
| RESEARCH ARTICLE

A Conceptual Comparative Socio-Pragmatic Analysis of Politeness in Food Invitations Produced by the Societies of Jordan and Oman

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| ABSTRACT

Food invitation discourse is a well-known custom practiced in daily interactions around the world. As a result, comparing the use of this discourse across societies helps us understand how to communicate more effectively. This study examined the similarities and differences in politeness strategies employed in food invitations by Jordanian and Omani societies. Observation and semi-structured interviews were the methods used to collect data. Brown and Levenson's politeness theory (1987) was adopted to analyze the politeness strategies utilized by both groups. Researchers can better comprehend Jordanian and Omani polite strategies when they want to accept or reject food invitations. Additionally, they can use it as a reference to compare Jordanian and other societies' food invitations to draw attention to their cultural differences.

| KEYWORDS

socio-pragmatics, politeness, Jordan, Oman, food invitation

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1. Introduction

Diversity has emerged as a key topic for several studies in recent decades, and for good reason. Studying diversity sheds light on cultural approaches and how they are regarded as polite and impolite. Moreover, previous studies on speech acts by the likes of Al-Natour (2025) and Al-Yousif (2024) and how they are employed distinctively from one Arabic society to another have led many Arabic researchers to recommend investigating the diversity between Arabic societies' speech acts of request, agreement, invitations, and refusals.

The main goal of using politeness strategies is to build strong relationships among the interlocutors. It also helps both the inviters and the invitees to save face with one another. Thus, using politeness strategies is necessary to both save one another's face and avoid jeopardizing interactions. To accept an invitation, invitees must receive a polite invitation based on their cultural norms, and inviters must politely invite invitees in order for their invitation to be accepted. Thus, both of them need to practice a suitable linguistic performance to be accepted in their communities.

This study examined the similarities and differences between the politeness strategies employed by Jordanian and Omani societies to help them understand their cultures of invitations and communicate effectively by testing the following hypotheses: First, Jordanians and Omanis use the same politeness strategies in their food invitations. Second, Jordanians and Omanis employ different politeness strategies in their food invitations. Third, both groups use the same politeness strategies in different forms related to their Arabic dialects.

Understanding the cultural values of societies is crucial, as they can significantly stimulate social dynamics and individual relationships. By analyzing the nuances of each culture's approach to hospitality, researchers can acquire deeper insights into the

fundamental social norms and expectations. These methods provide a rich exploration of personal characteristics and cultural contexts, revealing patterns in behavior that might not be apparent. The expected discoveries suggest that factors such as familial obligations, social status, and religious customs play essential roles in shaping individuals' responses to invitations within these communities.

These findings provide valuable insights into cultural dynamics and increase mutual understanding among various groups. By applying these understandings, communities can foster stronger relationships and promote collaborative efforts in various initiatives. Research like this can contribute to a deeper comprehension of communication styles across cultures, ultimately leading to more effective interactions. Likewise, this knowledge can also pave the way for targeted interventions that address explicit challenges faced in intercultural interactions. By understanding these nuances, researchers can foster greater comprehension and connection between diverse groups. This, in turn, can improve collaboration and decrease misunderstandings in a progressively globalized world.

2. Literature Review

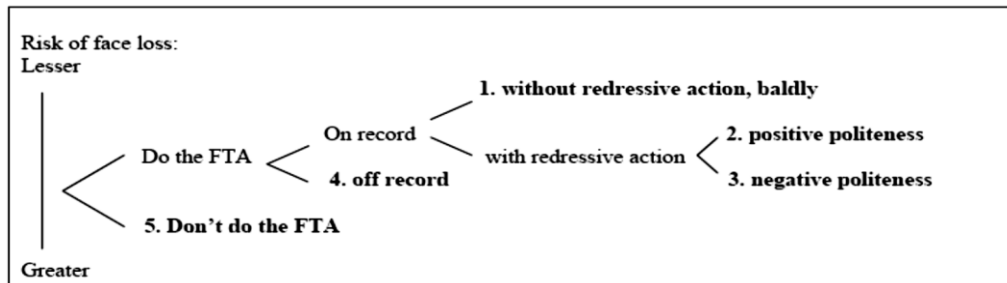
In this section, two main subsections will be discussed: the analytical framework the study adopted to analyze the data and previous studies conducted on Arabic food invitations in general and on the Jordanian and Omani in particular.

