
A Socio-Pragmatic Study of a Sincere Invitation in Yemeni Spoken Arabic

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ABSTRACT

A sincere invitation is a speech act with a significant role in interpersonal communication, and the purpose of this study is to explore the speech acts commonly used by Yemeni speakers to convey sincere invitations in their daily interactions. The qualitative research approach focuses on the linguistic and social contexts in which sincere invitations are made. Data is collected through personal observation and online interviews, which simulate brief, everyday social conversations. The study includes a purposive sample of native Arabic-speaking Yemeni individuals residing in the provinces of north Yemen. The data analysis is based on Searle's speech act theory, which is used to evaluate a speaker's adherence to Felicity Requirements as an indicator of the authenticity of their invitations. The findings indicate 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.

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1. Introduction

Sociolinguistics is the study of language in its social context, including its social roles and functions (Spolsky, 1998). In particular, According to Leech (2016), sociopragmatics is a subfield of sociolinguistics that focuses on the social factors that influence language usage in various situations. This includes exploring how speakers use language to perform different illocutionary acts, such as making requests, giving warnings, or expressing emotions. However, it is important to note that the meaning of an utterance is not always equivalent to the meaning of the sentence itself. Speakers often use language in indirect or nuanced ways to convey social meaning, and these subtleties can vary across different social contexts and cultural groups. As a result, researchers in sociolinguistics must take into account a range of factors, such as a speaker's social identity, gender, age, and geographic location, in order to fully understand how language is used in everyday interactions (Allan & Jaszczolt, 2012).

The concepts of sentence sense and utterance meaning are often misunderstood as being interchangeable; however, they are distinct from one another. The meaning of a sentence refers to a standardized description, complete with semantic sense, while the interpretation of an utterance relates to pragmatic or inferred meaning. In practical situations, the speaker's intended meaning (utterance sense) is often utilized to accomplish diverse tasks within various social contexts (Kaburise, 2011). Pragmatics is the study of how language is used in different contexts, analyzing the speaker's purpose or implicit meaning (Allan, 2015). According to Leech (1983 in Abbood,

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2016), pragmatics is made up of two components: pragma-linguistics, which refers to the form's appropriateness, and socio-pragmatics, which refers to the appropriateness of social background sense.

Speech acts are the speaker's way of encoding a structured speech to execute an intended meaning about the social-cultural sense. A speech act contains items like requesting, agreeing, welcoming, ordering, and so on. The act of invitation is a communicative cultural and social activity undertaken by the addresser. It is a social activity that a speaker plans to evoke in the audience, allowing them to respond in a certain manner. The true speech act of invitation is created for propositional content, as opposed to the ostensible, which deals with implicit material. According to Nodoushan (1995), a genuine invitation is described as a speaker A inviting a hearer B to receive something or to perform any mission, the primary goal of which is to help the hearer himself/herself. If speaker M demands hearer D's presence and guarantees approval of his/her presence, the invitation is considered insincere (Bach & Harnish 1979 cited in Hady, 2015). On the other hand, if speaker F desires speaker A's presence and plans to embrace it, then the invitation is genuine.

There are three significant variables that influence most invitation exchanges: the meaning, the interlocutors' common experience, and the query intonation (Salmani-Nodoushan, 2006). The meaning refers to the purpose of the invitation, whether it is to request someone's presence or to offer them something. The interlocutors' common experience refers to the shared cultural background between the speaker and the listener, which can influence the interpretation of the invitation. Finally, the query intonation refers to the tone of the invitation and can convey additional meaning beyond the words spoken.

The matter that makes the research necessary to conduct is to investigate the linguistic and social context followed by Yemeni group participants to conduct what is considered a "Sincere Invitation." The gap that this study aims to fulfill is the lack of research on the authenticity of invitations in Yemeni society. While invitations are a common form of social interaction, there is little research on the linguistic and social context surrounding them, and the authenticity of the invites. The study aims to investigate the authenticity of invites in Yemeni society and provide insights into the cultural and linguistic norms surrounding invitations. By doing so, the study aims to contribute to a better understanding of how language is used in different social and cultural contexts, and ultimately help bridge the gap between sociolinguistics and pragmatics.

Invitations are a common form of communication and can be considered a type of speech act. According to Searle (1969, as cited in Al-Khatib, 2006), language follows a set of rules, which are known as the speech acts principle. These rules may vary between cultures and can impact social norms of politeness. Therefore, what may be considered appropriate or inappropriate in one culture might not be the same in another culture. As a directive act, invitations can be evaluated based on their adherence to Searle's felicity requirements. These requirements distinguish true invitations from insincere ones. (Austin, 1975) identified three groups of felicity situations that must be satisfied to perform a certain act. These include standard protocols, suitable individuals who exist and are appropriately accepted by participants, and personal psychological states like thoughts, emotions, and intentions (Levenson, 2001; Grundy, 2013).

