

**Hebron University
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**A Comparative Pragmatic Study of “Offers” by Palestinian
EFL Learners and American Native Speakers of English**

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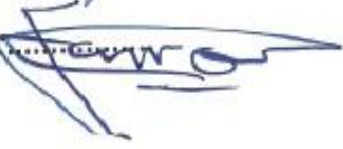
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Dedication

This humble effort is *dedicated to*:

My loving and great Parents,

whose love, words of encouragement and support make me able to get such success.

My husband for your patience and your effort helping me finish this work.

My beloved brothers and sister, especially my dearest sister for her encouragement and support to finish my study, and my brother Asad who helped me in filling the Discourse Completion Test in the USA.

To my second family, my *father and mother in law* for your great support.

My beloved daughter and son, whom I can't force myself to stop loving.

I dedicated this research.

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Transliteration Key

The following system of Transliteration has been adopted in this study: (Eshreteh, 2014, P. xi)

1. Consonants

Phonetic symbol	Arabic Sound
ʔ	ء
b	ب
t	ت
θ	ث
j	ج
ħ	ح
x	خ
d	د
ð	ذ
r	ر
z	ز
s	س
š	ش
ʂ	ص
Ḍ	ض
Ṭ	ط
ž	ظ
ʕ	ع
ɣ	ج
f	ف
Q	ق
K	ك
L	ل
m	م
n	ن
h	هـ
w	و (Semi Vowel)
y	ي (Semi Vowel)

2. Vowels

a	َ (Short Vowel)
ǎ	ِ (Long Vowel)
u	ُ (Short Vowel)
ū	ُو (Long Vowel)
i	ِ (Short Vowel)
ī	ِي (Long Vowel)

List of Abbreviations and Acronyms

B&L = Brown and Levinson

BOR = Bald on record

DCT = Discourse Completion Test

FTA = Face Threatening Act

H = Hearer

NP = Negative Politeness

OFR = Off record

PP = Positive Politeness

S = Speaker

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Abstract

This study investigates the differences in performing the politeness strategies of offers between the Palestinian MA students at Hebron University and (US) native speakers of English. At the same time, the study attempts to test the applicability of Brown and Levinson's (1987) theory of politeness to the Palestinian context. Data were collected through a DCT (Discourse Completion Test) that consists of 8 situations designed to elicit the differences in performing offers between the participants, and to test the impact of gender on their choice of the politeness strategies when making offers. The DCT was administered to 30 Palestinian MA students of applied linguistics at Hebron University and 30 (US) native speakers.

The study adopts Brown and Levinson's (1987) model of politeness strategies and Barron's (2003) classification of speech acts as a theoretical framework. The study reveals different findings. First, both groups varied their offers using direct and indirect strategies and preferred to use the same politeness strategies which are: *negative politeness*, *positive politeness* and *BOR* with different percentages. American participants show higher percentages to the negative strategies more than the Palestinians, while the Palestinian MA students used the *positive* and *BOR* more than the Americans. On the other hand, based on the scale of directness/ indirectness of the strategies, the results reveal that Palestinians employ more direct strategies, while Americans show preference to conventionally indirect strategies.

Additionally, the gender of the participants shows an effect on the use of the politeness strategies when making offers. For example, American males employed NG more than Palestinian males. American females used less of NG than Palestinian females. For PP and

BOR Palestinian females used them more than both the Palestinian males and the American males and females.

Finally, it also explores the applicability of the theory of Brown and Levinson (1987) in the Palestinian contexts. The study reveals that Palestinian MA students are not as pragmatically competent in English as the (US) native speakers of English. This is due to cultural differences and norms of each society.

Abstract in Arabic

ملخص الدراسة باللغة العربية

دراسة براجماتية مقارنة حول "تقديم العروض" من قبل المتعلمين الفلسطينيين للإنجليزية كلغة أجنبية والناطقين بها من الأمريكان

تهدف هذه الدراسة الى تقصي الاختلافات في استخدام استراتيجيات التأدب اللغوي في فعل العرض الكلامي المستخدمة من قبل طلبة الماجستير للغة الانجليزية في جامعة الخليل، كما تهدف، في الوقت ذاته، الى اختبار امكانية تطبيق نظرية براون وليفنسون (1987) على السياق الفلسطيني. ولتحقيق أهداف هذه الدراسة، تم تجميع البيانات عن طريق اختبار لإكمال الحوارات. يتكون هذا الاختبار من 8 مواقف اجتماعية تم تصميمها لاستخلاص الفروقات في أداء العرض الكلامي بين المشاركين. وقد أعطي الاختبار ل 30 طالبا فلسطينيا من طلبة الماجستير في اللغة الانجليزية و 30 مشاركا من الأمريكيين الناطقين باللغة الانجليزية.

وبالنسبة للإطار النظري للدراسة فقد تم اعتماد نظرية استراتيجيات التأدب لبراون و ليفنسون (1987) بالإضافة الى نموذج براون (2003) لتصنيف الوظائف اللغوية. وقد كشفت الدراسة عن نتائج مختلفة. اولاً: كلا المجموعتين تتوعت عروضهما باستخدام الاستراتيجيات المباشرة وغير المباشرة وفضلنا استخدام نفس الاستراتيجيات التي تتمثل في: استراتيجيات التأدب السلبي واستراتيجيات التأدب الإيجابي والاستراتيجيات الصريحة بنسب مختلفة. يظهر المشاركون الأمريكيون نسبا أعلى في استخدام استراتيجيات التأدب السلبية أكثر من الفلسطينيين. في حين أن المشاركين الفلسطينيين استخدموا أساليب التأدب الايجابية والصريحة بنسب أعلى من المشاركين الأمريكيين. من ناحية أخرى، واستنادا على المقياس للأساليب المباشرة /غير المباشرة المستخدم في قياس الاستراتيجيات، كشفت النتائج أن الفلسطينيين استخدموا الاستراتيجيات المباشرة أكثر، في حين أظهر الأمريكيون تفضيلا لاستخدام الاستراتيجيات الغير مباشرة.

وأظهر نوع الجنس للمشاركين تأثيرا على استخدام استراتيجيات التأدب عند تقديم العروض. على سبيل المثال، لقد استخدم الذكور الامريكيون استراتيجيات التأدب السلبية أكثر من الذكور الفلسطينيين. أما الإناث الأمريكيات استخدمن الاستراتيجيات السلبية أقل من الإناث الفلسطينيات. أما بالنسبة لأساليب التأدب الايجابية والاساليب الصريحة فقد تم استخدامهن من قبل المشاركات الفلسطينيات أكثر من المشاركين الفلسطينيين الذكور والمشاركون الامريكيون من الذكور والاناث.

في النهاية، في هذه الدراسة تم الكشف عن امكانية تطبيق نظرية براون وليفنسون (1987) في السياق الفلسطيني، كما وكشفت الدراسة أن طلاب الماجستير الفلسطينيين لم يكونوا قادرين على تداول اللغة الانجليزية بالطريقة نفسها التي يتداولها الناطقون الأصليون باللغة الانجليزية، ويرجع ذلك إلى الاختلافات والمعايير الثقافية لكل مجتمع.

Chapter One

Introduction

1.1. Introduction

In real life communication, speakers use a variety of communicative acts, or speech acts, such as: asking, requesting, refusing, offering, apologizing,.. etc. The use of these acts is to achieve communicative goals (Tanck, 2002). In fact, speech acts considered to be one of the main topics of pragmatics. Jalilifar (2009, p. 46) states that “Austin (1962) defines speech acts as acts performed by utterances such as giving orders, making promises, complaining, requesting, among others”. In this research the focus will be on one of these speech acts which is offering. Making an offer is an important daily act in people’s communication.

Offers are considered to be commissives in “which the speaker commits himself to a certain future course of action” (Ad-Darraji et. al. 2012, p. 2). It is also cited by Ad-Darraji et. al. (2012) that Hussien’s (1984) argues that “offer is altruistic in nature, since what is offered is for the offeree’s benefit” (p.1). Based on the list of Rabinowitz (1993) for the most common used offer formulas in English, offers are commonly used with some verbs including *want, like, need* as applied to the subject ‘you’. Offers also appear with verbs such as *have, try, help, and let*. However, the first is used more frequently in offers than the latter (cited in Al-Qahtani, 2009). According to Brown and Levinson’s (1987) offers are face-threatening acts (FTA) because the speakers are intended to impede H’s freedom of action by making the H to react to some future actions which could threat the H’s privacy and freedom. Hence, it is important to use some politeness strategies to minimize the threat of these acts and to build up rapport with the H for

example; people vary their offers by using the direct and indirect strategies taking into consideration different factors such as power, social distance, and ranking of imposition, gender, age of the hearer, etc...

Furthermore, the issue of politeness is relevant to this study, some researchers consider that politeness and speech acts are accompanied together (Leech, 1983; B&L, 1987). Brown and Levinson (1987) define politeness as “a redressive action taken to “counterbalance” the disruptive effect of FTAs (face-threatening acts), and to show concern for people’s face”(p.38). As cited by Abdul-majeed, (2009) Lakoff (1990) defines politeness as "a system of interpersonal relations designed to facilitate interaction by minimizing the potential for conflict and confrontation inherent in all human interchange” (p. 510).

Since it is hard to take all the theories of politeness into consideration in this study, the focus will be on one which is Brown and Levinson’s (1987) theory. According to many scholars and sociolinguists, this model was seen as the most influential framework and it has been widely adopted and applied. According to Locher and Watts (2005) B&L’s theory “has served as a guiding beacon for scholars interested in teasing out politeness phenomena from examples of human interaction. It provides a breadth of insights into human behavior which no other theory has yet offered, and it has served as a touchstone for researchers who have felt the need to go beyond it” (p. 9). Therefore, It will be adopted as a theoretical framework for the purpose of this study. It will guide the researcher in investigating the politeness strategies used by both the Palestinian (MA) students and the American (US) native speakers of English in making offers.

In addition to that, the impact of gender on making offers is discussed in this research. Gender differences have been considered to be one of the most important research topics to be studied among sociolinguistic scholars. Scholars have discussed these differences, taking into consideration several aspects like pronunciation, turntaking, grammar, style, and the way of using the politeness strategies. Lakoff (1973) as cited in Al-Qahtani (2009) states that adjectives like *adorable* and *charming* are used more by women, and rarely used by men. Ishikawa (2013) states that Holmes (1995) who investigated conversations in New Zealand found that compliments and apologies were used by women more than by men. Furthermore, Lakoff (1975) as cited in Ishikawa (2013) states that “women's speech sounds are much more 'polite' than men's”(p.56), and that women provide more hedges and euphemisms (Ishikawa, 2013).

Additionally, the speech act of offering is used frequently in every day conversations to offer help, suggestions, advice, gifts, etc.. It is used differently by both men and women. In fact, it is used differently cross-culturally (the study of Barron, 2003, p.24; the study of Al-Qahtani,2009, p.20). Hence, this study investigates the differences in performing the politeness strategies across the Palestinian MA students and (US) native speakers of English in realizing the speech act of offering.

1.2. Statement of the Problem

Languages and cultures are related and the norms of one culture in making offers are not the same of the other cultures. This study is an attempt to tackle the different politeness strategies that are used in making offers by both Palestinian EFL learners and American (US) native speakers. The impact of gender as a sociological factor will be

considered in extending offers in both societies. The study attempts to study the speech act of offering to gain better understanding and effective communication with others. Furthermore, a number of studies investigated different speech acts like requests and refusals, but offers are neglected especially in the Palestinian context.