2.1 Analytical Framework of the Study

One of the most important areas of pragmatics study is cross-cultural pragmatics, and it is in this field that comparing the speech act of food invitations between Jordanians and Omanis is essential. Brown and Levinson's politeness theory has been widely adopted by researchers to examine various pragmatic issues across different societies. This study uses their analytical framework to identify the politeness strategies used by Jordanian and Omani societies in their food invitations. Furthermore, this section explains a key framework used by many previous studies to analyze this linguistic aspect today.

Five strategies are proposed in Brown and Levinson's (1987) framework that they claim are used universally by all societies in their interactions. The first and most polite strategy is negative politeness, which involves addressing the listener's negative face. The second is positive politeness, which involves addressing the listener's positive face. The third is bald on-record, which is used to express a message directly to the listener. The fourth one is off-record, which allows speakers to execute a face-threatening act (FTA) indirectly, with their utterances consisting of many interpretations. The fifth one is do not do the face-threatening act.

Although there are different theories investigating politeness, Brown and Levinson's (1987) politeness theory is the most commonly utilized by most researchers because of their claim that their politeness theory is universal. In their theory, face is a public image that needs to be unimpeded by others. Diagram 1 further clarifies the politeness strategies used in their theory:



Al-Azzam et al. (2017) sought to explore the universal linguistic phenomenon of social and cultural euphemisms in the Saudi Arabian dialect of Arabic. The study revealed that social and cultural factors are very influential in expressing euphemisms. It also revealed a clearly huge shift in the use of euphemisms in the Saudi culture; where Saudis did not apply euphemisms frequently in the past, they are applying them more and more these days. Idrees (2025) examined the realization of speech acts (criticism, sarcasm, praise, and so on) associated with Twitter (now X) comments on the 2025 Arab Summit in Iraq. The findings revealed significant concerns about how Arabic people tend to combine assertives, directives, imperatives, modals, performative verbs, rhetorical questions, emojis, punctuation, and religious expressions to convey socio-pragmatic intentions and assert their positions in public discussions.

Al-Zubeiry and Alzahrani (2025) examined the sociopragmatic functions of ostensible commissive speech acts in Saudi spoken Arabic, focusing on invitations and offers. The findings revealed eight core communicative functions: signaling welcome, expressing gratitude and appreciation, demonstrating courtesy and politeness, softening embarrassment, acknowledging familiarity, easing conversation endings, conveying sympathy and concern, and alleviating social discomfort. Meftah and Al-Harashseh (2024) investigated the socio-pragmatic functions of the Arabic discourse marker *صحة/s'ahā* ("health") in Algerian Spoken Arabic (ASA) in general and in the western Algerian dialect in specific. The findings reveal the following fifteen socio-pragmatic functions for the DM *صحة/s'ahā*: expressing acceptance, expressing understanding, initiating discourse, thanking, requesting, threatening, expressing dissatisfaction, suggesting, changing the topic, requesting confirmation, warning, getting attention, greeting, ordering, and finally, ending discourse. The results also indicated a variation in terms of the frequency of the identified functions.

Mohammed (2020) aimed to define the sociopragmatic impact of employing thanking expressions in political speeches based on the sociocultural specificity of two language communities. The study revealed the direct influence of social situations on creating expressions of thanks in both languages. Furthermore, most realistic translations of English thanking expressions into Arabic and Arabic thanking expressions into English show a strategy shift, indicating a pragmatic breakdown of the thanking purposes. Alharbi (2015) discovered that the aforementioned sociolinguistic elements, especially gender, context, and status, influence how Classical Arabic speakers choose these addressing and referring phrases. Furthermore, while Classical Arabic addressing and referring systems lack the pronominal T (T representing the informal or familiar pronoun, such as the French *tu*) and V (V representing the formal, polite, or distant pronoun, such as the French *vous*), Brown and Gilman's (1960) power/solidarity theory is found applicable to many aspects of Classical Arabic addressing and referring behaviors. Tosimpak (2025) explored the pragmatic features of Arabic discourse on Twitter by analyzing 300 publicly available Arabic tweets collected over five months. The findings revealed that expressive and assertive speech acts dominate the data, while positive politeness strategies, such as compliments and shared identity cues, are the most frequently employed. The study also uncovers widespread use of culturally specific elements, including religious expressions and idiomatic phrases, as well as emojis, which serve to enrich or modify the pragmatic force of the message.

