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An Investigation of the Pragmatic Competence in the Palestinian Curriculum, *English for Palestine:* The 9th Grade Textbook as a Case Study

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Dedication

This thesis is dedicated to:

My parents who embraced me with love and care and who have provided me with confidence and support throughout the execution of this work

My cherished brothers and sisters for their overwhelming support and encouragement in addition to their families and children who were assisting and cooperating in different aspects

My supervisor and instructors for their patience and invaluable efforts to motivate me to move forward

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Abstract

The ultimate goal of learning a language is always geared by the people's need to communicate with others. Learners of a foreign language need to be acquainted with the sociocultural rules of language in order to be able to produce proper and acceptable utterances. The improper use of pragmatic rules can lead to communication breakdown among interlocutors. Therefore, pragmatic competence needs to be highlighted in English coursebooks besides the grammatical competence that is overemphasized in the Palestinian schools. Students are taught English for twelve years, but still cannot use the language spontaneously and appropriately in real life situations. For that reason, this study examined the pragmatic competence in the English curriculum used in the Palestinian public schools - *English for Palestine 9* as a case study. The objective of the study was threefold; to explore the number and distribution of speech acts and the types of politeness strategies used, and to analyze the pragmatic content of the textbook to see if it contributes to the developing the learners' pragmatic competence. The data that were studied included mainly twelve conversations from *English for Palestine 9*. Brown and Levinson's theory (1987) of politeness strategies and Searle's (1976) framework of speech acts were referred to as the theoretical background for this research. A combination of quantitative and qualitative methods based on content analysis was adopted to analyze the data. The results revealed a number of facts about the textbook. First, the distribution of speech acts is unequal. That is, we find that some speech acts are presented while others are not. Second, there is no significant difference in the use of positive strategies and negative strategies which advocates the fact that politeness is universal and found in any culture. Finally, the content of the textbook does not enhance the pragmatic competence of learners. The study concludes with

recommendations to unite efforts of different sides to elevate the quality and quantity of the pragmatic content in *English for Palestine*.

Abstract in Arabic

الملخص باللغة العربية

استقصاء عن المحتوى المقامي في المنهاج الفلسطيني لتدريس اللغة الانجليزية للصف التاسع انموذجا

لطالما كانت الحاجة المستمرة للانسان للتواصل مع الاخرين هي الدافع الاول وراء استخدام اللغة. و في هذا المضمار فان المتعلم للغة الاجنبية كذلك يحتاج لاكتساب المهارات المقامية للتمكن من التعبير عن وظائف لغوية مختلفة باستخدام الفاظ و تراكيب مناسبة لكل موقف بحيث لا تفسد تناغم و سلاسة الحوار. فيقتضي اذن ان يكون المنهج المتبع لتعليم اللغة الانجليزية في المدارس الفلسطينية قادرا على تحقيق الاهداف المرجوة من تعلم اللغة الانجليزية، ولكن الواقع الملاحظ انه بعد انهاء الطالب للمرحلة الثانوية يتفاجأ بعدم قدرته على حسن التعبير عن حاجته او على الاقل فهم اي موقف حقيقي باللغة الانجليزية. و عليه، تاتي هذه الدراسة التي تستهدف المنهاج الذي يستخدم لتعليم اللغة الانجليزية لطلبة الصف التاسع في المدارس الحكومية الفلسطينية كدراسة حالة لتجيب عن ثلاث اسئلة محورية. اولاً بعدد الوظائف اللغوية الواردة في كتاب الصف التاسع و ثانياً تهدف الدراسة للكشف عن استراتيجيات الكياسة التي يستخدمها المتحدثون في الحوارات الواردة في الكتاب و الهدف الثالث من الدراسة هو الكشف عن مدى تناول المنهج للمهارة المقامية. و بالنسبة للإطار النظري للدراسة فقد تم الرجوع الى نظرية استراتيجيات التأدب لبراون و ليفنسن (1987) بالاضافة الى النموذج الذي يقدمة سيرل (1976) لتصنيف الوظائف اللغوية. والأداة البحثية المستخدمة كانت تحليل المحتوى المعتمدة على التحليل الكمي و النوعي للبيانات. و قد أظهرت الدراسة ان هناك توزيع غير متكافئ للوظائف اللغوية و ايضا اثبتت الدراسة أن الحاجة لاستخدام و سائل التأدب في التواصل هي حقيقة عالمية لا تتعلق بحضارة معينة دون غيرها. و أخيراً كشفت الدراسة بأن الكتاب لا يقدم فرصا كافيةً للطلاب لتعلم المهارة المقامية و ذلك لمحدودية المحتوى الذي يقدمه عن هذه المهارة.

Chapter One

Introduction and Background

1.1. Overview

There are different challenges that face foreign language teachers in the classroom in the Palestinian schools. In general, there might be weakness among Palestinian learners of English as a foreign language. Perhaps the researcher's humble experience in teaching allows her to make a point that learners face difficulties when they use English in communication and they have little knowledge of language functions. In the English language, two kinds of competencies can be differentiated: linguistic competence and pragmatic competence. Linguistic competence addresses language structures and grammar of language and it is the focus of the very traditional grammar-translation method. Pragmatic competence, on the other hand, is "the study of meaning as communicated by a speaker or writer and interpreted by a listener or reader" (Yule, 1996, p.3). The author further explains that what matters most is what speakers mean by their utterances rather than knowing the exact meaning of the utterances themselves. Furthermore, the study of the context is important to grasp the speaker's meaning. That is, we have to look at the circumstances under which the situation takes place, such as the interlocutor's identity, time, place, relationship between interlocutors etc. Listeners, therefore, have to acquire the capacity to infer the "invisible" meaning of an utterance by looking through the context and the linguistic forms that convey the meaning.

Drawing on the same assumptions about language competencies above, Bachman's model (1990) classifies language knowledge or competence into two basic categories: organizational knowledge and pragmatic knowledge. The former includes the knowledge of

grammar and textual knowledge that is related to the discourse skill. The latter category in Bachman's model, which is the researcher's interest in this study, is the pragmatic competence. This competence comprises the knowledge of speech acts and the use of language that is appropriate to the context. Bachman (1990) describes pragmatics as a relationship between signs to its referents on one hand and the circumstances of communication on the other hand.

At Palestinian schools, there is a clear focus on the grammatical skills rather than on the communicative and pragmatic skills. It is an admitted fact that grammatical competence alone does not guarantee language learning success because communication is the optimal objective of using a language. A great deal of articles which dealt with this topic emphasized the importance of pragmatic competence in learning a foreign language. Jordà (2005), for instance, asserts that "we believe that pragmatic competence should be fostered in the foreign language classroom, taking into account the fact that it is one of the main components of the global construct of the communicative competence" (p.66).

This belief is highlighted also by Bardovi-Harlig, Hartford, Mahan-Taylor, Morgan, and Reynolds (1991).

> When we approach the language class as an opportunity for learners to expand their communication across cultural boundaries, we, as teachers, have the responsibility to equip them with not only the structural aspects of the language, but with the pragmatics as well: more simply, the right words to say at the proper time (pp. 13-14).

Bardovi-Harlig et al. (1991) also denote to the importance of "input" of pragmatic content. In learning pragmatics, the authors hypothesize three propositions. Learners are not exposed to sufficient pragmatic knowledge, they don't receive it, or they are not aware that they are

learning pragmatics. What matters in all cases is input in the classroom; the sole place where learners receive the language at least in our Palestinian setting. Therefore, an inspection of the source of input for Palestinian students is urgently required. We need to find out whether the pragmatic competence is attended to in the curriculum used in the Palestinian schools. We need to explore to what extent the pragmatic knowledge is addressed in the coursebook. One of the functions of the EFL coursebooks, Tandlichova (2003) lists, is the informative function which means that an EFL coursebook should "present information about the English language, its socio-cultural background and contexts of its global use within the international communication, as it is one of the sources for developing acculturation" (p.146).

When talking about pragmatics, it is inevitable to mention a very important theory; politeness theory by Brown and Levinson (1987) which will be adopted as the theoretical framework of the study. A further issue to be addressed in this study is the type of politeness strategies in the textbook. We will then see if there is bias towards certain cultural values; the western individualism or the eastern collectivism. It is worth mentioning that individualistic cultures place the individual rights over the group on the contrary of collectivistic cultures where the individual's behaviors and norms are defined by his/her relationship to the group (Triandis& Gelfand, 2012, p.506). This topic will be explained in detail in chapter two. Using the politeness theory of Brown and Levinson (1987) will indicate whether there is an obvious emphasis on the positive politeness strategies or negative strategies. This will provide the researcher with an insight whether politeness is a phenomenon that pertains to a certain cultural orientation or universal as Brown and Levinson (1987) suggest. The study will be limited to the ninth grade textbook *English for Palestine* as a case study.

1.2. Statement of the problem

The objective of learning a foreign language is obviously to be able to communicate appropriately in the target language. This poses a challenge for students in the Palestinian schools who move from grade to another with the same quantity of knowledge about language as many parents and teachers around complaint. The persistent idea for most students is that mastering the grammar of a language means that the student excels in language learning. However, these students upon graduating from schools will then realize that they cannot really use the language appropriately (Amaya, 2008) in authentic situations such as ordering a meal in a restaurant or booking a room in a hotel. They can make correct structures but they do not possess the information they need to convey felicitous utterances in relevant contexts. This thought is asserted by Kramsch and Thorne (2002) in (Zhao and Throssel, 2011) that learners' having linguistic competence is not enough for them to succeed in using language communicatively and appropriately. The English textbook used in the Palestinian schools, therefore, should be developing these skills to prepare learners to communicate successfully in real life situations.

The purpose of this study is to investigate *English for Palestine* 9 as a case study. The study aims to explore some issues that are related to the study of pragmatics such as speech acts, politeness strategies, and metapragmatic explanations in the textbook. This will evaluate the quality of the textbook and judge whether the input of the textbook really meets the learners' needs to obtain the pragmatic competence besides the other language skills.

Through the researcher's humble teaching expertise, she noticed that there are some pitfalls in the Palestinian curriculum coverage of speech acts. These are summed up as following:

- *English for Palestine* 9 is segmented into units, and in each unit there are different linguistic issues that are tapped on. However, speech acts do not have an equal share as other aspects of language: grammar and vocabulary.

- There are some units that introduce speech acts through dialogues in the first period of each unit. Speech acts are not overtly presented in the textbook though some handy expressions of different functions are used in the dialogues. The speech act is written as a title in the content list beside each unit but not explained inside the book.

- Certain speech acts can be found in different grades, so there might be repetition of the same speech acts instead of expanding and introducing new ones. Even within the same grade, one can easily explore from the index that same speech acts are introduced twice in two different units. There must be a variation in the presentation of different speech acts.

The *English for Palestine* curriculum has been recently changed to its latest version, and according to the researcher's best knowledge there has not been any research conducted on the pragmatic content of *English for Palestine*. It is the best chance here in this study to investigate the curriculum. Pragmatics has further importance over classroom action research that tests the influence of some teaching practices on the learning process.

1.3. Significance of the study

Pragmatics is a study that is in vogue as we see many authors talk about its significance. The pragmatic competence is a basic capacity that learners should acquire and develop in order to survive in different interactions. Zhao and Throssel (2011) believe that it is important to possess the pragmatic competence because it plays a "critical role in the tactful and felicitous use of a language in different settings" (p. 91). They stress the importance of possessing both linguistic competence and pragmatic competence to be able to use language appropriately in different situations. Mastering the structure alone does not suffice to master the language. Then, in the Palestinian context, it is a must that the English textbook used in the Palestinian public schools be investigated. This will give implications and insights for syllabus designers and teachers to make sure that the pragmatic knowledge is fairly introduced in the textbooks.

The findings of such a study will be of great value for different respective people. First, teachers of English language who use the curriculum *English for Palestine* will be benefitted. Teachers will be alarmed of the amount of pragmatic content in the textbooks that are used in teaching. The study will shed lights on a very important competence that has been always marginalized in language teaching. Teachers will recognize the value of teaching pragmatics and this may have significant implications for them to start teaching English with more focus on meaning as well as form. Secondly, this study evaluates the curriculum in terms of its inclusion of pragmatic materials that reflect the syllabus designers' awareness or lack of awareness of the importance of pragmatic competence in learning a foreign language. Henceforth, that constitutes a beginning for a further research to reconsider and develop the Palestinian English language curriculum. Finally, the study will open up for new questions with regard to the pragmatic competence. This research, therefore, is beneficial not only for teachers but also for researchers

who can work collaboratively to find solutions for problems relating to language teaching. This is the core function of applied linguistics that seeks to find out solutions for pedagogical problems through benefitting from different theories and investigating real classroom practices.

1.4. Purpose of the study

The purpose of this study is to investigate pragmatic competence as manifested through strategies of politeness and speech acts. This study will consider the contexts where such forms occur in *English for Palestine 9*. The textbook will be analyzed in terms of orientation to positive politeness or negative politeness. The results will show the orientation to what cultural norms; in other words to the collective culture (Arabic language) or individualistic culture (English language). The findings will unveil the quality of the content of the textbook and enable the researcher to draw conclusions about the necessity of developing the content or using supportive resources for teaching pragmatics at schools.

1.5. Research questions

The study aims at exploring the following questions:

1. Is there diversity in the speech acts presented in *English for Palestine* 9?
2. Are utterances directed towards positive or negative politeness strategies?
3. Does the content of *English for Palestine 9* sufficiently develop the pragmatic competence of learners?

1.6.   Research hypotheses

The study will seek to prove the following hypotheses:

Hypothesis one: it is hypothesized to find that the Palestinian textbook does not provide adequate number of speech acts.

Hypothesis two: it is hypothesized that the exercises in the textbook are mostly directed to meet the negative face.

Hypothesis three: it is hypothesized that there is no elaborated description of the language functions that are used in the dialogues and there is not any more information about the rule of use of the functions. ; they are mentioned with no identification of certain structures to specific speech acts. There is scarcity of exercises that address the pragmatic competence of learners.

1.7.   Limitations of the Study

The limitations of this study are summed up in the following points. First, this study is restricted to the analysis of the ninth grade textbook as a case study but not the other levels. This influences the generalizability of the results as the analysis of the other textbooks could produce different findings. However, the ninth grade was chosen as the last level of the elementary stage. The secondary stage focuses more on grammar and structure due to reasons that relate to the educational system (Tawjihi) where the concern is to pass the written final exams with little consideration of the communicative skills. Another limitation is the difficulty of identifying the speech acts and the politeness strategies in the conversations because this kind of analysis depends on knowing the intentions of the speakers which are mostly not disclosed. The researcher therefore had to depend on her own comprehension and interpretation of the text.

Chapter Two

Theoretical Background and Literature Review

2.1. Introduction

The first chapter has introduced the problem of the present study. In this chapter, technical concepts that are specific to the field of pragmatics and the theoretical underpinnings will be explored and clarified. In addition, a collection of related previous studies will be reviewed. This chapter clarifies very important issues that are necessary to understand in the study of pragmatics.

2.2. Section One: Theoretical Background

2.2.1. What Is Pragmatics?

Within the system of any language, one may confuse between the notion of *pragmatics* and *semantics*. Therefore, at the beginning the researcher shall delimit the two notions. Pragmatics is derived from the Greek word *pragma* which means "a deed". Cameron (2001) defines pragmatics as "the field of inquiry that deals with how language can be used to do things and mean things in real world situations" (p.68). Pragmatics, therefore, is concerned with doing things by means of words that perform a certain effect on the receiver of the message according to the contextual information. These are called speech acts, and they will be explored later in this section.

Pragmatics is a topic that researchers started to study very recently. Levinson (1983) attributes it to Charles Morris (1938). In the science of semiotics, there are three branches;

syntax, semantics, and pragmatics. They all bring the notion of sign to investigation, still from different perspectives. Syntax is the study of the relationship between signs in form structure. Semantics studies the relationship of these signs to objects referred to as "designata". Pragmatics is the study of the relationship between signs and the "interpreters". Pragmatics is the study of meaning as it is instilled in the speaker's mind and as interpreted by others in communication.

Morris (1938) (as cited in Levinson, 1983) describes pragmatics as reflecting "biotic" aspects that occur in the functioning of "signs". By biotic, it is meant the psychological, sociological, and biological aspects. This definition very much meets the one provided by Verschueren (2009) who concludes that "pragmatics is the cognitive, social, and cultural science of language and communication" (p.1).

Thus, a separation was made up between the theories of grammar and the theories of pragmatics. Katz (1977) (as cited in Levinson, 1983) argues that while grammarians are interested in the study of structures, pragmatics looks more deeply into the "reasoning" of interlocutors to work out the relationship of structures and the proposition made in a very specific context. Kecskes (2015) draws a line between the grammatical competence and the pragmatic competence. While the former is concerned with the rules of the language system, the latter looks into the rules of language use. Therefore, grammatical competence is concerned with how learners use language correctly. Pragmatic competence is concerned with how learners use the language appropriately. The effect of misusing the language grammatically may result in "unrecognizable language". However, not following the pragmatic use will lead to misinterpretation of linguistic behavior and thus the message will be conveyed wrongly which gives undesirable impression about the speaker. The focus of pragmatics then is on the rules of

language use that reflect the learner's ability to use language appropriately in different situations. This will leave an impression for the native speaker of the target language that the speaker is aware of the requirements of the situation and he/she will sound comprehensible and reasonable. Pragmatics then is the "study of language usage" (Levinson, 1983, p.5). Crystal (1997) (as cited in Rueda, 2006, p. 172) defines pragmatics as follows:

> The study of language from the point of view of users, especially of the choices they make, the constraints they encounter in using language in social interaction and the effects their use of language has on other participants in the act of communication (Rueda, 2006, p. 172).

2.2.2. Politeness

One of the aims of the study is to scrutinize the politeness strategies used in the textbook *English for Palestine 9,* which is being explored as a case study. In this section, the term will be defined, and some relevant theories will be highlighted.

When it comes to explaining politeness within a sophisticated framework, you can find it in the studies of linguistic pragmatics and sociolinguistics. Linguistic pragmatics means that language is being dealt with, and language is studied within a context. Politeness is also counted as belonging to sociolinguistic studies, for it connects the usage of certain utterances with the social world.

Before coming across the explanations for the term, it must be noted that the phenomenon of politeness is particularly human. Kadar & Chiappini (2011) clarify that animals can communicate aggression, friendliness, and submission. However, they never communicate politeness. Clearly, politeness is a human practice and at the same time it is culture specific

since it is a part of "the common behavioral heritage of humanity" (p.2). *Politeness* is a term that is commonly used to mean different things. For example, in eastern societies, it is used to denote to good values and behaviors. When we approach the philosophy of language, we find out that there are further explanations for the term.