Making offers is considered to be one of these norms that are different from culture to another, and due to the differences between Arabic and English there might be different strategies in extending offers by both Palestinian EFL learners and American (US) native speakers. So, when speakers from both societies come in contact with each other, misunderstanding might appear and that might lead to pragmatic failure that results from the inappropriate use of politeness strategies, because what is polite in one culture might not be so in another. In fact, when miscommunication occurs between native speakers of different languages, it is easy for them to know the reasons behind their pragmatic failure and quickly fix it; whereas for non-native speakers, it is difficult for them to notice the reason behind their pragmatic failure and they might fail in fixing the ambiguities in interaction due to the deficient knowledge of pragmatics (Blum-Kulka & Olshtain, 1986, as cited in Seyednejad, 2012).

1.3. Significance of the Study

Cross-cultural research in different languages and cultures has paid attention to some speech acts more than others such as request and refusal. Little attention and few researches have discussed the speech act of offering especially researches that study the Palestinian non-native speakers of English. As cited in Al-Qahtani (2009), “In Arabic,

offers are totally neglected except for their investigation as a response to compliments or subordinate to a number of other speech acts”(p, 27).

This study is significant for many reasons. First, it might bridge the gap in cross cultural communication and it contributes to our understanding of offers cross-culturally, since each culture has its norms which differ from others of other cultures. Knowing these norms and being aware of the appropriate use of language will decrease misunderstanding in communication and reduce any potential to pragmatic failure. Furthermore, up to my knowledge, this study is significant because it will be the first on offers as extended by Palestinian EFL learners of English. It will investigate Palestinian women’s and men’s use of politeness strategies compared to US(American) participants. Finally, it is significant for pedagogical purposes. It is hoped that the results of this study will help in developing English language teaching in Palestine by focusing on the differences between Palestinian EFL learners and (US) native speakers of English and their use of politeness strategies which might be the reasons behind pragmatic failure.

1.4. Purpose of the Study

This study aims to explore the speech act of offers as extended by Palestinian EFL learners of English and US (American) native speakers of English. The purpose is to investigate the gender differences of both societies and to examine the politeness strategies that are used by both Palestinian EFL learners and US (American) native speakers in making offers. The aim is not to show that one society is more polite than the other, but to show the differences and similarities in using the politeness strategies by focusing on Brown and Levinson’s (1987) politeness theory. Brown and Levinson (1987)

state that the more indirect the speech act is the more polite it will be. Different speakers of different languages use different politeness strategies in making offers. What is polite in one language might not be so in another. In fact, the study aims at investigating the pragmatic competence of Palestinian EFL learners, taking gender as a factor that determines the politeness strategy that is used.

1.5. Research Questions

This study attempts to answer the following questions:

1. Which politeness strategies (direct and indirect) are used by Palestinian EFL participants?
2. Which politeness strategies (direct and indirect) are used by US (American) participants?
3. Does gender affect the use of politeness strategies in realizing offers in both societies?
4. Are Palestinian EFL learners pragmatically competent in using English as those American (US) native speakers?
5. Is Brown and Levinson's (1987) theory of politeness applicable to the Palestinian context?

1.6. Research Hypotheses

The hypotheses of the study are:

1. Palestinian EFL learners prefer direct politeness strategies.
2. US (American) speakers prefer indirect politeness strategies.

3. Gender has different significant impacts in making offers by participants in both societies.
4. Palestinian EFL learners might not be pragmatically competent in using English as those American native speakers.

1.7. Limitations of the Study

This study is limited in some ways. First, the study is limited to thirty participants of MA Palestinian students at Hebron University. This may lead to making generalizations of the results that might not be strong enough. The instrument that was used for collecting data is only a DCT. Data collected via other methods might reveal different results. Naturally occurring data might be a good choice. However, collecting authentic data from Americans is not so easy. More importantly, the study is restricted to investigate only the making of offers; offer refusals and acceptance of offers are not included.

Chapter two

Literature Review and Theoretical framework

2.1. Introduction

Speech act theory, the speech act of offering and gender will be discussed in this review. Moreover, the review links between the speech act of offering and the politeness strategies by focusing on Brown and Levinson's model (1987) since it is the theoretical background of this study. Finally, the review will cover some previous studies that were conducted in both native and non-native contexts.

2.2. Speech act

The theory of speech act can be found in earlier philosophers and researchers; but the British philosopher J.L Austin (1962) was the first one who wrote about speech acts. It was later developed by the American philosopher John Searle. In fact, they developed their theory of speech act from the belief that language is used to perform actions.

A speech act is a functional unit in communication (Cohen,1996). Austin (1962) defines speech acts as acts performed by utterances such as giving orders, making promises, complaining, requesting, among others. When we utter a sentence or a phrase, we are performing an act to which we expect our listeners to react with verbal or nonverbal behavior (as cited in Jalilifar, 2009).

Many researchers developed their concepts of speech act based on Austin's definition. Yule (1996) has given the name of speech acts to actions performed via utterances. Those actions are apologizing, invitation, complaint, promising, or request.

Moreover, according to Yule (1996) this speech act, based on its functions, is divided into three types:

1. the locutionary act: is performed by means of producing a meaningful linguistic expression.
2. the illocutionary act: represents the function the speaker has in mind.
3. the perlocutionary act: is the effect the utterance is intended to have on the listener.

According to Austin and Hymes (1962) speech acts are categorized by language functions or by their intents (as cited in Janochová, 2013). Austin classifies illocutionary acts into five types; later Searle develops his classification based on Austin's classification of speech act (Verdictive, Exercitive, Commissive, Behabitive, Expositive). Searle's classification of speech act is as follows:

1. Directives: an intention to make the listener do/perform an action. Such as: asking, inviting, requesting; Example: *Could you close the window?*
2. Declaratives: one changes the state of affairs into existence in an immediate way by declaring it to exist, as in appointing, and warning; Example: *You are fired.*
3. Commissives: commit the speaker intention to do something in the future such as: promising, offering, and planning; Example: *I'm going to Amman next week.*
4. Expressives: express how the speaker feels/ the psychological state that shows the sincerity about the situation, such as: apology, and congratulation. Example: *I'm sorry that I lied to you.*

5. Assertives: They commit the speaker to something being the case. The different kinds are: suggesting, putting forward, swearing, boasting, concluding; Example: *No one makes a better cake than me* (Janochová, 2013).

2.3. The speech act of offering

According to Searle's (1976) classification, offer is considered to be as "commissive" in which "the speaker commits oneself to a future action" (Allami, 2012, p.110). Rabinowitz (1993) defines an offer as "a speech act, generally indirect, which voluntarily proposes, without an obligation to do so, to extend an item or a service which the speaker considers beneficial to the receiver and proposes to furnish. It arises from the interlocutors' shared knowledge of the situational context, and is usually based upon a preference or a need on the part of the receiver which the offerer perceives and indicates a willingness to address" (cited in Al-Qahtani, 2009, p.50).

As mentioned before, offers are categorized as commissives. Hancher (1979) suggests that offers should be classified partly as commissives and partly as directives. In offering, the speaker commits himself/ herself to a future action, and he/ she looks forward for some action from the hearer which is a "directive force" (Allami, 2012; Al-Qahtani, 2009). According to this view, "offering is treated as a commissive directive act that requires two participants to act; the speaker as well as the hearer look towards the completion of this act in some response by the hearer" (Ad-Darraji, 2012, p.2).

Moreover, for an offer in order to be valid it should be felicitous. Searle (1969) suggests four types of felicity conditions for an offer which are: (cited in Björgvinsson, 2011, p.5).

1. 'Propositional content condition'. A performative should only be uttered in the context of a sentence which predicates some future act of the speaker/hearer.
2. 'Preparatory condition'. The utterance is to be uttered only a) if it is the case that normally the act proposed would not be done and b) if the speaker believes it is the case that the hearer would prefer the speaker doing what is proposed and c) if the hearer prefers the speaker doing what is proposed.
3. 'Sincerity condition'. Any performative utterance should only be uttered if the speaker intends to do what is proposed or if the speaker believes in his words.
4. 'Essential condition'. For any utterance to be a performative it is essential for the utterance to count as an obligation to do what is proposed.

Moving to issues of offers and politeness, Leech (1983) considers the speech act of offering as polite and non-face threatening. He believes that offers are intrinsically polite. According to Brown and Levinson (1987), offers, advice, suggestions, and request can be regarded as face-threatening acts, since they potentially limit the hearer's freedom of action, but "any future act on the part of the speaker that puts some pressure on H to accept or reject and possibly incur a debt such as offers is a positive FTA" (al-Qahtani, 2009, p.52). According to Barron (2005), considering offers as partly of directive nature makes them a threat to the hearer's negative face (as cited in Allami, 2012). Moving to Morkus (2009), the offer itself is positive politeness in that it shows generosity. And the

hearer's positive face is threatened in the case of a refusal. Yet, it can be a threat to the offeree's negative face because it may restrict his freedom of action. "This may be a simplified description, because the politeness rules of the offer transaction are dependent on the setting, the interlocutors, and the purpose of the interaction" (as cited in Alhawsawi and Oberlin, 2012).

2.4. Gender

According to Segal (2004) "gender is taken to refer to a culturally based complex of norms, values, and behaviours that a particular culture assigns to one biological sex or another"(p.3). Valdová (2006) develops this notion of *gender* by saying that it is "a social issue; one is influenced by outside factors" (cited in Stodůlková, 2013, p.12).

Moreover, gender and politeness are considered to be as interesting fields for many sociolinguists. In fact, numerous studies have been devoted to study the gender differences in the area of linguistic politeness. As cited in Lorenzo-Dus (2003), Holmes (1995) describes women's speech as more polite than men's; this fact stems from her work and others on gender and language, including Zimmerman and West (1975); Fishman (1978, 1980); Tannen (1984, 1990) in which women are more likely than men to employ positive politeness and to perform mitigating strategies in order to minimize threatening the face of their interlocutors. For example, they interrupt less in conversation, and they use certain speech acts differently to men. Holmes states that women use more apologies than men to serve "as remedies for space and talk offences-areas of interaction where women are particularly vulnerable and where they may have developed a greater sensitivity" (cited in Lorenzo- Dus, 2003, p.2).

2.5. Pragmatic competence

Communication with others or with foreigners requires the speaker to be equipped with the linguistic knowledge and the pragmatic competence of the target language. Knowing only the linguistic knowledge helps the learners to understand the grammar of that language and to read and write using this language, but they still need to have pragmatic competence and to know the culture and norms of the target language and society so they can communicate with foreigners without making mistakes or misunderstanding each other. Generally, pragmatic competence requires the knowledge of the socio-cultural rules that govern the use of the language (Morkus, 2009). The notion of pragmatic competence was early defined by Chomsky (1980) as the “knowledge of conditions and manner of appropriate use (of the language), in conformity with various purposes” (as presented in Rueda, 2006, p. 173).

In Faerch and Kasper’s model (1984, p.28, as cited in Morkus, 2009) pragmatic competence is divided into two categories consisting of “declarative knowledge” and “procedural knowledge”. The declarative knowledge consists of six categories of knowledge: linguistic, socio-cultural, speech act, discourse, context, and knowledge of the world. On the other hand, the procedural knowledge includes “the process of selecting and combining declarative knowledge from these categories”.

Fraser (2010) recognized that a pragmatic competence is “the ability to communicate your intended message with all its nuances in any socio-cultural context and to interpret the message of your interlocutor as it was intended” (p. 15). Taguchi

(2009) as cited in Hu (2014) presented pragmatic competence as when a second language learner can produce appropriately the target language in corresponding social contexts.

Another model was proposed by Bachman (1990) in which he divided pragmatic competence into two domains: the first is “illocutionary competence” which includes four functions: (p. 92- 94)

1. Ideational by expressing feelings or exchange information about knowledge in scholarly articles.
2. Manipulative is to affect others around us by using the language to do things by uttering requests or suggestions, etc...
3. Heuristic by using the language to extend the knowledge of the world around us like teaching, learning and problem solving.
4. Imaginative enables us to create the environment for humorous purposes by telling jokes, creating metaphors and other figurative uses of language.