Alsmay (2022) investigated the invitation-issuing strategies of Najdi Arabic speakers within the frameworks of speech act theory and politeness principles, highlighting the socio-pragmatic parameters of gender, social distance, and the formality/informality of the speech event affecting strategy selection and modes of delivery. The results indicate that indirectness is not universally equated with politeness because Najdi Arabic speakers tend to be more direct and imposing in conveying interest in and affiliation with the invitee. Mohammed (2024) found that most of the Arabic formulaic expressions were inaccurate renditions through socio-pragmatic breakdown, deviation, formulaic loss, and nonsense in English due to the sociopragmatic and cultural incompetence of the translators. Ali Qassim et al. (2021) investigated the refusal strategies most commonly employed by female Iraqi English as a Foreign Language (EFL) learners compared to their American native-speaking English counterparts. The study's findings indicated that female Iraqi EFL learners followed similar patterns of refusing marriage situations to those of American speakers. The most prevalent strategies used by the two groups were "reasons/excuses and explanations," followed by "statements of regrets," and then "non-performative statements," with slight variation in frequency.

Al-Hamzi (2023) explored the speech acts commonly used by Yemeni speakers to convey sincere invitations in their daily interactions. The findings indicated that Yemeni speakers use declarative and interrogative sentences to convey indirect illocutionary acts of genuine invitations. Furthermore, the genuineness of these invitations is established through the observance of felicity conditions proposed by Searle. Mohammed (2023) found that most of the political satire is rancorously put forward against political figures and the political situation rather than making any attempts at reforming them. Most of the satirical expressions found no accurate renditions in the other language due to their discrepancy and the absence of contextual conditions, paralinguistic cues, and intonational patterns. Al-Khawaldeh and Abu Rahmeh (2022) investigated the communicative act of opinion giving in Jordanian Arabic with reference to gender disparities. It was found that they use various types of strategies, including direct expression of opinion, indirect manifestation of opinion, advice, suggesting, enumeration, prayers, address terms, complaining, personalized hedges, and rarely opting out. In addition, gender differences were also noticed in expressing this speech act.

Khalil and Abdely (2025) investigated the variations and similarities in politeness methods and identified common strategies used by speakers of both languages by looking at refusals in a variety of circumstances. The study identified considerable differences in the strategies used in Arabic and English that can be ascribed to sociocultural motives. More specifically, more politeness techniques are employed by Arabic speakers compared to English speakers. Qasem et al. (2022) examined socioeconomic status (SES) and pragmatic language development (PLD), hypothesizing that parental education and employment levels are mediators, where SES affects PLD mainly through its influence on parental education and employment levels. The findings suggest that preschool children with more cognitive (CI), social (SI), and physical interaction/intelligence (PI) will exhibit more typical PLD. With the accomplishment of this goal, a sustainable society for children is established.

Alqahtany (2024) explored the linguistic component of gift-giving dynamics in the cultural context of Sarat Asir, a region in southern Saudi Arabia. According to the research, managing relationships in Asir entails balancing both face and sociality rights and obligations, as well as demonstrating varying rapport concerns and orientations depending on the environment. Verbal gift-giving typically involves declarative statements, while non-verbal aspects, particularly among females, in formal settings, and among less familiar individuals, play a significant role in managing rapport. Gifting encounters often exhibited rapport-enhancing characteristics, as gifts were smoothly and promptly accepted, especially in male-to-male interactions and in the case of non-monetary gifts. Jawad (2023) explored the various pragmatic functions of terms and expressions of endearment in Arabic. It attempted to find out the different ways in which such expressions are used to perform different pragmatic functions and intentions. It was found that terms of endearment are employed by Arab speakers in order to create a friendly atmosphere in conversation and show solidarity and intimacy. They are also used to find common ground with others, show sympathy, and minimize face-threatening acts.

Jasim (2022) examined a number of occurrences, classifications, and sequences of apology as a speech act in Iraqi Arabic. The study also indicated that the same combination of apology speech acts utilized in other languages examined was also used frequently in Iraqi Arabic; however, the tendencies for employing these speech acts seemed to be culturally dependent. Al-Muslehi and Al-Utbi (2021) sought to investigate the responses to impoliteness from a sociopragmatic perspective in English and Arabic literary texts, examining the types of responses to impoliteness and how characters use their social power to perform impolite behaviors or utterances to achieve specific social goals. The results of the study show that the responses to impoliteness are diverse in both English and Arabic, where hearers use context or their social power to respond to attackers. Alaoui and Benabderrazik (2024) investigated apology strategies in Moroccan Arabic, which had not received much attention in cross-cultural pragmatic research. The main results support earlier findings suggesting the universality of apology strategies; however, the illocutionary forces assigned to these strategies and the identification of new apology strategies reinforce the culture-specific aspect of apologies. El-Dakhs and Ahmed (2021) adopted a variational pragmatic approach to examine the complaint behavior of speakers of two Arabic dialects: Alexandrian Arabic and Najdi Arabic. The study found that speakers of Alexandrian Arabic employ more direct complaint strategies and exhibit less influence of the social variables of gender, social distance, and social dominance than speakers of Najdi Arabic. Additionally, both groups show concern for a complainees' negative face, but to varying degrees.