Searle systematized Austin's felicity principles by proposing four different requirements that must be met for each type of speech act, including invitations (Verschueren, 1999a). These requirements include the propositional condition, preparatory condition, sincerity criterion, and mandatory condition. The propositional condition requires the speaker to communicate a suggestion for a future act. The preparatory condition assumes that the invitee is willing to perform the suggested act, and the speaker is capable of carrying it out. The sincerity criterion requires the speaker to genuinely wish to perform the suggested act. Finally, the mandatory condition obliges the speaker to accept responsibility for acting on the invitation. In this regard, invitations as a form of speech act must adhere to specific felicity requirements to be considered sincere. These requirements help distinguish between true and insincere invitations and ensure that the speaker accepts responsibility for acting on the invitation.

The speech act of invitation is described by researchers such as (Austin, 1975; Yule (1996); and Paltridge & Burton, (2000) as an illocutionary act used when an inviter wishes to request the invitee's attendance at a specific event and is able to allow the invitee's attendance at a specific time and place. 1. 'I'd like to invite you to a star dinner next Monday' (Bruder & Tillitt, 1999). Searle (1979) classifies an invitation as a directive speech act in which a speaker instructs a listener to do something. Invitations, in this sense, are analogous to appeals, instructions, and commands in that they both compel listeners to perform any action. An invitation, on the other hand, causes a

listener to perform things for his or her own good rather than for the speaker's benefit, as in directives, demands, or commands. In other terms, in invitation-making cases, the interests of the hearer are prioritized above the advantages of the speaker. As a consequence, Hancher (1979) states that an invitation is both directive and compulsive so that the speakers not only cause the hearers to conduct such activities but also obligate themselves to perform a potential activity. When welcoming others to a party, for example, the inviters not only lead the invitees to participate, but they still commit to providing what they have promised the invitees to do. According to Wolfson (1989), an invitation includes three constraints: a period, a place, and a request for restraint. He often mentions an additional form of invitation known as ambiguous, in which the period is not specified and modal auxiliaries such as "may," "can," or "have to" are still used. People often offer invites that they don't expect to be taken seriously, as Isaacs & Clark (1990) explain. According to him, certain invites are referred to as ostensible invitations. Speakers are likely to use definite tactics to find out that the invites are ostensible by introducing ostensible invitations. The aim of introducing ostensible invitations is to have welcoming, symbolic, and engaging functions to serve a suitable human significance rather than to institute the invitations.

Yemeni Arabic speakers often use implicit utterances, which carry hidden meanings that go beyond their overt meanings. This phenomenon is linked to Yemeni culture, which is characterized by its history, social aspects, and way of life. Yemeni speakers recognize such utterances from their daily interactions, and they are well-known among the majority of Yemenis. Yemeni Arabic is spoken by the majority of the population, and its implied meanings are understood throughout the region. Yemenis use short declarative, imperative, and interrogative sentences to express hidden meanings, intending to execute various illocutionary gestures, such as avoiding humiliation, being respectful to the audience, and expressing a wish to do something for others (Brown & Levinson, 1987).

Observations of sincere invitations in Yemeni culture reveal specific arrangements, including the importance of keeping time and location relevant in discussions, making inquiries that include a request for a response, and creating an illocutionary behavior that a Yemeni speaker uses to attain differentiative performative expression. Invitations in Yemeni culture are noted as 'lover' or 'partner' or 'family.' Yemeni speakers use courteous words to invite the addressees to the topic they are discussing, causing them to unwittingly do what they want them to do. Verbal cues encode illocutionary force, which can be lexical or grammatical. For example, the verb "seen" is a performative verb that encodes illocutionary power and acts as an invitation. The argument power is encoded by the grammatical form of a declarative sentence, and it has the same effect as welcoming a mate (Brown & Levinson, 1987).

Sincere invitations can be distinguished from ostensible invitations using the five properties proposed by Isaacs and Clark (1990). These properties include sincerity, sincere reciprocal recognition, cooperation, the absence of constraints, and the absence of coercion. Sincere invitations require inviters to be genuine in their offers to the invitees, while sincere reciprocal recognition is necessary for the extended invitation to be favorably received by the invitees. Cooperation is required of the invitee after recognizing the true invitation of the inviter and either accepting or declining the invitation with justifications. The absence of constraints helps the invitee avoid embarrassment and, in some cases, achieve certain propositional contents. Finally, the absence of coercion is crucial, as it ensures that the invitee accepts or declines the invitation freely (Isaacs & Clark, 1990). In this way, Yemeni Arabic speakers use implicit utterances that carry hidden meanings, which are well-known among the majority of Yemenis. These utterances are linked to Yemeni culture, which is characterized by its history, social aspects, and way of life. Yemenis use these utterances to execute various illocutionary gestures, such as avoiding humiliation, being respectful to the audience, and expressing a wish to do something for others. Observations of sincere invitations in Yemeni culture reveal specific arrangements, including the importance of keeping time and location relevant in discussions, making inquiries that include a request for a response, and creating an illocutionary behavior. Sincere invitations can be distinguished from ostensible invitations using five properties, including sincerity, sincere reciprocal recognition, cooperation, the absence of constraints, and the absence of coercion.