The second domain is “the sociolinguistic competence” which consists of four categories: (Bachman, 1990, p. 95-98)

1. sensitivity to differences in dialect or variety: means variation of the language use due to different users from different geographic regions or different social groups.
2. sensitivity to differences in register: register indicates the variation in language use within a dialect. Different interlocutors, situations, topics have an effect on the choice of register (Huhta 1993, as cited in Pietilä, 2014).

3. sensitivity to naturalness which allows the user to produce an utterance which is linguistically correct and is phrased in a native like way.
4. knowledge of the culture references and figures of speech: having knowledge of expressions of a particular culture, understanding the grammatical structures as well as some figures of speech such as hyperboles, clichés.

2.6. Pragmatic failure

Most of our misunderstandings of other people are not due to any inability to hear them or to parse their sentences or to understand their words ...A far more important source of difficulty in communication is that we so often fail to understand a speaker's intention.

(Miller, 1974 as cited in Thomas, 1983,p. 91)

Wolfson (1981) states that people from different cultural background differ in their behaviour and that these differences make the communication between the interlocutors more challenging (as cited in Moalla, 2013). These differences might lead to pragmatic failure.

A number of studies have been proposed to define and explain the pragmatic failure. Thomas (1983) was the first who wrote about the pragmatic failure. She defines pragmatic failure as “the inability to understand what is meant by what is said” (p.91). She provides the following examples to illustrate her point:

“a. H perceives the force of S's utterance as stronger or weaker than S intended s/he should perceive it;

b. H perceives as an order an utterance which S intended s/he should perceive as a request;

- c. H perceives S's utterance as ambivalent where S intended no ambivalence;
- d. S expects H to be able to infer the force of his/her utterance, but is relying on a system of knowledge or beliefs which S and H do not share.” (1983, 94)

On the other hand, other researchers base their studies on Thomas' analysis of pragmatic failure and supplement the definition of pragmatic failure (Yafi, 2014). According to Guanlian (2002) (as cited in Zheng and Huang, 2010, p.42) “Pragmatic failure is committed when the speaker uses grammatically correct sentences, but unconsciously violates the interpersonal relationship rules, social conventions, or takes little notice of time, space and addressee.”

Moreover, Thomas (1983) points out that pragmatic failure has the following two manifestations: Pragmalinguistic failure “which occurs when the pragmatic force mapped by Speaker onto a given utterance is systematically different from the force most frequently assigned to it by native speakers of the target language, or when speech act strategies are inappropriately transferred from L1, to L2 (p. 99)”. Sociopragmatic failure “results from different cultural norms and pragmatic principles that govern linguistic behaviors in different cultures” (Zheng and Huang, 2010, p. 42).

Sun Ya and Dai Lin (2002) have recognized pragmatic failure in the broad and in the narrow sense. The broad sense of pragmatic failure refers to any errors committed by speakers when using a language, including ungrammaticalities and spelling mistakes. In the narrow sense it “refers to the unacceptable language uses instead of the ungrammaticalities of the sentences” (presented in Li-ming, and Yan, 2010, p. 6).

To sum up, it is obvious that most of the English learners might not avoid pragmatic failure when communicating with non-native speakers. So, it is important that teachers should help students to improve their pragmatic competence. According to Zheng and Huang (2010) “Improving students’ pragmatic competence requires that English learners should have more access to the culture of the target society, which requires teachers’ introduction to the social conventions, communicative rules and values of the target nation” (p. 41).

2.7. Theoretical framework

There are many models of linguistic politeness; Lakoff (1973), Brown and Levinson (1987), and Leech (1983) were the most influential ones. The focus of this study will be on one of these models which is Brown and Levinson’s theory which includes three basic concepts: face, face-threatening acts (FTAs), and politeness strategies.

The central notion in Brown and Levinson’s model is the “face”. They assert that everyone has dual types of face: positive and negative face. They define ‘positive face’ as the positive and consistent image people have of themselves, and their desire for approval. On the other hand, ‘negative face’ is “the basic claim to territories, personal preserves, and rights to non-distraction” (Kitamura, 2000, p.1). In other words, in positive face the individual wants to be appreciated by others. In negative face the individual wants not to be imposed by others and to have freedom of doing an action.

Moving toward the notion of FTAs, Brown and Levinson (1987) propose that acts like request and apologies are FTAs. Since each daily conversation or communication involves FTAs, people try to soften the acts and to save face by using different politeness strategies. B&L claim that these strategies can be universally valid. Based on Brown and Levinson's model those strategies are five which are (as mentioned in Karsberg, 2012, p.17):

1. Do the FTA, on record, without redressive action, baldly.
2. Do the FTA, on record, with redressive action, positive politeness.
3. Do the FTA, on record, with redressive action, negative politeness.
4. Do the FTA, off record.
5. Don't do the FTA.

The use of these strategies is affected by different factors such as: the social distance (D), relative power (P), and ranking of the imposition (R). In fact, "Brown and Levinson's model assessed the seriousness of a FTA using the following factors: (1) The social distance (D) of speaker (S) and hearer (H); (2) The relative power (P) of (S) and (H); and (3) The absolute ranking (R) of imposition in the particular culture" (Wagner, p.23). Also, Scollon and Scollon ([1995] 2001) cited in Janochová (2013) highlighted the fact that politeness is deeply influenced by such factors as power, distance and weight of imposition.

Therefore, using the notion of "face", politeness is seen as having two distinct types: positive politeness and negative politeness. In positive politeness the speaker tries to show his/her positive face to the hearer by showing him respect and treating the hearer

in a friendly way (Stodulkova, 2013). In negative politeness the speaker uses apologies, deference, hedges, and impersonalizing to avoid doing an imposition on the hearer.

As mentioned in both Stodulkova (2013,26-27) and Barešová (2008,43-50) those strategies of positive politeness are:

1. “Notice, attend to H (her/his interests, wants, needs, goods, etc.)
2. Exaggerate (interest, approval, sympathy with H) such as *really, absolutely, exactly*.
3. Intensify interest to the hearer in the speaker’s contribution.
4. Use in-group identity markers in speech.
5. Seek agreement in safe topics.
6. Avoid disagreement: for example – *So you like my new dress? – It fits you perfectly.*
(rather than *That is the ugliest orange I have seen in my life.*)
7. Presuppose, raise, assert common ground: *I had a really hard time learning to drive, didn’t I?*
8. Joke to put the hearer at ease: e.g. *What has your wife been feeding you lately, beans and onions?* (in response to the hearer’s excessively flatulent evening).
9. Assert or presuppose knowledge of and concern for hearer’s wants: e.g. *I know you need to finish your thesis today, but couldn’t you spare just a few hours to write me a letter of recommendation?*
10. Offer, promise: e.g. *We do not have any positions open at this time, but we will keep your application on file for six months.*
11. Be optimistic that the hearer wants what the speaker wants, i.e. that the FTA is slight: *You’ll come to help me on Tuesday, won’t you?*

12. Include both S and H in the activity: *We don't like that color, do we?* (wife to husband when shopping)
13. Give or ask for reasons: e.g. *Our old rattletrap is not going to last the winter, so isn't it better we buy a new one now?*
14. Assert reciprocal exchange or tit for tat: e.g. *This is your round. / This is my round.*
15. Give gifts to H (goods, sympathy, understanding, cooperation": e.g. *We wish you good luck in finding a job suitable for your many talents.*

Negative politeness strategies are:

1. Be conventionally indirect: *It is a present so I would like to have a ribbon put on it, but [...].* The speaker makes the request by expressing his/her wish followed by the conjunction ('but') and falling intonation, with the actual request omitted." (Barešová, 2008, P. 50)
2. Question, hedge: the speaker uses them in order not to impose on the hearer or not to impinge their freedom of action:

e.g. *I think that she likes you. Maybe you should ask her to dinner.* (But I could be wrong, so I will not be offended if you do not take my advice.)

Hedges are used to soften the imperatives, they could be tags, or adverbials.

She is pretty, isn't she?

If I were you, I would ... (instead of *You should ...*)

3. Be pessimistic: is based on minimizing the imposition by the implication that the speaker does not expect a positive outcome: *I don't suppose you could lend me the book.*
4. Minimize the imposition: to minimize the size of the FTA. *I just need a moment of your time.*
5. Give deference: showing respect to the hearer and humbling the speaker may also be a chosen strategy. *It's probably not what you are used to, but it's the best we have.*
6. Apologize: *I am sorry to bother you, but could you please turn down the music.*
7. Impersonalize S and H: imposes less on the hearer by avoiding the pronouns *I* and *you*. *\$50,000 would really help the re-election campaign.* Using the passive voice *It should be done by Friday.* Instead of *You should do it by Friday.*
8. State the FTA as a general rule: *We just don't do things that way here.*
9. Nominalize: *The production process has quality-control problems.* Instead of *Your factory is producing a lot of products that have failed our quality tests.*
10. Go on record as incurring a debt, or as not incurring H':

A: *If you helped me I would be grateful forever.*

B: *Oh, it won't take me but a minute.*

A: *Thanks a lot. I won't forget it.*

B: *Think nothing of it. / It was nothing. / Don't mention it (Barešová, 2008, p.55).*

2.8. Previous studies

Numerous studies were devoted to investigate the speech act of offering. Most of these studies were conducted cross-culturally and used DCT (Discourse Completion Test) to collect the data. In this section the researcher illustrates some of these studies that tackled the speech act of offering in different languages.

Allami (2012), in his sociopragmatic study, investigates the strategies used in realizing the speech act of offer in Persian. The data were collected through Discourse Completion Task (DCT). He came to the conclusion that factors of age, gender, offer type, social distance, and relative power were not effective in the choice of the offer strategies. Also, Persian speakers prefer to be more indirect, and that the preference of the offer strategies were locution derivable, query preparatory, and hedged imperative.

In another study in the Saudi context, Al-Qahtani (2009) investigated “the differences in the female use of politeness strategies in the speech act of offering between spoken Saudi Arabic and spoken British English”. In her study, the DCT examined two factors, the gender of the addressee and the degree of the speaker’s involvement in making offers. The results showed that there were differences between the Saudi Arabic and the British female participants in the use of the politeness strategies in making offers. The study also revealed that the type of strategies used by the Saudi females in realizing offers was highly influenced by the gender of the addressee, and that the degree of involvement in making offers showed a highly effect on the use of politeness strategies in both Saudi and British cultures.

Chun (2003) investigated the differences between Korean and English speakers in their realization of the politeness strategies of offering advice. The used questionnaire of this study was composed of 8 situations, adopted from Brown and Levinson's (1987) politeness strategies. The results revealed that Korean participants use more bald-on record form of offering advice than English speakers. Also, the study implied that even though face-concerns are common to all cultures, the politeness concept is different from culture to another, "and that there is no universal criterion of what authentic morality or politeness is" (p.1).

Babaie and Shahrokhi (2015), on their cross-cultural study of offering advice, compared the speech act of offering advice produced by both Iranian EFL learners and English native speakers. They attempted to show whether there was any pragmatic transfer from Persian (L1) among Iranian EFL learners. The participants of this study were 82 Iranian EFL learners (BA and MA students) and 20 native speakers of English. The data were collected via a DCT. The researchers noticed that Iranian learners had not learned the pragmatic competence to offer with regard to social power and social distance between the participants. The results showed that Iranian EFL learners and native English speakers were not the same in using the indirect strategies of offering advice. Moreover, Iranian EFL learners and the native English speakers use some similar strategies for the realization of offering advice.

In another study which was conducted by Ad-Darraji et al. (2012), the speech act of offering was analyzed in the light of Austin's theory (1962) of speech acts. It was concluded that the speech act of offering was considered to be as commissive and

directives pre-event acts that used to express the speakers' expectation of the listener with regard to non-verbal/ verbal action. Moreover, the modal verbs like *can, could, will, would, shall, should* were the most used to encode the speech act of offering. Moreover, this study emphasized the truth that culture plays a role in making different offers and in the variance of these offers. So, it is important to have some studies on the speech act of offering and other speech acts in cross-cultural contexts.