Mohammed (2024) posited that translators' varied origins and perspectives may lead to subjective interpretations and biases influenced by social, cultural, religious, and political ideologies. Moreover, translators encounter various problems, including lexical, semantic, grammatical, pragmatic, structural, textual, contextual, and cultural obstacles, during the translation process. The study's conclusion demonstrates that a single technique can result in many equivalence levels within a given translation. Al-Khatib and Al-Khanji (2022) investigated selected Qur'anic verses in terms of the giving-advice speech act. The study revealed that the interlocutors in the Holy Qur'an opted for significantly more indirect advice and that the imperative was the most frequent sentence type used to perform the speech act of giving advice. Also, the study showed that the choice of using the giving advice strategy was greatly impacted by the social distance and hierarchy between the speaker and the hearer. However, context was also a determining factor in many cases.

Madhat's (2020) study shed light on a phenomenon in Iraqi Arabic that related structures to their social sources. The study found that idiosyncratic expressions in Iraqi Arabic are socially rooted and, accordingly, could be classified as such. Moreover, these idiosyncratic expressions have functions and convey extra meanings. Ghazzoul (2019) examined the cross-cultural pragmatic failure in polite requests among Arab participants from different cultural backgrounds and reattempted to validate the universality of the Speech Act Theory and the Theory of Politeness. The results of the qualitative data analysis demonstrated that almost all participants favor conventionally direct strategies in requests and invitations to express politeness and hospitality. As for Arab students with UK citizenship, the results indicated that they tend to use more indirect strategies in different situations. However, this indirectness was perceived as a lack of hospitality in invitations and a lack of pragmatic clarity in requests by the first group.

1.1.2 Socio-Pragmatic Studies on Jordanian Society

Al Kayed and Al-Ghoweri (2019) investigated the strategies used with the speech act of criticism in Jordanian Arabic (JA). The results of the study showed that Jordanians adopted more indirect strategies than direct strategies to perform criticism. Al-Harashseh (2012) investigated silence as perceived and practiced by speakers of Australian English and Jordanian Arabic in casual conversation from a sociopragmatic perspective. The findings of the study demonstrate that silence is significant and meaningful. It frames and structures the conversation between the interlocutors. Furthermore, silence has both sociolinguistic and pragmatic functions, which include polite functions and discourse functions.

Haddad (2023) explored the notable role of Jordanian culture not only in determining the offer strategy but also in choosing the politeness modification strategy. Direct offers were found to be the most frequently familiar offer strategy in the three corpora. Abdel-Jawad (2000) addressed the issue of swearing (in the sense of oath-taking) as a very frequently used speech act in daily conversations in Jordan. It demonstrated that swearing exhibits an extensive amount of variation in form, usage, and function, and that it serves a wide range of communicative functions. Al-Khaza'leh (2023) aimed to shed light on the proverbs and dialectical expressions used by the Bani Hasan tribe in Jordan. Findings showed that the tribe has some unique proverbs and lexemes. The illocutionary force of the proverbs is provided, as well as the meaning and the pronunciation of the frequent idiomatic colloquial expressions. The analysis revealed that most Bani Hasan proverbs have the pragmatic functions of giving advice and criticism.

