins Publishing.

Hickey, Raymond. 1986. A promise is a promise: On speech acts of commitment in English. *Studia Angelica Posnaniae*, no.28: 69-80.

Holmes, Janet. 2013. *Women, men and politeness*. London: Routledge.

Hua, Zhu, Li Wei, and Qian Yuan. 1998. Gift offer and acceptance in Chinese: Contexts and functions. *Journal of Asian Pacific Communication* 2, no. 8: 87-101.

Hua, Zhu, Li Wei, and Qian Yuan. 2000. The sequential organisation of gift offering and acceptance in Chinese. *Journal of pragmatics* 32, no.1: 81-103.

Huang, Yan. 2007. *Pragmatics*. Oxford: Oxford University Press.

Hussein, Hadher., Abbood Ad-darraj, Thomas Chow, Voon Foo, Shaik Abdul, and Malik Mohamed Ismail. 2012. Offering as a commissive and directive speech act: Consequence for cross-cultural communication. *International Journal of Scientific and Research Publications* 2, no.3: 1-6.

Ibrahim, Rawan and David Howe. 2011. The experience of Jordanian care leavers making the transition from residential care to adulthood: The influence of a patriarchal and collectivist culture. *Children and Youth Services Review* 33, no.12: 2469-2474.

Ide, Sachiko. 1989. Formal forms and discernment: Two neglected aspects of universals of linguistic politeness. *Multilingua-Journal of Cross-Cultural and Interlanguage Communication*, no.8: 223-248.

Ishaqat, Diana. 2021. Jordan: social media and social change opportunities and threats. *Social Media Impacts on Conflict and Democracy*, 121-130. Routledge.

Johnstone, Barbara. 1989. Linguistic strategies and cultural styles for persuasive discourse. In *Language, communication, and culture* Stella Ting-Toomey & F. Korzenny (Eds.), 139-156. Newbury Park, CA: Sage.

Johnstone, Koch B. 1983. Presentation as proof. The language of Arabic rhetoric. *Anthropological Linguistics* 25, no.1:47-60.

Jørgensen, Marianne W., and Louise J. Phillips. 2002. *Discourse analysis as theory and method*. London: Sage publications Ltd.

Joseph, Suad. 2003. Gender and Family in the Arab World. In *Arab Women between Restraint and Defiance, 194-20*. Massachusetts: Olive Branch Press.

Kabasakal, Hayat and Muzaffer Bodur. 2002. Arabic cluster: A bridge between East and West. *Journal of World Business* 37, no.1: 40-54.

Kallen, Jeffrey L. 2005. Politeness in Ireland: 'In Ireland, it's done without being said'. In *Politeness in Europe*, L. Hickey and M. Stewart (eds.), 130-144. Clevedon, Buffalo: Toronto.

Kasanga, Luanga A., and Joy-Christine Lwanga-Lumu. 2007. Cross-cultural linguistic realization of politeness: A study of apologies in English and Setswana. *Journal of Politeness Research. Language, Behaviour, Culture* 3, no.1: 65-92.

Kayan, Shipra, Susan R. Fussell, and Lesile D. Setlock. 2006. Cultural differences in the use of instant messaging in Asia and North America. In *Proceedings of the 20th anniversary conference on Computer supported cooperative work*, 525-528.

Kecskés, Istvan. 2006. On my mind: Thoughts about salience, context, and figurative language from a second language perspective. *Second Language Research* 22, no.2: 219-237.

Kecskés, Istvan. 2014. *Intercultural pragmatics*. Oxford: Oxford University Press.

Khalik, Lalu Abdul, and Diah Supatmiwati. 2019. Politeness strategies as persuasive tools used in Lombok commercial magazines. *Kasetsart Journal of Social Sciences* 40, no. 3: 735-742.

Koutlaki, Sofia A. 2002. Offers and expressions of thanks as face enhancing acts: ta'e'arof in Persian. *Journal of pragmatics* 34, no. 12: 1733-1756.