If we begin from the usage of the term *politeness* and its context, we shall associate it to the court life and life in the cities as it is related to civility and courtesy (Eelen, 2014). In everyday life the simplest way to define politeness by a mother to her little child is to do a proper behavior or to avoid an improper one. Politeness does not only realize by verbal behavior but also non-verbal as one decides not to do a certain act.

According to Watts (2003), *politeness* is not an easy term to define. Some people parallel polite behaviors with what is socially acceptable and appropriate. However, other people refer to the term in a negative sense when they regard it as insincere behaviors. In either case, *politeness* is a concept that is approached under social standards. Watts (2003) mentions that some members of the society would argue that politeness reveals insincerity because being polite is sometimes accompanied by being dishonest to others. The question of being honest takes us to the cooperative principle which will be clarified when coming to Grice and the politeness principles.

This is how the ordinary people see politeness, but at the same time there are theories that are formulated about this argumentative term, and there are a lot of essays and discussions made about this topic. The total talk about the topic is referred to as the "metapragmatic talk" i.e. talking about polite behavior and linguistics. That is why we find Watts (2003) draws his reader's attention to two terms; first-order politeness/ politeness 1 and second-order politeness/

politeness 2. At one end of the spectrum, politeness 1 refers to the people's interpretation of acts to be polite or impolite in some situations but not others. At the other end, politeness 2 is the scientific explanation and analysis of the strategies that people use to perform tactful linguistic behaviors i.e. looking into the term within a sociolinguistic and pragmatic framework.

The topic of *politeness* has been discussed by many linguists and scholars, and therefore we find many explanations. One of these is Lakoff's theory. Eelen (2014) refers to Lakoff and says that Politeness, according to her, is a system that intends to alleviate any potential for personal conflicts in interactions. Inspired by the Gricean principle, Lakoff defines it as "a system of interpersonal relations designed to facilitate interaction by minimizing the potential for conflict and confrontation inherent in all human interchange" (Lakoff, 1990) (as cited in Eelen, 2014). Lakoff proposes three rules of politeness; do not impose, give options, and make the other feel good or be friendly. The priority of one rule over another is different from one culture to another. Some cultures place the first rule over the two others, so in this case this culture is said to follow the distance strategy where individuals prefer not to impose on others as there is a distance between them and their interlocutors. The second rule, for example, seems to have importance in cultures that tend to adopt the deference strategy. However, the last rule *be friendly* is mostly important for camaraderie cultures that assume "total involvement, understanding, and empathy" (Kádár and Chiappini, 2011, p. 225). They proceed by stating that there are three rules followed to avoid communication conflict and according to which different cultures are categorized. These rules are distance, deference, and camaraderie. Examples on cultures where these values are evident are the British, Japanese, and Australian cultures, respectively.

Among others who believe in the existence of rules or principles of politeness is Cook (1989). He believes that in any conversation between speakers there are principles that are acknowledged and followed by interlocutors. These conversational principles consist of the cooperative principles suggested by Paul Grice (1975) in addition to politeness principles by Lakoff (1989). In a default situation, speakers are expected to conform to four maxims as they supposedly cooperating with their interlocutors (cook, 1989).

1. Quality; to be honest

2. Quantity; to be brief

3. Relevance; speakers are expected to conform to the topic

4. Manner; to be clear

Speakers in any society share this knowledge and they accordingly analyze and interpret other's utterances according to these four maxims along with other contextual factors. These two principles by Grice and Lakoff, though interrelated, are always in conflict because truth conditions of the cooperative principle (CP) and politeness can hardly get with each other; they are "incompatible". For example, speaker (A) asks (B)'s opinion about her new hair style, and (B) does not like it but he/she has to be polite without hurting (A)'s feelings (positive face). This is an example that clarifies how politeness is mostly in conflict with the cooperative principle and thus the speakers find themselves flouting one of the rules in order to be polite and to respect the face needs of others.

The social needs of human beings predispose people consider the conversational principles. It is the nature of people to make their interaction as successful and efficient as possible. Besides, the inherent need to maintain and develop social relationships also governs

the balance between politeness and cooperative principles depending on the situation. The speaker can do this balance in the proper time and situation. For instance, shouting *move!* to a stranger in a cinema while seeing a chandelier about to fall down on the hearer's head does not require the speaker to follow the politeness rules. In this situation, the speakers will not think of giving options to the hearer and say: *will you please watch out your head as there is a chandelier falling upon your head?* However, shouting *move!* to a person who is blocking your view will be definitely an impolite utterance, so here the hearer could be given options as in *would you mind moving a little because I can't see the screen clearly?* (Cook, 1989, p. 34)

2.2.3. Brown and Levinson's Politeness Theory (1987)

Brown and Levinson's theory of politeness (1987) is a fundamental theory in this study. It will guide the researcher to trace the kind of politeness strategies, positive or negative prevalent in *English for Palestine* 9. *Face* is a central aspect in Brown and Levinson's theory of politeness.

Brown & Levinson (1987) define face as "the public self-image that every member wants to claim for himself, consisting in two related aspects; negative face and positive face" (p.61). The negative face, on one hand, is based on the assumption that any member of a society does not want his/ her freedom to be restricted by others. This concept is claimed and appreciated by all members of the society.

The positive face, on the other hand, is satisfied when one's actions and features are being accepted by others. Negative politeness is directed to meet the negative face of the hearer when the speaker knows that he/ she imposes on the hearer's freedom of action. In doing so, the speaker employs different strategies to mitigate the impact of imposition on the hearer. For that

reason, negative politeness is said to have an "avoidance-based orientation". However, the positive face of the hearer is enhanced and "anointed" as the speaker appreciates the hearer's actions which they always wish to be approved. Thus, positive politeness is approach-based (p.61).

As a further assumption of their theory, Brown and Levinson (1987) claim that "face" can be "lost, maintained, or enhanced, and must be constantly attended to in interaction" (P.61). *face* can also be "invested"," humiliated", "lost", "maintained", or "enhanced" (p.311). Therefore, face is a central construct that manages the communication between members of a society and must be attended to.

Face according to the authors is a universal concept. This means that any individual in any culture seeks to preserve and enhance it when communicating with others. The concept of *face* can be found in other cultures like Arabic. Arab speakers refer to face in different situations. For example, a common expression is used as an equivalent to face saving is "ħifžu mǎŭl wajh", and another one is used when someone feels ashamed by an action is "Sawwadal wajh" (see appendix B)

A universal fact, as Brown and Levinson (1987) contend, is that every member of a society acknowledges the mutual face needs of others and thus they cooperate with interlocutors to keep the harmony of communication by saving the others' face needs: positive or negative. Every member is aware that his/her and others' actions be accepted in form of "basic claim to territories, personal preserves, rights to non-distraction- i.e. freedom of action and freedom from imposition" (p.311).

These two aspects of face needs are inevitably claimed by any member belonging to whatever culture, yet the cultures are different in terms of the limits of personal territories (p.312). However, the nature of face is different in different cultures. For example, the bedroom is a private place in some cultures but it may not in others, so a behavior or a word what sounds improper in one culture could be warmly accepted in another setting.

Regardless of each culture's peculiarity, the definitions of politeness are established on general rules or concepts. Brown and Levinson (1987) draw on their definition of politeness some central concepts that are crucial for the understanding of politeness. These are *rationality* and the concept of *face*.

They build their claim of universality of face on rationality. They attribute this to Aristotle's (1969) "practical reasoning" which "guarantees inferences from ends or goals to means that will satisfy those ends." (P.65). Building on this claim, speakers in their interaction tend to apt the proper tool that will satisfy their want to preserve their face. This comes as an extension of the rational behavior of speakers in interaction. Rationality could lead the speakers to violate the rules that Grice proposes to be followed in the "default situations" under rational reasons. Brown and Levinson call it "rational deviations". Interactants need to avoid confrontations that result from inherent threatening acts, and subsequently the speakers employ strategies to lessen the undesired effects on the listener or even the speaker him/herself. Brown and Levinson's theory shares a very important point with Grice's cooperative principles in that politeness has the speakers flout the rules of speech for rational reasons or what they term "means-end reasoning".

Brown and Levinson's theory (1987) is the corner stone of this study. This theory though criticized and attacked, it attains its strength from the criticism it received. Gilks (2010) contends that despite the criticism directed to the validity of Brown and Levinson theory of politeness, there are myriad of studies and papers that adopt the theory in their experiments and discussions. This constitutes a credit for the theory as it has been the core of debates and arguments ever since its formulation. Leech (2005) asserts this advantage and states that "the theory of politeness of Brown and Levinson (1978, 1987) has remained the most seminal and influential starting point for cross-cultural and cross-linguistic contrastive pragmatics" (p. 1)

The notion of *face* is believed to be universal; however, the choice of strategy and the degree of threat that can be met in a speech act fluctuates from one culture to another. This reality is well recognized and acknowledged by Brown and Levinson (1987). "Interactional systematics are based largely on universal principles. But the application of the principles differs systematically across cultures, and within cultures across subcultures, categories and groups" (Brown and Levinson, 1987, p.283)

This straightforward statement from the authors keeps them away from any criticism against them about the universality of politeness. Some of these differences that can be found across cultures have been proved in studies that examined the use of different politeness strategies in societies different from the speakers of English such as Japanese and Korean. These studies are further reviewed in the literature review section. Contrast is always made between the eastern cultures such as the Japanese and the western ones such as American. Brown and Levinson (1987) attribute the gap between cultures to the differences in the social system within each culture. While the eastern cultures like Japanese are seen as "standoffish creatures", western American culture is viewed as "friendly back-slapping culture" (p. 245). In

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the former model of culture, impositions are great due to social distance that exists within the social system of life, and therefore they tend to be featured by negative politeness culture (Brown & Levinson, 1987 and Yuka, 2009).   However, in the latter, the level of impositions is low since interactions are more lenient and social distance is barely admitted, and they are consequently characterized as a positive politeness culture.

2.2.4. Politeness Strategies

It is conventional that every speaker attends to satisfy the face needs of the hearer. There are strategies that speakers opt for to achieve this goal and thus keep the flow of interaction and avoid any breakdown of communication. As speakers do a face threatening act to themselves or to the hearer, they try to lessen the pressure placed on the hearer by choosing one of the possible strategies that Brown and Levinson (1987) suggest in the following diagram.

Figure (1): Possible Strategies for Doing Face Threatening Acts

```
                                          1. without redressive action, baldly

                                                              2. positive politeness
              on record
                                                              
Do the FTA            with redressive action

              4. off record
                                                              3. negative politeness

   5. Don't do the FTA
```
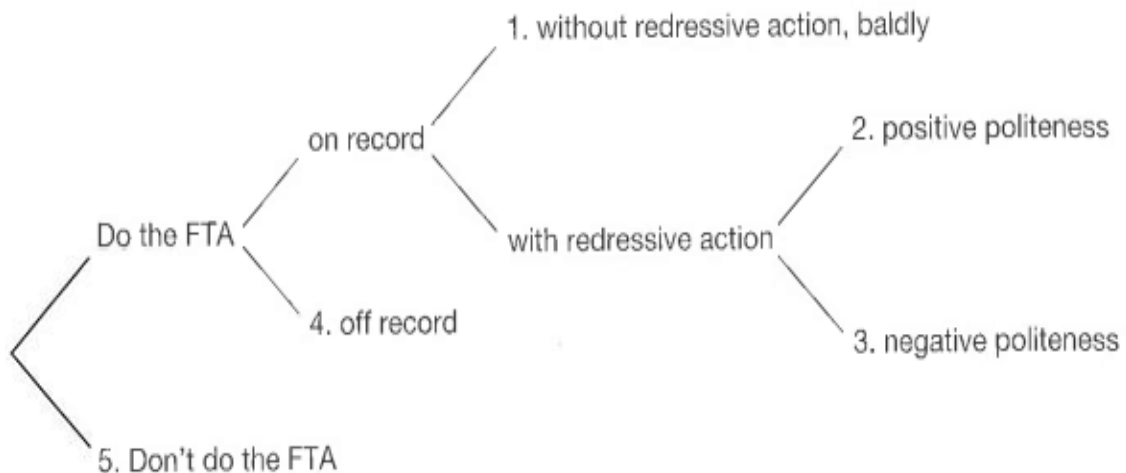
These strategies are given a hierarchical order that starts with most polite strategy to the least polite. Lounis (2014) sorts them out as following;

1. Do not do the FTA

2. Do the FTA off record

3. Do the FTA with negative politeness

4. Do the FTA with positive politeness

5. Do the FTA baldly on record

The speaker lessens the impact of threat imposed by some speech acts by having recourse to these strategies as the situation requires. There are three variables according to which the situation is evaluated for choosing whichever of these strategies, and these are power (P), social distance (D), and the imposition of the FTA (R).

In the current study, the researcher highlights the positive and negative politeness strategies to mark differences between cultures. These strategies are explained in the following list as mentioned in Baresova's (2008, p. 43-50).

2.2.4.1. **Positive Politeness Strategies:** these can be classified under groups of strategies that have a unified purpose as following.

First there are strategies that emphasize the common ground between the interlocutors, and this can be performed by using the following sub strategies:

1. Notice, attend to the hearer's interests, wants, needs, goods. etc.

2. Exaggerate (interest, approval, sympathy with the hearer) e.g. the use of *really, absolutely, exactly*.

3. Intensify interest to the hearer's wants or needs

4. Use in-group identity markers

5. Seek agreement

6. Avoid disagreement (using hedges, making utterances vague)

7. Presuppose, raise, and assert common ground. This strategy aims to reduce the distance between the interlocutors.

8. Use jokes (Baresova, 2008)

The second group of strategies is used for the purpose of making the speaker and the hearer cooperate as the following:

9. Asserting that the speaker is aware of and attends to the wants and needs of the hearer. E.g. *I know you need to finish writing your proposal, but could you help me in doing this homework?*

10. Offering and promising: these are used to "distract" the hearer's from the threat in the speech act.e.g. *We don't have any available seats for more students, but I promise you to nominate your name for the next time.*

11. Being optimistic: *you don't mind if I smoke, do you?*

12. Including both the hearer and the speaker in an activity: the use of "we" instead of "I" or "you"

13. Giving or asking for reasons: this can be performed by the use of *"why not?"* E.g. *we still have time to play another set* (indirect). A clearer example can be: *let's play another set, we still have time.*

14. Asserting reciprocity e.g. *this is your round. This is my round*

The strategy number 15 aims to attend to the hearer's wants and to fulfill them.

15. Giving gifts to hearer and this includes (goods, sympathy, understanding, and cooperation) e.g. *we wish you the best of luck in finding a job suitable for your talents.*

These are the fifteen strategies that are classified under positive politeness. Differentiation between the above-mentioned strategies may seem blurred and not clear. However, the objective of this study is to detect the orientation of the strategy whether it is directed towards satisfying the positive face or the negative face of the hearers throughout the exchanges of the twelve conversations in the textbook that will be studied in this study.

2.2.4.2. **Negative Politeness Strategies:** these are ten strategies in total. They all have an objective to redress the imposition on the hearer by using techniques such as apologies, hedges, deference, or impersonalizing among others. Baresova (2008) sums up them as following:

1. Be conventionally indirect. For example: *can you pass me the salt* is an indirect speech act that comes in the form of a question, yet it is an implicit request. This utterance turned to be on-record. (p.41)

2. Questions and hedges: speakers can use them to alleviate the imposition on the hearer as his/ her wants or freedom of action is constrained. The following utterances clarify how

the speaker sometimes uses devices to refrain from expressing directly his/her opinions that seem against the hearer's desires.

Yes, she' <u>kinda</u> beautiful, <u>in a way</u>

I <u>think</u> that you should perhaps start looking for another job

Could you…?

I <u>think</u> that she likes you

Speakers also can use hedges to avoid any breaking of the social harmony. These hedges include: tags, adverbials like *in fact, in a way, kinda*, and if clauses *if you can, if you want* (p.50)

3. Be pessimistic: the speaker pretends to be pessimistic for not being able to get what he/she wants from the hearer e.g. *I don't suppose you could lend me the book…./ that would be too much to ask, wouldn't it?*

4. Minimizing the imposition e.g. *I just….*(p.52)

5. Giving deference: whereby the speaker shows modesty and respect to the hearer e.g. *it's perhaps not what you are used to, but it's the best we have.*

6. Apologizing: *sorry to bother…/ I know it's a lot to ask../ I'm sorry to bother..*

7. Impersonalizing the speaker and the hearer by avoiding the pronouns *I* and *you,* using passives, and using "one" instead of using names e.g. *$50.000 would really help the election campaign…./ It should be done by Friday.*

8. Stating the FTA as a general rule e.g. *shoes are for outside../ Sitting on the table is unacceptable…*

9. Nominalizing: this strategy places the speaker and the hearer away from the embarrassment that results from doing the FTA. For example, a speaker may opt to say *production process has problems….*instead of saying *your factory is producing a lot of products that failed to…*

10. Going on-record as " incurring a debt, or as not indebting hearer" e.g." if you helped me, I would be grateful" and " thanks a lot, I won't forget it"

2.2.5. Speech Acts

Coming forth is a panoramic preview of speech act theory. Surprisingly, the thoughts underlying the speech act theory are founded through readings in western history, philosophy, and linguistics. According to Marina Sbisà and Urmson (1975), linguists and philosophers were preoccupied with the idea of language functions. These ideas took their shape in the semiotic, linguistic, and sociolinguistic writings. Perhaps the clearest ideas started to be established after john L. Austin coined the term *performative utterances*. These are utterances -as their name suggests- perform an act under *appropriate circumstances*. These performative utterances are accompanied with the use of the first person pronoun in the present tense *I apologize* and *I promise to* for example.

Austin (1975) characterizes "performatories" or performatives as not being true or false (p.5). These utterances do a function more than merely saying words to state or to describe. Uttering this kind of acts "performatives" makes an action. For example, *I do* is an utterance that a groom at a wedding ceremony usually says, and the act achieved upon uttering these two words is that the man "take this woman to be his lawful wedded wife" (p. 5). Another example is *I give and bequeath my watch to my brother* as occurring in a will. However, the whole thing

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is not as simple as it may appear; it is not only uttering or saying a word that warrants performing an action.

> The uttering of the words is, indeed, usually, or even the, leading incident in the performance of the act, the performance of which is also the object of utterance, but it's far from being usually, even if it is ever, the sole thing necessary if the act is to be deemed to have been performed. Speaking generally, it is always necessary that the circumstances in which the words are uttered should be in some way appropriate and it's very commonly necessary that either the speaker himself or other persons should also perform certain other actions, whether physical or mental actions or even acts of uttering further words (Austin, 1975, p.5).

