

Gulf Pidgin Arabic: An Empirical Investigation into its Emergence and Social Attitude

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DECLARATION AND ONLINE ACCESS

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A handwritten signature in black ink, appearing to be 'Lowai Abed', written over a horizontal line. There are two small black dots, one above and one below the line, positioned to the left of the signature.

Lowai Abed

December 11

SUMMARY

While there are many contact languages that have been covered by sociolinguistic research, to date, most of those documented contact varieties are European-based and many have emerged out of imperial forces driven by the European colonial expansion around the world and subsequently an active slave trade between the sixteenth and eighteenth centuries. However, there are contact varieties that have come about without any European influence, but rather through recent international migration and economic integration generated by globalisation. This is potentially the case for the variety that has been defined as Gulf Pidgin Arabic (GPA) in Saudi Arabia and the countries of the Gulf Cooperation Council, the (GCC) states. This region has witnessed a rapid economic development since the early 1960s and 1970s generated by the oil industry. Hence, the region subsequently witnessed a large influx of unskilled/semi-skilled migrant labourers mainly from the Indian subcontinent and South East Asia. However, due to the indentured labour environment that this specific migrant community has to endure, GPA has emerged as a communication tool between the local Gulf nationals in the region and the unskilled/semi-skilled migrant labourers. This pidgin variety received little attention from the field of pidgin and creole studies. The rationale behind this research is primarily to bring a more globalised view on the study of contact languages by introducing GPA to the field and exploring it from a sociolinguistic point of view rather than solely linguistic.

To carry out this research, a mixed method research design was applied, where both qualitative and quantitative methodologies were used to examine data drawn from two distinct sources. These include a one to one semi-structured interviews and an online survey questionnaire. Thus, an extensive sociolinguistic study was undertaken in order to understand the social circumstances which have resulted in the development of GPA. In addition, the social attitude towards this language was also evaluated from the perspective of its speakers. Findings from the interviews conducted with the former disclosed that their lives primarily focused on labour-related pursuits, while exposure to the local culture within their host social environment was curtailed and restricted. In addition, GPA was found to be mainly used to communicate in work situations. Finally, data collected from the questionnaire has shown that a neutral attitude was held by the local population towards unskilled/semi-skilled migrant workers. However, respondents expressed a preference for residential segregation. In addition, the questionnaire highlighted their negative attitude toward GPA, especially in relation to its usage and spread. In summary, the conclusions drawn from this research have demonstrated that the context and social atmosphere in which GPA is spoken overlap with other contact languages that have been developed in many locations throughout the world. Based on the results of this study, the theoretical, practical and social implications of GPA are provided, as well as predictions on the future of GPA.

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TABLE OF CONTENTS

Declaration and Online Access.....	i
Summary	ii
Acknowledgments.....	iii
List of tables	ix
Figures.....	xi
Chapter One: Introduction.....	1
1.1. Introduction	1
1.2. Study Background	1
1.3. Study Aim.....	3
1.4. Study Rationale	6
1.5. Personal Rationale	8
1.6. Research Question(s)	10
1.7. Dissertation Overview.....	10
1.8. Summary	12
Chapter Two: General and Specific Concepts in Pidgins and Creoles.....	14
2.1. Introduction	14
2.2. Language Contact and Change: A Brief Overview.....	15
2.3. Pidgins and Creoles vs Language Simplification.....	17
2.4. Pidgins and Creoles: What are they?	18
2.4.1. Linguistically Different	20
2.4.2. Genetically Different	22
2.4.3. Socially Different	23
2.5. A Sociohistorical Overview of Pidgins and Creoles.....	24
2.6. What is a Pidgin Language?	27
2.6.1. Failed Second Language Learning	28
2.6.2. How Do Pidgins Spread?	29
2.6.3. Types of Pidgins.....	29
2.6.3.1 Military and Police Pidgins:	30
2.6.3.2 Seafaring and Trade Pidgins and Creoles:	30
2.6.3.3 Plantation Pidgins and Creoles:.....	30

2.6.3.4	Mine and Construction Pidgins:	31
2.6.3.5	Immigrant Pidgins:	31
2.6.3.6	Tourist Pidgins:	31
2.6.3.7	Urban Contact Vernacular:.....	31
2.6.4.	Stages of Pidgin Development	32
2.6.4.1	Jargon or Pre-Pidgin:	32
2.6.4.2	Stable Pidgin:.....	33
2.6.4.3	Expanded Pidgin:.....	33
2.7.	What is a Creole Language?.....	34
2.7.1.	Creole Genesis: A Heated Argument	34
2.7.2.	Post-Creole Continuum.....	36
2.8.	Theories on the Development of Pidgins and Creoles Genesis	37
2.8.1.	Monogenetic/Relixfication Theory	37
2.8.2.	Foreigner Talk or Baby Talk Theory.....	38
2.8.3.	Imperfect Second Language Learning.....	39
2.8.4.	Language Bioprogram Hypothesis	40
2.9.	Attitudes toward Pidgins and Creoles.....	41
2.10.	Is Gulf Pidgin Arabic a Pidgin?.....	47
2.11.	Summary	50
Chapter Three: Globalisation and Language Contact		52
3.1.	Introduction	52
3.2.	Overview	52
3.3.	What is Globalisation?	53
3.4.	Historical Perspective.....	54
3.5.	Migration and Language Contact.....	56
4.5.	Language Contact in Migrant Guest Worker Context.....	61
3.6.	Summary	66
Chapter Four: Pidgin Arabic in the Arabian Gulf Region.....		67
4.1.	Introduction	67
4.2.	Overview of the Gulf Cooperation Council (GCC)	67
4.3.	Overview of the Modern History of the Arabian Gulf Region	69
4.4.	Discovery of Oil	70

4.5.	The Socioeconomic Overview of the GCC.....	72
4.6.	The Formation of the Modern Day Social Classes in Gulf Societies.....	76
4.7.	The Linguistic Situation in the Gulf Region	80
4.8.	Pidgin Arabic in the GCC: Related Studies	81
4.9.	GPA Linguistic Properties	92
4.9.1.	Phonology.....	93
4.9.2.	Morphology.....	94
4.9.3.	Syntax	96
4.9.4.	Lexicon	100
4.10.	Summary	101
Chapter Five: Research Methodology.....		103
5.1.	Introduction	103
5.2.	Research Aim	103
5.3.	Research Questions	104
5.4.	Research Methodology	105
5.4.1	Research Design: Mixed-Method Approach	107
5.4.2	Research Design: Why a Mixed-Method Approach?	108
5.4.2.1.	First Reason:	109
5.4.2.2.	Second Reason:	109
5.5	Sources of Data	110
5.5.1	Sampling Strategy	111
5.5.1.1	Group One: Non-Probability Sampling:.....	112
5.5.1.2	Group Two: Probability Sampling:.....	115
5.6	Setting: Background of the Kingdom of Saudi Arabia.....	115
5.6.1	Why Jeddah?	116
5.7	Data Collection Instruments	116
5.7.2	Instrument One: One-to-One Semi-Structured Interviews	117
5.7.3	Instrument two: Self-Report Survey Questionnaire	119
5.8	The Questions	123
5.9	Research Procedure	123
5.10	Ethical Considerations.....	125
5.11	Summary	126

Chapter Six: Interview Results	128
7.1 Introduction	128
7.2 The Interviews.....	128
7.2.1 Information about the Participants in the Interviews	131
7.2.2 The Interview Questions	134
7.2.3 Interview Transcription.....	134
7.4 Data Analysis:.....	135
7.5 Discussion of Interview Results and analysis of the findings.....	136
7.5.1 What Did The Findings Reveal in Regard To The First Research Question?	138
7.5.2 What Did The Findings Reveal in Regard To The Second Research Question?	139
7.6. Language Indexicality and Identity Formation	143
7.7 Summary	147
Chapter Seven: Questionnaire Results	148
8.1 Introduction	148
8.2 The Questionnaire and its Distribution.....	148
8.3 Demographic Variables and Hypothesis	149
8.4 Statistical Tests.....	150
8.5 The Participants	152
8.6 Validity and Reliability of the Questionnaire	154
8.6.1 Social Attitudes towards Unskilled/Semi-Skilled Migrant Labourers	154
8.6.2 Social Attitudes towards GPA amongst the Saudi Nationals	156
8.7 Inferential Statistics of the Data	159
8.7.1 Social Attitudes towards Unskilled/Semi-skilled Migrant Workers	159
8.7.2 Social Attitudes towards GPA amongst Saudi Nationals	165
8.8 Findings from the Questionnaire	175
8.8.1 What did the Findings Reveal in Regard to the First Research Question?	175
8.8.2 What did the Findings Reveal in regard to the Second Research Question?	177
8.9 Summary	180
Chapter Eight: Discussion and Recommendations	181
9.1 Introduction	181
9.2 Discussion of the Key Findings	181
9.2.1 Research Question One	183

9.2.2	Research Question Two	185
9.3	Strengths of the Study	187
9.3.1	New Perspective	187
9.3.2	Methodology.....	189
9.4	Limitations of the Study.....	189
9.4.1	Research Approach	189
9.4.2	Data Collection.....	190
9.5	Suggestion for Future Research	190
9.6	The Implications of the Study	191
9.6.1	Theoretical Implications for GPA Genesis.....	191
9.6.2	Practical Implications	192
9.6.3	Social Implications.....	193
9.7	The Future of GPA.....	194
9.8	Summary	195
References	197
Appendices.....		217
Appendix A: Interview Guide		217
Appendix B: Interview Transcriptions.....		218
Appendix C: Questionnaire for Saudi Nationals.....		284
Appendix D: Ethics Approval for The Research Project		287

LIST OF TABLES

Table 1: The estimated number of foreign labourers in Saudi Arabia based on their nationalities in 2010	114
Table 2: The estimated number of Saudis and non-Saudis in Saudi Arabia	114
Table 3: Number of interviewees from each nationality, along with their gender demographics and native languages	115
Table 4: The data collection plan	117
Table 5: Information about the participants who were interviewed	133
Table 6: The percentage of participants in the survey questionnaire	152
Table 7: The participants' gender distribution.....	152
Table 8: Participants distribution based on their employment.....	153
Table 9: The participants' age groups.....	153
Table 10: The participants' educational levels.....	153
Table 11: Period spent abroad for the participants.....	154
Table 12: Pearson correlation coefficient for the first main section in the survey questionnaire	155
Table 13: Pearson correlation coefficient for the mean average of the first main section in the survey questionnaire	155
Table 14: Cronbach's alpha coefficient values for each mean of the first section of the questionnaire .	156
Table 15: Pearson correlation coefficient for the second main section of the survey questionnaire	157
Table 16: Pearson correlation coefficient for the mean average of each subsection with the mean average of the second main section of the survey questionnaire.....	158
Table 17: Cronbach's alpha coefficient values for each mean of the second section of the questionnaire	158
Table 18: The mean average and the standard deviation of the first section of the questionnaire	159
Table 19: The descriptive results for the first subsection regarding the Saudi national's feeling toward the migrant foreign labourers in Saudi Arabia.....	160
Table 20: The mean, standard deviation, rank of item and the degree of representation for each item in the first subsection	160
Table 21: The descriptive results for the second subsection regarding the level of trust that the Saudi nationals have toward the migrant labourers	161
Table 22: The means, standard deviation, rank of item and the degree of representation for each item in the second subsection	161
Table 23: Comparison of the means in regard to the social attitude towards the unskilled/semi-skilled migrant foreign labourers between the participants in Jeddah and outside Jeddah.....	162
Table 24: Comparison of the means in regard to the social attitude towards the unskilled/semi-skilled migrant foreign labourers between the male and female participants	163
Table 25: Comparison of the means in regard to the social attitude towards the unskilled/semi-skilled migrant labourers for the employed and unemployed participants	163
Table 26: Comparison of the means in regard to the social attitude towards the unskilled/semi-skilled migrant labourers amongst the participants from the three age groups.....	164

Table 27: Comparison of the means in regard to the social attitude towards the unskilled/semi-skilled migrant foreign labourers amongst the participants from the three educational groups.....	165
Table 28: Comparison of the means in regard to the social attitude towards the unskilled/semi-skilled migrant labourers amongst the participants who spent different periods outside the country	165
Table 29: Descriptive results for the first subsection in the second main section of the survey questionnaire	166
Table 30: The means, standard deviation, rank of item and the degree of representation for each item in the first subsection in the second main section of the survey questionnaire.....	167
Table 31: Descriptive results for the second subsection in the second main section of the survey questionnaire	168
Table 32: The means, standard deviation, rank of item and the degree of representation for each item in the second subsection	168
Table 33: Descriptive results for the third subsection in the second main section of the survey questionnaire	169
Table 34: The means, standard deviation, rank of item and the degree of representation for each item in the third subsection.....	170
Table 35: Comparison of the means in regard to the social attitude towards GPA between the participants in Jeddah and outside Jeddah.....	171
Table 36: Comparison of the means in regard to the social attitudes towards GPA between the male and female participants	172
Table 37: Comparison of the means in regard to the social attitudes towards GPA between the employed and unemployed participants	172
Table 38: Comparison of the means in regard to the social attitudes towards GPA amongst the participants from the three different age groups.....	173
Table 39: Comparison of the means in regard to the social attitudes towards GPA amongst the participants from the different educational level.....	174
Table 40: Comparison of the means in regard to social attitudes towards GPA amongst the participants who spent different periods of times abroad.....	174

FIGURES

Figure 1: The documented pidgins and creoles in Africa, Asia, Australia and the Western Part of the Pacific region (Holm, 2004).....	3
Figure 2: The documented pidgins and creoles in the Americas and West Africa (Holm, 2004)	4
Figure 3: The documented pidgins and creoles in the Caribbean region (Holm, 2004)	5
Figure 4: The stages of pidgin development.....	32
Figure 5: The Creole Continuum Model.....	37
Figure 6: The percentage of each nationality represented by the migrant labourers who participated in the study	133

CHAPTER ONE: INTRODUCTION

1.1. INTRODUCTION

This chapter provides a background and introduces the study, in addition to the aim of this research. Furthermore, the rationale and importance of the study are presented. Moreover, the research questions are included with an overview of the dissertation.

1.2. STUDY BACKGROUND

Pidgin and creole studies are recent in the field of linguistic study, with their importance highlighted by the field of sociolinguistics in recent times (Sebba, 1997). The origins of the field date back to the 19th Century, and was initiated by Schuchardt (1909, 1914) and Hesseling (1897), both of whom focused on areas such as pidgin and creole genesis and dialect contact (Winford, 2007). According to Sebba (1997), the three linguistic scholars whom are considered the Godfathers of pidgin and creole studies are John Reinecke (1937), Hugo Schuchardt (1909, 1914) and Dirk Hesseling (1897).

In general, pidgins and creoles were previously viewed as merely incorrect ways of speaking a language; thus, linguists afforded them little attention. Describing a previous view on pidgin English, as an example, John Holm (2004) points out, ‘the analogy seemed to be that broken English, for example, was of as little interest to the linguist as a broken diamond would be to a gemologist’ (p. 1). Holm (2004) attributes the reason as to why pidgin and creole studies have been neglected in the past amongst linguists to a long dispute over the standards of what makes a language and why it is an important area for study; otherwise stated, there has been no set agreement on specific criteria in order for a communication system to be considered a language.

It was not until the late 1950s and early 1960s that linguistic studies began to pay attention to pidgins and creoles and to highlight their importance as an academic field worthy of research and exploration (Holm, 2004). Kouwenberg & Singler (2008) add that ‘subsequent developments within linguistics in the 1960s and 1970s were to inform the basic inquiry into pidgin and creole

languages' (p. 3). Sebba (1997) indicates that the potential benefits have triggered the interest of studying pidgins and creoles as they would help in understanding and exploring other areas of the language sciences. This interest has led to rapid growth in pidgin and creole studies in recent times.

Much research pertaining to these languages have been published as their implications on pidgin and creole languages have helped to inform the greater field of language acquisition theory. For instance, Lefebvre (2004) believes that studying the development of pidgin and creoles languages could potentially help in understanding the development of human languages and language change. Lefebvre (2004) further asserts that pidgin and creoles genesis would provide a great deal of knowledge to socio and ethno-linguistics, in addition to cognitive science and how the latter relates to language learning, as it has become clear, through the completion of extensive studies, that mental processes are involved in the formation of pidgins and creoles. Last but not least, studying pidgin and creole development could help in analysing the development of those languages whose origins are not yet known (Todd, 2005).

However, since pidgin and creole studies are a fairly new field, there is much argument and disagreement revolving around many areas within the field, most notably pidgin and creole genesis, as will be revealed in the following chapters. Winford (2007) acknowledges that 'all of these diverse lines of enquiry have become part of the general study of languages in contact, but we are still far from integrating them into a coherent and comprehensive theoretical/methodological framework' (p. 22). Beside the areas of inquiry mentioned above, there are pidgins and creoles seen to exist in certain parts of the world that have been insufficiently examined, such as Gulf Pidgin Arabic. Holm (2004) stresses that 'perhaps the most basic challenge for creolists in the twenty-first century is to write exhaustive linguistic and sociohistorical descriptions of all the known pidgin and Creole languages and their various dialects' (p. 67). He also believes that providing comprehensive overview of more pidgins and creoles will prove helpful in adding more data to the field, which will illustrate and verify existing concepts.

1.3. STUDY AIM

The basic aim of this study stems from the dearth in academic attention described above. As mentioned in the previous section, pidgin and creole studies remain at incubation stage, and scholars are still investigating this sociolinguistic phenomenon. There are two aims to this study: one primary and one secondary. The primary aim of this study is centred on bringing Gulf Pidgin Arabic (GPA) into the light of linguistic study, with such an aim stemming from the fact that GPA is poorly mentioned and recognised by most academic works on pidgins and creoles. As an example, a wealth of books pertaining to the pidgins and creoles that exist around the world, such as the works of Thomason (2001), Sebba (1997), Todd (2005) and Holm (2004), contain the world map, pointing out the documented pidgins and creoles around the globe but failing to mention GPA. More specifically, maps referenced from the work of Holm (2004) show locations around the world of the documented pidgins and creoles, with GPA conspicuous in its absence.

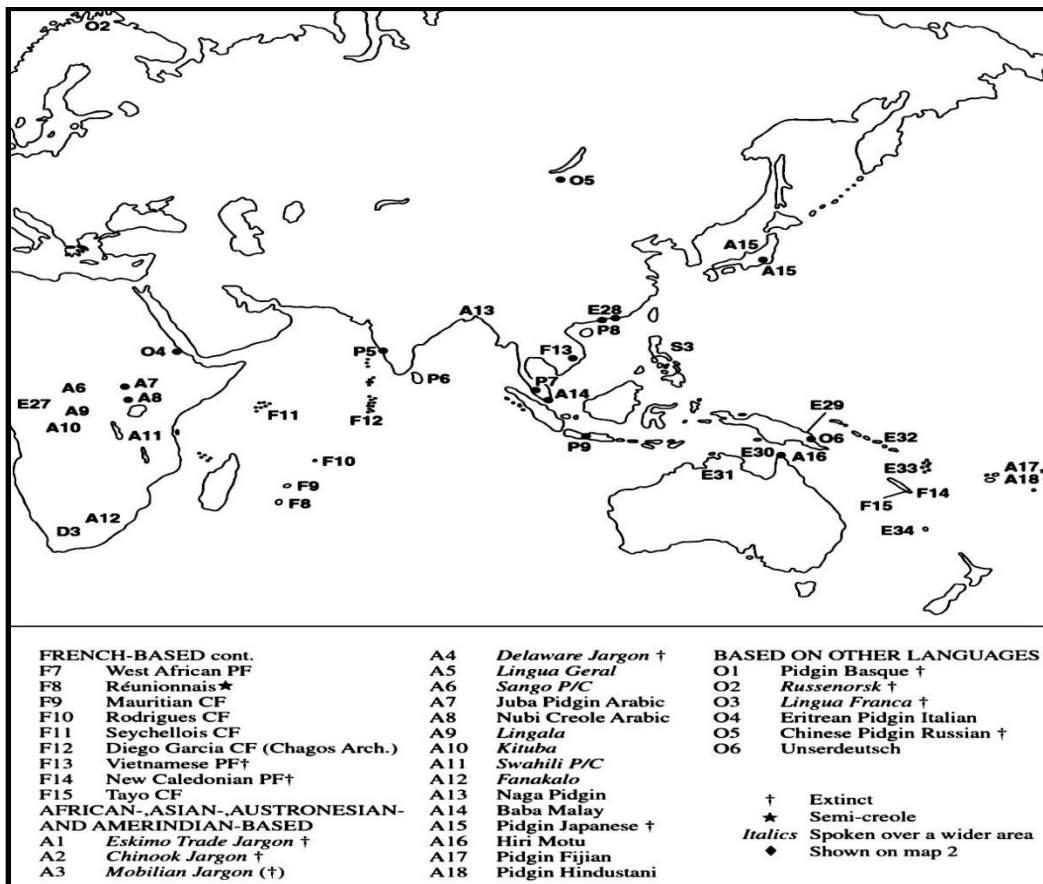


Figure 1: The documented pidgins and creoles in Africa, Asia, Australia and the Western Part of the Pacific region (Holm, 2004)

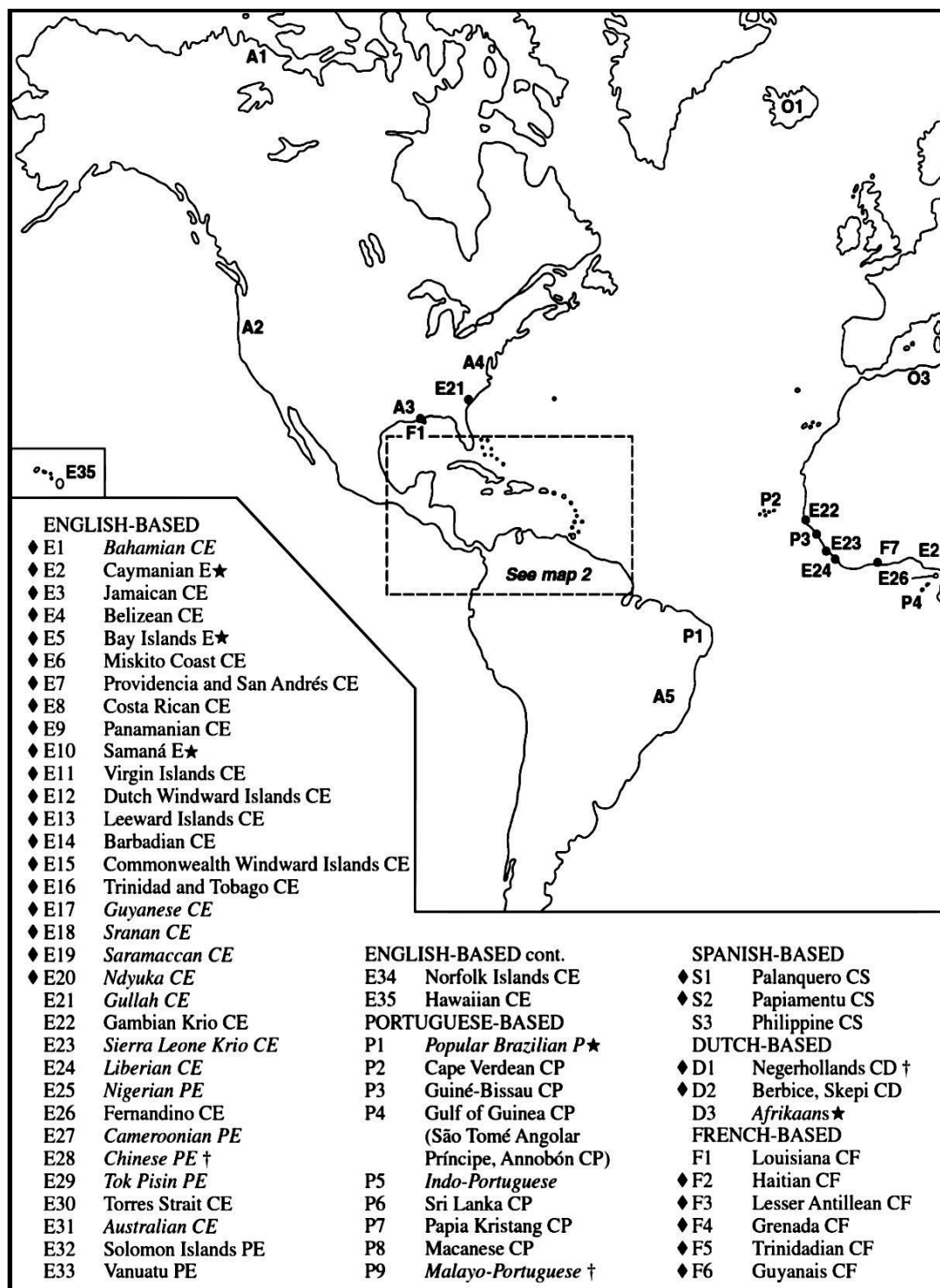


Figure 2: The documented pidgins and creoles in the Americas and West Africa (Holm, 2004)

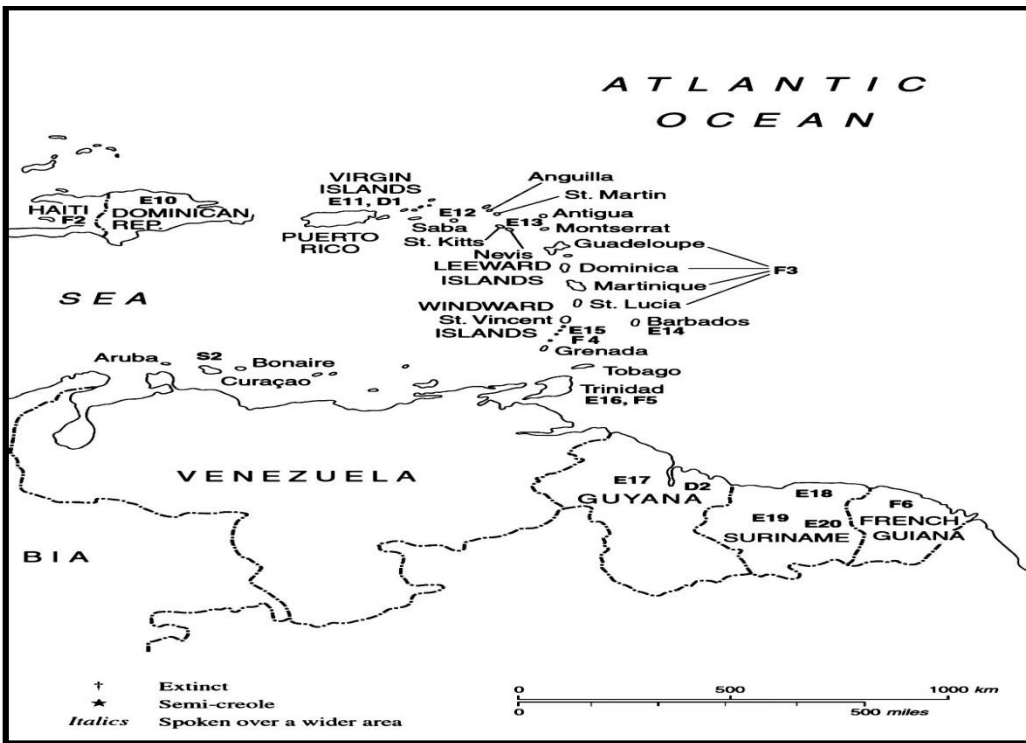


Figure 3: The documented pidgins and creoles in the Caribbean region (Holm, 2004)

Therefore, this study attempts to increase awareness and knowledge pertaining to GPA as one of the recent emerging contact languages, and to acknowledge its emergence from modern globalisation forces rather than historical imperialist forces, from which many documented pidgins and creoles have appeared.

The second aim is focused on uncovering the social factors that led to the emergence and development of GPA in the Gulf region, particularly in the Kingdom of Saudi Arabia (KSA) and how such overlap with the common social circumstances outlined by other pidgin and creole research and described as conditional social situations that lead to the emergence of contact languages. They include: a multilingual society, a majority of several substrate languages speakers with inferior social status and limited access to the language of the dominant group, a need to communicate via a lingua franca (Lefebvre, 2004), and, most importantly, a large social gap involving a social power structure (Sebba, 1997). More importantly, this research attempts at looking at the social attitude towards GPA in Saudi Arabia and predicting its future. Data collected in this research may potentially lead to sociolinguistic insight regarding the pidgin stage of GPA, whilst deepening our understanding as to the type of pidgin under which GPA may be categorised.

1.4. STUDY RATIONALE

In recent times, there have been numerous studies concerning the world's pidgins and creoles. The Western world, complete with its rapid industrialisation and urbanisation since the 19th Century, has been the focus for most comprehensive research. For instance, most research on contact languages have focused on European-based pidgins and creoles that are identified as having originated as a result of the European colonial expansion, with particularly focus directed towards those that emerged from English and French (Momma & Matto, 2008). Very few academic works have focused on the linguistic varieties in the non-Western world. Miller, Al-Wer, Caubet & Watson (2007) attribute this lack of research to the fact that these varieties, pidgins and creoles are not deemed as legitimate topics worthy of investigation by academic institutions in the developing and third-world countries. They assert, however, that looking at sociolinguistic phenomena that exist in the non-Western world would greatly help highlight

universal sociolinguistic norms and accordingly widen the perceptions of these norms (Miller, Al-Wer, Caubet & Watson, 2007).

Despite the fact that GPA has been recently highlighted by a few and previous works, such as those by Smart (1990), Wiswall (2002), Holes (2008), Bakir (2010), Næss (2008), Albakrawi (2012), Almoaily (2012), Salem (2013), Alghamdi (2014), Avram (2014), Al-Ageel (2015), Albaqawi's (2016), there remain two shortcomings: one is that all studies have mainly looked at GPA from a strong linguistic standpoint; from an academic point of view, such a standpoint centres on the study of linguistic features of the language, which provides an insufficient understanding as to how the language is used in society or how it functions within a culture. This standpoint fails to provide a broader perspective of a language under study (Edwards, 2009).

Hymes (1977) argues that, while linguistics as a field performs a crucial function, where the analysis of linguistic data is of the utmost importance, it appears that social and communication considerations, rather than linguistic, must form the basis on which the role language plays in a culture and within a society can be assessed. Hymes (1977) refers to the study of sociolinguistics, which he defines as the scientific study of human speech usage and its relationship with other fields; more specifically, those with a social dimension focus, and vice versa, where the effect of social factors on the use of language is also examined. This field is important as it seeks to reassess generally accepted beliefs on which linguistic studies are founded, along with re-evaluating the role language plays in daily living. The primary aims of sociolinguistics include the following: first and foremost, it offers insights into and poses questions regarding language studies by drawing upon the data used by groups, sharing common linguistic norms and expectations; second, it demonstrates that social interactions can act as a source from which linguistic features are derived and experienced in real life situations. Hymes (1977) further argues that, when advancing a theory of language, it is generally not recommended that an analysis be undertaken by merely applying the results from individual area of study such as linguistics. Although it may be somewhat beneficial, as indicated earlier, it does have its limitations. An alternative approach is to gather new data by directly examining language usage within specific contexts, which can be overlooked in research focusing only on specific areas, such as grammar, syntax or morphology (Hymes, 1977).

Hence, this study will exclusively explore GPA from a sociolinguistic view, focusing on the social aspects of GPA, which will enable the potential to generate more research and attention on this variety. It is also important to note that examining the social aspects leading to the emergence of contact languages is crucial when seeking to identify them and understand their genesis (Holm, 2004). This is because contact languages are always driven by social forces (Sankoff, 2002), and it is important to learn about the nature and frequency of contact when striving to understand how such languages evolve for those involved in interethnic communication. For instance, it is necessary to determine whether contact is made as a result of immigration, invasion and imprisonment, or otherwise simply through social engagement between ethnically diverse communities. Should contact be immigration-based, as is the case in GPA, there then is the need to determine the size of the foreign community relative to the size of the native population, as well as their social, political and economic status in the foreign location. From a wider perspective, we also need to identify the status or prestige level of the source language (Fischer, 2013).

The second shortcoming of GPA research is that academic attempts to identify GPA have not sufficiently brought GPA to the attention of the international community. In actuality, GPA remains relatively unknown to the field of pidgin and creoles, which, as mentioned above, predominantly focuses on European-based pidgins and creoles. Accordingly, this study sheds light on this Arabic-based pidgin found in the Arabian Gulf region, which is a pidgin language recognised as having emerged with no European influence. This study attempts at introducing GPA to the academic linguistic community with the hope that this research will prove to be a positive contribution to the field of pidgin and creoles studies.

1.5. PERSONAL RATIONALE

Growing up in Jeddah, Saudi Arabia, and being from a middle class Saudi family, my life, since childhood, has always been in contact with people from the large migrant labour force, who make up the majority of the expatriate community in the countries of the Gulf region. As in many middle class, and upper middle class Saudi households, having domestic helpers is quite common. The services provided by domestic helpers vary, females are found working as work as

nannies, cooks, cleaners, and men as janitors, drivers, garbage collectors, and other menial professions. These labourers come mainly from South and South East Asia, from countries that have, in some way or another, become familiar to the local Saudi and GCC population, given the large numbers of workers who come from those countries and who do most, if not all, the menial jobs for the locals. They come mainly from India, Pakistan, Sri Lanka, Nepal, Bangladesh, Indonesia and the Philippines. It is no exaggeration if I personally attest that this category of expatriates has become part of the contemporary social fabric of the Gulf societies, whether in Kuwait, Qatar, Bahrain, Saudi Arabia, the UAE or Oman.

As most of these labourers are from poor financial and education backgrounds in their home countries, they end up in the Kingdom of Saudi Arabia and the rest of the GCC countries in hope of bettering their lives and the lives of their families back home, given the better wages they can find in such oil-rich countries. Working in Saudi Arabia, however, is not an easy task, given the restricted migration and labour systems, which usually lead these migrant labourers to live in subordinate conditions.

Looking back on my childhood and throughout the years growing up, I had endless interactions with female domestic helpers and male janitors who came to work for my family and take care of the home. Over the course of the years, the majority of the female domestic helpers had come from Indonesia, and we had janitors from different countries, such as India, Bangladesh and Sri Lanka. I would also observe the way in which we communicated with one another—and, by *we*, I mean how myself, my family and the local people in general communicated with this group. I would sometimes feel curious as to why the locals and these migrant labourers would communicate in a broken version of the local dialect. I would ask people around for the reason behind this linguistic phenomenon and I would get different answers; some pointed their fingers at the way the locals simplified and broke their dialect in order to be understood by labourers, whilst others believed that these labourers were not in need of learning and speaking the local dialect as they are in the country only for a temporary period of time, i.e. only to work, save money and then return home.

As I grew up, having the privilege to travel to the United States to complete my higher education, I majored in Communication Studies. My interest in human communication,

especially of intercultural or interethnic communication, grew over the years. I have always believed that there are many different social factors involved when people from different cultures, socioeconomic and linguistic backgrounds communicate with one another. After earning my Master degree, my thirst for education did not stop, and while the opportunity to further my education has not yet come to end, thanks to the Saudi government scholarship programme, I decided to pursue a PhD to explore a communication phenomenon relating to my personal life, culture and society. The first thing that came to mind was this sociolinguistic situation that exists between the locals and the migrant foreign labourers, which has been a point of curiosity for me for a long time. As I began my research on GPA, I have been enlightened tremendously regarding this sociolinguistic phenomenon, and my perspective on the subject has expanded a great deal.

Additionally, I hope that, through this project and in line with its completion, that it will enlighten people, especially those in Saudi Arabia and the Arabian Gulf region, whose populations live amongst this popular linguistic phenomenon. It exists almost everywhere in the region, yet it has not been widely acknowledged as a variety worthy of recognition, nor has it gained much academic attention. I also hope that this project will contribute to bring more of a globalised view on the study of contact languages by affording a greater degree of attention to this pidgin variety and how it has emerged and functioned within its local social context.

1.6. RESEARCH QUESTION(S)

In its investigation of GPA, the current study aims at answering the following research questions:

1. In the light of the field of pidgin and creole studies, what are the social factors leading to the emergence and development of GPA in Saudi Arabia and the Gulf region?
2. What is the social attitude towards GPA in Saudi Arabia?

1.7. DISSERTATION OVERVIEW

This research contains eight chapters. The first chapter of the study provides an introduction to the study of contact languages and explains the origin of the field. It provides a brief historical

background on the development of the study, including the challenges that remain within the field. Along with this section, the aims of this study and the academic and personal rationale are presented, in addition to the key questions this research seeks to answer.

Chapter Two sheds light on the general concepts pertaining to pidgins and creoles, and how, when compared to other languages, they carry special linguistic, genetic and social features. In addition, a sociohistoric overview of the documented pidgins and creoles is provided. The second chapter also discusses important issues in regard to pidgin languages, such as what they are and how they spread, whilst also pointing out the various types of pidgins and the stages of pidgin development, with a section exclusively focused on discussing creole languages. The same section considers the etymological origin of the term ‘creole’ and how it is defined. It also illustrates the argument over creole genesis and the Post-Creole Continuum. Chapter Two further outlines the main theories describing the emergence of pidgins and creoles, namely Monogenetic/Relixfication theory, Foreigner Talk or Baby Talk Theory, imperfect second language-learning, language and bioprogram hypothesis. This chapter also contains a section that seeks to reveal the general attitude towards contact languages, emphasising European-based pidgins and creoles. It further examines both past and present attitudes towards these languages.

Chapter Three focuses on the topics of globalisation and language contact, providing a historical perspective and delving into how globalisation contributes to new sociolinguistic situations in different parts of economically advanced regions, with particular focus on the Arabian Gulf region. Chapter Four gives an overview on the Gulf Cooperation Council (GCC), and goes on to discuss the modern history as well as the contemporary socioeconomic situation of the region, whilst further demonstrating the contemporary linguistic landscape. A number of related studies on GPA are also identified, with the focus and results of each study briefly discussed along with a section exclusively exploring the linguistic features of GPA.

Chapter Five illustrates the research methodology and examines each of the research methods applied in this research, namely one-to-one semi-structured interviews, and online-based survey questionnaire, and the reason behind their selection. This chapter also includes an illustration of the sources of data, the sampling strategies, and the data collection instruments. The research setting and procedures are also illustrated within this chapter, and the ethical considerations

involved in this research are also addressed. Chapter Six demonstrates and analyses the data collected from the first research instrument, which is seen to involve one-to-one semi-structured interviews, with 38 unskilled/semi-skilled migrant labourers in Jeddah. This chapter presents information concerning the participants, as well as the data collected from the interviews. The chapter also considers the analysis of the data and the illustration of the findings. Chapter Seven further discusses the second data collection instrument, the survey questionnaire, and presents the data collected from the second group of the participants—the Saudi nationals. It also demonstrates the validity and reliability of the questionnaire and how it was distributed. In addition, it further highlights the statistical tests used in analysing the data and the reasons behind choosing them. Finally, the chapter discusses the findings and further indicates how the two primary research questions are answered.

Finally, Chapter Eight discusses the key findings from the two research instruments used in this study, i.e. the one-to-one semi-structured interviews, and the online survey questionnaire. The chapter also illustrates the theoretical, practical and social implications of the study, and demonstrates its weaknesses and strengths. Last but not least, the chapter provides suggestions and recommendations for future research, whilst also predicting the future of GPA.

1.8. SUMMARY

This chapter has provided a historical background on the study of pidgins and creoles, as well as the reason underpinning the neglect of this field in the past. As the study of contact languages is recent, there remains much theoretical disagreement amongst scholars regarding many areas within the field, such as the linguistic genesis of contact languages. In addition, there remain globally pidgins and creoles not sufficiently researched, such as the case of GPA. Outlined in this chapter are the rationale, and the aims and importance of the study, the latter of which stems from the lack of investigation of GPA, given that most research on pidgins and creoles has been European-based. Though there are a few studies that touch upon GPA, such as those carried out by Smart (1990), Wiswall (2002), Holes (2008), Bakir (2010), Næss (2008), Albakrawi (2012), Almoaily (2012), Salem (2013), Alghamdi (2014), Avram (2014), Al-Ageel (2015), Albaqawi's (2016), the primary focus has been focused on the linguistic aspect, neglecting sociolinguistic

perspectives. In addition, the chapter states the main research questions and also provides an overview of the dissertation.

CHAPTER TWO: GENERAL AND SPECIFIC CONCEPTS IN PIDGINS AND CREOLES

2.1. INTRODUCTION

This chapter provides a general overview on contact languages and their emergence. This chapter also provides a brief history on the emergence of contact languages. It focuses mainly on European-based pidgins and creoles due to the fact that they are the most studied contact languages and thus provide the most information. Moreover, the chapter provides various definitions of pidgin, and sheds lights on the relation between pidgin-formation and second language acquisition. It attempts to introduce the pidginization process and second language acquisition. There are seven types of pidgins; each type has its own historical and social context. Accordingly, this chapter illustrates the three main stages of pidgin development, starting from pre-pidgin stage to expanded pidgin (Singh, 2000; Sebba, 1997; Siegel, 2008). Furthermore, each stage has its own linguistic and social features. Creole languages are also explored in the chapter. Their definitions, the argument over their genesis, and also post-Creole continuum are discussed (Singh, 2000; Siegel, 2008; Sebba, 1997; Lefebvre, 2004).

There are several theories that attempt to describe the emergence of pidgin and creoles. A number of the main theories include the Monogenetic/Relixfication Theory, as developed by Herskovitses (1936), Foreigner Talk or Baby talk Theory (Ferguson, 1971). Imperfect Second Language Learning (Coelho, 1880) and the Language Bioprogram Hypothesis (Bickerton, 1981, 1984, 1988, 1999) are all covered in the chapter. Definitions of attitude and the common social attitude towards contact languages are stated, along with how several pidgins and creoles are perceived in different parts of the world. The last section discusses an important issue regarding the pidgin-labelling, whilst emphasising that the sociolinguistic investigation of this research used the label ‘Gulf Pidgin Arabic’ in order to not differentiate this variety or cause any confusion with other studies that have examined the same variety and took use of the title ‘pidgin’.

2.2. LANGUAGE CONTACT AND CHANGE: A BRIEF OVERVIEW

There is a lack of evidence to suggest that there are any languages that were created completely remote from other languages; in fact, there is widespread contact between languages (Thomason, 2001). According to Sankoff (2001), throughout history, language contact has occurred in situations of social disparity caused by colonialism, military occupation, slavery and immigration, as well as in peaceful and socially stable conditions. In addition, 'language contact is part of the social fabric of everyday life for hundreds of millions of people the world over' (Sankoff, 2001, p. 1). In general, linguistic varieties occur when a group of people of distinct language backgrounds continuously communicate with one another for a long period of time. The varieties that emerge out of this context are recognised as 'contact varieties' (Siegel, 2008). Mesthrie (2008) adds that 'Contact languages are those which can be shown to have come into being under conditions of contact, before which they had no existence' (p. 263).

Over periods of history, some contact varieties temporarily existed then died out (Sankoff, 2001). In general, pidgins are more susceptible to extinction than formal languages, and their use gradually diminishes once they are no longer required, such as when the communication context disappears, when the users learn an alternative language, or when the pidgin develops into a creole. Pidgins do not generally reflect social identities, and their evolution is often quite slow. Should a pidgin develop into a formal language, a mother tongue or a preferred language of communication as the social context evolves, it can no longer be regarded as a true pidgin as it no longer satisfies all of the pidgin criteria (Parkvall & Bakker, 2013).

There are several pidgins with a long history that disappeared: the Romance-lexicon pidgin (the Mediterranean Lingua Franca) that existed in the Mediterranean region from the Middle Ages through to the 20th Century, and which apparently was not creolized; Lingua Geral, which is a Tupi-based contact language that has been used for hundreds of years in Brazil; Tay Boi is perhaps a more effective example, being a French-based pidgin used in Vietnam that was developed once the French colonized the area during the early 1860s and which declined in usage when the US acquired power around one hundred years later. Broadly speaking, based on existing knowledge of pidgins, the average lifespan seems to fall short of one hundred years (Parkvall & Bakker, 2013).

Other examples include Bamboo English, which was formed after World War II, during the American occupation of Japan; this was used for communication between American troops and the Japanese. The need for this particular pidgin diminished over time when the American occupation of Japan ended (Pereltsvaig, 2012). Russo-Chinese pidgin is another example of a pidgin language that gradually diminished. This pidgin was developed after the Russian revolution of 1917, when a large number of Anti-Bolshevik Russians fled the country to the North-Eastern parts of China and came into restricted contact with the local Chinese population. However, this pidgin remained in use up until the end of World War II, when the Anti-Bolshevik migrant Russian community began to move from China to the United States (Pereltsvaig, 2012).

At the same time, other language contact has generated varieties that have become stabilised in the very place of their emergence (Sankoff, 2001). Many contact varieties that are found in the Caribbean and the Pacific regions are good examples of contact languages that have stabilised over a long period of time. The historical slave trade in the Caribbean region, for instance, gave rise to many European-based creoles, such as English, French and Spanish creoles, which are spoken even today in several countries across the Caribbean, such as Jamaica, Guyana and Trinidad, for example. Not only the Caribbean but also the Pacific region is home to several examples of stabilised pidgins and creoles, such as Tok Pisin, which is considered an official language in Papua New Guinea, Bislama which is spoken widely in the Republic of Vanuatu, and Pidgin English in Hawaii (Sebba, 1997).

Whilst the convergence of several languages affects various elements of the language involved, there are other linguistic elements that remain stable. For instance, Singh (2000) stresses that the morphosyntax elements in a language are usually stable and unchanged by contact situations. Conversely, the lexicon of a language is particularly susceptible to outside influences. Several linguists, such as Sebba (1997), Siegel (2008) and Lefebvre (2004) consider the vocabulary system to be the most susceptible part of a language to outside influence. The following sections provide more detail regarding primary issues involving language contact from a sociolinguistic view.

2.3. PIDGINS AND CREOLES VS LANGUAGE SIMPLIFICATION

When at least two people interact over a prolonged length of time, some degree of bilingualism or multilingualism is inevitable for some social groups. In cases where pidgins are maintained, it is usually due to long-term, specific social reasons. The acquisition of new languages can be beneficial in obvious ways, such as in facilitating trade, which can provide the motivation for people to learn the mother tongue of those with whom they interact. However, in the absence of such motivation, pidginisation is likely to take place (Parkvall & Bakker, 2013).

The extent to which pidginisation differs from casual communication accommodation has been addressed by several linguists, such as Todd (2005), Salmons (2003) and Sebba (1997); it is an important point of discussion for the current study. There is a natural linguistic pattern that is seen to occur when people from diverse linguistic backgrounds come into contact. This pattern features language-simplification; this is common in multilingual environments, such as tourist locations and market places in multilingual venues (Todd, 2005). Salmons (2003) emphasises that ‘language-contact change...tends to go hand in hand with simplification or shift toward less marked forms’ (p. 11). In these situations, normally, native speakers of any language would have multiple ways of articulating a message with a minimal limit of words; their native language is more than sufficient to express themselves. A lot of messages can be communicated through the use of a small amount of words and, at times, without the need for verbal communication. This exchange of messages is demonstrated in the situations described above, when the groups involved are from distinct language groups (Sebba, 1997).

While the process of casual linguistic simplification is normal, it differs from the process of pidgin and creole-formation for several reasons. The latter requires more time to develop and is originated on stable populations (Todd, 2005). Furthermore, it requires different social and cultural factors (Jourdan, 2008). In fact, a key characteristic of contact languages is their role as a new form of communication that emerges from the interaction between different social groups who do not speak a common language. This situation can occur in a range of settings and to varying degrees, such as infrequent trade between interethnic groups or frequent interactions between social groups that speak different languages in the community or perhaps even the same family (Matras, 2009). The contact variety or the jargon, in this case, is sometimes referred to as ‘pre-pidgin’ owing to the fact it has no fixed forms at this stage, continues to develop, creating a

means of communication for the groups involved in the contact situation (Siegel, 2008; Holm, 2004). As the jargon stabilises over time, some linguistic processes may take place, such as the reduction of its variability, the emergence of stabilised lexical and grammatical rules, and also the development of an independent grammatical structure (Singh, 2000).

Field (2004) emphasises that, ‘within a community as a whole or within a particular subgroup, a patchwork or aggregate of learners’ varieties (or ILs) can certainly achieve greater and greater communicative effectiveness, particularly as it develops into a lingua franca used for everyday functions’ (p. 133). Field (2004) further stresses that this emerging variety becomes associated with a specific group and that this pattern is normal in urban environments all over the world. He points out, ‘to communicate effectively, people do not need to be completely proficient native speakers, nor do they need to achieve native-like competence’ (p. 133). This process results in the emergence of contact varieties.

It is also worth mentioning that new languages are not always developed on account of contact situations. *Lingua franca* is the term applied when describing languages that are used to facilitate communication between interethnic groups, such as those in which each social group speaks a different language. For instance, English is often used as a common tongue in the world of business, whereas Russian is often used by countries in the Caucasus and Central Asia to communicate, though neither has developed on account of a contact situation. On the other hand, contact varieties, such as the English-based Kriol of Northern Australia as well as Nigerian Pidgin English, have evolved from interethnic communication and are commonly spoken by people of different cultural and linguistic backgrounds in order to communicate with one another (Matras, 2009).

2.4. PIDGINS AND CREOLES: WHAT ARE THEY?

There are numerous different pidgins and creoles that exist around the world, with differences in history and location; however, they share two main common features. First, and as indicated above, each pidgin or creole language emerges for the sole purpose of bridging a gap of communication between two groups who share one social context (Singh, 2000). Secondly, pidgins and creoles tend to share similar linguistic features and structures, which include

common grammatical features (Sebba, 1997). According to Edwards (2009), pidgins and creoles are constructed varieties. They emerge as new languages when groups of people speaking distinct languages come in sustained contact with one another (Siegel, 2008). The reason why pidgins and creoles are referred to as ‘contact languages’ is because they emerge by the contact of two or more languages (Sebba, 1997).

From one perspective, every language can be considered a contact language. Language is a unique oral tool used by humans to facilitate interaction and communication. However, in order for this to be successful, a common tongue is often required. In many cases, such as when one meets another person for the first time, a common form of communication may need to be established. In other cases, people may have a range of different languages from which to develop a new form of communication. The communication languages that emerge in such situations are referred to as contact languages; these generally arise when the languages known by people do not adequately facilitate communication. However, contact languages do not emerge in every case as codeswitching, which refers to the improvised combination of at least two languages, may take place during multilingual interactions. While codeswitching is not inherently a contact language, a contact language may indeed emerge if such a practice is undertaken frequently (Bakker & Matras, 2013).

Most of the vocabulary that exists in contact languages comes from one of the languages in the contact situation; this language is referred to as the ‘lexifier’ or ‘superstrate’ (Lefebvre, 2004, p. 5), and is usually the language of the dominant group in the contact situation. Lexifier languages are considerably more complex as the effort to simplify language distinguishes them as specific language types. This process is also recognised as crucial to the utility of restricted language communication mediums. In general, pidgins do not have a functional inflectional morphology and contain less than several hundred words (Bakker & Matras, 2013).

However, the syntax, sentence structure, and phonology of pidgins and creoles tend to come from other languages in the contact situation. They are referred to as the ‘substrate languages’ by sociolinguistic scholars, where such languages tend to be spoken by groups with lesser social status to the lexifier speakers. This has been proven through an observation of several contact languages, such as Guyanese, Haitian Creoles and Solomons pidgins, which show a similar

characteristic is shared amongst these languages as far as their linguistic origin is concerned. Their lexical items are mainly drawn from the lexifier language, whereas the grammatical features are derived from the substrate languages (Siegel, 2008).

This observation indicates that the emergence of pidgins and creoles from contact between several substrate languages with a lexifier is not a random process (Lefebvre, 2004). Moreover, this fact has led many linguistic scholars to delve deeper into their investigations of the origins of pidgins and creoles to determine the reason behind the similarities in their linguistic features, as this could also prove valuable in understanding the process of linguistic creation (Singh, 2000). Compared to other world languages, pidgins and creoles differ linguistically, genetically and socially. In terms of the linguistic difference, pidgins and creoles are not as complex as most other world languages (Siegel, 2008), whereas, genetically, pidgins and creole are exceptional in that they do not come into existence from a single ancestral language (Sebba, 1997). In terms of the social difference, pidgins and creoles seem to always have poor social status in the societies in which they are used (Todd, 2005). The following section discusses these differences in further detail.

2.4.1. LINGUISTICALLY DIFFERENT

Many pidgins and creoles have no writing system and demonstrate much variety in pronunciation (Todd, 2005). Furthermore, pidgins and creoles are recognised as simpler than the other languages; this is obvious when it comes to grammar (Siegel, 2008). In order to illustrate this simplicity, Singh (2000) details some of the linguistic features identifiable in pidgins. These linguistic features include simplified grammar, fewer morphological features, as well as reduced semantic features and a reduced amount of vocabulary. Linguistically speaking, these features confirm that pidgins tend to be less complex than other non-pidgin languages.

Singh (2000) refers to the ‘minimalist’ structure as the main reason that makes people believe that pidgin is a broken or a distorted version of a full-fledged language. However, she argues that this belief is inaccurate, following the theory that simplicity in linguistic does not reflect easy linguistic rules, but rather refers to ‘grammatical regularity’. Simplicity is a lingering issue in pidgin and creole studies because, according to Siegel (2008), even when a pidgin develops into

a higher level (expanded pidgin) or creole, it still remains simpler than a regular language. However, sociolinguistic scholars still disagree as to whether or not a creole language is simpler than other languages; however, almost all agree on the notion that creoles are less complicated than their lexifiers in areas such as grammar and morphology (Siegel 2008).

It is important here to understand how the simplicity of a language—whether in terms of grammatical regularity, impoverished structure, or less complicated grammar and morphology—is measured linguistically. According to Siegel (2008), there are four dimensions upon which linguistic scholars base their notion concerning the simplicity of a language. These dimensions are quantitative vs qualitative bases, absolute vs comparative indicators, holistic vs modular analysis, and reduction of complexity vs lack of expansion. Regarding quantitative vs qualitative bases, these are used to determine the simplicity of language by focusing on characteristics such as lack of inflectional morphology and marked grammatical sets, with a small number of vocabulary to measure the simplicity of a language quantitatively. On the other hand, when examining ‘psycholinguistic’ characteristics in a language, such as through consistency in rules, semantic clearness and ease of comprehension, this measuring criteria is qualitative; therefore, when linguist scholars refer to ‘structural simplicity’ or ‘impoverished structure’, they are referring to the quantitative bases of simplicity; on the other hand, when referring to psycholinguistic simplicity, it is qualitative.

The other bases for identifying the simplicity of a language are the ‘absolute vs comparative indicators’. This approach looks at measuring the simplicity of a language through independent measure or through comparison to other languages. Perceiving the simplicity of a language seems to always be measured comparatively in pidgins and creoles studies; this is apparent as many pidgins and creoles research use terms like ‘fewer grammatical rules’ or ‘smaller amount of lexicon’ when measuring the simplicity of a language.

The holistic vs modular analysis difference bases the simplicity of a language on the language as a whole or one single part of it. Most linguists believe that one language can appear easier than another language in some parts because of its grammatical rules. They consider the modular analysis as more accurate in measuring the simplicity of a language; however, other linguists

claim that, when comparing one language, as a whole, with another in order to determine its simplicity, there is no reason to think that the languages resemble each other in their complexity.

The last approach is the reduction of complexity vs lack of expansion. Whether or not simplicity in pidgin/creole implies a reduction of complexity or a lack of expansion is debatable. Generally, in pidgins and creoles studies, simplicity implies a reduction of complexity; this is reflected in terms used in many research pertaining to pidgins and creoles languages such as ‘decreased grammatical rules’ or ‘reduced lexicon’.

2.4.2 GENETICALLY DIFFERENT

Languages are often passed down through generations, and the evolution of language is built on gradual changes that occur over long periods of time. This is true in all cases except for languages that develop on account of language contact (Sebba, 1997). Therefore, contact languages are unique from a historical standpoint in that they are a direct product of language communication as opposed to the gradual development of a language that occurs over time. Contact languages also reflect the specific time period in which they emerged, and therefore are seen to lack single or direct ancestry. A large degree of contention surrounds the study of the mechanisms involved in the emergence of contact languages as we must begin by identifying whether founding generations have knowledge of multiple languages or whether contact languages are developed on the basis of poor linguistic knowledge acquired from limited second language-learning (Bakker & Matras, 2013).

In historical linguistics, the family tree model is used to track down the language family and accordingly illustrate from where a particular language originated. Campbell & Mixco (2007) defines it as ‘the standard means for representing the genetic relationships amongst languages, shown in terms of a genealogical tree’ (p. 63). Sebba (1997) articulates that the family tree model suggests that each language emerged from a single ancestor; however, when it comes to pidgins and creoles, the views on their genesis vary. Many linguists who have attempted to look at the genetic origins of these languages share different point of views (Lefebvre, 2004), given the fact that they emerge as a result of language contact, and therefore appear to have descended from

more than one ancestral language including the lexifier and the substrate languages (Singh, 2000).