Lakoff, Robin T. 1979. Stylistic strategies within a grammar of style. In *Language, sex and gender*, J. Orasanu et al. (eds.), 53-80. Annals of the New York Academy of Sciences.

Lavidge, Robert J. and Steiner, Gary A. 1961. A model of predictive measurements of advertising effectiveness. *Journal of Marketing* 25, no.6: 59-62.

Lee, Amy P. J. 2011. Metaphorical euphemisms of relationship and death in Kavalan, Paiwan, and Seediq. *Oceanic Linguistics* 50, no.2: 351-379.

Leech, Geoffrey. N. 1966. *The language in advertising*. London: Longman.

Leech, Geoffrey N. 1983. *Principles of pragmatics*. London and New York: Longman.

Leech, Geoffrey. N. 2014. *The pragmatics of politeness*. Oxford: Oxford University Press, USA.

Levinson, Stephen. 2000. *Presumptive meanings: the theory of generalized conversational implicature*. Cambridge, MA: MIT Press.

Levinson, Stephen. C. 1983. *Pragmatics*. Cambridge: Cambridge University Press.

- Li, Hung E. S. 2010. Making suggestions: A contrastive study of young Hong Kong and Australian students. *Journal of Pragmatics* 42, no.3: 598-616.
- Lin, Yuhhuey. 2007. Making complaints in Mandarin Chinese: Gender differences and the sociolinguistic universal. *Analyzing, studying, and teaching language: Views from Taiwan and the west*, 41–76. Taipei: The Crane.
- Lipson, Juliene G. and Afaf I. Meleis. 1983. Issues in Health Care of Middle Eastern Patients. *Western Journal of Medicine* 139, no.6: 50-57.
- Liu, Fang. 2012. A study of principle of conversation in advertising language. *Theory and Practice in Language Studies* 2, no.12: 2619-2623.
- Locher, Miriam A., and Richard R. Watts. 2005. Politeness theory and relational work. *Journal of politeness research* 1, no.1: 9-33.
- Maha, Lounis. 2014. Cross-cultural perspectives on linguistic politeness. *Cross-cultural Communication* 10, no.1: 56-60.
- Maltz, N. Daniel, and Ruth A. Borker. 1982. A cultural approach to male-female miscommunication. In Monaghan, Leila, Jane E. Goodman, and Jennifer Robinson (eds.), *A cultural approach to interpersonal communication: Essential readings*, 168-185. Blackwell publishing.
- Manzi, Tony. 2012. Discourse Analysis. *International Encyclopedia of Housing and Home*, 354-358
- Mao, Robert L. 1994. Beyond politeness theory: 'Face' revisited and renewed. *Journal of pragmatics* 21, no.5: 451-486.
- Matsumoto, Yoshiko. 1989. Politeness and conversational universals—observations from Japanese. *Multilingua-Journal of Cross-Cultural and Interlanguage Communication* 8, no.2-3: 207-222.
- Mayor, Micheal. 2009. *Longman dictionary of contemporary English*. Pearson Education India.
- Mazid, Bahaa-Eddin M. 2006. Emirati Arabic politeness formulas: An exploratory study and a mini-mini dictionary. *College of Humanities and Social Sciences*, no. 22: 76-85.
- McNamara, Tim, and Carsten Roever. 2006. *Language testing: The social dimension*. Oxford: Blackwell publishing.
- Mey, Jacob. 1993. *Pragmatics: An Introduction* (1st ed.). Oxford and Cambridge: Blackwell.
- Migdadi, Fathi H. 2003. Complimenting in Jordanian Arabic: A socio-pragmatic analysis. *Unpublished doctoral dissertation*, Indiana, Ball State University.

Min, Sujung. 2019. A Socio-pragmatic study of speech act of offers by Korean L2 learners of English. *English Language & Literature Teaching*, no.25: 123-139.

Morgan, James. L. 1978. Two types of convention in indirect speech acts. In *Pragmatics*, Cole, P(eds.),261-280. Leiden: Brill.