Cameron (2001) acknowledges that these are originally established by Austin (1962). He separates the performatives from *constatives*. Later on, Austin joins the two terms under the performative utterances or performatives. That is, any utterance can be performative or has the force to create an act. Austin develops his theory to conclude that any utterance has three kinds of acts;

1. Locutionary act: the actual uttered words

2. Illocutionary act: this constitutes the force of utterance or the real intention of the speaker; what is meant to be taken as an "apology, an assertion, a request…etc."

3. Perlocutionary act: the effect or the influence on the hearer i.e. how the hearer interpreted the speaker's message and how he/ she react accordingly.

The following is an example to explain what three acts of an utterance are:

1. An illocution: *it's raining*

2. Illocution: a request for an umbrella, for example

3. Perlocution: giving an umbrella to the speaker

The acts that use the performative verbs announce explicitly the intention of the speaker, so it is easy for the hearer to catch the force of the utterance as in *I apologize.., I regret…*etc. However, in other utterances the illocutionary act is not necessarily overtly stated which makes it difficult for the researcher's work in such a study. In the aforementioned example *it's raining*, the force of uttering it may be an advice or a request. The hearer here depends on "contextual information" to decide the force of an utterance "illocutionary act" that has a potential to have many interpretations.

As there are utterances that use performative verbs while others do not, two types of speech acts are differentiated; direct speech acts and indirect speech acts. The former means that the speaker means exactly what he says and the effect on the hearer is made clear by the use of devices such as performative verbs. In the latter, the force of the utterance is clear enough for the hearer. However, there are cases where speakers mean more than what is merely said in an utterance. In this study, the researcher considers both types of speech acts during the analysis of the data. The following is a very famous example that is widely quoted and it is intended to create a force on the hearer in form of a question.

Can you pass me the salt? (Searle, 1985, p. 31)

This is obviously a question whereby the speaker wants the hearer to know that the speaker is in fact requesting. An indirect speech act, therefore, is one that contains one illocutionary act that is "performed indirectly by way of performing another" (p.31).

Now that there is an implicit act in these kinds of utterances, there is a potential for misunderstanding of the intended act throughout the conversation. These speech acts are explained by means of their felicity conditions that are essential for a certain speech act to be identified. Furthermore, the recipients of the message or utterances use the shared rules with their interlocutors to decipher the intended illocutionary act. These shared rules encompass the shared cultural background as well as other information; linguistic and non- linguistic. Speakers also watch the conversational principles that are explained above as they make their utterances and when trying to interpret others' utterances.

Searle (1969) suggests *shared rules* that are helpful to identify the function of a given utterance i.e. the *illocutionary force*. (p.74). Departing from this point, the difference between cultures in the interpretation of intention of an utterance can be detected and explained.

> If, as Searle suggests members of a speech community share rules for defining and performing speech acts, then those rules may help to explain how people in real situations do the necessary mapping from form to function. Conversely, we might be able to explain certain kinds of misunderstandings as the result of people not sharing the same rules for defining and performing speech acts, and consequently arriving at different conclusions about the relationship of form to function (Cameron, 2001, p.74).

As a result of the above mentioned explanation of shared rules, one utterance can be explained to have two different functions in two different cultures. This is attributed to the difference between the shared rules of form and function for an utterance in one society from

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another society. For example, in Japanese society, the shared rules of function and form for thanking and apologizing do not seem to be distinct. It should not be surprising therefore that Japanese replies with *sorry* to a situation that calls the speaker for gratitude. Through the following example, it can be noticed how the differences in cultural norms can interrupt communication. The following example is borrowed by Richards y Sukwiwat (1983, p.116)

E: Look what I've got for you! (Maybe a gift)

JE: Oh! I'm sorry.

E: Why sorry? (Amaya, 2008, p. 17)

In the above-mentioned example, JE wanted to thank J, but he transferred the Japanese form of thanking which is interpreted as an apology in English.

Still, within the same society one utterance can also be understood to have more than one function. In this case, any possibility for misunderstanding is referred to "relativity of linguistic strategies", and the only way to figure out the function is by analyzing the context "place, speakers status …etc." of the situation that requires the speakers to say what they say.

Cook (1989) also uses this point to maximize the importance of pragmatics. He denotes to the doubled importance of pragmatic theories in language learning. Bearing in mind the difference between the shared rules of form and functions for utterances in different cultures, it is necessary to admit the importance of pragmatics in learning. This is can be summarized in two points. First, the recognition of the existence of a gap between the literal meaning of an utterance *form* and its intention *function* or *force*, that gives a very strong argument for supporting the pragmatic competence as a crucial skill in language learning. Learners mainly

learn language to be able to communicate successfully, and thus they need to be skillfully able to make their utterances match with their intention in the target language according to the shared rules of the people speaking the language. Conversely, they need to be able to figure out others' utterances and intentions. Learning a language therefore is not mastering the grammar, pronunciation, and vocabulary solely, but also learners need to acquire other skills that enable them to go beyond the form of language.

Another point to make about learning pragmatics is that it enables the learners of a foreign language to follow the discourse they are engaged in. Learners do not need to understand the meaning of every single word when they communicate in a speech, but what they need is to be following the chain of functions they encounter in interaction. Following the form will disrupt the flow of communication, so there must be an equal distribution for learning other systems other than the formal system such as "paralanguage"; voice, face, body , knowledge of cultural differences and reasoning.

The acquisition of pragmatic competence then is an indispensible condition for successful learning of a foreign language. Athar (2014) mentions that learners need to understand the pragmatic meaning of utterances for different reasons.

1. understand a speaker's intentions

2. interpret a speaker's feelings and attitudes

3. differentiate speech act meaning

4. evaluate the intensity of a speaker's meaning

5. recognize sarcasm, joking and other facetious behavior

6. be able to respond appropriately (pp. 101-102)

Despite the acknowledged significance of pragmatics in language learning, it receives very little attention in education as Bardovi-Harlig & Mahan-Taylor (2003) assert. This is the concern that guides this study from the beginning which is the attempt to explore the pragmatic competence within the Palestinian curriculum *English for Palestine 9*.

Speech act theory was formulated by philosopher Austin (1962), and it is an approach that tries to formulate how the knowledge of the situational context "physical and social world" is brought into play (Cook, 1989, P.35). There are felicity conditions that in case applied to a speech act, it is judged to have a force of order, thanking, apology,…etc. and these come under speech act families which later called by Searle; *Directives, Expressives, Commissives, Assertives*, and *Declarations*.

Within his explanation of the philosophy of language, Searle as written in Cook (1989) hypothesizes that "speaking a language is engaging in a rule governed form of behavior "(p.16). He believes that using or speaking a language is performing speech acts, and these cannot be performed without the presence of certain rules of the use of linguistic elements. Speech acts therefore are germane to the use of language, for they bear the minimal unit of linguistic communication, so it is not the symbol, word, or sentence, but rather the performance of an act within the production of a symbol, word, or a sentence. *Speech acts are the minimal units of linguistic communication* (P.16).

Searle (1980) asserts that speech act theory starts from the assumption that the minimal unit of human communication is a speech act neither a sentence nor an expression.

The theory of speech acts starts with the assumption that the minimal unit of human communication is not a sentence or other expression, but rather the performance of

certain kinds of acts, such as making statements, asking questions, giving orders, describing, explaining, apologizing, thanking, congratulating, etc. (Searle, 1980, p.7).

Statements, making questions, giving orders, describing, explaining, apologizing, and thanking are all examples of illocutionary acts. An illocutionary act has to create some kind of effect on the hearer which makes a Perlocutionary act such as convincing, amusing, and frightening. Presence of intention is important for a string of words to have a meaning in interaction and form a speech act. That is why incidental noise is not considered as a speech act, and these intentions have to bear specific features to do their functions. "The speech act or acts performed in the utterance of a sentence are in general a function of the meaning of the sentence" (Austin, 1975, p. 16).

Searle works out semantic rules for the use of linguistic devices that mark a certain utterance to be performing a certain speech act. These rules are extracted drawing on figuring out the conditions that warrant performing a particular kind of speech act. Searle's (1976) classification is adopted as another theoretical framework in this study to investigate the diversity of speech act in *English for Palestine 9* that is being explored as a case study. This is one of the aims in this study to find out the diversity or the frequency of occurrence of speech acts inside the mentioned textbook. Frequency according to Bardovi-Harlig (1996) is an important issue which must be taken into account when designing materials. Furthermore, offering frequent speech acts to learners, as Cross (2002) explains, is important because it increases the opportunity for them to observe the language and to learn it.

Speech acts are very important in language use. Searle (1980) believes that a speech act constitutes the minimal unit of linguistic communication. Therefore, it is important to look through the different speech acts that are available in language and can be used by its users;

native or non-native. Austin had already given his classification of speech acts; however, Searle by giving his own proves the inadequacy of Austin's. Thus, Searle's taxonomy will be taken as the basis of analysis in this research.

2.2.6. Searle's Taxonomy of Speech Acts

It has been mentioned that there are rules or conditions that help assign different utterances to different speech acts. In his article, Searle (1976) explains these conditions that produce different forces and thus different illocutionary acts. He gives us different aspects that he relies on in his classification. These aspects are narrowed down to the most important three dimensions of differences. These are the illocutionary point, direction of fit, and the expressed psychological state. The illocutionary point is the purpose of the utterance. For example, an attempt to get the hearer do something for the speaker is a purpose for an utterance that is perceived to be a request. The direction of fit means that in some utterance the words are formulated to fit the world as in assertives; however, the direction of fit is the world to words when promising and requesting. In the speech act of *descriptions*, for example, which falls in the assertives category, the speaker tends to make the words or the utterances match the reality that is being described. In a promise, on the other hand, actions are carried out to match what has been said by someone. The third dimension of differences between speech acts is the expressed psychological state or the "sincerity condition". "In the performance of any illocutionary act with a propositional content, the speaker expresses some attitude, state, etc., to that propositional content" (Searle, 1976. P.4). To illustrate this with examples, the expressed psychological state in *apologies* would be regret, and in *requests* a wish or want for something. This aspect, the researcher believes, makes the task hard for researchers to define the intended

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speech act. Regardless of the sincerity of the speaker in expressing these beliefs or states, his/ her utterances do hold these beliefs.

Based on those three differences among speech acts, Searle (1976) provides us with his taxonomy that includes most of the speech acts (p.12).

1. Representatives: this category can be characterized true or false
2. Directives: the illocutionary point of it is to get the hearer do something such as in *requests, commands, orders, invitations, advice*
3. Commissives: their purpose is to "commit" the speaker to a future course of action such as *promises, pledges, vows*
4. Expressives: "they express the psychological state … about a state of affairs in the propositional content". These include *thank, congratulate, apologize, condole, deplore, welcome*. In this category there is no direction of fit because there is a presupposed proposition.
5. Declarations: the performance of one of its speech acts brings about a correspondence between the propositional content and reality (p.13) e.g. pronouncing someone guilty or pronouncing someone husband and wife

Each of these categories is different in the illocutionary point, the direction of fit, and the expressed psychological state. Each category includes different speech acts that have in common the characteristics that are expressed in the three above-mentioned aspects of difference. It is worth noting, however, that different speech acts can be intended with the use of the same reference "designates" and predication as in the following example:

1. *Sam smokes habitually.*

2. *Does Sam smoke habitually?*

3. *Sam, smoke habitually!*

4. *Would that Sam smoke habitually.(*archaic) (Searle, 1976)

In the four utterances above there are four different forces for the utterance of different illocutionary acts. They all have the same reference "Sam" and the same predication "smoking habitually". However, there can be found four different forces, and they are *assertion, question, order, and wish* respectively.

In more direct utterances the illocutionary act can be easily identified by the use of one of the verbs (performative verbs) that denote to the kind of act such as *state, describe, assert, warn, remark, comment, command, order, request, criticize, apologize, censure, approve, welcome*, among others. To determine the force of the illocutionary act where there are no clear verbs, there are devices that make the intention of the speaker clear. These include; word order, stress, intonation, punctuation, mood of the verb in addition to performative verbs. These devices are clear in the above mentioned examples1-4.

2.2.7. Politeness across Cultures

It has been mentioned previously in this section that common principles of interaction are found among different cultures such as the notion of *face* and *positive and negative politeness strategies*. However, the interpretation of these principles in interaction differs from culture to culture. The specificities of each culture form the way its participants behave and respond to others. This fact is well recognized and asserted by Brown and Levinson (1987).

The concept of *politeness* is undoubtedly a social need that every member in the society claims to have and to receive in social interaction. Politeness after all keeps the harmony of social relationships and alleviates confrontation. This is the core function of politeness that has been acknowledged by Lakoff (1990) and others. Though many theories and scholars have presented their understanding using different terms, there are some points that are shared by all of them as follows (Baresova, 2008, p.27).

1. Politeness keeps social communication in harmony and helps avoid social conflict.

2. Politeness is universal as a concept, but it is culture specific when coming to its application.

3. It can be conceived in the "proper sociocultural context"

4. It is situational.

5. Strategies of politeness are defined by culture or could be selected by speakers.

Cultural values keeps on revealing differences in the actualization of politeness principles. Baresova (2008) sums up a list of differences between the American culture at one end and the Japanese culture at the other end as representatives of the western and eastern cultures respectively.

Figure (2): A Comparison between the American Values and the Japanese Values Representing Individualism and Collectivism

American Values	Japanese Values	
individuality	conformity	
equality	hierarchy	
autonomous leadership	group decision-making by consensus	
self-reliance	interdependence	
freedom	duty	(Baresova, 2008, p.29)
self-confidence	self-consciousness	
positive self-image	modesty	
rationality	sentimentality	
directness	indirectness	
clarity	vagueness	
sincerity	reserve	
friendliness	formal respect	

These attributes put the two cultures at the two ends of the spectrum; the "friendly back-slapping cultures" at one end, and the "standoffish" cultures at the other end as worded by (Brown & Levinson, 1987,p. 245). People from different cultural backgrounds interact on the basis of different politeness strategies that go in parallel lines with these social principles.

2.2.8. Individualism Vs. Collectivism

Cultures are categorized into individualistic cultures and collectivistic cultures. While individualistic cultures place the individual rights over the group, in the collectivistic cultures the individual's behaviors and norms are defined by his/her relationship to the group (Triandis& Gelfand, 2012). This distinction between cultures can be described using different terminology but all are intended to explain the relationship between the individual and group in the society. Examples on these different terms that are parallel to individualism and collectivism are *self-emphasis* vs. *collectivity* (Parsons, 1949), *mechanical* vs. *organic solidarity* (Durkheim, 1933), *individualism* vs. *collaterality* (Kluckhohn and Strodtbeck, 1961), *agency* vs. *community* (Bakan, 1998), *autonomy* vs. *conservation* (Schwartz, 1990) and *independence* vs. *interdependence* (Markus and Kitayama, 1991) (Triandis and Gelfand, 2012, p. 499).

To exemplify how this distinction influences the people's choice of strategies of politeness, Baresova (2008) considers the address forms. For friendly cultures like the Americans, they convey their polite friendly attitude to others by employing positive politeness; first names as a way of including others within one's group. They do not consider distance in their relationships. On the contrary, Japanese perception of politeness is interpreted by the distance they make with their interlocutors, and for this end they employ honorific forms that lower themselves and show deference to the other side. Baresova asserted this conclusion upon

revealing the results of the study that examined the different patterns of realization of the speech act of rejection in letters by the Americans and Japanese. It was found out that the speakers from these two cultures used different politeness strategies in their performance of the rejection speech act. In another context, Hussein and Hammouri (1998) have explored the strategies of apology used by Jordanian speakers of Arabic and American speakers of English. The analysis of the gathered data revealed differences in the use of apology strategies between the two groups. One of the results confirmed that Arabic speakers were more indirect and more elaborated than the American subjects who opted to be more concise in their responses.

In spite of the many studies that go with the claim that Arabic tends to be a negative politeness language and English is a positive politeness language, there are still some studies that argue for the counter argument. Amaya (2008), for example, argues that in the American culture there is high level of weightiness in comparison with the Spanish culture where social distance is low and thus hedges are required and used in English language more than in Spanish. Studies still reveal contradicted studies about this concern. Regardless of negative-positive politeness distribution of cultures, more studies prove that there is a relationship between cultural orientations and language use.

Eshreteh (2015), for example, argues that the individualism- collectivism orientation of culture influences the respondent choice of strategies to make refusals. The Palestinian Arabic speakers were less direct in their responses because they care about the feelings of their interlocutors, and they attributed their refusal to external reasons. On the contrary, the English respondents' replies were simpler and their refusals reflected individualistic and personal reasons. These studies stressed the great impact of cultural norms and values in a given society on the language use of its speakers.

Triandis & Gelfand (2012) differentiate between the individualistic and collectivistic cultures in a number of aspects.

2. In collectivistic cultures, individuals are interdependent with a group, but in the individualistic, they are independent of groups.

3. The goals of the group have priority over one's goals in collectivistic societies; however, the individual's goals are superior to the group goals in individualistic cultures.

4. Behaviors are determined by duties, obligations, and norms in collectivistic cultures, but they are directed by one's needs, attitudes, rights, and contracts established with others in individualistic societies.

Hofstede (2011) recognizes the same differences and lists them as follows.

Figure (3): Differences between Individualism and Collectivism by Hofstede (2011)

Ten Differences Between Collectivist and Individualist Societies

Individualism	Collectivism
Everyone is supposed to take care of him- or herself and his or her immediate family only	People are born into extended families or clans which protect them in exchange for loyalty
"I" – consciousness	"We" –consciousness
Right of privacy	Stress on belonging
Speaking one's mind is healthy	Harmony should always be maintained
Others classified as individuals	Others classified as in-group or out-group
Personal opinion expected: one person one vote	Opinions and votes predetermined by in-group
Transgression of norms leads to guilt feelings	Transgression of norms leads to shame feelings
Languages in which the word "I" is indispensable	Languages in which the word "I" is avoided
Purpose of education is learning how to learn	Purpose of education is learning how to do
Task prevails over relationship	Relationship prevails over task

(Hofstede, 2011, p. 11)

According to this classification of cultures, Hofstede (2011) mentions that there are 76 individualistic cultures and these are in the western countries. Collectivism, on the other hand, is mostly prevailing in less developed and eastern countries (p.12).

The appearance of such a gap between cultures has created differences in the understanding of different things. One of these is language use and communication. Triandis & Gelfand (2012) claim that members in collectivistic cultures tend to be indirect in communication; they consider body position, gestures, tone and loudness of voice. On the contrary, in individualistic culture, people are more direct. In other words, the individual is more emphasized in individualistic cultures than in collectivistic culture as the pronouns *I* and *you* are used in the first but dropped in the second. In the present study, the strategies that will be studied in the conversations of *English for Palestine 9* will reveal which orientation the utterances are directed to.