In recent years, there have been several studies that examine invitation strategies produced by non-native English speakers. Y. M. A. & Suraih (2019) conducted a study on Yemeni EFL learners and found that they tend to favor directness when inviting others, and often transfer their knowledge from their mother tongue to English. Similarly, Sukesti (2014) focused on Indonesian students as non-English speakers and found that they typically

translate their first language into English when issuing invitations. The study also revealed that different social ranks and intimacy levels can impact the choice of invitation strategies. Furthermore, Indonesian students tend to use friendly markers when issuing invitations.

Al-Hamzi et al. (2020) compared the invitation speech acts of Yemeni and Indonesian EFL learners. They found that Indonesian students tend to use indirect speech actions, while Yemeni students prefer a more direct approach, especially when using Yes/No inquiry methods. The study also found that both Indonesian and Yemeni EFL learners sometimes translate their native language utterances into the target language without detecting differences in sentence structure and word order. In addition, Amelia (2015) explored the capacity of native English speakers to generate different forms of speech acts for invitations, such as direct, indirect, and literal speech acts. Rakowicz (2009) focused on adult Polish learners of English as a second language and found that they tend to apply what they have learned in their first language to the English language. Furthermore, Abbood (2016) studied Iraqi EFL learners' ability to produce two forms of speech acts: offers and invitations. The study found that Iraqi EFL learners tend to use imperative and interrogative techniques while proposing or inviting, but not exclamatory strategies.

Moreover, Salmani-Nodoushan (2006) examined ostensible invitations in Farsi and found that they share many social strategies with English invitations. Finally, Al-Khatib (2006) researched Jordanian culture's consistency in invitation strategies and found that Jordanians tend to welcome those who express their desire by using the word "swear." In general, these studies show that individuals can learn a great deal about new language behavior from immigrants who are already familiar with the target cultures' linguistic behavior patterns (Wolfson et al., 1989). Language learners can improve their skills in the target language by practicing and illustrating their abilities (Hatch, 1992). Invitations should be gracious and encourage others to do something for the good of both the speaker and the listener Van Trong (2017). Based on the previous studies, there are several gaps that the current research can address. First, most of the previous studies focused on the invitation strategies used by non-native speakers of English, while the current study specifically focuses on Yemeni Spoken Arabic. Second, there is a lack of research that explores the socio-pragmatic aspects of sincere invitations in Yemeni Spoken Arabic. Third, while some previous studies compared invitation strategies across different cultures, the current study focuses specifically on Yemeni Spoken Arabic and does not compare it to other languages or cultures. The novelty of the current research is that it provides an in-depth exploration of the socio-pragmatic aspects of sincere invitations in Yemeni Spoken Arabic. It fills the gap in the literature by specifically examining this speech act in this particular language and culture. Additionally, it adds to the existing body of knowledge by providing insights into the linguistic and cultural factors that influence the production and interpretation of sincere invitations in Yemeni Spoken Arabic.

2. Methods

This study utilized a qualitative approach to investigate the linguistic and social context of Yemeni group participants in order to conduct a "Sincere Invitation" study. The population of the study was all native Yemeni Arabic-speaking people who reside in the provinces of North Yemen. A purposive sampling technique was employed to select the sample for this study, and the researcher chose 30 Yemeni subjects from the provinces of North Yemen. The sample included both males and females from two different age groups: young (15-40 years old) and old (over 40 years old). The majority of the sample belonged to the lower and middle classes, with only four subjects from a higher socioeconomic class. The sample consisted of acquaintances, friends, and intimates, depending on their level of familiarity.

The study employed direct speech observation and online interviews as data collection methods to gather evidence from various speech contexts. The researcher used direct speech observation as a method of data collection. This involves observing and recording actual instances of speech in their natural setting (Mirhosseini & Mirhosseini, 2020). In other words, the researcher listened to and transcribed conversations as they occurred, without any interference or manipulation of the participants or the situation. In this case, the researcher used audio recordings of spontaneous telephone conversations between the author and two separate acquaintances to create the final apparent invitation. By using direct speech observation, the researcher was able to obtain exact, verbatim, and provable accounts of what happened during these conversations. This method of data collection allows for the collection of real-time, authentic data, which can provide valuable insights into the participants' behaviors, attitudes,

and perspectives. One of the advantages of using direct speech observation is that it allows the researcher to gather data without relying on participants to recall past events, which can be subject to bias or inaccuracies. Additionally, direct speech observation allows the researcher to capture nonverbal communication, such as tone of voice or facial expressions, which can be important in understanding the full context of a conversation.

Online interviews, based on Lindlof & Taylor (2017), were used to collect the first batch of examples. Each respondent was asked to remember two insincere invitations from their own life and to describe the surrounding circumstances, recreate the conversation as accurately as they could, and explain why they thought the behavior had been genuine or insincere. These interviews were taped, transcribed, and analyzed to provide additional information about the events, particularly the topic of sincerity vs. insincerity. The second batch of examples was collected via online interviews from pairs of friends living in the target provinces located in north Yemen. They were asked to remember a moment when one of them had extended a genuine invitation to the other. Individual interviews were conducted with each of them after they had agreed on the event, and they each provided their own interpretation of the situation and recreated the conversation as accurately as they could. Audio recordings of spontaneous telephone conversations between the author and two separate acquaintances were also used to create the final apparent invitation. These were exact, verbatim, and provable accounts of what happened. The data gathered was analyzed according to John Searle's speech act theory (1969), using the felicity conditions established by Searle to determine the genuineness of invitations.