Nordquist, Richard .2020. *The power of indirectness in speaking and writing*. ThoughtCo, Aug. 26, 2020, [thoughtco.com/indirectness-speech-and-writing-1691059](https://www.thoughtco.com/indirectness-speech-and-writing-1691059).

Nydell, Margaret K. 2005. *Understanding Arabs: A guide for modern times*. Boston: Intercultural Press.

Obeidat, Bader Y., Rifat O. Shannak, Ra'ed E. Masa'deh and Idries M. Al-Jarrah. 2012. Toward a Better Understanding of Arab Culture: Implications Based on Hofstede's Cultural Model. *European Journal of Social Sciences* 28, no.4: 512-522.

Ogiermann, Eva. 2018. Discourse completion tasks. In *Methods in pragmatics*, Andreas H. Jucker, Klaus P. Schneider, and Wolfram Bublitz (eds.), 229-255. Berlin and Boston: De Gruyter Mouton

Olshtain, Elite, and Liora Weinbach. 1987. Complaints: A study of speech act behavior among native and non-native speakers of Hebrew. In *The pragmatic perspective: Selected papers from the 1985 International Pragmatics Conference*, Jef Verschueren, and M. Bertuccelli-Papi (eds.), 195–208. Amsterdam: Benjamins.

Oraby, Khaled. 2020. The Sociopragmatics of invitation and offering practices in Jordanian Arabic. *Unpublished Doctoral Thesis*, Huddersfield, University of Huddersfield.

Palmer, Jeremy. 2007. Arabic diglossia: Teaching only the standard variety is a disservice to students. *The Arizona Working Papers in Second Language Acquisition and Teaching* 14:111-122.

Perez Hernández, Lorena. 2001. The directive-commissive continuum. *Miscelánea: a journal of English and American studies*23, no.1: 77-98.

Putri, Yuliani K. 2010. Refusal strategies in English Speech: A pragmatic study. *The Graduate School Faculty of Letters*, Universitas Padjadjaran.

Renner, Marcus, and Ellen Taylor-Powell. 2003. Analyzing qualitative data. *Programme Development & Evaluation*, University of Wisconsin-Extension Cooperative Extension1-10. Available from: <https://cdn.shopify.com/s/files/1/0145/8808/4272/files/G3658-12.pdf>.

Rintell, Ellen. 1979. Getting your speech act together: The pragmatic ability of second language learners. *Working Papers on Bilingualism Toronto*, no. 17: 97-106.

Sadock, Jim M. & Arnold M. Zwicky. 1985. Speech act distinctions in syntax. *Language typology and syntactic description*, no. 1: 155-196.

- Sadock, Jim M. 1974. *Toward a linguistic theory of speech acts*. New York: Academic Press.
- Salem, Essa J. 2004. Politeness strategies in the speech of male and female students at Jordanian Universities. *Unpublished M.A. thesis*, Jordan University of Science and Technology.
- Samovar, Larry, Richard E. Porter, Edwin McDaniel and Carolyn Sexton Roy. 2014. *Intercultural communication: A reader* (14th ed.). Cengage Learning.
- Samovar, Larry, A., Richard E. Porter, Edwin R. McDaniel, Carolyn S. Roy. 2016. *Communication between cultures*. Belmont, USA: Wadsworth.
- Saville-Troike, M. 1997. The ethnographic analysis of communicative events. In *Sociolinguistics*, N. Coupland, and Jaworski, A. (eds.), 126-145. London: Macmillan press Ltd.
- Schneider, Klaus P. 2003. *Diminutives in English*. Tübingen: Niemeyer.
- Searle, John. R. 1970. *Speech acts: An essay in the philosophy of language*. Cambridge: Cambridge university press.
- Searle, John. R. 1976. A classification of illocutionary acts. *Language in society* 5, no.1: 1-23.
- Searle, John. R. 1979. *Expression and meaning: Studies in the theory of speech acts*. Cambridge: Cambridge University Press.
- Seuren, Pieter A. M. 1998. *Western linguistics: An historical introduction*. Wiley-Blackwell.
- Sharabi, Hisham. 1977. Impact of class and culture on social behaviour: The feudal bourgeois family in Arab society. In *Psychological Dimensions of Near Eastern studies* Leon C. Brown & Norman Itzhowitz (eds.), 24-256. Princeton, NJ: The Darwin Press.
- Sifianou, Maria .1989. On the telephone again: differences in telephone behavior: England versus Greece. *Language in society* 18, no.4: 527-544.
- Sifianou, Maria. 1992. Cross-cultural communication: compliments and offers. *Parousia*, no.8: 49-69.
- Sifianou, Maria. 2010. Conceptualizations of politeness and impoliteness in Greek. *Intercultural pragmatics* 7, no.4: 661-87.
- Simon, Simona, and Daniel Dejica-Cartis. 2015. Speech acts in written advertisements: Identification, classification and analysis. *Procedia-Social and Behavioral Sciences*, no.192: 234-239.