2.2.9. Pragmatics in Language Instruction

Since there is an agreement on the importance of pragmatics for language success, we need to ask whether the pragmatic competence is teachable. The same question was posed by Kasper (1997) in his article title. He did not hesitate to give us a direct "no" to this question from the outset explaining that we can't teach whichever competence, yet we can make opportunities for competence development available for learners. Then, the question turns to ask how we can help develop the pragmatic competence, and if learners need to develop it. Again this idea is supported by Bardovi- Harlig (1990) who confirms that the concern must turn to find an answer to how we can help learners, and of course it is by "increasing their pragmatic awareness" (p. 29)

Kasper (1997) believes that nonnative speakers of a foreign language have already possessed pragmatic competence since pragmatics is universal. For example, strategies used in speech acts as requesting are common in different languages as previous studies proved. The example provided is *feed the cat* as direct request, and the conventionally indirect request can be *could you feed the cat*, while the indirect can be for example *the cat is complaining*. Kasper's conclusion about the possibility of transfer can prove successful if we find equivalents of the previous examples in Arabic (the first language in Palestine).

The point here is that learners already possess pragmatic knowledge, yet they do not use it when the situation requires that. So, the instructional intervention here is merely limited to raising the learner's awareness to develop their pragmatic competence that they keep. To achieve this end, Kasper (1997) suggests that there are two types of activities; activities that raise the learners' pragmatic awareness and activities that create chances for practice. When talking about pragmatic awareness, two aspects of pragmatics are intended which are the sociopragmatic and the pragmalinguistic. These two kinds of knowledge can be provided in oral or written scripts in the textbooks. For example, learners can observe the function of apology in a conversation that gives textual information about the speakers, the time, and the place" sociopragmatic dimension of awareness", and the conditions that require using the function of apology. In addition, learners can be directed to the form that conveys the meaning of apology in the target language. Bardovi-Harlig (1996) proposes that learners can listen to dialogues and watch the reactions or watch a model of interaction where a speech act is executed. Classroom discussion also is a recommended activity whereby learners can compare between their L1 and the target language in terms of the use of speech acts and how different factors influence the language used. It is important, therefore, to encourage EFL learners to observe and notice

communicative practices in their contexts in order to be able to analyze and understand the social underpinnings of these language functions. According to this, the English curriculum in the Palestinian schools needs to be tested and analyzed to find out whether it encourages the learners to notice utterances and how they occur in different situations and with which form they are performed.

The two dimensions of pragmatic awareness above are also considered as two basic processes involved in the pragmatic comprehension according to van Dijk (1977) (as cited in Athar, 2014). These two processes are referred to as context analysis and utterance analysis. The former relates to the analysis of the meaning of utterances based on the past experiences and background knowledge in addition to social values and information about the situation such as speakers goals and location. The latter, on the other hand, focuses on the analysis of the semantic, syntactic, lexical, phonological, and paralinguistic information about the utterance such as modalities, sentence forms, word order, choice of words, stress, intonation, and facial expressions. The two processes are both complementary one to each other for pragmatic comprehension to happen. It is needed, therefore, that pragmatic instruction reflects such these important principles to develop the pragmatic comprehension for learners of EFL. Likewise, Demirezen (1991) believes that there are three components as teaching pragmatics is considered. These are pragmalinguistic, sociopragmatics, and psychopragmatics, and they are crucial for syllabus developers and teachers to present well-established materials for promoting activities to teach the pragmatic competence. Pragmalinguistics provides theories about language teaching, psychopragmatics explains the processes of language acquisition by children and non-native speakers, and sociopragmatics in concerned with the social rules that underlie the use of language in a given culture.

Lenchuk and Ahmed (2013) recommend adopting lesson plans that can be designed for the sake of developing the learners' pragmatic use of language. They suggest one about teaching compliments. This lesson plan starts by warming up activities that are intended to raise the learners' awareness about the sociocultural aspects that have impact on the pragmatic use of language. These activities aim to elicit answers from learners about the way speakers in their mother tongue do express a certain speech act. This again asserts that pragmatic competence is a universal aspect of language, yet with different interpretations of the cultural variables of each society. Then, a reading passage offers chances to explore how the production of a speech act is influenced by the norms, beliefs, and culture of the target language. Finally, a listening activity opens doors for discussion about the differences between cultures in carrying out the speech act of compliments followed by speaking activities for students where they make and respond to compliments according to given information about the situation.

The other types of activities that have to be more focused on in instruction are the ones that offer opportunities for learners to reinforce their pragmatic competence. Such activities concerned more with the involvement of learners as in the task-based approach. Activities like role plays, drama, simulation, and working in groups are examples on practices that expose learners to events where they can tap on their pragmatic competence. In the activities mentioned above, learners work in pairs to practice compliments.

These types of activities are proposed in order to help learners develop their pragmatic competence by sensitizing them to the different variations of one speech act according to sociocultural and sociolinguistic factors. If students are not provided with this kind of knowledge, they will fail to be able to communicate appropriately in the target language, and they may consequently appear rude to the native speakers of the target language.

2.2.10. Pragmatic Failure

The ignorance of developing the pragmatic competence for learners of English may result in what is called pragmatic failure. Pragmatic failure means "the inability to understand what is meant by what is said" (Thomas, 1983, p. 91).   Blum-Kulka and Olshtain (1986) (as cited in Amaya, 2008, p. 12) warns out that pragmatic failure can lead to serious problems in social interaction. Examples on implications of social breakdown will be discussed later in this section. Before coming to the examples, two types of pragmatic failure should be clarified.

Thomas (1983) differentiates between two types of failure as pragmatic competence is concerned; pragmalinguistic failure and sociopragmatic failure. While the first results from the inappropriate transfer of speech acts from L1 to L2, the second stems from the inadequate knowledge of social and cultural circumstances of a linguistic behavior. Since the first is a problem that has to do with the use of language to encode a force in a speech act, it looks quite easier to handle than the sociopragmatic failure which goes beyond language to social norms and conditions of use. Such distinction, Thomas believes, makes teachers help learners to know what they do with language and what matters after all is the meaning intended in the speaker's head even learners find themselves flouting some conventions. To help learners exceed this possibility of communication breakdown, their metapragmatic capacity should be developed by starting conscious discussions about the use of language by native speakers.

> L2 students must be urged to observe and learn the cultural norms of the language that is being studied, but without changing their personalities. Nevertheless, we must let them know that this type of situations can happen. If they understand them, communication will not break (Thomas, 1983, p. 14).

Amaya (2008) mentions a few examples on how incidents of misunderstanding may happen if the meaning was not expressed properly in the target language. Here is an example that is taken from Olhstain and Cohen (as cited in Amaya, 2008, p. 18) in a situation where a Hebrew speaker of English apologizes to a friend for forgetting a meeting. The speaker says *I really very sorry. I just forgot. I fell asleep. Understand?* (Olshtain and Cohen, 1989, p.64). The use of the word *understand* with the interrogative intonation sounds awkward for the English native speaker. The Hebrew speaker used it as an equivalent for the translated meaning in Hebrew where the speaker intended to obtain solidarity from the hearer to excuse him for forgetting the meeting. Amaya (2008) claims this kind of miscommunication is attributed to the fact that English is a negative politeness language and Hebrew is a positive politeness language. A similar example was mentioned earlier in this paper about the Japanese perception of the word *sorry* as a gratitude reply.

It is clear now that teachers should start considering teaching the pragmatic competence. Bardovi-Harlig & Mahan-Taylor (2003) agree that learners need to be equipped with the competencies that help them relate utterances with different contexts they might face. One of the things that teachers should think of as they teach pragmatics is speech acts or as called elsewhere by researchers communicative acts. These competencies, Bardovi-Harlig & Mahan-Taylor (2003) proceed; need not to be "secret" any more from the learners' access (P. 37).

The learners' having proficiency in grammar does not necessitate their success in pragmatic competence. Therefore, this competency, as this study argues, needs a special attention in curriculum design and instruction. Unless this skill is adopted within the objectives of textbooks, differences between the native speakers' use of language and learners will show up and consequently lead to a breakdown in communication. Bardovi-Harlig & Mahan-Taylor

(2003) attribute the obscurity of the pragmatic competence in instruction to two main reasons, which are the lack of input and incomprehensible input. Then, it is a great responsibility on the textbook and teachers to make clear the pragmatic points in activities and dialogues.

> The real responsibility of the classroom teacher is not to instruct students specifically in the intricacies of complimenting, direction-giving, or closing a conversation: rather, it is to make students more aware that pragmatic functions exist in language, specifically in discourse, in order that they may be more aware of these functions as learners" (Bardovi Harlig et al.1991, P.5).

So, what suggestions are available for curriculum designers to offer chances for learners to learn and practice the pragmatic competence? This question has been raised in different articles as a research question or even the title question in some other papers. Bardovi-Harlig (1996) says that textbooks are still a necessary source of learning and that they are "high prestige sources of input" (p.24). Learners do trust their textbooks and they take it as their main reference in education. This is a clear fact in the Palestinian schools as well. It is indisputable issue therefore that our materials need to be investigated in order to judge its eligibility as an informative source of teaching and learning the pragmatic ability, which is vital for language success.

2.3.   Section Two: Literature Review

Pragmatics is a branch in applied linguistics that captured the attention of many researchers especially after the revolutionary change in the pedagogical trends after the seventies. Until then, the dominant teaching method was the traditional strategies that were influenced by grammar-translation method, and others followed. Then, a new orientation was

brought up to surface after the recognition of the importance of language in making meaning and thus the prevalent method is the communicative approach. Since then, there has been a consideration of studying the pragmatic competence not only the linguistic competence. After the theoretical underpinnings of this study were established in the previous section, in this section, the researcher reviews a number of studies that tackled the pragmatic content in English textbooks in different cultures.

One of the studies that aimed at exploring the occurrence of speech acts in textbooks is Vaezi ,et al. (2014). It is a comparative study of two textbooks taught in Iranian schools; one written by native speakers of English and another by Iranian writers. The objective of the paper was to compare between the numbers and types of speech acts used by native speakers of English and non-native speakers. The researcher collected 225 utterances from each textbook and used Searle's (1979) framework of speech acts to analyze them. The findings indicated that there is a difference between them. The dialogues in the Iranian authored textbook were shorter. There was a difference in the number of speech acts included in both series. These results are significant in the sense that they reveal difference in the strategies used by speakers of each language; English and Persian in this case. In this study, Vaezi et al. (2014) assert that researchers, teachers, and syllabus designers need to study the speech in authentic materials in order to explore and develop materials that simulates the reality of native speakers' language. The researchers' recommendation in the study was that there must be a maximization of speech act numbers in the textbooks so that learners can be competent in using the target language and be closer to the native speaker language.

Moradi and Afraz (2013) compare between textbooks of high schools and series of books taught in English language institutes. The purpose of the study was to compare between

the numbers of speech acts and their presentations. The results yielded here go in parallel with the above-mentioned study. It was found out that the number of speech acts in the textbooks used in institutes of teaching English language is four times more than speech acts in the books used in high schools of Iran. Moreover, the presentation of speech acts in the latter does not follow a regular pattern and they do not cover variety of speech acts as in the books used in English institutes. Thus, Moradi and Afraz (2013) recommend that textbook content must be reconsidered in light of the importance of the inclusion of more authentic material.

It is evident that the role of exposure to authentic materials is rather important to develop learners' pragmatic competence. This conclusion is recurrent in several studies including one conducted in China. Hu (2014) has tested the influence of learners' overseas experience in one of Shanghai's universities on their perception of the pragmatic competence. It was revealed that those who have overseas experience outperformed those with no overseas experience. This asserts that the incorporation and being immersed in the sociocultural context helps develop the pragmatic competence for learners. For textbooks to be nearer to this context, materials are to be revisited in terms of the authenticity and their native like contexts that they present to learners.

Alemi, Roodi, and Bemani (2013) have investigated three global English textbooks in order to find out the distribution of four speech acts within each textbook and among all of them. The study found out that there is an unequal distribution of the targeted speech acts; refusal, request, apology, and complaint. The researchers conclude that the three textbooks were not adequate in terms of pragmatic competence learning, and one recommendation of the study was to focus more on explicit teaching of speech acts to cope with the problem of inadequacy of textbooks.

As Peiying (2007) tries to relate the status quo of learning and teaching English in China colleges, he studied the role of textbooks as one variable that affects the quality of instruction. In this study, four new college English textbooks are investigated to unveil the nature of pragmatic information in these books, and unsurprisingly the result matches with the previous study. It concludes that there is little pragmatic information and the metapragmatic information is simple and limited. The researcher believes that the quality of these books is responsible for the short comings of learning and teaching pragmatic knowledge effectively in the classrooms.

A little more satisfying results may be found in Alemi and Irandoost (2012) where they study the English Result Series as a case study. They intend to explore the frequency and proportion of the speech acts of complaints and compliments. They find out that these two illocutionary acts are rich in the four volumes of the textbook, yet there is little number in the strategies of the usage of these acts. This makes the authors recommend that teachers must intensify their teaching by incorporating more materials so that learners can be familiar with the real use of these speech acts with different strategies.

The same results seem to recur in other studies such as the recent one of Meihami and Khanlarzadeh (2015). They investigate three global ELT textbooks in addition to a local one used in Iran. Three speech acts are targeted; requests, refusals, and apology. They conclude that there was some focus on some speech acts but not much on others such as apology that did not receive much attention in the textbook. Not only the occurrences of speech acts were studied, but also the variety of strategies used to perform these three speech acts was not consistent. The researchers finally offer some implications for syllabus designers and textbooks developers, which is to consider the distribution of pragmatic content in the textbooks since they are a very important source from which students learn the foreign language.

Similarly, Nourdad and Khiabani (2015) have found that two newly published textbooks taught in junior high schools also in Iran lack a systemized distribution of speech acts. They have concluded that there is inequality in the distribution of the five categories of speech acts of Searle (1979). While textbooks must include all types of speech acts and distribute them equally according to themes and topics, there were found shortcomings of declarations and the other speech acts were not approached equally.

The results keep on disappointing so far as Vakilifard, Ebadi, and Marjal (2015) have discovered that the textbooks of teaching Persian to speakers of other languages were not adequate to develop the learner's pragmatic competence. They scrutinize *let's learn Persian* that is taught at an intermediate level.

Apparently, results continue to be disappointing about considering the pragmatic competence in English textbooks. Gholami (2015) explores three textbooks used in Iranian high schools. He concludes that they lack pragmatic features including speech acts, politeness strategies. This result is attributed, from the point of view of the researcher, to the artificiality of textbooks. This makes him recommend that designers of textbooks should recognize the importance of incorporating pragmatic features in EFL textbooks to be closer to the communication style of the native speakers of English.

Though exploring the frequency of illocutionary acts in the materials of EFL teaching is quite important, there is another purpose in this study, which is to investigate the pragmatic content within the activities in *English for Palestine 9*. It can be hypothesized that there is an adequate content of speech acts, yet those might not be explicitly presented to EFL learners.

Other studies, therefore, have been dedicated for the purpose of revealing the effect of instruction on developing the pragmatic competence for learners.

A study conducted by Masouleh, Arjmandi, and Vahdany (2014) show the influence of metapragmatic instruction on the development of pragmatic competence for students at Iranian institutes, high schools and universities. The study asserts that learners' comprehension greatly develops when they receive explicit instruction about the strategies used to perform the speech act of request as the experimental group in this study outperformed the control group that didn't receive instruction about requests strategies.

The results of Masouleh et al. (2014) are not surprising as we consider Schmidt's (1990) confirmation about the importance of the concept of *noticing* as a factor boosting the learning process. These results go in parallel lines with the previously mentioned results of Bardovi-Harlig's (1996) study on two groups; the group with six-hour instruction did better than the other group with no instruction at all. The importance of explicit instruction can be found recommended in many studies. Lenchuk and Ahmed (2013) argue that it is important to raise the learners' awareness about the sociocultural variables, norms, beliefs, conventions and attitudes of the language native speakers that predispose them to choose linguistic forms over others.

The importance of explicit and intended teaching of pragmatics is increasingly proved in many studies. For example, Da Silva (2003) conducts a study to validate the assumption that instructional intervention may contribute in learner's pragmatic skills development. For this end, he applies a pre-test and post-test into 14 learners coming from different L1 backgrounds and divided them into two groups; control and treatment. Raising awareness and task based

approach principles were incorporated within the instructional treatment. The findings reveal that the intervention of metapragmatic instruction helps the learners use the speech act under study appropriately. Then the results imply that learners must be provided with opportunities to notice the use of language supported by explicit teaching of pragmatics.

Another component of the pragmatic competence that learners need to possess so that they can show outstanding use of language is politeness. The second question to be answered in the present study is what politeness strategies are being used in the conversations of *English for Palestine 9*.

There are studies with similar objectives to investigate the politeness strategies used in different textbooks. Purwanto & Soepriatmadji (2013), for example, investigate five textbooks used in elementary schools for grade 6. They aim at finding out whether the textbook designers have been aware of including politeness strategies in the conversations of the textbooks. The results display that each of the five textbooks contained some politeness strategies and the strategy of doing no FTA has the lion share. Another purpose of this study is investigating the degree of directness of utterances, and the results show that there is variety of degrees of variety between direct and indirect with great tendency to directness, which is most clearly distinguished from indirect. However, the researchers acknowledge the importance of exposing learners to indirect utterances as well as direct ones.

Murata (2002) explores the positive politeness strategies used in ten Japanese high school English textbook. The researcher looks into different strategies of positive politeness that tend to attend for the hearer's desire to be praised and approved of. Use of jokes, address forms and exaggeration of responses were the targeted strategies. One of the results of this study is

that the textbooks writers appeared to have "bias" (p.12) by transferring pragmatic features that reflect the style of communication in the Japanese society which is characterized as a collectivistic society that inclines to be directed towards negative politeness culture than a positive politeness culture. It was found that there were very few examples of jokes, exaggerated responses and not many address forms, and these are all features of positive politeness cultures. These strategies were mostly abundant in the textbooks that were written by native English speakers. It seems that the culture of the textbook writers affected the choice of language used in the textbooks of foreign language. Though some might be affiliated to the idea that learners should stick proudly to their cultural values and norms as they engage in a communicative action, it must be acknowledged that it is also important to be aware of the native speakers' norms that influence their choice of language. This guarantees more efficient communication with native speakers and helps to avoid any likelihood of misunderstanding that obstruct the flow of communication. That is why the researcher recommends at the end of his study that textbook writers move from the use of "transactional" functions to the use of "interpersonal" (p. 13) that help establish good rapport between interlocutors instead of merely using language to achieve objectives like hotel reservations or borrowing a book.