Singh (2000) further indicates that the term ‘mixed language’ is sometimes used in identifying the genetic origins of pidgins and creoles. It refers to the combination of linguistic features from two parent languages. Taylor (1956) supports this idea, considering contact languages as genetically ‘orphaned’ but maintaining ‘foster parents’ that act as the lexifiers and the substrates. Nonetheless, this view is not well aligned with the family tree model, as this particular framework does not accept a language as an offspring of multiple parents. These conflicting views on classifying the parents of pidgins and creoles have pushed various creolists to stop trying to accommodate pidgin and creole genetics with the existing family tree model. Thomason & Kaufman (1998), for example, believe that a creole language does not have genetically related parents; rather, it is an independent new language with its own complex set of linguistic features (Singh, 2000).

2.4.3. SOCIALLY DIFFERENT

Most contact languages emerged from the interaction of two social groups who speak completely different languages. Such a situation requires the groups to familiarise themselves with aspects of the other group’s language, often developing a fusion of both languages in the process. In addition, communication between social communities in specific contexts, like trade, colonisation or indentured labour scenarios, is typically facilitated by contact languages. As the use of a contact variety is limited to such specific situations, the languages that emerge are rather basic versions of input languages that are primarily based on the language spoken by the socially dominant group, i.e. the lexifier. Therefore, the two most common types of contact language are those that emerge on account of trade and migrant-based interaction, as can be seen in the particular case of that which occurred on plantations and mines (Winford, 2013).

Furthermore, in social settings, pidgins and creoles are not recognised as standard languages; rather, they are often believed to be corrupted versions of their lexifiers. Craig (2008) articulates the view that ‘most pidgins/creoles languages are not official languages in their societies, and are not recognised in education as languages of instruction in schools, although they may well

perform that function unofficially' (p. 593). This issue exists in many locations where contact languages are widely used, such as in many Caribbean countries, Melanesia, Hawaii and also in West Africa (Craig, 2008). Sebba (1997) considers the reasons behind why pidgins and creoles are rarely viewed as standardised languages as being linked to several factors, including the low status of the language and speakers, and the belief that pidgins and creoles are merely poor version of their lexifier. This inferior view on these languages stems from the sense that pidgins and creoles were broken versions of their lexifiers and spoken by ignorant and less-educated people (Holm, 2004). In an effort to explain why this popular notion exists, Siegel (2008) argues that speakers of any language identify their language based on its vocabulary rather than grammar.

Furthermore, pidgins and creoles can hardly be standardised because of the variability of forms they contain; this limits their application in formal writing, in education and in administration. Even if pidgins and creoles were developed, the model language would always be the lexifier. There are very few cases, however, where creoles are official languages in some countries. For instance, Tok Pisin creole is the official language beside English in Papa New Guinea, and the same can be seen in Vanuatu, where Bislama Creole is used officially besides English and French (Sebba, 1997).

2.5. A SOCIOHISTORICAL OVERVIEW OF PIDGINS AND CREOLES

There is historical evidence to suggest that pidgins and creoles not only have emerged in the Middle Ages (Todd, 2005), but also date back to an even earlier period. Holm (2004) articulates that 'it seems probable that contact varieties – and possibly fairly stable pidgins – accompanied the colonial expansion of not only the Greeks but also the Phoenicians, Carthaginians and Romans' (Holm, 2004, p. 14). Holm (2004) also points out that the first ever recorded pidgin is claimed to be dated back to the 1068 AD, which was recorded in a manuscript written by an Andalusian geographer, named Al-Bakri. He recorded an objection made by an explorer in central Mauritania, which is today a country located in Western Africa, which then had an active trade route. The explorer's objection concerned what he observed in the Mauritanian town of Maridi; he was cited as saying, 'the blacks have mutilated our beautiful language and spoiled its

eloquence with their twisted tongues'. The historical manuscript also contains examples of the pidgin language that were spoken in that region at that time (Holm, 2004, p. 15). Another extremely old recorded pidgin, according to Holm (2004), is referred to as the 'Mediterranean Lingua Franca'. This pidgin was mainly used in the Mediterranean region as a means for communication amongst the European, Arab and Turk traders. This pidgin dates back to the time of the crusade, up until the 20th Century (Holm, 2004).

Although there is limited evidence regarding the first instance of contact between two languages, as these occasions often involved different ethnic groups of people that began interacting prior to the study of language contact by Western linguists, historically, as European powers began to expand, a considerable wealth of evidence was found to indicate the initial point of contact between different languages. Many of those who engaged in European expeditions were familiar with Latin, Arabic, Persian and Turkish, although this case would not have been the same when travelling to Australia or the Americas and encountering the native populations in these regions (Parkvall & Bakker, 2013).

In such cases, some historical evidence suggests that many instances of trading exchanges were made in silence (Burch, 2005); however, it appears that the evidence relating to these exchanges is what lacks a voice as opposed to the exchange itself. Explorers in Europe in the 16th Century, such as Cartier and Cabeza de Vaca, seem to have found ways of interacting effectively with New World natives, though they do not provide any insight into how this was achieved (Axtell, 2000; Meuwese, 2003). Some sources, such as Malcolm (2001) and Feister (1973), suggest that a large number of gestures were used in some cases. There are indications of the use of interpreters, perhaps most notably during the expeditions of the American Lewis and Clarke in 1805, where travellers met with speakers of Flathead Spanish and managed to communicate successfully using a chain of interpreters, with each speaking at least two of five languages: English, French, Hidatsa (Siouan), Shoshone (Uto-Aztecan) and Flathead (Calloway, 1997). To the best of our knowledge, however, the intermediate languages did not evolve into pidgins (Parkvall & Bakker, 2013).

In addition, many pidgins and creoles that are based on European languages seem to have emerged in the 15th Century, particularly when Portugal, followed later by other European

nations, began sending voyages Westward in an attempt to discover other parts of the world (Todd, 2005). As the triangular trade route became active from the 16th to the 19th Century, millions of African slaves were transported to the islands of the Caribbean Sea en route to the Americas. Those slaves were mainly from West Africa. The slave traders, colonisers and settlers, who were mainly British, Portuguese, Dutch, Spanish, French or American, intentionally grouped together slaves from different tribes who spoke different languages. This was a technique to prevent any hostile plans for liberation to be coordinated while the slaves worked in the plantations throughout the New World (Gramley, 2012).

In explaining the general culture in which the slaves had to live during the plantations, Jourdan (2008) points out four aspects of the culture. First, he emphasises that the culture of the plantations revolved mainly around labour and labour-related activities, with almost no time for socialising. Secondly, the culture was characterised by restrictive access to the European culture. Third, the culture was relatively isolating. Finally, Jourdan (2008) states ‘...the cultures could emerge as such only when a “crowd of individual workers become a community of workers”, yet “community” should not be equated with “cultural homogeneity”’ (p. 366).

To communicate, the slave traders and their slaves developed reduced contact languages, consisting of limited grammatical structures from their native languages. Moreover, the number of slaves in the plantation became larger over time, outweighing the number of Europeans in the plantations. The New World left many slaves without access to the lexifier language, in addition to not being allowed to communicate in their native languages. Slaves were forced to abandon their native languages, generating pidginization and creolization processes amongst the slave populations (Gramley, 2012). It is also worth mentioning that the historic triangular slave trade made many islands in the Caribbean Sea or the West Indies today home to many European lexified pidgins and creoles (Melchers & Shaw, 2003).

Through a sociolinguistic point of view, the social atmosphere that existed in many slave communities was a suitable environment for the emergence of contact languages. Mastering the language of European owners seems to have been unimportant and also unachievable for the slaves, who primarily worked in the fields; rather, reaching a functional proficiency of the language was the main target. In addition, later waves of African slaves who would join the other

groups of slaves had more access to the language from the earlier group. The result of non-native slaves learning the language from other non-native groups of slaves created a new language, which was distinct from the one that the Europeans spoke (Field, 2004).

2.6. WHAT IS A PIDGIN LANGUAGE?

There is no unanimous definition for pidgins in the sociolinguistic field (Siegel, 2008); thus, many sociolinguists define pidgins by their own founding principles. For example, Todd (2005) defines a pidgin as ‘...a marginal language which arises to fulfil certain restricted communication needs amongst people who have no common language’ (p. 1). Melchers & Shaw (2003) define pidgins as ‘a mixed and reduced, often transient form of language used in contact situations’ (p. 123). Holm (2004) defines it in more detail, stating that pidgin is ‘...a reduced language that result from extended contact between groups of people with no language in common; it evolves when they need some means of verbal communication, perhaps for trade, but no group learns the native language of any other group for social reasons that may include lack of trust or close contact’ (p. 5). Pidgins also are referred to as ‘auxiliary languages’ because they are used in bridging the communication gap of different groups (Sebba, 1997). There is an ongoing argument over the etymological origin of the term pidgin, and how the term came to be used across the world. The common view on the etymological origin of the term—which is also maintained by the Oxford Dictionary—is that pidgin is a Chinese mispronunciation of the word ‘business’ in English (Todd, 2005).

As is clearly indicated in the various definitions of pidgin, this contact language emerges in situation of labour and trade involving those people who speak different languages and need a language to communicate with one another (Gramley, 2012). Holm (2004) emphasises that a social gap between the speakers of the lexifier and the substrate languages is required if a pidgin language is to emerge. However, this belief is not inclusive to all pidgins because there are rare cases of contact languages evolving between groups that share equal status, and who have been involved in a trade activity. An example of this is Russenorsk, which was a Russian-based pidgin once used between the Russian and the Norwegian traders (Holm, 2004). Furthermore, in some cases, it is used temporarily and exclusively in that context, whereas in other cases, it perpetuates

and evolves (Gramley, 2012). The features that make a language a pidgin consist of both social and linguistics characteristics include, first, the fact that they are generally not spoken as a mother tongue by speakers, and, second, they tend to have reduced linguistic rules (Sebba, 1997).

2.6.1. FAILED SECOND LANGUAGE LEARNING

Broadly speaking, a pidgin can emerge when two or more social groups with at least two uncommon languages begin to interact regularly. The likelihood of a pidgin developing is increased if socialisation is minimal and relations are strained (Parkvall & Bakker, 2013). However, should pidgins be viewed as non-native languages, then a lingering question remains: why don't speakers of pidgin end up improving their competency of the target language just as second language-learners do? This is an important question to answer because, as Sebba (1997) indicates, pidgins are often viewed as a failed or deficient learning of a second language by many non-specialists in the field. Sebba (1997), however, suggests that a more analytical view to this would be that pidgin is an accomplishment in learning a second language, but only in achieving a level of limited communication that enables its speakers to say what is needed. Moreover, Field (2004) acknowledges that, in communities where a stabilised pidgin is commonly used, the learning process in that community will also follow along the pidgin language rather than the lexifier. Merely a source for additional needed lexical items or structural features along with substrate influence, the lexifier is a second-hand tool in that case.

Furthermore, Siegel (2008) holds that there are also psychological and social factors involved here: while there may be limitations in terms of accessing the target language, some learners impose upon themselves the feeling that there is no need to acquire a native-level of the language they are learning. Socially, some learners do not need to be part of the target language community but instead prefer to be distinct. There are also other factors involved, such as socio-cultural, socio-historical and identity factors. It is important to bear in mind, however, that viewing the pidginisation process as incomplete second language-learning is endorsed by some pidgins and creoles researchers, such as Alleyne (1980), Mufwene (1990), Schumann (1978) and Thomason & Kaufman (1991).

2.6.2. HOW DO PIDGINS SPREAD?

Some pidgins were used across vast geographical landscapes, such as the Mediterranean Lingua Franca or the Melanesian Pidgin English used in the Southwest Pacific. Thus, following the initial contact, a number of social groups felt that the contact language was effective and began to use it in locations and contexts other than that in which it was originally developed. Thus, pidgins were used across larger geographical areas and often spread rapidly (Parkvall & Bakker, 2013). The dissemination of pidgins was also facilitated by the spread of specific words, constructions or solutions to issues in other pidgins or creoles. As an example, some of the solutions to communication issues for English-based pidgins and creoles would be applied in other places and applied in contexts other than that in which the pidgin first emerged. The expeditions of travellers, sailors and labourers also contributed to the spread of pidgins (Baker & Huber, 2001). On the other hand, in certain instances, the composition of travel accounts containing linguistic evidence or, in some cases, language guides or vocabularies, contributed to the dissemination of maritime expressions (Shi, 1992; Lang, 2008). In the same way, some military expressions common to American soldiers fighting in East Asian wars were adopted and referred to as ‘Bamboo English’ during the Cold War in Japan, whilst there are similarities to the linguistic development of Korea and Vietnam on account of the transmission of the linguistic expressions of different generations of military personnel (Baker & Huber, 2001).

2.6.3. TYPES OF PIDGINS

Sebba (1997) lists seven types of pidgin, all of which are based on historical social contexts; however, the list is not viewed as comprehensive, but merely as offering examples. He stresses that some pidgins could be classified into more than one type from the list. Each of the types on Sebba’s list is described in the following subsections.

2.6.3.1 MILITARY AND POLICE PIDGINS:

This type of pidgin emerges when an army is sent to a place where its inhabitants are from a different linguistic background. The army personnel would intermingle with the local population, creating an atmosphere for a pidgin to emerge. In other cases, the military personnel would be gathered from different places and would speak different varieties. Pidgins such as Juba Arabic and Hiri Motu are classified as this type because of their origins.

2.6.3.2 SEAFARING AND TRADE PIDGINS AND CREOLES:

Several proto-pidgins are known to be seafarer pidgins, also known as ‘nautical pidgin’, as in the cases of Tok Pisin, Bislama and several pidgins and creoles in West Africa. Moreover, there are a number of pidgins that have originated from trade. In fact, trade is perhaps the most obvious contributor, as sustained maritime trade following the period of exploration and colonisation has led to the development of several pidgins, such as Chinese English Pidgin, some Eskimo pidgins, and Russenorsk. That being said, on a more local level, trade has also led to the emergence of the Trio-Ndyuka Pidgin, as well as some indigenous pidgins in New Guinea, namely Yimas-Arafundi pidgin and Yimas-Alamblak pidgin (Parkvall & Bakker, 2013).

2.6.3.3 PLANTATION PIDGINS AND CREOLES:

During the colonial era, the European colonizers made a number of plantations in the colonised tropical lands. A large labour force was required to work in the plantations, meaning slaves and cheap indentured labourers were brought from different places. Having plantation labourers from different linguistic backgrounds provided a suitable environment for a contact language to emerge. The pidgins known to have originated through this way include pidgins in New Guinea, Hawaii, Samoa and Queensland.

2.6.3.4 MINE AND CONSTRUCTION PIDGINS:

One pidgin known to exist by the mining industry is the Fanakalo pidgin, which is spoken mainly in South Africa. Another pidgin originating from a construction of a railway line in Cameroon is the Ewondo pidgin, which is a pidginized version of the Bantu languages.

2.6.3.5 IMMIGRANT PIDGINS:

Certain contact language varieties came into existence by immigrants in some countries. This usually happens when the new immigrants have limited contact with people of the host country, especially when it has a relatively rapid economic boom in which labourers are gathered from a wide range of nationalities to work in unison (Parkvall & Bakker, 2013).

2.6.3.6 TOURIST PIDGINS:

There are various pidgins that have emerged as a result of contact between local sellers and regular tourists. In this situation, the contact language emerges as a means of communication for bargaining between the two groups. There have been some accounts describing such pidgins in certain tourist sites in Thailand and Turkey, where visitors come into contact with the locals on a regular basis.

2.6.3.7 URBAN CONTACT VERNACULAR:

These may occur when there is a sizeable migration from rural to urban areas. A vernacular language—which, in some way, resembles a pidgin—may be developed by the younger generation of these immigrants. Sheng vernacular, which is spoken in Nairobi Kenya, is a good example of this type of pidgin.

2.6.4. STAGES OF PIDGIN DEVELOPMENT

Pidgins go through several stages in their development. These stages are characterised by different degrees of complexity and stability in serving their purpose. Both its linguistics, as well as social features, define the current stage of the pidgin (Siegel, 2008). This section will illustrate, in detail, the main stages through which pidgins pass, whilst demonstrating the linguistics and social aspects for each stage of development. The figure below outlines the common stages, but it is important to note that exceptions exist, such as in regards extended pidgins and creoles that did not go through all of the prior stages of development.



Figure 4: The stages of pidgin development

2.6.4.1 JARGON OR PRE-PIDGIN:

The early stages of pidgin and creole development are characterised by being unstable. The first stage of a pidgin—which is known as ‘jargon’—has a chance of dying out if contact between the two groups at hand is stopped (Singh, 2000). Jargon is simply the earliest and least structured phase in the development of pidgin (Sebba, 1997). Field (2004) points out that ‘a jargon is generally described as a linguistic variety that is even less developed than a pidgin’ (p. 131).

A jargon emerges when those involved in the contact situation individually develop their own way of communicating with one another. They begin by using terms and vocabulary that they have acquired from other languages involved in the contact situation, especially from the ‘lexifier’. It is important to note that the lexifier is usually the most familiar language to all of the groups in the contact situation. A good description for a jargon or pre-pidgin is they are

individualised attempts to communicate with others in a contact situation by using words and phrases from other languages, including the lexifier (Siegel 2008).

Jenkins (2003) points out that jargon or pre-pidgin is characterised by various linguistic features. One is extended articulation and reiteration, which refers to the tendency to express ideas in lengthy sentences. Ansaldo & Matthews (2004) emphasise that stressing meaning by repeating the same word is, in fact, a common linguistic feature in contact languages. Moreover, the use of gesture and non-verbal communication is often applied. Pre-pidgin speakers are able to utilise the language in dealing with limited commands (Todd, 2005). Field (2004) also adds that ‘...this variety is greatly influenced by substrate grammar’ (p. 131). When the contact through using a jargon persists, this variety may develop into a stable pidgin (Mesthrie, 2008).

2.6.4.2 STABLE PIDGIN:

As the communication in jargon continues, it does not only become the means of the communication between the dominant and the subordinate groups, but also amongst and between each subordinate group in the contact situation. This web of communication leads to the emergence of a stabilised pidgin (Sebba, 1997). A pidgin might be stable, but how it is used will be the determining factor of its condition. Should the usage of a stable pidgin be limited, its impoverished status will then remain, turning it into a ‘restricted pidgin’. However, if the speakers use it in wider context, such as in official affairs, then the pidgin increases its linguistic resources and expands gradually (Seigel, 2008).

2.6.4.3 EXPANDED PIDGIN:

Mesthrie (2008) acknowledges that ‘If societal change affords greater incorporation of a formerly subordinate social group into the economy, allowing greater interethnic contacts, a pidgin is likely to expand, giving rise to an expanded pidgin’ (p. 264). The increase in linguistic resources means that the pidgin will attain lexical forms as well as an increase in phonological forms, resulting in a more complex pidgin. This increase in linguistic features allows the use of this pidgin in various aspects in life and overall makes it socially rooted (Singh, 2000).

2.7. WHAT IS A CREOLE LANGUAGE?

Gremley (2000) states that ‘...creoles are described as nativized pidgins....’ (p. 224). Melchers & Shaw (2003) define Creole as ‘a mother tongue variety derived from a pidgin’ (p. 123). Creole’s etymology is known to be derived from the French word ‘Creole’, which also originates from the Portuguese term ‘Crioulo’. The root of this Portuguese term is from the word ‘criar’, which means to raise or to nurture (Todd, 2005). What makes creoles distinct from pidgins is the fact that creoles have a population of native speakers. Another distinction in creoles is that they usually have a relatively more complex set of grammatical rules than pidgins (Seigel, 2008). Huttar (2008) further states ‘...pidgins usually don’t have as extensive as lexicon as creoles do, hence don’t exhibit as much semantic structure; and the semantic structures of pidgins are generally even less documented than those of some creoles’ (p. 442). Another clarification to illustrate the difference between pidgins and creoles is that creoles allow for much more expressions than pidgin (Todd, 2005).

2.7.1. CREOLE GENESIS: A HEATED ARGUMENT

As indicated in the previous section, the increase in linguistic features will stabilise an expanded pidgin. The first generation speakers of the expanded pidgin will develop the language into a creole (Kouwenberg & Singler, 2008). It is important to note, however, that this traditional belief in creole emerging from pidgins is known by many scholars as ‘the lifecycle’. McWhorter (2005) states ‘the traditional conception of life cycle of creole language has been that they are born as pidgins and subsequently expanded into creoles’ (p. 72). She further indicates that this belief is held by several prominent scholars in the field, such as Hall (1966), Bickerton (1981), Mühlhäusler (1980) and Samarin (1980). Kouwenberg & Singler (2008) also confirm that this presumption is common in creole studies. However, the heated argument over creole genesis has not yet been agreed upon by creole scholars (Migge, 2003). Furthermore, throughout the history of the study of contact languages to the present day, the question regarding creole genesis has been a primary and contested inquiry (Kouwenberg & Singler).

For example, whereas most existing research in creole genesis suggests that the emergence of creole is preceded by the early stages of pidgins, Field (2004) suggests that ‘This view, known as pidgin-genesis, seems to have become traditional among non-specialists despite the scarcity of creole varieties with attested pidgins in their ancestry’ (p. 130). Field (2004), who investigated English-based creoles, found that no prior pidgin stages had preceded any English-based creoles in the Caribbean region. However, he confirms that other English-based creoles, such as Hawaiian Creole English and Tok Pisin, have been proved to have preceded by pidgin stages.

The conventional lifecycle view of creole genesis, which hypothesises that creoles emerge from pidgins, is challenged by other creolists besides Field (2004). According to Seigel (2008), as an example, some creolists who are specialised mainly on French-lexified creoles, such as Chaudenson (1992, 2001, 2003) and Mufwene (1996, 2000, 2001, 2004), in addition to DeGraff (2001, 2001, 2003, 2005, 2005), disagree with the conventional notion of the lifecycle of the origin of creoles. They base their belief on the idea that creoles originate from a process of restructuring of their lexifier. The evidence they use to back-up their claim is outlined in three main points: the first one is that some creoles that exist today did not go through the early stages of reduced pidgin; the second point is that the features found in some creoles exist as a consequence of the regular process of language change; and the third point is that, unlike pidgins, some creoles do have the morphological features of their lexifier (Seigel, 2008).

Migge (2003) links the disagreement in creole genesis to two main disparities in research: first, creoles that have been investigated by researchers emerged in socially different environments; and second, some researchers based their studies on different theoretical framework. Winford (2007) agrees with this stance, and further states that ‘one of the factors that appear to contribute to the apparent disunity in the field is the territoriality adopted by scholars in various disciplines’. She further asserts that the same scholars ‘...seem to want to preserve the boundaries and distinctiveness of their own area of interest’ (p. 22).

Siegel (2008) provides a compromising notion to deal with this disagreement. He emphasises that, in order for us to reach a precise conclusion on how creoles are emerged, we should not take one side of the two and leave the others; rather, it should be clear that creoles are not solely derived from a pidgin, but instead the restricted pidgin was merely a source amongst others for

the creoles to emerge, and the lexifier language is obviously the other source in the contact situation (Seigel, 2008). Field (2004) highlights the role that second language acquisition plays in the formation of creoles, and he further states that ‘...it may be unreasonable to posit one and only one type of process in pidgin or creole genesis’ (p. 153). By and large, the endless argument over Creole genesis sets the stage for the statement made above regarding pidgin and creole studies being a new field of study, which is that there are a lot of disagreements within the different areas of the study. Moreover, since this research focuses on a particular pidgin language, which has not yet developed to be the mother tongue of any individual, unlike in the case of creole, more attention will be afforded to pidgin research and related details, rather than to creoles.

2.7.2. POST-CREOLE CONTINUUM

Singh (2000) suggests that a contact language may continue living with its lexifier in one community; however, there are some outcomes that may arise as this situation continues. The creole begins to go through the creole continuum stages (Siegel, 2008). Singh (2000) highlights various details about the Creole Continuum Model. The idea of this model was founded by DeCamp (1971), who applied the model to the speech community in Jamaica, which he considers a post-Creole community. Singh (2000) asserts that ‘the continuum model was...meant to serve as an analytical tool that could be used to ‘calculate’ and represent...a type of variation that emerges in some creole-speaking communities’ (p. 79).

Decamp (1971) emphasises that there are two essential conditions for a creole-continuum to emerge. The first one is the creole must coexist with a main standard language in the same community. This standard language should be the official language in the community. The social gaps between the different social classes must partially be dissolved in that community.

Furthermore, creole-continuum can be classified into three sections: the basilect, which is when a creole remains distinct from its lexifier; the mesolect, which refers to the state in which creole is slightly similar to its lexifier but maintains many similar linguistic features with the basilect; and the acrolect, which is a creole that, over time, will begin to resemble its lexifier to a great extent (Singh, 2000).

The social class and environment of the creole-speakers play an important role in that context. The creole speakers who live in urban environments and who belong to a higher social status tend to go through the post-creole continuum stage, whereas the others who live in rural environment and who belong to a lower social status tend to keep their creoles more intact and distinct from its lexifier. Siegel (2008) labels the first group as ‘the acrolect’, whereas the other group is ‘the basilect’ (Seigel, 2008).



Figure 5: The Creole Continuum Model

2.8. THEORIES ON THE DEVELOPMENT OF PIDGINS AND CREOLES GENESIS

One of the significant challenges facing linguists is to account for both the social forces and the linguistic mechanisms and constraints that operate jointly to determine what particular outcome emerges from the contact situation and demonstrate the genesis of contact languages. As a result, the theoretical explanation of pidgins and creoles genesis is complex, with many theories attempting to explain the genesis of these contact languages. Some theories in pidgin and creole studies exclusively apply to the pidgins and creoles that have emerged out of European influence, whereas others apply exclusively to creole genesis. The following sections will focus on the popular theories in the pidgin and creole studies: Monogenetic/Relixfication theory, Foreigner Talk or Baby Talk Theory, imperfect second language-learning, and language bioprogram theory.

2.8.1. MONOGENETIC/RELIXFICATION THEORY

According to Singh (2000), this approach was initiated by Herskovitses (1936). This approach hypothesises that all pidgins and creoles originate from one ancestral variety (Migge, 2003). It posits that the lexicon of the first pidgin in history was derived from the West African Pidgin Portuguese. Later, through European colonisation, this pidgin spread throughout different parts of the world, and its lexicons were changed by a process called Relixification (Sebba, 1997). Lefebvre (2004) defines the process of relexification as ‘...a mental process that builds new lexical entries by copying the lexical entries of an already established lexicon and replacing their phonological representations with representations derived from another language’ (p. 25). This theoretical approach was popular in pidgin and creole studies throughout the 1960s and 1970s; however, it is no longer endorsed in the field, but rather plays a trivial role in pidgin and creole genesis debates because it focuses exclusively on pidgins and creoles that exist in the Caribbean region (Singh, 2000).

2.8.2. FOREIGNER TALK OR BABY TALK THEORY

This theory hypothesises that contact varieties are the result of the constant attempts by the lexifier speaker to simplify his/her language to the non-native partner; in other words, in the initial contact between the native speakers and the non-native speakers, the native speakers simplify their language to the non-native speaker in order to make themselves understood. As this simplification occurs on a regular basis, the contact variety develops and becomes the communication means between the two groups. The FT theory suggests that the reason why pidgins and creoles have simple linguistic features is attributed to this process of the Foreigner Talk (Singh, 2000). Aitchison (2013) adds that ‘Foreigner Talk, therefore, has its source mainly in the preconceived notions of people who think they are imitating foreigners, but are in fact spontaneously creating the simplified talk themselves’ (p. 210).

Lefebvre (2004) lists various shortcomings in the Foreigner Talk Theory. First, she notes that this theory does not explain why pidgin and creoles come into existence only in multilingual environments; second, it does not demonstrate the necessity to have a lingua franca for the substrate speakers; furthermore, it fails to clarify the rapid formation of these languages; and finally, there are confirmed indications that some populations in areas where contact languages

were developed had an exposure to the lexifier languages in their standard form (Lefebvre, 2004).

2.8.3. IMPERFECT SECOND LANGUAGE LEARNING

Unlike the Foreigner Talk Theory, the Imperfect Second Language Learning Theory suggests that no accommodation takes place between native and non-native speakers; otherwise stated, the native speakers would not simplify their language when communicating with the non-native speakers; the non-native speakers, on the other hand, would continuously attempt to communicate in return, using the limited knowledge of the target language. Their limited use of the target language, notably containing many mistakes, would be imperfect. These mistakes occur universally amongst second language-learners. However, the outcomes are separate between second language-learning and pidgin development. Second language learners would be corrected by the native speakers in the context of language learning; on the other hand, when not corrected due to social differences and gaps, as in the case between master and slave, their attempt to use the target language would result in the emergence of a pidgin (Singh, 2000).

The first scholar to introduce the idea that second language-learning is related to the emergence of pidgin and creole was a Portuguese philologist named Coelho (1880). Singh (2000) notes that, although there are various characteristics in pidgins and creoles that cannot be explained by this theory, the role that second language-learning plays in the emergence of pidgin and creole is greatly apparent (Singh, 2000).

Field (2004) doubts this theory by emphasising that ‘...it may be difficult to differentiate clearly and unambiguously the social from the psychological regarding individual learning environments and those associated with the communities in which pidgins arise’ (p. 133). He indicates that there are social and psychological factors that are shared between second language-learners and speakers of pidgins in some communities. These factors include not having close contact with speakers of the target languages and what he calls ‘gradual psychological processes’ related with acquiring the target language.

2.8.4. LANGUAGE BIOPROGRAM HYPOTHESIS

The Language Bioprogram Hypothesis relates exclusively to creole genesis. Singh (2000) highlights the importance of ‘the Language Bioprogram Hypothesis’ in illustrating the universal dimension of the contact languages origins. She states that this hypothesis is one of the most notable theories of creole genesis, with emphasis placed on the significance of the children of the first generation of pidgin speakers, as a crucial factor in restructuring an unstructured pidgin to a more complex system, which is a creole (Singh, 2000).

This notion is held by Derek Bickerton (1981, 1984, 1988, 1999). According to Bickerton, creoles emerge when children have inadequate collection of variants to acquire a first language; therefore, they innately develop the collection of variants into a creole. Thus, Bickerton believes that creoles reflect the unique linguistic ability in humans. In support of this theory, Bickerton indicates that there are various unique linguistic features found in creoles that did not exist in the preceding pidgins, nor from the lexifiers or the substrate languages. Hence, he thinks that these unique linguistic features are originated from human linguistic capacity (Siegel, 2008).

However, Siegel (2008) sees various problems with this theory: first, he believes that this theory neglects to consider other sources that are deemed part of expansion, which are not claimed to be part of the Language Bioprogram Hypothesis; second, it ignores the features that have progressively developed in creoles; and finally, some creoles, like Hawaii’s creole, are developed one generation after another, and not only amongst its first native speakers of children. This particular point made by Siegel (2008) is also approved by Kouwenberg & Singler (2008), who points out that, ‘for many other creolists, the scenario for creole genesis that the Language Bioprogram Hypothesis requires is crucially at odds with established facts about the history of the colonies where the creole arose’ (p. 4). Siegel (2008) concludes his disagreement with the Language Bioprogram Hypothesis by pointing out that there are creoles that do not overlap with that hypothesis, such as Hawaii’s creole, not to mention many other studies, such as that by Field (2004) on creole development, that disagree with the same hypothesis, as stated.

2.9. ATTITUDES TOWARD PIDGINS AND CREOLES

Attitude is a fundamental concept within traditional social psychology. Currently, there is no universal consensus regarding the definition of attitude. In the past, the meaning of the word has been tied to art, where attitude describes a posture or pose in a painting or a drama (Baker, 1992). According to the Cambridge Dictionary, the word describes a position of the body, and this is tied to a historic definition, but is still used in modern English. In addition, attitude is a word with a number of uses in everyday English, such as a feeling or viewpoint about something or someone, or a set of behaviours brought on by this (Cambridge Dictionary, 2017). This definition can be used across daily speech and for the purposes of this research.

Researchers examining humanitarian disciplines have built numerous formal definitions for the word. For instance, Allport (1935) defines attitude as a psychological or neural state of readiness, controlled through experience, creating a directive or dynamic effect on the person's reactions to the objects and circumstances it is tied to. Bem (1968) on the other hand, states that attitudes are self evaluations. Under the definition of McGuire (1985), attitude is where objects of thought come about through a variant of judgement. Another definition as put forward by Ajzen (1988) describes attitude as an inclination to have a particular reaction towards a person or a situation (Baker, 1992).

Nonetheless, a general definition of the concept is that it is a disposition to respond either positively or negatively to certain objects (Edwards, 1994). Baker (1992) adds that attitudes are intricate collaborations of personality, beliefs, values, actions and motivations. They allow us to define our own perceptions of situations and to define the manner in which we react to the object or situation that is presented to us. Such disposition, according to Edwards (1994) frequently consists of three key components, namely emotion, thoughts and subsequently, the predisposition to respond in a particular manner. This means that an individual is aware or believes something, and this awareness or belief triggers an emotional reaction and ultimately acts in accordance with this. There are two key points to make here. Firstly, there tends to be inconsistency between evaluated attitudes and that actions that presumably result from them. Secondly, there is often confusion between belief and attitude. This is especially true of language-related attitudes, which tend to be clearly evident on surveys and interviews that are aimed at assessing such attitudes. Belief is thus a key component of attitude (Edwards, 1994).

Social psychologists study attitude to describe where human behaviour is headed, and how it continues. A key property of attitude is showing the dispositions which are long-lasting and consistent, which alter across the long term only. Additionally, attitude involves a latent nature, since it cannot be seen directly. Scientists are able to examine it through observation of consistent external action, and the general trend of these actions (Baker, 1992). Beliefs or feelings are the common elements across all definitions of attitude as shown above, therefore, it is important to understand that attitude differs from opinion, motive, ideology, and personal trait in order to eliminate any confusion.

The difference between attitude and opinion relates to the three-component model, where attitude includes an affective reaction, while opinion is a belief only with a cognitive component in its structure. The other important feature of opinion is a required verbalization, while attitude may be both non-verbal and verbal. In social psychology, the methodologies of attitude and opinion surveys are not the same, as the former intends to find the links attitudes have towards other variables, whereas the latter attempts to find the participant viewpoints alone (Baker, 1992). When it comes to ideology, attitude and ideology are not the same due to how they are tied to the historic elements of social psychology and sociology. Baker (1992) states that ideology is an in-depth cognitive system explaining certain types of behaviour, and thus it works on a more hypothetical and worldwide basis compared to attitude, primarily focused on objects alone. The gap between personality trait and attitude is that there is stability, but traits are not usually changeable, whereas attitudes can be flexible. Also, personality traits do not have a particular target in the way an attitude does (Baker, 1992). Attitudes and motives both have a latent nature and effect on behaviour, while a key difference is that there is a link with drives (drives production vs. existing drive state), and specification (object vs. goal). To explain the difference, Baker (1992) describes that, initially, motives have an ongoing drive state, whereas this is not the case for attitudes, where attitudes can bring about drives. Also, attitudes are object specific, whereas motives are tied to a certain goal.

When it comes to how attitude can be socially, culturally or individually transmitted, Borkowski (2011) noted that an individual's thought, emotions and behaviours are thought to be determined by their physical and social surroundings, an influence which works both ways. This means that attitudes are influenced by an individual's social circumstances, and similarly, our social world is

influenced by individuals' attitudes. Nonetheless, it is possible that such interactions generate conflict between an individual's attitude and behaviour, and this conflict is known as cognitive dissonance. This term defines any inconsistency that an individual understands to exist between multiple attitudes or between a person's behaviour and their attitude. It is asserted by Festinger (1957) that any type of inconsistency that makes a person uncomfortable will cause them to decrease the dissonance.

Attitudes towards languages is influenced by the idea that languages are not merely culturally unbiased tools for communication. In fact, there is a close connection between language and identity. Within a society, different groups have specific attitudes towards other groups, and they often correspond to their social standing. In turn, these attitudes can impact views on cultural patterns or aspects that characterise groups such as their language (Appel and Muysken, 2005). Without full consciousness and without public awareness, people's attitudes towards languages are a common daily expression. These attitudes can sometimes be obvious, especially when they carry some negativity, and when they are expressed openly in the media or in casual conversations. As a matter of fact, the variation of a language holds and indicates different social meaning, and therefore provokes various responses, either advantageous or otherwise. Also, it is important to mention that attitudes to languages are not only provoked by pronunciation or accent, but also by other aspects, such as grammar, words, dialect, and the speed in which words are uttered (Garrett, 2010).

According to Ponorac (2010), the reason why language holds and indicates different social meaning is because language and culture have an intertwined relationship. On the one hand, language reflects the cultural belief, practices and views of a society; on the other hand, culture is created and shaped by historical and collective discourses within a community, in which language, obviously, plays a major role. Differences in how people view themselves in a society are the result of different uses of language; in other words, people's views are a structure that consists of thoughts and beliefs through which an individual translates through language when they interact with their society. The reason for that is because people use language to express their culture and views pertaining to their surroundings in the society in which they live. People's comprehension of the world around them is constrained by the language they use. The reason for this is due to the fact that different languages create different confinements. Therefore, even if

two individuals live in the same society and share the same culture, they would have different views of their surroundings if their languages were different. Social identities are represented by language because language has a deep cultural value. Ponorac (2010) further emphasises that ‘all in all, language is used for conveying cultural reality. But, members of community or social group do not only use language to convey an experience, but also use it to create one’ (p. 87).

Research into language attitudes has developed into a primary sector of sociolinguistics (Appel and Muysken, 2005). According to Appel and Muysken (2005), there are two main schools of thought about the study of language attitudes. Firstly, there is the behaviourist approach. This approach assumes that attitudes must be examined by examining the reactions to specific languages, for example how they are utilised in real communication. Secondly, the mentalist approach assumes that attitudes are an interior, psychological state that can cause specific acts. This approach submits that attitudes can be defined as a factor that intercedes an element that impacts the individual, and that individual’s reaction (Fasold, 1984). The majority of academics in language attitude conform to the mentalist approach. However, the mentalist approach creates issues with studying language attitudes, as it is not possible to view interior, psychological states, and therefore they must be concluded from acts or self-described, and therefore this raises issues of validity (Appel and Muysken, 2005).

The attitudes towards pidgins and creoles is a pressing subject in the field. Garrett (2010) points out ‘In-migrant minority languages tend to attract the most negative attitudes from majority language communities’ (p. 11). He further articulates that a good example of this is the attitude towards pidgins and creoles—which are the means of communication for millions of people—where such attitudes generally are viewed in a demeaning way, as is quite clear from the common labels assigned when describing these languages. Todd (2005) further emphasises that pidgins and creoles are commonly viewed as inferior and deformed languages, or, as he puts it, ‘...bastardized versions of older, longer established languages’ (Todd, 2005). This appears to be the case with GPA, as this variety is socially marginalised. It is locally labelled as ‘Gibberish’, ‘broken Arabic’ or ‘the Arabic of the Indian labourers’, referring to the Indian subcontinent where the majority of the labour force in the country migrate from Saudi Arabia and the Gulf region.

Historically, many references identifiable in the old literature that describe European-based pidgin and creoles are filled with repulsive views towards these languages, whether those that have emerged in the New World or in the Pacific (Todd, 2005). In fact, the increase in interest and the documentation of different contact languages, for instance, did not happen without resentment. In the past, some educators and elites in Britain, for instance, expressed anger at this growing attitude toward creoles. Some of these people, who notably opposed this initiative, indicated that the emergence of creoles support their notion that the Africans are inferior. They expressed that these African slaves cannot have the mental ability to comprehend and speak European languages, but instead opt to simplify them by corrupting them in order to facilitate their own understanding and use of them (Singh, 2000).

Not long ago, Tok Pisin, which is a creole language spoken in Melanesia, was described by Hall in 1966 as 'an inferior language'. Furthermore, Theo Vincent (1972) described how Nigerian students in schools were led to believe that the Pidgin English they speak is merely a deformed version of English. Ferguson (1959) also pointed out this situation in Haiti, where French is deemed as the language of the intellectual, whereas the Creole is recognised as the language of the low-class and ignorant people (Todd, 2005).

Even today, in societies where pidgin and creoles are spoken in a situation of diglossia, people in general have low opinions regarding these contact varieties; more specifically, they view them as unfit for formal communication and, as a result, they are marginalised varieties (Sebba, 1997; Gramley, 2012). As an example, in many places in the Caribbean Sea, creoles are associated with low social status in the communities in which they are used (Gramley, 2012). Hawaiian creole and other English lexified creoles also have a poor reputation. Many times, they are labelled as 'Broken English' by the outer society where they are spoken. Generally, these languages are deemed as a barrier in reaching success in employment fields in business or education (Seigel, 2008).

Looking at language attitudes in different communities does not only show the linguistic variations of the community at hand, but also tells us about sociolinguistics aspects in that society, such as how a group of people within that community are viewed and how individuals' membership is socially constructed (Garrett, 2010). For example, Sebba (1997) attributes the low

status of pidgin and creoles in some Caribbean societies to the elites, who are normally fluent in the official standard language. Despite the fact that pidgins and creoles may be spoken by the majority of people in these particular societies, the elites who are fluent in the official standard language retain their political and social advantages by keeping the mainstream society linguistically unenlightened. Access to the political arena is limited for those who are not members of high class; this situation is seen to be in line with Wardhaugh's (2006) sociolinguistic analysis that, in any social environment, language behaviour is influenced by social structure and vice versa. He further points out that social power, for instance, has many effects on society, amongst them linguistic effects (Wardhaugh, 2006).

Nonetheless, there have been recent academic attempts focused on eliminating this negative view and elevating the status of pidgin and creoles (Todd, 2005). For instance, the examination of attitudes by Mühleisen (1993) for Trinidad and Beckford-Wassink (1999) for Jamaica indicate that the assessment of contact varieties, from a social standpoint, is even more complex and obscure than previously thought. Although speakers agree that the standard variety is most suited to public utilisation in formal settings, many regard contact varieties as identity markers and the personal languages of intimate relationships. However, the dichotomy between the dominant status of the standard variety and the cultural value of more personal variations has been somewhat overcome as contact varieties are afforded more respect and recognition in communities, especially as the public begins to consider contact language variations as more legitimate and acceptable. For example, Beckford-Wassink (1999) discovered that 90% of respondents considered Jamaican Creole as a legitimate language in terms of lexicon and accent. This shift in attitude may be attributable to the increasing level of nationalism in the region since it regained independence, the increasing amount of literature legitimising contact varieties, the increase in the use of contact varieties in works of literature, and the tendency for those in power to permit the use of varieties in certain contexts, such as in education (Winford, 2013). Since GPA in the Saudi context is considered to be a minority language, this study directs great attention to the majority attitude towards GPA in the country.

2.10. IS GULF PIDGIN ARABIC A PIDGIN?

As mentioned earlier on in the literature, pidgin and creole research is a relatively new field of study in linguistics. Disagreements over several areas and arguments within the field are widely present. As acknowledged by Winford (2007), the field still lacks inclusive hypothetical guidelines. Furthermore, there is no such list of the confirmed pidgins and creoles from around the world that famous scholars on the subject would all agree on, not to mention the contact varieties that may exist in certain parts of the world that have not yet been sufficiently researched. One of the disagreements amongst scholars, which is important to mention in this research, is the foundational issue of labelling.

Parkvall & Bakker (2013) suggest that it is important to consider the distinctions between definitions based on social and linguistic criteria. The former refers to languages that emerge in specific contexts, whereas the latter refers to those that possess specific structural linguistic features. However, there may be varieties employed to facilitate interethnic interactions in which neither party's native tongue is used, yet the language is not simplified to focus only on fundamental grammatical rules. The use of broken English in business communication is an example of this, yet languages utilised to facilitate interethnic communication may not be representative of a pidgin given our definition of the term. The majority of scholars in the field indicate that a pidgin is indeed an interethnic contact language that emerges through the need for two or more ethnolinguistic groups to communicate.

Parkvall & Bakker (2013) further indicate that a labelling approach can also be used to classify pidgins: for instance, a language could be deemed a pidgin once it has been referred to as such by at least one scholar. Nevertheless, the notion of pidgin has been applied in a variety of contexts, such as the use of English loan words in Spanish, Japanese, Russian, Italian and German. As all languages now interact with others on a regular basis and as all languages convey foreign influences, either orally or in writing, this approach would simplify the meaning of 'pidgin' to refer simply to 'language' and thus would not deepen our knowledge of contact languages. In effect, it is unfeasible to consider all scholarly treatments of the word 'pidgin' as acceptable as this would essentially remove all meaning from such a nuanced term.

From another perspective, this approach can lead to circular reasoning as we attempt to classify the linguistic features of a pidgin. If we subjectively define the term, we may only choose those that satisfy our own biased criteria. This can be avoided if we use the social circumstance of genesis as a central criterion and accordingly generalise any structural findings in an attempt to identify the linguistic features of pidgins. Nonetheless, it is worth noting that many linguistic concepts beyond the realm of pidgins are just as difficult to define, including the notions of “language”, “dialect” and “word” (Parkvall & Bakker, 2013).

According to Sebba (1997) and Matras (2009), there are common social and linguistic features for a language to develop in order for it to be labelled as ‘pidgin’. Frequently, the fundamental components of pidgins include the following: first, pidgins are languages that are formalised as opposed to improvised; second, they are used as common tongues in specific social contexts; third, they are no one’s mother tongue; fourth, they achieve only very basic communication goals in a specific number of social contexts; fifth, they are somewhat derived from at least one language familiar to the groups engaged in contact; sixth, they have a series of form and usage norms, and are somewhat stable; and seventh, they are very simplistic from both a lexical and grammatical perspective compared to its input languages. Such features help to exclude certain speech types that cannot truly be defined as pidgins. It is important to note that the majority of these features are social criteria, where the seventh is the only one that refers to linguistic properties (Parkvall & Bakker, 2013). In addition to the frequently fundamental components of pidgins, the literature review draws a clear distinction by comparing world languages with pidgins and creoles, and how the latter differ linguistically, genetically and socially.

Whilst GPA shares the same social features listed above, the title ‘pidgin’ being assigned for a variety that still lacks sufficient linguistic and sociolinguistic research, such as GPA, could still be subject to debate. Therefore, in this research, despite its interests in shedding sociolinguistic light on GPA through uncovering the social context and attitude revolving around this particular variety, it is important to emphasise that this research in itself is limited to label this variety as a pidgin. Nor is the interest of this study centred on creating labels or proving GPA as a valid pidgin. This research, conversely, is more concerned with highlighting the social situation that has contributed to the emergence and development of this variety, regardless of whether or not it is to be considered a pidgin, and also to look at the social attitude towards it. The data collected

reveals the popularity and the social use of this variety, and provide data determining its sociolinguistic status in its social context.

Another issue is regarding giving the title 'Gulf Arabic' to a variety that exist in the Western part of Saudi Arabia. From a geographic standpoint, the region where 'Gulf Arabic' is spoken is described as such, without any national borders clearly defining it. In the 'Encyclopedia of Arabic Language and Linguistics' (EALL) article on Gulf Arabic, Clive Holes restricts the geographical expanse of 'Gulf Arabic' to the coastal area from Kuwait extending to the Emirati/Omani borders (Holes 2007). The main section of the Gulf Arabic areas is thus considered to be eastern costal Saudi Arabia, Bahrain, Qatar and the UAE. This region is extensive, and a number of differences can be seen across local varieties, despite the fact that a number of the dialects are not examined in depth or defined to a highly specific degree. As a result, it is beneficial to consider 'Gulf Arabic' as a dialect continuum which has certain common elements, instead of a single dialect.

In addition, the variations of GPA such as Kuwaiti Pidgin Arabic (KPA), Omani Pidgin Arabic (OPA), Qatari Pidgin Arabic (QPA), and Saudi Pidgin Arabic (SPA) are in many cases described in the literature under the wider term of 'Gulf Pidgin Arabic' (Smart 1990; Wiswall 2002; Næss 2008; Bakir 2010; Albakrawi 2012; Almoaily 2013, Al-Ageel, 2015, Albakrawi, 2012). However, it is important to note that this variety is commonly referred to locally as 'broken Arabic' by Gulf Arabic speakers (Avram, 2014). Primarily, this research is looking into this variety in Jeddah, which is a major city in the Western region of Saudi Arabia, or "The Hijaz region" which is geographically not part of the Gulf region. As a result, and from a linguistic point of view, it is considered that this research denotes that the variety in question is titled "Hijazi Pidgin Arabic" (Sieny, 1986).

At this point, the reason why this study labels this variety as 'Gulf Pidgin Arabic' should be addressed. Essentially, my use of the term is attributed to the fact that several previous studies on this variety, such as those by Holes (2011), Bakir (2010), Næss (2008), Salem (2013) and Almoaily (2012), also used this term. Consequently, for the purpose of not creating confusion within researchers and readers on GPA, this study chooses to use the same label applied in other studies on GPA, but chooses not to make the claim that this variety is actually a pidgin. It is,

however, suggested that, in order to confirm whether or not GPA could be labelled a pidgin, extensive research on the linguistic aspects of GPA is also required, which is once again not within the scope of this research. When it comes to the reason for giving the title ‘Gulf’ to a variety that exist in the Western part of Saudi Arabia, it is important to consider that this region is a part of Saudi Arabia and the country comes under the scope of the Gulf, through its eastern coastline, and the sociolinguistic environment related to this variety in Jeddah can be seen across numerous cities across the GCC states.

2.11. SUMMARY

Pidgins and creoles emerge in situations of social disparity and in those of peaceful and equal social conditions. Whilst some contact languages emerged and stabilised, others have gradually diminished. Pidgins and creoles differ from other languages in three main aspects: Linguistic, social and historical aspects. There is historical evidence indicating that the period in which pidgins and creoles emerged was prior to the Middle Ages. Most research on contact languages have focused on European-based pidgins and creoles. There are many definitions for pidgins. However, it remains that all the definitions indicate that this type of language emerged in a situation where groups of people from different linguistic background come into contact and need to communicate with one another, but, due to social, psychological and cultural reasons, the process of coming into use of a pidgin differs from second language acquisition. There are seven types of pidgin; these seven types include military and police pidgin, seafaring and trade pidgins and creoles, plantation pidgins and creoles, mine and construction pidgins, immigrant pidgins, tourist pidgins, and urban contact vernacular. There are also pidgins that can be classified under more than one type.

Pidgins go through three stages in their development. The first stage is classified as ‘pre-pidgin’ or jargon, whilst the second stage is stable pidgin and the third is expanded pidgin. Creoles, on the other hand, are described as a nativised pidgin. There is heated argument over the genesis of creoles in the study of contact languages: while creoles develop from expanded pidgins, they develop even further to reach a stage known as ‘post-creole continuum’. There are several theories that exist and that attempt at explaining the emergence of pidgins and creoles. Four of

the popular theories include Monogenetic/Relixfication theory, Foreigner or Baby Talk Theory, the Imperfect Second Language-Learning, and the Language Bioprogram Hypothesis, mainly related to creole genesis.

When it comes to social attitudes towards pidgins and creoles, in many parts of the world where these contact languages are utilised, they tend to be perceived poorly; however, a number of studies carried out on contact languages in relation to some Caribbean societies have indicated that these contact varieties are regarded as identity markers and the personal languages of intimate relationships.

One important point in concluding the chapter is the questioning of the classification of GPA as a pidgin. Answering this question requires a deep linguistic investigation on this variety, which is not the concern of this research. However, the term Gulf Pidgin Arabic (GPA) is commonly used in other studies of this variety, hence the use of the term in this study.

CHAPTER THREE: GLOBALISATION AND LANGUAGE CONTACT

3.1. INTRODUCTION

Earlier in the literature review, mention was made to the emergence of GPA and how this differs from many European-based pidgins and creoles, which, as mentioned before, have been extensively researched in the field of sociolinguistics. This variety came into existence as a result of globalisation forces rather than colonial powers, which subsequently has given rise to many pidgins and creoles around the world. Therefore, and in consideration of this fact, it is important to dedicate a whole chapter to illustrating the relationship between globalisation, with its various influences, including migration movement patterns, along with its social and economic impacts and their relation to language contact. This chapter examines globalisation and language contact, and goes into how globalisation has led to brand new venues for sociolinguistic studies. This chapter also provides various definitions of the term ‘globalisation’, along with a brief history. Migration, as one of the noteworthy aspects of globalisation, and its relation to language contact is also discussed. The last section discusses through demographics how globalisation has influenced the Gulf region socially and linguistically, with particular attention on Saudi Arabia.

3.2. OVERVIEW

Globalisation is creating a new sociolinguistic venue; this is happening most prominently in the economically developed parts of the world. Given the recent attention to this development in the sociolinguistic field, this new venue is in need of extensive academic research in order to understand its linguistic impact and scope. The global interconnectivity that currently exists, which is mainly driven by economic forces, is resulting in new linguistic situations, creating a language contact that results in language change and a need for learning new languages in order to facilitate the communication process involved in the internationally interconnected economy (Boada, 2002).

Block & Cameron (2002) assert that ‘Globalisation leads to pattern of movement across national borders that produce increasingly diverse population within them’ (p. 7). Furthermore, according

to Collins, Slembrouck & Baynham (2009), ‘Pidgin and creole studies focus on two interesting processes of language contact, both associated with colonial political and economic processes, especially trade, labour movement and military control’ (p. 2). Moreover, Saxena & Omoniyi (2010) emphasise that ‘international labour mobility and migration are arguably features of globalization, thus by default language policy and employment policy are linked to globalization’ (p. 6).

3.3. WHAT IS GLOBALISATION?

In the present time, a worldwide phenomenon, commonly labelled as globalisation, has been influencing the world at large. Whether this influence has been social, economic, political, industrial or even governmental, it has taken different shapes and forms (Alon, 2006). The term ‘globalisation’ is often described in reference to making the world a small village or simply global village (Zamil, 2013). However, the question remains: what is globalisation? This simple question is important to answer in order to ensure a better understanding of this topic and accordingly gain perspective. There are many different ways of approaching this question, as demonstrated by different experts and individuals who have provided extensive writings on the topic. For instance, Mufwene (2010) articulates that ‘Answers to the above questions vary and depend largely on what particular aspects of the manifold phenomenon called “globalization” a scholar chooses to focus on’ (p. 32). Fairclough (2006), on the other hand, argues that ‘Globalization is a reality: a complex, interconnected but partly autonomous set of processes affecting many dimensions of social life (economic, political, social, cultural, environmental, military and so forth)’ (p. 142). Steger (2003) adds that, ‘Conversely, the term globalization should be used to refer to a set of social processes that are thought to transform our present social condition into one of globality. At its core, then, globalization is about shifting forms of human contact’ (p. 8).

Kumaravadivelu (2006) further states that ‘Globalization is a slippery term which carries different meanings to different people at different times’ (p. 1). Moreover, Leung, Handley, Compton & Haley (2009) argue that the meaning of globalisation is understood differently by different people in geographically different areas, yet it is a reality. Consequently, we have to

accept that illustrating this worldwide phenomenon, holistically, is complicated, and the reason for that is because ‘The concept is often overconsolidated, overhyped, and underinterpreted’ (Coupland, 2010, p. 2).

Regardless of the complexity of interpreting and providing a conclusive answer to define the term ‘globalisation’, it is indisputable that the world is shrinking and more connected than ever before. This connection, as stated earlier, is driven by economic forces; however, this connection is significantly linked to the advancement of the means of communication, which has made transporting people, information and commodities smoother and a lot easier than ever before. This advancement has made cultural convergence, and impacts move easily across social, regional and even continental boundaries, thus minimising cultural differences.

Nonetheless, it is important to mention that these worldwide cultural and economic influences do not move in equal directions, as it is often the case that influencers from economically powerful nations tend to take over and dominate the direction. This fact has led to a common misconception held by many people regarding globalisation, which is that Westernisation and Globalisation are two sides of the same coin (Mufwene, 2010). Therefore, this misconception needs to be addressed when the topic of globalisation is discussed. Pennycook (2010) emphasises her point, stating that, ‘to suggest that globalisation is only a process of US or Western domination of the world is to take a narrow and ultimately unproductive view of global relations’ (p. 593).

Consequently, this common belief that links globalisation to Westernisation is baseless because this global phenomenon is not limited to Western influence to the rest of the world, but rather is a worldwide dynamic process, despite the fact that economically advanced states have more influence over less economically advanced nations.

3.4. HISTORICAL PERSPECTIVE

While the term ‘globalisation’ is fairly recent, having emerged in the 1960s, ever since it has been used in academia and popular culture when describing various situations, such as a modern phenomenon or a new economic structure; hence, there has been a wealth of confusion amongst

people as to what the term really meant and means to this day (Steger, 2003). Zamil (2013) states that ‘some have attributed the wide spread use of the term ‘Globalization’ recently to the deep-rooted transformations of international relations since the early nineties’ (p. 20). The phenomenon itself, however, has a long history. Therefore, the term should not lead people to believe that they are witnessing a new worldwide phenomenon, because globalisation has existed for a very long time. Nevertheless, it has only been labelled in our recent time. Moreover, while this phenomenon has a long history, the research for it is short, as this is a recent topic (Mufwene, 2010).

Blommaert (2010) states that ‘understanding globalization is understanding a historical process, something that has considerable depth in time, and something in which we can discern different stages and moments of development’ (p. 137). Hence, globalisation is not a modern phenomenon, as it is widely believed to be, nor did it start to exist in the 20th Century; rather, the contemporary communication and technological revolutions we are witnessing today have added a new dimension to the effect of globalisation on today’s world (Fairclough, 2006).