Spencer-Oatey, Helen. 2000. Rapport management: a framework for analysis. In *Culturally speaking: Managing rapport through talk across cultures*, Helen Spencer-Oatey (ed.), 11-46. London: Continuum.

Sperber, Dan, and Deirde Wilson. 1995. *Relevance: communication and cognition* (2nd edition). Oxford: Blackwell.

Stevenson, Angus. 2010. *Oxford dictionary of English*. Oxford: Oxford University Press.

Tannen, Deborah. 1984. *Conversational Style: Analyzing Talk among Friends*. Norwood, New Jersey: Ablex.

Tannen, Deborah. 1986. *That's not what I meant! How conversational style makes or breaks relationships*. New York: Ballantine.

Tannen, Deborah. 1989. *Talking voices: Repetition, dialogue, and imagery in conversational discourse*. Cambridge: Cambridge University Press

Tavakoli, Hossein. 2012. *A dictionary of research methodology and statistics in applied linguistics*. Tehran: Rahnama press.

Tazik, Khalil. 2019. Validity and reliability reports in applied linguistics research articles: The case of tests and questionnaire. *International Journal of Foreign Language Teaching and Research* 7, no. 28: 121-134.

Terkourafi, Mariana. 2001. Politeness in Cypriot Greek: A Frame-based approach. *Unpublished PhD dissertation*, University of Cambridge, Department of Linguistics.

Terkourafi, Mariana. 2002. Politeness and formulaicity: evidence from Cypriot Greek. *Journal of Greek Linguistics* 3, no.1: 179-201.

Terkourafi, Mariana. 2005. Beyond the micro-level in politeness research. *Journal of politeness Research* 1, no.2: 237-62.

Terkourafi, Mariana. 2011. From politeness 1 to politeness 2: Tracking norms of im/politeness across time and space. *Journal of Politeness Research*, no.7: 159–185.

Terkourafi, Mariana. 2012. Politeness and pragmatics. In *The Cambridge handbook of pragmatics* Keith Allan, and Kasia M. Jaszczolt (eds.), 617-637. Cambridge: Cambridge university press.

Thomas, Jenny. 1995. *Meaning in interaction. An introduction to pragmatics*. New York: Longman.

Trosborg, Anna .1995. *Interlanguage pragmatics: Requests, complaints and apologies*. Berlin: Mouton de Gruyter.

Van Dijk, Teun A. 1977a. *Text and context: Explorations in the semantics and pragmatics of discourse*. London and New York: Longman.

Van Dijk, Teun. A. 1977 b. Context and cognition: Knowledge frames and speech act comprehension. *Journal of Pragmatics 1*, no.3: 211-231.

Vasiloaia, Mihaela. 2009. Linguistic features of the language of advertising. *Economy Transdisciplinarity Cognition*, no. 1: 294-98.