In a study by Chodorowska-Pilch (2002), as cited in (Wise, 2011), the researcher “investigated how politeness is encoded in Spanish offers through use of certain linguistic constructions such as fixed phrases as well as grammatical mechanisms like tense”(p. 18). She studied a number of various request strategies from telephone conversations in Spain. These strategies are direct offers, direct questions, constructions in the conditional tense, the future tense, and politeness markers. The results showed that these strategies were used differently by Spanish speakers to maintain politeness in making offers. For example, she identifies the following structures as having the illocutionary force of polite offers: “pregunta directa (PD) + condicional → oferta (OF),” or “construcción + OF (condicional) → (OF)” (cited in Wise, 2011, p. 19).

Yongbing (1998) made a comparative study of some conversational formulas between Chinese and English cultures from the perspective of adjacency pairs. He studied five adjacency pairs which are greeting and greeting, compliment and response, offer and response, thank and response, advice and response. The results of his study revealed that there are great differences between Chinese and English conversational formulas in terms of the rules and patterns which constrain such speech behaviours.

Another study on offers and requests is Tsuzuki et al.'s (2005, as cited in Wise, 2011) comparison of American English and Chinese politeness strategies used in offers and requests. The participants answered written scenarios ranged from “too impolite” to “too polite”. Tsuzuki (2005) found that there are similarities in both societies. For examples, when making offers between close friends the participants used the imperative e.g. *have some more cookies?* and that the interrogative like *will you have some more cookies?* was too polite. Moreover, the conclusion of this study was that in both societies the priority was given to positive politeness and to equal or close relationship. However, when there was more social distance between interlocutors, deference and negative politeness were given priority as cited in (Wise, 2011, p. 19).

In her doctoral thesis, Barron (2003) conducted a longitudinal study about the speech acts of requests, offers, and refusals of offers. She analyzed two subtypes of offers: offers of help and hospitable offers. Offering gifts was omitted because they are often accepted and seldom faced with refusals. The participants were 30 in each group which are: native speakers of German, native speakers of Irish English and Irish learners of German. A Discourse Completion Task (DCT), a questionnaire, a prequestionnaire, a postquestionnaire, and an assessment questionnaire were the instruments of this study. She analyzed the data from three aspects; the point view of discourse structure, pragmatic routines and structural modification. The conclusion of each aspect was in discourse structure there were significant differences, in terms of reoffers, between the learners and the German native speakers. Also, the rate of transfer decreased in the course of time; therefore, less production, although still higher than the Germans'. Thus, negative

pragmatic transfer decreased over the course of time in the target language context.
(Allami, 2012, p.112)

The results of the pragmatic routines aspect of Barron's (2003) study revealed that the learners generally relied more on pragmatic routines in the course of time spent in the target language context; this type is considered to be a positive move because it helps to increase the fluency in L2 and efficiency in communication. For the cross-cultural aspect, the study emphasized "that ritual offers are a characteristic of Irish English and do not play a role in German offer-refusal exchanges, hence German reoffers are of substantial type" (p. 113), cited in Allami, (2012).

In another study in which a comparison was made of the English used in England and Ireland by Barron (2005), she investigated the offers of 54 female English speakers at the average age of 17. The study was conducted to find out offer sequences and the strategies of offer that were used to produce initiative offers and reoffers. She used a Discourse Completion Task consisted of five situations which elicited offers of help and hospitable offers. The results of her study revealed a number of findings which are: 1. Both participants employed a number of turns to persuade their addressees to accept their offers. 2. Both languages used ritual offers in their exchanges consisting of reoffers. 3. No significant differences in the linguist realization of first reoffers. 4. A significant difference between both languages when using the offer super strategies. The Irish participants preferred predication of future acts, while the English speakers opted for desire. (cited in Allami, 2012, P. 112,113)

Al-masri (2015) investigated the speech act of making, accepting, and declining offers in the Jordanian society. The instrument of this study was a DCT consisted of 14 items answered by 180 male and female Jordanians. It was analyzed taking into consideration some factors that could affect the type of the strategies employed like: age, gender, social distance, and geographical location. The data were classified into three major categories of making, accepting, and declining offers. The study revealed that age, gender, social distance, and geographical location affect the choice of the strategies used. Also, the study highlighted that the most common used of the strategies were imperatives, query preparatory, and mood derivable, and the two strategies swearing and repetition were the most frequent used strategies to emphasize an offer (reoffer). Thanking and appreciating were most preferred by the Jordanian participants to express acceptance of offers.

2.9. Conclusion:

This section was done to explore the previous studies that were conducted on the speech act of offering and the politeness theory of B&L (1987). It can be concluded from these studies that a few studies were devoted to explore realizing offers in the Arabic culture. In addition, mostly, all of the studies on the speech act of offering were conducted cross-culturally. The link between some of the previous studies above and this one is that there might be differences in the realization of the speech act of offering and the use of the politeness strategies by both native and non-native speakers of English. Moreover, the differences in the norms of each culture play an important role in making different offers. Gender and other factors affect the choice of the offer strategies, and

some prefer to be direct by using BOR more than English speakers did (Al-Qahtani, 2009; Moon-Young, 2003; Ad-Darraji et al., 2012; Al-masri, 2015). This study is conducted cross-culturally to investigate the differences in using the politeness strategies across the Palestinian (MA students) and (US) native speakers in realizing the speech act of offering. It is an attempt to discuss offering and the politeness strategies since it is not studied a lot in the Arabic language. In fact, it explores how the differences in norms and thinking between the two cultures affect the realization of the speech act of offering.

Chapter Three

Methodology

3.1. Introduction

After discussing some important theories on the speech acts and linking this study with other studies were conducted in different cultures. It is the time to show the methodology that was used to explore the use of the speech act of offering as used by (US) American native speakers and MA Palestinian students of English. The participants of study and the instrument that was adopted by the researcher will be presented also in this chapter.

3.2. Participants of the Study

The participants of this study are both Palestinian EFL learners and US (American) speakers. The non-native participants are thirty MA Palestinian university students who are majoring/ or have majored in English language at Hebron University. Their age ranged from 23-60. They are divided into 15 males and 15 females. The sample was chosen in an attempt to explore and reveal whether Palestinian learners of English as a foreign language possess equivalent pragmatic competence similar to those US (American) speakers. The native participants are thirty US (American) speakers. The sample consists of 15 males and 15 females who are majoring/ or have majored in different studies (computer/ electrical engineering, anthropology, communication studies, psychology, business, etc...) they are ranged from 20-57. The questionnaire was

distributed to Americans with the help of my brother who lives in the USA. It was distributed to Palestinians by me. I provided the assistant (my brother) with appropriate instructions to be followed by the (US) participants while filling the questionnaire.

3.3. Data collection and Instrument

The instrument used in this study was a Discourse Completion Test (DCT). The DCT included different situations that have to do with extending offers. Offer refusals and acceptance were not considered in this study. This test was originally designed by Blum-Kulka in 1982 and has been widely used since then in collecting data on speech acts realization both within and across language groups. According to Cohen (1996), “one of the means to glean the pragmatic data is (Discourse Completion Task) DCT and if it is prepared appropriately, it reveals how respondents activate their pragmatic knowledge” (Pishghadam and Sharafadini, 2011, p.154).

In this study the subjects were asked to complete a DCT which included a number of situations that are frequently used in real life (see appendix A). The researcher designed the situations to meet the purpose of this study, it consisted of 8 situations accounting the factor of gender to reveal different strategies in extending offers (offering help, invitation, advice and suggestion).

The DCT was distributed among the participants. The researcher gave the participants a description of the situation and asked the participants to act as they would in a real one. For the Palestinians, they were asked to write their answers in English. In fact, all contributions of the participants were in English.

3.4. Data analysis

After collecting the copies from the participants, the researcher classified the answers using the classification of Brown and Levinson's theory (1987) to analyze the data qualitatively in order to show the preference of the politeness strategies that were used by the participants by both groups. The researcher categorized all the answers and coded them under B&L's (1987) five strategies and their substrategies which are:

- ❖ On-record strategies which consist of:
 - a. BOR using imperatives.
 - b. Negative Politeness (NP) (includes conventionally indirect, question, hedges, be pessimistic, minimize the imposition, deference, apologizing, impersonalizing S and H, nominalization, go on record as not indebteding H)
 - c. Positive Politeness (PP) (includes noticing H's needs, exaggerating interest, intensify interest, in group identity markers, seeking agreement, avoiding disagreement, raising common ground, joking, offering and promising, being optimistic, include S and H in an activity, giving/asking for reason, assuming reciprocity and giving gifts to H)
- ❖ Off record strategies (OFR) like using hints, understatement, overstatement, tautologies, metaphors, ellipsis, rhetorical questions and being ironic, etc.
- ❖ Don't do the FTA.

In order to unveil the direct and indirect strategies that were used commonly by participants in this study, the researcher used a modified categorization of Barron (2003) which is a combination used by House and Kasper (1981) and Blum-Kulka et al. (1989).

(See table three in the chapter four). Then, the researcher counted the times to show the strategies and the substrategies were used in each situation.

Chapter Four

Results and Discussion

4.1. Introduction

This chapter presents and discusses the results of the questionnaire to the five research questions. The first and second research questions investigate what offering strategies are preferred more by the respondents who are Palestinian MA students and (US) American native speakers by showing the most common strategies employed in making offers through giving examples for illustration. The third question discusses the effect of the gender of the participants on their choices when making offers. The fourth question investigates whether Palestinian MA students are pragmatically competent as native speakers of English. Finally, the fifth question investigates if the theory of Brown and Levinson (1987) is applicable to the Palestinian context.

4.2. Question one:

The first question of this study is “*Which politeness strategies (direct and indirect) are preferred by Palestinian EFL participants?*”. According to the studies that were mentioned in chapter two on the speech act of offering, people use many different ways either directly or indirectly when making offers: directly by saying for example: *Let me help you*, indirectly by saying for example: *Would you like some help?*. In this study, five strategies of Brown and Levinson’s (1987) theory (with their substrategies) are used to analyze the data in order to show the most frequently used strategies by the participants (US native speakers, and Palestinian MA students) which are: *imperatives*,

negative politeness, positive politeness, off record, and don't do the FTAs. Therefore, the first question will be discussed in two sections. Section one will investigate the politeness strategies that were commonly used by the Palestinian MA students. Section two will explore the direct and the indirect strategies that were used more by the respondents.

4.2.1. Section: One

To show the most frequently politeness strategies used by the Palestinian MA English students, the researcher used the five strategies of Brown and Levinson's (1987) theory to analyze the data collected through the DCT. Table (1) below provides more illustration:

Table (1): Frequencies and Percentages of Politeness Strategies in Offers by Palestinian MA Students

BOR	NP	PP	OFR	Don't do
49	161	90	10	0
15.8%	51.9%	29%	3.2%	0%

It is clearly obvious from table (1) that the most frequent type was *negative politeness* with the percentage of 51.9%. The second frequent strategy with the percentage of 29% was *positive politeness*. *BOR* comes in the third place with a percentage of 15.8%. *OFR* occurs in less percentage with 3.2%. *Don't do the FTAs* wasn't used by any of the participants.

It is observed from table (1) that NP strategies are notably preferred by Palestinian participants. NP consists of different substrategies and the most realized one is *conventionally indirectness*. Below is table (2) that shows the percentages of some of the NP substrategies made by MA Palestinian English students.

Table (2) Percentages of NP Substrategies made by Palestinian MA English students

Conventionally indirectness	Hedges	Giving deference	Going on record	Minimizing imposition	Apologizing
23.5%	20.3%	3.2%	2.9%	1.2%	0.6%

To start with, the participants prefer to use conventionally indirectness when making offers. It is the most used with a percentage of 23.5%. It was collected 73 times out of 310. The examples show that *conventionally indirectness* was mostly used in the form of questions. Here are some of the examples that were collected.

