

ADVICE-GIVING STRATEGIES IN JORDANIAN SPOKEN ARABIC: A SOCIO-PRAGMATIC STUDY

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Abstract

This study investigates advice-giving strategies and their frequencies among Jordanian Arabic speakers, using Hinkel's (1997) taxonomy and Brown and Levinson's (1987) politeness framework. A questionnaire featuring everyday contexts was distributed to 100 Jordanian speakers, yielding 1,500 instances of advice. The study identifies direct, indirect, and hedge strategies as the main forms of advice-giving. Direct strategies, constituting 34% of the data, include the imperative form (57.8%), the verb "advise" (27.7%), and mitigation (14.5%). The imperative form is the most dominant, often used respectfully but still posing a face threat. Conversely, using "advise" minimizes face-threatening acts (FTAs), while mitigation softens direct advice. Indirect strategies were used the most, at 44.7%, with questions (20.15%) and insults (1.19%) being the least frequent. Questions allow the advisee to reflect and reduce face threats, while insults occur in contexts of close social bonds. Hedge strategies include modal verbs as the most prevalent method, while generalizations are rarely used. Politeness strategies reveal negative politeness as the most frequent (30.66%), followed by bald-on-record (26.67%), off-record (22%), and positive politeness (20.67%). Gender, age, geography, and education significantly influence strategy selection. Women and younger speakers favor negative politeness, while men and rural residents prefer bald-on-record strategies. The findings highlight Jordanian speakers' sensitivity to social hierarchy and face-saving mechanisms in advice-giving.

Keywords: Socio-Pragmatics, Politeness, Advice, Jordanian Arabic, Face-Threatening Acts.

1. INTRODUCTION

Language serves as an essential tool for communication, allowing people to convey thoughts and emotions in an explicit and implicit way and to support their cooperative interactions. Language plays a crucial role not only in the exchange of information but also in offering guidance with the use of advice, which is a deeply rooted aspect of human society. In pragmatics, advice is classified as a unique speech act that speakers use in a strategic way to influence others, as noted by Yule (1996). Pragmatics is the study of meaning concerning speech situations (Leech, 1983), while socio-pragmatics looks to the social factors affecting an individual's interpretations and how they perform linguistic actions (Leech, 1983). These factors, or perceptual parameters, regulate the social appropriateness of natural language use and determine indirectness in speech acts (Marmaridou, 2011).

Feng and Guntzville (2016) articulated *advice* as recommendations on how to handle specific situations. This definition means that the goal of advice-giving is to help others address situations effectively. In the same context, Schaerer et al. (2018) suggest that advice influences the actions of the advisee. As a type of speech act, a certain advice reflects the politeness or impoliteness of those who are giving it.

Brown and Levinson (1987), in this regard, divided speech acts based on the concept of "face" or self-image. Positive face reflects the desire for approval, which includes methods like cooperation, avoiding disagreement, and joking, while negative face implies the individual's need for autonomy and self-determination.

In day-to-day communication, people would offer advice to others to build solidarity and even closer relationships. As many studies have examined speech acts like apologies, requests, and refusals, fewer research papers in pragmatics have focused specifically on advice-giving. Some scholars like Al-Shboul and Abumahfouz (2018), Suzan (2015), and Ebtesam (2020) have addressed advice-giving within certain communities in Jordan, a wider examination of this act in different contexts and situations is limited.

To our knowledge, there are no studies that have analyzed how advice-giving differs between age groups, such as, for example, between young and older individuals or between people in the same age group. Additionally, the differences between people of different educational backgrounds, like for example, people with a college degree, and people without it. Differences in advice giving can also be studied between groups of different residence locations. This study aims to fill these socio-pragmatic gaps by exploring the cultural and situational factors influencing advice-giving within Jordanian spoken Arabic in the Al-Mafraq governorate.

This research aims to study the relationship between self-image and face within the context of speech acts, mainly advice-giving, among Jordanian spoken Arabic in Al-Mafraq governorate. It studies how certain demographic characteristics like age, gender, education, and residence affect the use of advice as a polite form of interaction while interacting with others from different backgrounds.

Thus, our study aims to identify patterns in advice-giving in these different demographics included in the study. The findings would be valuable contributions to the literature, as it can provide both theoretical and practical implications. In the Theoretical part, this study aims to develop the understanding of pragmatics by providing a specific analysis of advice-giving practices.

2. LITERATURE REVIEW

The literature available on advice-giving strategies among Jordanians is limited, especially within certain socio-demographic variables, such as gender, age, education, and location within Jordan.

This gap in the literature shows the need for more studies to further understand the interplay between advice-giving strategies and social contexts. This study focuses on filling such a gap in the literature, as it will focus on exploring these dynamics in Jordanian Arabic, which would provide a valuable insight into advice-giving practices while enriching the broader discourse on socio-pragmatics. Previous studies on advice giving, such as Kuo (1996), Al-Shboul & Zarei (2013), and Farnia & Abdul Sattar (2014), mainly focused on specific demographic variables, such as gender or social status, only. Kuo (1996), for example, examined gender-based differences in advice giving and reported that females

often used hedged and indirect strategies, and males preferred more direct approaches. In the same context, Farnia and Abdul Sattar (2014) investigated advice strategies among Malay university students, and they reported that participants preferred indirect advice to avoid problems and to maintain their relationships and overall social harmony. The gap in these studies is that they neglected the broader socio-pragmatic implications of advice-giving concerning variables like age and place of residence.