Watts, Richard J., Sachiko Ide, and Konrad Ehlich. 2005. Introduction. In *Politeness in Language: Studies in its History, Theory and Practice*, Richard Watts, Sachiko Ide, and Konrad Ehlich (eds.) (2nd edition), 1–17. Berlin: Mouton de Gruyter.

Watts, Richard. 2003. *Politeness*. Cambridge: Cambridge University Press.

Widdowson, Henry. 1979. Rules and procedures in discourse analysis. In *the development of conversation and discourse*, Terry Myers (ed.), 61-71. Edinburgh: Edinburgh University Press.

Wierzbicka, Anna 1987. *English Speech Acts Verbs: A Semantic Dictionary*. New York: Academic Press.

Wierzbicka, Anna. 1985. Different cultures, different languages, different speech acts: Polish vs. English. *Journal of Pragmatics 9*, no.2-3: 145-178.

Wierzbicka, Anna. 1991. *Cross-cultural pragmatics: The semantics of human interaction*. New York: Mouton de Gruyter.

Wittgenstein, Ludwig. 1958. *Philosophical Investigations*. Oxford: Blackwell.

Wolfson, Nessa, and Joan Manes. 1980. The compliment as a social strategy. *Research on Language & Social Interaction 13*, no.3: 391-410.

Wolfson, Nessa. 1983. An empirically based analysis of complimenting in American English. In *Sociolinguistics and language acquisition*, Nessa Wolfson, and Elliot Judd (eds.), 82-95. Rowley, MA: Newbury House.

Wunderlich, Dieter. 1977. Assertions, conditional speech acts, and practical inferences. *Journal of Pragmatics 1*, no.1: 13-46.

Xie, Chaoqun. 2003. Review of A Critique of Politeness Theories by Gino Eelen. *Journal of Pragmatics 35*, no.5: 811-818.

Yang, Su-Ying. 1987. A comparison between Chinese and American cultures in forms of address, greetings and farewells, and Compliments. *Cross Currents 13*, no.2: 13- 28.

Yongbing, L. 1998. *A study of conversational formulas—From conversational perspective*. Retrieved September, 23, 2009.

Yousef, Fathi S. 1974. Cross-cultural communication aspects of contrastive social values between North Americans and Middle Easterners. *Human Organization 33*, No.4: 383-387.

Yu, Kyoung-Ae. 2011. Culture-specific concepts of politeness: Indirectness and politeness in English, Hebrew and Korean requests. *Intercultural pragmatics 8*, no.3: 385-409.

Yuki, Masaki, William, W. Maddux., and Masuda Takahiko. 2007. Are the windows to the soul the same in the East and West? Cultural differences in using the eyes and mouth as cues to recognize emotions in Japan and the United States. *Journal of Experimental Social Psychology* 43, no.2: 303-311.

Yule, George .1996. *Pragmatics*. Oxford: Oxford University Press.

Zaharna, Rhonda S. 2009. An associative approach to intercultural communication competence in the Arab world. In *The SAGE handbook of intercultural competence*, Darla K. Deardorff, 179-195. Los Angeles: Sage

Appendices

Appendix 1: The DCT used for the data collection of the spoken corpus

Dear Participants,

This questionnaire has been designed to investigate the linguistic strategies used in making offers in Jordanian Arabic, especially in the Jordanian society. This questionnaire includes a set of situations where you may find yourself offering something or service to somebody. You are kindly requested to respond to each situation in your own language as if you are in real-life situations. The answers will be kept confidential and used only for academic purposes. Thanks in advance for your participation.

Please, fill the following questionnaire:

Gender: Male - Female Age: Level of education:

Situation 1

You have a guard at your workplace. Through his private phone call, you inferred that he could not go to the market in order to buy something for his family. After he had ended the phone call, he began to express his current financial distress in front of you. Then, you decided to offer him some money as a help.

You offer by saying:.....