Rabab'ah et al. (2022) examined the pragmatic functions of the discourse marker *والك/walak* ("and to you") and its variants in spoken Jordanian Arabic. The results showed that *والك/walak* ("and to you") and its variants perform six language functions: warning, insulting, addressing/vocative, endearment, threatening, and denial. As far as gender differences are concerned, the findings indicated that there were statistically significant differences between males and females in the use of *والك/walak* ("and to you") and its variants in favor of males. Al-Khatib et al. (2023) investigated the linguistic performance of the speech act of favor-asking as used by Jordanian university students. Specifically, it aimed to explore the effect of gender and social distance on favor-asking performance. Indirect strategies were found to be the most often used category among all strategies; however, female participants tended to use them much more often than their male counterparts. Al-Rousan and Alsharairi (2024) sought to explore the external modifications of requests among Jordanian male and female university students in cross-gender settings and the factors affecting the choice of using these strategies. The study revealed that the mitigating supportive moves (i.e., imposition minimizers, grounders, disarmers, preparators, getting a pre-commitment, and promise of reward) were preferred by female students more than their male counterparts, whereas male students used aggravating supportive moves (i.e., threats, insults, and moralizing) more frequently than female students. Interestingly, other unique features that are subsumed under mitigating supportive moves manifested in Jordanian students' requests, namely, apology, self-introduction, and gratitude. Alkarazoun and Rziq (2025) investigated the colloquial expression *انو/inno* (primarily meaning "that" or "the fact that"), which serves as a complementizer and a discourse marker in Jordanian Arabic. This study concludes that *انو/inno* is well established among social media users in the Jordanian context, and the varied contexts play a vital role in exploring its pragmatic and syntactic functions.

Eid and Abdullah (2021) investigated taboo language using animal names in Facebook Messenger in the Jordanian setting based on the context where it appeared. The study concluded that taboo language was used to express different themes such as humor, relaxation, anger, and abuse. Migdadi et al. (2023) examined the colloquial Jordanian proverbs and sayings used among Jordanian people in different contexts. The results disclosed that proverbs could be categorized into four categories: proverbs including body organs associated with eating, proverbs referring to the eating process itself, proverbs including tools used in eating, and proverbs including edible items. Al-Natour (2025) examined the compliment response strategies employed by Jordanian students in an academic setting. The results showed that Jordanian students used various types of compliment responses: acceptance, mitigation/deflection, rejection, non-response, and request interpretations. Furthermore, they utilized different strategies for each type, such as thanking, downgrading, disagreement, and silence.

Alkhaza'leh et al. (2023) explored the functions of the pinned Facebook statuses of Jordanians. The findings revealed that there were six main functions of these statuses: religious, sayings, personal, family, and miscellaneous, respectively. Altakhaineh et al. (2024) investigated the pragmatic errors of Jordanian EFL learners from a cultural perspective on communication. The results showed that, even if they have a solid understanding of English grammar rules, EFL learners may find it difficult to engage with native speakers and fully participate in social and professional activities.

Al-Bawareed and Al-Harashseh (2024) investigated the impact of age and gender on the use of impoliteness strategies deduced from the use of metaphorical expressions of stupidity and stubbornness in Jordanian Spoken Arabic (JSA). The findings showed that among male and female speakers, the most frequently used strategy was positive impoliteness, while the least used strategy was sarcasm. Results also demonstrated that younger speakers used impoliteness strategies more frequently than other age ranges. Elderly Jordanian female speakers used the positive output strategies more than males in JSA, whereas middle-aged female speakers used these strategies the least. Al-Natour et al. (2025) studied the congratulation strategies used in the written text found in the graduation notebooks of undergraduate students at Jerash University. The study revealed that the students employed

various congratulatory strategies, including congratulatory statements, happiness clauses, compliments, good wishes, and the ability to attach presents. Alshraah et al. (2024) examined the sociopragmatic functions of death formulas used by Bedouins in eastern Jordan. The analysis revealed that death formulas serve contextual functions, such as maintaining social rapport, expressing condolences, and highlighting the predestination of life and death by God. This study adds to our understanding of Bedouin language and cultural practices in eastern Jordan, and it has practical implications for cross-cultural communication. Hamdan and Eid (2021) investigated the sociological phenomena of male university students using swearing gestures in Jordanian culture. The study concluded that swearers usually do not mean what they say. Moreover, the researchers found that swearing includes mostly non-literal meanings like idioms, and therefore, should not be interpreted literally; otherwise, it will lose its connotative meaning. Al-Natour et al. (2024) investigated the usage of terms of address by Jordanian students from a sociolinguistic view. This study revealed that using the terms of address is desired by Jordanian students, and they are keen to use them in order to soften their speech with others. Moreover, they considered that using them saved the face of the hearers. Al-Eer et al. (2025) presented an in-depth investigation into the use of positive politeness agreement strategies among Jordanian EFL students and their professors. The anticipated findings outlined the most prevalent and culturally salient positive politeness agreement strategies employed by both participating groups, offering significant insights into the sociolinguistic dynamics of educational settings in Jordan.