1. *Can I help you by carrying bags with you?* (situation 1)
2. *Would you try these cookies?* (situation 5)
3. *Could you please change the ink?* (situation 8)
4. *Would you like me to help you carrying these bags?! They look heavy.*(situation 1)
5. *Can I invite you to my daughter's birthday?* (situation 3)
6. *Do you need any help?* Situation 7)
7. *May you drink a cup of coffee with me?* (situation 2)
8. *Do you want me to help you?* (situation 1)

The participants tried to show politeness when making offers by using different types of modals (*Would, Can/Could, May*). The use of *Would you, Can/Could, May, and Do* is to employ different degrees of politeness. The results show that the inclination is towards using *Would you, May, and Can/Could*. These modals according to Koyama (2001) are considered more polite than using the verb *Do*. *Would you* and *may I* are the most polite expressions.

Moreover, hedges take the second place that were used more by MA Palestinian participants. They were used 20.3%. (Counting 63 times out of 310). According to B and L (1987, p. 145), a hedge is “a particle, word or phrase that modifies the degree of membership of a predicate or a noun phrase in a set; it says of that membership that it is partial or true only in certain respects, or that it is more true and complete than perhaps might be expected.” See the examples below:

1. *I think that you have to stop being chain-smoker.* (situation 6)
2. *I think you should stop smoking.* (situation 6)
3. *Excuse me! I think that the printer needs some ink.* (situation 8)
4. *Maybe the printer needs some ink.* (situation 8)
5. *Tomorrow is my daughter’s birthday, I’d be happy if you could come.*
(situation 3)
6. *Tomorrow is my daughter’s birthday, it would be grateful if you could come!*
(situation 3)
7. *Tomorrow is my daughter’s birthday, and I would appreciate it if you could come and celebrate with us.* (situation 3)
8. *I’ll be happy if you come.* (situation 3)

9. *I can help, if you don't mind.* (situation 1)

10. *I can lend you some money if you need.* (situation 7)

Hedging is expressed in different ways, by using lexical verbs with modal meanings like *think*, adverbs like *maybe*, and by conditionals “If-clauses”. The results show that the participants mostly used or mostly prefer using the “if-clause” when making offers. According to Boncea (2013) “if-clauses” as hedges play an important role in which speakers can use them to “invoke potential barriers in the way of their future or past actions which could help them disclaim responsibility for the absoluteness of their statements” (p. 16).

Moreover, it is worthy to note that negative politeness strategies were used in a combination with each other. The reason of this combination is to reduce the force of the FTA on the hearer. The following examples can be for more illustration.

1. *Sir, this is normal. I think that this printer ran out of ink. If you let me, I can help.*
(giving deference+ hedges, situation 8)
2. *Sir, May I help you please ? I am a specialist in computer. Your printer seems to be out ink.* (deference+ conventional+ hedges, situation 8)
3. *The usual thing, sir. If you let me, it may need some ink.* (deference+ hedges, situation 8)
4. *I think it is out of ink, Sir. Changing the ink cartridge might be a good idea.* (hedges+ deference, situation 8)
5. *Would you like some cookies, madam ? They are home made.* (conventional indirectness+ deference, situation 5)

6. *Sorry for intervention, but I think you should check the printer's ink.* (apologizing+ hedges, Situation 8)
7. *Sorry for interfering, but I think the printer ran out of ink.* (apologizing+ hedges, situation 8)
8. *I will be pleased if you come to my birthday party.* (hedges + going on record situation 3)
9. *I would be grateful if you attend my daughter's party tomorrow.* (hedges+ going on record, situation 3)

The examples above show that a mixture of NG politeness strategies is used in most of the situations. Such strategies include *Giving deference, hedges, conventional indirectness, apologizing, and going on record as not to indebted H*. In the examples from (1-5) *deference* is used in a combination with *hedges* and *conventional indirectness* to show respect between interlocutors by using some of the honorific expressions like *sir*, and *madam*. In examples (6) and (7) *apologizing for interference* is used with the hedges *but* and *think* to redress the offer when talking with the dean by using the expressions *sorry for intervention*, and *sorry for interference*. It can be said that these expressions are used more when addressing higher people, and they are not used with friends or people of the same or lower status. *Going on record as not indebted H* is used in the last two examples when offering invitation to an old friend. The speaker tries to convince the hearer to come to the party by saying that his/ her acceptance will make the speaker pleased and happy.

Referring back to table (1, p. 32) the second place goes for positive politeness with a percentage of 29%. The participants used different substrategies of positive

politeness. The most used were *notice to H* and *group identity markers*. Here are some examples from the data:

1. *You don't look very well. What's the matter?* (situation 4)
2. *You look tired and you need to have a rest.* (situation 4)
3. *"Co-worker's name". Are you okay? Are you feeling sick? Something wrong?*
(situation 4)
4. *Are you feeling alright? You don't look very well.* (situation 4)
5. *You don't look well. You had better had this day off.* (situation 4)

The examples show that the speakers try to enforce and emphasize the common ground with the hearers by noticing any changes or conditions in which “the hearers would want S to notice and approve of it” (Abdul-majeed, 2009, p. 515). In the examples above, the addressers notice that their coworkers don't look well and try to show sympathy and care by asking them about their conditions.

In addition to that, using *group identity markers* is another frequent positive strategy that is used by the participants with a percentage of 7,4%. It consists of *in group usage of address forms*, of *language or dialect*, of *jargon or slang*, and of *ellipsis* (Abdul-Majeed, 2009, p.512). They can use one of these ways to claim common ground with H, but the most used one is *address form*. It should be noted that *address form* doesn't come alone, but it is used in accordance with other strategies. According to the data, *address form* is realized in a combination with the negative strategies more than the other strategies. (It will be mentioned later on when talking about the combination of positive

and negative strategies in p.50), and ellipsis is used in some situations as in the examples below:

1. *What about having a cup of coffee?* (situation 2) Ellipsis
2. *What about having some cookies? They are delicious.* (situation 5) Ellipsis
3. *What about some coffee?* (situation 2) Ellipsis
4. *What about drinking a cup of coffee with me?* (situation 2) Ellipsis

It is clearly obvious that ellipsis is expressed by using of contracted questions. The use of ellipsis is to express both respect and solidarity with the hearer by not imposing on his/her freedom and give him/her the chance either to accept or reject the offer. These questions are contracted from *what do you feel about?*

Meanwhile, a combination of positive politeness substrategies was made to express degrees of politeness, to show respect, sympathy, cooperation, and to claim common ground between each other. See the examples below:

1. *How are you? Are you okay? Why don't you sit down for a bit and I will make you a cup of tea?* (situation 4) (notice to H+ asking for reason)
2. *My dear, I see you don't feel well. Y might leave and I am ready to do the work.*(situation 4) (address form+ notice to H+ offer and promise)
3. *Hey, are you alright? Let's talk about it over coffee.* (situation 2) (notice to H + including both H and S in an activity)

The third preferred strategy was *bald on record* which is realized through *imperatives* with a percentage of 15,8%.

1. *Please! Let me help you! I insist.* (situation 1)
2. *Please! Have some cookies! They are delicious.* (situation 5)
3. *Please, eat some cookies.* (situation 5)
4. *Let me help you and carry with you some bags.* (situation 1)
5. *Give me some bags I will carry them for you.* (situation 1)
6. *Let me offer you a cup of coffee! it would be delicious.* Situation 2)
7. *Take some cookies; they are delicious.* (situation 5)
8. *Come to drink coffee with me.* (situation 2)
9. *Take one please. Try it. It is delicious.* Situation 5)
10. *Stop smoking, please.* (situation 6)
11. *Take this money, I don't want them now.* (situation 7)

Imperatives are expressed by different expressions and verbs of offer like *let me, have, eat, give me, take, come, stop*. In the situations 1, 2, 5, 6, and 7, the preference goes to using imperatives because of the relationship between the interlocutors is either close or equal. According to Al-Qahtani (2009), using *Let me* is considered to be the most polite one because it has the meaning of permission She states that “*let me* conveys asking for permission rather than ordering someone” (p. 91). Also, some of the participants used *please* as a softener word to decrease the imperative on the hearer as in examples 1,2 and 3. Some used it without any expressions of softening.

Data analysis has also revealed that the respondents sometimes have opted for a mixture of negative and positive politeness strategies by the Palestinian MA participants. Consider the examples below:

1. *Man, you should really quit smoking. It's very bad for your health.* (Address form+ hedges) (situation 6)
2. *Dear, I know it's difficult for most graduates to get money for the tickets, so if you need some, I would be glad and ready to help.* (address form+ hedges “if clause”) (situation 7)
3. *How are you, dear? Would you have a cup of coffee? Dear, you look upset...* (address form + conventional + notice to H) (situation 2)
4. *Nephew, how much money do you need for tickets? I would like to help you pay for some!* (Address form+ conventional) (situation 7)
5. *What's the matter? I think you should see a doctor.* (Notice to H+ hedges) (situation 4)
6. *Your face is a bit pale. I think you should see the doctor , but first would you like me to make a cup of chamomile for you?* (Notice to H+ hedges+ conventional indirectness) (situation 4)
7. *You don't exactly look OK today. Why don't you take this day off and get some rest at home? I can take you to hospital if you need.* (Notice to H+ asking for reason+ hedges) (situation 4)
8. *Hello dear. How are you. We have a birthday party tonight, it's pleasure to see you with us.* (Address form+ going on record) (situation 3)
9. *Is there anything wrong my friend? Can I help you? You don't look very well.* (conventionally indirect+ notice to H) (situation 4)

This combination of positive and negative strategies is done to enforce different degrees of politeness, to be friendly with others, and to emphasize cooperation and

solidarity. It is clear that *notice to H* and *address form* are the most frequent positive substrategies that are used by speakers. They use different address forms to show respect and soften the offer like *man, dear, nephew*, and many expressions in order to notice the hearer's conditions such as *upset, pale, look ok*, and *what's the matter?*.

4.2.2. Section: Two

This section explores which of the direct and the indirect strategies were mostly performed by the Palestinian MA students. Since the issue of politeness is considered to be universal, what is polite in one culture is not considered to be polite in another. Leech (1983) claims that the indirect speech act tends to be more polite because it decreases the force of the illocution and increases the degree of optionality (Marquez reiter, 2000).

In order to analyze the answers of the DCT and show the preferences of the direct and the indirect strategies, the researcher used the classification of Barron (2003) which is "a combination used by House and Kasper (1981) and Blum-Kulka et al. (1989)" (Allami, 2012). Barron's classification consists of eight offer categories which are: *Mood Derivable, Hedged Performative, locution Derivable, Want statement, Suggestory Formula, Query Preparatory, State Preparatory, and Strong Hint*. It was noticed that some strategies are not categorized under any of the eight offer categories, so some modifications were made to accommodate offers elicited in this study. See Table (3) below.

Table (3): The Categorization of the Politeness Strategies into Direct and Indirect.

	Strategy	Example
1	Direct <ol style="list-style-type: none"> 1. Imperative 2. Performative 3. Hedged performative 4. Want-statement 5. Obligation 	Let me help you in carrying your bags. Tomorrow is my daughter’s birthday party, I invite you to come. I would love for you to come to my daughter’s birthday party. I want to help you on your journey, I will pay for your airfare. You should go home and rest.
2	Conventionally indirect <ol style="list-style-type: none"> 6. Suggestory formula 7. Query-preparatory 8. Permission 9. Willingness 10. Ability 11. State-preparatory 12. Giving gift 	Why don’t you come by tomorrow to attend our party? Do you need some help carrying those bags? May I get you some help? Would you come to a party with me? Could you change the ink? I could help you if you wish. As a gift to you, I want to buy your tickets.
3	Non-conventionally indirect <ol style="list-style-type: none"> 13. Hint 	you know that is not good for you, How can I help you to quit?