Situation 2

As any public official, while being busy with some documents in your institution, you noticed the waiter got distracted for some reasons. After that, you realized the reason why he was distracted, that is, he does not have enough credit to make the phone call with his sick wife to reassure her. You decided to offer him to use your own mobile phone.

You offer by saying:.....

Situation 3

You invited a university professor for dinner at home. He is about to finish his food; you want to offer him more food to eat:

You offer by saying:

Situation 4

You are very good at repairing computers and have a colleague (from the other sex) who does not know that you have a long experience in computer maintenance. S/he is complaining that his/her own computer is broken down. After that, you decided to offer him/her your assistance in repairing computer.

You offer the idea of assistance by
saying:.....

Situation 5

A close neighbor of yours (from the other sex) is late for university. S/he is waiting for the bus to go to university. You want to offer him to get a ride by your own car.

You offer by saying:

Situation 6

While you are waiting at the bus station for the bus to arrive. You saw an old person you haven't met before. You want to offer him to have your seat:

You offer by saying:

Situation 7

You are in the Mall. You met a young girl whom you haven't known before. she was looking for the shelf of detergents, but she couldn't find it. You want to show her the shelf where the detergents can be found.

You offer by saying:

Situation 8

You saw your old neighbor sitting in front of the house with a number of bags that he couldn't carry. You want to offer him help to carry the bags to the house:

You offer by saying:

Situation 9

You are sitting with one of your closest and most sincere friends who appreciates the favor. He saw your sunglasses, and he liked them. He said, "Oh my God! how beautiful your sunglasses are".

You say:

Situation 10

A very close friend visits you at home while you are having a meal. You want him to take part in the meal. (Informing that there isn't any degree of formality in your mutual friendship)

You say:

Thank you

عزيزي المشارك،

تم تصميم هذا الاستبيان للتحقيق في الاستراتيجيات اللغوية المستخدمة في تقديم العروض بالعربية الاردنية و خاصة في المجتمع الاردني. يتضمن هذا الاستبيان مجموعة من المواقف التي قد تجد نفسك فيها تقدم خدمة /شيئاً. يرجى منك الرد على كل موقف بلغتك الخاصة كما لو كنت في مواقف واقعية. ستبقى الأجابات سرية للغاية و تستخدم فقط لغرض البحث و شكراً لك على المشاركة.

الرجاء، ملء الاستبيان التالي:

الجنس: ذكر - أنثى العمر: مستوى التعليم:

الموقف (1):

لديك مسؤول حراسة في مكان عملك. لاحظت من خلال مكالمته الهاتفية الخاصة بأنه لا يستطيع الذهاب إلى السوق لشراء شيئاً ما لعائلته. بعد انتهاء مكالمته الهاتفية بدأ يعبر أمامك عن ضائقته المادية الحالية. بعد ذلك قررت أن تقدم له بعضاً من المال كمساعدة. تعرض عليه بالقول:

.....

الموقف (2):

اثناء انشغالك ببعض الوثائق في مؤسستك كأني موظف عام. لاحظت أن النادل في مؤسستك مضطرب لسبب ما. بعد ذلك أدركت السبب وراء اضطرابه و هو انه لا يملك رصيماً كافياً لإجراء مكالمة هاتفية مع زوجته المريضة ليتطمئن عليها و قررت أن تعرض عليه استخدام هاتفك الخاص. تعرض عليه بالقول:

.....

الموقف (3):

لقد دعوت بروفيسوراً جامعياً لتناول وجبة العشاء في منزلك. كان على وشك الانتهاء من طعامه، فأنت تريد أن تعرض عليه مزيداً من الطعام ليأكل. فأنت تعرض بالقول:

.....

الموقف (4):

أنت محترف في صيانة الكمبيوتر و لديك زميلة و هي لا تعلم بأنه لديك خبرة واسعة في صيانة الكمبيوتر. تشكو من أن جهاز الكمبيوتر الخاص بها متعطّل. بعد ذلك قررت أن تعرض عليه المساعدة في تصليح الجهاز. تعرض عليها فكرة المساعدة بالقول

.....