Utilizing Aristotle's rhetorical triangle—ethos (credibility), logos (logic), and pathos (emotion)—as a framework for analysis, AlYousef et al. (2025) investigated the persuasive strategies employed by Jordanian interlocutors within an academic setting. The study revealed that distinct preferences emerge when students and professors employ all three rhetorical appeals. Professors tend to favor logos-driven strategies, emphasizing logical reasoning and evidence-based arguments. Students, conversely, lean towards pathos-driven approaches, appealing to emotions and shared experiences to achieve their persuasive goals. Al Yousef et al. (2025) also investigated the motivations and types of code-switching among bilingual Jordanian speakers of Arabic and English. The findings revealed two key aspects of code-switching among the participants. First, code-switching serves distinct motivational purposes, most notably, expressing identity and self-confidence through the simultaneous use of both languages. Additionally, it compensates for lexical gaps when expressing reactions to others' speech or actions. Second, the study identified three distinct types of code-switching employed: inter-sentential switching, tag-switching, and intra-sentential switching.

Almahasees et al. (2025) scrutinized the problems and strategies involved in the translation of legal terms from English into Arabic and vice versa, whether in relation to international accords or agreements. The study concluded that the largest problem is related to the absence of most legal expression equivalents. Banat et al. (2024) focused on identifying the negative politeness strategies employed by Jordanian professors toward their students based on Brown and Levinson's (1987) politeness theory. It was found that the professors preferred to use seven negative politeness strategies: Indirect, Questioning, Hedging, Giving Deference, Impersonalizing Speaker and Hearer, Apologizing, and Minimizing Imposition. One of the preferred strategies used by the professors was the negative politeness strategy because, first, it was used indirectly to save the students' faces during class, and second, because it made them feel closer to their professors.

Almahasees et al. (2024) also explored remote interpreters' perception of the influence of transferring the interpreting mode from on-site to online. The study found that most interpreting services are carried out via Zoom, Telephone, and Kudo. Moreover, the major clients for remote interpreting were healthcare providers and international organizations. Al-Natour et al. (2024) examined the positive politeness strategies employed by English professors with their students. The results demonstrated that the professors preferred to use eight positive politeness strategies with their students, of which the positive politeness strategy was the most preferred strategy, as it encouraged students to feel comfortable and participate in class. Al-Natour and Banat (2023) investigated the politeness strategies employed by undergraduate students with their professors via WhatsApp messages. The research revealed that the undergraduate students employed different types of politeness strategies in their communication with their professors using WhatsApp. The level of directness was observed in their messages, and it was found that freshmen at the university were more direct in their messages, unlike the university's sophomores, juniors, and seniors. Banikalef et al. (2015) revealed a series of findings that are worth noting: first, acknowledging responsibility was the most common apology strategy in Jordanian Arabic. Second, acknowledging responsibility and swearing by God's name formed the most frequent combination of apology strategies in this language. Third, other strategies that were high on the percentage of occurrence and deserving of discussion were the non-apology strategies. Fourth, the selections of apology strategies were influenced by social status more than the degree of the severity of the offense or social distance. Finally, new culture-specific apology strategies were detected in the corpus and elaborated in the paper. Ali Al-Natour et al. (2015) investigated the pragmatics of politeness with reference to the core request strategies used by the Jordanian students in an academic setting. The results indicated that Jordanian students used a variety of strategies ranging from the most direct to indirect, as follows: inquiry strategy, mind strategy, permission strategy, appreciation strategy, and preparatory strategy. The preparatory strategy accounted for 335/700, or 47.86%, of the total core request strategies used by Jordanian students.

1.1.3 Socio-Pragmatic Studies on Omani Society

Akkawi et al. (2025) explored the use of positive politeness strategies in requests made by Jordanian and Omani students within an academic context. The study revealed the wants, promises, and in-group identity of Jordanians. On the other hand, Omani students prioritize the four positive strategies of giving reasons, assuming reciprocity and giving sympathy, hedging, and seeking agreement. Akkawi et al. (2025) explored the pragmatic application of negative politeness strategies in requests produced by Jordanian and Omani students. The study tested the hypotheses that Jordanian and Omani students tend to favor similar negative politeness strategies when making requests, and the enactment of these strategies may vary in terms of request formulation and specific linguistic choices.