In the Arabic language context, few studies have only explored advice-giving, focusing mainly on two variables, namely the cultural and gender-related aspects. For example, Suzan (2015) and Huessin (2015) used gender to study the differences among Jordanian university students, and found that females tend to use hedged strategies with instructors and direct strategies with peers, while males usually would prefer indirect approaches. Also, the study of Nydell (1987) and El- Sayed (1990) emphasized the cultural significance of advice giving, in the context of Arabic societies, as it serves as a rapport-building act that enforces group belonging and mutual support. These studies in general aspect, suggest that advice giving is a culturally built-in practice, shaped by social norms and expectations.

More recent studies, such as those by Darweesh and Al-Aadili (2017) and Ebtesam (2020), examined advice-giving strategies in different contexts, including Iraqi university students and the Bani Hassan tribe in Jordan, respectively. Darweesh and Al-Aadili (2017) found that Iraqi students exhibited a lack of pragmatic competence, often using direct strategies even in contexts where indirect approaches were more appropriate. Ebtesam (2020) explored the politeness strategies used by the Bani Hassan tribe, revealing frequent use of both direct and indirect strategies, often tailored to religious and social contexts. These findings highlight the variability of advice-giving strategies across cultural and social settings.

Unlike previous studies, the current research adopts Hinkel's (1997) framework to analyze advice-giving strategies within Jordanian Arabic, focusing on underexplored variables such as age, educational background, and place of residence.

While earlier studies primarily addressed demographic variables to understand people's intentions and preferences, this study emphasizes socio-pragmatic dimensions, providing a more nuanced perspective on advice-giving. By examining participants with and without university degrees and considering variations in residence areas, the study uniquely contributes to understanding the complexities of advice-giving in Jordan.

Moreover, the research distinguishes itself by investigating age-related dynamics in advice-giving, such as interactions between younger and older individuals or peers of the same age, an area previously overlooked.

This focus on socio-pragmatic and socio-linguistic considerations, combined with its innovative methodological approach, sets the study apart from prior research. By addressing these gaps, the study not only broadens the scope of existing literature but also provides a comprehensive framework for understanding the socio-pragmatic aspects of advice-giving in Jordanian Arabic.

3. METHODOLOGY

3.1 Study Design and Data Collection

This study investigates advice-giving strategies and politeness frameworks in Jordanian spoken Arabic, with a focus on Al-Mafraq governorate. The research employs a comprehensive methodology to ensure accurate data collection and analysis. The study's population comprises Jordanian speakers from diverse age groups (20–45 years old), genders, educational backgrounds (university-educated and non-university-educated), and geographical locations (urban and rural areas). A sample size of 100 participants was selected, ensuring even distribution across these demographic categories.

To collect data, the study used a Discourse Completion Task (DCT), a widely recognized tool in pragmatics research for eliciting participant responses in specific social contexts. Participants were presented with 15 hypothetical social scenarios, each requiring them to provide advice on various topics, such as public smoking, managing time, coping with loneliness, and addressing offensive language. The questionnaire was divided into three sections: an introduction explaining the study and instructions, a demographic information section, and the scenarios requiring written advice.

The analysis of responses involved both quantitative and qualitative methods. Data were categorized according to Hinkel's (1997) taxonomy of advice strategies and Brown and Levinson's (1987) politeness theory. The advice strategies were classified into direct, indirect, and hedged forms, while politeness strategies were analyzed as positive politeness, negative politeness, on-record, and off-record strategies. The frequencies of these strategies were calculated and examined concerning demographic factors such as age, gender, education level, and residency.

Despite its contributions, the study acknowledges certain limitations. It is confined to the academic year 2023–2024, which may limit the generalizability of its findings to other periods. Additionally, the reliance on a sample of 100 participants restricts the scope of its applicability. Nonetheless, this research provides valuable insights into advice-giving and politeness strategies in Jordanian spoken Arabic, with the limitations highlighting the need for careful consideration of the demographic and temporal boundaries.

3.2 Research Questions

This study aims to answer the following questions:

1. What strategies are employed for giving advice in Jordanian spoken Arabic in Al-Mafraq governorate?
2. Do demographic factors, i.e., age, gender, level of education, and place of residence, impact the utilization of advice-giving by Jordanian speakers?
3. What is the degree of politeness frequently used by Jordanian speakers in Al-Mafraq governorate in the context of giving advice?