2.1. The preference of the politeness strategies by Palestinian MA students:

Based on the modified version of Barron’s (2003), offer strategies can be classified into three main categories: direct, conventionally indirect, non-conventionally indirect. Table (4) below shows that Palestinian MA students tend to be direct. The direct strategies constitute 50.8% while conventionally indirect ones constitute 45%. This can be referred back to the differences of each culture. For more illustration collectivism and individualism are two concepts that should be considered here to explain these differences, and to clarify why the Palestinians are tend to be direct more than the Americans in this study. In Palestine, collectivity is the main concept in the Palestinian

culture which “means that people should always care about other in-group members, regard themselves as members of a collectivity and give priority to the collectivity over individuals” (Eshreteh, 2015, p.2). As a result the Palestinian participants of this study show more use of the direct strategies and prefer to use more the positive politeness strategies as a way of making rapport and to claim common ground with the H by using for example *ellipsis* which is expressed mostly through *contracted questions* in order to express respect, solidarity, cooperation, sympathy with others. This is in link with the study done by Abuarrah & al. (2013) that the use of *the positive politeness* like *ellipsis* and the *direct strategies* like *imperatives* express solidarity and endearment.

Table (4) The Frequencies of the Direct and Indirect Strategies that were Used by the Palestinian MA Students

Strategies	%
Direct	50.8
Conventionally indirect	45
Non-conventionally indirect	4.1

Here are some examples on the three types of strategies: (directness- indirectness)

Direct:

- *Give me some bags. I will carry them for you.*
- *I would be delighted to invite you for my daughter’s birthday party next week.*
- *You should ask for a sick leave for today.*
- *I want to offer you a cup of coffee.*

Conventionally indirect:

- *Why don't you sit down for a bit, I'll make you a cup of tea?*
- *Would you like some cookies, madam?*
- *This money is the present for you.*
- *I see lots of bags right there. I could help if you wish.*

Non-Conventionally indirect:

- *You know pal, if you don't stop smoking, you will die sooner than you think.*
- *Smoking is bad for your health! I think you should stop!*
- *Sometimes my printer stops working because it's ran out of ink.*

4.3. Question two:

This part will discuss the most commonly used politeness strategies by American native speakers of English. The question is: *Which politeness strategies (directs and indirect) are preferred by US (American) participants?* The researcher will discuss the most politeness strategies that are used (negative or positive), then will show the direct and indirect strategies that are commonly used by the native speakers of English.

Table (5): Frequencies and Percentages of Politeness Strategies in Offers by American English Participants

BOR	NP	PP	OFR	Don't do
26	183	76	13	11
8.4%	59%	24%	4.2%	3.5%

Table (5) shows that the most used strategy by the American participants was negative politeness with a percentage of 59%. Positive politeness comes in the second place with a percentage of 24%. BOR occurs in less percentage with 8.4%. However, both of OFR and Don't do the FTA are found less used by the participants with a percentage of 4.2% for OFR and 3.5% for Don't do the FTA, respectively.

NP strategies are expressed by different substrategies. The most realized one is *conventionally indirectness* with a percentage of 42% (131 out of 309). Below is table (6) that shows the percentages of some of the NP substrategies made by native speakers of English.

Table (6) Percentages of NP Substrategies made by (US) American participants

Conventionally indirectness	Hedges	Giving deference	Going on record	Minimizing imposition	Apologizing
42%	12.2%	1.6%	0.6%	1.9%	0.3%

Below are some examples from the data that were collected.

1. *Would you like some help carrying the bags?* (situation 1)
2. *Can I buy you a cup of coffee?* (situation 2)
3. *Would you like to have some cookies?* (situation 5)
4. *May I help you carry something?* (situation 1)
5. *Do you want some fresh cookies while you wait?* (situation 5)

6. *Could I offer you some cookies?* (situation 5)
7. *Do you need some help?* (situation 1)
8. *Would you like to come to a party with me?* (situation 3)
9. *Can I give you a hand?* (situation 1)

The examples above show that conventionally indirectness was mostly expressed through questions. The participants used these questions to express different degrees of politeness. According to Koyama (2001) the expressions *Can I/ Could I?* are considered more polite than the ones without modals like *do you need/ want?*. Moreover, Koyama states that the higher use of conventional indirectness is to minimize the FTA to the hearer “because the speaker does not assume the likelihood of an addressee’s desire to accept what is offered, while also expressing concern for the hearer’s wants” (cited in Al-Qahtani, 2009, p. 107).

In general, the majority of the speakers prefer to use the question formula *Would you like/ want?* to express the offer conventionally indirect. According to Koyama (2001) *Would you* and *May I* are considered the most polite expressions, and that the questions with the use of *do* are considered more close to direct and less polite. (As presented in Al-Qahtani, 2009, p. 148, 305).

The second frequent substrategy of negative politeness was *hedges* with a percentage of 12,2%. Here are some examples from this study:

1. *Excuse me, I believe your printer ran out of ink.* (situation 8)
2. *I think the printer needs ink.* (situation 8)

3. *I bet the printer is out of ink.* (situation 8)
4. *Maybe you should take some time off and rest.* (situation 4)
5. *Maybe you should go home and rest.* (situation 4)
6. *Perhaps the printer needs some ink.* (situation 8)
7. *My daughter is having a party tomorrow, if you don't have plans you should come.* (situation 3)
8. *Tomorrow is my daughter's birthday, I'd love to have you over if you can make it.*
(situation 3)
9. *Hey, I know it's short notice, but I am having a party tomorrow, you are invited if no plans on your side.* (situation 3)
10. *How is college going, I hear you might need a little help, since I am your uncle can I help.* (situation 7)

Hedging is counted 38 times out of 309 with a percentage of 12.2%. The use of these hedges is to belittle the force or soften the force of making offers, and to “moderate the force of an utterance or the certainty of its content” (Sundquist, 2013, p. 149). The examples from 1-3 consist of hedges *believe*, *bet*, *think* that are categorized under “Lexical verbs with modal meanings”. The use of these verbs shows the strong belief of the speaker in the truth of the speech or, “on the contrary, the speaker’s unwillingness to vouch for understanding the utterance as more than a personal opinion” (Boncea, 2013, p.11). In examples (7,8, and 9), the participants choose to use the *If-clause* when making offers. It was used to distance the addresser from the face threatening act, and to “avoid presuming that hearer is willing to accept the offer” (Al-Qahtani, 2009, p. 176). Moreover, the hedges *maybe* and *perhaps* that are used in (4), (5), and (6) are categorized

under adverbs that are used to soften the force of the offer which leads to a higher degree of politeness of the utterance (Wilamova, 2005).

In the other situations, the participants used a combination of the negative strategies when making offers. This combination of NG substrategies helps in reducing and weakening the FTA on the addressee, avoid to state the FTA directly, and “avoid coercing H by assuming that H might not be willing to accept the offer as a way to save H’s pride” (Al-Qahtani, 2009, p.142). Here are some examples from this study:

1. *May I help? I think the ink has ran out.* (situation 8)
2. *Do you have a guess about the issue? Maybe it run out of ink.* (situation 8)
3. *Have you checked the ink? Maybe it ran out.* (situation 8)
4. *These cookies look delicious, would you like one?* (situation 5)
5. *If you want a cookie you can just take one.* (situation 5)
6. *I know you need some money, so I would like to give you some.* (situation7)
7. *Tomorrow is my daughter’s birthday, would you honor us and come?* (situation 3)
8. *Hey dean, you don’t mind if I take a look, I’ve worked with printers before, it looks like the tone is low.* (situation 8)

In the first three examples conventional indirectness through questions is used with hedges in expressions like *think* and *maybe*. (4), (5), and (6) are a combination of conventional indirectness by using words to minimize the imposition such as *one* and *some*. Deference is expressed in the last two examples. In (7), conventional indirectness is mixed with deference expression like *honor* which indicates that the speaker tries to humble himself and raise the status of his/her friend if he/ she accepts the offer by using

the expression *honor*. Showing deference is expressed in example (8) by using the honorific *dean* in a combination with hedges to show respect to the hearer.

In addition to that, the second common used strategy that comes after negative politeness is positive politeness with a percentage of 24%. It consists of different substrategies. The most realized one is *notice to hearer's interest, needs, wants*. It is counted 34 times with a percentage of 11%. Here are some examples:

1. *Hey there, you don't look very well. Are you okay?* (situation 4)
2. *Hi "name" is everything okay? You appear to be in some discomfort. Are you feeling well today?* (situation 4)
3. *Are you feeling okay?* (situation4)
4. *Do you feel ok? You don't look well.* (situation 4)
5. *You don't look well, are you feeling ok?* (situation 4)
6. *You don't look well, are you alright?* (situation 4)

Noticing to hearer's interest, needs, wants, etc. is one of the other ways (*exaggerate interest, intensify interest to H' needs, group identity markers, seek agreement, avoid disagreement, presuppose raise and assert common ground, and use jokes*) that is used to emphasize the common ground between the addresser and the addressee. It was noted from the examples above that *notice to H' needs* is expressed by asking questions about health and conditions of the Hearers in order to show care of their conditions.

Moreover, the majority of the participants used this substrategy *notice to H* more in a combination with other positive strategies to express more degrees of politeness.

Here are some examples:

1. *You look like you're tired, why don't you take the rest of the day off and get some rest?* (notice to H+ asking for reason) (situation 4)
2. *You don't look well. Why don't you get some rest?* (notice to H + asking for reason) (situation 4)
3. *Hey cousin, you look upset, let's talk about it over a cup of coffee.* (notice to H+ including the S and H in an activity) (situation 2)
4. *Hey cousin, what's wrong? Let's have a coffee and talk.* (notice to H+ including the S and H in an activity) (situation 2)
5. *Are you ok? Let's have a cup of coffee and we can sit and talk.* (notice to H + including the S and H in an activity) (situation 2)
6. *Are you ok? Want to talk about it over a cup of coffee?* (notice to H+ ellipsis) (situation 2)
7. *Hey man you okay? You don't look so good.* (address form+ ellipsis + notice to H) (situation 4)

It is obvious from the examples that different positive strategies were used in a combination. This helps the participants to emphasize the common ground, to show cooperation, and to fulfill hearer's want. According to Abdul-majeed (2009) positive politeness strategies “involve three broad mechanisms” (p.514). They are:

First: claim common ground includes (*notice to H's want, and needs/ exaggerate interest, approval, or sympathy with H/ intensify interest to H/ use in group identity markers/ seek agreement/ avoid disagreement/ presuppose, raise common ground/ use jokes*).

Second: convey that S and H are cooperative includes (*assert or presuppose knowledge of S's knowledge of and concern for H's wants/ offer and promise/ be optimistic/ include the S and H in an activity/ give, ask for reasons/ assume or assert reciprocity*)

Third: fulfill H's want includes (*give gifts to hearer goods, sympathy, cooperation, understanding*).

The first two examples *notice to Hearer* are used with *asking for reason* to increase the common ground and to show cooperation with the hearer. In the examples (3), (4), and (5) the speakers enhance cooperation by using *Let's* that includes both speaker and hearer in an action, and claim common ground by noticing the H's condition by using the expressions *upset*, and *don't look good*. Group identity marker was expressed through using address forms such as *man* in example (7) and *cousin* in examples (3) and (4). Such address forms are used to redress the face threatening act. Moreover, ellipsis is used in the examples (6), and (7). *want to talk about it over a cup of coffee?* is contracted from *do you want?*, and *you ok?* Example (7) is contracted from the question *are you ok?* According to Brown and Levinson (1987), so that the speaker can understand the ellipsis, "there is an inevitable association between the use of ellipsis and the existence of in group shared knowledge" (p. 111).