Al-Mahrooqi, Al-Aghbari, and Thakur (2022) investigated how female Omani higher education students express compliments in English and whether these are pragmatically, linguistically, and communicatively appropriate. It was found that many students used linguistic and pragmatic considerations of complimenting from their mother tongue while communicating in English, which resulted in infelicitous or defective performance of the speech act under examination. Rubai'ey (2016) addressed this gap by examining the oral production of refusals in English by EFL learners and the role of learner identity in their pragmatic choices and transfer. The findings revealed that the participants' pragmatic choices when refusing in English were influenced by their perceptions of various sociopragmatic and contextual variables. Furthermore, their perceptions of these variables were greatly influenced by the way they see themselves as EFL learners and as Omanis.

Umale (2011) studied the similarities and differences between the British and the Omani ways of refusing requests. The study showed that the Omanis used more direct strategies than the British in refusing requests and offers. Both the British and the Omanis also used indirect strategies to refuse requests, especially when dealing with people of higher status. Ambu Saidi (2020) investigated changes in the Nizwa dialect due to inter-dialectal contact caused by population movements towards Muscat. The study indicated that older speakers (ages 25-50) are the largest adopters of the innovative features due to their involvement in the linguistic marketplace, which increases their awareness of stigmatized linguistic variants and hence their desire to avoid them (Simmons 2003; Sankoff and Wagner 2006). Al Aghbari (2024) highlighted commonly used linguistic innovations in the daily discourse of contemporary Omani youth, explaining their source, analyzing their linguistic features, and exploring their sociocultural functions. The study identified three prominent sociocultural functions for innovations: solidarity, power, and nostalgia for the old Omani dialect.

Al-Rubai'ey (2023) examined the influence of L2 learner identity on L2 pragmatic choices and pragmatic transfer in the context of refusing in English. Ten Omani English as a Foreign Language (EFL) learners participated in the study and were asked to refuse different invitations and requests in English using an oral Discourse Analysis Task (DCT). The results of the study showed that the Omani EFL learners did not perceive instances of pragmatic transfer as errors but rather as appropriate for their communication goals in the EFL context. Vaishnav (2025) examined the interplay between sociolinguistic competence and language transfer in English as a Second Language (ESL) learning within Omani higher education. Findings indicated that sociolinguistic competence varies based on institutional setting, exposure to English, and interactional norms, with Arabic exerting both positive and negative transfer effects.

Al Rahbi (2022) compared requests produced in a Discourse Completion Test by an Omani and an American group of students to examine the differences and similarities of types, as well as the frequency of strategies employed for each speech act used by native and non-native speakers of English. The results showed that Omani students use fewer indirect request strategies than their American counterparts, resulting in a poor overall performance of appropriate request production in different situations. Al Rashdi (2020) aimed to investigate the perceptions of the use of memes in education by Omani students at Middle East College. The findings revealed that most students were able to infer the pragmatic meanings embedded in memes. In addition, students held positive attitudes towards the use of memes in their study.

Lenchuk and Ahmed (2019) focused on the strategies English as a Foreign Language (EFL) learners choose to use in making requests without evaluating them against the norm of a native speaker, as the concept of a native speaker is ideologically problematic in the time of super-diversity. The study showed that, contrary to the claims made in most of the literature on requests in interlanguage pragmatics, EFL learners use indirect strategies. In addition, they use address terms and provide reasons for their requests. Al Rahbi et al. (2023) compared requests produced by Omani and American students. It examines the differences and similarities found in the types of requests produced in a Discourse Completion Test and the frequency of strategies employed for each speech act used. The results show that non-native-speaking Omani students use fewer indirect request strategies in English than their native-speaking American counterparts.

Latrech and Alazzawie (2023) examined how politeness strategies are used in Omani schools and professional development classrooms. All participating teachers agreed that when their face is put into threat, they will save it even if it means putting the student's face in threat. These results imply that there is a big awareness of politeness and face in the modern-day Omani classroom

in different contexts and that teachers are actually using it and trying to help students to be aware of it. Ben Hassen El Bilali et al. (2022) studied the perceptions of the impacts of the COVID-19 pandemic on behaviors related to diet and food shopping on a sample of 356 adults in Oman. The findings indicated (i). a shift to healthier diets, as shown by the fact that 45.5% of the participants increased their intake of fruits and vegetables, 42.4% ate more healthy foods, and 53.1% reduced their intake of unhealthy foods; and (ii). an increase in the consumption of local products, owing to food safety concerns, with 25.8% of the cohort stating that they purchase more local food items.