Mufwene (2010) adds that globalisation, with its economic, social and linguistic effects, are not new in human history. What is different today, however, is the fast pace of its effect. Mufwene (2010) also claims that new types of modern industrial factors, such as transport, the fast distribution of goods, financial and other industries, have led to an increase in the interrelatedness of the world. Not to mention that these factors also reflect the unequal interrelations as ‘countries with the highest globalisation index are more centrally connected than others, and the so-called ‘global cities’ are more interconnected than other places’ (p. 32). In other words, the more international a city is seen to be, the greater its impact by globalisation, which thus positions such a city as a hub for international markets. There are many examples of these cities, including New York, London, Sao Paulo, Tokyo and Frankfurt, amongst others. These cities are considered major international centres in the world’s economy (Mufwene, 2010).

Moreover, it is important to shed light on the pre-modern history of globalisation because of the common misperception of linking globalisation to the modern day when the term ‘globalisation’ is used. In fact, and as mentioned above, throughout the world’s history, there have been continuous attempts to converge the world into a single entity, rather than diversify it; this

perhaps would also indicate that several different domains, including politics, economic, culture and language, which initially would appear separate from one another, are, in fact, influencing each other (Lee, 2006).

According to Kumaravadivelu (2006), there have been three main historical phases of globalisation, which are known in modern history. The first phase occurred during the 1490s, when the two powerful nautical nations, Spain and Portugal, pursued lucrative trade activities in Asia, mainly with China and India. It was during this particular era that the well-known historical explorer, Christopher Columbus, stepped ashore the American continent. The second recorded phase occurred during the 1800s, which marked the dawn of the industrial revolution. Germany, Japan and the US, spearheaded by Great Britain, began to revolutionise industrially, facilitating globalising processes, which ultimately led to international contention, highlighted by World War I and World War II; this put the second phase to an end. Beginning in 1945, mutual international interests, as well as contention, marked the third phase, with the rise of two world powers, namely the United States of America and the Soviet Union. These two powers would divide the world into two major camps, based on ideological grounds; capitalism-led by the Americans, and communism-led by the Soviets. It was during this time that colonialism took a different form of indirect control, involving no boots on the grounds, rather than the previous direct occupation.

Kumaravadivelu (2006) argues that looking back at history gives an illustration as to the link between globalisation and imperial power, and further displays contemporary globalisation as being characterised by powers and hegemony and its influence, whether directly or indirectly, on our human lives worldwide. He indicates that ‘We are all, whether we are aware of it or not, entangled in a global web woven by global players bent upon corporate profit and imperial power’ (p. 4).

3.5. MIGRATION AND LANGUAGE CONTACT

As mentioned earlier, the world has become more interconnected than ever before. The development of big cities, for instance, has changed the nature of people’s interactions with one another within these large centres of populations. Mufwene (2010) emphasises that ‘Life in such

larger agglomeration has required a certain amount of interdependence through complementary organisation—such as with housing, food, water supplies—and adequate communication and transportation networks in order for the residents to function adequately’ (p. 33). He further states, ‘The cities’ specialization in industries, as opposed to farming and hunter-gathering, also led to an interdependence between rural and urban environments, although the division of labour and some amount of cooperation in food production varied from one part of the world to another, according to particular times in history’ (p. 33).

Moreover, cities have always been centres in which populations converge in modern day; they facilitate the contact of people from diverse cultural and linguistic backgrounds who would have migrated to the cities from other places for the betterment of their lives. Cities, in the present time, are not only a point in which diverse people congregate, but can also be worldwide connecting points, associated in one way or another to globalisation. Mufwene (2010) adds, ‘If it is true that globalization as a process is homogenizing the world, cities should be the focus of any serious empirical study’ (p. 35).

It is obvious that language plays an important role in today’s interconnected world as migration diversifies the linguistics backgrounds of many populations around the world (Block & Cameron, 2002). The linguistic diversification could arise from migration of little groups of people, or a sprinkling of individuals, that become part of the population, and do not dominate it. In the United States of America, a large number of migrant communities could be classified by this definition. For example, the Pennsylvania Dutch, who speak German, in the eastern side of the United States. There are numerous other examples of groups that maintained their language for a period of time, including Hungarian, Polish and Italian in steel manufacturing in Pittsburgh, Swedish in Wisconsin, Japanese in Hawaii and California, German in the Midwest and Finnish in Minnesota. Modern migrant communities originate from Latin America, where Spanish is spoken, and also from Asia, where a variety of languages are spoken, such as Chinese, Thai, Vietnamese, Korean and Hmong and Khmer (Thomason, 2001).

Furthermore, incredible social and economic pressures from a prevalent language group is a great influencer for people to learn a second language in minority groups that speak one language alone. Indeed, this unbalanced bilingualism can frequently lead to a switch in

languages. For example, in the United States of America, the majority of Native Americans now speak English, as well as other minority migrant communities. This is common globally, and has occurred in Ireland, where English has taken the place of Irish Gaelic, in Australia, where Aboriginals now speak English, in Japan Japanese has taken the place of Ainu, in Latvia Latvian has taken the place of Uralic and in Kenya, Luo has taken the place of Swahili (Thomason, 2001).

Block & Cameron (2002) also state that 'Any invocation of 'worldwide social relations' unfettered by 'the constraints of geography' must immediately raise questions about language' (p. 1). They further state that, 'Language is primarily a medium of human social interaction, and interaction is the means through which social relations are constructed and maintained. While much everyday interaction still occurs, as it has throughout human history, within local networks, large numbers of people all over the world now also participate in networks which go beyond the local' (p. 1).

Language has been commonly recognised as limited to a particular place and used within secluded communities. This common and inaccurate belief is outdated with the world's recent development as a result of globalisation. While globalisation is a constant process, reaching back to ancient history, one of the unique aspects of the current stage of globalisation is mobility (Blommaert, 2010). Hence, this mobility then influences the way in which language is viewed in the present time. Mufwene (2010) describes language as a tool of mobility, stating that 'it moves along with people across space and time, and it is being deployed locally in ways that reveal the trans-local histories of the speaker's resources. Language is not just a tool for the construction of locality, it is also a tool for mobility' (p. 382).

In general, globalisation generates various types of benefit. These benefits can be technological, political or economic (Morrow & Castelton, 2007). When it comes to migration, it is advantageous for both the countries where migrants come from as well as the countries that host them. For migrants' countries of origins, for instance, migrants would provide economic profits through their sending of remittances, reducing unemployment rates and generally improving the economy of their countries of origins. On the other hand, migrants benefit their host countries by taking up jobs in demand that are unpopular amongst local citizens (Chammartin, 2004).

According to Blommaert (2010), for a long period of time, migration has involved issues with accommodating the host country, creating many types of social pressures for migrants. In several Western countries, which are usually deemed as attractive locations for migrants worldwide, broad research has been investigating large, secluded and well-established migrant communities. Examples of these communities include Turkish immigrants in Germany, North and West-Africans in France, and South Asians in the UK. These isolated migrant communities would usually congregate in ghetto-like areas within the cities of the host countries. They had a tendency to live in a low socioeconomic condition, and would always face legal problems. Additionally, they would often take up unskilled and illegal professions, and would form a type of network for themselves. These neighbourhoods typically host migrant communities with linguistically diverse backgrounds, creating a hub of multilingualism in which diverse languages are combined with one common language used for the communication amongst all communities (Blommaert, 2010).

It is worth mentioning here that the degree of exposure of the host country is essentially influenced by the immigrants' resident locations. In many situations, immigrant groups would inhabit 'ethno-linguistic enclaves', where they live, interact and mingle with people of the same ethnic or linguistic backgrounds. The reason behind many immigrants choosing to live in such locations is because of the benefits they might garner when creating social networks with their compatriots, who would help them in many different ways, whether in finding employment or maintaining their cultural ties. Regardless, however, living in places whose inhabitants share common cultural and ethnic backgrounds correlate negatively with the language-acquisition of the host country. The reason is simply because this situation reduces the chances of the immigrants being exposed to the language of the host country as it decreases their need to use the host country's language (Ispordign, 2016).

Such types of neighbourhood in which migrant communities tend to reside are messy in nature. In recent times, the common existence and availability of communication technologies, such as telephones and the internet, has meant that these migrant communities have the ability and ease to be in continuous contact with their homelands. Their physical presence in their host countries is therefore no longer necessary. In this vein, according to some sociolinguists, the virtual presence of an individual in their country of origin actually plays a significant role in their

language use and developments. Blommaert (2010) adds, ‘Theoretically, this stretches the limit of existing frameworks for analysing and understanding multilingualism and the dynamics of language change’ (p. 8).

It is important to add here that, just as the migrant communities that live in the West are worthy of research, the huge migrant communities of the unskilled/semi-skilled labourers found in the Arabian Gulf region also merit extended investigation—a fact that has not been reflected in academic research to date. While similarities amongst these migrant communities in relation to how they exist within their host countries are abundant, it should be noted here that the migrant communities in the Gulf, especially the unskilled and semi-skilled migrant workers, do have a unique situation in that they are situated in Gulf states that have adopted restrictive migration laws, thus presenting an additional layer of complexity (Fargues, 2006).

Historically, contact language-formation has been a normal linguistic process, and it is not a rare or new phenomenon that only began to exist recently as a result of post-modern globalisation. The social condition for the formation of such has grown throughout history (Ansaldo, 2009). According to Lee (2006), language plays a valuable role in shaping the social-cultural identity of people. He points out that ‘Language, are socio-cultural entities. Knowledge of them (‘competence’) is acquired by exposure to the appropriate environment. Languages are maintained and transmitted by acts of speaking and writing; and this is also the means by which languages evolves... We are cultural beings who express ourselves in certain ways, and believe in certain things, due to the effects of culture upon us’ (pp. 68–69).

Moreover, language proficiency is vital in the adjustment of immigrants in their host countries as it influences their social position within the new society and their labour outcome (Chiswick & Miller, 1995). Furthermore, language proficiency greatly impacts the integration of immigrants within their host society. It allows immigrants to have better social advantages. For many immigrants, failing to acquire language proficiency of the host country prevents them from integrating in the society of the host country. In addition, not being able to communicate in the host society’s language contributes in the social distance between immigrants and the host society (Isphordign, 2016).

Therefore, one of the questions a researcher in pidgins and creoles would pose here is: how does defining language in the context of migration/mobility work in relationship to the existence of pidgins/creoles? Answering this question warrants looking into and examining the context of social powers and its relation to language. According to Lee (2006), in any society or culture, access to language is an essential requirement to obtaining power. Those who have the floor would acquire a higher social status within their societies. In addition, having a high opinion of a particular pattern of dialect within a variety generates classification system in which speech pattern is deemed socially high or low. Historically, at around 300 BC up until the 18th Century, Latin was the official language in Europe. The languages spoken by the various ethnic groups that lived under the rule of the Roman Empire were deemed inferior, meaning these groups were viewed as being of a lower social status. Opportunities to take part in official affairs within the Empire, or even conducting business, were limited to the use of Latin; therefore, these subordinated groups had to gain access to Latin, regardless of their linguistic backgrounds, in order to uplift themselves socially within the empire (Lee, 2006).

A unique and recent form of immigration, where a workforce is essentially brought into other countries, has created a new form of language contact globally. This type of migration is discussed with more details in the following section.

4.5. LANGUAGE CONTACT IN MIGRANT GUEST WORKER CONTEXT

Since this research pertains to a specific type of migrant (guest workers), it is important to shed light on their specific sociolinguistic characteristics. Usually this type of migration begins on the migrant premise of a temporary settlement, but frequently leads to permanent settlement in Western countries. Indeed, some of these migrant communities are now large minority groups within the host nations. These people are initially referred to as guest workers (Thomason, 2001). Auer and Schmidt (2010), restrict the definition of a migrant guest worker to those people who move from their country of origins to a host society, namely only the first generation of migrants. Usually, these people are adults and therefore only acquire basic second language capabilities of the languages used in their host societies (Blommaert, 2010).

Within Western host societies, studies have been conducted on a number of migrant groups within the disciplines of social studies and linguistics. These studies include a review of the experiences and dynamic of Turkish migrants in Germany, Algerians and western Africans in France, and eastern or southern Asians and Caribbeans in Britain (Blommaert, 2010). Much of these migration patterns are contextualised by the European industrial boom of the 1960s, which created a demand for foreign, or “guest” workers, who typically migrated from poorer countries to take up unskilled labour that the local population shunned for higher paid and secure positions (Hock and Joseph, 2009). Within that host society, these migrant guest workers tend to live in socially isolated conditions from the host society and possibly reside within their own ethnic groups. While these living conditions help to maintain migrants’ native language and cultural heritage they do little to support their integration into the host society (Blommaert, 2010). Additionally, non-linguistic factors such as differences in cultural background, educational level and social status have an impact upon communication and this is specifically the case for manual migrant workers, who are additionally ostracised and socially isolated due to the language barrier between them and their new society (Everett, 2012).

For example, due to communicative obstacles as a result of language differences, some migrant workers are disempowered from seeking out public support structures such as information on civil rights, and the obstacles increase their social and economic disenfranchisement (O’Connell & McGinnity, 2008). Migrant workers are therefore in an increasingly defenceless situation within their host societies, as they have communication barriers (Lo, 2014). Lo’s (2014) research on the Chinese community in the United Kingdom highlighted that this community, which includes Chinese from Singapore, Vietnam and Malaysia (Cheng, 1996; Chau & Yu, 2001) has faced huge obstacles to integration with the host society. There are further factors that contribute to migrant workers’ social isolation and language barrier that are worthy of discussion. One such factor is that within the workplace, an adult migrant that has limited formal experience of education will likely acquire a distinctly altered version of the language used within the host society. However, this is less of an issue where the migrant’s native language and the language of the host society are similar and thus acquired quickly, as in the case of Romanian migrants to northern Spain (Auer and Schmidt, 2010).

To examine the procedure of language change and language acquisition in this migratory context, the conditions of language acquisition should be acknowledged. In general, the second language acquisition in the context of migration is controlled by the age that the second language is learnt and the structural differences between the contact languages, as shown above regarding the case of Romanian migrants to northern Spain. However, within modern cultures, this control of a particular individual's speech is not definite. Therefore, the language information should be examined with regard to the communication environment, that is the environment in which the individual is communicating (Auer & Schmidt, 2010). Auer and Schmidt (2010) further indicate that a vital element is to examine a migrant's understanding of how the locals within their host society communicate as well as to examine their understanding of how members of their own group communicate. Failure to examine these elements makes it very difficult to comprehend how the individual will change their repertoire, whether they will learn the varieties of their host societies or change the variety they already know.

Migrants in Germany, for instance, have come mainly from Turkey, former Yugoslavia, Italy, Greece and Spain. An additional population of asylum seekers and refugees made up of Kurdish, Sri Lankan and Iranian peoples also feature in Germany's migration landscape. Within Germany, Clyne (1995) finds that immigrants experience high levels of social marginalization, as it is generally assumed that they are only temporary workers. Linguistic factors also play a role in this marginalisation. Despite the fact that a majority of workers have resided in Germany for over two decades, a lot of them cannot speak fluent German, stifling their ability to meaningfully communicate with the host population. Given that their own language was not spoken by their new German employers "Foreigner Talk" was used commonly by Germans when communicating with the new influx of migrant workers, leading to the creation of *Gastarbeiterdeutsch*, which translates to guest worker German, or GAD. While this contact variety was utilised by workers who spoke varying languages in order to communicate with one another recent studies suggest its decline, together with the decreased use of Foreigner Talk as a communication tool. (Hock and Joseph, 2009).

When compared to the GPA context, the sociolinguistic situation in Germany does not support the development of pidgin language like GPA for a number of reasons. First, unlike the transient and temporary premise upon which unskilled-semi skilled migrant labourers enter Saudi Arabia

and the Gulf, the majority of foreign workers entering Germany perceive immigration as a permanent resettlement, despite various issues with gaining citizenship and xenophobia. The perceived permanence of their relocation encourages them to acquire the local language, whereas in the Saudi Arabian context, the temporality of migration makes the acquisition of Arabic an unappealing process. For instance, GPA did not develop into a stable contact language as the second generation of migrant communities in Germany started to speak German as a native language with slightly similar accent to their parents. Deumert (2009) states ‘...teenagers with a migrant background have been found to use a stylized pan-ethnic form of the local language that incorporates certain features (e.g., phonology, intonation) of their parents’ second language. This pan-ethnic variety of the target language is seen as ‘deficient’ by native speakers, but serves as a symbolic badge of membership in the larger migrant community’ (p.g. 637). In addition, many native Germans do not tend to modify their German when they perceive a level of fluency within the non-native speaker. Conversely, Saudi Arabians will continue to modify Arabic and use GPA to communicate with migrant workers, regardless of the proficiency level of the migrant. Finally, differences in how migrant workers in Germany and the Gulf Region perceive the culture of the host society lead to distinct sociolinguistic models. Where immigrants in Germany tend to highly value and aspire toward German cultural norms their counterparts in the Gulf region remain psychologically and socially distanced from the host culture and are thus demotivated to acquire its language (Hock and Joseph, 2009).

The temporality of the migrant situation in Saudi Arabia and the Gulf also decreases the likelihood of GPA converting to a creole. This, however, raises the question of whether or not GPA is simply a case of jargonization. Indeed, GPA shares two common social aspects with jargons such as Chinook Trade Jargon and Russenorsk, in that there are no child-users and the contact language situation was a temporary one based on trade. However GPA differs from the former examples in that it emerged in a social environment of profound social inequality between migrants and locals, whereas Chinook Trade Jargon and Russenorsk emerged in environments of relative equality. Hock and Joseph (2009) validate the importance of considering the context of social inequality when analysing linguistic development. For example, Trade Jargons such as Chinook Trade Jargon and Russenorsk are distinctive from many pidgins including GPA in terms of the linguistic features. For example, Chinook Jargon which was originally utilised by traders and trappers over a large region, namely British Columbia and

the North Western part of the United States of America, including Alaska. Surviving accounts note that upon the arrival of the Europeans, Chinook Jargon was utilised, within an environment of relative equality, when dealing in temporary trade relationships. Just like in pidgin languages, a larger proportion of the linguistic structure and vocabulary is simplified, with one significant exception, namely that the simplification, structures and vocabulary vary to a greater extent than in traditional pidgin languages. Therefore, this shows that multiple languages contributed to the jargon, not merely one single language as in the case with GPA being derived mainly from its lexifier Gulf Arabic, which creates the range in vocabulary as illustrated in the next chapter. Furthermore, Hock and Joseph (2009) emphasize that the influence that each language had on the jargon varied significantly. Indeed, it has been suggested that Chinook Jargon was originally a pidgin, as there is evidence that it was utilised to communicate with slaves. However, Hock and Joseph (2009) believe that our knowledge of this slavery is limited and it may be that Native American slavery in North Western America varied greatly from chattel slavery as seen in colonial Europe and descendent countries, such as the United States of America.

Another example of socially equitable language development exists in the emergence of Russenorsk. Russian dealers and Norwegian fishermen developed this language during the brief fishing period in northern Norway for reasons similar to that of Chinook Jargon, ie, to conduct temporary trade relationships in an environment of relative equality. Russenorsk also displays a significant decline in vocabulary and structure, and additionally, the vocabulary is varied, originating from both Russian and Norwegian equally. Moreover, there are also some lexical elements originating from northern Atlantic maritime jargon (Hock and Joseph, 2009). These findings indicate that Russenorsk and Chinook Jargon are examples of trade jargons that appear to be semi-institutionalised versions of Foreigner Talk, whilst lacking the consistency of completely institutionalised typical pidgin languages. Despite the linguistic and social differences, they in fact share one element with pidgin languages such as GPA in that none of these languages are premised on the anticipation that the speakers will learn the other's language. Crucially, however, there are different rationales on which this anticipation is based. Colonialism, slavery or indentured labour created such a level of social inequality that mutual language acquisition became impossible, leading to the development of pidgin. Trade jargons, on the other hand, also facilitated only limited activities, therefore rendering acquisition unnecessary. In the case of Russenorsk, when Russian traders began to increase trade relations

with Norway, their kids went to Oslo to acquire Norwegian, and similarly, Norwegian kids frequented Archangel to acquire the Russian language (Hock and Joseph, 2009).

3.6. SUMMARY

Globalisation is not a new global phenomenon; in fact, it has a long history. However, the term ‘Globalisation’ has emerged only recently. There are several types of benefit that have been generated by globalisation; these benefits can be technological, political or economic. In addition, globalisation is generating new sociolinguistic situations in the economically advanced areas in the world; this has created a need for extensive academic research in understanding its linguistic impact. Due to the fact that the world is more interconnected than ever before, whilst also considering the advancement of technology and transportation, migration has become a commonality in today’s world. The development of large metropolitan areas has influenced the way in which people interact with one another.

However, there are many issues that exist in regards accommodating migrants in their host countries, which has led many migrant communities in economically advanced countries to live in isolation from the local populations. Examples of this situation include Turkish immigrants in Germany, North and West-Africans in France, and South Asians in the UK. This study suggests that the large migrant communities of the unskilled/semi-skilled labourers found in the Arabian Gulf region are worthy of academic investigation owing to their unique situation when considering the restrictive migration laws implemented in the region. In addition, migration has facilitated language contact and language diversification around the world. Language proficiency is also recognised as an important factor in the accommodation of immigrants in their host societies, with such an element determining the social position they can hold in their new environments.

CHAPTER FOUR: PIDGIN ARABIC IN THE ARABIAN GULF REGION

4.1. INTRODUCTION

This chapter looks at the Arabian Gulf region and provides an overview of the modern history of the region, the discovery of oil, the formation of the Gulf Cooperation Council (GCC), and the story underpinning the influx of migrant labourers to the region. This chapter also discusses the socioeconomic and sociolinguistic situation in GCC states, with particular focus placed on Saudi Arabia. In addition, this chapter highlights the estimated number of people belonging to the migrant labour community in the country, and touches at their condition. Last but not least, the sociolinguistic situation is explained by pointing out several studies pertaining to GPA along with its linguistic features.

4.2. OVERVIEW OF THE GULF COOPERATION COUNCIL (GCC)

The Gulf Cooperation Council (GCC) is a formed alliance composed of six countries located along the Western coast of the Arabian Gulf in the South-Western part of the Asian continent. The countries aligned as the GCC include Kuwait, Saudi Arabia, Bahrain, Qatar, the United Arab Emirates and Oman. The GCC alliance is based on political and economic ties amongst the six Gulf countries. The GCC members also share a common cultural heritage, oil-based economy, and social kinships based on tribal affiliations to the Arabian Peninsula (Fox, Mourtada-Sabbah & Mutawa, 2006; Wynbrandt, 2004). The tribal affiliations and heritage make the Gulf population quite unique when compared to populations in other Arabic-speaking states: for example, the Bedouin and tribal social aspect in the Gulf region is powerful to the extent that it fosters a tight-knit community, whilst also strongly influencing the political and economic systems in which the Gulf States are run (Metz, 1994).

According to Hanieh (2011), this oil-rich region holds a sensitive and important position to the global capitalism and US power structure. Any threat to the stability of the region or any threat towards the control of oil could potentially cause a widespread impact across the international economic market, with nearly 40% of the primary energy consumed internationally made

possible by oil. Economic powers, such as the United States, Canada, Japan and Western Europe, rely on oil from abroad to fulfil their needs for energy. The majority of oil produced in the Gulf, particularly in Saudi Arabia, is exported to the economic powers in order to facilitate worldwide modern growth. The country, in the present time, is the world's leading exporter of oil. In addition to current times, abundant amounts of oil and natural gas are believed to still be under Saudi soil (Harper, 2003). This makes the country not only the world's largest oil producer, but also the country with the largest proven oil reserves; thus, with such plentiful oil reserves, the country is a very important key player in the international economy.

Consequently, its massive production of oil distinguishes the Gulf region from any other part of the world; specifically, the GCC's wealth from oil is much too prominent to be excluded from any explanation on the development and economic growth of this region. For example, one of the developmental aspects for which the GCC region is famous is its investment in large-scale projects. Major cities and capitals in GCC states, such as Riyadh, Kuwait city, Doha, Abu Dhabi and Dubai, are well-known for their skyscrapers, huge shopping malls and many other mega projects related to their infrastructures. The oil revenue that Saudi Arabia and other GCC states have is the primary source of income behind the financial ability of the region to fund such huge projects (Hanieh, 2011).

When it comes to population distribution in the Gulf region, Saudi Arabia has the highest local population amongst all GCC states, and claims approximately two-thirds of the total population in the GCC. Additionally, Saudi Arabia's territory covers most of the landmass in the GCC region. When it comes to oil wealth, the country has the highest oil reserves amongst other small Gulf States, with almost one-fifth of the world's total oil reserves. Politically, the GCC states are governed somewhat similarly as their political systems are close in structure. Each GCC state, including Saudi Arabia, is run by a specific ruling royal family. These royal families have the absolute and highest power over each Gulf state. To put it further, the royal family has the utmost control over any government institution, as well as their state's economy. No civil entity or organisation whatsoever can confront or challenge the states' ruling families as the states' political and social affairs are under their full dominance (Hanieh, 2011).

4.3. OVERVIEW OF THE MODERN HISTORY OF THE ARABIAN GULF REGION

The Arabian Gulf region is geographically isolated from the rest of the Mideast, it has been characterised by its economic significance. The region has always been a hub for international trade, linking the Middle East to Asia and to Africa (Potter, 2009). Before considering the founding of the GCC, its ultimate purpose, and the explanation behind its current social, economic, political and legislative characteristics, it is important to first shed light on some modern history that helped to shape the GCC. Historically, all of the modern day GCC states, including Saudi Arabia, have had some type of connection with the British Empire at some point in their history; however, the period in which each Gulf state lived under British rule or had some connection with the British Empire differs from state to state. During the British rule, Kuwait, Qatar, Bahrain, the UAE and Oman were divided into small territories. Sheikdom was supported by Britain as a valid system of governance, and, in each small Gulf territory, a single ruling family headed by a Sheikh from one of the indigenous tribes in the Gulf was enlisted as the ruling class. This was a major part of a strategic policy by the British colonial power to easily gain control and dominate the region (Hanieh, 2011).

Each local ruling family generated their wealth and economic stability through taxes imposed on their citizens, as well as other economic revenues from agriculture, fishing, the pearling industry, trade activities and the construction of ships (Metz, 1994). Furthermore, it is important to note that the Gulf rulers had always been in a subordinate position to Britain, with the latter providing protection and thus maintaining the families' ruling power over the territories. The British colonial power had always sought to continue to profit from the Gulf region's trade and pearling industry whilst protecting it from other imperial powers that existed at that time. In addition, their rule and interests over the Gulf region was part of a bigger colonial order, aimed primarily at maintaining their colonial rule over India, which was an important and strategic colonial territory for the British Empire between the nineteenth and twentieth centuries (Hanieh, 2011).

It is worth mentioning that the geographical borders dividing the GCC states today were not in place nor considered during the period of British rule. It was not until 1932, with the first discovery of oil in Bahrain, that the Gulf States claimed their borders. It was not until 1971 that Britain announced that it would end its protectorate commitment in the region. Gulf States, such as the UAE, Qatar and Bahrain, therefore gained their independence, whilst, Kuwait and Oman

gained their independence years before. The historical connection between the Gulf States and Britain resulted in commercial and military ties that exist even today (Metz, 1994). Significantly, the borderlines that exist in the Gulf region today, dividing the Gulf States from one another, are, in fact, part of the legacy of the British rule in the region throughout the seventeenth and nineteenth centuries. However, whilst the territorial divisions in existence today were imposed by an external colonial power, the region's tribal and Bedouin population deemed these borderlines along tribal geographical demarcation (Hanieh, 2011).

Saudi Arabia was least impacted by the historical British colonial rule amongst the Gulf States. The territories that cover modern day Saudi Arabia were in constant internal tribal conflict, meaning that power was constantly gained and lost. The tribal dynasty that eventually triumphed and managed to dominate the other tribes after multiple fierce tribal battles and constant negotiations is the Al-Saud Dynasty (Hanieh, 2011). The Al-Saud Dynasty was able to unify large territories in the Arabian Peninsula under their rule, and later established a kingdom, giving it its family name, which is what is known today as the Kingdom of Saudi Arabia. Unlike the other Gulf territories along the coast, which were dependent on taxes and trade activities, the Al-Saud Dynasty generated their economy through a feudal-like system from tribes living under their rule, and also from the annual religious pilgrimage to the city of Makkah, which was located within their territories (Hanieh, 2011). The country was an undeveloped state, with major income for its people generated from trade and agricultural activities, and poverty recognised as a common aspect in the Saudi social life (Niblock & Malik, 2007).

4.4. DISCOVERY OF OIL

Post World War II, development changed global economic and industrial relations significantly. The United States, undamaged by both World War I and World War II, emerged as the world's superpower, leading much of the world's industrial production by the 1950s and 1960s. This new era shaped and evolved a new age of international relations, which generated the inception of a global economy and the internationalisation of capital. This was all led by the United States, as it emerged as the world's capitalist power (Hanieh, 2011).

The industrial revolution led to huge demand for oil and gas, both of which became the main source of energy and growth. Much of the discoveries of oil and gas in the world were to be found in the Gulf region, and mainly in Saudi Arabia (Hanieh, 2011). Oil discovery in 1938, followed by the beginning of the oil industry in 1948, was a turning point for the economy of the Gulf region (Niblock & Malik, 2007). By 1969, the Gulf region oil reserves had surpassed those of North America and Europe; as a result, the GCC states were recognised as economically strategic and ultimately highly significant players in the world market. Hanieh (2011) adds that ‘the Gulf has formed as a region nested within global hierarchies—essential to the broader development of post-war capitalism and its transformation into a tightly integrated world system’ (p. 53). The subsequent economic development, stemming from the discovery of oil, pushed the sparsely populated region into international importance (Fox, Mourtada-Sabbah & Mutawa, 2006). Abdullah (2006) adds that ‘the Arab Gulf States (AGS) of Kuwait, Bahrain, Qatar, Oman, Saudi Arabia and the United Arab Emirates have been exposed to direct global forces for the last three decades. They have also remained critically important to the global economy and security’ (p. 180).

Revenues from the exportation of oil increased radically in the 1970s as the price of oil went up. Therefore, money flooded the governments of the Gulf States. As a result, the governments launched large-scale urban developments, which quickly led to social changes in the region (Metz, 1994). As an example, Saudi Arabia has been the leading economy in the Gulf region (Wilson, 2006). Over the past 50 years since oil was discovered, abundant funds have been generated. Since money has been pouring into the Saudi treasury, the nation has rapidly and dramatically transformed from a poor, Bedouin and uneducated nation to one of the wealthiest countries in the world (Harper, 2003).

Perhaps one of the most visible transformations can be seen when considering the expansion of urbanisation in the country. Before the discovery of oil, Saudi Arabia had only a couple of urban cities, such as Jeddah, Makkah and Medina; the rest of the country, for the most part, was inhabited by Bedouin nomads, who lived in small towns, villages and tents, with such areas lacking any kind of civil infrastructure or public facilities, such as schools, hospitals and roads. However, the oil wealth modernised and urbanised the country, turning its small cities and towns into modern cities in which large and high-rise office buildings were constructed, similar to those

found in the developed world. As a result, urban development led to a demand and an influx of foreign workers by tens of thousands, all focused on developing agricultural, defence, communications, health, electrical and industrial infrastructures in Saudi Arabia and the GCC states (Harper, 2003).

Not only is the region heavily influenced by globalisation forces, it has also been a subject of extensive research pertaining to globalisation, which is due to the high labour migration index of the region. Rasheed (2005) claims that ‘research on the Arab Gulf is yet to contribute to the growing academic debate on globalization and transnationalism...When Gulf studies are mentioned, it is usually in migration and demographic studies, which highlight dependence on foreign labour, legal and social restrictions on foreign workers, and the local resistance to integrating expatriate communities in GCC countries’ (p. 2).

It is believed that fast-paced economic growth, accompanied by a shortage in a local workforce in oil-rich countries between the 1970s and the mid-1980s, has created a huge dependency on foreign labour force. As of 1990, the GCC countries have almost 13% of the world’s migrant labourers, thus positioning it as the region with the highest number of migrant workers in the world (Shah, 2004). Whilst demand for foreign labour has existed throughout history in different parts of the world and has adopted different forms, such as enslavement and indentured servitude, the recruitment process has, in recent times, become the popular method of obtaining foreign labour around the world (Prothero, 1990). In Asia, for instance, the labour recruitment process is facilitated by private recruiting agencies that help foreign employers to obtain foreign workers (Eelens & Speckmann, 1990; Shah, 1994). This process has been utilised for the last four decades to provide millions of migrant foreign workers in the Gulf region, which has become the region that host the largest migrant labourers internationally in the 21st Century (Esim & Smith, 2004).

4.5. THE SOCIOECONOMIC OVERVIEW OF THE GCC

High-income countries receive the largest number of international migrants. These high-income countries include Western states, such as Australia, the United States, Canada, some western European states, and the oil-rich states of the GCC (UNESCWA, 2007). The GCC states are

home to approximately twenty one million expatriates, with the largest number in Saudi Arabia. It is estimated that expatriates make up as much as 43% of the total population in the Gulf region (Budhwar & Mellahi, 2016).

Since the oil boom of the 1970s, the Gulf region has generated massive regional and global migration (Miller, Al-Wer, Caubet & Watson, 2007). This region has witnessed incredible economic revolution in a short amount of time (Hanieh, 2011). According to Fox, Mourtada & Al-Mutawa (2006), this fast-paced urban development, as instigated by migration, has diversified the region ethnically. The majority of the workforce who moved to the region are foreign migrant labourers, locally known as ‘Al-wafedeen’, which literally translates into English as ‘the in-comers’.

Currently, the largest numbers of migrants located in the GCC region are from the Indian subcontinent and South East Asia, with the majority of migrants coming from a poor socioeconomic background (UNESCWA, 2007), particularly Bangladesh, India and the Philippines (Sherry, 2004). More specifically, 60–70% of Bangladesh’s overseas labourers have worked in the Arabian Gulf region since the mid-1990s (Hanieh, 2011). Bangladeshi migrant workers are reportedly the lowest in education and in wages when compared with their Indian counterparts, whereas Filipino workers are seen to be the highest in education amongst the low-paid expatriate community in Saudi Arabia (Sherry, 2004).

The general census in Saudi Arabia estimates that the number of migrant workers in the country exceeds 9 million, with most coming predominantly from the Indian subcontinent, Indonesia and the Philippines (Ministry of Economy and Planning, 2010), with the majority of them male (Albakrawi, 2012). These low-paid foreign labourers occupy unskilled and semi-skilled professions, such as waitressing in restaurants, construction workers, drivers, janitors, butchers, carpenters, plumbers, sweepers, bakers and cleaners in public facilities and venues. The women, on the other hand, work as housemaids, babysitters, cooks and other women-related unskilled and semi-skilled professions (Sherry, 2004).

There are two primary causes behind the high demand for a migrant labour force in the GCC. Firstly, due to the fact that the GCC states have built an economic infrastructure based on their oil wealth, building such an infrastructure entails both highly skilled and manual labourers from

abroad as the region's local population lacks such manpower. Secondly, oil wealth has led to an increase in the average income of local Gulf citizens, which, in turn, has created a huge demand for durable consumer goods, improved civil services, and welfare. Examples of these include leisure, educational and health services. The high demand for services as a result of development has created an abundance of job opportunities for foreign labour force in GCC states, with Willoughby (2006) recognising that 'There is no doubt that expatriate workers are crucial for the functioning of the GCC economies' (p. 224).

The start of the oil boom in the early 1970s witnessed a workforce of immigrants from non-Gulf Arab states, which tended to be relatively poor states in comparison to the destination in GCC countries. Palestinian, Lebanese, Egyptian, Sudanese, Jordanian and Yemeni labourers made up most of the foreign workforce in the region at the time (Hanieh, 2011; Fox, Mourtada-Sabbah & Mutawa, 2006). By the end of the 1970s, these Arab labourers made up approximately 30% of the total Gulf population. The Arab migrant workers contributed to urban developments, such as building roads, schools and hospitals; however, their existence in such large numbers in the region created a political threat for some Gulf governments. This political threat was rooted in the Arab migrant workers' belief in an Arab nationalist movement that was popular in the 1970s, which basically espoused the idea of political union of all Arabic-speaking nations and opposed Western interference and hegemony. This idea was not in line with interests of the governments of the GCC, which have always had strong economic and political ties with Western powers, particularly those of the United States and Britain (Fox, Mourtada-Sabbah & Mutawa, 2006). In addition to this movement, many of those workers began to express Arab nationalist sentiment, which despised the Gulf governments for being under the dominance of Western powers (Hanieh, 2011).

Other problems created by the Arab workforce are related to their status. Sharing the language and identifying themselves as equal to locals, they began to demand more rights and equal treatment at state level. For example, they demanded welfare including the right for citizenship in the Gulf States as well as other civil rights, including housing and free education, and other welfare privileges that local Gulf citizens were granted from their oil-rich governments. Thus, by 1980, several Gulf governments were faced with potential threats posed by Arab migrants in the Gulf; as consequence, they were required to implement strict immigration and labour laws in

order to limit their residency and create a sense of impermanence that would prevent a nationalist movement in the GCC states (Hanieh, 2011).

The Gulf War (1990–1991) was a turning point, as it made it clear to some GCC states, such as Kuwait and Saudi Arabia, that the existence of Arab migrant labourers within the region was bad for national security. This was largely due to the Iraqi invasion of Kuwait, which was celebrated by many Arab migrants in the Gulf, particularly Palestinian migrants in Kuwait, despite the fact that they were living, working, and earning wages in the country (Hanieh, 2011). Similarly, the Yemeni community in Saudi Arabia had showed a favourable attitude towards the Iraqi invasion of Kuwait, following the stance of the government of Yemen at the time (Niblock, 2006). The end of the Gulf war and the liberation of Kuwait witnessed the expelling of large numbers of Arab migrant labourers from the GCC states, particularly Kuwait and Saudi Arabia, due to their potential threat to the overall wellbeing and security of the Gulf States (Hanieh, 2011; Willoughby, 2006; Metz, 1994; Fox, Mourtada-Sabbah & Mutawa, 2006).

As a result of the implementation of strict immigration and labour laws, as well as large-scale deportation, there was a substantial decrease in the number of Arab migrant labourers, with such individuals replaced by cheaper, relatively submissive, and politically neutral labourers coming from the Indian subcontinent and South East Asia. The switch over was primarily motivated by political consequences, driven by security measures; however, there were other reasons that positioned the GCC states as preferring labourers from the Indian subcontinent and South East Asia over Arab migrants: for example, as there are no cultural and language connections between the new migrants and the Gulf region, they could endure the indentured labour conditions in the GCC States whilst remaining easily distinguished, as expats with fewer opportunities to be integrated into the local societies in the GCC States (UNESCWA, 2007).

Furthermore, the non-Arabic migrants are more favoured by GCC governments than those from Egypt, Yemen, Jordan, Palestine and other Arab states due to their acceptance of work and social conditions that their predecessors viewed as unacceptable (Fox, Mourtada-Sabbah & Mutawa, 2006). Essentially, the migrants from the Indian subcontinent and South East Asia, unlike their Arab counterparts, did not express a belief in the nationalist idea that they should be equal to the

local Gulf citizens, which goes against the interests of the Gulf governments and their traditional systems (Metz, 1994).

4.6. THE FORMATION OF THE MODERN DAY SOCIAL CLASSES IN GULF SOCIETIES

In addition to the economic growth that began in the region following the discovery of oil, there has also been quite a bit of social change as a result of the oil boom. The heavy reliance on expatriate labour has led to an increase in GCC states' populations. In fact, their presence in Kuwait, Qatar and the UAE overshadow that of local citizens in these countries. This case, however, differs in Saudi Arabia, which has a larger population, but with only approximately 66% of the total percent of expatriate workers in the region working in the country (Willoughby, 2006). This large migration has made the region globalised, hosting people with different cultural, linguistic and religious backgrounds. However, a social divide is clearly visible between various social groups: the major divide is most apparent between the expatriate community at large and Gulf nationals. However, the division also extends amongst the expatriate communities, with such a division shaped by several demographic aspects, including the expatriate's country of origin, linguistic background and religion (Fox, Mourtada & Al-Mutawa, 2006).

The way in which local Gulf nationals interact with the migrant community is influenced by policies that put the nationals in a higher social status than most migrant groups. This fact has created a sense of general mistrust between the Gulf nationals and migrant groups. Whilst populous migrant communities are a common phenomenon in many Western countries, the case in the Gulf differs. What makes the migrant communities in the Gulf unique in contrast to migrant communities that live in other economically advanced areas around the world is that these migrant communities are faced with strict immigration laws, especially when it comes to unskilled and semi-skilled migrants (Guerrero, 2010).

For instance, while migrants in Western countries are normally encouraged to integrate into the societies of their host countries, the situation of immigrating to GCC states is different. The GCC states uphold strict immigration laws in an effort to monitor incoming migrant labourers. These strict laws, particularly in Saudi Arabia, involve extra rules for obtaining visas, residence

permits, as well as strict deportation procedures. For example, most of the unskilled and semi-skilled migrant labour-force in Saudi Arabia work on short-term contracts. They are required to leave the country immediately after their contract comes to end or otherwise when their employers decide to terminate their contract. In addition to the strict laws, most of these unskilled and semi-skilled workers come to the country without their families. Their main objective in coming to the country is to financially support their families back home (Niblock, 2006).

The difficulties faced by migrants in the GCC can be attributed to two reasons: first and foremost, governments in Gulf States tend to be unwilling to share their nation's wealth with recent immigrants; and second, the tribal and Bedouin nature of the Gulf population does not allow new members to access their culture or society with such ease; in other words, the conservative nature of the tribal Gulf societies, which strives to reaffirm itself in order to maintain its lineage and ethnic identities, makes it quite difficult for new migrants who come from different parts of the world to fully integrate with the local Gulf societies (Metz, 1994).

In fact, the conservative nature of the predominantly tribal Gulf societies extends to the ruling systems in the region. For instance, although the oil wealth brought rapid economic and urban growth to Saudi Arabia, which subsequently led to the massive-scale arrival of a migrant workforce to the economically powerful country, the Saudi government has always directed efforts towards achieving balance between modernisation and the preservation of its traditional and conservative values (Wilson, 2006). In addition, the predominantly conservative nature of tribal Gulf societies promotes the idea of preserving traditional values, kinship and a close-knit community. The purpose behind the strict immigration laws was intended not only to protect and preserve the conservative tribal societies against new migrants, but also was targeted at local Gulf citizens. This can be seen, for instance, in the civil marriage laws that exist in several GCC states, such as Saudi, Oman and Qatar, where nationals are restricted by law to marry only GCC nationals, where laws make it complicated for citizens to choose spouses from outside of the GCC (Dresch, 2006).

An economically powerful region, with conservative local tribal societies, and attracting massive migration, a unique social situation was created in major Gulf cities such as Abu Dhabi, Kuwait city or Dubai. These cities normally seen to consist of a group of urban subcultures; such urban subcultures are intensely divided along the lines of ethnic and social class (Khalaf, 2006). To define a particular social class within a society, it is important to understand its relationship between other social classes, specifically in terms of the labour and economic divisions in that particular society. Should there be highly visible divisions, this would provide evidence for the existence of an unequal relationship between the social classes, which suggests that one particular class holds social power and dominance over others (Massey, 1984).

For the most part, people in modern-day Gulf States are divided into two general categories: the local Gulf nationals, who are economically supported by their governments' welfare systems, and the foreign workforce, which can be categorised into several sub-categories depending on their professional and ethnic background (Fox, Mourtada-Sabbah & Mutawa, 2006). The new class formation that has appeared as a result of oil wealth has relied on an influx of new migrant labourers on temporary work visas. The reliance on migrant labourers has further permitted the governments of Saudi Arabia and GCC states to ensure continuous development and to secure their position of power by providing great welfare and facilities to satisfy their native citizens to gain their continuous loyalty (Hanieh, 2011). Fox, Mourtada-Sabbah & Mutawa (2006) point out that 'Gulf states are run by a newly enriched social order who see capitalism, quite shrewdly, through the eyes of persons raised by parents who experienced the tribal life' (p. 7).

One example of the restrictive labour environment in Saudi Arabia is the fact that the country imposes a sponsorship system on their work visas, which means that foreign workers' authorisation to stay or leave the country, or even transfers his/her sponsorship to another employer, is in the hands of his/her local employer. This system creates a notable difference in social rights between the two groups, whilst also enshrining the economic distance between migrants and nationals (Varia, 2008; Fox, Mourtada-Sabbah & Al-Mutawa, 2006).

Other examples of the restrictions imposed on unskilled and semi-skilled migrant workers in Saudi Arabia and other Gulf states under the sponsorship system include not allowing family reunification whilst working in the region, restriction on one single employer who has to be a

citizen and responsible for the legal affairs of the migrant workers, restriction on marrying from the locals, and restriction of movement within the country. All these restrictions aim to make the unskilled and semi-skilled migrant workers feel that they are only in the region temporarily and have no chance to stay permanently (Rahman, 2011). It is important to mention, however, that the sponsorship system on migrant workers does not only exist in the Gulf region; similar labour systems also exist in East Asia and South Asia (Chan & Abdullah, 1999; Piper, 2004; Asis & Piper, 2008).

While the temporary labour system that exists in the Gulf may appear negative due to its restrictive policies, there are, however, economic benefits generated by the system for both the host countries as well as for the migrants and their home countries: first, it satisfies the need for foreign labourers in the region to keep up with the rapid development (Rahman, 2011); in addition, the existence of low-paid unskilled/semi-skilled migrant workers from the Indian subcontinent and South East Asia, as well as the strict labour laws imposed upon them, financially benefit the local Gulf citizens. For example, based on the sponsorship system, which affords a lot of power to Gulf citizens over migrant labourers, the local Gulf citizens, acting as sponsors, can use this power to financially exploit them (Khalaf, 2006). It is also, however, economically beneficial to the migrant labourers and their families back home, who receive high amounts of remittance from their relatives working in the Gulf region. These remittances greatly contribute in developing the economy of the migrants' home countries (Rahman, 2011).

In addition to this, while some GCC states have a shortage of manpower, the reliance on a migrant labour force proves to be cheaper and more reliable than merely relying on the local Gulf people to keep up with the economic development in the region (Niblock & Malik, 2007). Fox, Mourtada-Sabbah & Al-Mutawa (2006) emphasise that 'These workers are locally described as 'the marginal labour force' domestic servants, street cleaners, gardeners, construction and maintenance workers, and other manual labourers. In a sense, the nationals are blessed twice: by oil pipeline and pipeline of low-paid unskilled and semi-skilled migrant labour. In reflection, the latter provides a psychological sense of self-elevation to the nationals. However, the low-income migrants view their exploited condition as an 'opportunity' to be safeguard and prolonged. It is regarded as their chance to lift up themselves and their families back home' (p. 256).

4.7. THE LINGUISTIC SITUATION IN THE GULF REGION

The linguistic landscape in the Gulf region is influenced by several factors that are recognised as having long been contributing to linguistic change in the contemporary oil period. One factor at play is frequency, fluidity, and the ease of contact amongst the people in the region who were once isolated from one another due to a lack of developed roads or airports. In contemporary times, satellite channels and the internet allows for language impact in the long-run. The development of education in the region further enables young generations to be exposed to other foreign languages. Most importantly, in recent decades, economic development permitted the local Gulf nationals to opt for non-manual office jobs. Local unskilled and semi-skilled labours are overlooked and replaced by migrant labourers, who come mainly from the Indian subcontinent. This last factor is the primary factor underpinning the language contact that facilitated the emergence of a pidgin language between the two groups (Holes, 2011).

The spoken Arabic in the GCC countries comprises similar and related sub-dialects used in the six GCC countries. Saudi Arabia, being the largest country in the GCC, has several related dialects within the country (Smart & Altorfer, 2010). It is noteworthy to highlight that massive migration since the 1980s facilitated contact between the local Gulf varieties and non-Arabic languages, particularly Urdu, Hindi and other languages, with this contact leading to what Miller *et al.* (2007) define as the formation of GPA.

Smart & Altorfer (2010) acknowledge that the Gulf Pidgin variety of Arabic is used primarily between the local Arabs and the low-paid unskilled migrant labour force, the majority of whom come from the Indian sub-continent. The linguistic influence of this migration has not been studied broadly (Miller, Al-Wer, Caubet & Watson, 2007). GPA was first introduced in the linguistic field by Smart (1990) who conducted a linguistic research in the Gulf region (Albakrawi, 2012). Recently, a number of recent studies shed light on this variety. These studies were conducted by Wiswall (2002), Holes (2008), Bakir (2010), Næss (2008), Albakrawi (2012), Almoaily (2012), Salem (2013), Alghamdi (2014), Avram (2014), Al-Ageel (2015), Albaqawi's (2016). In the following section, the findings of earlier studies about the sociolinguistic status of GPA are presented and discussed. Subsequently, these findings are used as a basis for generating

an overview of the linguistic properties of this contact variety which is discussed in a dedicated section after the following section.

4.8. PIDGIN ARABIC IN THE GCC: RELATED STUDIES

Smart's (1990) characterisation of GPA is considered to be a landmark in related research. While instructing Arabic to the staff of an oil company in Muscat, Oman, during 1966-1968, he noticed a relatively well-developed form of pidgin. According to him, that form of pidgin was a reduced version of Arabic spoken by locals in the Gulf region and by foreign workers. Smart decided to investigate the language more formally after repeated casual observations of it while travelling to the region. Material published in local Gulf newspapers, primarily during 1986, as well as personal observations made during the period 1966-1987, constituted the basis for his research. More specifically, he examined GPA phonology, morphology and syntax. The sources underlying the linguistic analysis were articles written in GPA by local Emirati speakers of Arabic and published in the *Al-Ittihad* newspaper as well as captions of cartoons published in the *Al-Khaleej* newspaper during the period 1986-1987. An introduction to the geographical and sociolinguistic features of the Gulf region laid the groundwork for his linguistic analysis. In regard to the sociolinguistic features of GPA, Smart made several key notes in his work, such as the fact that, besides covering the eastern coast of the Arabian Peninsula between Kuwait and Oman, he indicated that the Gulf region also stretched inland into Saudi Arabia. This point was supported by evidence of sociolinguistic similarities throughout those areas, and especially in the large groups of foreign labourers in those countries.

He argued that pidginization was aided by the large number of foreign workers, most of whom came from the Indian subcontinent and dominated the majority of jobs requiring little or no skills in the region. Whether justifiably or not, Smart believes that the locals treat these foreign workers with contempt, considering them to be dubious from a social, moral and personal perspective, as well as more likely to breach the law, particularly with regard to regulations associated with immigration and residential status. He also claimed that this unstable labour force of short-term foreign workers communicated with their local Gulf employers in GPA. This statement has two implications; on the one hand, it indicates that GPA is used mostly for

simplistic communication, and on the other hand, it highlights the great complexity of the linguistic situation in the Gulf region. The results of the analysis conducted by Smart revealed that GPA has been subjected to simplification, which is a common linguistic feature among pidgin languages. Furthermore, Smart stated that GPA satisfied the criteria of pidginised variety outlined in pidgin-creole studies, and hence he classifies GPA as a pidgin language. However, Smart admitted to uncertainty as to whether GPA was a “true pidgin”, implying that further research is required to clarify this key issue.

Wiswall (2002) found fault with Smart’s (1990) research, indicating that the language used by foreign labourers could not be reliably investigated based on newspaper cartoons. In his work, Wiswall comparatively analysed lexical borrowing in GPA. His research participants were separated into two groups consisting of ten locals and nine migrants, respectively. They were both tasked with translating English sentences into GPA and the linguistic features employed by the two groups were subsequently subjected to comparative analysis. Based on the literature, no other study before this had attempted a comparison of how GPA was linguistically produced by migrant workers and locals. Wiswall concluded that the language (foreign talk) supporting communication between Gulf natives and non-natives was not the same as the language spoken by migrant workers coming to work in the Gulf region. Furthermore, one implication that can be derived from this study is that migrants’ translations to GPA display a greater frequency of lexical borrowings from English and GPA substrate languages. The multilingualism of most foreign labourers in Gulf countries provides an explanation for this phenomenon.

Another observation made by Wiswall (2002) was that the manner in which the forms of language used by migrant workers were covered in Gulf media led to the formation of a common perception among locals in the region that this was actually the manner in which the Indian labourers spoke. Wiswall (2002) provided evidence that the so-called ‘foreigner talk’ used by native speakers in the Gulf region (L1 speakers) was considerably different from the language used by Indian labourers (L2 speakers). The primary point in which the two differed was the fact that common morpho-syntactic features of GPA, such as the copula *fi*, the possessive *mal*, and the command verb *sawwi*, figured more prominently in L1 speakers’ talk compared to L2 speakers’ talk. One potential reason for this might be what is known as hypercorrect speech. According to him, GPA features might have been used to an exaggerate degree by the L1

speakers recruited for the study in an attempt to sound as close as possible to regular GPA speech.

Holes (2008) carried out a study on language and identity in the Arabian Gulf. His study considered how the socioeconomic changes following the oil discovery in the 1930s has impacted linguistic aspects in the region. His research focused on four parts, namely the linguistic homogenization, the trend of code-switching between Arabic and English, the linguistic impact of the huge foreign labour from the Indian subcontinent and South East Asia, and the attitude of Gulf commentators on the potential death of Arabic in the Gulf region.

In regards the GPA, Holes (2011) provides brief but important details on the sociolinguistic background of this variety in the Gulf region. He demonstrates that the influence of India in the region is older than the era of the oil boom; in other words, prior to the discovery of oil, there had been constant mixing and contact with Indians and non-Arabs in the region. In this regard, the scholar provides an example during the British colonial rule in the region when Indian clerks were hired by the British to work in government bureaus.

However, he noted that the discovery of oil has caused a dramatic socioeconomic change and shift. The region became wealthy and conversely became a popular destination for workers from the Indian subcontinent, who are mainly from poor socioeconomic backgrounds to work in the region in order to make money. The work by Holes (2011) does not provide a broad perspective on the social circumstances in the Gulf that led to the emergence of GPA; however, he does describe the situation as typical for the emergence of pidgin, given three factors, namely two communities who share no common intelligible language, limited social mixing, and an urgent need to communicate with each other. As far as attitudes towards GPA, Holes (2011) notes in his observation that GPA is generally viewed negatively by educated Arabs and linguists. He describes the general feeling of frustration and contempt towards this linguistic phenomenon by GPA speakers in the region.

Bakir (2010) completed a linguistic study on GPA, which specifically focused on sentence structures. The study provided a small but important sociolinguistic background on this variety. Bekir affirms that there has been very little research concerning GPA. His study highlights that GPA is a simplified linguistic structure used in the communication between a specific group of

foreign labourers who come mainly from India, Pakistan, Nepal, Bangladesh, Sri Lanka, Indonesia, Thailand and the Philippines, and the locals in the Arab Gulf region. He notes that the workforce from these countries make up the largest number of foreign labourers in Saudi Arabia.

According to Bekir (2010), although, pidgin and creole languages have been analysed descriptively, with a number of theories proposed to describe their origins and functions, GPA has not yet been a subject of interests in pidgins and creoles studies. He further points out that seminal research that mentions GPA was published not long ago by Smart in 1990. Bekir (2010) implies that Gulf Pidgin Arabic emerged when the outcome of the oil industry had begun to make the economy of the region flourish. This economic boost attracted a large number of foreign workers. He highlights that, over time, GPA has become a social feature in the Arabian Gulf region.

As many studies suggest, pidgins and creoles are stigmatised as being incorrect, with GPA recognised as no exception and viewed poorly in the social context of the region. Bekir (2010) supports this claim and, further, points out that ‘It is socially stigmatised, and as such it also forms an important component of the laughter stock, the favourite lingo of cartoons, comic strips bubbles, and social satirical commentary in the media’ (pp. 202–203).

Bakir (2010) emphasises that the social order in Saudi Arabia and the Gulf region at large is mainly divided by a tangible social gap in which the dominant community of the locals are positioned in opposite social roles to the cheap migrant workers. The first group has always maintained distance from the other group and does not accept members of the second group into their community and culture. He further points out that this has created an unwelcoming atmosphere for migrant workers, which prevents their assimilation and their acquisition of the local language.

Bekir (2010) illustrates that ‘GPA is used in a variety of contexts. It is used in the market to talk to the shop attendants and in offices to give various orders to the helpers, janitors, porters, and others of the lower ranks of the employment hierarchy. It is also used at homes when speaking with the maids, drivers and other members of the household’ (p. 203). An important point mentioned in Bekir (2010) centres on GPA having not grown to become creole nor fully stabilised; he attributes the reason for this level of transience to the working and social

conditions in the region. As far as its stage of development is concerned, Bekir (2010) suggests that GPA seems to be in the middle of pidgin development. He states that, ‘With its reduced grammar and lack of inflectional and derivational morphology, GPA seems to occupy a position near the middle of this development hierarchy, showing some conventionalized norms that speakers seem to follow, albeit not without inconsistency’ (p. 226).