In this study, would results yield similar findings? Would the strategies used reflect the culture of the Palestinians or would they appear to be influenced by the target culture? This is one of the questions that this study poses and seeks to answer. It is one of the objectives to find out whether the textbook is inclined towards using a certain type of politeness strategies which therefore gives an implication on the type of cultural norms and values that are more emphasized. The analysis will either reveal a bias towards one cultural aspect or it will be

proved that politeness is universal and that it exists in any culture as long as the contexts and circumstances are similar in certain situations.

In the far eastern culture, Won-Hahn (2010) displays very similar results to the preceding study. EFL textbooks used in Korea are studied in order to define the politeness strategies used in responses of exchanges in addition to eight speech acts. The results show that positive politeness strategies are more emphasized in the books which reflect -according to the researcher's point of view- the local style of communication that tends to stress solidarity with the hearer. It is recommended therefore that instructors reinforce the use of language that reflects the English community in the classroom.

It seems that difference that is found between English and Japanese cultures continues to intrigue researchers to conduct studies to examine these differences that inevitably lead to failure in communication between interlocutors belonging to the two languages. While American English is claimed by some authors to be as positive politeness language, Japanese belongs to the negative politeness language. Yuka (2009) describes that politeness in the American society is equivalent to the term of *being friendly*, yet it is not true for the Japanese since they understand politeness in terms of *avoiding imposition* (Ide, Hill, Carnes, Ogino, and Kawasaki (as cited in Yuka, 2009). These reasons had Yuka (2009) examine *Oral Communication 1* textbooks to look for the kinds and numbers of address terms as one strategy of positive politeness. It was explored that the textbooks as a whole have a great deal of address terms, yet some books do not contain sufficient variety of address terms. Even the books that contain variety of address terms do not offer explicit information about the use and function of the address terms. As language pedagogy is concerned, these functions need to be highlighted and noticed.

As these studies have explored the differences of politeness strategies between cultures that represent the two opposing ends of eastern cultures on one hand and the western on the other hand, these differences can be one reason for communication failure. For successful communication, learners should be conversant for the cultural background of the language that he/she uses and thus to be able to understand others as well as being understood. Zhao and Throssel (2011) insist that teachers must integrate cultural awareness and teaching within teaching a linguistic form to clarify how the culture of people affects their choice of strategies of politeness. Baresova (2008), as well, asserts that "cultural values do influence both the speaker's choice of politeness strategies and the interpretation by the hearer" (p.29). The designers of English textbooks along with teachers should start considering the culture of the native speakers of English as a way to link cultural values with forms of the utterances. It is important that learners start noticing that language can be manipulated according to the circumstances of the situation within the same culture. Studies around this topic also reported unsatisfactory results. Gürsoy (2011) finds that the respondents in an experiment used requests strategies correctly, but the used strategies were limited to the information in the textbook. Moreover, their oral and written responses were similar. These results reflect that they do not receive adequate explicit teaching of the pragmatic content that is there in the textbooks. This means that even if there is fine content in textbooks, teachers do not make use the materials properly.

2.4. Conclusion

This section was devoted to explore the previous studies and influential theories about pragmatic issues and studies that investigated the pragmatic content in textbooks. The overall impression that can be formulated at the end is that pragmatic competence is not sufficiently

adopted as a basic skill to teach and develop, and it is still left aside in language instruction. This conclusion has been asserted by many researchers such as (Amaya, 2008; Bardovi-Harlig et al., 1991). This study, in its turn, is devoted to explore the pragmatic competence in the Palestinian setting through investigating the Palestinian curriculum *English for Palestine 9* as a case study.

Chapter Three

Methodology

3.1. Introduction

After unveiling important theories and literature about the topic, it is the turn to explain research methodology. In this chapter, the researcher describes the research instruments that were used to obtain answers to the research questions in addition to procedures of data collection and analysis. This thesis addressed the topic of pragmatics and the way it is approached in the English textbook used in Palestinian public schools to teach the ninth grade. The purpose of the study was three-fold. First, the study was to find out the number and percentage of different speech acts in the conversations of the textbook. The second purpose was to reveal the types of politeness strategies used to redress the face threatening acts by the speakers in the twelve conversations. Finally, the researcher was motivated to investigate the extent to which the Palestinian curriculum considers the pragmatic competence within its design by looking into the pragmatic content of *English for Palestine 9*.

3.2. Research Questions

This study raised the following research questions:

1. Is there diversity in the speech acts presented in *English for Palestine* 9?

2. Are utterances directed towards positive or negative politeness strategies?

3. Does the content of *English for Palestine 9* sufficiently develop the pragmatic competence of learners?

3.3.   Material

The English textbook used in the Palestinian public schools is the material under investigation in this study. The textbook is a principal source that teachers do rely on in teaching. In English classes, the material is ready for teachers to use, and they may get help from other resources such as videos, worksheets, and other materials available on the internet. However, learners eventually are evaluated according to their achievement in mastering the material in their textbooks, and teachers mostly use it as the reference for teaching and learning.

Textbooks then are an important source for teachers. Soares (2005) reports that teachers consider a textbook as a valuable resource that guides and provides them with the outline to follow and keep them on track. Researchers also agree that a textbook is an indispensible source for both the teachers and learners. Tandlichova (2013) reports also that researchers see a coursebook as an indispensible source for knowledge and it is a part of the process of learning and teaching as it helps teachers in the classroom management and helps learners in directing their learning. Coursebooks stay the respected reference for learners and assistive tool for the teachers.

English for Palestine 9 is published by Macmillan publishers limited in 2014, and written by Mike Macfarlane. This textbook is authorized and supervised by a Palestinian committee. The curriculum consists of a pupil's book, the teacher's book, and the audio CDs which contain the listening material recorded by native speakers. This study is concerned with the pupil's book. It contains fourteen units distributed to the first and the second semesters; seven units in the first semester and another seven in the second. Unit seven and unit fourteen are

revision units, and they are excluded from the analysis of the current study because they do not include any conversations.

The material that was examined included the conversations that are located in period one in each of the twelve units. Each period represents a lesson.

3.4. Research Methods

The study was steered all the way by a mixture of two methods: the qualitative (content analysis) and quantitative approaches. To obtain answers for the first two questions, the researcher made calculations and presented the findings via figures and numbers in addition to descriptive analysis of the data. Since the researcher was dealing with discourse, it was necessary to examine the contextual information about the conversations such as distance between speakers, the place and time of the interaction and the relationship between the interlocutors. This information helped to decide the type of speech acts that are used. As for the last question, a descriptive qualitative method was used to describe and analyze the presentation of the units of the textbook, particularly the presentation of topics that relate to pragmatics such as metapragmatic discussion of politeness strategies, speech acts, and formal or informal use of language. The literature documented several studies that combined the qualitative descriptive method and the quantitative one such as Muradi and Afraz's (2013), Alemi, Roodi, and Bemani (2013), and Tuğba and Ekin (2013).

3.5. Research Instruments

3.5.1. Content Analysis

The definitions of content analysis reveal much about its nature and its aims. Krippendroff (1989) defines content analysis as "a research technique for making replicable and valid inferences from data to their contexts" p. (403). Data includes information about the "what message", "who", and "why" certain messages are being communicated under certain circumstances. Thus, the researcher who deals with such type of analysis has to rely basically on his/ her interpretation of data and conclude inferences based on these understandings. Another definition of the term also confirms that researchers rely on their own interpretations to figure out the data. A qualitative content analysis is a "research method for the subjective interpretation of the content of text data through the systematic classification process of coding and identifying themes or patterns" (Hsieh and Shannon, 2005, p. 1278).

According to Krippendroff (1989), content analysis is one of the most important instruments used in social studies. Moreover, Cavanagh (as cited in Hsieh and Shannon, 2005) reports that the researcher feels more comfortable with content analysis when analyzing text data. It can be used to analyze discourse by looking into the contexts of messages, communication, and symbols that uncover some attributes of the users of these messages. The researcher along this study was engaged with this kind of analysis where the speech acts in the textbook under investigation were analyzed in light of the information provided by the context about the speakers' status and topic of conversations.

As for its eligibility in education and textbooks, content analysis can be informative in education and specifically textbooks that can be analyzed to test different constructs. (Krippendroff, 1989; Hsieh & Shannon, 2005). For example, content analysis is used to test the extent to which a given textbook is teachable by looking through the grammatical constructions: use of words, punctuation etc., and it is used in studies that target studying language within communication by referring to texts and contexts. (Budd, Thorp, & Donohew, 1967; Lindkvist, 1981; McTavish & Pirro, 1990; Tesch, 1990) (as cited in Hsieh and Shannon, 2005).

In the present study, the aim was to evaluate the quality and quantity of pragmatic content in the English textbook used to teach EFL in the Palestinian public schools. Hsieh and Shannon (2005) tell us that there are three approaches to content analysis. These are the conventional, the directive, and the summative. Through the description of the summative approach, the current study that deals with issues that pertain to textbooks evaluation and language fall within the third approach; the summative approach. Hsieh and Shannon (2005) argue that "a study using a summative approach to qualitative content analysis starts with identifying and quantifying certain words or content in text with the purpose of understanding the contextual use of the words or content"(p. 1283). Summative approach to content analysis, as a result, combines between the two processes of quantitative and qualitative approaches, and this approach matches with the purposes of analyzing content within documents such as manuscripts and textbooks (p.1284).

3.5.2. Searle's Taxonomy of Speech Acts (1976)

Since one of objectives of this study is to unveil the types of speech acts and their frequency of occurrence in the Palestinian English textbook, the researcher chose Searle's

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taxonomy of speech acts. The researcher investigated the conversation attentively and repeatedly for the purpose of identifying direct and indirect speech acts. The speech acts of the conversation were analyzed and classified according to five categories; *representatives, directives, commissives, expressives, and declaratives* (see chapter two). It must be admitted that the researcher had some difficulties in assigning certain speech acts to some utterances since that any utterance can be considered a speech act. Katz (2015) contends that "no utterance exists in a vacuum, and all speech acts can be considered to have illocutionary. Therefore, the study of speech acts has broadened to include more or less every kind of utterance" (p.45)

3.5.3.   Brown and Levinson's Politeness Theory (1987)

It is important to refer to the fifteen positive politeness strategies and to the ten negative politeness strategies offered by Brown and Levinson (1987). The utterances were read and analyzed in light of the contextual information and then they were coded according to the used strategy. The utterances that contain positive politeness strategy were coded with the sign (PP), and the negative strategies were coded with (NP). Then, they were counted and presented in numbers. Again, the politeness strategies used are not self-evident to be assigned for a given utterance. However, an utterance can be clearly decided as to have used a positive or a negative strategy, but the sub strategies overlap in most cases.

Chapter Four

Results and Discussion

4.1.   Introduction

The previous chapter explored the tools that were used to help analyze data and to obtain the results that are going to be displayed in this chapter. First, the results of this study will be presented and then, these results will be discussed. This research is mainly analytical qualitative and partly quantitative research that is based on investigation of the conversations of *English for Palestine 9* as a case study. Conversations were chosen clearly for their substantial role in creating a context for communication between interlocutors. Consequently, speakers will say things according to certain circumstances and at the same time have others respond. The speakers' intentions will provide the researcher with valuable material to draw conclusions and answer the research questions.

Moeschler (2002) refers to the importance of the existence of a comprehensive discourse to analyze speech acts. Vanderveken (1994) as cited in Moeschler (2002) asserts this argument by saying "speech acts are not isolated global units of communication: they appear in more global units of communication, defined as conversations or discourses" (P.53). As was mentioned previously, the conversations in *English for Palestine 9* are going to be analyzed in order to answer the questions of the current study. The answers of each research question that were explored in this study are explained hereafter.

4.2.　　Frequency of Speech Acts in *English for Palestine 9*

The total number of conversations is twelve distributed onto two groups for the first and the second semesters; *English for Palestine 9 A and B*. As has previously been mentioned in the study, Searle's (1976) classification of speech acts was adopted as a theoretical framework to identify the speech acts in *English for Palestine 9*. The five categories of speech acts according to Searle (1976) are *Assertives*, *Directives*, *Commissives*, *Expressives*, and *Declaratives* (see chapter two).

Speech acts that occur in *English for Palestine 9* were identified, collected and counted. The following table displays the number of speech acts and their frequency of occurrence in *English for Palestine 9*.

Table (1): Frequency and Percentages of Speech Act Categories in *English for Palestine 9*

		Speech act category					
		representatives	Directives	Commissives	Expressives	Declaratives	Total
First	semester	109 (64.5%)	42 (24.8%)	2 (1.2%)	16 (9.5%)	0 (0%)	169 100%
Second	semester	132 (69.4%)	48 (25%)	1 (0.6%)	9 (5%)	0 (0%)	190 100%

As it is clearly stated in the table, *representatives* have the lion share in their distribution in the coursebook with a percentage of 64.5% in book A and 69.4% in book B. However, it was noted that directives occur in less percentage with 24.8% in book A and 25% in book B.

Commissives and *Expressives* are obviously less found in the situations of the coursebooks with 1.2% and 9.5% in book A and 0.6% and 5% in book B respectively. Unsurprisingly, the speech act of *Declaratives* was never traced in the coursebook conversations. The same result is similar to Nourdad and Khiabani (2015) (see chapter three: literature review). They found that declaratives are not used in the textbooks examined. Moreover, the results go in line with Vakilifard, Ebadi, and Marjal (2015) who recorded the lowest frequency for *Declaratives* in the examined textbooks of their study, and with high frequency of *Representatives*, then *Directives*, *Expressives*, and *Commissives*. These results indicate that there is unequal distribution of the main categories of speech acts in English coursebook taught for the ninth graders in Palestinian schools.

The figures obtained about the frequency of *Commissives* and *Expressives* are undoubtedly surprising for the reader as they barely occur in the textbook. However, these two categories, and in particular the speech act of *Commissives* do appear implicitly as indirect speech acts. Indirect speech acts are utterances where "one illocutionary act is performed indirectly by way of performing another" (Searle, 1975, p. 60). The analysis revealed that there are 29 indirect speech acts in book A and 31 in book B. The numbers are nearly the same, which gives a consistent result in the two books. Some examples of *Commissives*, therefore, can be detected in the textbook albeit implicitly. Although using such types of speech acts could manifest more politeness on the part of its users, there are problems in their interpretation by the hearers (Searle, 1975). Mutual knowledge and background of the interlocutors facilitate understanding such kinds of utterances. The question that must be raised here is that whether teachers of EFL are able to notice these indirect speech acts and if they can raise the learners' awareness about their use in their textbooks.

Searle (1976) clarifies in his classification subcategories of illocutionary acts that come under the five main categories. The percentages of the subcategories of illocutionary acts are displayed. Below is a table that demonstrates the results.

Table (2): Frequency and Percentages of Subcategories of Speech Acts as Occurring in the Two Books of *English for Palestine 9*

Main category	Numbers	Subcategory	Numbers	Percentage
Representatives	241	Stating, claiming, telling, and describing	187	52.1 %
		Reporting	19	5.3 %
		Asserting	14	4 %
		Calling	8	2.2 %
		Announcing	5	1.4 %
		Guessing	2	0.5 %
		Predicting	4	1.1 %
		Introducing	1	0.3 %
Directives	90	Requesting	2	0.5 %
		Inviting	5	1.4 %
		Ordering	12	3.3 %
		Advising	2	0.5 %
		Asking	49	13.7 %
		Directing	6	1.7 %
		Suggesting	14	4 %
Commissives	3	Offering	2	0.6 %
		Intending	1	0.3 %
Expressives	25	Greeting	7	1.9 %
		Apologizing	5	1.4 %
		Praising	5	1.4 %
		Thanking	6	1.7 %
		Welcoming	1	0.3 %

From the outset, the analysis revealed that the representatives constitute about 63% of the total of speech acts occurring in *English for Palestine 9* which is investigated as a case study in this research. The subcategories that come under representatives include *stating, complaining,*

claiming, reporting, asserting, describing, announcing, insisting, guessing, predicting, calling, concluding, telling among others. These speech acts have attributes in common that make them within the category of *assertives* or *representatives*. Searle (1976) highlighted three of them; the illocutionary point, direction of fit, and the expressed psychological state (see chapter two). The most occurring speech acts in this category in the coursebook encompass *claiming, reporting, asserting, describing, telling, calling, and announcing* though they cannot be found in big numbers. The first four types are merged as one category, for there is a slight distinction between them. There are other illocutionary acts that are less considered or even never noticed in the conversations of the coursebook such as *boasting, complaining, guessing, forecasting, hypothesizing, and swearing*.

As for directives, the illocutionary acts of *ordering, suggesting,* and *asking* are present evidently in the conversations. There are important acts that are not used directly such as *requesting, advising*, and *inviting*. Other significant acts are not mentioned like *recommending, warning, entreating,* and *reassuring* with very few examples.

The fourth category is the *Commissives* that include important illocutionary acts like *offering, promising, intending, and threatening*. Out of these, the speech act of *offering* and *intending* are barely found as direct speech acts in the textbook. Still, indirect speech acts of offers are present in the analyzed data.

Expressives are used explicitly by the speakers in the conversations when they use acts like *greeting hi, hello*, *thanking*, *apologizing*. Examples of the speech act of *welcoming* are mentioned implicitly with the use of other illocutionary acts such as *it's lovely to have you here*. There were no examples found on *regrets, congratulating, surprising, condoling*, and

commiserating though these are important functions of *Expressives*. Examples of direct speech acts found in the conversations are displayed in the following table.