3. Results and Discussion

In this section, the researcher will use the notions of performative and felicity conditions proposed by Searle (1969) to the collected data in order to conduct an analysis of it. It is necessary to translate the data into English phonetic transcription in order for all readers around the world to understand it properly. The following study attempts to demonstrate how a Yemeni speaker, especially those who live in the provinces of north Yemen, uses a typical speech pattern to conduct an invitation.

Situation 1

Sincere Invitation in Yemeni Arabic	Meaning in English
A. /əlmənðær raʊæ əljawm /	A. The scenery is wonderful today.
B. /dʒi: nokrodʒ daʊræ/	B. sure, I would like to go around.

This situation involves A and B, who are close friends. They are members of the same social class. They always come together for a variety of reasons, such as to see friends, go shopping, or go on an excursion. In this circumstance, A recommends that his friend B accompany him on the excursion. The first statement that is utilized is declarative in nature. It depicts the current situation of the day. The word "wonderful" instills feelings of peace and satisfaction in the heart. Thus, the addressee employs this phrase to express an indirect verbal act of invitation on his or her behalf. In regular conversation, the addressee should answer the addresser by saying "yeah" or "I see," or similar expressions; nevertheless, the addressee's response was in opposition. He answered with "sure; I'd like to go around." as an indication that the addressee acknowledged the performative act of the addresser, which is the desire of the addressee to go for a stroll with him, as evidence that the addressee noticed the performative act of the addresser. The following is a possible construction for the interlocutors' statement:

- A. *The weather is nice today. I invite you to go for a walk.*
 B. *Yes, I would love to go for a walk.*

In analyzing the given speech act, Searle's felicity conditions are used to determine whether the invitation is authentic. The first condition is the propositional condition, which states that the utterance must convey a proposition. In this case, the proposition is that the speaker is inviting the listener to go for a walk with him or her, which is satisfied by the declarative statement "The weather is nice today. I invite you to go for a walk." The second condition is the sincerity condition, which requires that the speaker genuinely intends to perform the action. The use of the word "invite" implies a sincere desire to go for a walk with the listener, and the response of the listener

with "Sure, I'd like to go around" indicates an understanding and acceptance of the invitation. This reciprocal acknowledgement serves as a confirmation that the invitation is genuine, and the speaker is committed to carrying out the request made. The third condition is the essential condition, which requires that the appropriate conventions and procedures are followed. In this case, the conventions of a social invitation are followed, where the speaker initiates the invitation and the listener accepts it. This mutual agreement fulfills the necessary condition for the speech act to be successful. Thus, the speech act of inviting someone to go for a walk is successful if it satisfies Searle's felicity conditions. The propositional condition is met by conveying the proposition of the invitation, the sincerity condition is met by the genuine intention of the speaker to go for a walk, and the essential condition is met by following the appropriate conventions and procedures. Therefore, it can be inferred that the invitation in the given conversation is authentic.

Situation 2

Sincere Invitation in Yemeni Arabic	Meaning in English
A. /kɔdwæ nɪsɪ:r bɪ dærædʒæt/	A. Tomorrow we will go riding a bicycle.
B. /əfwæn məʃɪ:, mənæ dɪræsæ kɔdwæ/	B. I'm sorry, I have to go to school tomorrow.

Here, A and B are two good friends who have a lot in common. They like participating in sports, particularly cycling. This is the circumstance that occurs when speaker A attempts to ask another speaker B to go bicycle riding. The initial utterance implies an indirect speech act of invitation in the form of a speech act. When an addresser uses the word "we," he is trying to communicate his purpose to an addressee's mind that he wishes to go bicycle riding as a part of a group. He appears to be saying to the addressee, "we want you to come with us." The second utterance implied an indirect speech act of refusal of invitation realized through a declarative sentence, "I have to go to school tomorrow." The noun phrase "I'm sorry" indicates that the addressee recognizes the illocutionary meaning of the first utterance. Consequently, an addressee declines to do so, indicating that he will be unable to accompany them. This utterance can be rewritten as follows:

- A. *We want you to go with us for we have to go to school tomorrow.*
 B. *I'm sorry, I have to go to school tomorrow.*

The propositional condition indicates that the speaker, in this utterance, has made the decision to pursue bicycle riding in the future. An addresser offered a time and location for the performance of such an act, and in doing so, he satisfied the propositional requirement. As a preliminary condition, when a speaker decides to go for a bicycle ride, he actually knows that the addressee is willing to go to this location because of the store knowledge of them that states that a speaker will do what he wants, even if the addressee sometimes refuses to accept such invitation for reasons outside of his control. Because a speaker wants a listener to accompany him on a bicycle ride, he pays close attention to the condition of sincerity in his speech. When a hearer answers with "I'm sorry...", he is indicating that he has recognized the genuineness of the speech act of invitation he has heard. In order for a speaker to be considered capable of doing a speech act, he must also intend to do so. If the speaker does not plan to perform such invitation, he may say "I will try" or "I will think" or "I will think about it." A real invitation will not be extended in this situation.