When it comes to the linguistic properties of GPA, Bekir (2010) emphasises that GPA shares the common simplified linguistic features characteristic of other pidgins. Moreover, the variation apparent in GPA amongst its speakers is attributed to how long they have used it. The ones who have spoken it for a long time, for instance, would demonstrate greater stability, whilst those who have not mastered it would speak it with more variation.

Perhaps the most detailed study on GPA thus far is the work of Næss (2008). In her research, she highlights the linguistic features of GPA more elaborately than other research on this variety, and also goes on to explain various social factors that led to the emergence of GPA. Two factors noted were relevant to the existence of GPA, namely ‘dominance and intimacy’ (p. 19). Importantly, she attempts to classify GPA based on the seven historical social contexts outlined by Sebba (1997) by indicating that GPA should be classified as ‘immigrant pidgin’; however, it also shares commonalities with plantation pidgins and mine/construction pidgins. She states that ‘naturally, today’s immigrant workers in the Gulf are not forced labourers in the plantation sense, but the contact situation otherwise seems quite analogous. Perhaps the two could successfully be merged under the heading “mixed work environment pidgins” or the like, under which we would also have to consider separating seafaring pidgins from trade pidgins and placing them in the new category’ (p. 20).

Næss (2008) points out that social distance and limited contact between foreign Asian workers and the local Gulf citizens characterises the situation between the two groups in all Gulf countries. In line with Sherry (2004), who reports on the inhumane living conditions that most low-paid unskilled migrant workers endure in the Gulf, Næss (2008) further highlights that the low-paid unskilled migrant labourers are a marginalised group in the region, with inferior social status and power, and further emphasises that ‘...the migrant worker population is very large in all the GCC countries’ (p. 21).

She noted that the linguistic situation in GCC countries is characterised by having several local varieties as opposed to just one; in other words, people in Saudi Arabia do not speak Arabic exactly like people in Oman; rather, each country has its own local variety. Næss (2008) adds, ‘This area is vast, and there are traditionally many differences between local varieties, even though many of these dialects are not studied or described nearly as well as would be desirable. It is thus perhaps more accurate to think of “Gulf Arabic” as dialect continuum with some core similarities rather than as one dialect’ (p. 24). It is also reasonable to consider Gulf Arabic as a collection of related dialects spoken in the six GCC countries (Smart, 2010).

Næss (2008) stresses that most of the studies pertaining to ‘Arabic-based pidgins’ investigate the contact languages apparent in Africa, such as Juba and KiNubi Arabic, which are spoken in the region of Southern Sudan, including Uganda and Kenya. However, she recognises that GPA seems to be less standardised when compared with other Arabic-based pidgins and creoles, such as Juba, Nubi and Turku. She attributes the reason for this to the time span of the latter and the social insularity of their speakers.

Her research concludes that GPA is a contact language in an early stage and is undergoing processes of conventionalisation and unification. She further points out that the linguistic structure of GPA would make it look similar to an initial interlanguage variety; however, the social environment in which it has emerged would make it classified as a pidgin. She states that ‘...it is reasonable to call it an incipient pidgin variety’ (p. 94).

Another study was carried out by Albakrawi (2012), which looked at the common linguistic features of the pidgin spoken by Asian workers in Saudi Arabia and the universal linguistic features of other pidgins. The study provided an examination of the extent to which the varieties of Arabic spoken in Saudi Arabia was influenced by foreign workers from Asian countries. In his study, the varieties that were identified in Saudi Arabia were collectively referred to as Saudi Pidgin Arabic (SAP). As Albakrawi explained, immigrants (mostly men) started to arrive in countries of the Gulf region, and in particular Saudi Arabia, during the early 1970s, when the social transformations fostered by revenue from oil created numerous work opportunities within the urban, industrial, agricultural and household domains. Albakrawi collected the data necessary to gain an insight into the linguistic impact of workers from Asian countries on the Saudi Arabic

varieties from structured interviews that were recorded on tape. The results from the analysis of the collected data suggested that there were some particular linguistic features that reflected the effect of Asian workers on the local Saudi Arabic varieties, namely, absence of inflections, determiner, quantifier, word order, negation copula, as well as the forms of verbs. Furthermore, Albakrawi provided evidence of the existence of consistency between the linguistic domains in GPA and the general features of pidgin.

A recent study on GPA was also carried out by Almoaily (2012), with focus centred on the influence of speakers' first language and the length of stay in the country on language variations in GPA. The data collected were from two cities in Saudi Arabia, namely Riyadh and Al-Kharj. A total of sixteen (16) migrant workers were interviewed, all of whom were native speakers of three distinctive languages: Malayalam, Bengali and Punjabi. In his study, Almoaily (2012) made some interesting statements. He emphasised that 'GPA and GA are two distinct forms of language, with lexical, phonological, syntactical, and morphological differences' (p. 1). Moreover, one of the important statements made in his study is that the social situation throughout Gulf countries is suitable for the development of a contact language, given the fact that these countries are home to large number of foreign workers who do not speak the local dialect and have restricted contact with the local population.

While he indicates that GPA has no native speakers, he states, 'It is even hard to imagine that it would ever gain native speakers in the near future given that its speakers, mainly adult Asian immigrants, only stay in the Gulf region temporarily and leave their families in their home countries' (p. 44). This fact, as he considers, would eliminate any chance that GPA could ever develop into creole, considering that what discriminates pidgins and creoles is that the former lacks native speakers whilst the latter does not. Throughout his research, he based his analysis on GPA from a linguistic perspective. The results of the study showed little relationship between the speakers' length of stay in the country and first language on the speakers' choice of GPA linguistic variants, with specific attention on the morphology and the syntax.

Salem (2013), on the other hand, examined the linguistic features of GPA in Kuwait, which he literally refers to as 'Pidgin Arabic in Kuwait'. He conducted interviews with forty (40) Asian workers in Kuwait, who spent a period of time, notably ranging from six to eight years, working

in the oil-rich Gulf state. The participants in the study held unskilled jobs, such as housemaids, servants and drivers, for example. The interviews conducted aimed at looking at the phonology, syntax and lexicon of this pidgin. The study does not consider details about the sociolinguistic background of GPA besides the fact that both Kuwaitis and Asian labourers speak mutually unintelligible languages, and thus are in urgent need of a language to communicate with each other.

In Alghamdi's (2014) work, certain linguistic features of GPA were subjected to analysis, namely, key morphological (e.g. inflectional affixation) and syntactic features incorporated in the GPA nominal and verbal systems. At the same time, the study undertook a statistical measurement of how consistent users of GPA were in the way in which they employed inflections, sentence structures and navigation markers.

Alghamdi (2014) described GPA as a simplified language form that developed in Gulf countries to enable native speakers and non-native workers from Asian countries (e.g. India, Pakistan, Nepal, Bangladesh, Sri Lanka, Indonesia, Thailand, and the Philippines) to communicate with one another as well as to afford the community of workers from different countries a shared linguistic system. The social settings in which GPA is used on a regular basis include factories (between native employers and migrant labourers), commercial venues (between sales clerks and customers), and in homes (between household members and domestic workers).

He noted that the scarcity of material related to the initial phases of GPA formation made it difficult to pinpoint exactly when GPA emerged. Indeed, the situation is the same with numerous other pidgin and creole languages throughout the world. He believes that determination of the linguistic status of GPA is challenging as well, adding another difficulty to the problem of identifying when GPA first emerged and how it developed in the beginning. In addition, limited research has been conducted on the topic of GPA, and in that research, the categorisation of the linguistic status of GPA is highly ambiguous and vague.

According to Alghamdi (2014), the typical circumstances conducive to pidginization are closely reflected in the context surrounding the development of GPA. A crucial requirement for the stimulation of pidginization is a setting in which there are a minimum of three languages in use, with one being more prevalent than the others. This is applicable to the situation of GPA. The

community of foreign workers in the Gulf region comprises a wide array of languages, such as Punjabi, Malayalam, Urdu, Hindi, Bengali, Thai, Tagalog, Indonesian, Nepalese, Tamil, and Sinhalese, among many others. Owing to this rich variety, it is not a feasible option to select one of these languages as the main form of communication that all community members should use.

The situation of GPA also satisfies the requirement of one language prevailing over others in a particular context. Since they constitute the largest proportion of the population and enjoy a superior social standing, the local Gulf nationals represent the dominant community. The development of a novel contact language affording speakers of different languages a common medium to communicate with one another cannot occur in the absence of an imbalanced social setting. Under such circumstances, Alghamdi (2014) points out, a new basic language of contact, representing a simplified form of the prevalent language, takes shape as the language of the dominant social group is combined by minority groups with their own language.

Alghamdi (2014) emphasized that the social stigmatisation has contributed to a significant degree to the development of GPA as well. In the Gulf states, the community of foreign workers is evidently socially separated from the local populations. Not only are migrant workers kept at a considerable social distance, but no efforts are made to help their integration in the cultural environment of the locals. One direct outcome of this social separation is that migrant workers and local people in the Gulf states do not interact with one another to any substantial degree. Numerous linguists have expressed the opinion that these kinds of circumstances are highly conducive to the proliferation of pidginised variety. Hence, there is no incentive for migrant workers to acquire the language that is dominant in the Gulf region.

An examination of GPA phonology, morphology, syntax and vocabulary was provided in Avram's (2014) study. A number of sources of the features of GPA were considered, including the mother tongue of the speakers, the Foreigner Talk register of Arabic, the process of grammaticalization, the Arabic spoken in Gulf countries, and English. Avram (2014) argued that, just like every country in the Gulf region, Saudi Arabia possessed multilingualism as well. Kuwaiti Pidgin Arabic (KPA), Omani Pidgin Arabic (OPA), Qatari Pidgin Arabic (QPA), and Saudi Pidgin Arabic (SPA) were the varieties of GPA that were examined for the purposes of the study. All these varieties are often referred to in the literature with the general term of 'Gulf

Pidgin Arabic' (Smart 1990; Wiswall 2002; Næss 2008; Bakir 2010; Albakrawi 2012; Almoaily 2013). Other names include Saudi Pidgin Arabic (SPA), (Al-Ageel, 2015, Albakrawi, 2012). By contrast to individuals who speak this language, who call it 'Arabic', both native Gulf Arabic speakers as well as the media in the Gulf countries refer to it as 'broken Arabic'.

Avram (2014) explained that GPA enabled local inhabitants of Gulf countries and migrant workers from Asian countries to communicate with one another. However, this is not the only purpose that GPA fulfils; it also serves as a medium of communication between migrant workers coming from different countries but without any knowledge of Arabic. Data from online discussion forums with contributors whose native language was any language apart from Arabic were included in the corpus of GPA subjected to examination in the study. Avram (2014) classified GPA as a pre-pidgin/minimal pidgin with significant fluctuations. This conclusion was drawn on the basis of the key features of structure of the language and the substantial variability between and within speakers. With the exception of Almoaily's (2013) study, which argued that GPA was a pidgin that already achieved stabilisation, other studies such as Næss (2008) supported this view that GPA was a variety of pidgin that was yet to achieve conventionalisation.

The sources that Avram (2014) explored to extract the structural features of GPA serve to indicate how complex the sociolinguistic situation is in the Gulf countries. A number of sources of the features of GPA were considered, including the mother tongue of the foreign labourers, the Foreigner Talk register of Arabic, the process of grammaticalization, the Arabic spoken in Gulf countries, and the English language. Indeed, it seems that, currently, individuals of different cultural backgrounds living and working in Gulf countries communicate with each other through GPA. Avram concluded by alluding to the fact that GPA would likely become a *lingua franca* in the future, but he is not very clear with respect to the function and position of GPA within the complicated sociolinguistic situation of Gulf countries.

Linguistic and sociolinguistic analysis of GPA was the focus of Al-Ageel's (2015) study. It is worth noting that Al-Ageel (2015) referred to GPA as Saudi Pidgin Arabic (SPA), which presented the key features of pidgins, according to her. She further observed that earlier studies on GPA exhibited what she called a "complicating terminological factor", arguing that references in the literature to pidgin in Arabic spoken in Gulf countries lacked consistency for an

unknown reason. She exemplified this statement by indicating that, in some research, this form of pidgin was labelled as Gulf Asian Pidgin (GAP), due to the fact that its purpose was to facilitate communication with migrant workers from Asia. By contrast, the less specific term Gulf Pidgin (GP) was used in other studies instead, since English might be incorporated in certain instances of everyday communication. Thus, in order to provide some clarity, Al-Ageel's used both the term employed in a couple of other studies, namely, Gulf Pidgin Arabic (GPA), and SPA, on the grounds that the features of Arabic spoken in the Gulf region were also present in most regional varieties spoken in Saudi Arabia, from a linguistic, historical and regional perspective.

The objective of the linguistic analysis conducted by Al-Ageel was to examine how two generations of Saudi female speakers articulated requests to Asian females working in the cafeteria of a governmental institute in the Saudi capital Riyadh. She enriched this linguistic analysis of SPA by carrying out a sociolinguistic analysis as well, to identify how native Arabic speakers behaved and how polite they were in making requests to non-natives speakers, and in particular workers from Asia. This latter analysis was intended to shed light on how the use of pidgin was shaped by social factors such as power, status, social distance, and the age of the individual making the request.

To achieve the stated objectives, Al-Ageel combined interviews with naturalistic recorded interactions. The data obtained were analysed and revealed that, to a great extent, the use of pidgin did not go beyond the most straightforward verb forms and noun phrases employed in the local variety. Furthermore, by examining how SPA was used by two different generations, she concluded that English expressions were more likely to emerge in the younger generation's SPA, due to the growing influence of English on younger generations. An additional observation made by Al-Ageel was that the broad social distance separating migrant workers from Asia from their employers in Saudi Arabia was clearly obvious in the manner in which SPA was used. In addition, she argued that examination of the spoken form of SPA typically employed by non-native Saudi Arabic speakers of other Asian nationalities was warranted by the fact that the corpus for the study was limited to the language used by native speakers of Saudi Arabic. She maintained that the study contributed new knowledge to the literature regarding the socio-pragmatic and sociolinguistic dimensions of GPA and therefore it was of significance.

The speech varieties of GPA used in different Gulf region countries constituted the focus of Albaqawi's (2016) study. The ongoing interaction between native Arabic speakers/employers in Gulf countries and foreign labourers from Asian countries, especially India, Pakistan, Sri Lanka and Bangladesh, as well as from Indonesia and the Philippines, was identified by Albaqawi as the primary reason for the development of the GPA varieties. According to him, these workers arrive in the Gulf countries unable to speak another language apart from their native language, and even that they only master to the most basic degree. Most of them become employed in cleaning, janitorial or sales jobs, in which they start to learn Arabic informally through interaction with the native speakers of Arabic. He emphasized that this process of language acquisition occurs urgently, because foreign workers are not legally allowed to remain in a Gulf country for a long or indefinite period of time.

Albaqawi (2016) pointed out that it is not the superstrate language but pidgin that is the preferred way for native speakers to communicate with foreign labourers. This form of communication led to native speakers of Arabic adopting pidginised versions of Arabic, thus hindering the migrant workers from accessing the lexifier language by validating the pidginised system.

Albaqawi (2016) reviewed the available data related to the Gulf region and observed that both native speakers and linguists referred to GPA under different names. For instance, Smart (1990) called it Gulf Pidgin (GP), Wiswall (2002) referred to it as Gulf Pidgin (GP), while Næss, (2008) and Bakir (2010) called it Gulf Pidgin Arabic (GPA). Al-Moaily (2008) used the name Urdu Pidgin Arabic (UPA), yet he called it Gulf Pidgin Arabic (GPA) in his thesis in (2012). Albakrawi (2013) named it Saudi Pidgin Arabic (SAP). Albaqawi (2016) asserts that on the whole, Kuwaiti Pidgin Arabic (KPA), Omani Pidgin Arabic (OPA), Qatari Pidgin Arabic (QPA), and Saudi Pidgin Arabic (SPA) were identified as the main varieties of GPA. The umbrella term employed in the literature to encompass all these varieties is 'Gulf Pidgin Arabic' (Albakrawi, 2012; Almoaily, 2013; Avram, 2014; Bakir, 2010; Næss, 2008; Smart, 1990; Wiswall, 2002).

4.9. GPA LINGUISTIC PROPERTIES

A number of key aspects associated with the linguistic properties of GPA constituted almost the exclusive focus of the studies reviewed above. In the following part, the findings of earlier

studies on the phonology, morphology, syntax and lexicon of GPA are presented and discussed. Furthermore, every one of these linguistic domains is exemplified on the basis of data provided by earlier GPA research.

4.9.1. PHONOLOGY

According to the obtained linguistic data from Albaqawi's (2016), GPA appears to have a segmental phonology that exhibits the general features of pidgins and creoles. More specifically, GPA is a simplified form of language, with either loss of certain consonants or changes in consonants from the lexifier Gulf Arabic. Furthermore, significant differences were identified in earlier studies between the phonology of GPA and that of varieties of Gulf Arabic in terms of a number of aspects (Smart 1990; Wiswall 2002; Næss 2008; Bakir 2010; Albakrawi 2012; Almoaily 2013). For example, unlike in Gulf Arabic, vowel length is not phonemic in GPA. In addition, due to the substitution or loss of the marked phonemes in Gulf Arabic, there is a substantial reduction of the inventory of consonants (Næss, 2008).

The large amount of variability that exists between speakers is a particularly prominent feature of the phonology of GPA as indicated by Avram (2014). To put it differently, the phonology of GPA spoken by someone whose native language is Hindi is not the same as the phonology of GPA spoken by someone whose native language is Urdu, Tagalog, Bengali, Indonesian or Sinhalese, and the same goes for every one of these Asian languages. For instance: a Malayalam speaker would pronounce the word "two" in GPA as "*tineen*" as indicated in (Bakir 2010) whereas an Indonesian speaker would pronounce the same word as "*isnéen*" as pointed out in (Næss 2008). Consonants and vowels are directly impacted by such variability between speakers. Nevertheless, GPA speakers can make their interlocutors understand them, despite using diminished consonant phonemes and fewer vowels from Gulf Arabic. One potential explanation for this may be the limited linguistic settings in which GPA is used, which in turn likely prevents the expansion of the lexical range. Hence, since different words with a high frequency of use are only a few, articulation of meaning is not affected by distinctive or irregular pronunciations, as the listener can predict to a certain extent the words that will probably be spoken (Næss, 2008).

4.9.2. MORPHOLOGY

The first, second and third person pronouns, both singular and plural, are differentiated in varieties of Gulf Arabic and, what is more, for the second and third person singular pronouns, masculine and feminine forms are distinguished as well (Nass, 2008). Basically, these varieties stem from Arabic, which is a language with numerous inflections as it is a member of the inflective category of world languages. Various different affixes are widely used by such languages to produce a variety of classes or forms of words. Addition of affixations to nouns enables distinction of grammatical cases (nominative, accusative, genitive), number (singular, dual, plural), and gender (feminine and masculine). However, affixation is not commonly used in the case of GPA, in which simplified inflectional morphemes are exclusively used, with typical extension of their grammatical functions to substitute grammatical functions of greater complexity. Furthermore, morphological inflection is not often used in the GPA nominal and pronominal systems for the purpose of differentiation of grammatical cases, numbers and genders (Alghamdi, 2014; Smart, 1990). For example, Nass (2008) indicated that unlike in varieties of Gulf Arabic, inflections indicative of gender or number are absent in the pronominal and possessive systems of GPA. In cases of inflection of possessive pronouns, such inflection is random. To give an example, juxtaposition of two singular pronouns enables expression of plural pronouns, particularly the first person (e.g. *ana huwa* = literally “I he”).

In addition, the lack of morphological complexity of GPA is also reflected in the fact that numerous GPA users tend to employ the verb forms that are the least complex from a morphological perspective (in this case, the third person masculine singular form), equivalent to the use of verb forms of greater sophistication. Indeed, most if not all previous studies indicated that most GPA verbs were used in their simplest form (Smart 1990; Wiswall 2002; Næss 2008; Bakir 2010; Albakrawi 2012; Almoaily 2013).

Furthermore, Næss (2008) pointed out that a reliable verbal declension for person and number cases is lacking and verbal tense declension does not occur either. Instead, verb tenses, aspect and modality are signified with particular adverbials. For instance, a verb in past tense can be signified in a sentence with the adverb ‘*awaal*’ (i.e. before) from Gulf Arabic. The following example is taken directly from Næss’ study (2008):

awwal ana yistegel wāhid bēt

Before I work one house

“Before, I was working [only] in one house.”

The invariant verb form is surely the defining feature of GPA verbal morphology. As shown in Smart (1990), Nass (2008), Almoaily (2012), the Gulf Arabic third person singular masculine imperfect form is the typical form of verb, which is applied to all subjects, irrespective of person, gender or number. Alghamdi (2014) argues that this specific form is not associated with affixation and therefore lacks complexity, which explains speakers’ preference for it. For example:

huwa ams mafi yakul gadā

(He did not eat his lunch, yesterday)

The verb “yakul” in the example above is the 3rd person singular masculine form and it is used to refer to both male or female (Alghamdi, 2014).

Avram (2014) notes that no study on GPA has thoroughly examined the derivational morphology of this language, although some references to two word-formation processes do occur in the literature. Total reduplication is one example of this and can be classified as a sub-type of compounding. Nouns, numerals, verbs and adverbs can all be used as a basis for reduplication. The following example shows the common reduplication of numerals in GPA from Almoaily (2013) :

ma fi malum miyya miyya

No have understand hundred hundred

‘[I] don’t understand [it] perfectly (or one hundred percent)

Here the GPA speakers reduplicate the numerals “hundred hundred” to refer to the word “perfect.”

Another common phrase in GPA to illustrate reduplication is the phrase “*sawa sawa*” meaning “together” Salem (2013). According to Holm (1988), reduplication can produce a novel meaning and iteration, which means that a word or a part of a word is repeated as a way of emphasising something. Many, but not all, creole languages include this morphological process, and various pidgin languages were observed to contain it as well such as Nigerian Pidgin (Faraclas 1988), Pidgin Maori (Bell and Holmes 1990) and Indian Pidgin English (Mehrutra 1997). In spite of this, Bakker (1995), argues that reduplication is not a universal feature of pidgin languages.

Previous studies such as Smart (1990); Wiswall (2002); Næss (2008); Bakir (2010); Albakrawi (2012); Almoaily (2013) referred to one verb that is often used in GPA and has been addressed numerous is the verb ‘*sawwi*’ (i.e. ‘to make’), which, in combination with a noun or an adjective, produces a compound that serves as a verb as shown in the following examples from Almoaily (2013):

huwa sawwi taleem

he make learning

‘he learns’

Aavram (2014) indicated that the limited nature of the GPA lexicon is the reason for such word-formation process: the ‘missing’ verb is made up for by the compound consisting of *sawwi* and a noun or adjective. Moreover, it has been found that the native languages of GPA speakers also contained frequent use of compound verbs similar to *sawwi* combined with a noun structure. In fact, a light verb ‘to do’ is employed in numerous substrate languages, including Bengali and Hindi (Bakir 2010).

4.9.3. SYNTAX

The syntactic structures in GPA are unsophisticated and sentence structure do not display any complexity such as subordination and embedded sentences. From a statistical viewpoint, the SVO sentence structure is undoubtedly preferred over other sentence structures and patterns (Alghamdi, 2014). In addition, GPA syntax exhibits a substantial amount of variation (Almoaily 2014). For example, (S)VO is the preferred word order, but (S)OV is often used as well.

Sometimes, the same sentence contains both of these patterns, reflecting intra-speaker variation. Furthermore, additional related parameters may be manifested in the speech of (S)OV users (Avram, 2014).

The pronominal system of GPA is a notable syntactic feature of this language that has received a great deal of attention. As previously mentioned, the first, second and third person pronouns, both singular and plural, are differentiated in Gulf Arabic and, what is more, for the second and third person singular pronouns, masculine and feminine forms are distinguished as well. Furthermore, the independent and affixed pronouns can have separate forms as either possessive or object pronouns. On the other hand, reflexes of independent pronouns from Gulf Arabic are the only personal pronouns used in GPA, with lack of separate possessive or dependent forms. The pronouns most widely used are *ana* (“I”), *inte* (“you”) and phonetic variants, with no functional differentiation of gender. *Huwa* and *hiya* are both occasionally used for the third person, but distinction between the two according to gender is not knowledge possessed by many. It seems that *hiya* is used as the default third person pronoun by some female speakers, while *huwa* is the pronoun used by most others. Moreover, *hāda* is a reflex of demonstrative in Gulf Arabic that is usually used when referring to a third person pronoun. Plural personal pronouns are not extensively used, the noun *nafar* (“people”) being typically employed to refer to non-specific “they”. In most other cases, juxtaposition of two singular pronouns is used to express plural pronouns, particularly the first person (e.g. *ana huwa* = “we (two)”; literally “I he”). Meanwhile, to refer to more than one person, whole structures are usually repeated (Næss, 2008).

The Arabic conjunction *wa* (“and”) is not frequently used in GPA as the correlation of two words is usually indicated through parataxis, so conjunction can be disregarded. Therefore, one noun follows another with no marker of possession, although nouns are also juxtaposed in numerous instances (Næss, 2008).

With regard to the possessive system of the GPA, it seems there is variation in the phrasal-internal word order, with the context and reference informing the listener about the identity of the possessor and the object of possession. Solely independent pronouns are used in GPA, with subject personal pronouns not being distinguished from object personal pronouns. Unlike all

dialects of Gulf Arabic, which have two types of possessive construction, GPA has just one type in nearly all cases, thus revealing a distinct, separate system without any grammatical complexity. Furthermore, the synthetic possessive, which is a prevalent structure in Gulf Arabic, is not in productive use in GPA. As such, in terms of possessives, GPA can be construed as a separate language variety with a homogeneous standard dissimilar to the standard of Gulf Arabic (Næss, 2008).

The general assumption is that no obvious definiteness or indefiniteness markers are present in pidgins (Sebba, 1997). Alageel (2015) believes that GPA meets this assumption, since it usually disregards the Gulf Arabic definiteness marker. Furthermore, the GPA syntax presents a prevalent grammatical multifunctionality due to the main GPA linguistic features of small lexicon and absence of inflection. This is clearly exemplified by the copula “*Fi*”, as shown in a number of earlier studies on GPA such as (Smart, 1990; Al-Moaily, 2008; Wiswall, 2002; Salem, 2013). As stressed by Wiswall (2002), this copula is deemed a key feature of GPA and it is used with great frequency. It stems from the GA existential particle *fiḥ*, which means “there” (Smart, 1990). Similar to the situation in the English language, expressions such as “there is”, “is there?”, and “there is not” are articulated with *fii* alongside its negative form *mafii*. Moreover, in certain settings, *fii* also serves as a verb (Alageel, 2015). Finite verbs and the expletive *fii* are negated with *ma*, while both non-verbal predicate negations and negative imperatives involve the use of *mafī*. Yet another possible function of *mafī* is for negation of finite verbs, which could represent a potential widening of the scope of this negation and an advancement in the direction of a system with a single negation. In Næss (2008), the GPA negation system was observed to exhibit constriction and heightened regularity: *mafī* is the sole negator used in GPA, while in the lexifier language, the negation of nouns, finite verbs and imperatives is achieved with different negators

An example for ‘there is’ and there is not’ is illustrated from the following example from Al-Moaily (2008):

fi šuwaya bas mafī katī r

FI a little but NEG FI much

‘there are a few, but not many’

The following example from Al-Ageel (2015) shows the use of *Fii* as ‘is there’:

Fii haleeb elyom?

is there milk today?

Another example from Al-Ageel (2015) shows the use of *Fii* as a verb:

ana ashouf eash fii ashtary

I will look (and decide) what I will buy.

Avram (2014) argues that predicative copula, equative copula, and existential copula also figure among the functions of *fii*. Additionally, *fii* serves as a verbal predicate marker to indicate predicative possession in certain settings. A number of factors might have contributed to the development of *fii* as a copula, including the occurrence of both the existential *fiih* in Gulf Arabic and overt copulas (existential, predicative, equative, locative) in the native languages of GPA speakers. The foreign labourers’ native languages or grammaticalization may be the reason for the extensions in copula use.

Smart (1990) reported that *sawwi* (“to do”) was used with high frequency as a “compound verb”. It appears that the function of *sawwi* is to provide verbal force to nouns and adjectives in Gulf Arabic, but this is not its only function. A number of *sawwi* constructions are extensively used and are likely perceived as compound verbals with a fixed meaning, like *sawwi arūs* (“to marry”), *sawwi nadīf* (“to clean”) and *sawwi suāl* (“to ask”). Based on the manner in which it is used, *sawwi* can be classified as a “light verb”, which is similar to a “verbal licenser for a noun” (Butt 2003). The reason why *sawwi* can be considered as a light verb is that it stems from a principal verb in the language, usually meaning “to do” (ibid.18). Languages spoken in south Asia, like Urdu, a major GPA substrate language, are full of these kinds of verbal constructions and are likely the source of the structure used in GPA. In addition, despite being more commonly used for the formation of compound verbs, *sawwi* can also be used just to express “to do” with no nominal element in the verbal phrase, since it is probably a light verb.

4.9.4. LEXICON

Pidgin languages differ most poignantly from non-contact languages in the fact that they do not include many lexemes (Samarin 1971, Romaine 1988). However, even though vocabulary items are few, they are enough to enable pidgin languages to articulate any semantic function supported by full languages (Romaine, 1988 and 1992). The reason for this is that pidgin languages contains a minimal number of synonyms (Sebba 1997).

The majority of the small vocabularies making up the lexicon of GPA are employed in a repetitive fashion to make reference to various different meanings or functions (Al-Ghamdi, 2014). There are some direct implications to the limited nature of the GPA vocabulary, which the language has to deal with. Lexical polysemy is one of these implications. GPA lexical items that are of Arabic origin from an etymological perspective acquire polysemy via the semantic extensions they are subjected to (Avram, 2014).

Pidgin languages do not support too many communication functions, and therefore the small size of their lexicon is to be expected. Pidgins make up for this scarcity of word sources by using the same word to refer to many different things and to fulfil various functions. For example, the verb *šel* (“to carry or light something up”) from Gulf Arabic is used by speakers of GPA to express such various actions as withdrawal of an amount of money, taking something, receiving payment, as well as stealing something (Al-Ghamdi, 2014).

Al-Ghamdi, (2014) pointed out that the limited number of grammatical functions is also made up for in pidgin languages via the process of multifunctionality, whereby multiple functions are allocated to the same lexical item. To put it differently, the same word can take the function of a noun, verb, adjective, or even a proposition. The GPA noun *kalam* perfectly illustrates this process: it denotes “speech” and it can also serve as an imperfect as well as perfect verb; for example,

“huwa mafi kalam ana fi kalam”

3SG NEG speech 1SG TAM speech

(He [did, do, will not] speak [when] I talked to him) .

No grammatical marker is indicated by the verb in this example, and therefore it is essential to understand the context in order to be able to determine the tense of the primary verb (Al-Ghamdi, 2014)

What defines the linguistic features of GPA above all else is the fact that they are very simple. In fact, all pidgin languages are most poignantly characterised by the limited number of grammatical functions and their extensive use. Together with other features, these are employed as criteria to classify a language as pidgin (Alghamdi, 2014). As regards the GPA variety, it seems fitting to label its present linguistic status as “an incipient pidgin variety”, given that it is in the process of undergoing conventionalisation (Nass, 2008).

There can be no doubt that the native languages of GPA speakers, alongside their specific phonological inventory and grammatical structures, have a significant impact on how this pidgin variety is used. The grammatical structures of GPA are becoming increasingly stable, in spite of the fact that the population of foreign workers in the Gulf region is inconstant and fluctuates continuously. The contribution of the foreigner talk of native inhabitants of Gulf countries and the interaction between foreign workers of different cultural background and coming from different countries are two plausible reasons for this growing stability of GPA grammatical structures (Nass, 2008).

4.10. SUMMARY

The Gulf Cooperation Council is a political and economic alliance composed of six countries located in the Western shores of the Arabian Gulf. These six countries share cultural, economic and also social ties based on tribal affiliation to the Arabian Peninsula. In the period between the nineteenth and twentieth centuries, the GCC countries have had some type of connection with the British Empire; this region has gained global significance since the discovery of oil in abundance.

As a result of the oil boom, the GCC countries have become home to a large number of unskilled foreign workers, who mainly come to the region for economic/financial reasons. The influx of migrant labourers in the region has also led social change, leading to new class formation in

GCC societies. The strict immigration laws imposed upon migrant labourers in the region have led to social and economic distance between them and the local Gulf citizens. The existence of large unskilled foreign workers community in the GCC countries has facilitated the emergence of GPA. A number of studies have been conducted on GPA by Smart (1990), Wiswall (2002), Holes (2008), Bakir (2010), Næss (2008), Albakrawi (2012), Almoaily (2012), Salem (2013), Alghamdi (2014), Avram (2014), Al-Ageel (2015), Albaqawi's (2016), however, GPA has been considered mainly from a linguistic viewpoint. Findings from these studies were illustrated to shed light on the sociolinguistic status of GPA as well as its linguistic properties.

CHAPTER FIVE: RESEARCH METHODOLOGY

5.1. INTRODUCTION

There are many different ways of conducting research in diverse disciplines. Generally, in social science, there is no specific approach in research. The discipline employs various research strategies, including different types of data collection instruments, data analysis, and a number of different research tools (Newing, 2011). However, what researchers in social science have in common when conducting their research is that they all have to collect data and examine them in an effort to gain comprehension and to provide an explanation as to any given social phenomenon (Neuman, 2007).

Collecting data and examining them is not an arbitrary process. Ruane (2005) stresses that, in order to study any given phenomenon in social science, a suitable and applicable design for the research is required so as to aid in discovering the relationships between causes and effects, which can also be known as ‘internal validity’ in the lexicon of the discipline. Ruane (2005) further points out that ‘Science will assess or evaluate casual assertions in light of the standard of internal validity. In posing the question of internal validity (aka casual validity) we are asking if the overall research plan or research design is really capable of detecting casual relationships when they exist’ (p. 38).

This chapter explains the research methods adopted in this study. In addition, this chapter further illustrates the sampling strategies and provides the rationale behind their selection and in choosing samples for the study. Data collection instruments are also discussed in the chapter, along with justifications for their selection. Last but not least, ethical considerations are also discussed in the last section of the chapter.

5.2. RESEARCH AIM

As mentioned in the literature review, up until the present time, there has been scarce and almost no exclusive sociolinguistic investigation into GPA. As a result, this contact variety remains

insufficiently documented in the field of pidgins and creoles studies. Thus, the primary aim of this study is focused on making GPA known to the field through conducting a sociolinguistic investigation so as to examine the social condition of its emergence, and, most importantly, the social attitude towards GPA in Saudi Arabia. Therefore, the secondary aim of this study consists of two major points:

1. Examining the social circumstances that have led to the emergence of GPA in the Kingdom of Saudi Arabia and identifying whether or not the conditional social factors that are believed to be contributors to the emergence of many pidgins and creoles around the world, as outlined by scholars in the field, exist in the GPA context. These social factors include a multilingual society, a majority of several substrate languages speakers with inferior social status and limited access to the language of the dominant group, a need to communicate via a lingua franca (Lefebvre, 2004), and, most importantly, a large social gap involving a social power structure (Sebba, 1997).
2. Looking at the current social attitude towards GPA and finding out whether this variety is viewed positively or negatively by its speakers, as well as whether or not it is deemed useful. Data collected would also help in shedding light on the stage of GPA development as it is used socially, as well as deepening our understanding as to what type of pidgin under which GPA would be categorised.

The following research questions were developed based on the research aims, as outlined above. These questions form the basis and guideline of this research.

5.3. RESEARCH QUESTIONS

1. In light of the field of pidgin and creole studies, what are the social factors that led to the emergence and development of GPA in Saudi Arabia and the Gulf region?
2. What is the social attitude towards GPA in Saudi Arabia?

This study intends to garner suitable and efficient data in an effort to provide answers to the above questions and to accordingly fulfil the research aims. This shall be achieved through determining suitable methodological approaches, whilst also considering and consulting the

research method literature of the field of social science. The reasons and justifications for choosing the research methods of this study are illustrated in the following sections.

5.4. RESEARCH METHODOLOGY

Generally, there are two approaches to research methodology: qualitative and quantitative (Dörnyei, 2007). Whilst both types differ from one another in many aspects, they also correspond to each other (Neuman, 2007); in other words, the two approaches are not separate from each other and can be complementary. In fact, the two are employed to answer research questions, but they look for answers differently (Goertz & Mahoney, 2012). More specifically, the qualitative approach seeks research data through exploring what people say, their beliefs, and views, as garnered in the form of words (Dörnyei, 2007). This exploration is conducted through many ways, including interviews that are converted into transcripts, first-hand observations of participants by taking field notes, as well as video recordings (Colton & Covert, 2007). The other research approach is quantitative, which interprets data through numerical means (Dörnyei, 2007). Colton & Covert (2007) indicate that the quantitative approaches looks at information statistically and ‘makes use of data that are numerical or can be converted to numerical data, such as a questionnaire that uses a response scale numbered 1 to 5’ (p. 36).

An interesting distinction between the two research approaches, quantitative and qualitative, in social science research, can be identified when considering the type of interest the researchers have for the population under study. When the researchers are interested in analysing the population as a whole and to find out the causes and effects of any given variable in a form of average percentage, using a quantitative approach fits this situation. However, when they are interested in finding out the causes and effects through generalising individual cases, the use of a qualitative approach would be better suited (Goertz & Mahoney, 2012). Packer (2011) also adds that quantitative research gives objective explanations to the phenomenon at hand. It is used to study causes whilst also examining the research hypothesis. Qualitative research, on the other hand, is valuable when seeking to provide subjective descriptions of the phenomenon, which can lead to understanding the phenomenon. Moreover, rather than looking at the causes, the

qualitative methods focuses more on experiences, which would help in formulating other hypotheses.

As stated above, the two research approaches are equally valuable, and the usefulness of using each cannot be undermined. Therefore, the two approaches, qualitative and quantitative, can be combined together, forming a third research approach. This type of research approach is known as mixed-method (Creswell, 2009). Dörnyei (2007) emphasises that this approach applies both qualitative and quantitative methods in either the process of data collection or data analysis.

There are many references from the research methods literature of social science that recommend using this mixed-approach due its efficacy. For example, Goertz & Mahoney (2012) state ‘...there are sound reasons to believe that both qualitative and quantitative approaches are valuable and complement one another’ (p. 48). Furthermore, Newing (2011) states that ‘The two approaches are good at providing different kinds of information and can therefore be used to complement one another’ (p. 9).

Choosing one approach over the other depends on several factors throughout the research. Scholars who have written research methods books state several aspects warranting consideration when choosing a research method. For instance, Colton & Covert (2007) remark that the research questions, the ability or resources the researcher has at their disposal, as well as the time set aside, are all determining factors in choosing a research method. Dörnyei (2007) holds that the research question and area are the most important in determining which research method a researcher should consider. He also points out another factor, which is whether or not the research type is exploratory or explanatory, and that the researcher should consider the research traditions in his academic discipline, and what research method is most popular.

Litosseliti (2010) puts more emphasis on research questions as the main guide as to which research approach should be taken. Otherwise stated, the research questions can form the basis for collecting required data, the chosen method, and the type of data analysis. Moreover, and beside the research questions, Creswell (2009) highlights ‘the research problem’, which refers to the issue at hand. He asserts that some types of research problem in social science require specific methods. Newing (2011) provides a bottom-line by stressing that the most important factor to consider when choosing a research approach, whether qualitative, quantitative or mixed,

is whether or not the chosen approach fits the study. According to Watkins and Gioia (2015) ‘A social worker will often select a convergent parallel design when he or she needs to obtain a more complete understanding from the qualitative and quantitative data, plans to corroborate results from different methods, or wants to compare multiple levels with a system’ (p.g. 29). In other words, this design involves using both qualitative and quantitative analysis in parallel as it compares and relates the findings from both method to develop a comprehensive interpretation (Watkins and Gioia, 2015). Therefore, the nature of this research requires the use of convergent parallel design for the reasons discussed thoroughly in the following section.

5.4.1 RESEARCH DESIGN: MIXED-METHOD APPROACH

Before discussing why the mixed-method approach was chosen for this study, it is important to briefly mention a little background as to the research style. Data collection through a mixed-method approach has a short history, only coming into prominence in the latter half of the 20th Century. Creswell (2009) states that ‘The concept of mixing different methods originated in 1959 when Campbell and Fisk used multi-methods to study validity of psychological traits. They encouraged others to employ their multimethod matrix to examine multiple approaches to data collection’ (p. 14). Dörnyei (2007) claims that it was in 1970s when this approach was advanced. He states, ‘The real breakthrough in combining qualitative and quantitative research occurred in the 1970s with the introduction of the concept of “triangulation” into the social sciences’ (p. 43). According to Cohen, Manion & Morrison (2007) triangulation is combining several methodologies of data collection. There are four types of triangulation: the first one is the triangulation of data that refers to the use of diverse sources of data; the second type is the triangulation of investigators, which is based on a number of researchers conducting the study; the third type is triangulation of theories, which refers to the application of several theories in order to understand the research results; and the fourth type is the triangulation of methodologies, which refers to applying different research methods to conduct a research (Denzin, 2009). The first and fourth types are used in this research for the reasons explained in the following section.

There are two main types of mixed-method designs, namely parallel and sequential. The difference between the two is grounded in the process of data collection. In the parallel form, there are two types of data; they are collected independently and simultaneously or with a short time span between the two. Usually, these two types of data are analysed to answer the research questions of one study. In the case of the sequential form, on the other hand, one type of data is collected, with this type of data usually quantitative, in an effort to provide the foundation for collecting another type of data, which is typically qualitative. In other words, the first type of data leads to devising the research questions, data collection and analysis of the second phase of the study. Typically, the second phase is used to assess the first phase (Mertens, 2010). Creswell (1994) brings to the fore two additional types of design: the equivalent status design and the dominant/less dominant design. The equivalent status design involves two methods, whilst emphasising both on an equal basis, whereas the dominant/less dominant design utilises one method as the primary and a second method as the secondary.

There are two reasons as to why this study adopts the mixed-method approach, the first reason being that, with the use of a mixed-method approach, the findings of the study can be strengthened and the validity of the results increased. The second reason is related to the participants of the study, who differ socially, culturally and also educationally, making a qualitative approach suitable for one group and a quantitative approach more appropriate for the other. The following section provides details on the two reasons for choosing this approach.

5.4.2 RESEARCH DESIGN: WHY A MIXED-METHOD APPROACH?

Mackay and Gass (2005) assert that collecting data pertaining to second language research is a multidimensional task. Sociolinguistic research is made up of various different research objectives and methodologies. Some sociolinguistic research are dependent on experimental and quantitative data, and such researchers rely on statistical tests and abstracted data. More sociological or anthropological approaches may be implemented by other sociolinguistic research, which may involve qualitative analysis in an attempt to ensure for ecological validity (Holmes and Hazen, 2014). Many researchers, such as Angouri (2010), Salkind (2010) and

Hashemi (2012), actually promote the adoption of mixed-method approaches in linguistic research.

5.4.2.1. FIRST REASON:

The first reason why this research requires a mixed-method approach is because the use of just one approach alone will not be adequate in seeking to collect valid and legitimate data needed to reach the aims of this study. In order to reach a broad perspective on the research topic, Creswell (2009) states that ‘A mixed-methods design is useful when either the quantitative or qualitative approach by itself is inadequate to best understand a research problem or the strengths of both quantitative and qualitative research can provide the best understanding’ (p. 18). Dörnyei (2007) also holds that the use of a mixed-method approach makes the research findings more valid, whilst also deepening understanding of the phenomenon at hand.

Therefore, this study applies a mixed-method research approach in an effort to uncover the social angles surrounding GPA. From the social causes that produced this variety through to looking at the extent to which it is used socially, and also to measure the social attitude of GPA by finding out the perception of its speakers. The results accumulated from each research approach will be complementary to one another and therefore will give us a fuller picture.

5.4.2.2. SECOND REASON:

The second reason for choosing a mixed-method approach is related to the participants of the study, who are recognised as socially and culturally distinct from one another. Recognising the characteristics of the first group, the unskilled and semi-skilled migrant workers, the study entails the use of an appropriate instrument that would accommodate the language and cultural barriers between the interviewer and the interviewees, as well as accommodating the need to elaborate on the questions and subject at hand. Therefore, the instrument chosen for use in collecting data from this group is in-depth semi-structured interviews, where the questions posed will remain open-ended. Interviews are one of the popular qualitative research methods (Vanderstoep & Johnson, 2009). It is a popular research method in applied linguistics (Dörnyei,

2007). Using interviews in this context would allow the participants in the group to express themselves more freely, as such interviews would be conducted in a natural setting to smooth the process of data collection with that group.

For the second group, the local Saudis, the case differs. The language, cultural and educational barrier will not be an issue between the interviewer and the interviewees. Moreover, instead of collecting in-depth data from individual cases, the study is more concerned with quantity, i.e. having a wide range of participants with common demographics, such as being a Saudi national and living in Saudi Arabia. The research method literature of the field of social science indicates that, when there is a need to collect data whilst at the same time ensuring a large number of participants have an equal chance of participating, the survey questionnaire method is always the best option (Colton & Covert, 2007). The survey questionnaire is a common example of a quantitative research method (Dörnyei, 2007). In this vein, Goertz & Mahoney (2012) illustrate that 'Quantitative researchers tend to study large populations and develop generalisations that encompass a wide scope' (p. 224). Dörnyei (2007) further states that 'quantitative researchers are less interested in individuals than in the common features of group of people' (p. 33). Therefore, in an effort to ensure that a large number of people from this group can participate, using a quantitative method would be useful in providing accurate findings from this particular group due to the fact that quantitative approach helps in providing precise data (Newing, 2011). More details regarding the characteristics of each group can be found in the following section.

5.5 SOURCES OF DATA

The participants in the study are divided into two groups and are from two targeted populations: the first target population are the unskilled and semi-skilled migrant workers who come from the Indian subcontinent and South East Asia. These workers are nationals of the following countries: India, Pakistan, Nepal, Sri Lanka, Bangladesh, Indonesia and The Philippines. The demographic variables to be considered in this group are country of origin, native language, gender and length of stay. The length of stay has to be a minimum of five consecutive years, assuming that a period of five years is adequate for adjusting to a host country. The ratios of nationality and gender will be based on the number of workers found from each country in Saudi Arabia. The second target

population is the Saudi nationals who reside in Saudi Arabia. All participants from this group will have to be Saudi nationals, residing in Saudi Arabia, and will have to be over the age of eighteen years.

5.5.1 SAMPLING STRATEGY

In essence, sampling in research infers choosing the sources as well as the locations from which the researchers intends to collect data. Moreover, sampling is a very important part in research design (Newing, 2011), the main purpose being to make deductions about a large number of people through a small group (Berg, 2001). Ruane (2005) asserts that ‘...samples can be very efficient devices –they allow us to look at the ‘few’ in order to know about the many’ (p. 105). Usually, the research population is too significant to be examined at large. Since this is extremely difficult to do, a smaller sample size from the population should be selected (Ruane, 2005).

Samples that precisely reflect the whole population are referred to as ‘representative samples’. These are important because they permit the researcher to make generalisations about the whole population. In some cases, samples can inadequately represent the whole population because of their limited size, whilst, in other cases, a very small sample can successfully represent an identical population. In other words, when the population at hand is varied, a bigger sample may be required to cover the various groups in the population (Ruane, 2005).

There are two main sampling strategies: probability sampling and non-probability sampling (Berg, 2001; Newing, 2011). Probability sampling, which is random sampling, intends to have generalisable representatives of participants, whilst non-probability sampling, on the other hand, is used when specific participants are identified by the researcher (Thompson, 2002). Since probability sampling is suitable when the researcher is interested in presenting generalisable findings, it thus is deemed appropriate in quantitative research. Unlike in the case of probability sampling, the non-probability sampling technique fits more keenly with qualitative research (Punch, 2009). Hence, the sampling strategy applied to any study should be based on the methodology a researcher decides to use, as well as the research subject (Higginbottom, 2004).

Moreover, the way in which a sample should be selected from a population differs between the qualitative and the quantitative approaches. In qualitative research, for instance, researchers should make sure that the sample size they select is adequate enough to gather sufficient as well as factual knowledge of the phenomenon at hand. Therefore, the most important factor to bear in mind in the sample size is reaching the level of ‘saturation’, which refers to getting to the point where collecting additional data is not providing new insight. The sample size in quantitative research, on the other hand, depends entirely on the type of investigation the researchers attempt to perform. This includes the aim of the study, whether or not the comparison of two different populations should be evaluated, when the link between different variables is to be examined, or when seeking to make inferences through sample to a large population (Newing, 2011).

In this study, both probability sampling and non-probability sampling strategies will be applied for the two groups; the first group (the unskilled and semi-skilled migrant workers) with non-probability sampling, and the second group (Saudi nationals) with probability sampling. The sample size of each group is not determined through any extensive criteria because this is determined by the total size of the population. When the population size is more than 5,000, then there is no point in trying to find a representative size. This is because whatever sample size is taken from the population, it will already be a very small proportion of the whole population. However, when the number of the whole population is small, less than 5,000, then the sample size should be taken into account (Newing, 2011).

5.5.1.1 GROUP ONE: NON-PROBABILITY SAMPLING:

Non-probability sampling is a good strategy for a researcher when seeking to have a population with specific criteria. Berg (2001) points out that ‘nonprobability samples offer the benefits of not requiring a list of all possible elements in a full population, and the ability to access otherwise highly sensitive or difficult to research study populations’ (p. 32). Newing (2011) adds, ‘non-probability sampling is appropriate for research where the main purpose is to explore people’s views in depth on a particular issue or to document specialist knowledge’ (p. 67).

There are several non-probability sampling methods, such as convenience sampling, purposive sampling, snowball sampling and quota sampling (Berg, 2001). This study will use quota

sampling because it helps in making social and demographic factors in the targeted population. This is further valuable in creating equal groups based on their ratios within the whole targeted population. The advantages of this sampling technique are not merely focused on saving time and being costless, but rather centre on the approach's relative usefulness when compared to other types of representation samples. As Oppenheim (1992) points out, '...detailed comparative research has shown that the results from quota samples are often closely comparable to those from other kinds of representative samples. Certainly the method is widely used, especially in situations where speed and costs are important' (p. 41).

Moreover, Newing (2011) emphasises that quota sampling is one of the best alternative sampling techniques in situations where other types of sampling method would not be useful. He further states, 'Quota sampling can be extremely valuable in small-scale exploratory studies...when a full probability sample is simply not possible, quota sampling is the best available option' (p. 73). It is also important to note that the researchers who use quota sampling should have basic knowledge in the population they are targeting, and they have to carefully include participants who fall under their quota sample (Oppenheim, 1992).

The participants of the first group would have consisted of 40 unskilled and semi-skilled foreign labourers. Their quotas were decided based on their nationalities, gender, and numbers in Saudi Arabia, as well as their native language. According to the general population census in Saudi Arabia (2010), the total number of foreign labourers, as based on the initial estimation, is 9,357,447 (Ministry of Economy and Planning, 2010). Table 5.1 displays the number of the foreign labour force, in line with their nationalities, according to their estimated population in Saudi Arabia in 2010 (The World Bank, 2010; International Monetary Fund, 2010).

Nationality	Number
India	1,452,927
Pakistan	1,005,873
The Philippines	558,818
Bangladesh	447,055
Sri Lanka	391,173
Indonesia	279,409
Nepal	18,282

Table 1: The estimated number of foreign labourers in Saudi Arabia based on their nationalities in 2010

Note: While the estimated numbers above are calculated by the World Bank and the International Monetary Fund, the numbers listed in the table are referenced from Al-Riyadh Newspaper, published in 201 (see Al-Ajaji, 2013).

The details below show the population of Saudis and non-Saudis in the country, including their gender (Ministry of Economy and Planning, 2004–2012).

* تقديرات السكان حسب الجنس و الجنسية (سعودي / غير سعودي) في المملكة للأعوام (٢٠٠٤م الى ٢٠١٢م) *

Estimates Of Population By Sex And Nationality (Saudi / Non Saudi) In The Kingdom For The Years (2004 To 2012)

الجملة TOTAL			غير سعوديين NON-SAUDI			سعوديون SAUDI			السنة YEAR
جملة TOTAL	اناث FEMALE	ذكور MALE	جملة TOTAL	اناث FEMALE	ذكور MALE	جملة TOTAL	اناث FEMALE	ذكور MALE	
25,787,025	11,316,644	14,470,381	7,671,475	2,292,343	5,379,132	18,115,550	9,024,301	9,091,249	2008
26,660,857	11,647,257	15,013,600	8,117,611	2,411,561	5,706,050	18,543,246	9,235,696	9,307,550	2009
27,563,432	11,985,417	15,578,015	8,589,817	2,536,980	6,052,837	18,973,615	9,448,437	9,525,178	2010
28,376,355	12,334,994	16,041,361	8,970,670	2,672,935	6,297,735	19,405,685	9,662,059	9,743,626	2011
29,195,895	12,652,059	16,543,836	9,357,447	2,776,008	6,581,439	19,838,448	9,876,051	9,962,397	2012

* تقديرات السكان منتصف العام مبنية على النتائج الأولية للتعداد العام للسكان والمساكن لعام ٢٠١٠م

Table 2: The estimated number of Saudis and non-Saudis in Saudi Arabia

The following table demonstrates the number of interviewees from each nation present in the country, as calculated by the total population of each set to a ratio of 40. Their gender and native languages are included.

Nationality	Male	Female	Native Language
India	29	11	Hindi
Pakistan	8	3	Urdu
The Philippines	6	3	Filipino
Bangladesh	5	1	Bengali
Sri Lanka	4	1	Sinhala/Tamil
Indonesia	3	1	Indonesian
Nepal	2	1	Nepali
	1	1	

Table 3: Number of interviewees from each nationality, along with their gender demographics and native languages

5.5.1.2 GROUP TWO: PROBABILITY SAMPLING:

A common technique in research in terms of acquiring a representative sample is ‘probability sampling’. The main special feature in this sampling technique is in its random process of selecting participants from a whole population to participate in the study. This random process is solely based on chance, ensuring equal chance for every member in a particular population to participate (Ruane, 2005, p. 109).

Berg (2001) indicates that a popular and an ideal probability sampling technique is called the ‘simple random sample’. In an effort to further explain this sampling technique, Berg (2001) points out that ‘Simple random sampling typically begins with a full listing of every element in the full population to be investigated. Once this list of all the elements has been constructed, the size of the sample must be determined. After that, a random numbers table, computer, or other procedure for randomly electing elements from the list will be applied’ (p. 31). Moreover, when utilising probability sampling, the researcher is required to produce a sampling frame, which refers to a set of factors that compose the population. A close view of the specific research population is significant in the first step of creating the sampling frame (Ruane, 2005). For this particular group, and, as mentioned above, all participants have to be a Saudi national, living in Saudi Arabia and over the age of eighteen years. The survey questionnaire will be distributed in a public online format. Data will be collected from every individual who is deemed fit within the frame of the sample. Leaving it open to the public, the method of distribution should promote variation amongst the participants. Approximately 40 participants will be drawn from the total number of local entries.

5.6 SETTING: BACKGROUND OF THE KINGDOM OF SAUDI ARABIA

Saudi Arabia is the largest country in the GCC. The Kingdom has an area of approximately 2,272,929 square kilometres, which is an estimated 877,578 square miles, occupying an

estimated 80% of the total size of the Arabian Peninsula (Siddiqui, 1998). According to a population census carried out in 2006, the population of Saudi Arabia was roughly 28,161,417 million, with roughly 6.4 million non-Saudi citizens (United States, 2008). Arabic is the official language of the country, and it is used across all educational levels, except in some university level fields, such as science and engineering, where English is the main language of instruction. Moreover, English is primarily used in places where the majority of employees and customers are non-Arabs, such as in international companies and some hospitals (Samirad, 2008; Al-Seghayer, 2005).

5.6.1 WHY JEDDAH?

Jeddah, also sometimes spelled Jiddah, is an economic hub due to the fact it is considered the commercial capital in the Kingdom of Saudi Arabia. The country's biggest harbour is also situated in the city. One of the unique aspects of Jeddah is that it is the most liberal city in the Kingdom (North & Tripp, 2009). It is also the biggest city in the Western region of Saudi Arabia (Maisel, 2009). Located in the region of Makkah, Jeddah is the second largest city in the country, after only the capital Riyadh. It covers approximately 470 square kilometres in area. A census performed in 2004 by the Ministry of Economy and Planning indicated that the population of Jeddah was about 2,801,581 people (Ministry of Economy and Planning, 2004). Being the commercial capital in the kingdom, as mentioned above, as well as the gate to the two holiest cities in Islam, namely Mecca and Medina, Jeddah has been urbanised as modern city, and is home to a diverse and multi-ethnic population, with people from all over Saudi Arabia moving to the city to live there (Altorki, 1986; Al-Ahdal, 1989; Diyab, 2003). Besides that, the residents of Jeddah are from varied social classes, and it is quite common to see people from all parts of the Kingdom living across all districts of Jeddah (Fadaak, 2010; First Welfare Society, 2007, 2008).