Table (3): Examples on Categories and Subcategories of Speech Acts Based on Searle's (1976) Model Used in the Conversations of *English for Palestine 9* (see appendices)

Utterance	Speech act category	Subcategory
We're now flying at 11,500 meters unit 1/line 1	Representative	Announcing
Hi! / unit 1/ line 14	Expressive	Greeting
Let's make a list. Unit 2/ line 3	Directives	Suggestion
You and Waleed do that. Unit 2/ line 10	Directives	Request
But perhaps you should take things more slowly. Unit 3/ line 3	Directives	Advice
Please run round the pitch as fast as you can. Go! unit 3/ line 8	Directive	Instructing
Thanks! Unit 5/ line 10	Expressives	Thanking
Don't be so greedy! Unit 5/ line 13	Directives	Advice
Go across the road and turn right. Unit 5/ line 18	Directives	Directing
This one is for geography, I guess. Unit 6/line 4	Representatives	Guessing
Well read! Unit 6 line 7	Expressives	Praising
Do you ever cook back home? Unit 8/ line 1	Directives	Asking
I'll teach you some simple dishes. Unit 8/ line 8	Commissives	Promise
Please come in. unit 9/ line 4	Directives	Inviting
It's a pity. Unit 9/ line 15	Expressives	Apology
We certainly can. unit 9/ line 19	Representatives	Asserting
Let's have a go. Unit 11/ line 21	Directives	Suggestion
Come on! Cheer up! Unit 12/ line 6	Directives	Advice

As it has been mentioned above, indirect speech acts occur in a great deal of examples in the situations. 60 utterances were noticed as speech acts that perform other illocutionary acts than the one performed in the same utterance. These constitute 16.7 % of speech acts used in the two books of *English for Palestine 9*. The following table projects some examples of indirect speech acts taken from the conversations of the textbook. Beside each example, the primary and

secondary illocutionary act is provided. These two labels "primary" and "secondary" are borrowed from Searle (1975) in his explication of the theory of indirect speech acts. The primary illocutionary act is the non-literal meaning of the proposition, and the secondary illocutionary act is the literal meaning (p.62).

Table (4): Examples on Indirect Speech Acts in *English for Palestine 9* (see appendices)

Utterance	Secondary speech act	Primary speech act
It's great to see you again /unit 1 p. 4 book A	Representative (stating)	Expressive (welcoming)
So, you each need to complete a visitor landing card unit 1 p. 4 book A	Representative (telling)	Directives (order)
So, there's a lot to do by next Saturday /unit 2 p. 16 book A	Representatives (telling)	Directive (order or suggesting since the speaker is involved in the proposition)
I can get it today /unit 2 p. 16 book A	Representative (claiming)	Commissives (offer / promise)
Here's your room mother /unit 2 p. 16 book A	Representatives (telling)	Directives (offer)
I love the flowers /unit 2 p. 16 book A	Representatives (claiming)	Expressives (thanking)
I feel at home already /unit 2 p. 16 book A	Representatives (claiming)	Expressives (thanking)
You are not as strong as you think you are /unit 3 p. 28 book A	Representatives (telling)	Directives (request from coach to players to practice more)
He was wrong to start soon /unit 3 p. 28 book A	Representatives (stating)	Expressives (blaming)
I'll be as quick as I can /unit 3 p. 28 book A	Representative (telling)	Commissives (promise)
Jamie, the name is Salah Al-Din not Saladin / unit 4 p. 40 book A	Representative (telling)	Directives (directing)
I'm getting thirsty /unit 5 p. 52 book A	Representative (claim)	Directives (request)
I only have a little money-just a few coins /unit 5 p. 52 book A	Representatives (claiming)	Commissives (refusing)
How much do you have Hadeel? Unit 5 p. 52 book A	Directives (asking)	Directives(requesting): this utterance is anyway a directive, but the force of this act is a request for money rather than just a question

I can pay for the drinks / unit 5 p. 52 book A	Representatives (claiming)	Commissives (offer)
They are delicious! Unit 5 p. 52 book A	Representatives (describing)	Directives (request for more cakes)
Could you tell us the way to the blue mosque please?/unit 5 p. 52 book A	Directives (asking)	Directives (request)
I can't read the Arabic titles /unit 6 p. 64 book A	Representatives (claiming)	Directives (request to help the speaker reading the titles)
If you learn to cook, it'll be very useful later when you grow up / unit 8 p. 4 book B	Representatives (telling)	Directives (advising)
I'll teach you some simple dishes if you like / unit 8 p. 4 book B	Representatives (claiming)	Commissives (offering)
There are some chicken pieces in the fridge / unit 8 p. 4 book B	Representatives (telling)	Directives (request to bring the things to make a meal)
I can make you some Arab style tea unit 9 p. 16 book B	Representative (claiming)	Commissives (offer)
I'll be back unit 9 p. 16 book B	Representatives (claiming)	Commissives (promise)
It's midday, and I have to fetch the children from their summer camp unit 9 p. 16 book B	Representative (claiming)	Commissives (refusing)
It's the finest fish that you can buy / unit 10 p. 28 book B	Representatives (claiming)	Directives (recommending)
Who'd like to join us? /unit 11 p. 40 book B	Directives (asking)	Directives (invite)
Can I ask a favor?/ Unit 13 p. 64 book B	Directives (asking)	Directives (requesting)
That's just fantastic /Unit 13 p. 64 book B	Representatives (describing)	Expressives (congratulating)
It's lovely to see you /Unit 13 p. 64 book B	Representative (describing)	Expressives (welcoming)
It's lovely that you can go home now /Unit 13 p. 64 book B	Representatives (describing)	Expressives (congratulating)

As the table shows, the three speech acts of *Directives, Commissives,* and *Expressives* are present in different situations but indirectly by means of other speech acts. The interpretation of these indirect speech acts is not as simple as it may seem. There is contextual information that

the researcher relied on in order to grasp the intended meaning in these utterances. Searle (1975) maintains this fact that " in indirect speech acts, the speaker communicates to the hearer more than he actually says by way of relying on their mutually shared background information, both linguistic and nonlinguistic, together with the general powers of rationality and inference on the part of the hearer" (Searle, 1975, p. 61).

The results above imply a number of inferences about the material presented in the textbook. First, the focus of certain language functions over others is attributed to the limitation of the conversation topics and the repeated patterns of relationships. For example, most of the interactions in the first book are between family members, brothers, cousins and friends. This monotony of the relationships is imposing a certain pattern of language use with less variety of forms. The use of bald on record strategy without a redressive action is found in many examples; *you and Waleed do that* unit 2 line 11, *Jamie, stop!* Unit 3 line 10, *don't be so greedy* unit 5 line 13. This is a common problem that is found in textbooks: despite there is a presentation of pragmatic information, they are limited in number. However, even when metapragmatic information is included, it is frequently limited in the range of options for expression presented to students" (Vellenga, 2004, p.21)

Another problem with the speech acts presented is that there is little variation of forms that achieve the same language function "the speech act". For instance, the speech act of apology is limited to the use of forms like *I am sorry* while there are other options that can be presented to convey the meaning of apology. For example, the same form can be presented with adverbs that make the apology stronger such as *I am terribly/ extremely sorry* or the use of direct apology like *I apologize for….*

Another reason of the dearth of certain speech acts are the topics of the interactions. Although there are different situations, there is very limited employment of important speech acts such as requests that are basic to learn in a foreign language. Again, the forms of requests are repeated such as *can/ could you....* All these are important considerations for curriculum designers to take into account when designing the materials. It is important to vary in the topics, functions, and relationships of the speaker to present new modalities of formal and informal use of language.

4.3.   Positive and Negative Politeness Strategies

It was referred to the theory of Brown and Levinson (1987) to answer the second research question that is concerned about finding out the positive and negative politeness strategies. The redressive actions that speakers choose stress either positive face or the negative face of the hearers. In this study, the purpose was to reveal which face is more attended to in the conversations of *English for Palestine 9*.

The second question aimed to explore the kind of politeness strategies that are used in the conversations of the Palestinian textbook *English for Palestine 9*. It must be noted that there are normally acts that threaten the hearer's face. These acts can damage the positive face of the hearer or the negative face. Examples on FTAs that threaten the negative face are *orders, requests, suggestions, advice, reminding, threats, warnings, dares, offers, promises, compliments, expressions of* envy and *admirations*. The speaker places pressure on the hearer when he/she does one of the above mentioned acts since the hearer is expected to do or not to do an action that may impede his/her freedom of action. The hearer's freedom of action can also be threatened when he/she has to accept or reject an offer, for example, or when the hearer feels that

he/she has to protect the speakers' desire or give it to speaker in cases of compliments, for instance, whereby the speaker expresses that he would like something that belongs to the hearer (Brown & Levinson, 1987, p.313).

The existence of positive and negative politeness strategies was inspected in the conversations of *English for Palestine 9*. These were analyzed then codified when a positive politeness strategy or a negative strategy was used in order to mitigate the threat of the face threatening acts. The researcher chose the code (*PP)* for the positive politeness strategy while (*NP)* is used for the negative politeness strategies. After the FTAs were marked in the twelve conversations, the type of politeness strategies was determined. It was found that there were sixty seven speech acts that threaten the face of the speakers, fifty of which were redressed by the use of positive and negative politeness strategies.

The analysis of the data indicated that the positive politeness strategies are used twenty eight times in the textbook. As for the negative politeness strategies, they are less found in the textbook with twenty two times. It was also found out that other strategies suggested by Brown and Levinson (1987) were used. These variations in choice of strategies refer to sociological parameters that help the speaker maintain his/her face in the situation to avoid any risks produced by the FTA. These parameters are the social distance (D) of speaker and hearer, relative power (P), and the absolute ranking of imposition (R) in a given culture (p.319). The following table manifests instances of positive and negative politeness strategies used in *English for Palestine 9* conversations.

Table (5): Examples on Positive and Negative Politeness Strategies from *English* for *Palestine 9*

(see appendices)

Utterances	Positive/ negative Politeness strategies
So, there is a lot to do by next Saturday! Unit 2 p. 16	(NP) nominalizing
Let's make a list. Unit 2 p. 16	(PP) including the S and H in an activity
We need to choose a new carpet Unit 2 p. 16	(PP) including S and H in an action
Jamie, you don't look good unit 3 p. 28	(PP) address form + notice to hearer
But perhaps you should take things more slowly. unit 3 p. 28	(NP) minimizing imposition by the use of *perhaps*
<u>*You are doing better than you were last week,*</u> *but you're still not doing the best you can.* unit 3 p. 28	(PP) Asserting that the speaker is aware of and attends to the needs of the hearer
So, next please run unit 3 p. 28	(NP) using hedges *so, please*
You're right. Unit 4 p. 40	(PP) seeking agreement
Great! And you're certainly ahead of me on this project! Unit 4 p. 40	(PP) exaggerate+ using jokes
I'd love some cold apple juice! Unit 5 p. 52	(NP) being conventionally indirect
Let's order a few Turkish cakes Unit 5 p. 52	(PP) including S and H in an action
Could you tell us the way to the blue mosque, please? Unit 5 p. 52	(NP) being conventionally indirect and use of hedges (*please*)
But you can tell the subjects from the pictures on the covers, can't you? unit 6 p. 64	(PP) avoid disagreement
Tell me, do you ever cook back home? Unit 8 p. 4	(PP) raise and assert common ground by means of small talk
I'll teach you some dishes if you like Unit 8 p. 4	(PP) giving gifts/ cooperation/ sympathy…etc.
If you learn to cook, it'll be very useful later Unit 8 p. 4	(PP) attending to hearer's needs
Perhaps you are right Unit 8 p. 4	(PP) avoid disagreement
And your name is Sameera, isn't it? Unit 9 p. 16	(PP) intensify interest to hearer
I'd love some Arab-style tea, please Unit 9 p. 16	(NP) being conventionally indirect
I'm sorry, but we're paying more and more, so our prices to you have to rise, too. Unit 10 p. 28	(NP) apologizing
We certainly hope they will Unit 10 p. 28	(PP) exaggerate approval
Yes, but we can't go alone, can we? I'll ask dad to go unit 11 p. 40	(NP) being pessimistic

Are you alright Lisa? You don't look very happy unit 12 p. 52	(PP) notice to hearer
We can try it, can't we? Unit 11 p. 40	(PP) including both the S and H in an activity
Can I ask a favor? Unit 13 p. 64	(NP) being conventionally indirect
And please, could they not be late? Unit 13 p. 64	(NP) using hedges

The results of the second research question reveal a number of focal points. First, there is a slight significant difference in the number of the used politeness strategies. Twenty eight positive politeness strategies against twenty two negative politeness strategies is a gap that does not allow us to conclude that there is an emphasis of one cultural feature over another. This result can be supporting to the point of view of Brown and Levinson in their theory that all participants under similar circumstances will use the same strategies (Izadi and Zilaie, 2012, p. 87). This again fortifies the claim of Leech (2005) that "there is no east west divide in politeness" (p. 1). There is recognition of the differences of social parameters of politeness in different cultures. However, it is also proved that positive and negative politeness does exist in all cultures with the admitted differences in social characteristics.

It was noticed that the strategy number one of the negative strategies (be conventionally indirect) is the most used strategy among the negative strategies. As for the positive strategies, strategy number twelve (including both the hearer and the speaker in an activity) is mostly used. The use of this positive strategy is clear in the use of the speech act of suggestions *let's .....* This speech act is ranked the second mostly used act of the directives (see table 2).

Second, it is important to relate the nature of the relationships that prevail in the analyzed conversations to the strategies that are used. As it was mentioned before, most interactions of the conversations take place between intimate friends, colleagues, cousins, and brothers and sisters.

This kind of relationships makes the speakers confine to certain types of language use such as tending to go on-record with no redressive actions in most of the conversations such as *don't be so greedy / look at the notice you have to try to keep smiling.* Since power and social distance is low in such patterns of interactions between friends, the speakers will tend to use positive strategies where equality is emphasized (Izadi and Zilaie, 2012, p. 86). This concentration of certain patterns of interactions in the textbook, therefore, makes positive strategies of politeness outnumber the negative strategies. The impact of kind of the relationships and the politeness strategies is a fact that is admitted by Phuong (2014). In an investigation of the positive and negative politeness strategies in the conversational contexts of the new headway textbook, Phuong (2014) found that the frequency of politeness strategies use depends strongly on the relationships between the speakers and the hearers in interactions. Due to this reason, the organizers and designers of textbooks should bear in mind that they have to vary in their selection of the topics and to vary in the models of interaction between friends to higher distance relationships, for example, a headmistress to a teacher or to a student in a school, boss to his employee, or vice versa.

In addition to the approximate equality in the distribution between positive and negative politeness strategies, the study reveals that the textbook uses little variations of politeness strategies within the same type. For example, the table obviously indicates that the majority of positive politeness strategies that are used include the strategy number 1, 4, and 12 (see chapter 2 p. 29). For the negative strategies, strategy 1 is mostly used. Although there are some examples in the table on other strategies, they happen rarely. Some strategies are used on the expense of other ones that worth to be presented more clearly in different situations. For instance, *Jokes, offering and promising, being optimistic, and asserting reciprocity* are important positive

strategies that are barely found or even not found in the conversations. On the other hand, some handy negative politeness also do not exist in the textbook such as *stating the FTA as a general rule, impersonalizing the hearer and the speaker by avoiding the pronouns, being pessimistic, and going on-record*. These results imply that a variation of strategies use in addition to frequent presentation of them in the conversations of different situations is necessary for learners to be exposed to versatile proper techniques in using language.

So far, the number of speech acts and the politeness strategies used in the conversations of *English for Palestine 9* have been explored. The third aim of the current study is to evaluate the pragmatic content in the exercises of English for Palestine.

4.4.   The Pragmatic Content in *English for Palestine 9*

The third question was oriented towards exploring the pragmatic content in the Palestinian curriculum. A qualitative descriptive method was employed to find out the answer of the third research question. The first thing that is written on the cover of the coursebooks of *English for Palestine* is that "English *for Palestine* is an up-to-date communicative English course which has been specially written for schools in Palestine" (English for Palestine, 2014, cover page). In this study, one of the objectives is to gauge the suitability of *English for Palestine 9* as a textbook that meets the contemporary needs of EFL learners to learn pragmatic competence, which is a component of the communicative skills.

Here is a description of the structure of a model unit of *English for palestine9*. The teacher's book of *English for Palestine 9* previews the structure of the units. Each unit is divided into 12 periods. Each period represents a one-class lesson.

Period one introduces a set of new vocabulary for the learners followed by a conversation which is an episode of a story in the coursebook. In some units, an "everyday English" box introduces models of speech used in everyday language. It is worth noting that there is not further metalinguistic explanation about the function or the formality of the expressions. However, a description of the functions is seriously needed so that learners become aware and conscious of their use appropriately in social interactions.

> Facilitating the development of pragmatic competence with respect to a particular speech act or function necessarily entails both a description of the use of the speech acts in the target-language community and an approach for developing pragmatic competence in the language classroom" (Bardovi-Harlig et al. 1991, P.4-5).

Period two starts with a gap-fill exercise where learners revise the learnt vocabulary in period one, and then a reading comprehension questions come right after the gap-fill activity. Period three presents the new grammar of the unit starting with examples where students notice the grammatical point. After reading the examples, they complete the rules of the new structure. To practice the new structure, there are different activities designed for the same purpose of practice from gap-fill, complete sentences, role plays (pair activity) whereby students imitate a model of a dialogue, but they have to change some words provided between brackets. Period four displays another group of new words with a gap-fill activity in preparation for the reading text in the next period. After that, the new vocabulary is reinforced through various exercises mostly listening activities.

Period five contains the reading text which can be taken from different resources; blogs, websites, newspapers, etc. The reading passage is always preceded by pre-reading activity where students answer questions orally in pairs which are most often about an attached image with the passage or in the next period.

Period six is a completion for the previous period where comprehension questions are presented, and then speaking activity usually follows to discuss ideas pertaining to the reading passage. Period seven is mainly targeting vocabulary building where students look again at previously learnt words through the unit and develop them through gap-fill activities, matching with synonyms or antonyms, etc.

Period eight is so much similar to period three. It starts with a few examples to introduce the new structures of grammar. Students then complete the rules based on their noticing of the examples, then they compare them with the structure presented in period three. Then a variety of activities follows to focus on grammar use. Usually, there is a speaking activity at the end of the period.

Period nine is a revision of grammar of period three and period eight with various activities. In period ten, the listening skill is stressed where there is an audio often with pre-listening and post listening activity. Sometimes, a pronunciation activity is found in period ten, and in some units, a poem is presented instead of the listening activity.

The turn comes to the writing skills in period eleven. First, a dictation activity then a guided writing activity is presented to introduce a writing skill each time, expanding notes, writing topic sentences, for example. Then an activity guides the students to do a writing task which will be developed in the last period, period twelve.

In period twelve, the students are required to perform the unit task and produce a written outcome; summary, story, letter, an e-mails, a report, etc. a series of activities here guide the students until they come out with the final writing task.

Readers can fast notice how the language skills are distributed in each unit. It cannot be concluded that there are not enough exercises that promote the communicative skills for learners. However, it can be easily noted that the grammatical competence is given more consideration than other competencies. There are two periods fully devoted for the introduction of grammar. Speaking activities are always presented to practice some grammatical points or to use new vocabulary.

The only presentation in this coursebook that is closer to adopt the pragmatic content is the expressions that are listed in the first period of each unit. These expressions are mostly used in everyday language. Here are some samples.