Situation 3

Sincere Invitation in Yemeni Arabic	Meaning in English
A. /sæhɪbnæ/lbn æmænæ/ dʒærænæ məri:ð əljawm /	A. our friend/relative/neighbor is sick today.
B. /mɪn ælɔzɔ:m nɔzɔ:rɔh/	B. Oh, we have to visit him together now.

Yemeni people were accustomed to visiting ill individuals, regardless of whether they were friends, family, or neighbors. It is a social and cultural habit that Yemeni people have always shown and continued to exhibit. In this

case, one of their friends is unwell, and one of their friends indirectly attempts to encourage the other friends to see him.

Something has occurred to one of the friends, as indicated by the first utterance. The speech act of invitation is carried out in this instance through the use of a declarative sentence. The first utterance of the situation refers to an intended person as a friend for both interlocutors, and the illocutionary act of the first utterance can be interpreted by the addressee as an invitation. As a result, the addressee's response is to accept the invitation by saying, "*Oh, we have to visit him together now,*" to demonstrate his willingness to accept the invitation. What is the source of the addressee's statement? It is important that when one of one's Yemeni friends becomes ill, another buddy comes to aid. The conversational lines can be identified by saying the following:

A. Our friend/relative/neighbor is sick today, why don't we go to visit him?

In this utterance, the propositional condition depicts the circumstance of a speaker's buddy who is suffering from an illness. As a result, this condition, in accordance with the social context, requires a speaker to pay him a visit and to ask his friends, family, and neighbors to do the same. After having once visited a friend, an invitee may think that the invitation is not genuine since the speaker has invited him/her again after having already visited the friend. The fact that A is a close friend with B, as well as the fact that their friend is ill, necessitates their visiting him or her in accordance with Yemeni social customs. They have shown a willingness to accept such an offer. The statement "*Oh, we have to go visit him together now.*" by the hearer indicates acceptance that the invitee is also willing to carry out the invitation's terms. An example of this is when a speaker fulfills the preparation requirement. Because an invitation is still in the works at the time of the inviter's speech, the inviter is serious in his or her intention to invite B. The speaker's desire to conduct a speech act of invitation was a necessary prerequisite for the speech act to be performed. In this case, B has an ill buddy who is also a friend of A's. As a result, an addresser, in order to prevent humiliation if a friend B is unaware of the friend's situation, a speaker A here has agreed to accompany his friend B to visit the friend.

Situation 4

Sincere Invitation in Yemeni Arabic	Meaning in English
A. /æne æfti: ætsaok hæðə əlɔ:sbɔ:/əlfæhr/	A. I am planning to go shopping next week/month.
B. /kɔl æli: tɪ fti:h Indl. sə æti:k. kid Iftæreit kɔl ji:/	B. I will give you what you want. Last week I bought all that we needed, so don't worry.

The context clue that indicates that the utterance is an invitation rather than just a declaration is the response from B: "I will give you what you want. Last week I bought all that we needed, so don't worry." This response implies that B is willing to help A with their shopping needs, which suggests an invitation rather than just a statement of intention. Additionally, the use of the word "we" in B's response suggests that B is willing to accompany A on the shopping trip, further reinforcing the idea of an invitation. It's a given that A and B are neighbors and that they live together. They had intended to go shopping before a specific time period, such as a week or a month. A has a need to get anything. Therefore, he or she is talking with his or her neighbor about what they need and if or not they are willing to accompany him. Using a declarative sentence indicates that the addresser has invited the hearer to go shopping. A perlocutionary speech act implies that the addressee has accepted the offer in an indirect manner by stating, "*don't worry.*" In this case, the addressee's inference indicates that the addresser's goal is to invite them to do something by interpreting the verb phrase "*go shopping*" as a request for help. The following is an alternative version of the conversation:

A. I invite you to go shopping.

In order for a speaker to go shopping, the circumstance of an utterance, in which a speaker produced, was not achieved until a hearer's response was received. Thus, in this speech, the inviter is aware of the propositional condition that has been established. People in the Yemeni community, particularly ladies, have a tendency to go

shopping with their friends. Their ability to act in this manner is a result of their social circumstances. As a result, when speaker A makes such an utterance, he or she believes that listener B is also willing to accept what the speaker wishes to do. When a speaker delivers a speech act, he or she is really fulfilling a pre-condition for the speech act. If, in the course of a conversation, a speaker A truly desires his or her friend B to accompany him or her to go shopping, he or she will state the truth about his or her desire to accompany him or her in the course of the conversation. When the speaker expresses an essential condition, the speaker's aim is demonstrated. When someone says anything like this, it indicates that the speaker has a strong desire and genuinely wants B to accompany him shopping. The invitee recognizes that the invitation is genuine when he or she says, "don't worry," in the context of the invitation.

Situation 5

Sincere Invitation in Yemeni Arabic	Meaning in English
A. /hæl sə tɪdʒsɔː əljawm fiː ælbeitʔ/	A. Are you going to have a rest at home?
B. /næm. nhæno montæðriːn lək/	B. of course, join us.