5.7 DATA COLLECTION INSTRUMENTS

Researchers have several data collection instruments to choose from. There is, however, no perfect instrument as each option available has its pros and cons (Vanderstoep & Johnson, 2009,

p. 88). This study uses two data collection instruments in order to answer the research questions. The study will adopt one-to-one semi-structured interviews and a survey questionnaire to gather data regarding the social factors recognised as having contributed to the emergence and development of GPA, revealing insight into arenas such as the social power gap between the local people and the unskilled and semi-skilled migrant workers, and the limited access to the dominant group’s culture as well as the social attitude toward GPA. The questions created for each group of participants are listed in the methods section for approval, and will be tested and examined before being put into practice/implemented in the field. More details regarding each instrument and how it is intended to be used can be found in the following sections.

Research Questions	Primary Data Collection Method	Survey Questionnaire Items	Interview questions items
1-In the light of the field of pidgin and creole studies, what are the social factors that led to the emergence and development of GPA in Saudi Arabia and the Gulf region?	Interview/Survey Questionnaire	12-13-14-15-16-17-18-22-26-28	1-7-8-9
2-What is the social attitude towards GPA?	Interview/Survey Questionnaire	1-2-3-4-5-6-7-8-9-10-11-19-20-21-23-24-25-27-29-30	2-3-4-5-6

Table 4: The data collection plan

5.7.2 INSTRUMENT ONE: ONE-TO-ONE SEMI-STRUCTURED INTERVIEWS

Ruane (2005) defines interviews as ‘...a personal exchange of information between an interviewer and an interviewee’ (p. 147). Moreover, interviews pave the way for a fruitful discussion that echoes people’s viewpoints and thoughts of their environments. It helps us to

consider how they look at phenomena related to their surroundings (Cohen, Manion & Morrison, 2007). Interviews are also quite useful in understanding complex situations. Ruane (2005) emphasises that, ‘Of all the data collection techniques available in our search for information, the interview strikes many as the single best device for promoting understanding and ‘getting at the truth’ (p. 146). There are a multitude of purposes for the use of interviews in research. Some purposes include assessing a person with regards to a few details, examining or establishing a research hypothesis, and for general data collection (Cohen, Manion & Morrison, 2007).

There are several types of interview (Vanderstoep & Johnson, 2009), each of which varies in terms of the extent of structure required by the researcher. There are informal, semi-structured and unstructured interviews (Newing, 2011). Selecting one type over others should be based on the researcher’s objective (Cohen, Manion & Morrison, 2007). In applied linguistics, semi-structure interviews are frequently used (Dörnyei, 2007). Newing (2011) defines semi-structured interviews as ‘...formal conversations arranged in advance that follow a pre-defined interview guide’ (p. 117).

One-to-one semi-structured interviews are chosen to be used for the first group of the participants—notably the unskilled and semi-skilled migrant workers. The reason that this study chooses this type of research instrument is because interviewing is a common tool used in researching second languages, and has been used in prior research into pidgin languages. For instance, Buchstaller (1999) who conducted a study that investigated Hawaiian Creole stressed that the most effective way of collecting data that is least influenced by code-switching is to use an interviewer from within the speech community. Furthermore, Naess’s (2008) and Almoaily (2012) used interviews to collect data for their studies of GPA, suggesting again the validity of this data collection instrument.

Additionally, the use of interview for collecting data from the unskilled/semi-skilled migrant labourers is attributed to two reasons; the first one being that this type of instrument is more flexible than the other types of interviews or a questionnaire. In semi-structured interviews, the framing of the questions allows flexibility. Cohen, Manion & Morrison (2007) point out the prompts and probes in framing semi-structured interview questions refers to the ability of the interviewer to elucidate the questions to the interviewees and then to ask the interviewees to

elaborate on their answers, which would help in providing more details in the response. Also, this type of interview allows the researcher to have a greater opportunity to investigate the issue at hand by asking ‘follow-up questions based on participants’ responses to previous questions’ (Vanderstoep & Johnson, 2009, p. 88). Given the fact that the targeted people in the first group are manual labourers, their educational level is assumed to be low. Therefore, the language used in the interviews, which will be conducted in GPA, entails flexibility in interviewing the subjects.

The second reason for choosing semi-structured interviews is because it is important for the researcher to establish a good rapport with the interviewees. The purpose of conducting the interview in GPA is not only to make sure the questions are understood, but also to make sure the interviewees feel more comfortable in expressing themselves, rather than using the standard or the local dialectical Arabic which the interviewees may not understand. Establishing and maintaining rapport with the interviewee is highly recommended because, when the interviewer is personable to the interviewee, it will encourage the latter to speak more comfortably (Newing, 2011). In this vein, Vanderstoep & Johnson (2009) point out, ‘The interviewer should strive to create a communication environment conducive to disclosure. This requires relational liking and trust. People are unlikely to disclose to an interviewer whom they dislike or distrust. To greater or lesser extent, depending on the personalities involved, the interviewer-respondent relationship may be mutually disclosive, interactive, conversational, intimate, and empathic’ (p. 227).

5.7.3 INSTRUMENT TWO: SELF-REPORT SURVEY QUESTIONNAIRE

In Social Science, self-report survey questionnaires are widely used as a data collection instrument (Scott & Usher, 1999). In many ways, self-report questionnaires would encourage participants in any research to reveal their views confidentially, which they might not otherwise reveal or discuss with other people (Boulton, 1994). Generally, questionnaires are known to be a research instrument that can provide reliable information (Patten, 2001). While it is relatively cost-effective, it maintains participants’ anonymity, and poses exact questions in an equal manner across all participants (McMillan & Schumacher, 1997).

Ruane (2005) adds, ‘While the questionnaire lacks the personal touch of the interview, it can nonetheless be an extremely efficient data collection tool’ (p. 123). It is a useful method in getting to know people’s views, including their attitude and beliefs. It is also a good method for use when tackling sensitive subjects in the topic the study explores (Colton & Covert, 2007). Furthermore, there are several pros associated with collecting data through a questionnaire. One is that they help provide truthful information due to the fact they are based on anonymity, which make participants feel comfortable in giving candid answers. Another advantage in conducting a survey questionnaire is that it doesn’t take too much effort and there is not much cost (Cohen, Manion & Morrison, 2007).

Using questionnaires in linguistic research is one of the most common data-collection methods. Many researchers in various fields of linguistic areas have applied questionnaires, primarily because they enable researchers to collect vast amounts of data quickly, which is a fundamental requirement in some linguistic research. If the questionnaire is well-structured, data processing may also be quick and effective. Furthermore, questionnaires are inexpensive, effective and are applicable in numerous contexts. Many linguistic studies have used questionnaire tools, for example, sociolinguistic profiles of ethnic minorities including Choi’s 2005 research into bilingualism in Paraguay. Questionnaires regarding language application often investigate the use of specific words and phrases such as the use of loan words, swear words, or sexist/non-sexist language such as the study of Fuller (2005) who created a questionnaire to investigate the uses and meanings of the word Ms. Furthermore, they can be applied to language attitude research that investigates attitudes toward languages, new vocabulary, dialects, accents or pronunciations. An example of this is Campbell-Kibler (2007) who delved into exploring the social meaning of specific linguistic characteristics.

The key reason behind selecting this method over other methods, e.g. interviews, for the collection of data from the second group of participants, the Saudi nationals, is not only because of the fact that self-report data collection is efficient and gives an equal opportunity for participation, but also because questions involving sensitive aspects like the ones used in the questionnaire of this study might not be disclosed through face-to-face interviews. In other words, asking sensitive questions may lead to one of the problems that should be taken into consideration which is the ‘social desirability’. Coolican (1995) defines this as ‘...the tendency

to want to look good to the outside world and to be seen to have socially desirable habits and attitudes' (pp. 117–118). To avoid this problem, conducting a questionnaire is a good option. Vanderstoep & Johnson (2009) indicate that 'self-report data collection is a robust approach to collecting attitudinal and behavioural data' (p. 67).

Questionnaires need to be designed carefully in order to ensure they are fruitful in collecting research data. Oppenheim (1992) points out, 'Questionnaires do not emerge fully-fledged; they have to be created or adapted, fashioned and developed to maturity after many abortive test flights' (p. 47). Making a questionnaire is not easy: the questions should be worded precisely in a way that ensures the participant fully comprehends the questions being asked. The wording of the questions should not be ambiguous; the wording of the questions should be accustomed socially and culturally for participants. The wording is very important as it will have an effect on the way in which the participants answer the questions (Newing, 2011).

Due to the fact that designing a reliable questionnaire is usually time-consuming and not an easy task (Gillham, 2002), utilising an already structured questionnaire, as applied in other studies, is recommended as a solution (Cornford & Smithson, 1996). Prior to selecting a questionnaire to be used in this study, several articles from different journals and various databases were reviewed and examined. Considering the type of questions necessary when seeking to collect data to answer questions such as the second and third research questions in this work, it is important to select a questionnaire that meets the aim of the research. Furthermore, the questionnaire has to be popular and widely used in the field of sociolinguistics, whilst ensuring high reliability and validity.

Therefore, the survey questionnaire that this study uses will be derived from the Attitude/Motivation Test Battery, as developed by Gardner (1985). This questionnaire is capable of producing adequate data related to social attitude to second languages, as well as language use and usefulness in the social setting. AMTB was aimed to be used with secondary school students who were studying English as a foreign language in Canada (Gardner, 2004). Researchers into second language acquisition used this test translated into other languages across nations like Poland, Japan, Spain, Romania, Brazil, and Croatia (Gardner, 2004). The cornerstone of this test battery is Gardner's socio-educational model of second language acquisition, and this model has

undergone three decades of development, and throughout this time Gardner and his colleagues were examining the position of the different unique properties of a student when it comes to acquiring a second language (Gardner et al, 1993). Motivation to language learning, language proficiency and stance against native speakers were key variables according to the study results.

Examples of AMTB application in language attitudes studies include research on French and English as a second language for children and adults. Meanwhile, researchers in second language acquisition encourage users of the test to modify it for other language acquisition contexts, as research questions are context specific (Gardner, 1994). However, one important aspect that must be addressed here is the validity of AMTB for the context of this research given the fact that AMTB is used in research on second language use as mentioned above. First, for the purpose of language attitudes research, second language use and pidgins do not have a big difference. For instance, studying the social attitudes towards a pidgin language can be comparable to studying attitudes towards any other marginalized minority dialects. In fact, Akande and Salami (2010) attests to that in their research on attitudes towards Nigerian pidgin where they applied the same general theoretical framework that could be possible for research on second language use. Second, the application of AMTB in this research context is justified due to the lack of alternative methods developed specially for studying attitudes toward pidgins. Therefore, and in such situation, AMTB is a well-developed system that after required modification, it is applicable to pidgin studies, therefore it is valid in the context of this research.

The questionnaire will be adapted to the goal of this study, and some questions from the questionnaire will be modified to ensure their suitability for semi-structured interviews with open-ended questions, which will be used for the first group, the unskilled/semi-skilled migrant workers (notably, additional questions developed by the researcher were added as well). As well as looking at the social factors that may have contributed to the emergence and development of GPA, the design and adaptation of the questionnaire will also aim at measuring the attitude of GPA speakers and the extent of its use in social settings. Generally, the questionnaire used in this research consists of closed-ended questions; this type of question is defined by Oppenheim (1992) as ‘one in which the respondents are offered a choice of alternative replies’ (p. 12). It does not require any written responses, which makes for a simple and straightforward evaluation (Hartog, 2008).

This kind of questionnaire is preferred over open-ended questions, which can be much more difficult to evaluate and can be time-consuming, especially when a large number of responses are having to be recorded (Robson, 2002). Furthermore, closed-ended questions are easier to deal with when statistical analysis is involved, and are best used when the researcher is interested in making a comparison across different groups (Oppenheim, 1992). However, it is important to also mention a number of shortcomings in the use of closed-ended questions. One of them, for example, being that, when the question is designed in a poor manner, misunderstandings might become apparent amongst participants (Brace, 2004). Another disadvantage in closed-ended questions is that it does not provide participants with any options, preventing a diversity of responses (Gillham, 2002).

5.8 THE QUESTIONS

For the semi-structured interviews and the survey questionnaire, the questions formulated were able to collect sufficient and reliable data, fulfilling the goals of this research. Primarily, these questions were able to draw conclusions in regards the social environment that has contributed to the emergence of GPA, and to measure the social attitude surrounding it, as held by its speakers. In order to accomplish these goals, the design of the questions was sophisticated enough to meet the researcher's objectives. Cohen, Manion & Morrison (2007) assert that, 'This needs to be done in such a way that the questions adequately reflect what it is the researcher is trying to find out' (p. 356).

5.9 RESEARCH PROCEDURE

An approval from Trinity College was obtained as the first step in conducting this research. In order to answer the research questions, the researcher spent a period of 3 months in Jeddah, Saudi Arabia. During this time, the researcher conducted interviews with a number of unskilled and semi-skilled migrant workers. The interviews took place at various districts in Jeddah. In the case of the female participants, they were approached at their place of residence. The selection process was initially based on the ratio stated above in the sampling section; however, the

process changed when data were collected due to circumstances beyond the researcher's control. Throughout the whole process of finding the targeted participants and conducting the interviews, the researcher abided by all the ethical considerations, as outlined in the Research Ethics section. Furthermore, prior to conducting the interviews with the participants, the goals and procedure of the study were thoroughly explained and participants were given the chance to ask any questions related to the research. Initially, each interview began with small talk; this process aimed at creating a sense of affinity and trust so as to make the interviewees feel comfortable, as was recognised as advisable (Bogdan & Biklen, 2007).

As an introduction to the topic at hand, each interview began by the researcher asking simple questions. Indirectly, this briefly gave participants some background as to the nature of the study and, for the interviewer, it made sure that the interviewees could answer the questions without any misunderstanding. It was intended to create a harmonious atmosphere where interviewees could feel comfortable. Moreover, the interviewees were encouraged to elaborate their responses and to feel completely confident in answering the questions without any fear of a negative impact. The interviews were conducted on location amongst the various public and private locations, where labourers work and all interviews were held during their break times. The data gathered from this group were transcribed word-for-word and then were heavily analysed.

The data from the second group, the Saudi participants, were collected through the use of an online survey questionnaire. Participation in the questionnaire was open to the public so as to ensure a diverse demography; however, the data collected were from a number of random participants, all of whom are Saudi citizens and residents of Saudi Arabia. The data collected from this group were analysed statistically. The questionnaire, as shown in the Appendix, was distributed in a public online format in Arabic. Data were collected from every individual who was deemed fit within the frame of the sample. Leaving it open to the public, the method of distribution promoted variation amongst the participants. It is also important to mention that the respondents of the questionnaire were properly notified of their confidentiality as well as their anonymity. They were advised not to enter their names anywhere on the questionnaire. According to Wallace (1998), participants tend to provide further and more in-depth information in their responses when this approach is facilitated. Ultimately, the primary aim of collecting data from the two set groups was to understand the social causes behind the emergence of GPA,

and to find the extent to which GPA is socially utilised. More importantly, the data collected from both groups revealed the social attitude towards GPA and how it is perceived by its speakers in Saudi Arabia.

5.10 ETHICAL CONSIDERATIONS

When human beings are involved as participants, it is essential for the researcher to consider aspects such as keeping the participants safe and away from any potential harm. Researchers must ensure their participants' confidentiality, and also must eliminate any kind of deception, whilst taking into account the participants' rights to withdraw from the study at any time (Bera, 2004; Fraenkel & Wallen, 2006; Gray, 2004). Therefore, research in social science should certainly abide by ethical considerations since it deals with the social aspects of people's lives (Dörnyei, 2007). According to Ruane (2005), in essence, professional research must follow high standards of integrity in an effort to gain the trust of the participants in the research and the people benefiting from it. Although participants in social science research are not really at risk when compared to participants in medical or military-related research, a social science researcher must not downplay the issue of ethics when conducting research.

There are ethical rules and principles outlined by professional academic institutions to oblige researchers to make sure that their research meet them (Newing, 2011). For example, there are various ethical standards dictated by the American Sociological Association's Code of Ethics. These standards include the following: research should inflict no harm on participants; the researcher must inform the participants of his objective and allow them freedom to choose whether or not they participate (Ruane, 2005). This study took into account and followed the research ethics stated above.

Furthermore, in line with the Data Protection Act (1998), it is unacceptable to disclose personal information related to the study to any individual without the agreement of the participant. This research took this instruction into consideration. Furthermore, participants were notified that their personal information would be kept confidential. This was communicated in order to create a sense of comfort and approval amongst the participants.

All participants were notified of the aim of the research in a simple and very brief way. They were also informed that they have the right to not take part in the study. The consent form of the questionnaire and the interview indicated that the participants could choose whether they answered the questions. Through the online format, they could leave questions blank if they so desired. They could also skip any topic related to the study that they did not feel comfortable discussing without having to justify themselves. As far as the interview was concerned, taking part was completely voluntary. The interviewees were notified that they could stop the interview at any time and, if requested, their data would be wiped from the study.

Moreover, ensuring the participants' confidentiality was a primary concern within the study, as mentioned above, and took first priority throughout the whole study. For instance, the transcripts made from the questionnaire and interviews were only accessible to permitted individuals. For the purpose of transcription, the interviews were recorded. The interviewees were notified and only the researcher kept the recordings in order to transcribe them. Besides ensuring the participants' confidentiality, their anonymity was also protected in order to make them feel comfortable and to encourage them to be honest and open. As far as how anxiety was dealt with in case any was seen to arise amongst the participants, appropriate measures and support were available, such as permitting the participants to seek help from friends or acquaintances.

5.11 SUMMARY

The primary aim of this study is to make GPA known to the linguistic field, particularly to research on contact languages, through conducting a sociolinguistic investigation. The secondary aim is focused on examining the social condition of its emergence and the social attitude towards it. Two research questions were developed. The methodological strategies applied in this research consisted of both qualitative and quantitative research approaches. The reasons for applying a mixed-method approach included: First, to obtain two types of data in order to make the findings more valid; and second, as the participants of the study consisted of two groups with different social and cultural backgrounds, different research methods needed to be applied to each group of participants, one qualitative and another quantitative. The study applies two research instruments: one-to-one semi-structured interviews, and self-report survey

questionnaire. The sampling strategy consists of both probability and non-probability sampling. Last but not least, the study ensured that all the ethical issues and consideration for conducting research in social science are met and followed.

CHAPTER SIX: INTERVIEW RESULTS

7.1 INTRODUCTION

The first data collection instrument involved one-to-one semi-structured interviews. As mentioned in Chapter Five, the interview questions aimed at looking at two main issues: the social factors that led to the emergence of GPA, as well as the attitudes towards GPA from the unskilled/semi-skilled migrant labourers' standpoint. Moreover, as mentioned in the same chapter, the semi-structured interview method was chosen for two primary reasons, namely owing to its flexibility in revealing occluded elements of migrants' sociolinguistic experience in Saudi Arabia and its capacity to facilitate rapport with the interviewees and to create an environment in which migrants' thoughts, ideas and experiences are dramatically and dynamically remembered, reframed and expressed.

Data were collected from 38 participants in Jeddah during the course of a three-month field trip. This chapter illustrates how interviews were conducted, provides information about each participant, and presents the data and results from the interviews. Finally, this chapter discusses how the findings relate to the literature of pidgin and creoles studies in an effort to understand how GPA emerged from a sociolinguistic standpoint.

7.2 THE INTERVIEWS

Before the field trip, which took place over the summer of 2015, I obtained permission from Trinity College, School of Linguistics, Speech and Communication Sciences, to begin collecting data so as to ensure compliance with ethical guidelines for conducting research in social science. Additionally, I also obtained an official letter from the Chairman of the Jeddah Foreign Community Centres, granting permission to use any of the centres in Jeddah in order to find potential participants for my sample population. I chose to go to the Foreign Community Centre in Al-Aziziyah district of Jeddah, where many unskilled/semi-skilled migrant labourers gather and socialise. There are several foreign community centres in various districts in Jeddah; however, I chose this specific centre due to its proximity and ease of traffic in the surrounding

area. These centres would facilitate contact amongst many of the unskilled/semi-skilled migrant workers residing in the city. Throughout the course of the data collection process, a senior employee within the centre assisted me in helping me to find potential participants to interview in various locations within the district. These locations included the Foreign Community Centre in Al-Aziziyah district, homes, on the streets, and also various workplaces, such as barber shops, convenience stores, gas stations and construction sites.

However, a few other participants, all of whom were female, notably, were interviewed in other locations in Jeddah. This was largely due to the local customs in Saudi Arabia, where the gender-mixing of unrelated male and female adults in a state of seclusion is prohibited, making it impossible to access workplaces where unskilled/semi-skilled female migrant labourers work. Therefore, and as planned beforehand, I had to seek permission and assistance to interview the female participants. I made a visit to a residential building in East Jeddah, where many female unskilled/semi-skilled labourers reside. The interviews were facilitated by a lady who volunteers in the female section in one of the foreign community centres in Jeddah. She led me to that particular location, where she asked a number of female participants to come out one by one and be interviewed.

The initial objective, as stated in Chapter Five, was to interview about 40 participants from the migrant unskilled/semi-skilled foreign labourers. Their quotas were decided based on their nationalities, gender and numbers in Saudi Arabia. It was, however, extremely time-consuming and difficult to meet this quota in real life. One reason was that, in the locations where I was able to conduct the interviews, some participants from specific nationalities were not available; this was the case with migrant workers from Nepal and Sri Lanka. Furthermore, due to cultural restrictions, it was challenging to find female participants based on the criteria used to make up the quota.

However, I felt that, since there were opportunities to find other suitable participants, I kept interviewing until I reached 38 participants from both genders who were seen to fit within the frame of the sampling of the study. The recruitment technique varied. Though most of the interviews were facilitated through the Foreign Community Centre, some other interviews were facilitated through the use of snowball sampling.

When it comes to the ethical guidelines, all participants were notified of the aim of the research in a straightforward way. They were also informed that they had the right not take part in the study. Furthermore, the participants were informed that taking part in the study was entirely voluntary and that they could stop the interview at any time if they so wanted, and they could also request that their data be wiped from the study. Furthermore, before every interview, I made sure that the interviewee was certain of the reasons underpinning the completion of my research and why he/she was being interviewed.

One of the things that caused initial discomfort for some of the interviewees was that the interview was being recorded; however, after explaining the purpose of the recordings, their fears were alleviated. In addition, consent by these participants was gained verbally. However, the consent and the Participants' Information Leaflet (PIL) forms were read thoroughly to each participant, and consent was given after ensuring that the participant had fully understood the reason behind the completion of the study.

The estimated time for each interview varied; some interviews lasted for over 15 minutes, whereas others lasted for less than 5 minutes. Moreover, given their condition as labourers who have come to the country in search of income, I decided to give the participants an amount of 10 Saudi Riyals, equal to 2 Euros, as a reward for their assistance; it was also culturally appropriate to reward them for their time as well.

Overall, seeking help from the Foreign Community Centre in the AlAziziya district of Jeddah was very useful since it would have been extremely difficult to find migrant foreign labourers who would agree to be interviewed. Moreover, even though I sought assistance from the Foreign Community Centre in terms of finding and identifying potential participants, I had to deal with issues relating to a lack of trust and fear on the part of the labourers, with some concerned that being interviewed might cause trouble for them. I was advised by my assistant to dress in a way that differentiated myself from a government agent or the local community in order to make the migrant labourers feel more at ease during the completion of the fieldwork. I followed his advice at the beginning of the fieldwork; later, however, I decided that it would not make a big difference since I still had to identify myself as a researcher to the interviewees.

7.2.1 INFORMATION ABOUT THE PARTICIPANTS IN THE INTERVIEWS

The following table provides information relating to the participants from whom data were collected during the course of the interviews. It details their nationality, first language, length of stay, their job, and their gender. Given that participants' confidentiality is of a primary concern, and it is taking priority throughout the whole study, pseudonyms are used to protect the participants' identities in all transcripts.

Interviewee	Job	Length Of Interview	Date	Nationality	Native Language	Age	Gender	Length of stay in KSA
I1	Driver	16:08	8/8/2015	Bangladeshi	Bengali	36	Male	16 years
D1	Gas station supervisor	07:01	08/24/2015	Bangladeshi	Bengali	38	Male	20 years
M12	Tailor	15:30	08/11/2015	Bangladeshi	Bengali	46	Male	27 years
N1	Hospital Cleaner	07:26	08/26/2015	Bangladeshi	Bengali	40	Female	9 years
E2	Janitor	16:16	08/12/2015	Bangladeshi	Bengali	27	Male	8 years
M2	Worker at a Petrol station	06:50	08/24/2015	Bangladeshi	Bengali	37	Male	17 years
M3	Worker at a Petrol Station	07:10	08/10/2015	Bangladeshi	Bengali	53	Male	18 years
M8	Worker at a gas station	10:18	08/10/2015	Bangladeshi	Bengali	49	Male	7 years
M9	Worker at a Petrol station	09:02	08/10/2015	Bangladeshi	Bengali	40	Male	16 years
I2	Salesman at a grocery store	14:15	8/1/2015	Pakistani	Urdu	34	Male	14 years
J1	AC mechanic	08:21	8/12/2015	Pakistani	Urdu	65	Male	37 years
A1	Plumber	13:01	08/12/2015	Pakistani	Urdu	35	Male	15 years
S2	Carpenter	05:35	08/01/2015	Pakistani	Urdu	48	Male	24 years

K1	Housekeeper	08:47	08/26/2015	Filipina	Tagalog	30	Female	5 years
H2	Janitor	17:19	07/26/2015	Indian	Malayalam	55	Male	17 years
S1	Driver	13:50	07/28/2015	Indian	Malayalam	40	Male	6 years
A2	Driver	05:51	08/12/2015	Indian	Malayalam	37	Male	15 years
M5	Barber	10:14	08/12/2015	Indian	Urdu	37	Male	6 years
M6	Barber	09:43	08/12/2015	Indian	Urdu	46	Male	12 years
M7	Janitor	07:56	08/12/2015	Indian	Hindi	27	Male	15 years
H4	Cleaner at a Hospital	07:12	08/26/2015	Bangladeshi	Bengali	30	Female	8 years
E1	Housemaid	10:18	7/22/2015	Filipina	Tagalog	36	Female	5 years
J2	Driver	08:36	07/28/2015	Sri Lankan	Tamil	41	Male	5 years
H1	Housemaid	04:48	08/24/2015	Indonesian	Malay	32	Female	14 years
H3	Tailor	15:13	7/22/2015	Bangladeshi	Bengali	40	Male	21 years
R1	Car Mechanic	10:19	8/4/2015	Filipino	Tagalog	57	Male	28 years
R2	Housemaid	07:14	8/26/2015	Bangladeshi	Bengali	40	Female	10 years
R4	Worker at a Petrol station	09:11	8/24/2015	Bangladeshi	Bengali	25	Male	7 years
R5	Construction Worker	09:34	08/07/2015	Filipino	Tagalog	33	Male	5 years
R6	Cleaners supervisor at a hospital	11:58	8/26/2015	Filipina	Tagalog	62	Female	30 years
S3	Construction Worker	17:26	08/12/2015	Pakistani	Urdu	33	Male	6 years
S5	Housemaid	05:05	08/26/2015	Bangladeshi	Bengali	32	Female	10 years
A3	Housemaid	10:55	8/26/2015	Filipina	Tagalog	31	Female	5 years
A4	Janitor	17:07	8/12/2015	Bangladeshi	Bengali	35	Male	16 years
L1	AC	06:20	08/07/	Filipino	Tagalog	47	Male	5 years

	mechanic		2015					
M4	Teaboy	10:18	07/28/ 2015	Bangladeshi	Bengali	27	Male	7 years
M10	Gold Salesman	11:15	08/24/ 2015	Bangladeshi	Bengali	27	Male	10 years
M11	Car Mechanic	13:23	07/28/ 2015	Filipino	Maranao	38	Male	15 years

Table 5: Information about the participants who were interviewed

The fact that most of the labourers who were interviewed were Bangladeshi is not unanticipated since Saudi Arabia hosts the largest number of Bangladeshi migrants compared to any other country around the world. Therefore, the country is a very popular destination for employment for Bangladeshi workers, and it is the largest source of cash remittance to Bangladesh. Nearly 21.42 billion US dollars were remitted from Saudi Arabia to the families of the Bangladeshis working in the country between 2000 and 2001 (Rahman, 2011). The interviewees’ pseudonyms will be used whenever he/she is referred to within the study. The reader may refer to the table above to get additional information about him/her. The findings can be divided into two different sections: migrant labourers’ attitudes toward the local population and GPA.

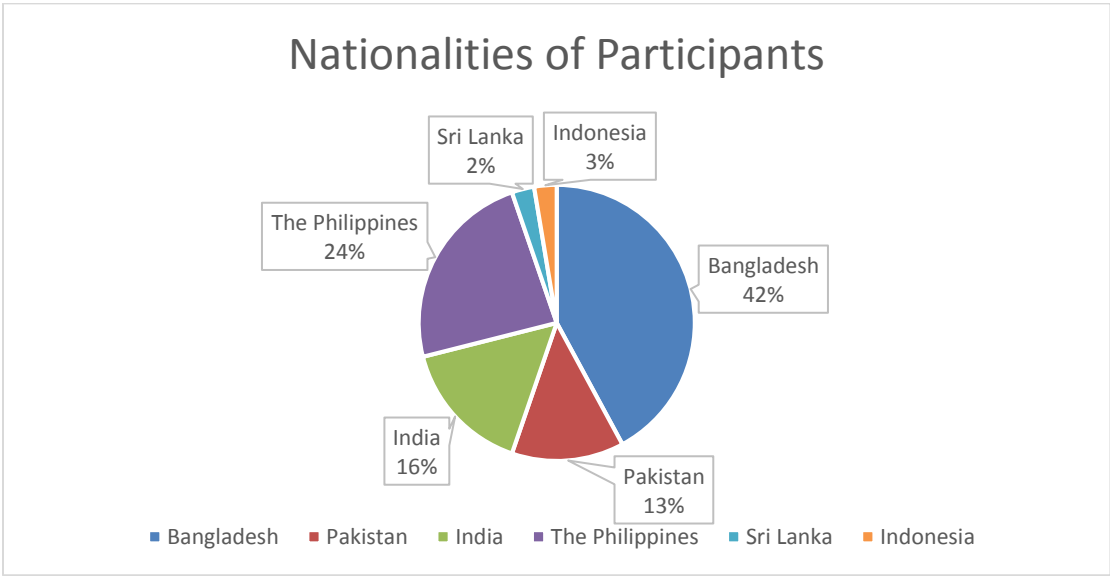


Figure 6: The percentage of each nationality represented by the migrant labourers who participated in the study

7.2.2 THE INTERVIEW QUESTIONS

I prepared a set of initial questions to ask the interviewees. Those questions aimed at collecting basic information, such as the interviewee's nationality, job, the number of years spent in Saudi Arabia, and his/her first language. When I obtained the answers, I began the interviews. Due to the lower education levels common amongst unskilled/semi-skilled foreign workers, which may hinder them from understanding English or standard/dialectical Arabic, I conducted the interviews in GPA. This aimed at increasing comprehension as well as making sure the interviewees felt more comfortable in expressing themselves, as this is the language they used in their day-to-day work in Saudi Arabia. In addition, it is the language used in the communication amongst all unskilled/semi-skilled migrant labourers who come from different linguistic backgrounds.

Since the interviews were conducted in GPA, the interview questions do not literally translate to the questions prepared. Due to the limited linguistic ability of the interviewees, combined with the fact that GPA has limited linguistic structure, the questions were adjusted as much as possible to ensure they were well understood by the migrant foreign labourers. In some cases, I needed to add sub-questions to encourage the interviewees to elaborate more and to make inferences.

The interview questions looked at two primary issues. The first one is speakers' attitude towards the local people and GPA; therefore, the questions can be divided into two sections, namely questions 1, 7, 8, and 9 focused on migrant labourers' attitudes towards the local population. On the other hand, questions 2, 3, 4, 5 and 6 focused on finding out the speakers' attitudes towards GPA.

7.2.3 INTERVIEW TRANSCRIPTION

After conducting all the interviews, I began transcribing all the recordings made with thirty-eight (38) migrant labourers. The transcripts were studied numerous times, in order to reliably translate and transcribe the contents. I transcribed the interviews as precisely as possible, writing

down all of the interviewees' answers in GPA, and exactly as how they were uttered by the participants; then they were subsequently translated into English.

7.4 DATA ANALYSIS:

Due to the fact that the interviews were conducted in GPA and the participants had difficulty in expressing themselves due to their limited linguistic ability, it would not be a good idea to take a content analysis approach. Hence, the analysis, instead, focused on the common themes (thematic content analysis) that were extracted from the data, which were then analysed in an effort to understand the social factors that led to the emergence of GPA based on the literature of pidgin and creoles studies, as well as to demonstrate the attitude towards GPA from the perspectives of unskilled/semi-skilled migrant labourers.

Thematic content analysis (TCA) provides a presentation of qualitative data in a descriptive form. According to Vaismoradi, Jones, Turunen, and Snelgrove (2016), in recent times, there has been a great deal of interest in data analysis. However, there is still a lack of a detailed descriptions regarding how researchers identify themes. Several recommended techniques have been proven to be effective in some cases, however their nature and how they are created differs between qualitative approaches. More importantly, little practical explanation exists on how a theme may be developed. Qualitative analysis process is cyclical and absent of finite interpretation. Researcher must thus repeatedly re-look at the data and the coding process throughout the analysis process.

Vaismoradi et al (2016) suggest the use of a stage-like and reiterative method to develop themes, and this is widely applicable across approaches to enable high-quality results to be obtained. They suggest four key phases in theme development, namely initialisation, construction, rectification, and finalization. The contents of each stage are as follows: First, initialisation which includes reading transcripts and emphasising units of meaning, coding and seeking inconsistencies in participants' accounts, scribing reflective notes. Second, construction which involves categorising, comparing, labelling, translating and transliterating; defining and describing. Rectification, which involves immersion and distancing; finding connections between themes to establish knowledge; and finally creating a story line.

The theoretical basis of the thematic content analysis of this study was based on the theoretical positions of Braun and Clarke (2006). They believe that thematic content analysis is a way to find, examine and describe patterns or themes from presented data. This approach can offer valuable data in answering specific research questions (Braun and Clarke, 2006). Therefore, it was selected for that reason.

Initially, the first stage of analysis involved preparing the interview transcripts and grouping the answers to every question by different respondents. For some questions with very similar and simple answers by all participants, a generalization was made. There were no keywords identified in advance. The first stage also involved highlighting relevant descriptions. The second stage involved developing a list of categories produced from common phrases and keywords while also labelling each category. The third stage involved evaluating the categories and connecting them. The final stage was to find the themes seen in the collected interview data. A theme is where a specific fact was noticed as it relates to the research question, and which can show an understanding in the data set (Braun and Clarke, 2006). Braun and Clarke (2006) believe that themes or patterns in data can be identified in an inductive and practical manner, as in the case of the study of Frith and Gleeson (2004), or in a more theoretical approach from the opposite direction as indicated by Boyatzis (1998). Thomas (2003) states that the key aim of the inductive methodology is to find appropriate research results stemming from the most commonly seen, strongest or important themes shown in raw data, with no restrictions set by structured methodologies. The identified four themes from the interview data are described and examined in the following section.

7.5 DISCUSSION OF INTERVIEW RESULTS AND ANALYSIS OF THE FINDINGS

The findings compiled from the interviews shed light on four common social features with regards to the emergence of GPA, as well as to the attitudes towards it, amongst its speakers. These four features were inferred from rich data collected for the two main research questions. Before relating these themes to the research questions, each theme has to be elaborated and compared with common social aspects that have given rise to many European-based pidgin and creoles. This will assist in understanding how and why GPA emerged from a sociolinguistic

point of view, and also will prove valuable in explaining the social status and personal attitudes towards GPA contexts based on the data collected from the interviews.

First, the data reflects that the majority of the participants have had no prior knowledge of Arabic nor had any type of standard education to learn it before and after coming to Saudi Arabia. When asked how they learned Arabic, the common answer was that they acquired it through their work. With the help of their compatriots who had arrived before them, and in some cases, workers of other nationalities would teach them. Even when asked whether or not local people have ever helped them to learn/understand Arabic or to teach them how to speak their local variety, most participants expressed that they have not had any help from the locals to learn the local language, with the exception of a few (H4, K1, A1, M5), who stated that members of the local population did help them, such as their sponsors, customers or, in some cases, employees at their workplace. Overall, the reaction taken from the data indicates that the learning process of GPA clearly seems to be acquired through labour and the workplace for all the participants in the study.

Second, the data clearly demonstrates that the life of migrant workers mainly revolves around labour. The participants' descriptions of their interactions with the local population are all related to activities associated with labour and with almost no social interactions with the local population outside of their work. Third, the data shows that there is a clear social gap between the migrant labourers and the local population. Fourth, for the most part, the participants described their knowledge of Arabic as being very limited or knowing it 'little by little'. However, they indicated that what they knew was actually enough for them to get by and to do their jobs in the country. They also expressed that speaking limited Arabic does not cause problems when communicating with the local population. Moreover, when asked whether or not they desire to speak/learn the local variety, the general position was that it is unnecessary for them to learn it as long as they are able to functionally complete their jobs.

What is also important to mention is that each of the participants do realise that the Arabic that they are speaking to the locals differs from the Arabic spoken by the locals. However, their description of the differences varies, as well as the reasons behind them. To most participants, the difference between the two languages is that the language they speak is little Arabic, whilst the Arabic the locals speak is native. Therefore, many participants such as (I1, H4, K1, M5, S1,

M9, H2, D1) believe that the difference is native-speakers versus non-native speakers. Other participants such as (A2, M3, M7, A1, M8, I2, J1, E2, S2, M2) perceived the difference as being owing to Foreigner Talk and a basic need to communicate work-based direction. In other words, they stated that the locals break their language in order for them to be understood by the labourers, hence the broken language now used in everyday interaction.

7.5.1 WHAT DID THE FINDINGS REVEAL IN REGARD TO THE FIRST RESEARCH QUESTION?

The findings from the interviews highlight various familiar social aspects from other research focused on European-based contact languages. An example, the literature of pidgin and creole studies have rich and extensive research that examines the social contexts that gave birth to several European-based contact languages, specifically those seen to have emerged in the social environments that existed in the plantation cultures in the Atlantic, the Indian ocean, the Pacific and the New World (Jourdan, 2008; Holm, 2004; Mufwene, 2010). These plantations existed in different European colonies and settlements across the globe between the seventeenth and nineteenth centuries, driven by a reliance on the economy of the plantations which in turn fuelled slavery and indentured labour (Holm, 2004).

Jourdan (2008) provides extensive perspective, examining the plantations' communities, mainly in the Pacific and the Caribbean. She argues that it is important to keep in mind that the social context of the European plantations in the new world occurred in many different geographic locations. Therefore, it would be unsophisticated to think or claim that the social contexts in the Pacific resemble those in the Atlantic, or that the social contexts have not changed over periods of time, for instance. Each social setting has its own unique work environment, culture and social aspects, identifiable across different periods; nonetheless, it is safe to assume that there were common characteristics that existed in the plantations cultures in the very early period: first, the cultures centred on labour with restrictive social norms, a feature that is echoed in the narratives included in the present chapter; and second, the indentured labourers faced limited access to the dominant culture, and, in this case, it is the European colonies and settlements culture; and third, the indentured labourers developed a heterogeneous community of workers (Jourdan, 2008).

The data collected from the interviews reflect that life for the migrant labourers in Jeddah revolves mainly around labour. Their answers, generally, indicate that their interaction with the local population is oftentimes exclusively labour-related and this could have a clear impact on the labourers' Arabic skill, since the greatest amount of proficiency possible is restricted by the communication goals labourers at work have. Research on the plantation communities indicates that work-related activities were the only social context between workers and plantation owners. Jourdan (2008) states that '...work and work-related activities also provided the only social context where regular, repeated, and sometimes prolonged communication could take place between workers and plantations overseers and owners (be they "petits blancs" in Haiti and Martinique, or 'mulatto' intermediaries), on the one hand, and amongst labourers themselves' (p. 366). In turn, the data at hand reflects that work seems to be the only settings where the migrant labourers have opportunities to interact with the local population in Jeddah.

It is noteworthy that, even when participants were asked about their interactions with local people, outside of the work place, their responses invariably returned back to a discussion of work-based verbal interactions. One primary cause for the lack of communication amongst locals and workers was the limited time available, alongside the need to earn money instead of socialising. When asked whether or not they have friends from the local population, most said that they do not have friends, with only a few stating that they do have friends such as (H4, M7, K1, A2, M6, I2, J1, S2) who mentioned their employers, members of the families for whom they work, or regular customers at their work places. This also resembles the case of the indentured workers in the plantations. Jourdan (2008) acknowledges that 'work was the common space, the common denominator that opened the door for exchange, cultural and linguistic, it provided the necessary conditions for the creation of a pidgin' (p. 366).

7.5.2 WHAT DID THE FINDINGS REVEAL IN REGARD TO THE SECOND RESEARCH QUESTION?

Another point shared between the migrant foreign workers in the GPA context and the indentured labourers of the plantation systems is their attitude towards the pidgin variety being used. Data from the interviews showed that a functional level of the language is enough for the

migrant workers to do their jobs. Most interviewees mentioned that they are only interested in developing and using a basic linguistic level that will permit them to do their job. Conversely, a few labourers stated that they wanted to learn more Arabic such as (M9, A1), however, this desire is not common amongst the participants as the majority felt that a functional knowledge was sufficient to work and live in the country, with no strong need to learn more. Hence, it is clear that learning the local variety is not their target, but rather picking up enough of the language so that they are able to perform their jobs. For them, this is the essential reason behind learning to speak GPA. For example, becoming proficient in the specific labour that is required is what motivates them to pick up GPA. They did not seem to hold an interest in learning the basic language required for any other profession as long as it is not required for them. In other words, each migrant labourer seemed to be interested in knowing the language that will allow them to perform their work efficiently, such as a barber who simply needs to know the words related to this profession, or taxi drivers who need to know how to follow directions. Thus, GPA seems to serve particular functions; in other words, it is merely a language of labour, as indicated by the participants.

Based on the literature of pidgin and creoles studies, this factor contributes in the development of a pidgin language, as it appears that reaching a proficiency level was not important for such restrictive social contexts. According to Field, 'functional proficiency rather than native-like mastery may thus have been the target' (p. 135). Field goes on to account a number of factors that influenced this psychological stance around the target language, relating it to minimised time and opportunities, whilst this research would suggest that the tangible social barrier between Arabic and GPA speakers plays an important role in dictating the Arabic proficiency goals of the GPA speaker. The literature of pidgin and creole studies indicate that the emergence of pidgins was generally linked to the beginning phase of the non-structured language acquisition process. As a result, people were unlikely to succeed in their efforts to emulate a target language. However, the functional aspect of communication has become more prominent and the emergence of pidgins is now regarded as a process in which people employ different features of the languages they know to establish a formal means of communication in particular interaction contexts (Bakker & Matras, 2013).

Moreover, research on the language acquisition of migrant communities indicates that motivation and cognitive ability is one of the factors influencing immigrant groups in their language acquisition of the host country. For motivation, this usually pertains to the reason behind migration. For instance, migrating as a refugee would typically correlate with lower language acquisition of the host country, whereas migrating for economic reasons correlates with higher language acquisition of the host country. When it comes to cognitive abilities, the level of education plays a significant role. Migrants who come from educational backgrounds in their home countries tend to achieve a higher level in the language acquisition of the host country (Chiswick & Miller, 2001). Based on the data collected from the interviews, the intention to learn the local language for the unskilled/semi-skilled migrant labourers was primarily focused on being able to follow orders and do their jobs. Therefore, it is not surprising that they were only interested in reaching a functional level of the local language, which is GPA in this case.

Another factor that may influence the unskilled/semi-skilled migrant workers' acquisition of the local language is the fact that they are only working in the country temporarily. According to Isphordign (2016), the incentive to learn the language of the host country is influenced by length of stay. When immigrants are expected to stay in the host country for longer periods, their language-acquisition in the host country improves, unlike immigrants who only stay for short periods of times. In addition, economic, higher-wages and employment-prospects do also influence immigrants' incentive to learn the host country language (Isphordign, 2016).

Perhaps it is also worth mentioning that, the greater the difference between the language of the host country and the language of the migrant groups, the more difficult it is for the latter to acquire the host country's language (Isphordign, 2016). This seems to be also the case in the GPA social context. Arabic being the language of the local population is quite different from the languages of the migrant labourers as it belongs to a different language branch 'semitic', whereas the languages of the unskilled/semi-skilled migrant workers being Urdu, Hindi, Bengali and Malayalam are Indo-Aryan languages, whereas languages such as Indonesian and Tagalog are Austronesian languages (Brown & Ogilvie, 2009).

The data also indicates that the unskilled/semi-skilled migrant labourers learned to speak GPA on their own at their work places; in other words, none of the interviewees stated that he/she ever

received standard education to learn how to speak with the locals, nor did the locals help them to speak the local variety. They all, however, stated that they acquired the language after arriving to the country and joining the labour force. The common answer for how they learned to speak GPA was that they learned it through coworkers, compatriots at work, with a few who stated that they learned it through their own employers and sponsors. This is, in fact, not surprising. According to Isphordign (2016) immigrants, whilst in their host country, do not normally learn the language of the host country through educational settings or in language classes. Instead, a lot of immigrants learn the language of the host country through daily exposure whilst living and working in the host country. This also indicates that, for the unskilled/semi-skilled migrant workers, the target for their language-acquisition is GPA, rather than the variety spoken by the local people. Field (2004) emphasises, 'learning processes within a community in which a relatively stabilised pidgin is in use are likely to involve the pidgin itself as a target, rather than just the principle lexifier (p. 133).

Furthermore, when asked whether or not they experienced problems learning GPA, the participants stated that they did not have problems, and they learned to speak GPA in a matter of few months, with the exception of a few participants (K1, D1, A1), who stated that they initially experienced some problems, but they overcame them in a short time. Therefore, it appears that learning GPA for the migrant labourers is generally not a difficult task. According to Field (2004), social circumstances shape language acquisition. For the unskilled/semi-skilled migrant labourers, learning the local variety would require much more effort and time; after all, it is not necessary, according to them, for the purpose of being in the country, which is work and only work. Therefore, they opt for learning a limited variety that is enough to allow them to follow orders and commands from their employers. Explaining how the language acquisition occurred in the environment of the indentured workers at the European plantations, Field (2004) articulates, 'mastery, in this sense, takes time and considerable effort. Learning to use a language for limited, functional purposes takes much less time and effort' (p. 134).

In addition, Bakker & Matras (2013) emphasise that those responsible for the emergence of pidgins are believed to use a restricted set of lexical resources derived from languages similar to their own. The main goal in this process is to achieve rudimentary communication in particular communication contexts. As such, the choice of structure is based on communication criteria in

addition to fundamentals of second language acquisition. However, it should be acknowledged that the primary aim in such instances is to achieve two-way communication as opposed to the acquisition of another's language.

Data from the interviews show that the two groups are also divided in their places of residence. When asked whether or not they live with the locals in the same buildings, neighbourhoods or districts, most of the participants said they live with other compatriots and do not share the same places of residence with the locals; however, other participants (I2, E2, M7, A1, S1, A1, H2) who work as housemaids, family drivers and janitors stated that they live in the same places of residence with the locals due to the nature of their work, which requires them to be close to their employers.

It is important to emphasise that this research does not claim that the GPA social context and the historical plantation societies are the same; each social context has its own unique and different social settings. Nonetheless, the reason for comparing the social context of GPA with those of the plantation societies is to determine whether or not the data collected from the interviews—which illustrates the social context given rise to GPA as well as the social attitude towards GPA from its speakers—corroborates with the social settings behind the emergence of many contact languages.

7.6. LANGUAGE INDEXICALITY AND IDENTITY FORMATION

One of the major findings from the data collected from the interviews is GPA's potential to act as an identity carrier for this specific unskilled/semi-skilled migrant labourer community. The identity of an individual as Cameron (2001) argues is not immovable, certain or exhaustive. It is not gained as a young child and then continued throughout their life, instead it is flexible and diverse. It can be repeatedly and continually recreated and changed depending on the individual's experiences with other people (Djenar, Mahboob, Cruickshank, 2015). Group identities and language are primarily linked since identity is intrinsically linked to the idea of language. Following this notion, every group, in particular those groups forming a nationality, can display its identity using a language. This means that there is an innate connection exists between a country and the language spoken within it. In the past, it was believed that identities

were innate and depended on race, ethnicities, ancestors or social backgrounds. In the European sense, however, they are now viewed as cultural and social constructs that are usually based on language (Auer, 2007).

The findings from the interviews shed light on the fact that members of the local population change the way they speak when communicating with the migrant labourers. Purportedly, they reduce their language in order to facilitate their communication and foster understanding. However, this research proposes that simplification and reduction of language on the part of the host society is indicative of an important aspect of the obvious social gap between the two groups as well as giving a labourer status to this specific migrant group through the use of GPA. In a way, it shows that continually speaking GPA to the migrant groups keeps them in a restricted social environment and classifies them as solely labourers. It could also show that the use of a reduced language for communicating with labourers keeps them at bay from assimilating or accessing the local culture. Based on the literature of pidgin and creoles studies, this situation is very familiar in the social contexts that facilitate the emergence of a contact variety. For instance, Gramley (2012) states that, ‘Historically this has been chiefly in the context of trade or plantation labour. In this sense it is a contact language. It may be temporary, make-shift means of communication or it may be a more or less permanent and relatively fixed language system. Because it is used in a restricted set of circumstances, it is often referred to as a marginal language’ (p. 218).

Furthermore, research on language as interactional discourse has shown that the linguistic markers of identities are not immovable, but are created through conversation. Gumperz (1982) emphasizes ‘The study of language as interactional discourse demonstrates that these parameters are not constants that can be taken for granted, but are communicatively produced’ (pg.1). Hence, to examine identity and the impact of social, political and racial factors on it, it is necessary to examine these conversational methods from which identity is derived (Auer, 2007). On a theoretical basis, all facets of language and communication are tied to the context in which they are used, and this affects meaning-making (Besnier and Philips, 2014). Scientists split indexes across various levels through being based on the different chains of meanings connecting index and object. An example of this can be seen where certain particular properties of interaction and language can index an aspect of context. In the GPA context, as reflected in the

interview transcripts, the contexts in which the labourers usually use GPA is only in specific circumstances. These include the households where they work for their employers alongside the families, at work with customers in semi-skilled or unskilled jobs, and with other migrant labourers from different backgrounds. The interview transcripts showed that the locals employed GPA when interacting with this particular migrant group. As a result, the key link amongst signs and objects is the use of GPA by the locals based on the labour and ethnic contexts. Conversely, the migrant labourer has a connection evident amongst GPA use and work.

Furthermore, the interview transcripts showed that GPA has a migrant labourer status, and when locals interact with these workers in GPA, they can show their position in society (directly or otherwise), which makes it clear that this migrant group is not involved in it, through the use of GPA. However, when it comes to the labourers in question, GPA usage can denote the importance of practical requirements, work, and earning a living for their families in their country of origin. Informal links with locals and becoming involved in local culture is not as important. As a result, GPA is clearly tied to the identity of these labourers in the Saudi and Gulf social context. Multiple sociolinguists have submitted the idea that social identity is founded on communication such as Gumperz and Cook-Gumperz in their “interactional sociolinguistics”. The identities as result of communication theory has a number of rudimentary principles.

These rudimentary principles are listed and summarized by Antaki and Widdicombe (1998). They are set out as follows: First, having an identity involves belonging to a group that has related features or qualities. Membership of this group can be assumed by the individual involved in communication, and also given to the individual by other individuals involved in the communication. Second, behaviours associated with identity in communication are indicators and are elicited. This means that they are unable to be comprehended without the addition of context, in terms of both the wider context and the context of the communication. Third, in order to create a group identity, membership within it should be made relevant within communication in order to become significant. Fourth, for communication, it is of significance to assume an identity. This is because the group is connected to group-specific behaviour expectations. Fifth, this result gives rise to an opportunity for the any analyst to recreate the identity-pertinent group using the group-specific behaviours.

Therefore, it is not merely the enactment of an identity that generates an identity (Djenar, Mahboob, Cruickshank, 2015). The acknowledgement of the identity by other individuals also helps to generate the identity, and this acknowledgement is given through communication. The result is that identity is formed through a collaborative method. Indeed, much of the activity within identity is undertaken by others rather than the individual. It is then true that all identities will be different and have different extents and variety, and they will not be similar in location or chronology (Blommaert, 2005).

Moreover, a person's identity is enhanced by greater contribution and involvement within certain social groups (Eckert and McConnell-Ginet 2007; Holmes and Meyerhoff 1999; Wenger 1998). Indeed, these social groups could exist only in the mind of the person, or could be virtual (Meadows and Waugh 2010). Belonging to these social groups can be realised by absorbing and understanding the behaviours and language that are common to that social group. Therefore, a language that may appear to be innate is in fact the consequence of repeated behaviours (Butler, 1990). The social group's identity, which is attained through this mechanism, is reiterated and overtly exhibited through the repetitive enactment of specific behaviours (Cameron, 1999). This indicates that the individual's identity, and the knowledge that an individual reveals about themselves are therefore reliant on the circumstances and instance of the interaction identity (Djenar, Mahboob, Cruickshank, 2015).

In addition, within immigration discourse, language and identity are crucial features. According to Dong and Bommaert (2010), social restrictions can further restrict migrant groups' integration into specific social groups. This proves that identity is prominent within various forms of interaction. The use and assumption of the forms of interaction and associated behaviours allow individuals to create who they are, as well as the person they wish to be viewed as by other people. The majority of the participants in the interviews clearly stated that their primary concern being in the country is only to work and earn money. Thus, they are demonstrating that identity is a conscious process through which individuals are able to choose who they are through their own participation and knowledge (Wenger 1998).

Overall, and as reflected by the respondents in the interviews, GPA is obviously an identity carrier for those who speak it. This particular migrant labourers clearly stand out to the locals, as

they are interacting through GPA. Additionally, this shows the social structure and status amongst the two groups of affluent locals who are employers/sponsors, compared to the poor migrant workers who are only there to make a living. As a result, GPA is able to characterize its speakers in the country as being under the category of segregated unskilled/semi-skilled migrant workers from the Indian subcontinent and South East Asia, primarily working under the context of a social distance between them and the locals.

7.7 SUMMARY

The data from the interviews has provided valuable insight for the two main research questions. The interview questions designed included a series of questions aimed at examining issues related to the research question. Namely, how did the labourers manage to speak GPA, how do they feel in their social interaction with the locals, whether they live in neighbourhoods or places densely populated by the locals, whether or not they have friends that are locals, and whether or not they have ever experienced any problems such as racism/discrimination. The second research question looked at the social attitude towards GPA in Saudi Arabia; therefore, part of the interview questions looked at the labourers' attitude towards speaking GPA. These questions covered areas related to how they learned to speak GPA, how they feel about it, how and where they use it, and whether or not they realise the difference between GPA and the variety spoken by the locals.

The key findings from the interviews indicate that social conditions contributing to the emergence of GPA overlap with other social settings in which many European-based contact languages emerged, particularly the social conditions seen to have existed in the early periods of the plantations communities. Moreover, attitudes towards GPA seem to agree with the general notion of a marginal language that has emerged from restrictive social conditions that resemble those in which many European-based pidgin and creoles emerged in the plantation cultures. In addition, this chapter provided an analysis of language indexicality and identity formation to highlight GPA's potential to act as an identity carrier for its speakers.

CHAPTER SEVEN: QUESTIONNAIRE RESULTS

8.1 INTRODUCTION

This chapter presents the data collected from the Saudi nationals who participated in the online survey questionnaire. It discusses the design of the questionnaire and further explains the distribution practice, whilst also demonstrating the quantitative data analysis approach and the statistical tests chosen for analysing the data. The demographic variables as well as information of the participants and the hypothesis are illustrated. The chapter also contains sections explaining the validity and overall reliability of the questionnaire, as well as the data analysis (inferential statistics), along with the hypotheses tests. Last, but not least, the chapter discusses the findings.

8.2 THE QUESTIONNAIRE AND ITS DISTRIBUTION

The 30-item questionnaire was designed to answer the two research questions. Therefore, it is divided into two main sections: the first section relates to social attitudes towards the unskilled/semi-skilled migrant labourers, and contains two subsections; the second one is focused on the social attitudes towards GPA, and contains three subsections. Each subsection is represented by specific items in the questionnaire, as follows:

1. Measuring the social attitude towards the unskilled/semi-skilled migrant workers. This section contains two subsections, which are: the feeling towards the unskilled/semi-skilled migrant labourers in the country and whether or not they believe them to be trustworthy.
 - The Saudi nationals' feeling toward the unskilled/semi-skilled migrant labourers in Saudi Arabia is represented by items (Q13, Q15, Q16, Q22, Q26, Q28).
 - The level of trust that the Saudi nationals have toward the migrant labourers are represented by items (Q14, Q17, Q18).
2. Measuring the social attitude of the Saudi nationals toward GPA. This section contains three subsections, namely: what the Saudi nationals' perceptions toward GPA, its role in

the communication between them and the migrant labourers, and their attitude toward the spread of GPA in their country.