The second positive politeness strategy that comes next is *in group identity markers* with a percentage of 5,1 %. It was counted 16 times. This substrategy includes

“in-group usages of address forms, of language or dialect, of jargon or slang, and of ellipsis” (Abdul-Majeed, 2009, p. 512). It should be noted that it does not come alone, but accompanied by other positive strategies as explained in the previous paragraph -the researcher talks about it in the previous paragraph.

The third common strategy was *bald on record* which is mainly expressed through *imperatives* with a percentage of 8.4%. See some of the examples below:

1. *Let me check if it ran out of ink for you.* (situation 8)
2. *Let me help you with that.* (situation 1)
3. *Let me get you something to drink.* (situation 2)
4. *Let me help send you off.* (situation 7)
5. *Let me grab those for you.* (situation 1)
6. *Let me get you a cup of coffee.* (situation 2)
7. *Take this for your study.* (situation 7)
8. *Have some cookies sweetie!* (situation 5)

Imperative as shown in the examples is expressed mostly by using *let me*. According to Koyama (2001) *let me* somewhat is considered to be face threatening act because of its imperative force, “even though it still indicates some mitigation of FTA in that it seeks allowance from the hearer to the offered act” (p. 82). Al-Qahtani (2009), states that “*let me* conveys asking for permission rather than ordering someone” (p. 91).

In some situations the participants used the negative politeness in a combination with the positive politeness. Below are some of the examples from this study:

1. *Is everything ok? Can I buy you some coffee?* (Notice to H+ conventional indirectness) (situation 2)
2. *Hey cousin! What's wrong? I'm getting some coffee... do you want anything?* (notice to H + conventional indirectness) (situation 2)
3. *Are you doing good? Can I help you?* (notice to H + conventional indirectness) (situation 4)
4. *Are you feeling all right? Do you need a break?* (notice to H + conventional indirectness) (situation 4)
5. *Hey girl, looks like a hard day. May I get you some coffee?* (address form + notice to H + conventionally indirect) (situation 2)
6. *You look upset, would you like some coffee?* (notice to H + conventionally indirect) (situation 2)
7. *Hey cousin! What's wrong? I'm getting some coffee... do you want anything?* (address form + conventionally indirect) (situation 2)
8. *Coworker, you do not look well, are you feeling alright?* (address form + notice to hearer) (situation 4)
9. *Hey man you okay. You don't look so good.* (address form + notice to H) (situation 4)
10. *Sister, tomorrow is my daughter's birthday, would you like to come?* (address form +conventionally indirect) (situation 3)

The majority of the participants used *notice to hearer and in group identity markers* more in a combination either with other positive substrategies or with negative strategies. The examples show that the participants try to claim common ground with the

hearer before making the offer to enhance familiarity, and to redress the FTA by offering indirectly using conventional indirectness. Using these strategies along together might be an attempt from the participants to be friendly and show solidarity and intimacy with the others, on the other hand, to be polite and show deference when making the offer. It is worthy to note that *off record strategies* and *don't do the FTA* are not used a lot by the respondents. *Off record through hints* constitute only 3,8% of this study and 3.5% for the *don't do the FTA*.

Based on Barron's (2003) classification of direct and indirect strategies. The researcher analyzed the answers of DCT of the (US) native speakers to demonstrate the direct and the indirect strategies that were used frequently by them. Table (7) below is for more illustration:

Table (7) The frequencies of the direct and indirect strategies that were used by the Native Speakers of English:

Strategies	%
Direct	27
Conventionally indirect	67.08
Non-conventionally indirect	5.9

The table shows that the preferred strategies for the American Native speakers are indirect strategies. Conventionally indirect constitute 67.08% and the direct strategies only 27%. The most three produced strategies were query-preparatory and willingness (conventionally indirect). The former takes the lead with a percentage of 26.16%, this result is in line with “the finding of previous studies such as Faerch & Kasper, 1989

indicating that participants employ this strategy more than any other” (Dendenne, 2014, p.36). Willingness comes next with a percentage of 15.6%, followed by imperatives and hedged performative (direct) with percentages of 11.3%, 6.7% respectively. Below are some examples for more illustration:

Direct:

- *Let me check if it ran out of ink for you.*
- *What are you doing tomorrow? I would love for you to come to my daughter’s birthday party.*
- *You should really quit smoking.*
- *Nephew, I want to help you with your tickets because I know that you will be successful.*

Conventionally indirect

- *would you like some help carrying the bags?*
- *Can I buy you a cup of coffee?*
- *You look like your tired, why don’t you take the rest of the day off and get some rest.*
- *You are invite if no plans on your side.*

Non-conventionally indirect

- *You do realize that smoking causes cancer!*
- *Smoking isn’t good for your health. You should stop that.*

As I mentioned before, the different use of the Politeness strategies, the direct and indirect strategies might be due to being a collectivistic or an individualistic culture. I based this on Wierzbicka's (1985) who states "Different Cultures, Different Languages, And Different Speech Acts". So, the American society is an individualistic one in which the "ties between individuals are loose: everyone is expected to look after themselves and their immediate family" (Hofstede & al, 2010, p.92). They tend to use the negative politeness and to be indirect in their offers by using for example conventional indirectness and hedges more than the Palestinians in this study, this is in accordance with the results of some studies like (Abuarrah & al, 2013; Al-Qahtani,2009; Eshreteh, 2014).

4.4. Question three:

Question three discusses whether gender affects the use of the politeness strategies when making offers. The question is: *Does gender affect the use of politeness strategies in realizing offers in both societies?*

Table (8) Frequencies and Percentages of Politeness Strategies Used by (US) Native Speakers

	BOR	NP	PP	OFR	Don't do
Male	10 3.2%	99 32%	37 11.9%	4 1.2%	2 0.6%
Female	15 4.8%	79 25.5%	34 11%	5 1.6%	8 2.5%

It can be claimed from table (8) that there isn't difference between US male and female speakers in their choice of politeness strategies. It is clear that the most preferred

politeness strategies for both male and female speakers were NP, PP, and BOR with different percentages. Male speakers tend to use more NP strategies with a percentage of 32%, PP strategies with a percentage of 11.9%, and 3.2% for BOR strategies. Meanwhile, for female participants the percentages were 25.5% for NP, 11% for PP, and 4.8% for BOR. For the don't do the FTA the female participants use it more than male ones with a percentage of 2,5%.

The frequencies of each situation for both male and female participants are totally close for NP and PP strategies. *Conventional indirectness* and *hedges* were the most two substrategies that were the most used in all the situations with similar or close frequencies for both males and females. For example, *conventional indirectness* was counted 14 times, and 8 times for the first and the second situations by males, respectively. It was counted 11 times, and 8 times by females. *Hedges* are not used in situations one and two by both participants. As for PP strategy *notice to H*, it was used more in the situations 2 and 4 with frequencies of 6, and 10 by both males and females.

Table (9) Frequencies and Percentages of Politeness Strategies Used by Palestinian MA Students

	BOR	NG	PS	OFR	Don't do
Male	20 6.4%	62 20%	39 12.5%	4 1.2%	0 0%
Female	29 9.3%	99 31.9%	51 16.4%	5 1.6%	0 0%

The table shows that there are not differences between males and females in the preferred strategies. Both prefer to use NG politeness strategies mostly with a percentage of 20 % for males and 31.9% for females, then PP strategies with a percentage of 12.5% for males and 16,4% for females, and BOR with a percentage of 6.4% for males; 9.3% for females. OFR takes the last place for both males and females with a percentage of 1.2% and 1.6%, respectively. The differences between both males and females have appeared in the frequencies of using politeness strategies. It is obvious from table (9) that female participants used some of these strategies more than males.

As for the differences between both societies, there are differences in the frequencies when using the politeness strategies between male and female participants as illustrated in Table (10) below:

Table (10) The Frequencies of the Differences Between Males and Females of Both (US) Native Speakers and Palestinian MA Students when Making Offers

	BOR	NG	PP	OFR	Don't do
Male (US) native speakers	3.2%	32%	11.9%	1.2%	0.6%
Male (Palestinian MA)	6.4%	20%	12.5%	1.2%	0%
Female (US) Native speakers	4.8%	25.5%	11%	1.6%	2.8%
Female (Palestinian MA)	9.3%	31.9%	16.4%	1.6%	0%

First, NP strategies for the native speakers are used by both the male and the female with a percentage of 32%, and 25.5% is for the female participants. Meanwhile,

for the Palestinians it is used more by the females with a percentage of 31.9% and 20% for the males. BOR and PP strategies are used more by the Palestinian males and females with percentages of 6.4%, 9.3%, 12.5%, and 16.4%, respectively, and 3.2%, 4.8%, 11.9% and 11% for the (US) native speakers.

OFR strategies are used in the same frequencies by the males and the females of the both participants with percentages of 1.2% and 1.6%. Don't do the FTAs is only used by the native speakers 0.6% for males and 2.5% for females.

In addition, there are differences between (US) native speakers and Palestinian MA students (males and females) in the degree of directness. Table (11) indicates that native speakers are oriented to be more indirect in their offering than Palestinian MA participants. Table (11) below can be used for more explanation:

Table (11) The Frequencies of the Direct and Indirect Strategies Conducted by Both Palestinian MA Students and (US) Native Speakers of English

	Direct		Conventionally indirect		Non-conventionally indirect	
Male (US) native speakers	31	13.08%	97	40.9%	7	2.9%
Male (Palestinian MA)	64	26.6%	51	21.2%	4	1.6%
Female (US) Native speakers	33	13.9%	62	26.1%	7	2.9%
Female (Palestinian MA)	57	23.75%	58	24.1%	6	2.5%

For being direct, male and female native speakers are totally the same when offering directly, 13.08% for males and 13.9% for females. The same thing is for the

Palestinian MA participants with a percentages of 26.6% for males and 23.7% for females. The significant differences are clear between both males and females of both societies, but the Palestinians tend to be more direct.

For being indirect, there are no differences between the Palestinian participants, while the males of the Native speakers of English favored to use the conventionally indirect more than the females as shown in table (11). The distribution of the males was 40.9% compared to 26.1% for females. Meanwhile, both participants have mostly the same frequencies when using non-conventionally indirect strategies.

Tables (10) and (11) above illustrate that there are cross-cultural differences between both Palestinian and American societies in realizing the speech act of offering. These differences are due to cultural differences in norms, values, and of being a collectivistic culture or an individualistic one. According to Triandis (1995, as cited in Eshreth, 2014), cultural differences originated from two concepts: individualism and collectivism. These two concepts are used to clarify cross-cultural differences and similarities. Individualism emphasizes that people are concerned only with themselves or family members (Darwish and Huber, 2003), while collectivism puts the needs of a group over the individual ones (Cherry, 2017).

As being a collectivistic society, Palestinians tend to use direct and PP strategies more than Americans to show solidarity, hospitality and cooperation. Eshreth (2014) demonstrates that collectivity is a basic concept in the Palestinian culture in which people should care and give the priority to the goals and needs of in group members. In contrary, the western cultures like American culture tend to be individualistic one. In which the

priority is for individual goals. They are oriented to use indirect and NP strategies commonly than the Palestinian students. This leads to the conclusion that cultural differences can be referred back to many reasons one of them is the fact that Palestinians are collectivistic in nature, while the Americans are individualistic (Eshreth, 2014).

4.5. Question four:

The fourth question tries to answer whether the Palestinian EFL learners are pragmatically competent like native speakers or not. Nowadays, the aim of the learners of a second language is to be pragmatically competent and to use language correctly with no misunderstanding. Being pragmatically competent in English requires the learners knowing the cultural norms in accordance with the grammar rules of the target language. In Palestine, students learn English in schools where the focus is only on the grammatical aspects not on the actual use of language. So, they can hardly be considered pragmatically competent.

The results show that Palestinian MA students are pragmatically competent in using the English language but not as native speakers of English. In some situations the Palestinian students perform as in a native like manner. They mostly used direct and indirect strategies when making offers. However, there was a statistically significant difference between the offering strategies of the native speakers of English and the Palestinian MA students, because of the cultural differences between the two societies. As it was mentioned before that the Palestinians are a collectivist in nature while the Americans are individualistic.