الموقف (5):

أحدى جاراتك المقربات متأخرة عن جامعتها و هي تنتظر الباص للذهاب للجامعة. تريد أن تعرض عليها الذهاب معك بسيارتك الخاصة. تعرض عليها الركوب بالقول:

.....

الموقف (6):

بينما تنتظر في محطة الباص الحافلة للوصول رأيت رجلاً كبيراً في السن لم تقابله من قبل. تريد أن تعرض عليه مقعدك ليجلس عليه. تعرض بالقول:

.....

الموقف (7):

بينما كنت تتسوق في المول لشراء بعض الحاجات، رأيت شابة صغيرة لم تعرفها من قبل. تبحث عن رف المنظفات المنزلية لكنها لم تجده. أحببت أن تعرض عليها المساعدة للوصول إلى الرف الذي تتواجد فيه المنظفات المنزلية. فأنتك تعرض بالقول:

.....

الموقف (8):

رأيت جارك الكبير في السن يجلس أمام المنزل مع عدد من الحقائب التي لم يتمكن من حملها. تريد مساعدته في حمل الحقائب إلى المنزل. فأنتك تعرض بالقول:

.....

الموقف (9):

تجلس مع أحد أصدقائك المقربين و الأكثر إخلاصاً في صداقته و يقدر معنى الواجب الاجتماعي. رأي نظارتك الشمسية و أعجب بها قائلاً: " يا الهي! كم هي جميلة نظارتك الشمسية". تريد أن تعرضها عليه. فأنتك تقول:

.....

الموقف (10):

يزورك صديق مقرب لك في بيتك (لا يوجد في علاقتكم أي نوع من الرسميات) اثناء تناولك وجبة الغداء و تريد أن تعرض عليه المشاركة في الغداء. فأنتك تقول:

.....

و شكراً لكم

Appendix 2: Frequency and percentage for each situation by offer strategies and their Linguistic patterns

Offer strategy	Linguistic pattern	Statistic	Situation						
			1	2	3	4	5	6	Total
Direct	Imperative	N	24	31	12	21	52	15	155
		%	58.5%	39.7%	92.3%	42.9%	59.1%	45.5%	51.3%
	Please +ellipted imperative	N	12	9	0	28	28	18	95
		%	29.3%	11.5%	0.0%	57.1%	31.8%	54.5%	31.5%
	Obligation statement presented by the spoken Arabic preposition (ﻻ)	N	1	9	1	0	0	0	11
		%	2.4%	11.5%	7.7%	0.0%	0.0%	0.0%	3.6%
	Oath	N	2	18	0	0	7	0	27
		%	4.9%	23.1%	0.0%	0.0%	8.0%	0.0%	8.9%
	For God sake + positive imperative/negative imperative	N	2	11	0	0	1	0	14
		%	4.9%	14.1%	0.0%	0.0%	1.1%	0.0%	4.6%
<i>Total</i>	N	41	78	13	49	88	33	302	
	%	100%	100%	100%	100%	100%	100%	100%	
Conventionally indirect	Permission-giving	N	1	0	1	1	1	9	13
		%	1.9%	0.0%	1.3%	2.6%	9.1%	13.8%	4.9%
	Mood derivable	N	3	7	12	1	6	9	38
		%	5.7%	31.8%	15.8%	2.6%	54.5%	13.8%	14.3%
	Permission-seeking	N	10	0	15	2	2	9	38
		%	18.9%	0.0%	19.7%	5.3%	18.2%	13.8%	14.3%

	Conditionals	N	19	7	24	24	0	16	90	
		%	35.8%	31.8%	31.6%	63.2%	0.0%	24.6%	34.0%	
	Suggestory formulae	N	7	8	11	7	0	16	49	
		%	13.2%	36.4%	14.5%	18.4%	0.0%	24.6%	18.5%	
	Need question	N	13	0	13	3	2	6	37	
		%	24.5%	0.0%	17.1%	7.9%	18.2%	9.2%	14.0%	
	Total	N	53	22	76	38	11	65	265	
		%	100%	100%	100%	100%	100%	100%	100%	
	Non-conventionally indirect	Charged situation-bound utterances	N	3	0	6	0	1	2	12
			%	100%	0.0%	100%	0.0%	100%	100%	100%
Total		N	3	0	6	0	1	2	12	
		%	100%	0.0%	100%	0.0%	100%	100%	100%	