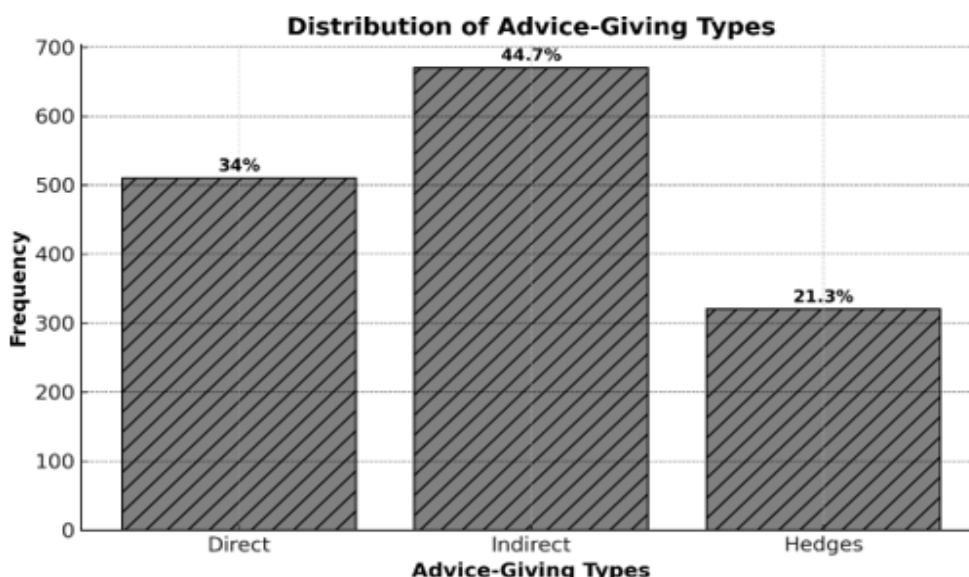
4. STUDY RESULTS

4.1 Advice-giving strategies by Jordanian spoken Arabic

The type of advice-giving strategies is demonstrated in the following table:

Table 1: The type of advice-giving strategies

Advice-Giving type	Frequency	Percentage
Direct	510	34%
Indirect	670	44.7%
Hedges	320	21.3%
Total	1500	100%



The results show that the "Indirect" strategy is the most frequent (44.7%), followed by "Direct" (34%), and "Hedges" is the least frequent (21.3%). This highlights a preference for indirect methods in advice communication. To understand the distribution of these strategies among different age groups, sex, residence, and education, the following table is established:

Table 2: The Frequency of Advice-Giving Strategies used by Jordanian Speakers (by age, gender, place of residence, and education)

Variables		Gender				Age			Place of residence		Level of Education	
Types	Freq	M-M	M-F	F-F	F-M	Y-O	O-Y	Same	City	Village	Degree	Without a degree
Direct	34%	56.3 %	26.3%	27%	24.3%	31%	38%	33%	26.7%	41.4%	25.33%	42.66%
Indirect	44.7%	31.2%	47.1%	51.3%	50%	50%	47%	37%	48.2%	41%	50.67%	38.67%
Hedges	21.3%	12.5%	26.6%	21.7%	25.7 %	19%	15%	30%	25.1%	17.6%	24%	18.67%

Table (2) illustrates the frequency of advice-giving strategies among Jordanian speakers, considering gender, age, place of residence, and education. Direct strategies (34%) are most frequently used in male-to-male interactions (56.3%) and by older individuals advising younger ones (38%). They are more common in villages (41.4%) than cities (26.7%) and are used more by individuals without a degree (42.66%) compared to degree holders (25.33%).

Indirect strategies (44.7%) dominate in mixed-gender interactions, particularly female-to-male (51.3%) and male-to-female (47.1%), and are equally frequent among younger advising older and older advising younger individuals (50%). Indirect strategies are more prevalent in villages (48.2%) than cities (41%) and among degree holders (50.67%) compared to non-degree holders (38.67%). Hedges (21.3%) are most used by female-to-male interactions (25.7%) and younger advising older (30%), with higher prevalence in cities (25.1%) than villages (17.6%) and among degree holders (24%) compared to non-degree holders (18.67%).

To demonstrate more of the types and subtypes of strategies used, separate tables for each type are created as follows:

1 Direct strategy:

Table 3: The frequency of Direct Advice-Giving Strategies Used by Jordanian Speakers

Variables		Gender			Age		Place of residence		Level of education	
Strategy	Freq	M	F	Y-O	O-Y	Same	C	V	With	Without
Imperative form	57.8%	59.3%	55.4%	54.8%	62.2%	54.5%	53%	61%	42.11%	67.19%
Advise verb	27.7%	29.6%	24.4%	32.3%	21%	30.9%	30.5%	25.8%	31.58%	25.31%
Mitigation	14.5%	11.1%	20.2%	12.9%	16.8%	14.6%	16.5%	13.2%	26.31%	7.5%

Table (3) outlines the frequency of direct advice-giving strategies used by Jordanian speakers, categorized by gender, age, place of residence, and education.

The imperative form is the most frequently used strategy overall (57.8%), with higher usage among men (59.3%) compared to women (55.4%), older advising younger (62.2%) compared to younger advising older (54.8%), and in villages (61%) compared to cities (53%).

This strategy is more common among those without a degree (67.19%) than those with a degree (42.11%).

The "advise verb" strategy accounts for 27.7% of direct advice, with men (29.6%) using it more than women (24.4%). It is most frequent among younger advising older (32.3%), those living in cities (30.5%), and individuals with a degree (31.58%) compared to those without (25.31%).

Mitigation strategies are the least used (14.5%) but are more common among women (20.2%) than men (11.1%). They are slightly more frequent in older advising younger

interactions (16.8%) compared to younger advising older (12.9%), and are more prevalent in cities (16.5%) than villages (13.2%).

This strategy is heavily favored by degree holders (26.31%) over non-degree holders (7.5%). These results highlight the influence of demographic and educational factors on the choice of direct advice-giving strategies.

Imperative Form

The imperative form is the most frequently used strategy (57.8%), reflecting the preference for direct and explicit communication in Jordanian culture. It is more common among men (59.3%) and older participants advising younger ones (62.2%), as well as among village residents (61%) and individuals without a university degree (67.19%).

The use of the imperative aligns with the linguistic norms of Arabic, where commands and instructions are often expressed directly. For example, in the phrase "يضر الأطفال لا تدخن جنبه" ("Smoking affects children's health, don't smoke next to him, uncle"), the speaker uses "لا تدخن" (don't smoke) as a direct command, paired with a friendly address "يا عمي" (O uncle) to soften the tone.