1. *It's lovely to have you here/It's lovely to be here.* (Unit 1 p. 4)

2. *You should take things more slowly. /Ok, calm down.* (Unit 3 p. 28)

3. *Could you tell us the way? / You'll see it on your right.* (Unit 5 p. 52)

4. *This one is for geography, I guess.* (Unit 6 p. 64)

5. *….if you like / if you like* …. (Unit 8 p. 4)

6. *Please come in. please come through and have tea.* (Unit 9 p. 16)

7. *Who'd like to…../ let's say yes/ let's have a go.* (Unit 11 p. 40)

8. *That's just fantastic! / But it's just so sudden*! (Unit 13 p. 64)

These kinds of expressions perform very important functions in English. However, the textbook does not provide any kind of explanation of what functions or meanings these

utterances are used for. Those are different speech acts that are used in the conversations, and they are listed for the students to be read and learnt. In the teacher's book, it is written that "some Everyday English phrases: these are expressions which are common features of conversation…Students will find these expressions a motivating example of 'real' English" (p.4). The teacher cannot find any instructive information about how to teach or introduce these items to the students. No further explanation can be found about the use of these expressions. Vellenga (2004) stresses the importance of metalinguistic explanation in teaching and illustrates what kind of information learners need to be acquainted with in this respect.

> Metalanguage can also serve an important function as the source of explicit metapragmatic information for learners. The explanatory nature of Metalanguage can provide students with rich extralinguistic information such as interlocutor status, cultural information, usage notes and other relevant contextual information (p.21).

The teacher's book does not even illustrate for teachers or draw their attention to this content and the importance of its clarification to students. These utterances appear in the margins of period one beside the dialogues of the textbook without any further explanation for the proper use of certain expressions.

A very substantial condition for the success in L2 development and in learning pragmatics is consciousness. Schmidt (1994) (as cited in Gilakjani and Ahmadi, 2011) asserts that consciousness of input and noticing are paramount for the development of the target language. This important factor is missing if we considered the case of *English for Palestine*. Gilakjani and Ahmadi (2011) further explain in their review about consciousness raising that teaching a foreign language has to offer chances for learners to "focus" and "notice" consciously the features of the intended structure to be learnt. (p. 436). Studies that were conducted to

explore the importance of the intervention of instruction in teaching pragmatics do support creating activities that raise the learners' pragmatic awareness. For example, Eslami-Rasekh et al (2004) prove that instruction has a tremendous influence on the learners' comprehension of speech acts namely requesting, apologizing, and complaining. The study targeted undergraduate students who study teaching English as a foreign language. There were control and treatment groups who were tested by pre-test and a post test. The subjects were exposed to teacher fronted discussions, role plays, cooperative grouping and other tasks. The findings reveal that the group which received metapragmatic instruction outperformed "significantly" the control group (P. 1).

It can be inferred that *English for Palestine 9* is an inadequate source for learning and teaching the pragmatic competence due to the dearth of pragmatic content. This is apparent as one barely can find a space for metapragmatic discussion about language functions though mentioned as subtitles in the index of textbook. Karaki (2016) has examined the task-based approach in *English for Palestine 9* (the same textbook in the present research). The findings indicate that the textbook still uses the traditional methods instead of the communicative language teaching and the task-based approach. This result confirms that *English for Palestine* is an inadequate resource to learn the language communicatively and consequently to develop the pragmatic competence for learners. Aquino (2011) contends that the task-based approach is a necessary requirement to develop learners' abilities in pragmatics.

> The idea of introducing task-based language teaching as a means to develop pragmatic competence with language learners comes from the belief that authentic material can bring a sense of what really happens in a determined culture in terms of language. The aim is to make the TBA a tool to raise the awareness about these differences with learners (Aquino, 2011, P. 149).

This is no more surprising as we find that other studies that report such kind of pitfalls in textbooks. Vellenga (2004), for example, argues that the pragmatic content in eight textbooks used in EFL and ESL contexts was inadequate and that there is paucity in metapragmatic discussions and explicit treatment of pragmatic issues like speech acts, illocutionary force and politeness. Teachers' guides also lack such content which makes the learning of these textbooks of pragmatic is "unlikely". In EFL contexts, the results of having pragmatically inadequate materials are even worse than other places where English is taught a second language. In EFL contexts, Vellenga (2004) continues that the only sources where learners can learn about the norms of conversation are authentic language models, which are mostly not available and through metalinguistic description about spoken language. (p.2)

4.5.   Conclusion

In this chapter, the analysis of *English for Palestine 9* has revealed a number of findings about the pragmatic content in the textbook. First, it was proved that there is little variation in the kinds of speech acts that are detected in the conversations of the twelve units of the studied textbook. In addition, there is dearth in numbers of speech acts of different types. Second, the difference in numbers of the positive politeness strategies and the negative strategies was so little to conclude that a kind of politeness strategies has prevailed over another. Finally, there is no sufficient presentation of the pragmatic content in the textbook either through the exercises or the conversations. All in all, the findings of this study reflect what the results of earlier studies that were done in the field of pragmatics, and assert the fact that the pragmatic competence is still marginalized in the textbook of learning English.

Chapter Five

Conclusion and Recommendations

5.1. Conclusion

The objective of this study was to scrutinize the Palestinian curriculum, and the way it approaches pragmatic issues. The analysis of twelve conversations has indicated that there is paucity in speech acts that are presented in the textbook, and there is not much variation in the types of speech acts. There were very few examples found on requests, for example. Learners, this way, are exposed to a very limited number of language functions that are used to perform real actions in communication. It is not enough to introduce one way to do an act. For instance, most of greetings are performed with the utterance *hi* or *hello* though there are other ways that English speakers use to greet each other. There are two points that the Palestinian textbook lacks; variety and quantity. In addition, it was found that there are almost an equal number of positive and negative politeness strategies, which do not give a significant implication on the orientation of cultural values that prevail in the language of the book. This result gives credit to Leech (2005) who concludes that politeness exist in all cultures, and all strategies of politeness can be used in any culture with different social considerations that impose on speakers to use certain strategies but not others. Finally, the pragmatic explanation is barely found in the textbook. Though there are some expressions presented along with the conversations, there is no any further metapragmatic discussion or explanation on the right use of these expressions, when to use them, and with whom they can be used. Unless the teacher was knowledgeable with this kind of information about language, students would not be expected to receive or develop their

pragmatic competence. As a result, the students lose an invaluable chance to find out how language can be used in a communicative way.

These results agree with the findings of previous research that discovered that pragmatics is a marginalized area in language teaching, and textbooks do not give a considerable attention to present it within the framework of the textbook as a basic skill in language learning. Doing such research was of a great importance as Palestinian learners of EFL are still not able to succeed in using language meaningfully in different situations. Our students still relate learning language with learning its structures, and they still measure their success by their grades that they obtain in the grammar exams. One of the implications of this study is that language teaching should not only focus on linguistic competence but also on pragmatic competence. That is, we need that teachers start using materials that raise the learners' awareness about the influence that cultural values exert on encoding meaning in ready structures that are only useable in certain situations with certain people.

Drawing on the outcomes of this study, the researcher proposes a number of recommendations and suggestions for future studies. The following are a number of recommendations that are directed to different sides who can be responsible for enhancing the status quo of English language teaching in Palestine.

5.2. Research Recommendations

At the end of this study and after obtaining the results, there are a number of suggestions and recommendations for different respective people. First, this study addresses syllabus designers and textbook planners to adapt the textbooks according to the contemporary needs of the learners of EFL. Learners now need to get rid of the concerns about the strict use of

language by following the grammar rules. The concern must be directed towards the felicitous use of language in different situations with using the proper utterances with different people. This can be achieved by paying attention to pragmatic competence more than grammatical competence. The presentation of activities and materials, therefore, need to be reorganized according to the prior needs of today's learners.

Second, this study recommends that the advisors and inspectors in the Ministry of Education hold workshops and arrange meetings for the teachers in order to raise their awareness of the importance of teaching pragmatic competence at schools. Advisors are required to arouse discussions about different topics in pragmatics, the way these can be transformed to the learners, and the resources and materials that needs to be developed for that objective.

Finally, there are a number of suggestions for researchers to do further research about the same topic. For instance, we need to explore the attitudes of the Palestinian teachers of English in Palestine towards teaching pragmatics, and we need to find out the extent to which they are acquainted with this kind of competence. Another concern to be explored in future research is ways and techniques that can be adopted in teaching in order to develop the pragmatic competence for the Palestinian learners of EFL in Palestine. The objective of such kind of research studies should be steered to study the influence of applying different techniques and new procedures to integrate pragmatics into teaching English. For another point, future research proposals can handle certain speech acts in the English textbook instead of investigating all types of speech acts. This research can raise questions about the strategies used to perform a certain speech act such as requests or apologies. Besides, we need to explore how learners acquire and develop the pragmatic competence especially in our setting where English is learnt as a foreign language. Schmidt (1993) asserts that "there has been little discussion of how pragmatic abilities

are acquired in a second language"(p. 21). Generally, we desperately need to do more research in the domain of pragmatics in our Palestinian schools because learners need to explore the real use of language and stop learning strict rules about the use of language.

As for further teaching insights that can be beneficial to incorporate into the classroom for the purpose of developing the students' sense of pragmatics in language, there are a number of suggested steps to do so. Bardovi-Harlig et al. (1991) suggest four steps whereby pragmatic teaching is integrated into the classroom. The researcher as well recommends that this kind of strategy can be tried in English classes as an example of a lesson plan and tested to see its effects on teaching pragmatics.

1. Identification of the speech act

2. Data collection and description

3. Text and materials evaluation;

4. Development of new materials (P. 5)

The first step aims at identifying a speech act that the students need to learn. The teachers can observe the students written and spoken language and evaluate their needs accordingly. Bardovi Harlig et al. (1991) claim that it does not matter what speech act to teach. The selection of speech acts depends on the learners requirements. Second, teachers collect information from spontaneous speaking, role plays, or discourse completion questionnaires. Next, teachers need to evaluate the materials in terms of their presentation of different types of speech acts within conversations that contain various topics which present various relationships between speakers. Both a native speaker teacher and non-native speaker teacher need to develop their intuition in these aspects of language competence as Bardovi Harlig et al. (1991) contend. Finally, it is

necessary to reconsider the existing materials and work on developing new ones with incorporating new activities that sensitize students with intuitive spontaneous use of language.

Even in a foreign language context, it is possible to teach pragmatics. Eslami-Rasekh (2004) underscores that even in EFL contexts, pragmatic instruction is possible to yield satisfying results to develop the learners' abilities in their comprehension of pragmatics. This goes in line with Rose's (1994) recommendation for adopting methodologies to develop the pragmatic competence in EFL settings.

The intervention of instruction in an attempt to enhance the learners' ability in pragmatics is recommended to raise the awareness of learners. Rueda (2006) presents two models that can be established for the development of pragmatic competence inside the classroom. The first can take place through exposing learners to input through activities that are not necessarily directed towards developing pragmatic competence. The second model, on the contrary, adopts a planned teaching that targets the acquisition of pragmatics. The latter model is guided by two goals; raising the learners' awareness and with "practicing the pragmatic abilities" (Rueda, 2006, p. 177).

To conclude with, teachers need to be convinced that it is possible to do deliberate effort for the sake of helping the students to become competent users of English language even in a foreign language teaching context. Unconscious exposure to language is not enough. It is vital to start putting pragmatic competence development on top of the objectives of lesson plans. Aquino (2011) asserts that it is possible to teach pragmatics in case textbooks writers and language experts cooperated to focus on this aspect of language learning (p. 151).

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Appendices

Appendix A

The conversations

Getting to Palestine

1 Listen and repeat. 🎧

| airport | attendant | captain | complete (v) | land (v) |
| landing card | passport | right now | take off | |

Word formation
fly (v)   flight (n)

2 Look at the pictures on the next page. Describe them.

1	In picture 1, some people	is talking to	the plane.
2	The woman on the right	looks excited about	on a plane.
3	In picture 2, we	are travelling	a plane outside the building.
4	The boy in the green shirt	can see	a boy and girl on the left.

3 Listen and answer the questions. 🎧

1 Who are the young travellers?   3 Who are they going to see?
2 Where are they going?   4 How does everyone feel at the end?

4 Listen and read. Find the words and phrases from activity 1. 🎧

The Yafawi family usually have their summer holidays in America, but this year Hadeel and Nidal are having a summer holiday with a very big difference. It is 10:30 in the morning on Saturday, July 10th, and they are taking off on a long flight – Flight PF124 to Gaza. Soon after that, they hear the captain.

Captain   We're now flying at 11,500 metres, and the weather ahead is excellent.
Nidal   This is exciting!
Hadeel   Palestine, here we come!

Later, during the long flight:
Attendant   Are you from Palestine?
Hadeel   Well, we're Palestinian-American. We're staying with our cousin's family when we
      get there. We're staying with them for four weeks.
Nidal   We're going home in early August.
Attendant   So you each need to complete a visitor landing card. They'll take it after you arrive,
      when you show them your passport. Here you are.

At Gaza Airport next morning:
Rami   I can't wait to see them again.
Uncle Basim   Well, they're arriving at 9:30.
Aunt Nada   And it's almost 9:30 now, so they're coming very soon.
Rami   No, they're landing right now. That's their plane!

Finally, 45 minutes later:
Rami   Nidal! Hadeel! Hi!
Nidal   Hi, Rami!
Hadeel   It's great to see you again!
Uncle Basim   Hello, Hadeel. Hello, Nidal. Welcome home to Palestine.
Aunt Nada   It's lovely to have you here.
Hadeel   Thank you, Uncle Basim, Aunt Nada. It's lovely to be here.

Everyday English
It's lovely to have you here.
It's lovely to be here.

4

I feel at home already!

1 Listen and repeat. 🎧

carpet	curtain	dining room	hall
in time	put up	wardrobe	

Word formation
by the bed   by car   by next Saturday
over the bridge   over a year (= more than)

2 Look at the picture on the next page. Describe it.

1 Two of the adults   and she could be   with the others.
2 There are two young people,   has come to stay   their grandmother.
3 There is also an older woman,   and they may be   husband and wife.
4 Perhaps the older woman   may be   their children.

3 Listen and answer the questions. 🎧

1 Who are the people in the picture?   2 What has just happened?
3 What have the family been doing for a week?   4 Can Waleed now tick the last two things on his list?

4 Listen and read. Find the words and phrases from activity 1. 🎧

The Qadiri family have lived in London for over a year. Now Grandma is going to visit them.

Mrs Qadiri Grandma is arriving in a week, and we haven't prepared the guest bedroom yet.
Mr Qadiri Yes, we've been talking about it for ages, but we still haven't done anything.
Waleed So there's a lot to do by next Saturday! Let's make a list.
Mrs Qadiri Good idea. First, we need to choose a new carpet.
Lana And buy a new wardrobe.
Waleed Choose a new carpet … Buy a new wardrobe.
Mr Qadiri I've already seen a nice wardrobe. I can get it today. Now, what else?

The Qadiri family have been working hard for the past week, but they still haven't finished.

Mrs Qadiri Grandma's arriving soon, and we haven't put up the curtains yet!
Mr Qadiri You and Waleed do that, while Lana and I go to the airport.

Two hours later:

Mrs Qadiri Fantastic! The curtains are up.
Waleed We've finished just in time. The others have already arrived. They're in the hall.
Mrs Qadiri But we still haven't done the flowers. Quick!

Twenty minutes later:

Mrs Qadiri And here's your room, Mother.
Grandma It's wonderful! And I love the flowers.
They're my favourites. I feel at home already!

Choose a new carpet. ✓
Buy a new wardrobe. ✓
Put up some pictures. ✓
Get another chair for the dining room. ✓
Make some new curtains. ✓
Make Grandma's bed. ✓
Put up the curtains. ✗
Put some flowers by the bed. ✗

Everyday English
I love the flowers.
They're my favourites.

16

UNIT 3

Be fit, but be safe

1 Listen and repeat. 🎧

calm down	collapse	cover	first aid kit	ground
lie	pulse	right	sweat	(thermal) blanket

2 Look at the picture on the next page. Describe it.

1	These three people	is on his back,	and they look worried.
2	One of them	wants the second boy	on a football pitch.
3	The other two	seem to be	to go and get something.
4	The adult	are with him on the grass,	and he may be sick.

3 Listen and answer the questions. 🎧

1 Why was Jamie away from school?
2 How does Jamie look to Waleed?
3 Why is the coach surprised that Jamie has collapsed?
4 What does the coach decide to do to help him?

4 Listen and read. Find the words and phrases from activity 1. 🎧

Waleed and his friend Jamie are at football training. Jamie is a very good player, but it is his first day back at school after a week in bed with flu – and something is not right.

Waleed Jamie, you don't look good.
Jamie I'm much better than I was.
Waleed But perhaps you should take things more slowly.
Jamie The most important match of the year is on Saturday, and I want to be ready for it.
Waleed But you're not as strong as you think you are.
Jamie I'm fine!
Coach Listen, everyone. You're doing better than you were last week, but you're still not doing the best you can. And you're still not as fit as you need to be. So next, please run round the pitch as fast as you can. Go!

Waleed Jamie, stop! You look terrible!
Jamie You're right … It's getting worse … [He falls to the ground, and he lies there, not moving.]
Waleed Coach! Jamie has collapsed!
Coach Really? He's usually the fittest boy in the team.
Waleed Yes, but he's just had flu.
Coach What! Well, he was wrong to start training so soon.
Waleed I told him! I told him!
Coach OK, Waleed, calm down. Now let's check his pulse … Hm, it's racing. He's cold, too, and he's sweating.
Waleed Do we need a doctor?
Coach Perhaps, but first let's cover him. Run and get the thermal blanket and the first aid kit.
Waleed I'll be as quick as I can.

> **Everyday English**
> You should take things more slowly.
> OK, calm down.

28

A great leader

1 Listen and repeat. 🎧

anyway	as well as	behave	certainly	enemy
fair	get on (a bus)	leader	remind	ruler

2 Look at the picture on the next page. Describe it.

1 This picture   shows a man   to Waleed.
2 The people nearest us seems to show   from long ago.
3 Jamie is showing   are clearly   the inside of a bus.
4 The picture in the book a book   Jamie and Waleed.

3 Listen and answer the questions. 🎧

1 What were Jamie and Waleed talking about on the bus?

2 Which leaders did Jamie think about?

3 Where was the book from, and who was it about?

4 Why did Jamie think this person was special?

4 Listen and read. Find the words and phrases from activity 1. 🎧

Yesterday morning, Jamie was taking the bus to school. Then Waleed got on, too.

Waleed   Hi, Jamie. I tried to call you yesterday evening, but you were out.

Jamie   Sorry. I was getting some books from the library.

Waleed   Were you working on the new project?