ÖSSZEFOGLALÓ

A javaslat vagy felajánlás (offer) egy jól ismert beszédaktus, mellyel a hétköznapi kommunikációtól kezdve a reklámokig találkozhatunk. Ez a beszédaktus a jordán kultúrában kitüntetett szerepet játszik, mindeközben azonban nem vizsgálták komplex módon.

A jelen kutatás elméleti, empirikus és összehasonlító perspektívából közelíti meg a témát. Az elméleti perspektíva a javaslat beszédaktusának leírására összpontosít korábbi elméleti megfontolások és empirikus kutatások alapján, majd a javaslat jellemzőinek lehetséges elrendeződését vázolja fel a szaliencia és a performancia fogalmainak segítségével jordán arab szempontból.

A kutatás második, empirikus perspektívája azt vizsgálta, hogy a jordán arab javaslat beszédaktusa hogyan jelenik meg három különböző korpuszban. (1) 100 utazási és turisztikai témájú Facebook hirdetésben; (2) 100 'Open Market' weboldalról származó ingatlan hirdetésben, melyek szerzője magántulajdonos vagy ingatlanügynök; (3) 100 jordán arabok által kitöltött diskurzuskiegészítő tesztben, amely tíz szituációt tartalmazott. A három korpuszt adathalmazát kvantitatív-kvalitatív vizsgálatnak lett alávetve: az adatokat számszerűsítve táblázatba foglaltam, hogy a javaslati stratégiák, az azokat megvalósító nyelvi mintázatok, és az udvariassági stratégiák apró különbségei nyilvánvalóvá váljanak. Mivel a jordán arab javaslat kutatása igencsak gyermekcipőben jár, két nyelvi taxonómiát hoztam létre, hogy az írásbeli és a szóbeli javaslat folyamatának adatelemzése megvalósítható legyen.

Az adatok elemzése azt mutatja, hogy a jordán kultúra hatással van nemcsak a javaslati stratégia meghatározására, hanem az udvariassági módosítási stratégiák kiválasztására is. Mindhárom korpuszban a közvetlen javaslat bizonyult a leggyakoribbnak. Az udvariassági stratégiák használata a Facebook és az Open Market esetében is a platform és a javasolt dolog függvényében változott. A szóbeli javaslatok alapos elemzésnek lettek alávetve, mely azt mutatja, hogy a javaslatban/felajánlásban használt udvariassági módosítókat a címzett társadalmi-kulturális tulajdonságai határozzák meg, úgy mint a kor, a társadalmi státusz és a nem.

Ebből az következik, hogy a jelen kutatás megkérdőjelezi Brown és Levinson (1987) arcvédő udvariasság-elméletének univerzális érvényességét, mivel az nem vette figyelembe a kor és a nem változóit, amely pedig a jordán arab számára meghatározza az udvariasság mértékét.

A harmadik perspektíva az írásbeli és a szóbeli javaslat eredményeit veti össze. A három korpusz egyaránt mutat hasonlóságokat és különbségeket is. Ezek alapján négy fő következtetés vonható le: (1) a jordán arab javaslat arcvédő és arcfenyegető is lehet, amelyek (2) direkt és indirekt módon valósulnak meg. (3) A jordán arabban a közvetlen javaslat népszerűbb mint az indirekt, valamint (4) az udvariasság a meggyőzés jelenségével is kapcsolatban áll.

Kulcsszavak: javaslat beszédaktusa, nyelvi udvariasság, jordán arab nyelv, közvetlen javaslat, meggyőzés.