This illustrates how imperative forms can convey clear advice while maintaining cultural politeness.

'Advice' Verb

The 'advice' verb (27.7%) is the second most common strategy, slightly more frequent among men (29.6%) and younger participants advising older ones (32.3%). It is more prevalent in cities (30.5%) and among degree holders (31.58%).

This strategy often combines respect with directness, making it suitable for contexts requiring tact. For instance, "أنصحك يا حبيبتي، ما تفوتي صلاة" ("I advise you, my dear, don't miss the prayer") uses "أنصحك" (I advise you) to offer guidance, framed by the affectionate term "يا حبيبتي" (my dear) to strengthen the connection.

This balance of authority and warmth exemplifies the cultural emphasis on respectful advice.

Mitigation

Mitigation is the least frequent strategy (14.5%), but it is more commonly used by women (20.2%) and participants with university degrees (26.31%). It appears more in cities (16.5%) than in villages (13.2%) and in interactions where older participants advise younger ones (16.8%).

This approach reduces potential face-threatening consequences by softening the advice. For example, "الازعاج بس استخدام كلام لطيف ما بيخسرك شيء عذرا على" ("Sorry for the inconvenience but using polite language won't cost you anything") employs the mitigator "عذرا على الازعاج" (Sorry for the inconvenience) to lessen the impact of the suggestion.

The phrasing ensures that the advice is constructive and non-confrontational, reflecting a preference for diplomatic communication in certain contexts.

2 Indirect Strategies

Table 4: The Frequency of Indirect Advice-Giving Strategies Used by Jordanian Speakers

Variables		Gender			Age		Place of residence		Level of education	
Strategy	Freq	M	F	Y-O	O-Y	Same	C	V	With	With out
Religious Expression	4.18%	3.46%	4.7%	2.8%	3.40%	7.04%	2.24%	7.09%	4.21%	4.14%
Proverbs	6.72%	10.34%	3.9%	2.4%	9.3%	9.19%	4.98%	9.33%	4.47%	9.66%
Suggesting alternatives	15.97%	11.72%	19.2%	20.8%	14.8%	10.81%	17.41%	13.81%	17.63%	13.79%
Stories/Examples	4.93%	7.59%	2.9%	4%	6.3%	4.32%	4.98%	4.85%	3.42%	6.90%
Metaphors	2.69%	2.76%	2.7%	2.4%	2.9%	2.70%	2.99%	2.24%	2.63%	2.76%
Questions	20.15%	14.83%	24.2%	26.8%	12.7%	20.54%	22.39%	16.79%	22.37%	17.23%
Comparison	1.34%	2.41%	0.5%	1.6%	1.7%	0.54%	1.24%	1.49%	0.53%	2.41%
Jokes	1.79%	2.76%	1.1%	0.8%	0.85%	4.32%	2.24%	1.12%	1.05%	2.76%
Past Experiences	7.46%	6.90%	7.9%	5.6%	10.6%	5.95%	6.97%	8.21%	7.89%	6.90%
Threatening	6.57%	10.34%	3.7%	0.4%	12.7%	7.03%	6.22%	7.09%	4.21%	9.66%
Giving negative consequences	6.57%	6.901%	6.3%	6.4%	5.9%	7.57%	7.46%	5.22%	7.9%	4.83%
Giving positive consequences	8.96%	8.62%	9.2%	11.2%	8.5%	6.49%	8.71%	9.33%	11.32%	5.86%
Insulting	1.19%	2.07%	0.5%	0.4%	1.70%	1.62%	1.24%	1.12%	0.53%	2.07%
Sarcasm	1.34%	1.72%	1.1%	0%	0.85%	3.78%	1.49%	1.12%	1.05%	1.72%
Emphasizing	7.76%	3.79%	10.8%	13.6%	4.9%	4.32%	6.47%	9.70%	9.21%	5.86%
Interjection	2.39%	3.79%	1.3%	0.8%	2.9%	3.78%	2.99%	1.49%	1.58%	3.45%

Table (4) provides insights into the frequency of indirect advice-giving strategies among Jordanian speakers, highlighting significant variations based on gender, age, place of residence, and education. The use of questions is the most common strategy overall (20.15%), particularly among women (24.2%) and younger individuals advising older ones (26.8%). This suggests a preference for indirect inquiry as a method of advice among these groups. Similarly, suggesting alternatives is another prominent strategy (15.97%), with higher usage among women (19.2%) and degree holders (17.63%), reflecting a tendency toward offering options rather than directives.

Religious expressions and proverbs have notable cultural relevance, with proverbs (6.72%) being more frequently used by men (10.34%) and village residents (9.33%), indicating that rural areas maintain a stronger connection to traditional sayings. Religious expressions are similarly more common in villages (7.09%) and among participants of the same age group (7.04%), showcasing the role of cultural and religious values in indirect advice.

Less frequent strategies, such as stories/examples (4.93%), past experiences (7.46%), and emphasizing (7.76%), show nuanced differences. For instance, emphasizing is more common among younger individuals (13.6%) and in villages (9.7%), while past

experiences are used more by older participants (10.6%) and village residents (8.21%). Strategies like sarcasm (1.34%) and insulting (1.19%) are rarely used, though slightly more prevalent among men.

Educational background significantly impacts the choice of strategies. Degree holders favor approaches like giving positive consequences (11.32%) and mitigation (26.31% from Table 5), which emphasize constructive communication. In contrast, participants without degrees are more likely to use threatening (9.66%) and proverbs (9.66%), aligning with more traditional or direct styles of indirect advice. These trends underscore the influence of cultural, educational, and social factors on advice-giving strategies in Jordanian society.