- The Saudi nationals' perceptions toward GPA are represented by items (Q1,Q2, Q4,Q6, Q9, Q10, Q19, Q20, Q21).
- The Saudi nationals' perceptions toward using GPA to communicate with the migrant labourers are represented by items (Q3, Q23, Q25).
- The Saudi nationals' attitude toward the spread of GPA is represented by items (Q5, Q7, Q8, Q11, Q12,Q24, Q27,Q29, Q30)

The survey questionnaire was distributed online through 'Fluidsurvey' and made up on a Likert scale ranging five quantitative values (1-2-3-4-5), given for the items (Strongly agree, Agree, Neutral, Disagree, Strongly disagree) to evaluate the participants' responses. A total of 141 participants fully completed the questionnaire over a period spanning 3–4 months. The data analysis was conducted through the Statistical Package for the Social Scientists (SPSS) (Neuman, 2007).

8.3 DEMOGRAPHIC VARIABLES AND HYPOTHESIS

Normally, there are two factors that must be taken into account when conducting statistical analysis: firstly, the factors involved should be computable; and, secondly, they should be changeable or variables (Levon, 2010). The following list provides the demographic variables of the participants that were measured:

- 1- City (Jeddah/outside Jeddah)
- 2- Gender (Male/Female)
- 3- Employment (Employed/Unemployed)
- 4- Age (18-30/31-45/46>)
- 5- Educational Level (Lower than high school/high school/diploma/university degree)
- 6- Period spent outside the country (Never/less than a year/1-2 year/2>)

In addition, quantitative analysis, particularly inferential statistics, entails the existence of experimental hypotheses. An experimental hypothesis is typically a statement that indicates that one variable is influenced in some ways by another variable. Levon (2010) adds, ‘in this scenario, the variable that gets affected is called the dependent variable, that is, it depends on something else. The thing (or things) that the dependent variable depends on is (are) called the independent variable(s)’ (pp. 70–71).

However, experimental hypotheses are not particularly tested in quantitative analysis, but rather a null hypothesis (H_0), which states that there is no relationship between the variables at hand. Since inferential statistics deal with probabilities and can only provide the likelihood of a null hypothesis to be true, the results of a hypothesis testing is expressed as the p-value. Larson-Hall (2010) provides a definition as follows: ‘the *p*-value is the conditional probability of the data (the test statistic value that we found) given the hypothesis’ (p. 99). Levon (2010) adds, ‘the easiest way to think about this p-value is as a measure of ‘percent-sure’’ (p. 71). In the quantitative analysis of this research, two null hypotheses were proposed to investigate whether the demographic variables have an effect on the participants’ answers regarding the social gap and attitudes towards GPA:

1. There is no significant difference amongst the Saudi nationals’ attitude about the unskilled migrant labourers that can be attributed to their city, gender, employment, age, level of education, length of stay outside Saudi Arabia.
2. There is no significant difference amongst the perspectives of the Saudi citizens surrounding the social attitude towards GPA that can be attributed to their city, gender, employment, age, level of education, or length of stay outside Saudi Arabia.

8.4 STATISTICAL TESTS

Since ‘Quantitative analyses are all about counting something’ (Levon, 2010, p. 68), all data collected from the questionnaire were coded into numbers in order to facilitate the statistical analysis using SPSS. Moreover, in quantitative analysis, there are many statistical tests; choosing the appropriate tests depends primarily on the amount and type of variables (Categorical or

Continuous) (Levon, 2010). In this analysis, five statistical tests were employed in an effort to analyse the data. The following list mentions each test and the reason behind its selection:

- The Simple Correlation Coefficient: This test looks at how variables are interrelated. It can lead to either positive or negative results. A positive correlation is when the variables' values increase/decrease at the same time, whereas, a negative correlation is the opposite, without consistency (Vanderstoep, Johnston, 2009). In this analysis, this test is employed to find the internal consistency of the items used in each section in the questionnaire.
- Cronbach's alpha: This test is designed to find out the reliability of a quantitative research instrument. Vanderstoep and Johnston (2009) assert 'Cronbach's alpha is the most common way to assess the reliability of self-report items. Cronpach's alpha measures the degree to which the items in an instrument are related. It has a maximum value of 1.0. Values closer to 1.0 reflect a stronger relationship between test items' (p. 63). The research instrument used in this study is the questionnaire itself as the items in the questionnaire are self-reported, so Cronbach's alpha is employed to test the reliability of the questionnaire.
- Statistical Description 'Descriptive measure' (Mean & Standard Deviation): According to Levon (2010) 'descriptive statistics are indices that give information about the general shape or quality of the data, and include such things as the *mean* (i.e. average) and the *median* (i.e. middle) of the data' (p. 70). Basically, this test is used in order to present general results of averages from the data collected through the survey questionnaire.
- Independent-sample t-test: This test examines the mean difference between two independent groups of participants. 'Therefore, the t-test determines if the differences between groups are small enough to attribute them to the random variation in scores that would happen each time we take a new sample of the same population, or whether the differences are large enough that the two groups can be said to belong to two different populations' (Larson-Hall, 2010, p. 136). Therefore, t-test is used in this study to measure the variables related to: First, the participants who are from Jeddah

and outside Jeddah, second, the male and female participants, and third the employed and unemployed participants.

- One-Way ANOVA test (F): similarly like the t-test, the Anova examines whether or not the scores of more than two different groups are different statistically (Larson-Hall, 2010). In this analysis, the One-Way Anova test is used to test the statistical differences of: First, participants of different age groups (18-30/31-45/46>), second, participants who spent different length of times outside Saudi Arabia (Never/less than a year/1-2 year/2>). Third, participants holding different educational levels (Lower than high school/high school/diploma/university degree).

8.5 THE PARTICIPANTS

Data were gathered from a total of 141 participants residing in Saudi Arabia. The following tables show the demographic information relating to the participants, such as city, gender, employment, age, educational level and period spent outside the country.

City

	Frequency	Percent
Jeddah	76	53.9%
Outside Jeddah	65	46.1%
Total	141	100.0

Table 6: The percentage of participants in the survey questionnaire

Notably, the percentage from Jeddah is 53.9% while the percentage of participants from outside Jeddah is 46.1% as demonstrated in the above table.

Gender

	Frequency	Percent
Male	99	70.2%
Female	42	29.8%
Total	141	100.0

Table 7: The participants' gender distribution

As can be seen from the above, the gender distribution of the participants in the survey questionnaire varied greatly. Since the survey questionnaire was administered online, it was not possible to manage the gender distribution of the participants. 70.2% of the participants were males, whereas 29.8% of the participants were females as shown in the table below:

Employment

	Frequency	Percent
Employed	119	84.4%
Unemployed	22	15.6%
Total	141	100.0

Table 8: Participants distribution based on their employment

The distribution of participants based on their employment. 84.4% of the participants indicated that they were employed while 15.6% were unemployed.

Age

	Frequency	Percent
18-30	27	19.1%
31-45	82	58.2%
46>	32	22.7%
Total	141	100.0

Table 9: The participants' age groups

As shown in the above table, the participants' age groups were categorised into three: 19.1% fell within the age group of 18 to 30 years, 58.2% fell within the age group of 31 to 45 years, 22.7% fell within the age group of 46> as demonstrated in the table below:

Educational Level

	Frequency	Percent
Lower than high school	4	2.8%
High school	21	14.9%
Diploma	11	7.8%
University Degree	105	74.5%
Total	141	100.0

Table 10: The participants' educational levels

The participants' educational levels were divided into four categories, 2.8% of participants fell into the category of lower than high school, 14.9% fell into high school, 7.8% fell into diploma, and an overwhelming 74.5% fell into the university degree category as shown in the table below:

Period Spent Abroad

	Frequency	Percent
Never	99	70.2%
Less than a year	26	18.4%
1-2 year	4	2.8%
2>	12	8.5%
Total	141	100.0

Table 11: Period spent abroad for the participants

The period spent abroad for participants was as follows: 70.2% of the participants indicated that they never spent any period outside the country, while 18.4% indicated that they spent less than a year, 2.8% spent a period between 1 to 2 years, and only 8.5% spent more than 2 years abroad as demonstrated in the table above.

8.6 VALIDITY AND RELIABILITY OF THE QUESTIONNAIRE

The survey questionnaire was created by making sure that it would completely serve the purpose of the study. It was revised several times after taking comments and feedback from a number of academics in Jeddah, including the research supervisor to ensure that it is consistent with the aims of the study. In addition, the questionnaire was piloted in an effort to verify its clarity and to make sure that all the questions were understandable. Moreover, the reliability of the questionnaire was also thoroughly measured through the employment of Cronbach's Alpha. The calculations indicate that the questionnaire is reliable. The following correlation tests were conducted to test the reliability of the questionnaire.

8.6.1 SOCIAL ATTITUDES TOWARDS UNSKILLED/SEMI-SKILLED MIGRANT LABOURERS

Each subsection within this section was tested, as discussed in the following paragraphs.

Feeling Toward the Migrant Foreign Labourers			The Level of Trust Toward The Migrant Foreign Labourers		
Item number	Correlation with (attitude toward the migrant labourers)	Correlation With the social gap	Item number	Correlation With (the level of Trust)	Correlation With the social gap
Q13	.453**	.320**	Q14	.796**	.790**
Q15	.535**	.507**	Q17	.741**	.638**
Q16	.625**	.753**	Q18	.775**	.700**
Q22	.440**	.401**			
Q26	.654**	.426**			
Q28	.677**	.545**			

Table 12: Pearson correlation coefficient for the first main section in the survey questionnaire

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Table 12 details the Pearson correlation coefficient for the first main section in the survey questionnaire. It was computed to assess the relationship between the items of the first and the second subsections with the first main section (the social attitude towards the unskilled/semi-skilled migrant labourers). It shows that there was a positive correlation between the items of the two subsections at the level of 0.01.

Correlations

Mean	Pearson Correlation With the social gap
Feeling toward the unskilled/semi-skilled migrant labourers	.866**
The Level of Trust	.922**

Table 13: Pearson correlation coefficient for the mean average of the first main section in the survey questionnaire

** . Correlation is significant at the 0.01 level (2-tailed).

A Pearson correlation coefficient for the mean average of the first main section in the survey questionnaire. It was computed to assess the relationship between the mean averages of each subsection with the mean average of the first main section.

Reliability Statistics

Cronbach's Alpha	N of Items
.913	3

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
Feeling Toward the Unskilled Migrant Labourers	5.9273	1.859	.735	.947
The Level of Trust	5.8765	1.374	.794	.928
The Social Attitude	5.9019	1.517	1.000	.739

Table 14: Cronbach's alpha coefficient values for each mean of the first section of the questionnaire

The above table details the Cronbach's alpha coefficient values for each mean of the first section of the questionnaire. It shows that all the reliability coefficients are high. This proves the reliability of the first section of the instrument through Cronbach's alpha coefficient values for all the means which range between the level of .928 to .947.

8.6.2 SOCIAL ATTITUDES TOWARDS GPA AMONGST THE SAUDI NATIONALS

Each subsection within this section was tested, as discussed in the following paragraphs.

Perception toward GPA	Perception toward using GPA to communicate with the	Attitude toward the spread of GPA
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			migrant labourers					
Item number	Correlation with perception toward GPA	Correlation with attitude toward GPA	Item number	Correlation with perception toward using GPA to communicate with the migrant labourers	Correlation with attitude toward GPA	Item number	Correlation with attitude toward the spread of GPA	Correlation with the attitudes towards GPA
Q1	.462**	.408**	Q3	.758**	.702**	Q5	.742**	.666**
Q2	.531**	.390**	Q23	.752**	.613**	Q7	.756**	.678**
Q4	.654**	.608**	Q25	.582**	.294**	Q8	.602**	.528**
Q6	.493**	.343**				Q11	.477**	.367**
Q9	.336**	.214*				Q12	.611**	.481**
Q10	.672**	.642**				Q24	.733**	.658**
Q19	.600**	.579**				Q27	.653**	.557**
Q20	.605**	.538**				Q29	.702**	.513**
Q21	.580**	.445**				Q30	.486**	.422**

Table 15: Pearson correlation coefficient for the second main section of the survey questionnaire

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

As demonstrated in the above table, a Pearson correlation coefficient was carried out in line of the second main section of the survey questionnaire. It was computed to assess the relationship between the items of the first, the second and the third subsections of the second section of the questionnaire (attitude toward GPA). It shows that there was a positive correlation between all the items from these subsections at the 0.01 level.

Correlations

Mean	Pearson Correlation with attitude toward GPA
Perceptions toward GPA	.844**
Perceptions toward using GPA to communicate with the migrant labourers	.780**

Attitude toward the spread of GPA	.846**
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Table 16: Pearson correlation coefficient for the mean average of each subsection with the mean average of the second main section of the survey questionnaire

** . Correlation is significant at the 0.01 level (2-tailed).

As per the above table, a Pearson correlation coefficient for the mean average of each subsection with the mean average of the second main section of the survey questionnaire; this was computed to assess the relationship between the mean averages of each subsection with the mean average of the second main section (attitude toward GPA).

Reliability Statistics

Cronbach's Alpha	N of Items
.874	4

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
Perception toward GPA	10.0307	2.912	.732	.839
Perception toward using GPA to communicate with the migrant labourers	11.0126	2.715	.566	.922
Attitude toward the spread of GPA	9.7297	2.771	.719	.843
Attitude toward GPA	10.2577	2.651	1.000	.748

Table 17: Cronbach's alpha coefficient values for each mean of the second section of the questionnaire

As shown in Table 17, Cronbach's alpha coefficient values for each mean of the second section of the questionnaire were computed. It shows that all the reliability coefficients are high. This proves the reliability of the instrument through Cronbach's alpha coefficient values for all the means which range between .839 and .843. Therefore the instrument used is valid and reliable and it can be used for the study.

8.7 INFERENCE STATISTICS OF THE DATA

Levon (2010) states that, ‘inferential statistics are designed to determine whether apparent patterns in a data set really are patterns—whether they are what we call statistically significant’ (p. 70).

8.7.1 SOCIAL ATTITUDES TOWARDS UNSKILLED/SEMI-SKILLED MIGRANT WORKERS

In an effort to answer the first main research question, a table has been created for each related subsection in the study to represent the means and the standard deviations for each item

Descriptive Statistics

	N	Mean	Percentage	Std. Deviation	Degree of representation
The Social Attitude	141	2.9509	59.018	.61593	median
Valid N (listwise)	141				

Table 18: The mean average and the standard deviation of the first section of the questionnaire

As can be seen, the mean and the standard deviation of the first section of the questionnaire was calculated. It shows that the degree of the social attitude towards the unskilled/semi-skilled migrant labourers is at the median level ($M = 2.9509$, $SD = .61593$).

Item	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
Q13: I have a positive attitude towards the presence of the non-Arabic speaking migrant foreign labourers	13.5%	40.4%	31.9%	9.2%	5.0
Q15: I always admire/respect the non-Arabic speaking migrant foreign labourers	22.5%	47.2%	20.4%	9.2%	0.7%
Q16: Most of the Migrant foreign labourers are very friendly	7.1%	28.4%	37.6%	21.3%	5.7%
Q22: I would feel uncomfortable living in an area densely populated by the non-Arabic speaking migrant foreign labourers	46.1%	34.0%	7.8%	8.5%	3.5%
Q26: I do not agree with the existence of the non-Arabic speaking migrant foreign labourers in Saudi Arabia	4.9%	9.9%	27.5%	38.0%	19.7%

Q28: If KSA had no need for the non-Arabic speaking migrant foreign labourers, it would be better	25.5%	22.0%	29.1%	16.3%	7.1%
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Table 19 The descriptive results for the first subsection regarding the Saudi national's feeling toward the migrant foreign labourers in Saudi Arabia

The above table details the descriptive results for the first subsection regarding Saudi nationals' feeling towards migrant foreign labourers in Saudi Arabia. This subsection is represented by item Q13, Q15, Q16, Q22, Q26 and Q28 in the questionnaire.

Item	Mean	Percentage	Std. Deviation	Rank of Item	Degree of Representation
Q13	2.5177	50.354%	1.00430	4	Median
Q15	2.1773	43.546%	.91248	6	Weak
Q16	2.9007	58.014%	1.00218	3	Median
Q22	4.11	82.2%	1.094	1	Strong
Q26	2.43	48.6%	1.071	5	Median
Q28	3.43	68.6%	1.232	2	Median
Feeling toward the Migrant Labourers	2.9255	58.51%	.59776	-	Median

Table 20: The mean, standard deviation, rank of item and the degree of representation for each item in the first subsection

The table above shows that the feeling of the Saudi nationals toward the migrant foreign labourers is at the *Median level* ($M = 2.9255$, $SD = .59776$). The item with the highest means was item Q22: **I would feel uncomfortable living in an area densely populated by the non-Arabic speaking migrant foreign labourers** ($M = 4.11$, $SD = 1.094$). Following Q22 was item Q28: **If KSA had no need for the non-Arabic speaking migrant foreign labourers, it would be better** ($M = 3.43$, $SD = 1.232$). The next highest was item Q16: **Most of the Migrant foreign labourers are very friendly**) ($M = 2.9007$, $SD = 1.00218$. Item Q13: **I have a positive attitude towards the presence of the non-Arabic speaking migrant foreign labourers** ($M = 2.5177$, $SD = 1.00430$). Next was Q26: **I do not agree with the existence of the non-Arabic speaking migrant foreign labourers in Saudi Arabia** ($M = 2.43$, $SD = 1.071$). Lastly item Q15 **I always admire/respect the non-Arabic speaking migrant foreign labourers** ($M = 2.1773$, $SD = .91248$).

Item	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
Q14: The non-Arabic speaking migrant foreign labourers in KSA are trustworthy and dependable	6.4%	34.0%	31.2%	21.3%	7.1%
Q17: For the most part, the non-Arabic speaking migrant foreign labourers are sincere and honest	8.5%	18.3%	41.5%	28.9%	2.8%
Q18: I cannot always trust the non-Arabic speaking migrant foreign labourers	8.5%	22.7%	38.3%	26.2%	4.3%

Table 21: The descriptive results for the second subsection regarding the level of trust that the Saudi nationals have toward the migrant labourers

The table above provides details concerning the descriptive results for the second subsection regarding the level of trust that the Saudi nationals have toward the migrant labourers. This subsection is represented by items Q14, Q17 and Q18 in the questionnaire.

Item	Mean	Percentage	Std. Deviation	Rank of Item	Degree of Representation
Q14	2.8865	57.73%	1.04261	3	Median
Q17	2.9929	59.858%	.96730	2	Median
Q18	3.05	61%	1.002	1	Median
The Level of Trust	2.9764	59.528%	.77423	-	Median

Table 22: The means, standard deviation, rank of item and the degree of representation for each item in the second subsection

The table above shows that the degree of trust between the nationals and the migrant foreign labourers is at the median level ($M = 2.9764$, $SD = .77423$). The item with the highest mean was Q18: **I cannot always trust the non-Arabic speaking migrant foreign labourers** ($M = 3.05$, $SD = 1.002$) Following item 18 was item Q17: **For the most part, the non-Arabic speaking migrant foreign labourers are sincere and honest** ($M = 2.9929$, $SD = .96730$). Lastly was item Q14: **The non-Arabic speaking migrant foreign labourers in KSA are trustworthy and dependable** ($M = 2.8865$, $SD = 1.04261$).

Each hypothesis was tested as discussed in the following sections.

The first main hypothesis:

H_0 posed that there is no variation of views about the social attitude towards the unskilled/semi-skilled migrant foreign labourers that can be attributed to the participants' city, gender, occupation, age, highest degree, length of stay outside Saudi Arabia.

The first hypothesis:

H_0 posed that there is no significant difference amongst the Saudi nationals' views about their attitude toward the unskilled/semi-skilled migrant foreign labourers that can be attributed to their city. To test this hypothesis, an independent-samples t-test was conducted to compare the attitudes toward the unskilled/semi-skilled migrant labourers for the participants in Jeddah and outside Jeddah.

City	Mean	Std. Deviation	df	t	sig	Sig. (2-tailed)	Hypothesis Result
Jeddah	2.9792	.58359	139	.587	.443	.558	Accept
Outside Jeddah	2.9179	.65476					

Table 23: Comparison of the means in regard to the social attitude towards the unskilled/semi-skilled migrant foreign labourers between the participants in Jeddah and outside Jeddah

The table above shows that there is not a significant difference in the mean scores for Jeddah ($M = 2.9792$, $SD = .58359$) and outside Jeddah ($M = 2.9179$, $SD = .65476$) for the conditions; $t(139) = .587$, $p = .558$

Second hypothesis:

H_0 posed that there is no significant difference amongst Saudi nationals' attitudes towards the unskilled/semi-skilled migrant foreign labourers that can be attributed to their gender. To test this hypothesis, an independent-samples t-test was conducted to compare the attitudes towards the unskilled/semi-skilled migrant labourers between the male and female participants.

Gender	Mean	Std. Deviation	df	t	sig	Sig. (2-tailed)	Hypothesis Result
Male	2.8847	.62517	139	-1.982	.511	.049	Accept
Female	3.1071	.57065					

Table 24: Comparison of the means in regard to the social attitude towards the unskilled/semi-skilled migrant foreign labourers between the male and female participants

The above table shows that there is not a significant difference in the scores for males ($M = 2.8847$, $SD = .62517$) and females ($M = 3.1071$, $SD = .57065$) for the conditions; $t(139) = -1.982$, $p = .049$

Third hypothesis:

H_0 posed that there is no significant difference amongst the Saudi nationals' attitude toward the unskilled/semi-skilled migrant foreign labourers that can be attributed to their employment. To test this hypothesis, an independent-samples t-test was conducted to compare the social attitude towards the unskilled/semi-skilled migrant labourers for the employed and the unemployed participants

Employment	Mean	Std. Deviation	df	t	sig	Sig. (2-tailed)	Hypothesis Result
Employed	2.9580	.61705	139	.315	.657	.754	Accept
Unemployed	2.9129	.62280					

Table 25: Comparison of the means in regard to the social attitude towards the unskilled/semi-skilled migrant labourers for the employed and unemployed participants

The table above shows that there is not a significant difference in the scores for the employed ($M = 2.9580$, $SD = .61705$) and unemployed ($M = 2.9129$, $SD = .62280$) for the conditions; $t(139) = .315$, $p = .754$

Fourth hypothesis:

H_0 posed that there is no significant difference amongst the Saudi nationals' social attitude towards the unskilled/semi-skilled migrant foreign labourers that can be attributed to their age. To test this hypothesis, and analyse the variance, a one-way between subjects ANOVA was conducted to compare the attitudes towards the unskilled/semi-skilled migrant labourers amongst the different age groups of the participants.

ANOVA

The Social Gap

	Sum Squares	df	Mean Square	F	Sig.	Hypothesis Result
Between Groups	1.863	2	.932	2.509	.085	Accept
Within Groups	51.249	138	.371			
Total	53.112	140				

Table 26: Comparison of the means in regard to the social attitude towards the unskilled/semi-skilled migrant labourers amongst the participants from the three age groups

The table above shows that there is not a significant difference amongst the different age groups at the $p > .05$ level for the conditions $[F(2,138) = 2.509, p = .085]$.

Fifth hypothesis:

H_0 posed that there is no significant difference amongst the Saudi nationals' attitude toward the unskilled/semi-skilled migrant foreign labourers that can be attributed to their educational level. To test this hypothesis, and analyse the variance, a one-way between subjects ANOVA was conducted to compare the social attitude towards the unskilled/semi-skilled migrant labourers amongst the participants with different educational levels.

ANOVA

The Social Gap

	Sum Squares	df	Mean Square	F	Sig.	Hypothesis Result
Between Groups	.275	3	.092	.238	.870	Accept
Within Groups	52.837	137	.386			
Total	53.112	140				

Table 27: Comparison of the means in regard to the social attitude towards the unskilled/semi-skilled migrant foreign labourers amongst the participants from the three educational groups

The above shows that there is not a significant difference amongst the participants from the three educational groups at the $p > .05$ level for the conditions $[F(3, 137) = .238, p = .870]$.

Sixth hypothesis:

H_0 posed that there is no significant difference amongst the Saudi nationals’ social attitude towards the unskilled/semi-skilled migrant foreign labourers that can be attributed to the period spent outside Saudi Arabia. To test this hypothesis, and analyse the variance, a one-way between subjects ANOVA was conducted to compare the social attitude towards the unskilled/semi-skilled migrant labourers amongst the participants who spent different periods outside Saudi Arabia.

ANOVA

The Social Gap

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	1.623	3	.541	1.440	.234
Within Groups	51.489	137	.376		
Total	53.112	140			

Table 28: Comparison of the means in regard to the social attitude towards the unskilled/semi-skilled migrant labourers amongst the participants who spent different periods outside the country

The table above shows that there is not a significant difference amongst the participants who spent different periods outside the country at the $p > .05$ level for the conditions $[F(3, 137) = 1.440, p = .234]$.

8.7.2 SOCIAL ATTITUDES TOWARDS GPA AMONGST SAUDI NATIONALS

The following analysis has been carried out in mind of establishing the first subsection regarding Saudi national's perceptions towards GPA. This subsection is represented by items Q1, Q2, Q4, Q6, Q9, Q10, Q19, Q20, Q21 in the questionnaire.

Item	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
Q1: Gulf Pidgin Arabic or as locally known (broken Arabic, jargon, the language of the labourers) is a language in itself	2.1%	20.6%	10.6%	37.6%	29.1%
Q2: GPA is considered to be one of the important and popular languages in Saudi Arabia	7.9%	29.8%	17.7%	29.8%	14.9%
Q4: I hate GPA	38.3%	36.9%	9.2%	12.1%	3.5%
Q6: I have no interest in GPA	18.4%	42.6%	26.2%	11.3%	1.4%
Q9: Non-Arabic speaking foreigners who speak in GPA are ignorant and less educated	17.7%	36.9%	13.5%	27.0%	5.0%
Q10: I feel that speaking in GPA is quite normal	4.3%	33.3%	15.6%	34.8%	12.1%
Q19: I would rather speak my Arabic dialect than speak in GPA when communicating with the non-Arabic speaking migrant foreign labourers	39.7%	39.7%	13.5%	6.4%	0.7%
Q20: I do not find any positive side about speaking in GPA with the non-Arabic speaking foreign labourers	22.7%	36.2%	22.7%	17.7%	0.7%
Q21: I love speaking GPA	1.4%	3.5%	14.2%	44.7%	36.2%

Table 29: Descriptive results for the first subsection in the second main section of the survey questionnaire

Item	Mean	Percentage	Std. Deviation	Rank of Item	Degree of Representation
Q1	3.7092	74.184%	1.15597	4	High
Q2	3.1418	62.836%	1.22230	9	Median
Q4	3.94	78.8%	1.132	3	High
Q6	3.65	73%	.956	5	Median
Q9	3.35	67%	1.196	7	Median
Q10	3.1702	63.404%	1.14616	8	Median

Q19	4.11	82.2%	.919	1	High
Q20	3.62	72.4%	1.046	6	Median
Q21	4.1064	82.128%	.87588	2	High
Perception toward GPA	3.6462	72.924%	0.58442	-	Median

Table 30: The means, standard deviation, rank of item and the degree of representation for each item in the first subsection in the second main section of the survey questionnaire

The table above shows that the perceptions of the Saudi nationals toward GPA is at the Median level ($M = 3.6462$, $SD = 0.58442$). The item with the highest mean was Q19: **I would rather speak my Arabic dialect than speak in GPA when communicating with the non-Arabic speaking migrant foreign labourers** ($M = 4.11$, $SD = .919$). The following item was Q21: **I love speaking GPA** ($M = 4.1064$, $SD = .87588$). Following item Q21 was Item Q4: **I hate GPA** ($M = 3.94$, $SD = 1.132$) Next was item Q1: **Gulf Pidgin Arabic or as locally known (broken Arabic, jargon, the language of the labourers) is a language in itself** ($M = 3.7092$, $SD = 1.15597$). The Next highest was item Q6: **I have no interest in GPA** ($M = 3.65$, $SD = .956$). The following is item Q20: **I do not find any positive side about speaking in GPA with the non-Arabic speaking foreign labourers** ($M = 3.62$, $SD = 1.046$). Following item Q20 was item Q9: **Non-Arabic speaking foreigners who speak in GPA are ignorant and less educated** ($M = 3.35$, $SD = 1.196$). Next is item Q10: **I feel that speaking in GPA is quite normal** ($M = 3.1702$, $SD = 1.14616$). Lastly is item Q2: **GPA is considered to be one of the important and popular languages in Saudi Arabia** ($M = 3.1418$, $SD = 1.22230$).

Participants' Perception towards GPA Use:

The following table has been detailed in order to illustrate the Saudi nationals' perceptions toward the use of GPA in communicating with the migrant labourers. This subsection is represented by items Q3, Q23 and Q25 in the questionnaire.

Item	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
Q3: Speaking in GPA is important to communicate with the non-Arabic speaking foreign labourers in Saudi Arabia	9.2%	42.6%	10.6%	27.0%	10.6%

Q23: Speaking GPA makes me able to interact more easily with the non-Arabic speaking migrant foreign labourers	14.2%	46.1%	19.9%	17.0%	2.8%
Q25: It is not important for me to speak in GPA with the non-Arabic speaking migrant foreign labourers	9.2%	44.7%	22.0%	21.3%	2.8%

Table 31: Descriptive results for the second subsection in the second main section of the survey questionnaire

Item	Mean	Percentage	Std. Deviation	Rank of Item	Degree of Representation
Q3	2.87	57.4%	1.218	1	Median
Q23	2.48	49.6%	1.025	3	Median
Q25	2.6383	52.766%	1.00908	2	Median
perception toward using GPA to communicate	2.6643	53.286%	.76064	-	Median

Table 32: The means, standard deviation, rank of item and the degree of representation for each item in the second subsection

The table above shows that the perception of the Saudi nationals on the role that GPA plays in the communication between them and the migrant labourers is at the Median level ($M = 2.6643$, $SD = .76064$). The item with the highest mean was Q3: **Speaking in GPA is important to communicate with the non-Arabic speaking foreign labourers in Saudi Arabia** ($M = 2.87$, $SD = 1.218$). Following item Q3 was item Q25: **It is not important for me to speak in GPA with the non-Arabic speaking migrant foreign labourers** ($M = 2.6383$, $SD = 1.00908$). Next was item Q23: **Speaking GPA makes me able to interact more easily with the non-Arabic speaking migrant foreign labourers** ($M = 2.48$, $SD = 1.025$).

Saudi Nationals' Attitudes towards the Spread of GPA

The following table has been created in order to determine the findings regarding the second subsection in relation to Saudi nationals' attitudes towards the spread of GPA. This subsection is represented by items Q5, Q7, Q8, Q11, Q12, Q24, Q27, Q29 and Q30 in the questionnaire.

Item	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
Q5: Speaking and hearing GPA everywhere makes me feel resentful	29.1%	44.7%	12.8%	11.3%	2.1%
Q7: I do not encourage (or promote) GPA's presence as a communication tool with the non-Arabic speaking foreign labourers	40.4%	34.0%	17.0%	7.8%	0.7%
Q8: It does not bother me at all to speak GPA	5.7%	30.5%	14.9%	34.0%	14.9%
Q11: GPA should not be spoken nor written	54.6%	34.0%	5.0%	4.3%	2.1%
Q12: The non-Arabic speaking migrant labourers should make a greater effort to learn the local dialect instead of speaking GPA	45.4%	41.8%	7.8%	5.0%	0.0%
Q24: I do not find anything negative about speaking GPA with the non-Arabic speaking migrant foreign labourers	2.1%	15.6%	23.4%	44.0%	14.9%
Q27: I think that people should not speak GPA with the non-Arabic speaking migrant foreign labourers	35.5%	41.1%	10.6%	12.1%	0.7%
Q29: Speaking GPA with the non-Arabic speaking migrant labourers is a negative phenomenon	34.0%	42.6%	9.2%	11.3%	2.8%
Q30: I agree with the spread of GPA in Saudi Arabia	2.8%	2.1%	11.3%	30.5%	53.2%

Table 33: Descriptive results for the third subsection in the second main section of the survey questionnaire

Item	Mean	Percentage	Std. Deviation	Rank of Item	Degree of Representation
Q5	3.87	77.4%	1.027	7	High
Q7	4.06	81.2%	.977	4	High
Q8	3.2199	64.398%	1.19578	9	Median

Q11	4.35	87%	.918	1	High
Q12	4.28	85.6%	.812	2	High
Q24	3.5390	70.78%	.99655	8	Median
Q27	3.99	79.8%	1.007	5	High
Q29	3.94	78.8%	1.070	6	High
Q30	4.2908	85.816%	.95273	3	High
Attitude toward the spread of GPA	3.9472	78.944%	.63974	-	High

Table 34: The means, standard deviation, rank of item and the degree of representation for each item in the third subsection

The table above shows that the views of the Saudi national on the spread of GPA as a means of communication is at high level ($M = 3.9472$, $SD = .63974$). The item with the highest mean average was Q11: **GPA should not be spoken nor written** ($M = 4.35$, $SD = .918$) following item Q11 was item Q12: **The non-Arabic speaking migrant labourers should make a greater effort to learn the local dialect instead of speaking GPA** ($M = 4.28$, $SD = .812$). Next is item Q30: **I agree with the spread of GPA in Saudi Arabia** ($M = 4.2908$, $SD = .95273$). The next highest was item Q7: **I do not encourage (or promote) GPA's presence as a communication tool with the non-Arabic speaking foreign labourers** ($M = 4.06$, $SD = .977$) The following was item Q27: **I think that people should not speak GPA with the non-Arabic speaking migrant foreign labourers** ($M = 3.99$, $SD = 1.007$). Following item Q27 was Item Q29: **Speaking GPA with the non-Arabic speaking migrant labourers is a negative phenomenon** ($M = 3.94$, $SD = 1.070$). Next was item Q5: **Speaking and hearing GPA everywhere makes me feel resentful** ($M = 3.87$, $SD = 1.027$). The last two items were item Q24: **I do not find anything negative about speaking GPA with the non-Arabic speaking migrant foreign labourers** ($M = 3.5390$, $SD = .99655$) followed by item Q8: **It does not bother me at all to speak GPA** ($M = 3.2199$, $SD = 1.19578$).

The second main hypothesis:

There is no significant difference recognisable when considering the perspectives of the Saudi citizens surrounding social attitudes towards GPA that can be attributed to their city, gender, employment, age, level of education, or length of stay outside Saudi Arabia.

First hypothesis:

H_0 posed that there is no significant difference when comparing the perspectives of the Saudi citizens surrounding the social attitude towards GPA that can be attributed to their city. To test this hypothesis, an independent-samples t-test was conducted to compare the existence of the social gap for the participants in Jeddah and outside Jeddah.

City	Mean	Std. Deviation	df	t	sig	Sig. (2-tailed)	Hypothesis result
Jeddah	3.4527	.54529	139	.792	.456	.430	Accept
Outside Jeddah	3.3801	.54122					

Table 35: Comparison of the means in regard to the social attitude towards GPA between the participants in Jeddah and outside Jeddah

The above shows that there is not a significant difference in the scores for the participants in Jeddah ($M = 3.4527$, $SD = .54529$) and Outside Jeddah ($M = 3.3801$, $SD = .54122$) for the conditions; $t(139) = .792$, $p = .430$

Second hypothesis:

H_0 posed that there is no significant difference amongst the perspectives of the Saudi citizens surrounding the social attitude towards GPA that can be attributed to their gender. To test this hypothesis, an independent-samples t-test was conducted to compare the social attitudes towards GPA for the male and female participants.

Gender	Mean	Std. Deviation	df	t	sig	Sig. (2-tailed)	Hypothesis result
Male	3.3835	.56384	139	-1.203	.251	.231	Accept
Female	3.5035	.48519					

Table 36: Comparison of the means in regard to the social attitudes towards GPA between the male and female participants

The above table shows that there is not a significant difference in the scores for males ($M = 3.3835$, $SD = .56384$) and females ($M = 3.5035$, $SD = .48519$) for the conditions; $t(139) = -1.203$, $p = .231$.

Third hypothesis:

H_0 posed that there is no significant difference amongst the perspectives of the Saudi citizens surrounding the social attitude towards GPA that can be attributed to their employment. To test this hypothesis, an independent-samples t-test was conducted to compare social attitudes towards GPA for the employed and the unemployed participants

Employment	Mean	Std. Deviation	df	t	sig	Sig. (2-tailed)	Hypothesis result
Employed	3.4146	.55445	139	-.236	.398	.813	Accept
Unemployed	3.4444	.48506					

Table 37: Comparison of the means in regard to the social attitudes towards GPA between the employed and unemployed participants

The above table shows that there is not a significant difference in the scores for the employed ($M = 3.4146$, $SD = .55445$) and unemployed ($M = 3.4444$, $SD = .48506$) conditions; $t(139) = -.236$, $p = .813$

Fourth hypothesis:

H_0 posed that there is no significant difference in terms of the perspectives of the Saudi citizens surrounding the social attitude towards GPA that can be attributed to their age. To test this hypothesis, and analyse the variance, a one-way between subjects ANOVA was conducted to compare the social attitudes towards GPA for the different age groups.

ANOVA

Attitude towards GPA

	Sum Squares	of df	Mean Square	F	Sig.	Hypothesis result
Between Groups	1.023	2	.511	1.755	.177	Accept
Within Groups	40.210	138	.291			
Total	41.233	140				

Table 38: Comparison of the means in regard to the social attitudes towards GPA amongst the participants from the three different age groups

The table above shows that there is no significant difference amongst the different age groups at the $p>05$ level for the conditions $[F(2, .138) = 1.755, p = .177]$.

Fifth hypothesis:

H_0 posed that there is no significant difference amongst the perspectives of the Saudi citizens surrounding the social attitude towards GPA that can be attributed to their educational level. To test this hypothesis, and analyse the variance, a one-way between subjects ANOVA was conducted to compare the social attitudes towards GPA amongst the participants with different educational levels.

ANOVA

Attitude toward GPA

	Sum Squares	of df	Mean Square	F	Sig.	Hypothesis result
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Between Groups	1.626	3	.542	1.875	.137	Accept
Within Groups	39.607	137	.289			
Total	41.233	140				

Table 39: Comparison of the means in regard to the social attitudes towards GPA amongst the participants from the different educational level

The table above provides a comparison of the means in regards the social attitudes towards GPA amongst the participants from the different educational levels (Lower than high school/high school/diploma /university degree). It shows that there is no significant difference amongst the different age groups at the $p>05$ level for the conditions $[F(3, 137) = 1.875, p = .137]$.

Sixth hypothesis:

H_0 posed that there is no significant difference amongst the perspectives of the Saudi citizens surrounding the social attitude towards GPA that can be attributed to the period spent outside Saudi Arabia. To test this hypothesis, and analyse the variance, a one-way between subjects ANOVA was conducted to compare the social attitudes towards GPA amongst the participants who spent different periods outside Saudi Arabia.

ANOVA

Attitude toward GPA

	Sum Squares	of df	Mean Square	F	Sig.	Hypothesis result
Between Groups	.029	3	.010	.032	.992	Accept
Within Groups	41.204	137	.301			
Total	41.233	140				

Table 40: Comparison of the means in regard to social attitudes towards GPA amongst the participants who spent different periods of times abroad

The table above provides a comparison as to the means in regards the social attitudes towards GPA amongst the participants who spent different periods of times outside the country (Never/less than a year/1-2 year/2>). It shows that there is no significant difference amongst the different age groups at the $p>05$ level for the conditions $[F(3, 137) = .032, p = .992]$.

8.8 FINDINGS FROM THE QUESTIONNAIRE

Distributed to 141 local Saudi Arabian residents, the objective of the questionnaire was to measure the social attitude from the local residents towards the unskilled/semi-skilled migrant labourers. As a related aspect of the study and to ensure a wider analytical perspective, the social attitude towards GPA was also measured by examining and evaluating the local perspectives towards GPA, its usage within its social context, as well as its popularity across the country. The following sections examine the results from the findings of the questionnaire in order to answer the two specific research questions.

8.8.1 WHAT DID THE FINDINGS REVEAL IN REGARD TO THE FIRST RESEARCH QUESTION?

The sentiments of the Saudi nationals towards the unskilled/semi-skilled migrant labourers in their country were identified. Questions 13, 15, 16, 22, 26 and 28 in the questionnaire focused on this aspect of the research. The statistical results indicate that most participants feel neutral. This result is unexpected and challenges the common perception among host societies in relation to the social co-existence of large migrant groups. According to Tunon & Baruah (2012), the majority of host societies have a strong discourse about migration and migrant workers, and generally the prevalent, or most visible opinions, are negative. Moreover, the opinions present in each nation are different, and they are usually reliant on the economic condition of the country, the country's history, homogeneity of the population, and also the kinds of worries and fear that migration causes in that country (Beutin et al., 2006).

However, taking into consideration the literature review and the findings from the interviews, this category of migrant labourers has a low social status in the Saudi and Gulf social context. Consequently, the impartiality and neutral viewpoints from the local population can be deemed normal and widely accepted. There are a number of key factors which can be aligned to this standpoint. The unskilled/semi-skilled migrant labourers are generally in a subservient position and their existence in the country often serves the purpose of uplifting and enriching the lives of the locals purely by accepting and performing jobs and professions which locals believe are undesirable. In addition, the literature review and the interview results both confirmed that unskilled and semi-skilled migrant labourers are generally marginalised and segregated from the

local society. Crawley (2009) indicates that there are many factors that can affect a person's opinions about migrant workers, and in each nation, this can be affected by factors such as, salary, age, gender, race and whether there are migrants within that person's vicinity.

The last point mentioned by Crawley (2009) is worth consideration due to the fact that one of the important results in this section indicate that most of the participants would feel uncomfortable living in a neighbourhood densely populated by the unskilled/semi-skilled migrant labourers. This is consistent with the fact that in most cases many labourers live with other foreigners as indicated in the interviews. This result is also consistent with the opinions expressed by migrant labourers in the interviews, confirming that contact with locals was restricted to work-related activities.

The level of trust that the Saudi nationals have towards the unskilled and semi-skilled migrant labourers is represented in questions 14, 17 and 18 of the survey questionnaire. For the second time, the results have produced an unexpected outcome as it indicated that the locals' level of trust is at a median. This neutral view represented in the survey by the locals is not consistent with existing GPA studies which revealed a lack of respect from the local population in the Gulf towards this particular migrant group. For instance, the pioneer researcher into GPA Smart's (1990) claimed that "For reasons deserved or underserved, some groups of them are held in low esteem by the indigenous Arab community as being socially, morally, and personally suspect. They are also regarded as prone to breaking the law, mainly those regulations related to immigration and residential status" (pg.84). Obviously, the findings reported from the questionnaire do not support this common notion. It is worth noting that the opinions toward migrant groups in each nation are not consistent and they are continuously impacted by fluctuations in individual, cultural and economic situations (Tunon & Baruah, 2012).

An important finding in the first section of the questionnaire reveals the contradiction between public attitudes toward Saudi Arabia's unskilled and semi-skilled migrant labourers as represented in the questionnaire results and the strict immigration regulations imposed on this migrant community by Saudi and Gulf law as detailed in the literature review. The reason for that is because public attitudes toward migrant groups contributes greatly to whether the migrant feels settled or welcomed. As mentioned previously in the literature, attitudes can shape

migration policies and therefore lobbyists utilise public opinion to bring about policy change. This is demonstrated by the fact that there are many countries in which there is a perception that migrant groups are involved in crime more than locals and therefore legal change could be brought that largely does not reduce the crime rates, however it restricts the rights of migrants. Therefore, it is crucial that social attitudes are based on true and accurate information, not propaganda or stereotypes (Tunon & Baruah, 2012).

Overall, the ambiguous attitude toward the migrant labourers in the first section of the questionnaire results and the one-to-one semi-structured interviews with a number of unskilled/semi-skilled migrants labourers, leads to a valid speculation in regard to the existence of a social gap between the Saudi nationals and the migrant labourers. As mentioned in the literature review, having a social distance is a key factor in the emergence of pidgins. The data discussed here suggests probable reasons for the emergence of GPA which confirms Holm (2004) theory that in a situation where a pidgin language is used in the communication between two different groups of people, there has to be a social distance between the two; should this not be the case, the substrate speakers could choose to learn how to speak the superstrate language without having to reduce it to a pidgin. He further adds that, 'Pidgins, for example, are defined in part by such a sociolinguistic factors as their being no one's first language, their arising in a particular social context such as trade, and their evolving as the result of non-intimate social contact between groups of unequal power' (p. 68). Contact based on social distance between the Saudi nationals and migrant labourers can safely be assumed, based on the findings from the online survey questionnaire, which indicates that there is a desire to be separated socially from the unskilled/semi-skilled migrant labourers expressed by the Saudi participants.

8.8.2 WHAT DID THE FINDINGS REVEAL IN REGARD TO THE SECOND RESEARCH QUESTION?

The Literature Review has examined the social aspect attached to pidgins and creoles. It has revealed that they are generally associated with low-status, whether this status is attached to the speakers or to the language itself. This common view is attributed to two main factors, one being that the language itself is a broken or poor version of an original language spoken by the dominant group, often referred to in the pidgin and creoles studies literature as 'the lexifier', and

second is that this language is often spoken by people who have a poor education level, oftentimes indentured labourers. In addition, the Literature Review demonstrated that a socially restrictive environment influence the emergence of contact languages (Gramely, 2012; Jourdan 2008). Furthermore, in various definitions for pidgin, a social divide, labour and trade activities between groups of people from different linguistic backgrounds seem to be a common social aspect attached to the emergence of pidgin languages. Moreover, previous research on GPA such as Smart (1990), Næss (2008), Almoaily (2012), Avram (2014) also attested to the low social status attached to GPA among the lexifier speakers.

The second section of the questionnaire consisted of three subsections. The first subsection examined the Saudi national's perceptions of GPA and is represented by questions 1, 2, 4, 6, 9, 10, 19, 20, 21 of the survey. The findings in this subsection revealed that many participants would not consider GPA to be a language. There was a general consensus of dislike towards it. However, the general view regarding the perception toward this contact variety, as reflected in the first subsection, is neutral due to its popularity and the belief that speaking in GPA is a normal linguistic phenomenon. The second subsection represented by questions 3, 23 and 25 of the questionnaire examined the Saudi nationals' perceptions toward the use of GPA in communicating with migrant labourers. There was a majority preference for speaking in their own dialects when communicating with migrant labourers. However, the majority of the participants acknowledge the popularity of GPA as an important means of communication between the locals and the unskilled and semi-skilled migrant labourers residing in the country. Their attitude towards the spread of GPA is discussed in the third subsection and was represented by questions 5, 7, 8, 11, 12, 24, 27, 29 and 30. The results indicated a profoundly negative attitude which supports the idea that is commonly unearthed in the literature of pidgins and creoles studies. These works stated that these types of languages are commonly considered negatively in their societies. Therefore, there is a tendency for pidgins and creoles to be regarded as having a low social status by the lexifier speakers. This fact is supported by research on contact languages as reflected in the literature review. According to the literature on contact languages, 'a pidgin is a marginal language that arises to fulfil certain restricted communication needs amongst people who have no common language' (Todd, 2005, p. 1).

The findings reflect that, for Saudi participants, GPA is used merely as a means of communication with the unskilled/semi-skilled migrant labourers. Furthermore, GPA has a low social status as a language, with most participants stating that it should not be widely used or spread. In addition, the findings indicate that Saudi society does not tolerate a linguistic deviation from their local Arabic dialects. Sebba (1998) emphasises, ‘some societies, it seems, can tolerate variation and indefiniteness of this sort, while others demand strict adherence to a norm, condemning deviation as “corrupt”, “sloppy” or “substandard”’ (p. 8). The results from the questionnaire reflect that society in Saudi Arabia falls under the second category—one in which a strict standard is upheld. Such a finding is seen to be somewhat ironic when considering the fact that GPA, as determined by the interviews, is utilised by the locals in an effort to ensure distance and separation between the locals and semi-skilled and unskilled migrant workers. This in fact is a familiar situation as research on guest workers indicate that the communicative spaces of immigrants in their host societies are usually disaffiliating, as the linguistic repertoire of the immigrant does not usually correspond with the communicative systems of the local people.

Auer and Schmidt (2010) emphasize ‘The isolated migrant speaker is below the threshold of a minority: s/he is only loosely, if at all, integrated in networks, in which varieties are used that correspond to badly spoken L2, L3 or L4 varieties in his or her own repertory. In addition, the network varieties do not necessarily belong to the autochthonous language’ (pg.474). Auer and Schmidt (2010) further stress that these disaffiliating circumstances are exemplary of modern cultures and possibly extend further than metropolis situations. In these situations, pidgin varieties are likely to develop and become established, where they are spoken within particular areas of big metropolises. This may result in a shared social identity emerging from these migrant groups and a concerted attempt to break free from exclusion may further results in a “new marginal” group (Auer & Schmidt, 2010). Whilst the questionnaire result indicates that the locals hold a negative attitude towards the permanence of GPA, the host society does not actively offer any support in facilitating migrant workers’ learning of the locals’ language, meaning the segregation between the two populations remains not only present but emphasized. This is particularly relevant when considering the responses of the interviewees in terms of how they learnt the language and who played a role in their learning.

8.9 SUMMARY

This chapter has presented the quantitative analysis from the data collected from the 141 Saudi nationals who participated in this study. The first section discussed the questionnaire, its aims, as well as its validity and reliability to the process. The following section of the analysis included demographic information pertaining to the participants, such as their city (Jeddah or outside Jeddah), gender, employment, age, educational level, and last but not least the period they spent outside the country. The following sections include the statistical tests applied in order to analyse the data, such as the Independent-sample t-test and One-Way ANOVA test (F), along with the purpose behind choosing each test in particular. The results from the analysis were also examined in later sections. The results basically indicated that the participants hold a neutral view in regards the migrant labourers, whilst maintaining a preference to be socially distant from them. In addition, the participants showed that they have a neutral perception towards GPA whilst maintaining a negative attitude for its use and its spread across the country, which further reflects a marginal social status that GPA has in the Saudi social context.

CHAPTER EIGHT: DISCUSSION AND RECOMMENDATIONS

9.1 INTRODUCTION

The results of each research method used in this research process are discussed in chapter six, and seven. However, this chapter is set aside to discuss the key findings and to point out the theoretical, practical and social implications of this research. In addition, this chapter illustrates the strengths and limitations of this study and based on its findings, it provides suggestions and recommendations for future research on GPA. Last but not least, this chapter also predicts the future of GPA in Saudi Arabia and the Gulf region at large.

9.2 DISCUSSION OF THE KEY FINDINGS

The study has highlighted that, following the 1970s oil boom, there has been significant growth in both regional and global migration to the Gulf region. This arena has been fortunate enough to experience notably economic development in a very short timescale; this, in turn, has induced mass migration and fast-paced urban development, subsequently leading to ethnic diversification across the region. As a result, the vast majority of the workforce that have moved to the region are foreign migrant labourers; in this vein, it has been estimated that there are over twenty million migrant workers in the GCC countries, i.e. Bahrain, Kuwait, Oman, Qatar, Saudi Arabia and the United Arab Emirates, with Saudi Arabia home to the largest proportion of this population. A significant number of these works are from the Indian subcontinent and South East Asia, with most coming from poor socioeconomic background and therefore seeking to better their life and the lives of their families back home.

The high demand for the migrant labour force in the GCC is recognized as underpinned by two key causes: primarily, the GCC states have created an economic infrastructure as a result of their wealth derived from oil, where the building of such involves highly skilled and manual workers from other countries when considering the fact that such manpower is lacking in the region; secondarily, as a result of the oil wealth in the region, the average income of local Gulf citizens has increased, which has caused notable demand for durable consumer goods, welfare, and

improved quality in civil services. In this regard, examples include educational, health and leisure services. Such services are in high demand owing to the economic development of the country, which has created a large number of job opportunities for foreign labour in GCC countries.

It has also been determined in the study that, although it is common for Western countries to witness populous migrant communities in their home country, this is not commonplace in the case of the GCC states. Importantly, migrant communities in the Gulf regions are very individual when compared with migrant communities in other countries, particularly those in the Western world, such as Australia, Canada and Germany, for example, in that there are many strict immigration laws in place, particularly directed towards semi-skilled and unskilled migrants. For instance, although migrants in Western countries are encouraged to become a part of the society, GCC states differ, with incoming migrant labourers and their behaviours strictly monitored. These laws, especially in the context of Saudi Arabia, outline very clear rules surrounding migrant labour and obtaining visas, as well as residence permits and deportation procedures. For example, short-term contracts are common for migrant workers, with the termination of their work contract resulting in the immediate need to leave the country. Migration laws are recognized as very strict in the GCC states, which may be owing to two reasons: first and foremost, such governments are unwilling to distribute their wealth to recent immigrants; and second, new members are not permitted access to society or local culture in line with the tribal and Bedouin nature of the Gulf population; otherwise stated, the tribal Gulf societies adopt a very conservative nature, which seeks to maintain and preserve its ethnic identity and lineage. Such considerations make migrant integration within the local Gulf society very problematic and near impossible for new migrants. As well as the strict laws, the majority of these workers have travelled to the country without their family, with the main objective underpinning such migration recognized as the need to provide their families back home with financial support.

The research further highlighted that the preference of Gulf states in regards migrant labourers from the Indian subcontinent and South East Asia may be recognized as owing to both social and political factors, including the fact that migrant labours from such areas are politically neutral and therefore do not have any language or cultural links with Gulf societies; this means they are clearly differentiated as expats and are therefore less likely to be integrated into local society.

Furthermore, the interaction between local Gulf nationals and the migrant community may be affected by policies that position nationals at a higher social status when compared with the majority of the migrant populations, with the latter group recognized as needed to adhere to strict migration and labour laws, as implemented by the Gulf countries. For instance, the ‘sponsorship’ system shapes this unequal social power as it makes every unskilled/semi-skilled migrant worker confined to the will of one Saudi sponsor, who has total control over their movements and working conditions. The discernible unequal social power endorsed by such system ultimately strengthens the social division between the two groups.

Essentially, the primary reasons underpinning the language contact that has birthed the emergence of a pidgin language can be identified as the economic and social developments witnessed in the Gulf region.

9.2.1 RESEARCH QUESTION ONE

The first research question was designed to examine the social environment that gave rise to GPA in light of the literature of pidgin and creoles studies. To answer that first research question, interviews were carried out with 38 unskilled/semi-skilled migrant labourers from four nationalities: Bangladesh, Pakistan, India, and the Philippines. The interviews were conducted in GPA and served two purposes: First, evaluating the social relationship between the unskilled/semi-skilled migrant labour community and the local people and second, gauging their attitude toward GPA. The second research instrument was a survey questionnaire, which was completed by a total of 141 Saudi nationals residing in Saudi Arabia. The questions served the same purposes as the interviews, aiming to show the local population’s attitude in regard to the unskilled/semi-skilled migrant labourers and toward GPA.

The implementation of the two research instruments and the concluding results demonstrated that there is an apparent social gap between the unskilled/semi-skilled migrant labourers’ community and the local population. Also, research findings illustrated that the unskilled/semi-skilled migrant labourers in Saudi Arabia live in restrictive social conditions. As a socially marginalised community, their lives revolve mainly around labour activities. The social divide and the

marginalisation of the unskilled/semi-skilled migrant labour community can be attributed to a number of factors.

The respondents in the interviews indicated that their lives in the country generally revolve around labour activities with very limited access to the dominant local culture. In addition, their communication with the local population is always labour-related, while showing a general tendency to not be involved in social interaction or social activities with the local people outside of labour. Furthermore, as a marginalised community heavily influences the language-acquisition of their host culture, the interview dialogue reflected the restrictive labour conditions in the country. The survey questionnaire targeted the local population and results showed that while the local people do not necessarily hold a direct negative attitude toward the unskilled/semi-skilled migrant labourers, they did show a preference to not be living next door or amongst the unskilled/semi-skilled migrant labour community.

Consequently, this project suggests that the social gap between the two groups contributed largely to the emergence of GPA. The viewpoint and prediction that such restrictive social settings leads to the emergence of a pidgin variety is supported by popular works from the literature of pidgin and creoles studies, such as Holm (2004), Sebba (1997), Siegel (2008), Todd (2005), Gramley (2012) and, more recently, Velupillai (2015). Furthermore, the social setting that gave rise to GPA share similar social characteristics to other settings that gave rise to several European-based contact varieties, particularly the contact varieties that came about in the plantation cultures and the European colonies in different regions around the world between the sixteenth and nineteenth centuries.

These social characteristics revolve mainly around the restrictive social conditions in which a marginalised migrant community lives in the new host society. These circumstances are highlighted by a social divide and a lack of access to the dominant culture, yet accompanied by a need for communication. However, it is important to point out that not all pidgin varieties emerge in such social circumstances, as there have been a few recorded pidgins that are recognised as having evolved in a situation where two groups of people from different linguistic backgrounds held equal social status, such as in the case of Russenorsk pidgin; however, such cases are extremely rare (Holm, 2004). In addition, while the finding of this research does not

necessarily validate the defining of GPA as a pidgin, it does support the argument put forward by Smart (1990), Wiswall (2002), Holes (2008), Bakir (2010), Næss (2008), Albakrawi (2012), Almoaily (2012), Salem (2013), Alghamdi (2014), Avram (2014), Al-Ageel (2015), Albaqawi's (2016), on its existence in the Gulf region.