The results emphasize that American native speakers showed more inclination towards the NG politeness strategies and preferred to be indirect in their offerings. Overall, 59% (183 times) of the participants use NG strategies, but they were used less by the Palestinian participants (161 times, 51,9%).

Palestinian MA students showed preference and are oriented more for the direct strategies. They adopted the direct strategy *imperatives* more than Native speakers did. This result is in line with the findings of a study by Eshreteh (2014) in which Palestinian speakers were found to employ a higher degree of directness while American people showed a high frequency of indirectness. This current thesis illustrated the following differences in table (12).

Table (12) The Differences of Using the Direct and the Indirect Strategies Between the Participants in Both Groups

	Direct		Conventionally indirect		Non-conventionally indirect	
Palestinian MA	122	50.8%	108	45%	10	4.1%
American native speakers	64	27%	159	67.08%	14	5.90%

4.6. Question five:

The final question tries to show whether the theory of Brown and Levinson (1987) is applicable to the Palestinian context.

The results show that Brown and Levinson’s (1987) theory might not be highly applicable to the Palestinian contexts. The super-strategies are realized by the Palestinian participants, expressing some of the substrategies not all. Starting with *baldly on record*

which is mainly realized through imperatives. Negative politeness strategies were expressed through conventional indirectness, hedges, deference, minimizing imposition, apologizing, and going on record with lower frequencies. As for positive politeness strategies, it was mostly realized through notice to H's needs, and group identity markers. Off record strategies were only expressed through hints. The other superstrategies of PP including: presuppose common ground, offering and promising, including both S and H in an activity, giving or asking for reasons, and giving gifts were used with lower frequencies.

Both participants cross-culturally show some similarities in using the politeness strategies when making offers. Both of the Palestinian MA students and American native speakers use different strategies to belittle the force of the FTAs in order to save the face of both the S and the H. The results emphasize that both languages used different politeness strategies to save face and to show politeness when addressing close friends, members of family, or coworkers and managers. They made use of imperatives, conventional indirectness through questions or past tens of modals, address forms, honorifics such as (dean, dr. etc..). and hedging by words, or if clauses. Moreover, identical utterances can be found in different situations. For example, in situations (1) and (8) that have to do with offering help to the neighbor and telling the dean that the printer needs some ink, respectively, some utterances in Palestinian contexts are identical and almost literal to the English utterances. See the examples below:

American native speakers produced the following in situation 1:

1. *Please, let me help you with those bags.*

2. *Would you like me to help you carry your bags?*

Palestinian MA students produced the following in situation 1:

3. *Hello, let me help you with those bags.*

4. *Would you like me to help you carrying these bags?*

American native speakers produced the following in situation 8:

5. *I think the printer might need some ink.*

Palestinian MA students produced the following in situation 8:

6. *Excuse me, I think that the printer needs some ink.*

The theory of Brown and Levinson's might not be applicable 100% in the Palestinian society. The participants used different politeness strategies when making offers, but there are some aspects that are cross-culturally used and that should be considered here. Firstly, this research was only conducted on the MA students of English. Most of them had a long experience with English, so they try to act like native speakers. Moreover, the answers of the DCT were only in English, so they didn't use their Arabic language. If they were asked to use the Arabic language, the results will be extremely different especially when looking closely to the Palestinian culture as an Islamic community, the Palestinian people are mostly committed to use religious expressions in their speech, like swearing in God for example: "*Wallah yeir tišrab finjān qahwa. ma bi-naxrak.* والله غير تشرب فنجان قهوه. ما بنأحرك. [I swear that you should drink a cup of coffee. I won't keep you long]" (Eshreteh, 2015, p.4).

Secondly, both American and Palestinian societies differ in their culture, norms, and the way of thinking. The Palestinians show different thinking towards direct and indirect strategies. For more illustration, looking back to Tables (4, p.43) and (7, p.54) that indicate that the level of indirectness/directness is different between the two languages. They tend to be more direct in their offers more than the Americans with percentages of (50.8%, 27%, respectively). This is in contrary to the basic claim of Brown and Levinson (1987) which is the more indirect the utterance is, the more polite it is. In fact, what is polite in one language might not be so in another. For example, imperatives are interpreted as impolite strategy in English but considered as polite in other languages as in Polish (e.g., Lubecka, 2000; Wierzbicka 2003), Greek (e.g., Economidou-Kogetsidis, 2002), German (e.g., Pavlidou, 2000) and Arabic (e.g., Al-Marrani and Sazalie, 2010) (cited in Tawalbeh and Oqaily, 2012).

To sum up, this chapter has answered the questions of the research and revealed the results of data analysis. Interestingly, it has revealed a number of points. First, both participants used various of politeness strategies to make offers. The most frequent types were: *negative politeness*, *positive politeness*, and *bald on record* with different percentages. Second, both groups differ in the scale of directness/indirectness. Palestinian MA students have inclination towards the direct strategies like: *imperatives*, *performatives*, *hedged performatives*, and *obligation*, while (US) native speakers favored being more indirect using strategies like: *query preparatory*, *willingness*, *permission*, *state preparatory*, and *suggestory formula*. Third, gender has an impact on the use of the politeness strategies when making offers. NPs were used more by the males of the (US) native speakers of English, while they were used more by the females of the other group.

PP and BOR were used more by Palestinian females compared to the rest of the participants. Finally, these differences concluded that the Palestinian MA participants might not be pragmatically competent as native speakers of English.

Chapter five

Conclusion and Recommendations

5.1. Conclusion

The aim of this study was to investigate the use of offering strategies by Palestinian MA students of English compared to (US) native speakers of English in various social and cultural contexts. To do that, I collected the data by using a DCT that consists of 8 situations to test the participants' realization of offering help, suggestion, advice, and invitation. The effect of the gender of the interlocutors on making offers was also tested. The degrees of politeness and the use of the direct/ indirect strategies were also explored. The data were analyzed based on the theory of Brown and Levinson (1987) which was adopted as theoretical framework of the study.

Based on the data analysis, the study concludes different points:

1. Both Palestinian and (US) native speakers realized the speech act of offering differently. They varied their offering by using different strategies. Mostly they used a combination of strategies in their responses of the situations of DCT. The most commonly used were: *negative politeness* which is expressed mostly through *conventionally indirectness* and *hedges*. *Positive politeness* which is realized through *notice to H* and *group identity markers*. *Bald on record* was realized using *imperative*. Despite of that, both groups have different frequencies of using these strategies. PP and BOR were also dominant in the Palestinian group, while NP was more dominant by the (US) native speakers.

2. The Palestinian group can't be pragmatically competent as the native speakers of English. It was found in this study that Palestinians used more direct strategies *imperative, performative, hedged performative, want statement* and *obligation*, while (US) American participants employed the conventionally indirect strategies *suggestory formula, query preparatory* and *state preparatory*.
3. The differences in the scale of the directness/ indirectness between the both groups can be referred back to the differences of the cultural values and norms of both societies. As cited in (Eshreth, 2014) the Palestinian society is a collective one, and people should care for each other and cooperate, while the western culture is categorized as being an individual one. As a result, the Palestinians used the positive politeness more than the (US) speakers including the use of elliptical forms to show solidarity, cooperation and sympathy. This is in accordance with Abuarrah & et al. (2013) who stress that "the use of elliptical phrases and imperatives show solidarity and endearment" (p.1130).
4. The results also cleared that the gender of the participants affects the use of the politeness strategies when making offers. There are significant differences between the males and females of the two groups. The frequencies show that the NP was used more by the males of the native speakers of English while it was used more by the females of the Palestinian participants. As for BOR and PP were used more by the females of the Palestinian group.
5. It was revealed that the theory of Brown and Levinson's (1987) is not applicable to the Palestinian context. The results revealed that the Palestinians opt to be direct using direct strategies like *imperative* and PP more than the (US) native

speakers. This is in agreement with the findings of the study that was conducted by Al-Qahtani (2009) whereby the Saudis employ more BOR and PP. On the other hand, this is in contrary to the assumption of Brown and Levinson (1987) and Leech (1983) “that the more indirect an utterance is, the more polite it is” (Tawalbeh and Oqaily, p.94). So, directness should not be considered as impolite. The results of this study show that directness in the Palestinian context is to show solidarity, sympathy and closeness with others. This is in link with other studies which found that in some cultures directness should not be considered impolite, but it should be considered as a way of showing connectedness, closeness, camaraderie and affiliation (e.g., Economidou-Kogetsidis, 2002; Wierzbicka, 2003; Al-Marrani and Sazalie, 2010) (as cited in Tawalbeh and Oqaily, p. 94).

5.2. Recommendations

This study indicates that Palestinian MA students use offers differently from (US) native speakers of English. This indicates that there are cultural differences between the two societies. These differences, if not studied clearly, they will lead to misunderstanding and miscommunication with others. In other words, they will lead to pragmatic failure. To avoid that, learners need to know the norms of the other culture and the appropriate use of different speech acts.

Here are some suggestions to improve the learning and teaching of a foreign language:

1. English language learners should be aware of the need to not merely know the grammar of the target language, but they need to learn, to pay attention to the pragmatic competence in order to use the language appropriately by performing

- different speech acts that are needed for successful interaction with native speakers.
2. In order for the speakers of a second language to be accurate and fluent when using the language, the teacher's duty is to teach students the aspects and the cultural differences in order for the students to use the appropriate politeness strategies.
 3. Teachers and syllabus designers are advised to expose their students to different pragmatic information by design task-based and contextualized activities that allow the students to act as in a real life situation.
 4. Teachers need to take some pragmatic workshops or courses to help them know and practice what to teach their students.

5.3. Suggestions for future research

This study was conducted only to show the realization of the speech act of offering by only the Palestinian MA students at Hebron University and (US) native speakers of English. Researchers can make use of the findings of the study and conduct it on a large number of different Palestinian participants. Accordingly, generalization can be made correctly.

In addition, the research suggests that future studies should take into account other variables such: social distance, power and the rank of imposition, age, level of education, etc..

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Appendix A

Questionnaire (DCT On Offers)

Instructions:

You will be asked to read brief situations about offering help, invitation, advice and suggestion. You will have to act as you would in an actual situation. Try to be as spontaneous as possible. This questionnaire will be used for research purposes only. Thank you for your cooperation.

(Please provide only one answer)

Name: (optional):

Age:

Major:

Gender: M ()

F ()

Situation 1: you are at the supermarket. You see your neighbor carrying a lot of bags. You want to offer him/her some help to pick the bags for him/her. What would you say?

.....
.....

Situation 2: you are sitting in a coffee shop. You see your cousin. He/she looks upset. You want to offer him/her a cup of coffee. What would you say?

.....
.....

Situation 3: tomorrow is your daughter's birthday. You meet an old friend of yours in the supermarket. You want him/her to attend the party. What would you say?

.....
.....

Situation 4: you are working in a company. You notice that your co-worker in the office looks ill and clearly doesn't feel very well. What would be appropriate to tell him/her in this situation?

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Situation 5: your new neighbor is sitting in your saloon. Your mother is busy with your little brother. She asks you to sit with your neighbor until she finishes her work. At the table, there are some cookies. You want to offer her some. What would you say?

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Situation 6: you are at your friend's house. He/she is a chain-smoker. While you are talking with him/her, he/she smokes again. You always thought that he/she should stop smoking. What would you say?

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Situation 7: your nephew got a scholarship to study in America. You know that he needs some money to pay for the tickets. You know his situation. You want to help him by offering some money. What would you say to him?

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Situation 8: You are at the dean's office. The dean is printing some important papers, when suddenly his/her printer stops working. He/she hangs up. He/she looks worried. He/she doesn't know what is happening. You think that the printer ran out of ink. You want to tell him/her that the printer needs some ink. What would you say?

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Thank you for your time and effort!