Questions: Questions facilitate a cooperative dynamic between advisor and recipient, prompting reflection rather than issuing directives. asking questions in the context of giving advice fosters a cooperative and reciprocal relationship between the advisor and the recipient. A meaningful exchange of ideas is prompted by the advisor's more facilitative role, which eschews a didactic or prescriptive tone. Examine the following examples, numbered 1 and 2.

1) معقول في مواقف بتحسبها بتزيد عصبيتك بشكل أكبر؟ هل في مجال نفكر كيف نعامل هالمواقف بشكل مختلف؟

"Is it possible that there are situations where you feel your anger increases even more?
"Is there a possibility for us to think about how we can handle these situations differently?

2) شو رأيك، هل الزعل بيساهم في تحقيق أهدافك ورضائك الشخصي؟

What do you think, does getting upset contribute to achieving your goals and personal satisfaction?

Within a pragmatic framework, the use of questions as a form of indirect advice can be analyzed in the given scenario, where you know a girl who is the same age as you and is having trouble controlling her anger. In example 1, the use of indirect advice is manifested through the strategic employment of questions, reflecting a pragmatic strategy to communication.

The first question, "معقول في مواقف بتحسبها بتزيد عصبيتك بشكل أكبر؟" (Is it possible that there are situations where you feel your anger increases even more?) employs a subtle and indirect form of advice. Without giving a clear directive, the speaker promotes introspection by asking about the listener's experiences and feelings. The use of "معقول" (Is it possible) introduces a rational component and invites the listener to consider whether certain circumstances could make her angrier.

Suggesting Alternatives: This strategy empowers the advisee to make informed decisions by presenting options. This indirect strategy helps the person become more adept at solving problems while also enabling them to make well-informed decisions. By suggesting alternatives, one is demonstrating respect for the advisee's agency and empowering them to make decisions with greater assurance and skill.

1) إذا كانت الوحدة مزعجة لك، ممكن تجربتي تقرأ كتاب مشوق أو تسجلي بالجين، هيك بيكون حلًا ممتاز

"If loneliness bothers you, you might try reading an engaging book or joining a sports club; that can be an excellent solution.

In the examples above, the speakers adopt a pragmatic strategy by giving indirect advice through the illustration of suggesting alternatives for a friend of the same age experiencing loneliness. In example 1, the advisor advises in a nuanced and indirect manner. The conditional clause "كانت الوحدة مزعجة لك إذا" (If loneliness bothers you) acknowledges the listener's emotions without giving clear instructions on how to proceed. Indirect advice, in the form of reading an engaging book or joining a sports club, offers substitute activities that may lessen feelings of loneliness. The use of "يمكن تجربتي" (you might try) gives the listener a sense of possibility and choice, enabling her to weigh the suggested options and make a decision.

Proverbs: Proverbs add a poetic, memorable dimension to advice, resonating with cultural norms. For instance, "الوقت كالسيف إن لم تقطعه قطعك" ("Time is like a sword; if you don't cut it, it will cut you") subtly encourages better time management by framing time as a double-edged tool requiring careful use.

The proverb stresses the value of taking advantage of opportunities and using time effectively, particularly within a context involving a colleague of appropriate age who struggles with punctuality and time management. Within this specific context, the speaker employs the metaphor of time as a sword, suggesting that it has two sides: it can be a useful tool when applied correctly, but it can also be dangerous if ignored. This saying is a useful reminder that, like a sharp blade,

time can be used constructively to advance one's own development or, if disregarded, can work against one's interests. In order to prevent unfavorable outcomes, the advice is indirect, advising people to manage their time deliberately and proactively.

Threatening: This approach uses the prospect of negative outcomes to guide behavior. For example, "إذا تضالك قاعدة عالتفون هيك والله لاخذك منك" ("If you keep using your phone, I swear I'll take it away") combines a warning with a firm consequence to discourage excessive phone use. The speaker makes a clear threat by having the speaker state, "والله لاخذك منك" (I swear I'll take it away from you). The use of the term "والله" (I swear) gives the threat more weight and implies a sincere commitment to the specified outcome. By cautioning against continued excessive phone usage and suggesting that the best course of action is to limit such behavior to avoid losing possession of the phone, this indirect advice serves a practical purpose.

Religious Expressions: Grounded in faith, this strategy appeals to moral values. For instance, "غشنا فليس منا من" ("Whoever cheats us is not one of us") subtly discourages dishonest behavior by aligning actions with religious principles. The statement "those who engage in deceitful practices are not considered part of the ethical and religious community" speaks directly to the act of cheating. This religious Expression, which draws on the moral authority of Islamic teachings to discourage dishonesty, acts as potent indirect advice in the context of the shop owner manipulating the weighing scale. It suggests that the shopkeeper runs the risk of being kicked out of the moral and religious

community if they cheat, so following moral business practices is essential to being accepted.

Stories/Examples: Narratives allow the listener to draw their conclusions. For instance, "في

"I know someone who quit using their phone and started exercising") illustrates a relatable scenario, encouraging positive change through example. It presents a narrative element, establishing an Arab cultural communication style that is firmly rooted in storytelling. Stories are by their very nature attention-grabbing, and in this sense, they act as a medium for unsaid advice. In addition to sharing knowledge, the speaker fosters a bond between the listener and the subject of the story by presenting the advice within a narrative. This culturally sensitive indirect methodology respects the listener's autonomy and gives them the chance to draw their conclusions from the shared experience narrative.