Al-Mahrooqi and Al-Aghbari (2016) examined refusals by Omani students in various situations and whether their responses were appropriate in terms of culture and accurate in terms of language. The findings indicated that students' responses were largely inappropriate and inaccurate. Further examination showed that they were heavily influenced by their student culture, many being mere translations of refusal responses in Omani Arabic. Al Alawi (2016) investigated the use of communication strategies (CSs) by 60 students of English as a Foreign Language (EFL) at Ibri College of Technology in Oman. The results showed considerable variation across the range of CSs used by students.

Rahman et al. (2015) examined Omani learners of English's proper use of syntactic, lexical/phrasal, and discursal request mitigators when issuing their requests. The results of a Fisher's exact test show that native speakers differ significantly from Omani learners of English because Omani learners of English restrict their use of mitigators to syntactic ones, especially modals, and rarely use lexical and discursal ones, while native speakers use a wider range of all types. Moreover, the results of the study produced a number of pedagogical recommendations. Emery (2000) stated that, in spite of external pressures towards linguistic change, Omani Arabic usage in this area remains relatively stable, with the exchange structures (if not the actual formulas) being maintained by all lectal groups except in the case of several marginal categories. Finally, Al Rashdi (2018) looked at how Omani men and women utilized emoticons in WhatsApp communications with friends and family. Emojis were discovered to be useful for establishing participant alignments, organizing interactive conversations, and expressing message tone.

3. Methodology

Participants, instruments, and data collection are the three primary subsections in this section.

3.1 Participants

Students from the English departments of two universities (one in Jordan and one in Oman) will be among the participants in this study. For the semi-structured interview data, 20 individuals will participate in the sample, including 10 students from Sultan Qaboos University in Oman and 10 students from Jerash University in Jordan. The students who participated in this study completed a sociolinguistic course. They will be chosen to ensure that students are from a variety of educational backgrounds. In order to gather observation data, the researchers at both universities will observe the two groups interacting with one another and note how they use politeness strategies in their invitations to dine together. Gender representation will be another important factor since it will aid in evaluating any potential gender-based variations in politeness strategies in their invitations to dine together. Additionally, random selection will be taken into consideration for variations in study year and age. To ensure the anonymity of their answers, each student will be given a code.

3.2 Instruments

Creswell and Creswell (2017) describe qualitative data as information obtained from purposefully selected informants. Two qualitative methods will be used to collect data from the students: observation and semi-structured interviews. As Musante and DeWalt (2010) suggested earlier, observers analyze what is happening and why; they distinguish between regular and irregular activities; they look for variations to see the event from multiple perspectives; they identify negative cases or exceptions; and, when behaviors align with the theoretical goals of the observation, they seek similar opportunities for observation and plan systematic assessments of those events or behaviors. These two methods will enable the researcher to gather data naturally, as it is generated by the participants, providing reliable information and supporting a meaningful analysis of the politeness strategies used by Jordanians and Omanis in their dining invitations.

3.3 Data Collection

This section demonstrates the six steps that the researcher will follow to collect data from Jordanian and Omani students. Firstly, the researcher will get a permission letter from the heads of the English departments to collect data from the students at the respective universities. Secondly, the chosen students will sign a consent form to ensure their acceptance of participation in this study. Thirdly, the researchers will collect data from students. Fourth, the researchers will observe the usage of politeness strategies and then make notes of the observed strategies to help the researcher classify the politeness strategies used by the students. Fifth,

the researchers will list the politeness strategies used in the Jordanian and Omani food invitations in a table. Finally, the researchers will list the examples and politeness strategies to be analyzed in detail using Brown and Levenson's (1987) analytical framework.

4. Conclusion

Three hypotheses will be examined in this research. First, the politeness strategies utilized by Jordanians and Omanis in their food invitations are the same. Second, Jordanians and Omanis employ different politeness strategies in their food invitations. Third, the same politeness strategies in both groups are used in different forms related to their Arabic dialects. Given that this study is conceptual in nature, the following outcomes are anticipated for these potentially recognized hypotheses: First, the Jordanian students might use more positive and negative politeness strategies than the Omani students in their food invitations. Second, Omani students might use more positive and negative politeness strategies than Jordanian students in their food invitations. Third, the same politeness strategies are used by both groups, but in different forms related to their Arabic dialects. It is expected that the reasons behind using either positive or negative politeness strategies could be associated with several factors, such as the context of interactions, the interactants themselves, gender, culture, and the situation. Furthermore, these factors may affect their usage of the politeness strategies in their dining invitations. After examining the data to determine the key justifications for the Jordanian and Omani students' use of appropriate politeness strategies, these anticipated outcomes may be confirmed.

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