Jamie   Yes – 'A great leader'. I was trying to choose one.

Waleed   It's hard! I'm still thinking about it.

Jamie   You have to think about personal qualities, as well as things that people did.

Waleed   You're right. So did you decide?

Jamie   Well, I looked at various books about modern leaders like Gandhi, Arafat and Mandela and ancient rulers like Alexander the Great.

Waleed   And?

Jamie   And while I was looking, I noticed a book about Saladin.

Waleed   Jamie, the name is Salah Al-Din, not Saladin.

Jamie   Oh, sorry, I was just saying it the English way. Anyway, the book reminded me: I saw a TV documentary about him last week.

Waleed   Yes, I saw it, too, and he was certainly a great leader. Is this the book?

Jamie   Yes, and it's very interesting. 'Salah Al-Din: a leader ahead of his time.'

Waleed   What does that mean?

Jamie   Well, in those days, people were killing each other all the time, but he tried to behave better than that. He tried to be fair and generous to everyone – even his enemies. So he's the one for me – 'a leader ahead of his time'.

Waleed   Great! And you're certainly ahead of me on this project!

> **Everyday English**
>
> And?
> Jamie, the name is Salah Al-Din, not Saladin.

40

UNIT 5

A day in Istanbul

1 Listen and repeat. 🎧

| a few across coin crossroads |
| customer lira pay purse |
| take out Istanbul |

Word formation

information + centre (tourist) information centre

change (v) change (n) Turkey (n) Turkish (adj)

2 Look at the pictures on the next page. Describe them.

1 In picture 1,   about the small cakes   to leave the coffee shop.
2 They seem to be talking   some money   near the coffee shop window.
3 In picture 2,   Rami and his cousins   and is paying the bill.
4 Hadeel has taken out   they are getting ready   seem to be in a coffee shop.

3 Listen and answer the questions. 🎧

1 Where and when did this conversation happen?   3 Who paid for everything?
2 What did they decide to have as well as their drinks?

4 Listen and read. Find the words and phrases from activity 1. 🎧

During the summer, the Yafawi cousins went to Turkey for a few days. One morning in Istanbul, they were on their way to the famous 'Blue Mosque'.

Hadeel   I'm getting thirsty. I'd love some cold apple juice!
Nidal   Me, too!
Rami   And me. We're meeting Mum and Dad at the entrance at 12:00, and it's 11:15 now, so there's a little time. Let's stop at this coffee shop for a few minutes. There aren't many customers, so it'll be quick.

* * * * *

Hadeel   Mm, it's nice and cool here. Let's look at the menu.
Nidal   But wait. I only have a little money – just a few coins.
Rami   I don't have much, either. How much do you have, Hadeel?
Hadeel   Enough. I changed some dollars yesterday, so I can pay for the drinks.
Nidal/Rami   Thanks, Hadeel!
Hadeel   And let's order a few Turkish cakes.
Nidal   No, let's order lots! They're delicious!
Hadeel   Don't be so greedy!
Rami   Anyway, we only have time for a few. Let's just have two each.

> **Everyday English**
>
> Could you tell us the way?
> You'll see it on your right.

At 11:45, it was time to go. Hadeel took out her purse to pay the bill.

Hadeel   Here you are. Two twenties.
Man   And here's your change. Ten and five – fifteen lira.
Hadeel   Thanks. And could you tell us the way to the Blue Mosque, please?
Man   Go across the road and turn right. Then turn left at the crossroads. Go past the information centre and you'll see it on your right.
All   Thanks!

52

UNIT 6 Palestinian success stories

1 Listen and repeat. 🎧

| expert geography identity |
| independent point (v) title |
| towards whole |

Word formation
information + technology   information technology / IT
cover (v)   cover (n)   special (adj)   specially (adv)

2 Look at the picture on the next page. Describe it.

1 Rami, Nidal and Hadeel   to be telling them   between them.
2 There are some books   a book   in a living room.
3 Rami is holding   are sitting   about the book.
4 He seems   on the low table   in his hands.

3 Listen and answer the questions. 🎧

1 What kind of books did Rami show his cousins?   3 Are all these books used in just some schools?
2 What is special about all of these books?

4 Listen and read. Find the words from activity 1. 🎧

One day, Rami showed his cousins his school books.

Rami	Look, these are my school books.
Nidal	What subjects are they? I can't read the Arabic titles.
Hadeel	But you can tell the subjects from the pictures on the covers, can't you? This one is for geography, I guess. It is, isn't it, Rami?
Rami	Yes, and this one is for IT.
Nidal	Ah, this one is easy! *English for Palestine*.
Rami	Well read!
Nidal	But why do you call it that? We're taught with books like these, too, but they don't have names like *Spanish for America*. Our country's name isn't included.
Rami	Well, here in Palestine our books are produced for the whole country.
Hadeel	How does that happen?
Rami	A lot of teachers and other experts work together to make it happen. First, a teaching programme is developed. Then, when that is agreed, the books are written from Grade 1 through to Grade 12.
Nidal	It sounds like a lot of work!
Rami	Yes, and the same thing is done for all our school subjects.
Hadeel	I'm sure it is a lot of work, but at the end of it all, you have books that are designed specially for you. And that has to be a good thing.
Rami	Yes, they're used in every school, and they're an important sign of our national identity. They point towards our future as a free and independent country.
Hadeel	That's great!

Everyday English
This one is for geography, I guess.

64

What if?

1 Listen and repeat. 🎧

a bit	close	duty	fridge	grow up	in trouble
look after	piece	simple	though		

2 Look at the picture on the next page. Describe it.

1	Aunt Nada and Hadeel	on each side of	on the table.
2	They are standing	is saying something about	in the kitchen.
3	There is	are standing	the food on the table.
4	Aunt Nada	some food	the kitchen table.

3 Listen and answer the questions. 🎧

1 What would Hadeel like to do with Aunt Nada? 2 Why do the Masri family have a big problem?
3 Who is trying to look after everyone? 4 How are Aunt Nada and Hadeel going to help?

4 Listen and read. Find the words and phrases from activity 1. 🎧

Hadeel and Aunt Nada were talking in the kitchen.

Aunt Nada	Tell me, do you ever cook back home?
Hadeel	When I'm at home, I sometimes help a bit. But I'm often out because I do various sports and other activities after school. So I don't know very much about cooking. I should though.
Aunt Nada	Yes, if you learn to cook, it'll be very useful later, when you grow up.
Hadeel	You're right. I need to learn. Nidal knows much more than me! And if I don't learn, it won't be easy to live away from home in future.
Aunt Nada	I'll teach you some simple dishes if you like.
Hadeel	Great!
Aunt Nada	Let's make lunch for our neighbours, the Masri family. Mrs Masri is sick.
Hadeel	Are they the family opposite?
Aunt Nada	Yes. How did you guess?
Hadeel	The daughter always looks busy. She goes shopping every day, and I often think maybe her mum isn't well.
Aunt Nada	You're right. Her father is in hospital, too, so poor young Sameera is looking after them and the four little ones, too. She's only fourteen, like you.
Hadeel	That's very hard. How does she do everything?
Aunt Nada	Well, the friends and neighbours are helping, and today it's my turn.
Hadeel	If something like that happens back home, neighbours don't usually help as much. You seem to have a closer community here.
Aunt Nada	Perhaps you're right. If someone is in trouble here, we always feel it's our duty to help. Now, … there are some chicken pieces in the fridge. Let's cook them and make some salad.

Everyday English

… if you like.
If you like, …

4

Helping hands: making friends

1 Listen and repeat. 🎧

chance	expect	fetch	get to know
knock	midday	pity	suggest	tray

2 Look at the picture on the next page. Describe it.

1 Hadeel   a tray of food   to see each other.
2 They are talking   and another girl   to the other girl.
3 Hadeel is passing   to be pleased   of the girl's house.
4 They seem   at the door   are talking to each other.

3 Listen and answer the questions. 🎧

1 Who did Aunt Nada and Hadeel make lunch for?
2 What happened when Sameera opened the door?
3 What did the girls do then?

4 Listen and read. Find the words from activity 1. 🎧

When Aunt Nada and Hadeel finished making lunch for the Masri family, Hadeel offered to take the food to them. She wanted a chance to meet Sameera. Aunt Nada happily agreed. She also wanted Hadeel and Sameera to get to know each other.

So Hadeel took the tray to the Masri family. She knocked and the door opened.

Hadeel   Hi, I'm Hadeel.
Sameera   Oh, hello, you're staying opposite, aren't you?
Hadeel   Yes, and your name is Sameera, isn't it?
Sameera   That's right. Please come in.
Hadeel   Thank you, and look, I've brought you lunch. Aunt Nada made it for you – with a little help from me.
Sameera   That's really kind! Please come through and have tea. I can make you some Arab-style tea – or I can make you some lemon tea.
Hadeel   Oh, thank you! I'd love some Arab-style tea, please.
Sameera   Excuse me, I'm going to take Mother some food in bed. Then I'll be back.

A little later.

Hadeel   I hear you've got four little brothers and sisters, and you're looking after all of them, too.
Sameera   Well, yes, at the moment.
Hadeel   I don't expect you get much free time!
Sameera   No, not much! And that reminds me, it's midday and I have to fetch the children from their summer camp and give them their lunch. It's a pity because I'm enjoying our chat.
Hadeel   Well, we don't have to stop. I suggest we go together, and then we can carry on chatting, can't we?
Sameera   Yes, we certainly can.

> **Everyday English**
>
> Please come in.
> Please come through and have tea.

16

Wildlife in danger

1 Listen and repeat. 🎧

	come down	go up	joke (v)	keep (= go on)	
population	pound (£)	price	section	supermarket	tuna

2 Look at the picture on the next page. Describe it.

1 The boy near the woman   is dressed   Waleed's mother, Mrs Qadiri.
2 The woman   to be shopping   Waleed Qadiri.
3 She seems   is probably   like a shop assistant.
4 The man in the hat   looks like   for fish.

3 Listen and answer the questions. 🎧

1 What was Mrs Qadiri trying to buy?
2 What was the problem for her?
3 Why is this happening?

4 Listen and read. Find the words and phrases from activity 1. 🎧

Mrs Qadiri and Waleed were shopping at the fish section in a big supermarket.

Mrs Qadiri	How much is the tuna, please?
Assistant	It's twenty-five pounds a kilo.
Mrs Qadiri	Twenty-five pounds? You're joking!
Assistant	No, seriously, that's the price. It's the finest fish that you can buy!
Mrs Qadiri	But twenty-five pounds is more than the most expensive meat! Your prices keep going up and up!
Assistant	I'm sorry, but we're paying more and more, so our prices to you have to rise, too.
Mrs Qadiri	So why is it happening?
Waleed	It's because too many fish are being caught, Mum. I'm learning all this at school.
Mrs Qadiri	Tell me more.
Waleed	Well, all the adult fish are being caught. So young ones aren't being produced. And that means fish populations everywhere have been falling for years.
Mrs Qadiri	That sounds terrible. Is anything being done about it?
Assistant	Yes, something is being done. In Europe, people are being stopped from catching too many fish now. They're being stopped by the government, and they aren't allowed to go out in their boats as much as they used to.
Mrs Qadiri	So does that mean there will be more fish again in future?
Assistant	We hope there will – in the end. If not, I'll lose my job!
Mrs Qadiri	And will your prices come down?
Assistant	We certainly hope they will.
Mrs Qadiri	Well, I'm very sorry, but until then, we'll have to go somewhere else and buy something cheaper. Come on, Waleed. Let's go!

Everyday English

Twenty-five pounds? You're joking!
Come on, Waleed. Let's go!

28

A garden for all

1 Listen and repeat. 🎧

aim	comment	create	fence	lovely
middle	notice	rubbish	tonight	waste

Word formation

break (v)   broken (adj)
meet (v)   meeting (n)
pass (v)   past (prep)

2 Look at the picture on the next page. Describe it.

1 The picture   two women who are   and a play area for children.
2 It is a garden   shows a place   sitting and talking together.
3 We can see   see several children   that Lana is imagining.
4 We can also   with lots of flowers   who are playing happily.

3 Listen and answer the questions. 🎧

1 What did the girls go past on their way to school?
2 What did the notice invite them to do?
3 Who went to the meeting, and what did they decide to do?

4 Listen and read. Find the words from activity 1. 🎧

One day, Lana and Lisa commented on a piece of waste
ground that they always went past on their way to school.

Lana   Look at all the rubbish and broken glass. It isn't
              very nice, is it?
Lisa   No, it's horrible! They should do something
              about it, shouldn't they?
Lana   Maybe someone *is* doing something. Look at this
              notice on the fence.
Lisa   That's happening tonight, isn't it? I'd like to go.
              What about you?
Lana   Yes, but we can't go alone, can we? I'll ask Dad to go, too.

Would you like to help create
a community garden here?
Then please come and
discuss the plans.

All are welcome!

Community Hall, 8:30 Tuesday, 4th March
Community Garden Group

Mr Qadiri was free that evening, so he went to the meeting with the girls.

Speaker   We're aiming to build a garden for everyone. For example, we want to
              make part of it a safe play area for children.
Lana   You can imagine the trees and flowers, can't you?
Lisa   Yes, it'll look lovely right here in the middle of town, won't it?
Mr Qadiri   Yes, it will. It's a good project.
Speaker   Spring is coming, so we're starting this Sunday. Who'd like to join us?
Lisa   But we can't start yet, can we? It's still early
              March, so it's too cold.
Mr Qadiri   Oh, but we certainly *can* start. March is a busy time in
              the garden.
Lana   Come on, Lisa. We can try it, can't we? Let's have a go.
              Let's say yes.

Everyday English

Who'd like to …?
Let's say yes.
Let's have a go.

40

1 Listen and repeat. 🎧

be down	cheer up	cheerful	depressed	do well / badly
how come	mood	no one	result	suddenly

2 Look at the pictures on the next page. Describe them.

1 Lana and Lisa   so they are wearing coats   both look very cheerful.
2 It is a wet day,   Lisa and Lana   but Lisa looks depressed.
3 In the first picture,   are walking together   and carrying umbrellas.
4 But in the second one,   Lana looks quite happy,   and talking a lot.

3 Listen and answer the questions. 🎧

1 Were the girls going to school or going home from school?
2 What was Lana trying to do to help Lisa?
3 What did the girls agree to do?

4 Listen and read. Find the words and phrases from activity 1. 🎧

One cold, wet, grey day, Lana and Lisa were talking on their way home from school.

Lana	Are you all right, Lisa? You don't look very happy.
Lisa	I don't feel very happy, either. I'm depressed!
Lana	What's the matter?
Lisa	Well, I didn't do very well in our French test this afternoon.
Lana	I didn't, either. But listen, no one got good results, and we all did badly. Everyone says the test was too hard. So come on! Cheer up!
Lisa	But there's another thing. It's this weather. I don't like it.
Lana	Neither do I. But you have to try to keep smiling.
Lisa	How come you're so cheerful?
Lana	Well, the weather forecast says that spring is almost here, and I love spring.
Lisa	Oh, so do I! I can't wait for sunny days and blue skies again.
Lana	Neither can I. And listen, if the weather's better on Saturday, I'd like to go and help at the community garden again. What about you?
Lisa	Good idea! I enjoyed working with everyone last weekend.
Lana	I did, too. I'm really happy about our new garden.
Lisa	So am I. It'll look lovely in three months from now. And do you know what? I'm suddenly in a much better mood.
Lana	Good! Now you sound more like the normal Lisa!
Lisa	And I'll tell you the thing that really makes me happy.
Lana	Oh? What's that?
Lisa	It's having a friend like you – someone who can cheer me up when I'm down.

Everyday English
Come on! Cheer up!

52

Good news from the hospital

1 Listen and repeat. 🎧

able to	am / pm	around	favour
just	patient	successful	

Word formation
lucky (adj) luckily (adv)
possible (adj) possibly (adv)
urgent (adj) urgently (adv)

2 Look at the picture on the next page. Describe it.

1 This seems to be   look very happy   is for Mrs Masri.
2 Mrs Masri seems   a picture of Mrs Masri,   to see Hadeel.
3 She and Sameera   that Hadeel has brought   in hospital.
4 Perhaps the bag   to be a patient   Sameera and Hadeel.

3 Listen and answer the questions. 🎧

1 Why did Mrs Masri go to hospital?   2 What is suddenly happening today?
3 What are the two problems?

4 Listen and read. Find the words from activity 1. 🎧

Sameera's mother had been sick for several weeks when she finally went to hospital for a big stomach operation. Luckily, it was successful, and she was soon able to get up and walk around. Then one day Sameera called Hadeel from the hospital.

Sameera	The doctor's saying that my mum can go home. And they're asking when I can take her.
Hadeel	That's just fantastic!
Sameera	But it's just so sudden! And they're asking how soon they can have my mum's bed. They're saying they need it urgently for another patient by 2:00 pm, and it's 11:00 am now. They're asking me to take my mum as soon as possible.
Hadeel	What's the problem?
Sameera	I haven't brought her any clothes! Can I ask a favour?
Hadeel	Of course.
Sameera	Could you get my mum's clothes? They're on her bed.
Hadeel	But I was planning to fetch the children from summer camp for you.
Sameera	Could Nidal and Rami do that? And please, could they not be late?

The boys were out, so Hadeel called Nidal.

Hadeel	Sameera's mum is coming home today, but she needs my help, and she needs yours, too. She wants me to get her mum's clothes.
Nidal	Fine, what does she need us to do?
Hadeel	She wants you to fetch the children from summer camp. And she's asking you not to be late.
Nidal	We'll go straight there.

An hour later, Hadeel reached the hospital with Mrs Masri's things.

| **Mrs Masri** | Hello, Hadeel! It's lovely to see you. |
| **Hadeel** | And it's lovely that you can go home now. |

Everyday English
That's just fantastic!
But it's just so sudden!

64

Appendix B

Transliteration Key

The following system of transliteration has been adopted in this study (Eshreteh, 2014)

1. **Consonants**

Phonetic Symbol	Arabic Sound
?	ء
b	ب
t	ت
Ɵ	ث
j	ج
ħ	ح
x	خ
d	د
ð	ذ
r	ر
z	ز
s	س
ŝ	ش
ş	ص
Ď	ض
T	ط
ž	ظ
ς	ع
γ	غ
f	ف
Q	ق
K	ك
L	ل
m	م
n	ن
h	ﻪ
w	و (Semi Vowel)
y	ي (Semi Vowel)

2. **Vowels**

a	◌َ (Short Vowel)
ă	ا (Long Vowel)
u	◌ُ (Short Vowel)
ū	و (Long Vowel)
i	◌ِ (Short Vowel)
ī	ي (Long Vowel)