Metaphors: Metaphors enrich advice by evoking imagery.

"If "إذا زاد ضغط الشغل، بنقدر نحكي إنها 'عاصفة'، بس بالصبر والمثابرة، بنلاقي الطريق للخروج منها" (For example, work pressure intensifies, we can call it a storm") suggests resilience and perseverance, encouraging reflection without direct instruction. This example uses the metaphor of a storm to explain the difficulties brought on by more pressure at work. By likening work pressure to a storm, the speaker alludes to the unpredictability and complexity of the circumstances. The following application of "بالصبر والمثابرة" (with patience and perseverance) provides a plan for surviving the figurative storm and giving indirect advice on how to handle difficulties at work. The metaphor emphasizes how transient challenges can be overcome, which promotes a strong and resilient mindset.

Comparison: This strategy subtly conveys standards through analogies. For instance, "استخدام

"Using the phone "التلفون بشكل معتدل مثل تناول الأكل بصحة. إذا أكلتي كثير، رح تأذي صحتك. نفس القصة مع التلفون moderately is like eating healthily") compares moderation in phone use to maintaining a balanced diet, promoting self-regulation. The speaker uses the analogy of moderate phone use and healthy

eating, saying, "Using the phone moderately is like eating healthily." Your health will suffer if you overeat. The phone is in the same boat." By drawing attention to the similar outcomes of excessive behavior, the speaker gently advises the younger sister to limit her phone use for her well-being through this parallel.

Jokes: Humor reduces defensiveness, making advice more palatable. For example, "شد "شد على حاله انطعج" ("Once, someone tensed up and dented") lightly conveys the risks of overexertion, encouraging relaxation in a humorous way. The statement "شد على حاله انطعج" (Once, someone tensed up and dented) incorporates humor as a vehicle to subtly address the friend's challenge in managing anger. The phrase "شد على حاله" (tensed up) describes the friend's emotional strain metaphorically, and the verb "انطعج" (dented)

indicates the resulting frustration. By creating a shared understanding between the speaker and the listener, the humor acts as a subtle and indirect means of communicating the friend's struggle. By acknowledging the need for assistance in overcoming anger-related difficulties, the listener is encouraged to approach the friend with empathy and awareness through this indirect advice.

Past Experiences: Sharing personal stories fosters empathy and connection. For instance, "وقت كنت بعاني مثلك ذكرتيني" ("You reminded me of when I struggled like you") subtly advises persistence by showing how personal efforts led to improvement. The statement represents a practical and indirect form of advice. Empathy is created by establishing a connection between the speaker's previous difficulties and the younger student's present struggles. This is a calculated language choice because it establishes a bond and a shared experience between the two people. By using this phrase, the speaker avoids the possible backlash that can arise from directly addressing academic difficulties and instead comes across as a relatable mentor.

Giving Negative Consequences: This strategy highlights potential risks. For example, "بالعزلة، ممكن تحسي بالملل إذا استمرיתי" ("If you keep isolating yourself, you might feel bored") uses a warning to encourage social engagement. The speaker cautions against long-term isolation by emphasizing the drawbacks, which include extreme boredom and psychological distress. The use of the conditional "إذا استمرיתי" (If you keep isolating yourself) introduces a cause-and-effect relationship, suggesting that the negative consequences are contingent upon the continuation of the current behavior. The phrase "بتقدر تأثر على صحتك النفسية" (Loneliness can affect your mental health) emphasizes the potential harm to one's well-being, reinforcing the pragmatic advice to seek social engagement.

Giving Positive Consequences: Emphasizing benefits encourages action. For example, "تجتمع مع الأصحاب ممكن تكوني أسعد لو قررتي" ("If you decide to socialize, you might be happier") frames advice in terms of positive outcomes. The speaker subtly conveys to the friend who is lonely the advantages of interacting with people. The conditional structure "لو قررتي" (if you decide) implies a choice available to the friend, emphasizing the self-empowerment available to them to improve their situation. The phrase "ممكن تكوني أسعد وترتاحي أكثر" (you might become happier and more relaxed) highlights the possible emotional advantages of social contact and provides a workable solution to loneliness.

Sarcasm: Sarcasm subtly conveys critique. For example, "أوحش يا غالي ضلك تأخر هيك هه" ("Beast, my dear, keep being late like this, haha!") humorously highlights tardiness, prompting reflection on punctuality. The sarcastic statement "أوحش يا غالي ضلك تأخر هيك هه" (Beast, my dear, keep being late like this, haha!) humorously conveys disapproval. Sarcasm is often employed to mock or criticize behavior indirectly, and in this case, it serves as a veiled commentary on the

colleague's chronic tardiness. The use of the Arabic word "وحش" (Beast) ironically highlights the negative aspect of the colleague's behavior, while the phrase "ضلك تأخر هيك" (keep being late like this) sarcastically suggests that the tardiness is commendable, when in reality, it is not.

Emphasizing: Focusing on critical elements draws attention without direct instructions. For instance, "الصلاة الصلاة يا حبيبتي" ("Prayer, prayer, my dear") emphasizes the importance of a value, subtly guiding behavior.

Interjections: Interjections capture attention and evoke resonance. For example, "فيك؟ ليش تحكي" أيش

"هيك" ("What's wrong with you? Why are you talking like that?") expresses concern and indirectly encourages better communication. The term's repetition, "الصلاة" (prayer) in the first example, serves as a rhetorical device to underscore its importance. The use of the term "حبيبتي" (my dear) gives it a more intimate and loving feel and shows concern for the younger sister's welfare. A persuasive tone is created by the repetition and the loving address, indirectly advising the younger sister to make prayer a priority and make a commitment to praying regularly.