A Yemeni speaker always inquires as to where his friends or neighbors would be taking a break in the afternoon, especially during qat sessions, and he occasionally offers himself to join them. A and B are friends/neighbors who live in the same building. A inquires as to whether his friends/neighbors will be staying at his house for qat sessions or not. A Yemeni speaker always employs interrogative phrases to express several purposes, one of which is to invite himself to see the other. Apparently, the first utterance reveals that an addresser asks the addressee whether his friends/neighbors will be staying for qat sessions at his house or whether they will not. However, the connotation of this statement is distinct. In this case, it refers to an indirect verbal act of invitation that is achieved through the use of an interrogative sentence. It is not customary for an interrogative sentence to wait for an answer from the hearer, regardless of whether he is indoors or outdoors; rather, it is used to indicate whether the hearer agrees to or rejects a request. To demonstrate this, when the addressee responds with "of course, join us," it is an indicator that he understands what the addressee is trying to do. We can reconstruct the first phrase as:

'I'd like to pay you a personal visit.'

The conditions under which an utterance is generated can be used to determine the felicity propositional condition. Whenever a speaker interrogates the presence or absence of the hearer in his home, he is implying that he is aware of his presence in the home beyond the scope of an interrogative remark. When the preliminary requirement is met and an addressee's utterance indicates that he would like to meet a speaker, the mutual recognition of the utterance demonstrates that the preparatory condition has been met and the addressee has accepted the invitation. The sincerity criterion is demonstrated by the fact that a speaker is honest in generating such an utterance since the speaker is unable to perceive the hearer at the moment of the utterance. If he sees the hearer early on, the invitation will give the hearer the impression that he is not sincere. The essential condition is defined as an attempt by a speaker to fulfill the duty of making a speech act of invitation in order to receive an invitation. There is a strong desire on the part of speaker A to meet with the hearer B. When a hearer B accepts and welcomes a speaker's addressee's utterance, it is also shown that the speaker's aim to meet a hearer B was successful. Given the context of the statements, it is reasonable to infer that the felicity criteria have been met.

Situation 6

Sincere Invitation in Yemeni Arabic	Meaning in English
A. /bɪlæms zæmiːlænæ dʒæ mɪn æl kærɪdʒ/	A. Yesterday our classmates came from abroad.
B. /dærɔːrɪ nɔːzɔːroh kɔlənæ/	B. Yes, Ok, let's go together to visit him

A and B were in the same class. One of them, like many other Yemeni laborers, left the country to work abroad. He has only lately returned from abroad. Yemeni people in his/her community are still considered to be kin. They

haven't stopped inquiring about one another. When a former classmate returns after a trip overseas, a group of his classmates come to pay him a visit. In social situations, it is sufficient for others to know that someone has returned from abroad; they must pay him/her a visit. In a social context, the noun phrase "our classmates" motivates the other students to make a point of visiting their newest classmate. As a result, the first utterance implies an indirect speech act of invitation through the use of a declarative sentence. The second utterance demonstrates that the addressee perceives the perlocutionary act as an invitation, and as a result, he accepts it and prepares to pay him a visit. This is an indicator that both of the interlocutors are feeling the same way about the issue at the moment. According to one interpretation, the utterance means "I ask you to pay a visit to our former classmates." The context of the speech indicates a future visit that a speaker has suggested to the newcomer in the first place. In order for a former classmate who has traveled from overseas to be welcomed as a guest to be met, social conditions need that the interlocutors meet him. It is a social and cultural practice that the Yemeni people are accustomed to following and observing in this manner.

This context demonstrates that propositional conditions have been met. It is possible for speaker A to believe that listener B feels the same way about a prior classmate and so meets the preparation criterion. As a result, his remark "let's go together." expresses his desire to accompany speaker A on a visit to their former classmates' homes. Because a newcomer is seen as a friend by everybody, a speaker demonstrates his genuineness by joining his colleague in engaging in such a social activity. It is to say; this context is an indication that the sincerity requirement should be observed. This speech satisfies all of the conditions of the necessary condition. A speaker is unable to back down from his or her position. He expresses his appreciation for the offer to pay a visit to a former classmate. Seen from the perspective of speaker A, his declarative sentence expresses the desire of speaker A and listener B to go there together. His immediate reaction, "let's go together," demonstrates the social nature of the connection. It is a mutual duty with which Yemeni speakers are continually dealing and interacting with one another.

Situation 7

Sincere Invitation in Yemeni Arabic	Meaning in English
A. /æi:n ænt jawm?/	A. Where are you?
B. /wə ænt æi:n ænt? tʌfəðəl/	B. Where are you, too? You're welcome.