9.2.2 RESEARCH QUESTION TWO

The second research question focuses on the social attitude surrounding GPA. The instruments used for the first research question were also employed for the second research question. From the unskilled/semi-skilled migrant labourer community's standpoint, GPA is an impoverished variety that serves specific labour purposes as told through the interviews. GPA also serves as a bridge not only between the unskilled/semi-skilled migrant labourers and the local population, but also between the migrant labour communities who come from different linguistic backgrounds such as Hindi, Urdu, Bengali, Malayalam, and Tagalog. In addition to this, due to the fact that these communities live a restrictive lifestyle and operate precariously on temporary work visas, their main goals in migrating to the country are to generate income. Therefore, their inferior social position and indentured work experience seem to override their interest in integrating with the local population outside of labour or learning the local varieties.

Research on identity in migrants' communities shows that the way in which a migrant community uses a language can be connected to its cultural identity within a given society (Lee, 2006). In the Saudi social context, GPA is associated specifically with the unskilled/semi-skilled migrant community. The interviewees indicated that, when they first arrived to the country, GPA has been their target language, as opposed to learning the local varieties of Arabic. They learned the language either by themselves, through constant communication with employers, local people, or with the help of their compatriots. They also emphasised that GPA is always used during communication with the local population. This latter point is crucial in that it proves that there is little or no effort from locals to develop Arabic fluency within these migrant communities. This also contradicts their expressions of reproach around GPA and illustrates that despite these views, locals are crucial players in maintaining GPA as the language of the migrant labourers.

Furthermore, Lee (2006) stresses that language is not merely a communication tool, but rather it can be used in power relations, to include or exclude people as well as maintain social divide. Paiva (2011) adds that identity formation and language acquisition overlap with one another in the construction of a person. She further states that, ‘Learning a language involves coping with fractal dimensions of the identity complex system. Besides being a learner, one has other identities, such as gender and social class identities, and additional ones can arise along the SLA process’ (p. 66). It appears that GPA has become part of the identity of this particular migrant labour community—and not only in the eyes of the local population, but also in the eyes of the unskilled/semi-skilled migrant labourers themselves. This finding is significant as it reveals that since GPA is viewed with inferiority by both the locals and the migrant labourers, it has, nonetheless, become part of the identity of the migrant labour community, and thus, we see the involvement of two strata of society that are hierarchically positioned in increasingly rigid ways.

In addition, we are seeing the formation of migrant identity in the Gulf region as based on a language, in addition to nationality. Crucially, the unskilled/semi-skilled migrants themselves are conditioned toward a deficit model of identity, with this validated by their use of GPA. They do not resist these stereotypes surrounding their linguistic identities, although there are arguable reasons to explain this acceptance of a deficit-oriented identity. First, they are disempowered by labour laws, which were developed specifically by Gulf governments in an effort to limit social unrest amongst migrant groups. Second, they do not have linguistic opportunities to develop fluency in Arabic, such as the case with immigrants groups in Europe, to counteract stereotypes around their linguistic identities. Third, their urgency of economic survival distracts from their meditation on identity formation. As a consequence, characteristics of immigrant identity are permitted to fossilise; this, in turn, may also allow GPA to be maintained and legitimised as the language of the unskilled/semi-skilled labourers in the Gulf region.

The survey questionnaire intended to establish how GPA is perceived by the local population in Saudi Arabia and, more specifically, how they perceive its use and widespread use in the country. Based on the literature of pidgin and creole studies, and as Velupillai (2015) emphasises, ‘Pidgins, creoles and mixed languages have a long history of stigmatization and most of them were until recently not even recognised as languages in their own right (p. 7). He also adds, ‘Pidgins are usually not recognised as languages in their own right in the societies

where they are used. Very often a pidgin language will be seen as “lazy” or “broken” talk with no overt prestige and which may even reflect badly on the user’ (p. 21). The survey questionnaire reflected that whilst GPA is widely used as an important communication tool between the local people and the unskilled/semi-skilled migrant labourers, it is yet largely stigmatised in the social Saudi context, which is not an unexpected result as it has been illustrated in many studies on contact languages that pidgin varieties tend to be viewed negatively in their own social context.

9.3 STRENGTHS OF THE STUDY

The strength of this research lies in its revealing of the sociolinguistic factors that have given rise to GPA and its illumination of the ongoing existence of situations that give rise to pidgins in non-European settings. In addition, the strength of this research also lies in its new perspective and its methodology.

9.3.1 NEW PERSPECTIVE

As mentioned in chapter one, GPA has not been given much attention to in the field of linguistics. Popular works in the literature, such as Hall (1966), Todd (1974), Holm (1988), Mühlhäusler (1997), Sebba (1997), Siegel (2008) and, even more recently, Velupillai (2015) do not list GPA amongst the recognised pidgins and creoles around the world. Therefore, most of the information from the literature has focused on European based pidgins and creoles and continue to prioritize them, with Velupillai (2015) emphasising that, ‘While there are a number of contact languages that are not related to any European languages, the vast majority of the languages that we today call pidgins, creoles and mixed languages emerged as a result of the European exploration and exploitation of the world’ (p. 99).

Arguably, focusing on non-European based contact languages can be difficult for Western scholars given the cultural and geographical barriers. Furthermore, academic research in sociolinguistics in the Gulf region is arguably still in a period of incubation, thus preventing the spread of knowledge in this area. As a result, the literature on pidgin and creoles studies has limited views as of yet. An example of the limited view is the fact that some well-known

scholars in the field, such as Sankoff (1979), Mufwene (2008) and Momma & Matto (2011), hold the view that contact languages emerge only through European influence (Almoaily, Buchstaller, Holmberg 2014). Therefore, it is crucial for the field to expand its attention to discoveries from research pertaining to non-European based contact languages and this is where the importance of this research lies. The new perspective found in this research can be of assistance to researchers in the field of contact languages as it reveals untold views and brings about a more globalised point of view to the field. Also, this will hopefully encourage non-European scholars to consider the existence and emergence of contact languages that extend beyond classic contexts.

Previous research on GPA, such as those completed by Smart (1990), Wiswall (2002), Holes (2008), Bakir (2010), Næss (2008), Albakrawi (2012), Almoaily (2012), Salem (2013), Alghamdi (2014), Avram (2014), Al-Ageel (2015), Albaqawi's (2016), has focused mainly on the linguistic features of this variety, with little background on its social context. Therefore, this research brings about a new perspective that encapsulates the social aspects of GPA. In so doing, it supports Thomason and Kaufman's (1988) argument that the sociolinguistic background of speakers as opposed to language structure is the key factor in influencing language variation. Furthermore, according to Edward (2009), not assigning enough attention to the social context of a language, such as how/where it is used, its speakers' perception and community attitude towards it, leads to an inadequate understanding. Overall, it is necessary to examine the speech community in which contact languages emerges in order to fully understand their evolution, especially as the speech community provides the widest social context for the development of language.

In addition, the impact of linguistic or cultural practices is reliant on the level and extent of social interaction between different speech communities, thus necessitating the analysis of speech economy and the societal structure of the local community to fully comprehend the language that is subsequently developed (Winford, 2013). This research provides a new perspective as it looks at GPA from an entirely sociolinguistic perspective rather than linguistic. This unique investigative approach to GPA provides new insight on the social aspects surrounding GPA, which is, as stated above, significant. Therefore, there is a need for both linguistics and sociolinguistics research to be incorporated into studies of contact languages.

9.3.2 METHODOLOGY

This study incorporated two distinct data pools and utilised both quantitative and qualitative approaches in an effort to provide objective and accurate data. Additionally, the study has provided data from both the substrate and superstrate speakers of GPA. This means that the research data came from two different sources, i.e. unskilled/semi-skilled migrant labourers as well as Saudi nationals, in mind of offering a fuller and unbiased sociolinguistic understanding on the social context surrounding GPA. It is also ethnically diverse, given that the unskilled/semi-skilled migrant workers that were interviewed claimed different nationalities and genders amongst the six countries that have the highest number of unskilled/semi-skilled migrant labourers in Saudi Arabia. Furthermore, the Saudi participants differed in terms of their demographics, i.e. their regional backgrounds, gender, employment, age, educational level and the period that they spent outside the country. Such demographic diversity in the participants means the collected data is representative as much as possible for the wider population in the country, thus broadening its impact and applicability to studies of linguistic trends in the Gulf region.

9.4 LIMITATIONS OF THE STUDY

While the findings from this study are significant and insightful for the field under examination, there are limitations in this research that need to be addressed.

9.4.1 RESEARCH APPROACH

This research has considered GPA from an entirely sociolinguistic angle. Unfortunately, however, the decision not to incorporate linguistic investigation makes this project poorly positioned in terms of answering important questions related to GPA, such as: What is the pidgin stage of GPA in terms of its linguistic development? How similar the linguistic features of GPA in contrast to other Pidgin and Creoles languages found in other parts of the world? Does GPA have linguistic variations amongst its speakers? If so, why do these variations exist?

9.4.2 DATA COLLECTION

Although this research employed two research instruments, both were self-reported. In other words, the participants provide their very own truths to the research without censorship. The implications of this method are that some participants might not have been completely transparent, possibly out of any kind of retribution despite all subjects being notified that their anonymities were protected. Unfortunately, this appeared to be the case with some of the unskilled/semi-skilled migrant labourers who were interviewed; this has the potential to affect the reliability of the data collected from that group. Another issue, related to the participants, is that there was a significant ratio between male and female participants. Most of the participants in both the interviews and the survey questionnaire were males due to reasons beyond the control of this project. This notable gap in participants' gender may negatively affect generalising the findings, which, in turn, may not prove true if applied to the female population.

9.5 SUGGESTION FOR FUTURE RESEARCH

This research can serve as a foundation for future research relating to GPA so as to explore various related areas. Some of those areas include the following:

- Future research could possibly focus on how GPA shaped the identity of the unskilled/semi-skilled migrant community in Saudi Arabia and the Gulf region at large and how this contributes to social power, control and class in the region. Questions that could be raised in that regard include: Does GPA help/contribute in maintaining unequal social power between the unskilled/semi-skilled migrant labourers and the local citizens?
- Most of the unskilled/semi-skilled migrant labourers who participated in this research were males and worked in outdoor jobs. Therefore, there was less focus on the domestic female labourers who work in local households. It would be helpful if future research on GPA gives a focus on the domestic workers, with more emphasis on the female migrant labourers to give a fuller picture and contrast their acquisition of GPA and their attitude toward it.

9.6 THE IMPLICATIONS OF THE STUDY

There are theoretical, practical and social implications that can be drawn from the findings of this research in regards GPA. These are discussed in the following subsections.

9.6.1 THEORETICAL IMPLICATIONS FOR GPA GENESIS

The field of pidgin and creole studies is relatively recent; therefore, there is room for debatable and controversial issues within the field. Since the emergence of the field, there have been ongoing and frequent attempts directed towards describing how pidgin and creoles emerge from a theoretical linguistic point of view. However, more recently, the study of contact languages has been given more attention (Velupillai, 2015). The literature lists a number of recognised theories within the field in regards the genesis of European-based pidgin and creoles. These theories include Monogenetic/Relixfication Theory, Foreigner Talk or Baby talk Theory, Imperfect Second Language Learning, Language Bioprogram Hypothesis (Please see chapter two for more details about each theory). Although it is quite difficult for this research to provide evidence supporting any of the existing genesis theories since it lacks linguistic investigation to support its claims, it might be still highlighting important points from the findings.

A few unskilled/semi-skilled migrant labourers who were interviewed indicated that they picked up GPA through constant communication with members of the local population (mainly their employers) who spoke to them in what they described as ‘little by little’ Arabic. This process of learning to speak pidgin is endorsed by the Foreigner Talk Theory. It is important to note here that this may have been the case with domestic helpers in particular, rather than the labourers working in public. However, this theory has not been accepted as a valid explanation for pidgin and creole genesis, since FT lacks structured sets of norms that give rise to contact languages (Velupillai, 2015).

The majority of the interviewees indicated that they acquired GPA through their labour, in addition to learning it from their compatriots. This then suggests that GPA could have emerged as a result of the labour environment in Saudi Arabia, where social distance between the unskilled/semi-skilled migrant labourers and the local population is common thus forcing the

labourers to learn GPA from their compatriots. This finding actually agrees with the work of Almoaily (2014), who found that the factors influencing linguistic variations in GPA amongst its speakers, were length of stay in the Gulf region as well as the speaker's linguistic background. His research concluded that the unskilled/semi-skilled migrant labourers do not normally attempt to learn local varieties in the Gulf, but instead focus on the learning of GPA as their target language for surviving in the country.

However, it is important to mention that discussing theories explaining the emergence of contact varieties remains a debatable issue. The finding of this project is insufficient when seeking to provide enough evidence to back-up any of the theories in order to explain how GPA emerged from a theoretical linguistic point of view. The reason for that is because this requires intensive linguistic investigation and perhaps looking at its roots historically.

9.6.2 PRACTICAL IMPLICATIONS

As mentioned earlier on, notably in the literature review, there are several stages for the development of pidgins. For instance, there are pre-pidgins, stable pidgins, and extended pidgins. In each specific stage there are apparent linguistic and social features (Siegel, 2008). This particular project explored GPA from a sociolinguistic point of view. Therefore, it can predict the pidgin stage of GPA from its social features. It appears from reviewing the collected data that GPA is in the stable pidgin stage, since GPA is not only used in communication between the unskilled/semi-skilled migrant labourers and the local population, but also as a means of communication between the different migrant labourers who come from various linguistic backgrounds.

These social characteristics of a pidgin are relatively similar to pidgins in the stable stage. However, GPA is a variety used in a temporary context due to the fact that unskilled/semi-skilled migrant labourers come to the region on temporary work visa periods. GPA must be then classified as a 'restricted' stable pidgin. In other cases, many European-based pidgins grew and turned into creole languages. This can be seen in many places in the Caribbean and the Atlantic regions for instance. The reason why those pidgins continued to grow is because the labour-

force, speaking of the African slaves, settled and reproduced, which is not exactly the case with the unskilled/semi-skilled migrant labourers of the Gulf region.

In addition, there are other specific types of pidgins that are listed in the academic field (Sebba, 1997). The list includes: Military and police pidgin, seafaring and trade pidgins and creoles, plantation pidgins and creoles, mine and construction pidgins, immigrant pidgins, tourist pidgins, and urban contact vernacular. Each documented pidgin has a certain location, its own historical and social contexts in which it emerged as illustrated in the literature review. Recent studies, have updated the list to add further two types: workforce pidgins and domestic workforce pidgins. The workforce pidgin is described as being the pidgin used in specific types of industries. Similarly, the domestic workforce pidgin, is the pidgin used between domestic workers and their employees (Velupillai, 2015). Based on the results from this project, GPA could be listed under both workforce pidgins and domestic workforce pidgins. This is because GPA is not only used in general external public work, but also internally as domestic workers in local households. This is especially the case amongst the female domestic helpers who work as nannies, housemaids, and cooks.

9.6.3 SOCIAL IMPLICATIONS

Currently, in the Saudi academic realm, GPA is not afforded ample attention and, in the Saudi general public, this variety is merely branded as a broken version of the local Arabic dialects. GPA is labelled as ‘Gibberish’, ‘broken Arabic’ or ‘the Arabic of the Indian labourers’, referring to the Indian subcontinent where the majority of the labour force in the country migrate from. In Saudi Arabia and the Gulf region, GPA should be assigned more attention, academically and socially. It should not only be recognised as a variety that has emerged in the region but even more so a result of globalising forces which have transformed the region since its economic oil boom in the early-1960s and 1970s.

Today, the Gulf region is seen as one of the most economically powerful regions in the world. It is a major point of global migration, bringing together people from diverse backgrounds. Its Arabic language foundation makes it a unique location to extend research in language contact and to go beyond European-based focus. GPA has become an integral aspect of the culture and

society, not only in Saudi Arabia but in Gulf states overall. Accordingly, it deserves higher recognition within the academic institutions, especially across the region. As the findings have revealed, researching GPA does not only lead to understanding how GPA has emerged or how people feel about it, but also leads to understanding social behaviour along settings in contemporary Saudi society and the Gulf region.

9.7 THE FUTURE OF GPA

Based on the findings, one of the goals of this research is to make a prediction concerning the future of GPA. It is worth mentioning here that, according to the literature of pidgin and creoles studies, there are pidgin varieties that had at one point existed but then gradually died out over time as there are pidgin languages that have flourished and eventually developed into creoles. Velupillai (2015) states, 'Pidgins may exist for long periods of time, even several centuries. Typically they will survive, that is, they will continue to be transmitted through the generations, for as long as the contact situation exists. If the context where they are used cease to exist for any reason, the pidgin is likely to go extinct' (p. 20).

When it comes to GPA, it is quite difficult to predict what the future holds for this particular pidgin variety. However, by analysing the findings and the social context in which GPA currently exists, a future prediction can be made. Just like in other regions around the world, globalisation is taking effect, generating social, cultural, economic, demographic and most important, linguistic changes (Alon, 2006; Mufwene, 2010); this is illustrated with greater detail in the Literature Review. Presently, it is clear that the Gulf region heavily relies on its foreign labour-force. The unskilled/semi-skilled migrant labourers who come from the Indian subcontinent and South East Asia have not only become an integral part of the workforce but also an integral part of the social fabric and the contemporary culture in Saudi Arabia and the Gulf states. With that being said, GPA is one of the most obvious and recognisable social impacts generated by the existence of this large unskilled/semi-skilled migrant labour force in the region.

However, It is important to keep in mind that the GPA speakers of today, notably those that exist in the Gulf region, are unlike the pidgin speakers who existed between the sixteenth and

nineteenth centuries in the European colonies of the New World; conversely, they remained and settled down, and their pidgins subsequently developed into creoles. GPA, on the other hand, has emerged in the contemporary world systems, with GPA speakers on temporary work visas. They came to the region with the purpose of searching for a better income, not with the intention or even opportunity to settle down permanently in Saudi or the Gulf region generally. Therefore, GPA has very little to no chance of becoming an expanded pidgin or of developing into a creole.

In addition, GPA survival is subject to whether or not the Gulf region will continue to be a politically stable and overall attractive region for securing work for the unskilled/semi-skilled migrant labourers from the Indian subcontinent and South East Asia. Research on the economy or the political science in the region might provide useful data regarding that issue. For instance, Willoughby (2006) states, ‘it is difficult to predict the future contours of the Gulf Arab-South Asia relationship. One can say, however, that the small rich Gulf States such as the UAE, Kuwait, and Qatar will rely on foreign labour into the indefinite future. The only question is from where the labour will come’ (p. 238). Therefore, this issue should be left out for separate and further research on the economy and politics of the region, and this research will not make any claim regarding whether or not GPA will survive for more decades to come in the Gulf region.

9.8 SUMMARY

From a sociolinguistic standpoint, this research shines light on GPA, where the primary aim is centred on introducing GPA into the field of pidgin and creoles studies. The secondary aims focused on two primary points: the inception of GPA—specifically the social circumstances that gave rise to GPA—and the reaction or social attitude towards its ubiquity in Saudi Arabia. Therefore, two primary research questions were formulated: the first research question investigates the social circumstances surrounding GPA that gave rise to such in light of the literature on pidgin and creoles studies; the second research question investigates the social attitude towards GPA within Saudi Arabia.

Two research methods were implemented for the collection of data. The first instrument involved getting on to the streets in Jeddah and conducting one-to-one semi-structured interviews with a number of unskilled/semi-skilled migrant labourers. The interview questions were divided into

two sections: the first focused on the social gap; the second questioned the attitudes the unskilled/semi-skilled migrant labourers held towards GPA. In total, data were collected from thirty-eight (38) unskilled/semi-skilled migrant labourers. The second research method incorporated an online-based self-reported survey questionnaire designed specifically for Saudi nationals residing in the country. The questionnaire contained thirty (30) items, and was designed in mind of measuring the attitudes of the local participants towards unskilled/semi-skilled migrant labourers, and their attitudes towards GPA. A total of 141 participants completed the questionnaire over a period spanning 3–4 months.

In light of the excerpts from pidgin and creoles studies, the analysis compiled from the in-depth interviews and the survey questionnaire results, highlight that the social atmosphere for the unskilled/semi-skilled migrant labourers in relation to the local population in Saudi Arabia is considerably fertile for the emergence of a contact variety. Overall, the data reflected that there is a wide social gap between the two groups, which has contributed largely to the inception of GPA. When it comes to the social attitudes held towards GPA, the findings reveal that GPA is attached to the low social status of the unskilled/semi-skilled migrant labourers residing in Saudi Arabia. In addition, GPA is acquired through labour, with its use amongst a certain setting and only as a communicative bridge between labourers and locals. These findings support many previous studies identified in the literature of contact languages, which suggest that contact varieties are associated with low social status where speakers are marginalised in the societies where they are spoken.

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APPENDICES

APPENDIX A: INTERVIEW GUIDE

Unskilled/Semi-Skilled Labourers' Interview Questions:

Gulf Pidgin Arabic—A Sociolinguistic Research

1. Date of interview:	_____
2. Length of interview:	_____
3. Nationality:	_____
4. Native Language:	_____
5. Age:	_____
6. Gender:	_____
7. Length of stay in Saudi Arabia:	_____

- 1. How did you learn Arabic in Saudi Arabia? Was it difficult or easy? (Probe for any difficult, bad, or good experiences)**
- 2. Do you like or feel satisfied with your Arabic? Or do you wish to speak more like the local people? (probe for the importance of learning and mastering the local dialect or Arabic in general)**
- 3. Do you use/speak Arabic only with local people or do you use it also when communicating with other foreigners? (probe: do you change the way you speak when using Arabic with a local person or a foreigner?)**
- 4. What do the Saudi people think of your Arabic? (probe for any positive or negative experience in understanding)**
- 5. Do you feel that the local people here help you to learn/understand their dialect? Or to speak more like them? do they speak to you the same way they speak to other locals? Or is there a difference?**
- 6. Do you see a difference between the Arabic you know/speak from the language spoken by local people? What is the difference? Why?**
- 7. Do you feel that most of the locals here are friendly, kind and easy to get along with? Do you have Saudi friends?**
- 8. Do you live with Saudis or in a neighborhood densely populated by Saudis? Or do you live with other expats or expat densely populated neighborhoods?**
- 9. Do you have any issues/problems with interacting with the locals in general? Have you ever been subjected to racism/discrimination or bad treatment by the local people?**

APPENDIX B: INTERVIEW TRANSCRIPTIONS

Question #1: How did you learn Arabic in Saudi Arabia? Was it difficult or easy? (Probe for any difficult, bad or good experiences.)

I1 stated:

انا يجي السعودية مايعرف شي بس انا يجي من بنجلاديش يقرأ عربي هنا انا في بسمع من كلو ناس تاني، انا يسأل جماعة حقي صديق بنقالي كيف كلام، سنة بعدين انا في كلام، هوا كلام فين روح سوي كدا، يسأل يسأل، بعدين انا يسأل ايش يعني هادا؟ بعدين انا فكر ويتعلم

When I came to Saudi Arabia, I did not know how to speak Arabic at all. But, in Bangladesh, I learned how to read in Arabic. When I came here, I asked my Bengali friends/acquaintances how to speak Arabic, and they helped me out. I learned how to speak in a year. I learned through given tasks by my employer, he asks me questions like: do this, go there, also I kept asking questions like: what does this mean? That is how I learned how to speak Arabic here.

H4 stated:

انا يجي هنا بعدين شغل مستشفى في سيم سيم بنجلاديش نفر، هوا كلام ممكن يجي سعودي نفر كلام "كيف حالك؟" انا مافي معلوم، بعدين انا صديق في بنجلاديش هو كلام كيف حالك؟ كلام كويس، كيف انتي كويس الحمدلله، بعدين انا شويه شويه معلوم سعودي يجي دكتور نيرس كلو في كلام، بعدين انا شويه شويه معلوم، دحين كويس، اول مشكلة اول مايعرف زيرو، بعدين شويه شويه انا يعرف

First when I came here I started working at a hospital with other Bangladeshi workers. When a Saudi person comes he says 'how are you?' I could not understand, but then my friend would say 'fine' then I started little by little to understand what doctors and nurses would say. Then, I started to speak a little bit. In the beginning I was zero, and then little by little I learned

M7 stated:

سعودية في سوا سوا انا شغل مصري سوا سوا مصري كلام عربي، سعودي سوا سوا شغل سعودي كلام عربي، سوداني سوا سوا شغل عربي، انا شغل مكة، طائف، ابها، جدة. اول يجي مايعرف، انا كفييل حقي كلم "ايش اسمو؟" انا اول مرة بسمع (ضحك) مايعرف شي، بعدين شوي كلم هوا ايش اسمو؟ انا كلام، انا وقف مايعرف شي، بعدين هو كلام "واتز يور نيم؟" انا كلام ماي نيم از، بعدين شويه شويه تعليم انا، مافي صعب

In Saudi I have worked with an Egyptian, a Saudi, a Sudanese, and they all speak in Arabic. I worked in Makkah, Taif, Abha and Jeddah. In the beginning when I came, I did not know. My employer (sponsor) asked me 'What is your name?' I did not understand. Then when I started working with him I learned little by little. It was not difficult, it was normal

K1 stated:

اول انا بالرياض انا في بيبي حق مدام، بعدين هوا كلام عربي على طول، بعدين شويه شويه ممكن مثلا مويه مايعرف ايش مويه، بعدين تعلم ايش هادا مويه اكل، مع بيبي، اول مرة في مشكلة علشان انا مايعرف، بعدين ممكن واحد شهر اتنين شهر شويه شويه

First I was in Riyadh, the child of my employer (Madam) spoke to me in Arabic all the time, then like when he says 'water' I did not know what is 'water' then I learned that is called water, and that is called food, with the baby. In the beginning, I had problems because I did not know, but then after one month, two months, I learned little by little

M3 stated:

انا في اول يجي مايعرف عربي لكن في جماعة في هوا كلام شويه شويه بعدين انا يسأل هادا ايش هوا كلام هادا كدا، يسأل ممكن صديق اول يجي انا جماعة انا كلام جماعة سوا سوا في هادا اسم هادا ايش؟ زيو كلام شويه شويه في عربي، علشان اول مايعرف انا، جماعة كلام هادا اسم كدا هادا اسم كدا مافي صعب

First when I came I did not know Arabic, but my friends helped me out little by little. They taught me what is this and what is that, then I started to speak like them. It was not difficult

M5 stated:

انا في شويه سعودي شويه اجنبي، بعدين في هادا سوي كيف اسمه هادا، بعدين سوي سجل ورقة بعدين في تعلم، مافي مشكلة في تعلم سرعة، بس في مخ كبير

I learned through speaking with Saudis and non-Saudis, I used to ask how do you say this or that? Then I used to write it down. It was not a problem, I learned fast, but you have to be clever

E2 stated:

علم في كثير مكان في شغل، اول انا في برة كفيل، دحين انا قبل سنة ونص انا سوي نقل كفالة، اول كفيل انا في برة، يعني انا في شغل اول يجي مع كفيل هازا هوا مافي شغل، هوا ماعنده شغل انا شغل من برة، يعني شغل في مطعم، شغل في استراحة، شغل في شركة، كثير مكان في شغل، يعني علمني شويه كلام عربي انا كثير مكان روح سعودي سوا سوا واحد كلمة اتنين كلمة سوي كلام يعني شويه شويه يجي، بس مكان شغل، مافي مشكلة، كثير مافي سرعة سرعة، ممكن في سعودي انا معاك سوي كلام انا يعرف، هوا سوي سؤال انا يقدر كلام مافي مشكلة

I worked in many places, I was transferred from my previous sponsor to a new one a year and half ago. I used to work in a restaurant, a resort, a company, and many other places. I learned Arabic by speaking little by little with Saudis. Like I pick up a few words and I use them at work. It was not difficult, now I can speak without a problem, if they ask me anything, I can understand, but not if they speak fast

S1 stated:

كلو سعودي سوا سوا كلام، بعدين بزورة مدرسة انا ودي سوا سوا سيارة وسوا سوا قرقر قرقر بعدين عربي مفهوم، مافي مشكلة، اول انا يجي بعدين عربي كلام انا مرة مشكلة، بعدين انا مايعرف عربي، مدام مرة زعلان بعدين كذا انا مدام مرة زعلان، عربي معلوم بعدين اول مدام مافي زعلان، بعدين مدام كلام كويس اوكي عربي بعدين معلوم مدام كلام كويس، اول انا كلام لا مدام على طول زعلان

I spoke with many Saudis, like the kids that I take to their school, we speak some Arabic and then I started to understand. It was not a problem. When I first came it was a problem because I could not understand. My employer (Madam) used to get angry, then when she got very angry, I started to learn Arabic; then she stopped being angry; and now I understand her; but when I could not, she used to feel frustrated all the time

M6 stated:

صديق كلم انا ايش سؤال يعني كلم اوردو بعدين سوي ترجمة يعني عربي ايش، ممكن زبون يجي هندي باكستاني يجي زي كذا بعدين هوا يعرف هوا هادا ايش كلم، سعودي نفر يجي بعدين ايش تقول بعدين هوا سوي ترجمة ايش تقول بعدين هوا سوي ترجمة اوردو زي كذا بعدين سوي كذا (ايحاءات) بعدين سوي يجلس بعدين سوي (ايحاءات)، شويه مشكلة تعليم مو كثير

I used to ask my friend to translate Arabic words for me. He understood what customers used to say, and then he kept translating for me into Urdu, and also used 'gestures' to help me understand. It was not a big problem

A2 stated:

انا اول شغل في محل (بقالة) بعدين يجي زبون كلم شويه شويه عربي بعدين انا معلوم، مافي صعب

I work in a grocery store. I learned Arabic through customers who spoke a little with me. It was easy, not difficult

M9 stated:

انا يجي سعودييه فيه جماعه حقي في شغل انا يجي صديق سوا سوا كلم عبي فيه زبون يجي سياره يجي كلم صديق كم عبي، هوا كلم انتة روح كلم كم عبي؟ انا روح بعدين كلام كم عبي؟ قول عشرة، طيب انا عبي عشرة بعدين خلاص هوا كلام خلاص تفضل، مافي مشكلة هادا تعلم زي كدا، في ممكن سعودي سوا سوا انا يتعلم بس جماعه حقي كلو بنقالي، 24 ساعة كلام بنقالي، زبون يجي السلام عليكم كيف الحال؟ كم عبي؟

I came here with my group to work at a gas station. When customers come, my friends would tell me how to say to the customers 'how much to fill your tank?' the customer would say '10 Riyals' then I say ok. I learned like that, it was not difficult. Maybe if I worked with Saudis I would speak better Arabic, but because my group are all Bangladeshis, we speak Bengali 24 hours. When customers come I say 'Greetings, how much to fill your tank?'

I2 stated:

يتعلم شويه شويه يعني كلام مع ناس شويه شويه، بس شغل، انا اول يجي سعودي في زيرو عربي، مافي يعرف، بس في يعرف يقرأ قرآن في باكستان، بس كلام مافي يعرف، بس كلام زي كدا زيرو، بس بعدين يجي السعودية كلام مع ناس في يسأل نفر انا يتعلم، سهل مافي مشكلة

I learned little by little, I spoke to people a little, just at work, when I first came to Saudi Arabia my Arabic was zero, I did not know, but I knew how to read because I learned how to read the Quran in Pakistan, but speaking Arabic I did not know, my speaking was zero, but then I came to Saudi Arabia and I spoke to people, then I asked people then I learned, it is not a problem

S2 stated:

مع شغل مع عمل، بس شغل، سهل مافي مشكلة

With work; just with work; it was easy, not difficult

M2 stated:

انا علم صديق حصل هادا ايش كلام انا اكتب هادا بنقالي، صديق بنقالي هوا اول يعرف كلام، شويه شويه هوا علم كدا، هوا كلم زيو بس انته انا كلم زي كدا مايعرف صحيح ولا مافي صحيح، هوا كلم هادا كلام كدا، انا اول في شغل خياط، هوا صديق يجي عربي كلام انا مايعرف هوا يسوي ترجمه هوا ايش كلام، مافي مشكلة تعلم

I learned through my friends who are Bangladeshis. My Bangladeshi friends were here before me, so they knew how to speak Arabic. I learned little by little with them. I spoke like them without knowing if it is right or wrong, they just speak that way. I used to work in a tailor shop, my friend used to translate for me what customers would say, it was not a problem to learn

J1 stated:

انا اول يجي يعرف كلام شويه، مو كثير، انا بعدين في شغل، انا بعدين يعرف عربي حق شغل

When I first came, I spoke Arabic just a little, not much, but then at work I learned the Arabic I need to do my job

D1 stated:

انا في بجي اول في واحد نفر هوا في سو اسوا انا شغل، بعدين هوا شويه يتعلم بس شويه واحد يوم اتنين تلاته يوم بعدين يمكن شهر بعدين انا في يتعلم، انا في اول شهر في مشكله بعدين انا شويه شويه يتعلم بعدين انا كل شي يعرف

When I first came, I worked with someone. He taught me how to speak a little. Then after two to three days and maybe a month, I learned. In the first month it was a problem, but then little by little, I learned how to communicate in Arabic

A1 stated:

انا في شغل ورشة يجي زبون بعدين فرقر بعدين شويه شويه انا في تعليم، في شويه مشكلة انا مافي يعرف شي مافي معلوم اي شي انا اول، بعدين شويه شويه

I work in a workshop, I learned Arabic through customers when they come and talk to me. Overtime, I learned little by little. It was difficult in the beginning as I did not know how to speak Arabic

H2 stated:

انا يجي هنا شويه يتعلم عربي، كلو ناس هادا كلام مع ناس شويه شويه يعرف، مافي مشكلة انا يتعلم شويه شويه مع ناس كلام

When I came to Saudi Arabia, I learned Arabic little by little through talking to people. They talk to me little by little for me to learn. It was not a problem

M8 stated:

شويه صديق بنفالي سوا سوا شغل هادا فيه نفر يجي شويه شويه

I learned through my Bengali friends, we work together, and also through people who come here. I learned little by little

M12 stated:

انا كنت ادرس عربي في بنقلادش، بعدين انا اختي هنا زواج واهل كثير سعودي هيه يعلم انا، مافي مشكلة

I studied some Arabic back in Bangladesh, also my sister got married in Saudi and she has family here, she helped me to learn, it was not a problem

N1 stated:

سعودي نفر كلام بعدين انا فكر ايش يعني، تمانيه شهر بعدين انا يعرف كلو

When I first came here, I spoke to people and asked question to understand, after 8 months I learned how to speak

E1 stated:

اول شي كان صعب كتير عشان انا يعرف انجليزي بس بزوره مدام يعلم شويه شويه، مافي مشكله

First, when I came here it was difficult to speak Arabic, but the kids of my (Madam) employer taught me little by little, it was not a problem

J2 stated:

كلم عربي مع كفيل، انا سواق عائله يتكلم مع همه شويه شويه عربي، مافي مشكلة هادا سهل

I spoke with my sponsor (employer), I am a family driver, they taught me little by little through speaking, it was not a problem, it was easy to learn

H1 stated:

يتعلم شويه شويه، في اندونيسيا انا يتعلم شويه عربي، الحمدلله سهل

I learned little by little, also I learned some Arabic in Indonesia, it was easy

H3 stated:

انا يتكلم شويه شويه في شغل دكان بعدين انا معلوم، لاموصعب

I learned through speaking little by little working in a grocery store, it was not difficult

R1 stated:

اول انا يجي السعوديه شغل سوا سوا مع بنقالي، هندي، تركي، مصري انا يتكلم عربي حقه شويه صعب بس بعد واحد سنه انا يتكلم عربي كويس

When I first came to Saudi Arabia, I worked with Bengali, Indian, Turkish and Egyptian people. It was difficult to communicate in Arabic in the beginning, but after one year my Arabic improved

R2 stated:

شغل بعدين معلوم، سعودي نفر علم، مافي مشكله خمسه شهر سته شهر

I learned through work, it was not a problem, I learned in about five to six months

R4 stated:

صديق شويه من شغل بعدين زيون شويه كلام، مشكله شويه هادا كلام جديد، اتنين تلاته شهر انا سوي تعليم

I learned through my friends at work with customers, it was a problem in the beginning because it was a new language, but after two to three months, I managed to learn it

R5 stated:

صديق سو اسوا نفر باكستاني يعلم انا يتكلم انجليزي ويعلم انا عربي، في شويه صعب بس تلاته شهر بعدين انا يتعلم

I learned with my Pakistani friend, I taught him how to speak English and he taught me how to speak Arabic, it was a bit difficult, but after three months I learned how to speak

R6 stated:

انا اول يجي هنا مكتب فلبين فيه كلام عربي فلبيني كمان مدام مافيه معلوم انقلش بس عربي هيه كلام مع انا وانا يكتب كل يوم مافيه شغل انا يتعلم بعدين انا بسمع تلفزيون شوي شوي انا يعرف

When I first came, I did not know how to speak Arabic, my (Madam) employer did not know English, she only knew Arabic, but we tried to communicate, so I learned over time, I also listened to T.V. which helped me a little

S3 stated:

انا شغل سوا سوا مع باكستاني مافي كلام عربي بعدين انا شغل مع سعودي، لبناني، سوداني، اردني شويه شويه انا يتعلم

I used to work with other Pakistani workers, I could not learn then. After that I started working with people from Saudi Arabia, Lebanon, Sudan, Jordan, and I learned little by little

S5 stated:

انا يجي بنقالي مع ناس كتير بعدين انا بروح مستشفى وكلام ناس هناك انا شويه شويه اتنين او تلاته شهر انا يتعلم، مافي مشكله

I came from Bangladesh with many other workers, then I started working at a hospital and there I started to learn little by little, I learned in about two to three months, it was not a problem

A3 stated:

انا اول روح شغل كويت، مدام هناك كلام انجليزي، بس بعدين انا يجي سعودية اتعلم عربي شويه شويه لحالي

I used to work in Kuwait, my employer (Madam) used to speak to me in English, but then when I came to Saudi Arabia I started by myself to learn Arabic little by little

A4 stated:

انتہ يقول روح انا يسأل ايش يعني كذا انا يتعلم انا بعد اتنين سنه انا معلوم

I used to ask people around when they talk to me about what they mean and the name of things in general, I learned in two years

L1 stated:

يتعلم كثير مع صديق كلام، سهل مافي مشكله

I learned a lot through speaking to my friends, it was easy no problem

M4 stated:

انا بس شغل مع سعودي وهو كلام انا بعدين يتعلم، مافي مشكله

I just work with Saudi people and they speak to me, and this is how I learned, it was not a problem

M10 stated:

شغل شويه تعليم مع نفر هندي، وفي مدير انا يماني، مافي مشكله تعليم بس لازم فكر هذا ايش يقول

I worked and learned with someone from India, and my manager was from Yemen, I did not have problem learning Arabic, but I have to concentrate when people talk

M11 stated:

مع صديق في شغل في بيت، مع صديق هندي، مافي صععب مع وقت

With my friends at work and at home, also with friends who are non-Saudis, especially with Indians, it was not difficult, just with getting used to it

Question #2: Do you like or feel satisfied with your Arabic? Or do you wish to speak more like the local people? (probe for the importance of learning and mastering the local dialect or Arabic in general)

I1 stated:

ابوه في كويس، بس لا انا مايعرف لغة حق سعودي انا يعرف شويه كلام، مافي ضروري بس كلام شغل كفاية، مافي لازم ميه ميه

Yes, it is good. But I do not know the language of the Saudi people, I know how to speak a little. It is not important to speak like the locals here, only the language for work is enough. It is not important to speak perfectly

M7 stated:

عربي حقو اي شي يمشي، هوا كويس دحين يعرف كل شي، هادا مو ضروري يعني اي سعودي مافي كلم هوا حقو لغة سوا سوا، في فرق هوا كلم، دحين هوا ايش كلم اجنبي سوا سوا كلو معلوم، روح هنا شغل هنا، هنا سوي نظافة هنا روح شغل، هنا جيب هازا جيب هازا، كلو معلوم

My Arabic is okay, it's enough to get by. It is good enough, I understand everything. It is not necessary to speak like Saudis. I mean, when Saudis speak to me, they do not speak their own language with me, there is a difference. When they speak to foreigners I understand, like go there, work here, clean this place, go to work, bring this, bring that, I understand all that

K1 stated:

اول انا فكر مافي كويس، بعدين يعرف كلام عربي ابوه كويس، هادا مهم لازم كلام عربي كويس في شغل

In the past, I thought it was not good at the first time. Then I learned how to speak well in Arabic. It is important to speak it; it is a must for work

M3 stated:

لا زي مرة مافي كويس، كفاية كلام كدا، مافي ضروري كلام سيم نفر سعودي

No, it is not good, but it is enough to speak a little. It is unnecessary to speak like the Saudi people

M5 stated:

كويس، في شويه في ضروري، يعني هادا شغل في بيت في حاجات في يشتري بقالة ولا هنا ولا سوي ملابس، شويه شويه انا في يعرف كلام

Good, knowing a little Arabic is necessary for work, and to buy from a grocery store. I know how to speak a little bit

E2 stated:

ايوه كويس، كفاية، يعني في سرعة سرعة يجي زيو سعودي كلام يجي ممكن سعودي سوا سوا كلمة يجي، ممكن سعودي سوا سوا شغل، كدا يجي على طول، صح ولا لا؟ يعني كتير كلام حاجات كتير في كلام عربي انا مايعرف، بس ضروري هادا حاجات انا يعرف، ممكن هوا يسوي سؤال عماد جيبو هازا قزاز جيبو هادا طاولة، في ثاني مكان في شغل يعني جيبو هادا واحد ثاني، في كدا كدا كلام انا يعرف، هادا كفاية، هادا حق شغل في كفاية، مافي ضروري تعلم كلو، حقي شغل هادا كفاية

Yes, my Arabic is good and enough. I mean if I work with Saudis I could have learned how to speak fast like them; that is how you can learn, right or not? I do not know much in Arabic, but it is necessary to know basic things. If I am asked: bring this glass, bring that table, or if I work in another place I should know, and that's enough. To know the words that are related to your work is enough. It is not necessary to learn everything, just knowing the language of my job is enough

S1 stated:

كويس، عربي مافي معلوم انا شغل مشكلة، انا سواق مدام كلام سوني تعال هنا سوق بوادي، انا مايعرف انا عربي، الحين عربي معلوم بعدين طريق معلوم، شويه شويه عربي مافي مشكلة

My Arabic is good. If I did not know Arabic, I would have problem in my work. I am a driver, my employer (Madam) asks me 'come to the market!' I do not know Arabic, but now I know so then I know the way, but it is not a problem to know only a little Arabic

M6 stated:

كوبيس الحمدلله، هنا انا في شغل بس شغل بس تعلم شغل بس زي كدا، مو كلو عربي يعرف، ممكن نفر يجي ابوه ايش تبغى يقول هادا شعر ولا دقن ولا ايش سوي، بس حق شغل، مافي انا روح ثاني شغل كيف سوي ضروري بس شغل هادا 12 سنة بس شغل هادا كيف سوي عربي ثاني يعرف يعني ممكن شغل بيت ولا شغل شركة ولا ايش سوي زي كدا يعني، شغل هادا بس، تاكسي ممكن كيف هوا كلام روح ولا ممكن شويه شويه ممكن روح مرور روح كدا طريق روح يمينا ولا يسار، بس ممكن روح هنا هنا لازم شويه بس مو كثير

My Arabic is good. I am here to work, and just to work. I have learned Arabic at work. I do not know much Arabic, just when a customer comes I ask: what do you want? He says 'this hair, or beard or what to do' just for work. I do not have to do other jobs, why it is necessary? I have worked as a 'barber' for 12 years, how can I know the Arabic for other jobs? Maybe if I work at home, or a company I would learn. For example, a taxi driver knows how to go this way, or the traffic or go to a certain road or left and right, but not much

A2 stated:

كفاية عربي حق انا، مافي مشكلة انتة في كلام انا فهم

Yes, it is good, no problem, I understand you when you speak

M9 stated:

مافي كوبيس زيادة، ايش بيغى كلام زيادة؟ علشان سعودي سوا سوا شغل انا في كثير كدا كدا يعرف بس جماعة حقي كلو كلام بنفالي، كلام سيم سيم سعودي احسن، انا ممكن في مشكلة مايقدر كلام، كيف كلام؟ مايقدر، كل شي يعرف هادا ميه ميه

Not that good, why do I need to speak well? Maybe if I work with Saudis a lot I would have known how to speak more, but all the people I work with are only Bangladeshis. Speaking more like Saudis is better though, I do not know how to speak well, but If I knew it would be great

I2 stated:

كوبيس ميه ميه كلام انا، انا كلام يمشي شغل بس، نفر يحب لغة هوا لازم يتعلم عربي زي نفر سعودي

Yes, my Arabic is perfect, I speak Arabic just to run the job, if someone likes the language, he should learn to speak like Saudi people

M2 stated:

انتہ معلوم انا كلام عربي كوبيس ولا مافي كوبيس (ضحك) انا يعرف نص نص عربي، كلام شغل معلوم بس، مافي ضروري كلام زي نفر سعودي، عربي حق انا كفاية مافي مشكلة

You know better (can judge) if my Arabic is good or not (laughter). I know a little Arabic. Just the language of my work. It is not necessary to speak like Saudis, my Arabic is enough, it is not problem

M8 stated:

لا كوبيس عربي حقي مافي ضروري كلام ميه ميه هادا يكفي، انا شغل وبيت وخالص

My Arabic is good. It is not necessary to speak Arabic well, my level is enough, I work and then I go home only

J1 stated:

انا يعرف كلام حق شغل بس، يعرف كلام بس مو كثير، مافي ميه ميه، مافي ضروري هدا كفاية، لاني انا في شغل بيت مافي يروح مكان ثاني

I know how to speak just for work, it is not perfect, my Arabic is just okay. It is not necessary to learn more, because I only work and go home, I do not go anywhere else

D1 stated:

ايوه مشي حال، انا حيو كلام سوا سوا نفر سعودي، انا ابغي كل شي انا كلام، بس دحين انا

مشي بس، دحين انا مافي ضروري كثير كلام، انا في نفر سعودي يجي كلام كدا كدا هوا يفهم انا يفهم، يمشي بس

حق شغل، مافي ضروري كلام زي نفر سعودي

Yes, it is not too bad, I wish that I could speak more like Saudis, I want to learn how to speak well, but now it's okay. It is not necessary to speak well, when Saudi customers come and speak blah blah, we understand each other. I know enough to do my job, it is not necessary to speak like Saudi people

A1 stated:

انا مافي كلام ميه ميه بس كفاية حق شغل، شويه شويه تعليم مافيه مشكلة بس علشان رزق ضروري يتعلم

Not perfect, but enough for my work. Learning little by little is not a problem, but to earn my livelihood, it is necessary to learn

S2 stated:

لا كويس، مافي مهم ميه ميه، هادا شويه شويه علشان نفر اجنبي يستفيد

It is good, but it is not perfect. They have to speak little by little, so foreigners can understand

H2 stated:

انا يعرف شويه عربي حق شغل بس، كلام سعودي مع سعودي كلو سريع بس يفهم شويه شويه، كلام سعودي هادا سيدا انا مايعرف (ضحك)، يعرف شويه عربي كويس مافي مشكلة في شغل

I know how to speak a little Arabic just to do my work. When Saudi people speak to each other, they speak pretty fast, but I can understand a little bit, I do not know how to speak like them (laughter) I know how to speak a little Arabic, and that is not a problem in my work

H4 stated:

كلو كويس معلوم، مافي تعلم علشان مافي معلوم، كلم انا سوا سوا معلوم، بعدين كثير في سعودي في كلام مافي معلوم، انا عربي كويس كفاية علشان كلم دكتور ولا سيستر نفر كلام في ضروري انا معلوم بعدين انا روح سوي

All is good and I understand well. I did not learn because I did not know how. I have learned through speaking with others. When Saudis speak to each other I do not understand. My Arabic is good and enough to speak/understand a doctor or a nurse, it is important to understand what they say, so that I can do my job

M12 stated:

عربي حق انا كفاية، انا بيغى تعليم زياده كويس علشان بسمع اخبار

My Arabic is enough, I would like to learn more in order to understand the news

N1 stated:

كويس الحمد لله، كفاية كلام حق شغل

It is good, praise be to God, it is enough for my work

E1 stated:

مرة كويس، مافي ضروري كلام ميه ميه

It is very good, I do not think it is necessary to speak well

J2 stated:

كويس، كلام شويه شويه مافي مشكلة

It is good, knowing a little Arabic is not a problem

H1 stated:

ايوه كويس، مافي ضروري كلام ميه ميه، انا يفهم كلو كلام

Yes, it is good, it is not necessary to speak well, I do understand what all people say

H3 stated:

انا يفهم كلام حق شغل بس

I understand the language of my work only

R1 stated:

انا يحب لغه عربيه وبيغى يتعلم كلو عربي بس مشكله انا مافي وقت انا شغل شركه، مو ضروري انته كلام وهو معلوم ايش
كلام خلاص مافي مشكله

I like the Arabic language, I would like to learn more Arabic, but the problem is that I do not have enough time because I work for a company. I do not think it is necessary to be fluent, it is just important to understand what people say to you

R2 stated:

انا يعرف عربي حق نفر سعودي جدّه بس، مافي مشكله

I know the Arabic that people speak in Jeddah, it is not a problem

R4 stated:

يعرف يشتغل بروج ماركت، مافي كفايه لو انا يعرف زياده يعرف كل شي، كل مايتعلم زياده انته فيه فايده كتير

I know enough to work and go shopping, it is not enough though, if I know more I would know better, the more you learn the more you understand more

R5 stated:

ايوه، مافي مشكله شويه عربي

Yes, there is no problem knowing some Arabic

R6 stated:

ايوه، لازم انا يعرف كلام كويس علشان ناس يفهم

Yes, I have to be fluent so that people understand me

S3 stated:

ايوه كويس، ضروري معلوم عربي بس لازم شويه فرق علشان انا كلام كتير باكستاني

Yes, it is good, it is necessary to know Arabic, but it has to be not as fluent like native speakers because I speak Pakistani (Urdu)

S5 stated:

ايوه كويس، هوا ضروري بس مافي مشكلة كلام ميه ميه

Yes, it is necessary to learn, but it is not a problem if you don't speak well

A3 stated:

كويس، انا بيغى تعليم زياده، بس لا مو ضروري

Yes, it is good, I would like to learn more, but it is not necessary

A4 stated:

شوي شوي يجي، انا مايقدر زي سعودي كلام صريح لكن انا فيه يفهم كذا كلام حقي كفايه

Knowing a little Arabic is okay, I cannot speak fluently, but I can understand, and it is enough

L1 stated:

الحمد لله، كفايه هادا، شويه كفايه

It is enough, knowing a little Arabic is enough

M4 stated:

شغل سوا سوا عربي انا يفهم، مافيه وقت يتعلم عربي كلو

I can understand when working with Arabic-speaking people, I do not have enough time to learn Arabic

M10 stated:

ايوه كويس، ضروري يتكلم عربي ميه ميه، بس شغل شويه شويه عربي مافي مشكلة

Yes, it is good, it is necessary to speak Arabic well, but if you know a little it is not a problem

M11 stated:

ايوه، بس كلام ميه ميه احسن، ضروري يعرف علشان شغل كويس

Yes, but knowing it well is better, it is necessary to know Arabic well in order to do well in your job

Question #3: Do you use/speak Arabic only with local people or do you use it also when communicating with other foreigners? (probe: do you change the way you speak when using Arabic with a local person or a foreigner?)

I1 stated:

لا هادا كلام عربي كلو نفر اجنبي

No, I speak Arabic with all the other foreigners

H4 stated:

كلام عربي مع سعودي واجنبي

I speak Arabic with both Saudis and foreigners

M7 stated:

كلام عربي مع كلو نفر

I speak Arabic with everybody here

K1 stated:

لا كمان مع صديق هندي اجنبي

I speak Arabic with also Indians and other foreigners

M3 stated:

يجي هنا نفر اندونيسي، فلبيني، سوري، فلسطيني أي نفر تاني انا كلام شويه عربي

I speak Arabic with Indonesians, Filipinos, Syrians, Palestinians and others

M5 stated:

ايوه كلو عربي بس بنقلادش وباكستاني وهندي اوردو

Yes, I speak Arabic with other foreigners, but with Bangladeshis, Pakistanis, and Indians, I speak Urdu

E2 stated:

سعودي انا كلام عربي هندي باكستاني كلام اوردو، اندونيسي انا مايعرف كلام يكلم هوا عربي

With Saudis I speak Arabic, with Indians and Pakistanis I speak Urdu, with Indonesians I speak Arabic

A2 stated:

كلو كلام عربي

I speak Arabic with all the other foreigners

M9 stated:

لا بس سعودي كلام حق شغل

No, just with Saudi customers at work

M6 stated:

أي نفر مايعرف اوردو انا كلام عربي زي اندونيسي، يمني، مصري

I speak Arabic with anybody who does not speak Urdu, like Indonesians, Yemenis and Egyptians

I2 stated:

كلو سوا سوا عربي الا جنسيه حقي انا كلام اوردو

I speak to all in Arabic, except my compatriots, I speak to them in Urdu

S1 stated:

كلو نفر اجنبى انا كلام عربى

I speak Arabic with other foreigners

M2 stated:

يتكلم عربى كمان مع نفر مايعرف اوردو

I speak Arabic with foreigners who do not speak Urdu

J1 stated:

كلام عربى مع يمنى، سوري، كلو عربى ومع فلپينى واندونيسى وكمان كلام شويه انجلىش ووردو

I speak Arabic with Yemenis, Syrians, and other Arabic speaking migrant workers, also with Filipinos, and Indonesians, sometimes I speak English or Urdu

A1 stated:

انا كلام عربى مع سعودى واجنبى كمان

I speak Arabic with both Saudis and foreigners

H2 stated:

باكستاني هندي انا كلام اوردو، فلپينى شويه انجلىزى، نفر اندونيسى انا كلام عربى و مع كلو اجنبى كلام عربى

I speak Urdu with Bengalis and Indians, with Filipinos I speak some Arabic and some English, with Indonesians I speak Arabic only

M8 stated:

فيه هنا اندونيسى، فلپينى انا يتكلم مع كله عربى

I use Arabic with Indonesians, and people from the Philippines

S2 stated:

ايوه فلبيني يجي كلام شويه انقلش انا كلام شويه باكستاني و هندي وبنقالي انا كلام اوردو بس اندونيسي انا كلام عربي

I speak some English with Filipinos, I speak Urdu with Pakistanis, Indians, and Bengali workers, but with Indonesians I speak Arabic

D1 stated:

يتكلم عربي مع كلو نفر

I speak Arabic with everybody else

M12 stated:

فلبيني يعرف انجلش كتير لكن اندونيسي كسر عربي سيم سيم

No, usually Filipinos know English, but Indonesians break their Arabic and speak the same way as I do

N1 stated:

سعودي على طول كلام عربي نفر تاني كمان فلبين عربي باكستان وسيريلانكا كلو عربي

With Saudi people I speak Arabic only, other people like people from the Philippines or Pakistan or Sri Lanka, I speak to them all in Arabic

E1 stated:

ايوه انا كلام عربي مع كلو نفر

Yes, I speak to all in Arabic

J2 stated:

مع سعودي واجنبي كله عربي سيم سيم

I speak Arabic with Saudis and foreigners alike

H1 stated:

ايوه سعودي واجنبي كله كلام عربي زي هادا

Yes, I speak Arabic with Saudis and other foreigners

H3 stated:

نفر مابعرف بنفالي انا كلام عربي

I speak Arabic to anyone who does not speak Bengali

R1 stated:

انا كلام عربي مع كلو نفر غير فلبيني

I speak Arabic to anyone who is not a Filipino

R2 stated:

أي احد يتكلم عربي انا كلام عربي، انا يعرف شويه هندي، فلبيني عربي يتكلم

I speak Arabic to anyone who knows Arabic, I know some Hindi, but with Filipinos I speak Arabic

R4 stated:

عربي يكلم عربي فلبيني شويه انقلش وشويه عربي

Other foreigners who speaks to me in Arabic I speak to them in Arabic too, but with Filipinos I speak in a little English and Arabic

R5 stated:

يكلم عربي بس نفر مافيه معلوم انجليزي

I speak Arabic to anyone who does not know English

R6 stated:

مع هندي وبنقالي أي نفر مافي معلوم انجلش لازم عربي

I speak Arabic with Indians, Bengalis or anyone who does not know English

S3 stated:

انا كلم عربي سوا سوا نفر اجنبي

I speak Arabic with other foreigners

S5 stated:

لا مو بس مع سعودي كلام عربي كمان مع فلبيني، هندي، سيريلانكا

No, I do not just speak Arabic with Saudis, I also speak Arabic with Filipinos, Indians and Sri Lankan workers

A3 stated:

ايوه كلام عربي مع كلو اجنبي مع هندي ونيبال كمان عربي

Yes, I speak Arabic with other foreigners like Indians and Nepalese

A4 stated:

اندونيسي فلبيني شويه عربي معلوم انا يتكلم مع هوا زي كدا عربي سيم كلام

I speak to Indonesians and Filipinos in Arabic just like with Saudis

L1 stated:

سعودي وكل نفر باكستاني بنقالي كلو نفر

I speak Arabic with Saudis, Pakistanis, Bengalis and everybody else

M4 stated:

انا يعرف كلام هندي بس لو مايعرف يتكلم سوا عربي، فلبيني، اندونيسي كلو نفر اجنبي كلام عربي

I speak in my language with Indians, but with others who do not know my language like Filipinos, Indonesians and other foreigners I speak to them in Arabic

M10 stated:

مع هندي زي كذا كلام عربي

With Indians I speak Arabic just as I do with Saudis

M11 stated:

انا كلام انجليزي بس لو نفر مافي معلوم انجليزي انا كلام عربي

I speak with other foreigners in English, but if they do not know, I speak in Arabic

Question #4: What do the Saudi people think of your Arabic? Do you have problems in communicating with them? (Probe for any positive or negative experience in understanding.)