Insulting: Although rare, insults convey advice through shock value. For example, "على شيتك تغش عينك استحي" ("Have some shame for your age; you cheat openly") indirectly discourages dishonesty while appealing to moral accountability. This statement employs the Arabic term "استحي" (have shame) as an insult, conveying a strong sense of moral disapproval. By casting doubt on their moral character and appealing to their sense of guilt for participating in dishonest behavior, the use of insulting language indirectly advises the store owner.

1. Hedge's Advice

Table (5): The frequency of hedge advice-giving Strategies by Jordanian Speakers

Variables		Gender			Age		Place of residence		Level of education	
Type	Freq	M	F	Y-O	O-Y	Same	C	V	With	With out
Modal/Helping verbs	34.4%	32.1%	36.2%	31.58%	33.33%	36.67%	40.54%	29.07%	33.33%	35.71%
Soft suggestions	12.5%	10.5%	14.1%	15.79 %	13.33%	10%	10.14%	14.53%	13.9%	10.71%
Generalizations	10.9%	17.5%	5.6%	10.53 %	17.34%	8%	10.14%	11.63%	8.33%	14.29%
Adverbs	21.9%	21%	22.6%	21.05 %	13.33%	26.67%	20.27%	23.26%	22.22%	21.43%
Polite Marker	20.3%	18.9%	21.5%	21.05 %	22.67%	18.66%	18.91%	21.51%	22.22%	17.86%

Table (5) reveals the frequency of hedge advice-giving strategies among Jordanian speakers, showing variations based on gender, age, place of residence, and education. Modal/helping verbs are the most common strategy (34.4%), slightly more frequent among women (36.2%) and city residents (40.54%), indicating a preference for cautious, non-imposing advice in urban settings.

Adverbs (21.9%) and polite markers (20.3%) are also widely used, with polite markers being more prevalent among women (21.5%) and older individuals advising younger ones (22.67%), reflecting cultural norms of politeness and respect in advice-giving.

Generalizations offer advice that is adaptable to various situations by emphasizing shared experiences and universal principles. For example, "الصلاة بتقربنا لله وبتعطينا قوة في الحياة اليومية" ("Prayer brings us closer to God and gives us strength in daily life") frames prayer as a communal and universal benefit. This approach ensures the advice is inclusive and relatable, making it widely applicable without singling out the recipient. Politeness markers establish a respectful tone, reducing the imposition of advice and making it more palatable. For instance, "لطفاً" ("Kindly") to soften the suggestion, framing it as a respectful request rather than a directive. This approach ensures that advice is received diplomatically while maintaining the autonomy of the recipient. Soft suggestions use inviting language to present advice as a recommendation rather than a directive, encouraging acceptance. For example, "لدراسة المواد شو رأيك تجرب تخصص وقت إضافي"

"What do you think about trying to dedicate extra time to studying core subjects?") uses the phrase "شو رأيك" (What do you think) to invite consideration, emphasizing voluntary action. This method fosters a supportive environment and motivates action without imposing authority. Adverbs add a sense of care and deliberation, encouraging mindful responses to advice. For instance, "التفكير ببطء والتفكير في العواقب" ("Thinking slowly and considering the consequences") employs "ببطء" (slowly) to emphasize caution and thoughtful decision-making. This strategy encourages measured responses, guiding the recipient toward more deliberate and effective behavior. Modal verbs introduce advice with an element of possibility, fostering autonomy and collaboration. For example, "مع التحديات بشكل هادي؟" ("Could you try dealing with challenges calmly?") uses "ممكّن" (could) to present the advice as a suggestion rather than a demand. This approach creates a positive and empowering tone, allowing the recipient to consider the advice without feeling pressured.

4.2 Politeness strategies

Table 6: The Frequency of Politeness Strategies in Giving Advice by Jordanian Speakers

Variables		Gender			Age		Place of residents		Level of education	
Type	Freq	M	F	Y -O	O-Y	Same	C	V	With	Without
Positive Politeness	20.67%	21.4%	20%	18%	23%	21%	22%	19.33%	18%	23.33%
Negative Politeness	30.66%	25.3%	36%	36%	26%	30%	24.6%	36.67%	36%	25.33%
Baldly on Record	26.67%	33.3%	20%	24%	33%	23%	22.67%	30.67%	18.67%	34.67%
Off record	22%	20%	24%	22%	18%	26%	30.67%	13.33%	27.33%	16.67%

The table highlights the use of four politeness strategies—positive politeness, negative politeness, baldly on record, and off record—in advising by Jordanian speakers. The results show that the choice of strategy varies significantly based on gender, age, place of residence, and education level, reflecting underlying cultural and social norms.

Negative politeness emerges as the most common strategy (30.66%). It is used more frequently by women (36%) than men (25.3%), which suggests that women are more likely to soften their advice to avoid imposing on others. Younger speakers (36%) also prefer

this strategy over older speakers (26%), possibly reflecting heightened sensitivity to maintaining politeness and respecting personal boundaries in social interactions. Additionally, in younger-to-older interactions (36.67%), negative politeness is most prominent, showing respect for age and hierarchy. Speakers with lower education levels (36%) use this strategy more, possibly due to a higher perceived need for caution when giving advice.