A and B are friends. They always seem to run into each other. When one does not see his or her buddy, he or she continues to inquire about him or her. This is a type of humor that a Yemeni speaker used to deal with his other buddies while they were together. It is a series of interrogative statements between two people. Both of the interrogative sentences imply that a verbal act of invitation has taken place. Both of the interlocutors express a wish to meet with one another in person. As soon as the initial utterance is made, the addresser conceals his wish to meet the addressee by asking the inquiry, "where are you." In this case, it is a code used by one addresser to meet another addresser that is understood by both of them, and the perlocutionary act of the second utterance shows the addressee's acceptance of the meeting by uttering an interrogative sentence as well as the welcoming message "You're welcome." The following is possibly rewritten as the following:

A. *Where exactly are you? I want to meet you.*

B. *I'd want to meet you there.*

An interrogative sentence questions the hearer's existence. The context implies a speaker wishes to meet him. A hearer's answer is also an interrogative. It is a type of contact that a Yemeni speaker has when eager to meet another. In this case, both interlocutors know the encoded message. The interlocutors met the proposition criterion, according to the circumstances. The speaker knows that the hearer will respond positively because of their relationship. Thus, the speaker has fulfilled the preparation requirement. When a speaker asks, "Where are you?" the sincerity criterion is met. Stop! A hearer answers by asking the same inquiry. This remark expresses the sincerity of Yemeni speakers for one another. "Where are you?" is a hidden communication inviting someone to meet. It implies a sincere condition. The reciprocal interrogative sentences reveal the key condition. Both speakers

compliment; one sends an invitation, the other accepts. In summary, both speakers want to execute the speech act of meeting invitation.

Situation 8

Sincere Invitation in Yemeni Arabic	Meaning in English
A. /ʒ:r ʊ: sI əlæ əbwæb/	A. It is my wedding party, what do you say?
B. /sIdk, ænə færhæn. səjəkø:n jawm ræwæ/	B. Really? I'm so happy for that. We will enjoy ourselves.

Yemeni hospitality is well-rooted. The Yemeni community has a practice of inviting everyone they know to their gatherings. This happened between two buddies who work together. As in the sentence "*What do you say?*" a Yemeni speaker aims to utilize interrogative sentences to invite people to his or her wedding celebration, as in the sentence "*What do you say?*" The speech act of invitation is achieved indirectly in this instance through the use of an interrogative question that is followed by a declarative statement. An addressee expresses his or her acceptance in joining. He understands that when the addresser uses the term "wedding," he means to extend an invitation to him to attend the event. This utterance can be reconstructed as follows:

It is my wedding party. Are you able to join us?

The conditions of speaker A's statement reveal the propositional condition of the statement. He/she informs the audience that his/her wedding reception will be held shortly, and a speaker suggests that B be invited to go with him/her. When a speaker believes that a listener would like to accept a speaker's invitation, the preparatory condition is demonstrated. The hearer accepts the invitation because he already knows that the speaker is truly inviting him, and the preparatory condition is demonstrated when A is able to host a pleasant wedding reception for his guests. Because the speaker's invitation is sent out before the wedding party, the speaker is more likely, to be honest in his or her invitation. The sincerity of the speaker's purpose causes the hearer to understand that the invitation is genuine. Furthermore, a speaker in this context is conscious of the sincerity condition. Due to the fact that the wedding party had not yet taken place at the time of speaking, the speaker's desire to invite a listener to his or her wedding party could be realized; however, if a saying is uttered after the wedding party, the listener would believe that the invitation is insincere, and as a result, the speaker fulfilled the essential conditions.

Situation 9

Sincere Invitation in Yemeni Arabic	Meaning in English
A. /təm fæth mæɾæð dʒædi:d lelmælæbIs/	A. A new fashion is opened.
B. /saʊf næðhæb/	B. Oh! Ok. Let's go.

Yemeni women are always on the lookout for new outfits, which leads them to go shopping on a regular basis. Shopping for ladies is a fascinating habit to have. Yemeni ladies like going shopping with their friends. 'A and B' are two female characters in a discussion. B accepts A's invitation to accompany her to a new fashion show. The utterance implies a verbal act of invitation that is indirect in nature. The term "new" was employed by the addresser to draw the addressee's attention to the location, which had only recently opened. This phrase has an effect on the addressee and causes her to believe that it is an invitation, which leads to her accepting it immediately. This phrase may be condensed into the following:

Let's go shopping in the new fashion.

In this situation, speaker A proposes that he and his buddy B visit a newly established fashion store, and also, A observed a preparatory condition. The hearer B's remark, "*let's go,*" indicates that she would like to see the new store, which indicates that she is in the process of preparing for the trip. Furthermore, speaker B possesses the capacity to carry out such an action as well. If speaker A goes to a new fashion store and then tells her friend B to go there, this case may lead the hearer B to believe that the invitation is ostensible; however, if the speaker utterance

is performed before she goes to that store, the hearer infers that the speaker's saying refers to a sincere invitation, and the speaker observes a sincerity condition. The essential condition may be demonstrated by the duty of speaker A to accompany B to the new fashion show and by the invitation of speaker A, which indicates her willingness to do the act with B.

Situation 10

Sincere Invitation in Yemeni Arabic	Meaning in English
A. /ku:twə i:d/	A. Tomorrow is Eid.
B. /næm, Inæho: wəkt monæslb/	B. Yes, it is an appropriate time.

Yemeni people take advantage of religious holidays and sacred days to pay for visits to one another. A large number of individuals travel with their families and friends to pay visits to friends and family members. The first sentence is a declarative statement of fact. It depicts the story of a joyful Islamic celebration in Yemen. Eid has the connotation of being a day of recreation, a day of prayer, and a day when family and friends get together to spend time with one another. As a result, the addressee interprets the addresser's speech as an invitation, and he or she answers promptly with the word "yes." "Yes" is a brief response that indicates acceptance of a request or an offer. Despite the fact that there was no formal request or invitation, an addressee assumed that there was. It is the addressee's declarative statement "it is an opportune moment" that has come into touch with the addresser's term "Eid." If an addressee states, "Tomorrow is Sunday," that means that the day after tomorrow is Sunday. An addressee may choose to remain silent or decline to respond. The situation in which the statement is made relates to the time of action, which will take place in the future. In this case, the proposal is for the hearer to perform an action in the future, with the consequence that a preparatory condition may be seen. It is revealed by the hearer's response, "*Yes, it is an appropriate time,*" that B would like to do an action recommended by speaker A. An intention that both interlocutors are aware of what they intend to accomplish is suggested by a speaker's ability and inferred by a hearer's desire, and as a result, a speaker acknowledges the existence of a preparatory condition is recognized by a hearer. The requirement of sincerity may be noticed in the speaker's assertion that tomorrow is Eid and the hearer's answer, which is "*it is an appropriate time,*" respectively. It is possible that if the day alluded to by a speaker is not Eid, the listener's response will be different, or that the listener would remain mute. The presence of duty on the part of the speaker to do an act in the future, as well as the acceptance of the hearer, shows that the necessary condition has been met.

Discussion

This study explores the speech act of invitations in Yemeni Spoken Arabic and provides insights into the complexities of this aspect of communication. The study draws on the Speech Act Theory, which suggests that language is a type of action that follows a set of rules and these rules may vary between cultures and influence the social conventions of politeness. According to the literature review conducted for this study, previous research on invitations and speech acts has been conducted by scholars such as researchers Al-Khatib (2006), Austin (1975), Grundy (2013), Levenson (2001), Paltridge & Burton (2000), Searle & Searle (1969), Verschueren (1999), Wolfson (1989), Yule (1996). These researchers have provided valuable insights into the theoretical foundations of speech acts and invitations. The study finds that adhering to the felicity conditions of speech acts, specifically the sincerity criterion, is essential to ensure that invitations are interpreted as sincere. Yemeni Arabic speakers often use implicit utterances to express invitations, relying on shared knowledge and everyday activities to convey their intentions through broad facts and allusions. This approach to invitations is in line with the cultural and linguistic norms of the Yemeni Arabic-speaking community (Al-Hamzi et al., 2020).

The study also highlights the importance of time and location in invitation discourse. In Yemeni Spoken Arabic, discussions surrounding invitations often incorporate considerations of suitable timing and appropriate venues. This aspect reflects the cultural norms and etiquette prevalent in Yemeni society, where these factors hold significance in social interactions. Furthermore, the study emphasizes the role of time and location in invitation discourse. In Yemeni Spoken Arabic, discussions surrounding invitations often incorporate considerations of suitable timing and appropriate venues. This aspect reflects the cultural norms and etiquette prevalent in Yemeni society, where these factors hold significance in social interactions.

The study also reveals the significance of making inquiries that include a request for a response. By framing an invitation as an inquiry, Yemeni Arabic speakers encourage an interactive element in the conversation, thereby allowing the invitee to actively participate in the decision-making process. This practice aligns with the concept of illocutionary behavior, as proposed by Y. M. A. & Suraih (2019). Building on these findings, it becomes evident that the socio-pragmatic aspects of invitations in Yemeni Spoken Arabic are deeply rooted in the cultural and linguistic norms of the society. Implicit communication, contextual considerations, and the use of inquiries as a means of interaction all shape the dynamics of invitations. Understanding these nuances is crucial for effective cross-cultural communication and establishing meaningful connections within the Yemeni Arabic-speaking community.

4. Conclusion

This study focuses on analyzing invitations as a form of communication among Yemeni Arabic speakers in Northern provinces. The research reveals that Yemeni speakers often use declarative and interrogative sentences to indirectly express invitations. They rely on shared knowledge and everyday activities to convey their intentions through general statements and indirect references. Interrogative sentences are also used to imply invitations, expecting listeners to accept or decline based on their response. The findings have significant implications for future research. Firstly, the study highlights the need for further investigation into ostensible invitations, which are common in Yemeni culture but have received limited scholarly attention. Secondly, it suggests exploring other sincere speech acts in Yemeni culture, such as genuine praises, apologies, and inquiries. Lastly, the study recommends quantitatively exploring the impact of non-linguistic factors, like familiarity, on sincere and ostensible invitations.

This research enhances our understanding of the complexities of invitations in Yemeni Arabic language and culture. It provides insights into how invitations are expressed and interpreted, as well as the role of shared knowledge and experiences in shaping their understanding. Additionally, the study serves as a foundation for future research on speech acts in Yemeni culture, shedding light on the utilization of invitations and the importance of studying ostensible invitations and other sincere speech acts. It emphasizes the intricate nature of communication in Yemeni Arabic language and culture. The study's findings have important implications for future research on invitations in Yemeni Arabic language and culture. It calls for further investigation into ostensible invitations, highlights the exploration of other sincere speech acts, and encourages quantitative examination of non-linguistic variables' impact on invitations. The provided references offer additional avenues for investigation.

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