Baldly on record, the second most common strategy (26.67%) is characterized by straightforward advice without politeness markers. Men (33.3%) use this approach more than women (20%), suggesting that men may feel more comfortable being direct. Older speakers (33%) also favor this strategy, reflecting their confidence and comfort in advice-giving. Younger-to-older interactions (30.67%) and individuals with lower education levels (34.67%) show higher use, indicating that directness may be preferred when social norms allow for it or when politeness is less prioritized.

Positive politeness accounts for 20.67% of responses and focuses on building closeness and solidarity. It is used similarly by men (21.4%) and women (20%). However, older speakers (23%) employ this strategy more than younger speakers (18%), suggesting that older individuals value maintaining positive relationships when offering advice. Higher-educated individuals (23.33%)

use positive politeness more often, reflecting their inclination to balance friendliness with advice-giving.

Off-record strategies, the least frequent (22%), involve indirect and subtle ways of giving advice. Women (24%) use this approach more than men (20%), showing a tendency toward subtlety and avoidance of direct face-threatening acts. Younger speakers (22%) use it slightly more than older speakers (18%). Interestingly, peer-to-peer interactions (30.67%) rely heavily on off-record strategies, suggesting that indirectness is preferred when advising equals. Less-educated individuals (27.33%) also favor this strategy, possibly as a means to avoid potential conflict or offense.

Negative politeness aims to minimize any potential threat to the recipient's sense of autonomy and positive face. This strategy ensures advice is delivered humbly and respectfully, reducing the risk of offending or imposing. For example, "عندك مانع، بدي أحكيك شغلة" ("If you don't mind, I want to tell you something") uses polite inquiries and indirect phrasing to introduce the suggestion gently. By framing the advice with humility and consideration, the advisor maintains a courteous and non-intrusive tone.

Positive Politeness: Positive politeness fosters warmth, camaraderie, and mutual respect in interactions. For instance, "يا صديقتي، بفهمك ويعرف إني الضغوط بتكون كتير" ("Hey my friend, I understand and know things can be tough") demonstrates empathy and solidarity. The use of terms like "صديقتي يا" (my friend) and expressions of understanding create a supportive environment, making the advice feel collaborative and encouraging.

Bald on Record: The bald-on-record strategy is direct and unambiguous, often employed in urgent or straightforward contexts. For example, "يا رجل اهدى ولا تهأوش وتسب" ("Hey man, calm

down and don't argue or curse") delivers clear instructions without mitigating devices. While the phrase "رجل يا" (Hey man) adds informality, the direct commands emphasize urgency and leave no room for misinterpretation.

Off Record: The off-record strategy softens advice by embedding it in broader reflections or

share experiences. For example, "بتعرف يا صديقي، أحياناً احنا كلنا بحاجة إلى تغيير بعض الشغلات" ("You know, my friend, sometimes we all need to change certain things") uses inclusive language like "كلنا" (we all) to frame the advice indirectly. This approach reduces pressure on the recipient, inviting them to reflect rather than act immediately.

5. CONCLUSIONS AND RECOMMENDATIONS

5.1 Conclusion

This study explored the use and frequency of advice-giving strategies among Jordanian Arabic speakers in everyday situations using Hinkel's (1997) taxonomy. Three main strategies—direct, indirect, and hedges—were identified and analyzed. Data collected through a questionnaire from 100 participants (1500 advice instances) revealed that indirect strategies (44.7%) were more frequent than direct strategies (34%).

The imperative form dominated direct advice (57.8%), while mitigation was the least common (14.5%). Indirect strategies included 16 methods, with questions being the most prevalent (20.15%) and insults the least (1.19%). Modal verbs were the most frequent hedge strategy, whereas generalizations were the least used.

Analysis through Brown and Levinson's (1987) politeness theory showed that negative politeness (30.66%) was the most used strategy, followed by bald-on-record (26.67%), off-record (22%), and positive politeness (20.67%). Gender, age, and educational background influenced preferences: males favored bald-on-record strategies, while females preferred negative politeness.

Younger speakers tended to use indirect strategies with older recipients, whereas older speakers often employed direct strategies. Urban participants leaned toward off-record politeness, while rural participants favored negative politeness. Those with university degrees used negative politeness more often, whereas participants without degrees employed bald-on-record strategies.

Comparison with previous studies revealed unique patterns: Jordanian males favored direct strategies, while females used indirect approaches. The findings also differed from Ebtesam (2020), where the verb "advise" was the most frequent strategy, and from Al-Shboul & Zarei (2013), where Iranian respondents exhibited different preferences. Sharqawi's (2021) observation that males prefer direct communication was supported, with males predominantly employing bald-on-record strategies and females leaning toward negative politeness.

5.2 Recommendations

1. Future researchers can extend this framework to other speech acts such as refusal, acknowledgment, apologies, or warnings, exploring how politeness strategies vary across contexts.
2. Studies should consider Jordan's multicultural population, including Palestinians, Syrians, and Egyptians, to assess variations in advice-giving strategies across nationalities.
3. Investigations into politeness strategies in other regions of Jordan or other Arabic-speaking countries would provide a comparative perspective on advice-giving practices.
4. Researchers may develop new theoretical models to further analyze politeness in advice-giving.
5. Variables such as socioeconomic status, ethnicity, and social networks should be examined to understand their influence on advice-giving.
6. Comparative studies between Jordanian and other Arab cultures could identify shared practices and unique cultural nuances, enriching the understanding of advice-giving behaviors in Arabic-speaking communities.

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