I1 stated:

كوييس هو يفهم ابوه

My Arabic is good, people understand me

H4 stated:

ابوه كوييس

Yes, it is good

M7 stated:

سعودي يفهم كلام مافي مشكله انا يعرف دحين كل شي

Yes, they understand me, I do not have a problem

K1 stated:

ابوه يفهم فيه يقول كوييس عربي حق انتنه

Yes, they understand me, and say that my Arabic is good

M3 stated:

ايوه كلو مفهوم

Yes, they understand me well

M5 stated:

كلام عربي حقي كويس كلو مفهوم

My Arabic proficiency is good, people understand me well

E2 stated:

كلام عربي كويس كلو يفهم

My Arabic is good, everybody understands me

A2 stated:

ايوه كويس، انا سوي كلو شغل مافي مشكلة

Yes, my Arabic level is good, and it allows me to do my job

M9 stated:

لا مافيه كويس بس شويه شويه كويس دحين مافيه كلام عربي كثير عشان شغل بس مع نفر بنقالي

Not good, just little by little, I do not speak Arabic a lot because I work with other Bengalis only

M6 stated:

كويس عربي انا

My Arabic is good

I2 stated:

كوييس ميه ميه مافي مشكله

I speak very well, there is no problem in communicating

S1 stated:

كوييس مافيه مشكله

It is good, no problem

M2 stated:

كوييس سعودي يفهم شويه

It is good, they understand me a little

J1 stated:

لا مافي ميه ميه بس كلام نفر تاني هوا يفهم انا، انا مايقدر يتعلم زياده، دحين خلاص انا 65 سنه

It is not perfect, my Arabic is just okay, I cannot learn to speak like the locals, I am 65 now

A1 stated:

ايوه مفهوم ممكن شويه لخبط بس بعدين سؤال انا ويفهم

Yes, they can understand me, sometimes I get confused, but I ask and then I understand

H2 stated:

كوييس عربي حقي ايوه يفهم

My Arabic is good, and people understand me

M8 stated:

كوييس عربي ايوه يفهم

My Arabic is good, and yes people understand me

S2 stated:

ايوه يفهم ميه ميه

Yes, they understand very well

D1 stated:

عربي انا كويس سعودي يفهم ميه ميه

My Arabic is good, people here understand me well

M12 stated:

كويس مفهوم

It is good and understandable

N1 stated:

شويه شويه مفهوم

They understand little by little

E1 stated:

ايوه شويه بس مو كلو

Yes, a little, not all

J2 stated:

كويس ايوه يفهم

It is good, they understand me

H1 stated:

كويس ايوه يفهم

It is good, people understand me

H3 stated:

كوييس مفهوم

It is good and understandable

R1 stated:

هو يفهم انا مافي مشكله

They understand me, no problem

R2 stated:

انا يعرف عربي، كلام مع سعودي مافي مشكله

I know Arabic, I do not have problem communicating with Saudis

R4 stated:

هوا يعرف مافي يفهم كثير هوا كلام بس شغل مافي كلام زياده

They understand me, not very well, but enough to do my job

R5 stated:

ايوه كوييس بس سعودي يفهم شويه مو كثير

Yes, it is good, but Saudis understand me a little, not a lot

R6 stated:

انته سعودي انا يفهم كلام حق شغل بس تاني كلام انا مافيه يفهم

You are a Saudi, I understand you if you speak about my work, but if you speak about other things I would not understand you

S3 stated:

انا عربي كويس سبعين بالميه اجنبي مايفهم كثير بس سعودي يفهم

My Arabic is 70% good, foreigners here do not know Arabic very well, but Saudis do

S5 stated:

انا سعودي يفهم عربي حق انا ميه ميه

Saudis understand my Arabic very well

A3 stated:

كلام عربي شويه شويه مشكله بس احيانا يفهم

My Arabic knowledge is okay, sometimes I have problem communicating, but I understand sometimes

A4 stated:

كويس اول مافي كويس بس بعدين يفهم

It is good, in the beginning it was not good, but now they understand me

L1 stated:

كويس مافي مشكله

It is good, no problem

M4 stated:

يتكلم عربي شويه شويه سعودي يفهم بس مو كلو

When I speak Arabic, Saudis understand me a little, not everything

M10 stated:

ايوه كويس يفهم مافي مشكله

Yes, it is good, they understand me, no problem

M11 stated:

ايوه يفهم حتى اشارة يفهم زياده

They understand my Arabic, even with gestures they understand better

Question #5: Do you feel that the local people here help you to learn/understand their dialect? Or to speak more like them? do they speak to you the same way they speak to other locals? Or is there a difference?

I1 stated:

لا سعودي مايساعد كثير

No, they do not help me to learn the language

H4 stated:

ايوه سعودي كلام بعدين يعلم

Yes, I learned through speaking with them

M7 stated:

لا هوا مافي يساعد انا يتعلم شويه شويه لان عربي حق بس شغل

No, they did not help me to learn Arabic, I learned little by little just for work

K1 stated:

اول مره يجي بابا في الرياض يعلم انا

My employer taught me when I first came in Riyadh

M3 stated:

سعودي مافيه يساعد عشان انا مافيه وقت بس شغل لكن زبون سعودي بجي كلام شويه شويه

No, they did not help me because I do not have time, but I learned through talking to Saudi customers at my work place

M5 stated:

ايوه زبون سعودي شويه فيه يساعد

Yes, some Saudi customers helped me a little to learn Arabic

E2 stated:

لا سعودي مافيه يساعد، انا تعلم لخالو

No, they did not help me, I learned by myself

A2 stated:

انا يتعلم لخالو مافي مساعده

I learned by myself, no assistance from the locals

M9 stated:

انا اتعلم لخالو، سعودي مافي مساعده لأنه سعودي مافي شغل سوا سوا بس يجي سلام عليكم كيف الحال عبي عشرين بس كلام مافيه مشكله جماعه كلو حقي معي كلام بنقالي بس فيه شغل انا كلام سلام عليكم كم عبي حق شغل

I learned by myself, Saudis did not help me because I do not work with them, they just come and greet me and ask me to fill their tanks, that is how I learned, just at my work

M6 stated:

صديق سعودي قديم يساعد شويه

I had an old Saudi friend and he helped me a little

I2 stated:

لا مافي تعليم هوا كلام بس في الشغل حبيب هادا، سوي هادا انا مافي يفهم هوا كلام قوي انتة مايفهم شي انا عشان كلام قوي على طول علم فيه غلط انا فيه يتعلم

No, they don't teach me the language, but at work they ask me bring this, do that, this is how I learned

S1 stated:

ايوه يساعد كليل شويه شويه كلام ومدام كمان كلام شويه شويه بعدين انا يتعلم عربي

Yes, my (sponsor) employer talks to me little by little and my (Madam) talk to me little by little, that is how they helped me to learn

M2 stated:

انا يتعلم عربي من صديق بنقالي

I learned Arabic through my Bengali friend

J1 stated:

لا مافيه مساعده لا انا وحدي يتعلم شويه شويه

No, I did not get any assistance, I learned by myself little by little

A1 stated:

ايوه بس زيون قرقر يسوي تعليم كيف شغل

Yes, I learned slowly through speaking with customers

H2 stated:

مافي مساعده بس كلام سوا سوا

No help, I learned just by speaking with people

M8 stated:

لا مافيه مساعده

No assistance from the locals

S2 stated:

تعليم مع كلام شغل مع كفيل سوا سوا

I learned through my work and my sponsor (employer)

D1 stated:

لا انا مافيه كلام يجيب انتة يعلم انا بس مع صديق في شغل يتعلم شويه

No, I did not get help to learn Arabic, I learned a little with my friend at work

M12 stated:

لا هو مايعلم يقول بس مشي الحال يعني كلام شغل كفايه

Yes, they help me a little just to be able to do my job

N1 stated:

ايوه شويه نفر في مكان عمل سوي مساعده انا

Yes, some people at my work helped me to learn Arabic

E1 stated:

ايوه فيه ساعد عشان فيه شي غلط هوا يعلم مدام

Yes, they help, when I make a mistake my (madam) employer helps me

J2 stated:

ايوه فييه مساعده

Yes, they helped me

H1 stated:

ايوه بيساعد لو فييه خطا يعلم

Yes, they helped me, when I make a mistake, they teach me

H3 stated:

لا مافيه مساعده

No, there is no help

R1 stated:

مايساعد لا بس انا مايكلم هوا بيساعد انا، انا مافي وقت بس قرقر مع انا

They did not help me because I did not ask for help because I do not have time to learn Arabic, I just speak at work and that is how I learned

R2 stated:

ايوه بيساعد

Yes, they helped me

R4 stated:

كل زيون فييه مساعده كلام هندي باكستاني سعودي بس انا يتعلم وحدي

The customers I deal with help me to learn Arabic, but it has been a self-learning experience

R5 stated:

ايوه فييه مساعده بس مافي كثير

Yes, they helped me but not often

R6 stated:

ايوه ماما يساعد انا وسعودي فييه شغل بالمستشفى

Yes, my employer helped me and the Saudis I work with in the hospital help me too

S3 stated:

ايوه انا يروح مسجد انا شغل طريق سعودي فييه مساعده أي كلام انا غلط هوا يقول هدا غلط

Yes, I learned in the mosque and where I worked, some people helped me, like when I make a mistake they correct me and tell me it is wrong

S5 stated:

ايوه يساعد

Yes, they helped me

A3 stated:

لا مافيه مساعده

No, I did not get help to learn Arabic

A4 stated:

لا مافيه مساعده انا يتعلم وحدي شويه شويه

No, nobody helped me to learn Arabic, I learned by myself little by little

L1 stated:

واحد صديق سعودي كلام مع انا شويه شويه عربي

Yes, I had a Saudi friend who taught me Arabic little by little

M4 stated:

لا مافي يساعد بس في شغل انا يتعلم شويه شويه من كلام مع نفر سعودي

No, I did not get any help, but at my work I learned through speaking with Saudis little by little

M10 stated:

مكان شغل كلو اجنبي مافي سعودي مايساعد عشان

No, because at my work there are only foreigners, that is why nobody taught me Arabic

M11 stated:

مافي مساعدة، انا يتعلم مع ثاني نفر اجنبي في مكان سكن

No, I did not get any help, I learned Arabic with other foreigners in my residence

Question #6: Do you see a difference between the Arabic you know/speak from the language spoken by local people? What is the difference? Why?

I1 stated:

ابوه في فرق عشان هذا لغته الام لكن اجنبي مايعرف ، كلو لغه زي كذا مو بس عربي انتة لو يروح بنجلادش مايعرف كلام زي همه فيه عشره لغه هناك

Yes, there is a difference, I think because this is their mother tongue, foreigners would not understand, that is why they cannot speak it like the locals. All languages are like that, if you go to Bangladesh, you would not understand the language there or speak like the people there

H4 stated:

فيه فرق كتير كلام مع اجنبي عن كلام مع سعودي مايعرف ليه

There is a big difference, but I do not know why

M7 stated:

ايوه فيه فرق لما سعودي مع سعودي يتكلم انا مافيه يفهم كلام

Yes, there is a difference, when Saudis speak to each other I do not understand what they say

K1 stated:

ايوه فيه فرق كلام سعودي مع سعودي بس انا مايعرف كيف

Yes, there is a difference, but I do not know how to describe it

M3 stated:

ايوه فيه فرق عشان كلام حقه، أي بلد كلام حقه فيه فرق اجنبي كلام سوا سوا كلام لحاله وسعودي كلام مع سعودي سوا سوا كلام اصلي عشان انا مايفهم كلام اصلي

Yes, there is a difference, it is because Arabic is their language, in every country people speak different than foreigners, they speak differently with foreigners than with each other, when they speak to each other they speak the original language

M5 stated:

ايوه فيه فرق انا فيه اجنبي يسوي تعليم بس سعودي هوا كلام عربي

Yes, there is a difference, because foreigners learn Arabic to be able to speak, while Saudis are native Arabic speakers

E2 stated:

ايوه فيه فرق سعودي يعترف كلام عربي لكن انا اجنبي مايعرف عربي بس شويه شويه

Yes, there is a difference, because they speak Arabic well, but foreigners do not know Arabic, they just know a little

A2 stated:

ايوه في فرق يمكن عشان اجنبي مايعرف يتكلم لازم كسر عشان نفر اجنبي يفهم كلام

Yes, there is a difference, I think because foreigners do not know Arabic well, so they speak in broken Arabic, and Saudis have to speak in broken Arabic to help them understand

M9 stated:

ايوه في فرق يمكن عشان هو يقول انا اجنبي مايعرف كلام ميه ميه

Yes, there is a difference, I think they speak differently with foreigners because they think that they do not know Arabic well

M6 stated:

ايوه سعودي مع سعودي كلام سرعه سرعه لكن مع اجنبي كلام شويه شويه

Yes, there is a difference, when Saudis speak to each other, they speak fast, but with foreigners they speak slowly

I2 stated:

ايوه فيه فرق بس عشان نفر اجنبي مايفهم عربي هوا بسيط شويه شويه بعدين انا يكون قديم ممكن يعرف ايش كلام نفر سعودي مع نفر سعودي ثاني

Yes, but because foreigners do not know Arabic well, so they (Saudis) simplify their Arabic little by little, so after a while I would be able to understand when the Saudis speak to each other

S1 stated:

سعوديه لغه بس عربي يمكن عشان ايوه سعودي كلام سوا سوا سرعه سرعه لكن مع اجنبي يتكلم شويه شويه

In Saudi Arabia people only speak Arabic, that is why when people speak to each other they speak fast, but with foreigners they speak little by little

M2 stated:

فيه فرق يمكن هوا فكر انا مايعرف عربي مزبوط

Yes, there is a difference, maybe because they think I do not know Arabic well so they simplify their language with me

J1 stated:

ايوه فيه فرق لازم سعودي يتكلم شويه شويه علشان يفهم اجنبي لو سعودي يتكلم سرعه سرعه مافيه يفهم اجنبي، ممكن انا يفهم كلام شغل حتى سرعه لكن كلام تاني انا مايفهم سرعه

There is a difference, they have to speak simply so that foreigners could understand, if they speak fast, foreigners would not understand. I could understand the language of my work even if it is fast, but other talks I cannot understand if they are fast

A1 stated:

ايوه سعودي مع سعودي يتكلم عربي ميه ميه انا مافي معلوم هوا يتكلم سيم بس يشوف انا مافي يفهم يتكلم شويه شويه

When Saudi people speak to each other, they speak Arabic well, which I do not understand, they speak to me the same way, but when they see that I do not understand them, they begin to speak little by little (simplify their language)

H2 stated:

لا مافي سيم عشان انا مايعرف كلام عربي بس يفهم شويه شويه

No, it is not the same, it is because I do not know Arabic well, so I understand just a little

M8 stated:

ايوه فيه فرق سعودي يفكر اجنبي مايعرف كلام قرقر قرقر ايش فايده

I think that Saudi people think/expect that foreigners do not know how to speak Arabic, therefore there is no point in speaking to them the same way in Arabic

S2 stated:

في اختلاف بس شويه شويه علشان نفر اجنبي محتاج علشان شغل علشان فلوس

There is a difference, but only a little, because foreigners need to work for money

D1 stated:

فيه فرق ايوه انا بنقالي مايقدر كلام سيم سيم سعودي

Yes, there is a difference, I am a Bengali, I cannot speak Arabic like a Saudi

M12 stated:

ايوه فيه فرق علشان سعودي خبره

Yes, there is a difference because they are fluent in Arabic

N1 stated:

ايوه في فرق كلام مافي سيم سيم

Yes, there is a difference, it is not the same

E1 stated:

مافي سيم سيم، شويه في فرق

Not the same, there is a little difference

J2 stated:

مافي فرق

There is no difference

H3 stated:

ايوه فيه فرق، عربي هنا بلد انته ماما بابا هنا بس اجنبي مايعرف علشان هو مو يجي هنا بزوره انا كبير يجي هنا عمر انا 35 لمن يجي سعودي

Yes, there is a difference, Arabic is their native language, I am a foreigner I came here at 35, that is why we do not speak the same way

R1 stated:

ايوه فرق هادا لغه عربيّة بعيد عن عربي طريق يمكن هوا كلام كدا علشان انا يفهم

Yes, there is a difference, because the Arabic they speak with me is simplified in order for me to understand them

R2 stated:

فيه فرق مايعرف ليه

There is a difference, but I do not know the reason

R4 stated:

ايوه فيه فرق قليل علشان هوا معلوم زياده بس انا يجي من كم سنه هنا

Yes, there is a little difference, it is because Arabic is their native language, I have only come here a few years and I have learned it

R5 stated:

ايوه فيه فرق انا مافيه معلوم كلام عربي كله بس شويه كلام

Yes, there is a difference, I do not know Arabic well, just a little

R6 stated:

ايوه سعودي مع سعودي كلام اصلي بس مع اجنبي فيه فرق

Yes, there is a difference because Arabic is their native language, but its not the case with foreigners

H1 stated:

في فرق، هوا كلام عربي اصلي، انا كلام مافي عربي اصلي

There is a difference, they speak original Arabic, I do not speak original Arabic

S3 stated:

في فرق علشان هوا على طول كلام عربي كتير الفاظ انا مايفهم بس هوا يعرف اجنبي مايعرف عربي زياده

Yes, there is a difference because they speak Arabic all the times, it is their language, a lot of the things they say I do not understand, so they have to simplify their language because they know that foreigners would not understand

S5 stated:

فيه فرق بس علشان كلام سعودي اصلي عربي

There is a difference because Arabic is their native language

A3 stated:

فيه فرق علشان هو يفهم كلام سعودي بس احنا مايفهم كتير

There is a difference, because it is their language not ours

A4 stated:

ابوه هوا فيه اختلاف علشان اجنبي يفهم انا مايعرف عربي

Yes, there is a difference, it is because foreigners do not understand Arabic well

L1 stated:

سيم مافي فرق

It is the same, there is not difference

M4 stated:

لا مافي سيم عشان كلام سعودي مع سعودي كلام اصلي لكن اجنبي سعودي يشوف انه مافيه يعرف كويس

It is not the same, because Saudis speak original Arabic, but with foreigners they speak slowly because they know that foreigners do not know Arabic well

M10 stated:

ايوه لازم فيه فرق سعودي اصلي موزي اجنبي

Yes, there is a difference, Saudis speak the original Arabic, unlike foreigners

M11 stated:

ايوه في فرق مايعرف ليش يمكن هوا متعود أي وقت يشوف اجنبي يتكلم مكسر عشان يفهم

Yes, there is a difference, but I do not know why. Maybe because whenever they see a non-Arabic speaking foreigner, they start speaking in broken Arabic to help him understand them

Question #7: Do you feel that most of the locals here are friendly, kind and easy to get along with? Do you have Saudi friends?

I1 stated:

ايوه كويس، 90% كويس، لا انا مافي سوي صديق (ضحك)، انا فيه شغل كان اول فيه صديق بس انا يغير رقم ومايعرف هوا فين. انا مافي كتير شوف (نفر اجنبي يسوي صديق سعودي)، فيه نفر سعودي يفكر انا سعودي ومايفكر كلو في انسان، مايعرف ليش

Yes, they are good people, about 90% are good, but no, I did not make friends, because I am only here to work. Some Saudis are arrogant and do not think that those foreigners are equal human beings

H4 stated:

كوييس الحمد لله ميه ميه، كلو مستشفى شغل كوييس سوا سوا صديق، مافي مشكلة، في شغل مكان مستشفى في صديق سعودي، علشان انا شغل ممكن واحد سنه هنا سوا سوا بعدين هادا سعودي معلوم انا بعدين سوا سوا سوي صديق، هوا كلام انا كلو في معلوم، انا علطول شغل مستشفى، انا مافي روح مكان برى شغل

They are good; all the people I work with at the hospital are good, and there is no problem. In my hospital I have a Saudi friend. Because I have worked for a year with her, we know each other well and have become friends. I can understand all that she says to me. But this is just at the hospital, I do not go to her home or meet her outside of work

M7 stated:

الحمد لله كوييس، انا في انسان كوييس هوا في معاك مزبوط انا مافي مزبوط هوا معاك مافي مزبوط، زي كذا ناس، انا في صديق بس انا مافي روح بيت، يعني صديق زي اخو، دحين انا سوي رنة هوا يتصل على طول، شوف انا انسان سيدا سعودي انا سوا سوا سيدا، انا كذا انا سوا سوا كذا، اي انسان كذا، انت طيب ناس تاني انت سوي احترام ناس تاني احترام، انت مايجي احترام هوا ما احترام نفسو زي كذا

It is good, if I am a good person, people will be good with me. If I am not a good person, people will not be good with me. This is how people are. I do have a friend, but I do not go to his home, just a friend like a brother, if I ring his phone now, he would call me right away. Look, I am a human who is straight [Truthful, straightforward] with Saudis so they are straight with me; any person is like that. If you are good and respectful, people will be respectful to you, if you are disrespectful, people will not respect you

K1 stated:

في نفر كوييس في نفر مافي كوييس، اول بيت ماما في صديق بس بره مافي، انا في خوف علشان ممكن نفر في كوييس ممكن نفر مافي كوييس

There are good people and there are bad people. My madam is my friend, but outside [of work] I do not have friends, because I do not know if people are good or bad

M3 stated:

لا كويس، حقو بلاد بنقالي مو كويس في خربان في كلو، هنا الحمد لله كويس انا شغل في الليل مافي شوف حرامي مافي شوف حاجة، كويس الحمد لله مافي مشكلة، برضو ممكن 100 واحد نفر خربان في كلو مكان في كذا، ممكن واحد نفر في خربان كويس مو كويس في شويه فرق لكن برضو احسن من بنجلاديش، دحين مافي صديق انا، علشان مافي ضروري هادا سوا سوا، ايش ضروري

It is good, this country is better than my country. My country is corrupted, here it is good. I work late at night, I do not see burglars, it is good praise be to God. No problem, but sometimes in one hundred people there is one who is bad. This is everywhere, there are people who are good and bad, but it is still better than Bangladesh. Now I do not have any Saudi friends because it is not necessary

M5 stated:

سعودي في نص كويس نص مافي كويس، اجنبي في نص كويس نص مافي كويس، انا مافي صديق هادا مافي وقت يعني صديق لازم ضروري في فلوس في وقت لازم، كيف سوي؟ هنا يجي في كلو هادا بزورة في هادا في جامعة في هنا شغل، كيف سوي هادا، يعني ضروري في فلوس ولا في وقت، مافي وقت كيف سوي صديق؟

There are good Saudis and bad Saudis; there are good foreigners and bad foreigners. It is like everywhere in the world. I do not have friends here because I do not have enough time. To have friends, you need to have money and time, how can I do that? I am here to work only

E2 stated:

في كلو دنيا في ناس كويس في ناس مافي كويس، كلو دنيا، في يدك خمسة، هازا خمسة مو نفسو، في لخالو، في قصير، في طويل، مافي سيم سيم، لكن كلو دنيا ناس زي كذا، في كويس في مافي كويس، في ناس معاك سوي كلام احترام، في ناس معاك مافي كلام احترام، مافي اخلاق كويس، كذا كلو دنيا ناس، انا لا مافي صديق سعودي، يعني ممكن هنا قدام عمارة في سعودي سكن في ممكن هو سوي معاك كلام انا سوي معاك كلام، يعني كلام في احترام، انا شوف هو كويس، هو عارف انا كويس، مافي صديق زيارة كذا صديق، مشكلة هازا بلد مو حقي انا، انا بلد في بنجلاديش، ممكن هنا يجي سعودية سوي شغل سوي كذا كذا هو يعرف عماد كويس، ممكن هو اي وقت سوي معاك كلام، هو عارف انا كويس، يعني قولني اعطيني 100 ريال هادا عماد روح في بقالة جيب حاجات، هو عارف انا مايشيلو، انا مافي حرامي، ممكن كذا، بس شغل، مافي قوي صديق او روح

بيت، هادا بلد مو حقي. هنا اجنبي لحالو سعودي لحالو، مافي مشكلة كدا بس هازا هوا سعودي، انا اجنبي، هوا معاك انا كيف روح، انا معاك هوا كيف روح، كثير ناس فكر هادا هوا انسان انا برضو انسان، في كثير فكر هادا اجنبي انا سعودي

Everywhere in the world there are good people and bad people. On your hand you have five fingers, they are different, one is short, another is long, they are not the same. People are like that. Some people respect you, others disrespect you. I do not have Saudi friends, but sometimes in front of the apartment building where I work there are Saudi people who talk to me sometimes, just to ask about how I am doing, but I do not go to their homes. This is not my country, my country is Bangladesh. I am just here to work, some people know that I am a good person, so they speak to me. They would give me 100 Riyal and ask me 'go to the grocery store and bring stuff'. They know that I would not steal their money because I am not a thief. This is how I have friends here, it is not close friendships nor I go to their homes. This is not my country. Here foreigners and Saudis are separated. There is no problem, but he is a Saudi, and I am a foreigner, how can we be friends? A lot of people think that we are humans, but many think that this is a foreigner and that is a Saudi

A2 stated:

عائلة كلو كويس، هنا حارة كلو كويس سعودي، برة في شويه ممكن 10% في الميه بس، كفيل ولد عائلة كلو صديق

All members of the family I work with are good, but outside I do not know. People in this neighbourhood [where I work] are good, but in other neighbourhoods maybe 10% are not good. I have friends; my sponsor and his kids and all the family are my friends

M9 stated:

في كويس، مافي كلو ممكن في واحد شويه مشاكل، انا مرة عبي 20 ريال نفر روح بشرد، كدا شويه بس مافي كثير، في كثير صديق نفس بس سلام، بس شغل، كل سنة انا هنا مافي صديق مايدري ليش، في كفيل انا روح مرة سجل اقامة، انا روح بيت حقه انا يجلس كلام كيف الحال، تاني محل مافي، بس كفيل

It is good. Not all [people are good], but maybe one person causes trouble. Once I filled up a petrol tank and the [customer] just fled [drove off without paying]. Sometimes it happens, but not very often. I have Saudi friends, but we just exchange greetings. All the years I have been here I have not made any friends. I do not know why. Once my sponsor needed to register my

residency permit. I went to his home and I sat and we asked, 'how are you?' But other than that, no one, just my sponsor

M6 stated:

كلو دنيا في نفر كويس في نفر خربان صح ولا ولا؟ كلو دنيا في الهند باكستان كلو كدا، انا بلد حقو في حرامي صح ولا لا؟ ممكن قليل، بس هنا احسن من هادا، ممكن واحد نفر زي كدا مافي مشكلة، انا في صديق في رقم في اتصل ابغى اشترى تأشيرة بس بيت مافي روح هوا بس حق شغل، موزي شباب حقو ابغى روح سوا سوا روح كدا مافي هادا شغل كل يوم شغل

In all the word, there are both good and bad people, is that right or not? In India, Pakistan, everywhere is like that. It is good here. In my country there are burglars, is that right or not? Maybe here there are a few, but here it is better. Maybe a few people are bad, but it is not a problem. I have a Saudi friend whose phone number I have. I can call him when I need to renew my visa. I do not go to his home, we just meet at work. I do not have friends here to go out with like young people do; I have to work every day

I2 stated:

في ناس كويس وفي ناس مافي كويس لكن تقريبا كويس، في شباب يفكر هادا اجنبي وزى كدا لكن انا كلام كلو بني ادم سوا سوا في نفر يقول انا اسف غلط وفي نفر بس يروح، ابوه فيه بس ما يروح بيت انا لكن هوا فيه عنده زواج يكلم انا تعال زي كدا، حتى في باكستان انا ما يروح بيت صديق بس ممكن يروح مطعم

There are good people and there are bad people, but most are good, there are young people who think that you are a foreigner and belittle you, but I say we are all humans and equal. Some people apologise, and others just leave. Yes, I have friends but I do not visit their homes, but they invite me to their weddings; even in Pakistan I do not visit my friends' homes, but we go to a restaurant

S1 stated:

كويس، اول انا كفيل بعدين سوي نقل كفالة، الحين انا كفيل مافي شبيه لا صغير كويس بس انا مافي يجي بيت (ضحك) مافي يجي بيت هادا بيت حقي صغير بس غرفة صغير حق تلاته نفر اربعة نفر، شويه نوم شويه اكل شويه، يعني سعودي بعدين يجي كلو مرة كبير غرفة مرة كويس اكل، ان سوا سوا اكل فلوس شويه، هنا راتب شويه مرة مشكلة، انا يجي هنا فلوس، شغل فلوس بس، بعدين دور دور ايش فايده؟ فلوس خسارة ايش فايده؟ انا هنا يجي شغل بس، صديق في، كبير لا صديق في عطل طول مافي روح مافي بس شويه

It is good. I had a sponsor who transferred me to another one who is good. My sponsor is not an old man, he is still young. He does not visit me at home (laughter) my house is very small, a small room that fits about three to four people only, just for sleeping and eating. How come a Saudi comes here? They have big rooms, good food, my food is cheap and my salary is small, but it is not a problem. I come to Saudi Arabia just for money, just to work and earn money. What is the benefit of making friends or going out with them? Just to spend/lose money? I am here just to work, I have some friends from Kerala, we do not hang out very often, just sometimes

M2 stated:

الحمد لله كويس مافي مشكلة، بس مافي صديق سعودي مايدري هادا ليش، انا اجنبي سعودي في فرق شويه، علشان كذا مافي سوي صديق

They are good, no problem but I do not have Saudi friends, I do not know why, there is a difference between a foreigner and a Saudi that is why I do not make any friends

J1 stated:

في سعودي مرة مرة كويس اخلاق، انا في شغل في شوف نفر انسان وفي سعودي نفر مافي كويس، ابوه في كفيل حقي زي اخو، ناس تاني في كتير مشاكل مع كفيل، انا في سوي صديق من زبون، مافي روح بيت، يعني هوا يجي محل يجلس كلام في شغل روح بيت

There are Saudi people who are very good, and there are Saudi people who are not good. My sponsor is like my brother, unlike many other people who have many problems with their sponsors. My friends are just customers, I have another friend who comes to my workplace and speaks to me, he sits at my work, we chat, and if he needs something to be fixed, I go to his home to fix it

A1 stated:

ابوه كتير كويس بس فيه شويه مافي كويس زي كل بلد كذا، ابوه كتير

Yes, they are very good, but there a few who are not good, just like any other country. I have many Saudi friends

H2 stated:

نفر سعودي هنا كلو كويس مافي مشكلة، انا مافي روح مكان ثاني او سوي صديق سعودي، انا هنا بس شغل مافي يروح مكان ثاني

All Saudi people here are good, no problem. I do not have Saudi friends, I am here just to work. I do not go to other places

M8 stated:

لا لا مافي هادا كلام، نفر سعودي يشوف انا مسكين

No, making friends with Saudis does not happen here, they think I am poor

S2 stated:

انا دحين 26 سنه ماشفته ولا اي مشاكل، انتة سيدا شغل في رزق يجي خير، في خير كثير بلد، في صديق بس الين الشغل، صديق برة شغل مافي، اكثر من كذا سعودي مع سعودي

I have been here for almost 26 years and I have never had any problems. If you work straight [honest, straightforward] you can make a living. There is a lot of subsistence [money, provision, sustenance] in this country. I have Saudi friends, but just at work, outside of work I do not have. Saudis are with Saudis

D1 stated:

في فرق واحد يجي كلام خرابان واحد يجي كويس سوا سوا في صديق

There is a difference, sometimes someone comes in and talk rudely to me, other times someone comes in and he is good with me and we become friends

M12 stated:

سعودي كويس مافي مشكله، مليون صديق سعودي

Yes, they are good, there is no problem, I have many Saudi friends

N1 stated:

ايوه كويس بس مافي صديق في مستشفى صديق بس شغل مايروح برا

Yes, people are good here, but I do not have friends, I do have just in the hospital where I work, I do not have friends somewhere else

E1 stated:

ايوه معامله كويس، كلو كويس نفر سعودي، بس انا مافي صديق علشان مافي وقت انا شغل هنا بس

Yes, they treat me well, people are good here, but I do not have friends because I do not have enough time, because I am here just for work

J2 stated:

ايوه مره كويس بس مافي صديق

Yes, people are good here, but I do not have friends

H1 stated:

الحمد لله ايوه كله كويس، مافيه صديق انا بس شغل

Yes, they are all good, but I do not have friends, I just work

H3 stated:

كل دنيا فيه اختلاف فيه ناس كويس فيه ناس لا، انا مافي صديق بس نفر يجي هنا بقاله يقول سلام عليكم كيف حالك بس هنا شغل

There are good and bad people everywhere, I do not have friends from here, but when customers come to the grocery store they greet me

R1 stated:

سعودي فلبيني كل جنسيه انسان فيه مزبوط وفيه خريان، انا في كثير صديق سعودي زي اخو، انا هنا شغل 28 سنه قليل مره يشوف نفر مافي كويس يمكن تلاته او اربعه مره يشوف كدا، الحمد لله انا مبسوط كثير هنا لو مافي مبسوط انا مايجلس

Whether they are Saudis or Filipinos, in every nationality there are good and bad people. I have many Saudi friends and they are like brothers to me, I have worked here for 28 years, I have only had bad experiences three or four times, I feel very happy here, if I was not, I would not stay

R2 stated:

كوييس الحمدلله، في صديق بس انا شغل بس مايخرج من مكان شغل

It is good, I have friends but just at work

R4 stated:

فيه كوييس وفيه خربان، بس انا مافي صديق هنا علشان انا بس شغل

There are good and bad people, but I do not have friends because I am here just to work

R5 stated:

ابوه نفر كوييس، انا في صديق سعودي هوا بيودي انا مشوار

Yes, people are good, I have a Saudi friend, he gives me rides sometimes

R6 stated:

حق انا كوييس بس مع نفر تاني مافي معلوم، في صديق بس شغل لكن مايروح بيت

People treat me well, but I do not know how others are treated, I have friends but just at work, I do not go to their homes

S3 stated:

ابوه كوييس الحمدلله مافي مشكله انا يشتغل في طريق يحفر انا كلام مع حارس شيل سياره بجي سعودي يشيل سياره مافيه كلام ليش بيغى يشيل، انا مافي صديق بس بقاله جنب عماره انا فيه كلام مع صاحب بقاله سعودي وهو كلام مع انا، انا مافي وقت سوي كثير صديق هنا علشان بس شغل انا لازم احترام سعودي علشان يشيل فلوس ودي باكستان

Yes, they are good, I do not have a problem, I work in construction, I ask a janitor of an apartment building to tell the Saudi resident to move his car, he comes and moves his car

without asking why I want him to remove the car. I do not have many friends, but I know a Saudi friend who owns a grocery store and we have a conversation sometimes. I do not have time to make many friends, because I am here just for work, and I have to respect people because I need money from here to send to Pakistan

S5 stated:

ايوه كويس، بس مكان شغل مايروح برا

Yes, they are good, I have friends just at work, I do not have Saudi friends anywhere else

A3 stated:

كويس الحمدلله، بس مافي صديق

It is good, but I do not have friends

A4 stated:

كلو دنيا فيه كويس وفيه مافيه كويس عندك عيون يشوف هدا انسان سيذا ولا مافي سيذا خربان مافي كويس من شكل يشوف الحمدلله ربنا يخلي انسان يشوف، انا في صديق كثير بس كلو حق شغل

Everywhere there are good and bad people, we have eyes to see who is good and who is not good from their appearance. I have many friends but they are all from work

L1 stated:

ايوه كلو كويس، فيه صديق سعودي، يروح بيت بعدين يروح مسجد سو اسوا

Yes, they are all good, I have Saudi friend, and I go to his home and we go to the mosque together

M4 stated:

في نفر كويس في مافي كويس، انا هنا سعودييه 7 سنه انا يشوف تلاته اربعه نفر زي كذا، في صديق بس مافي كثير

There are good and bad people, I have worked in Saudi Arabia for 7 years, I have only had bad experiences three to four times, I have Saudi friends, but not many

M10 stated:

ايوه كويس ميه ميه، بس انا مافي صديق هادا اجنبي سوا سوا سعودي سوا سوا فيه فرق سعودي يشوف اجنبي مسكين

Yes, people here are very good, but I do not have friends, because foreigners are together, and Saudis are together, there is a difference (social class), because they (Saudis) see foreigners as poor

M11 stated:

كل بلد في كويس في مافي كويس، انا في كثير صديق سعودي

In every country there is good and bad people, I have many Saudi friends

Question #8: Do you live with Saudis or in a neighbourhood densely populated by Saudis?

Or do you live with other expats or expat densely-populated neighbourhoods?

11 stated:

لا كلوا جنبي

No, they are all foreigners

E2 stated:

ايوه سكن عمارة

Yes, I live in the apartment building where I work [as a janitor]

M7 stated:

لا حارس انته معلوم لحال، سعودي في باكستاني في هندي في

No, I am a janitor, you know I live in the same building where I work. There are some Saudis, Pakistanis, Indians who live in the same building

A2 stated:

لحالو بس، مع عائلة تحت انا هوا فوق

I live by myself, in the same house with the family that I work for

M3 stated:

لا اجنبي بس

No, just with foreigners

K1 stated:

مافي سعودي، بس سريلانكا، هندي، فلبيني بس

There are no Saudis where I live, just people from Sri Lanka, India, and the Philippines

S1 stated:

انا سكن سوا سوا عائلة

I live with the same family that I work for

M9 stated:

كلو بنقالي

I live with other Bangladeshis only

J1 stated:

انا يسكن عمارة، هوا في ستة شقة كلو سعودي

I live in an apartment building, there are six apartments inhabited by Saudi people

A1 stated:

فيه نفر سعودي وفي نفر اجنبي

I live in a place where there are some Saudi people and foreigners

I1 stated:

لا بس مع نفر بنقالي، ممكن سعودي يسكن مكان ايجار غالي انا مايقدر يدفع

No, where I live all are foreigners, because Saudi people can pay high rents, I cannot pay like that

H4 stated:

مرة مافي سعودي هنا انا سكن

There are no Saudis where I reside

I2 stated:

انا ساكن مكان كلو سعودي

I live in a place where Saudi people live too

M6 stated:

لا اجنبي، كلو نفر هندي

No, I live with just foreigners, they are all Indians

H2 stated:

انا يسكن بيت نفر سعودي شغل مع عائلة

I live with the family that I work for.

M5 stated:

سكن كلو اجنبي

I live with just foreigners only.

M2 stated:

مافي سعودي سوا سوا سكن كلو مع اجنبي

Only foreigners live in my place of residence, there are no Saudis

S2 stated:

انا اتنين نفر غرفة واحد باكستاني سوا سوا

I live in a room with another Pakistani colleague

M8 stated:

لا حقي نفر هادا مكان شغل

I live at my workplace

D1 stated:

انا اجنبي سوا سوا

I live with other foreigners

M12 stated:

لا اجنبي كلو

No, all are foreigners

N1 stated:

لا كلو نفر اجنبي

Yes, they are all foreigners

E1 stated:

لا بس في بيت مدام

No, I live in my employer's house

J2 stated:

سكن مع عائله سعودي

I live with the family I work for

H1 stated:

انا يروح عند اختي بعد شغل

I go to my sister's house after I finish working

H3 stated:

ايوه كلو فيه اجنبي

Yes, they are all foreigners

R1 stated:

حقي بيت كلو فلپيني

I live with other Filipinos

R2 stated:

سكن كلو نفر اجنبي

They are all foreigners in my place of residence

R4 stated:

بس مع اجنبي

Just with other foreigners

R5 stated:

كله فلبيني

They are all Filipinos

R6 stated:

كله اجنبي فلبيني

They are all foreigner Filipinos

S3 stated:

لا عماره كلو اجنبي

There are only foreigners in my apartment building

S5 stated:

كلو اجنبي

They are all foreigners

A3 stated:

لا كلوا جنبي

No, they are all foreigners

A4 stated:

انا حارس عماره يسكن في عماره لخالو نوم شغل في غرفه

I work as a janitor and I have a room where I sleep in the same building

L1 stated:

بس فلبيني

Just with Filipinos

M4 stated:

انا سكن في عماره كلو اجنبي باكستاني، هندي، يمني، مصري، سوداني

I live in an apartment building, there are people who are Pakistanis, Indians, Yemenis, Egyptians and Sudanese

M10 stated:

كلوا اجنبي

They are all foreigners

M11 stated:

مع اجنبي بس احيانا انا شوف سعودي

I live with foreigners, but sometimes I see Saudis

Question #9: Do you have any issues/problems with interacting with the locals in general?

Have you ever been subjected to racism/discrimination or bad treatment by the local people?

I1 stated:

مافي كثير قليل

There is not many, just a few

H4 stated:

كوبس الحمد لله

It is good, praise be to God

M7 stated:

لا مايشوف، كلو ميه ميه، مافي مشاكل، الحمدلله كويس

No, I did not see bad behavior. There is no problem, all is good

K1 stated:

مافي شوف، كلو سيم سيم، ممكن في نفر كذا، بس شويه

No I have not seen/experienced bad attitude. Everybody is treated the same, maybe some people are bad, but they are just a few

M3 stated:

لا مافي شوف انا، كلو كويس الحمدلله

No, I did not see bad behaviour toward me, all is good

M5 stated:

شويه في مشكلة، في انا اجنبي انا سعودي، في شويه تكبر، انا سعودي انتة اجنبي، ايش هادا؟ في زيون بجي ها انا سعودي!
مافي فلوس! خلاص بعدين روح، انا في برة في هادا، يعني حركات كتير، في شويه شويه في شغل انا هوا خربان، خلاص انا
هادا جيب شرطة جيب بلدية انا سعودي! جنجال يعني علطول، 6 سنه واحد مرة هنا سوي جنجال، يعني يضرب، بعدين
علطول روح، حرامي في

Yes there is a problem related to bad behavior. Some Saudis are arrogant and they look down at foreigners. What is that? Sometimes some customers come and say 'I am Saudi, I do not have to pay you!' and then they leave. Sometimes things like that happen. Some people just want to fight. I have worked here for 6 years, once someone wanted to fight with me and beat me, but then he left, he was a thief

E2 stated:

ايوه هادا موجود، في شوف، بس مافي تجربة بس شوف

Yes, this exists, but I have not experienced any, I have just seen

A2 stated:

لا مافي موجود هادا، مرة مافي شوف، حارة هادا مافي شوف

No, racism/discrimination does not exist here. I have not seen/experienced any in this neighbourhood

M9 stated:

انا مافي مشكلة ممكن في بطال كلام كدا انا شويه يشوف، هوا انا بس يسمع، هوا ا بس كلام بطال شويه، هوا بس كلم هوا روح، خلاص انا مافي كلام

No, I do not have any problems related to bad behavior. Maybe some people say bad words to me, sometimes I understand and sometimes I do not. I just hear what they say, and I ignore them, they just talk and then leave. That is all, I do not respond

I2 stated:

ابوه كتير مرة، هو كلام انتة اجنبي وانا سعودي، هادا كتير موجود، بس لازم ناس فكر كلو نفر سيم سيم

Yes, there is a lot of racism/discrimination here, a lot of people say that I am a Saudi and you are a foreigner, this is common. But I think that people should think that we are all equal

M6 stated:

لا مافي مشكلة، نفر سعودي كويس، كلو كويس

No, I do not have problems, Saudi people are good. They are all good with me

S1 stated:

انتة سعودي انديا اجي انتة اجنبي، اجنبي يجلس، سعودية لا تاني، سعودية سعودي يجلس، اجنبي لا، دفرنس، انديا اجنبي يجي بعدين هنا تكسي فلوس كتير، تكسي كلام 15 ريال مشوار تكسي كلام 30 انتة كلام شرطة، بعدين سواق سجن، هادا انديا، اجنبي شرطة كلام خلاص انتة روح، اجنبي برويلم، سعوديه اوبوزيت، انا هنا يجي بعدين انا كفيل يجي، بعدين كفيل يجلس، صح ولا لا؟ كفيل كلام تعال سرعة سرعة! انا سرعة يجي، بعدين مايجي كفيل، كفيل بعيد، انديا دفرنس بس انا مافي مشكلة سعودي

In India, foreigners are more respected than here. In India the law respects foreigners more than the Indian nationals, but in Saudi Arabia it is the opposite. Here I have to obey my sponsor, right? If my sponsor says 'come here very quickly!' I come very quickly, but he is not there yet. In India it is different. I do not have problems in Saudi Arabia though

M2 stated:

انا مايشوف زي كذا، في زيون مرة يجي مافي كويس بس انا اصبر لازم، هنا كل شي لازم اصبر

I have not seen/experienced bad treatment. Sometimes some customers are bad, but I have to be patient, here you have to be patient

J1 stated:

ايوه في كثير، في ناس كويس وفي ناس بطل، بس انا خلاص بس يروح شغل ويرجع بيت مافي بسوي مشاكل، انا في كثير سنة بس مافي مشكلة علشان انا بس في شغل في بيت، مافي يروح كذا ولا كذا

Yes, there are social problems (racism/discrimination), there are good people and bad people, but I just go to work and return home. I do not go anywhere else and run into troubles

A1 stated:

مافي كثير كذا بس شويه فيه، في كويس في مافي كويس، ممكن يصير مشكلة مع كفيل فيه جنجان كبير اجنبي يصير فيه خوف كثير من نفر سعودي

There are not many social problems, just a few, sometime a problem happens with my sponsor and we have a big fight, a foreigner would feel very afraid then of Saudi people

H2 stated:

في كذا كثير موجود، عشان هوا عنده فلوس كثير، مافي يفكر كله سيم سيم

Yes, there are arrogant people, because they think they have a lot of money, they do not think that we are all equal as humans

M8 stated:

مافي سوا سوا في كويس ومافي كويس، في نفر قوي وفي نفر يقول هادا مسكين وفي نفر يفكر انا مافي انسان انا مافي كلام كثير مع نفر سعودي، لو فيه كلام كثير بعدين انا يسوي جنجان، كلام شويه وخلص كله كويس

Not the same, there are good and bad, some people are powerful, and some people say this is poor, and some think that I am not human being. I do not speak a lot with them, if I speak a lot with them then there will be a fight, I speak a little and everything is alright

S2 stated:

في نفر معرور وفي نفر كويس، باكستان برضو زي كذا، في نفر كويس في نفر مافي كويس

Some people are arrogant, and others are good. In Pakistan it is also like that. Some people are good and others are bad

D1 stated:

انا مايشوف، معاملة كلو كويس، انا في قريب 20 سنة مافي شوف كلام خربان

I did not see bad attitude towards me. I have worked here for over 20 years and I have not seen/experienced any

M12 stated:

سعودي كويس مافي مشكله

Yes, they are good, there is no problem

N1 stated:

معاملة انا كويس مافي شوف مشكله

They treat me well, there is no problem

E1 stated:

كلو كويس مافي مشكله

Everything is good, no problem

J2 stated:

كلو نفر كويس مافي مشكله

They are all good, no problem

H1 stated:

الحمد لله ايوه كله كويس

Yes, praise be to God, they are good

H3 stated:

فيه كويس وفيه خريان ،انته اجنبي كويس هوا فيه احترام

There are good and bad people. If you are a good foreigner, people will respect you in return

R1 stated:

ايوه انا هنا 28 سنه قليل مره هدا كلام عنصريه يمكن تلاته او اربعة مره يشوف كدا

I have worked here for 28 years, I have only witnessed any racism three or four times

R2 stated:

كويس الحمد لله

It is good, praise be to God

R4 stated:

فيه كويس وفيه خريان وفيه كثير مغرور

There are good, bad and very arrogant people

R5 stated:

كله كويس

They are all good

R6 stated:

لا مافي مشكلة، سعودي حب سيم سيم سعودي انا مافي يشوف سعودي مافي كويس

No, there is no problem, I have not seen people who are not good

S3 stated:

مافي سوا سوا بس في نفر يشوف نفسه كويس انا يتكلم هوا يقول اتنا ليه كلام ايش دخل انتة بس هدا مزاج علشان هوا زعلان بعدين هوا يصير كويس يقول معلش أي نفر حتى انا شغل شمس حراره بعدين يجي نفر يقول انتة مافيه شغل انا زعلان كثير هوا كذا مزاج

People are not the same and it depends on their mood. When they are in a bad mood, their attitude becomes bad too, but when their mood is good they apologize. I work hard under the heat of the sun, if someone tells me that I do not work, I would feel really bad. It all depends on our mood

S5 stated:

ابوه كويس الحمد لله

It is good, praise be to God

A3 stated:

كويس الحمد لله مافيه مشكلة

It is good, praise be to God, there is no problem

A4 stated:

انا اول كلام دنيا انسان ناس مافيه سو اسوا فيه شيخ يشوف مسكين يقول تعال وفي ثاني نفر يشوف اجنبي يروح بعيد لكن هنا سعوديه الحمد لله يقول سلام عليكم فقير مسكين امير كلو موجود لكن مافيه كلو يسوي مساعده ممكن شيخ يشوف مسكين يقول تعال اكل وفيه واحد يشوف مسكين يقول سلام عليكم بس مافي كلام كلو دنيا فيه كذا وكذا

I think people are not the same, some people when they see poor people they treat them gently, other people ignore them. Here in Saudi Arabia, praise be to God, people in general treat poor people well, but not all, there are good and bad people everywhere

L1 stated:

كلو كويس

No, all people here are good

M4 stated:

لا مافي مشكلة نفر كلو كويس سو اسوا انا

No, I do not have a problem, people are good with me

M10 stated:

لا ناس هنا كلو كويس مافي مشكلة

No, people here are good, there is no problem

M11 stated:

انا يشوف فيه احترام بس صديق انا كلام فيه عنصريه، هادا كل بلد فيه كويس وفي مافي كويس

I see that people here are respectful, but my friends would say that there is racism, I think in every country there is good people and bad people

APPENDIX C: QUESTIONNAIRE FOR SAUDI NATIONALS

Gulf Pidgin Arabic—A Sociolinguistic Research Questionnaire

استبيان للمواطنين السعوديين

اللغة العربية المهجنة في منطقة الخليج: استبيان للبحث عن اللسانيات الاجتماعية

الاستبيان التالي يتناول رأيك ونظرتك للغة العربية المهجنة في السعودية والتي يشار إليها محلياً بـ (عربي مكسر، كلجة، لغة الهنود والباكستانيين)

				المدينة
				الجنس
				الوظيفة
				العمر
				أعلى درجة علمية
				مدة الإقامة خارج السعودية
<input type="checkbox"/> ذكر	<input type="checkbox"/> أنثى	<input type="checkbox"/> أقل من الثانوي	<input type="checkbox"/> ثانوي	<input type="checkbox"/> أقل من الثانوي
<input type="checkbox"/> أبداً	<input type="checkbox"/> أقل من سنة	<input type="checkbox"/> 1-2 سنة	<input type="checkbox"/> دبلوم	<input type="checkbox"/> درجة جامعية
<input type="checkbox"/> أكثر من سنتين	<input type="checkbox"/> أكثر من سنتين	<input type="checkbox"/> أكثر من سنتين	<input type="checkbox"/> أكثر من سنتين	<input type="checkbox"/> أكثر من سنتين

الرجاء قراءة العبارات التالية ثم اختيار الجواب الذي يمثل رأيك:

ملاحظة: العمالة الوافدة المقصودة في الاستبيان هي العمالة غير الناطقة بالعربية والقادمة من دول (الهند، باكستان، نيبال، بنجلاديش، سريلانكا، اندونيسيا والفلبين).

1- اللغة العربية المهجنة في منطقة الخليج (العربية المكسرة ، كلجة ، لغة الهنود والباكستانيين) هي لغة بحد ذاتها:

اوافق بشدة اوافق محايد لا اوافق لا اوافق بشدة

2- تعتبر العربية المهجنة في منطقة الخليج (العربية المكسرة, كلجة, لغة الهنود والباكستانيين) احدى اللغات المهمة والشائعة في السعودية:

اوافق بشدة اوافق محايد لا اوافق لا اوافق بشدة

3- التحدث بالعربية المهجنة ضروري للتواصل مع العمالة الأجنبية غير الناطقة بالعربية في السعودية:

اوافق بشدة اوافق محايد لا اوافق لا اوافق بشدة

4- أنا أكره العربية المهجنة:

اوافق بشدة اوافق محايد لا اوافق لا اوافق بشدة

5- التحدث وسماع العربية المهجنة من حولي في كل مكان يسبب لي شعوراً بالامتعاض:

اوافق بشدة اوافق محايد لا اوافق لا اوافق بشدة

6- ليس لدي أي اهتمام بالعربية المهجنة:

اوافق بشدة اوافق محايد لا اوافق لا اوافق بشدة

7- لا أشجع ولا أروج لوجود العربية المهجنة أو استخدامها كأداة للتواصل مع العمالة الأجنبية في السعودية :

اوافق بشدة اوافق محايد لا اوافق لا اوافق بشدة

8- لا يزعجني إطلاقاً التحدث والاستماع للغة العربية المهجنة:

اوافق بشدة اوافق محايد لا اوافق لا اوافق بشدة

9- الأجانب غير الناطقين بالعربية الذين يلجؤون للتحدث بالعربية المهجنة هم من الفئة الأقل تعليماً:

اوافق بشدة اوافق محايد لا اوافق لا اوافق بشدة

10- أشعر أن التحدث باللغة العربية المهجنة هو أمر طبيعي:

اوافق بشدة اوافق محايد لا اوافق لا اوافق بشدة

11- يجب ألا تُستخدم اللغة العربية المهجنة لا في الكتابة ولا في المحادثات:

اوافق بشدة اوافق محايد لا اوافق لا اوافق بشدة

12- العمالة الوافدة غير الناطقة بالعربية يجب أن تتعهد في تعلم لهجة المواطنين بدلاً من التحدث بالعربية المهجنة:

اوافق بشدة اوافق محايد لا اوافق لا اوافق بشدة

13- لدي موقف إيجابي تجاه وجود العمالة الوافدة غير الناطقة بالعربية:

اوافق بشدة اوافق محايد لا اوافق لا اوافق بشدة

14- العمال الوافدون غير الناطقين بالعربية في المملكة العربية السعودية جديرون بالثقة ويمكن الاعتماد عليهم:

اوافق بشدة اوافق محايد لا اوافق لا اوافق بشدة

15- أنا دائماً أضع العمالة الوافدة غير الناطقة بالعربية محل احترام لدي:

اوافق بشدة اوافق محايد لا اوافق لا اوافق بشدة

16- معظم العمالة الوافدة غير الناطقة بالعربية ودودة للغاية:

اوافق بشدة اوافق محايد لا اوافق لا اوافق بشدة

17- في الغالب العمالة الوافدة غير الناطقة بالعربية هي عمالة مخلصه وصادقة:

اوافق بشدة اوافق محايد لا اوافق لا اوافق بشدة

18- أنا لا أثق دائماً بالعمالة الوافدة غير الناطقة بالعربية:

اوافق بشدة اوافق محايد لا اوافق لا اوافق بشدة

19- أفضل التحدث بلهجاتي العربية بدلاً من التحدث بالعربية المهجنة مع العمالة الوافدة غير الناطقة بالعربية:

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
20- لا أجد أي جانب إيجابي من التحدث بالعربية المهجنة مع العمالة الوافدة غير الناطقة بالعربية:						
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
21- أحب التحدث بالعربية المهجنة:						
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
22- قد أشعر بعدم الارتياح إذا كان مسكني في منطقة مكتظة بالعمالة الوافدة غير الناطقة بالعربية:						
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
23- التحدث بالعربية المهجنة يُمكنني من التواصل بسهولة مع العمالة الوافدة غير الناطقة بالعربية:						
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
24- لا أجد شيئاً سلبياً تجاه التحدث بالعربية المهجنة مع العمالة الوافدة غير الناطقة بالعربية:						
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
25- ليس مهماً بالنسبة لي أن أتحدث بالعربية المهجنة مع العمالة الوافدة غير الناطقة بالعربية:						
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
26- لا أتفق مع وجود العمالة الوافدة غير الناطقة بالعربية في المملكة العربية السعودية:						
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
27- أعتقد أنه يجب على الناس عدم التحدث بالعربية المهجنة مع العمالة الوافدة غير الناطقة بالعربية:						
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
28- لو لم يكن هناك حاجة لتواجد العمالة الوافدة غير الناطقة بالعربية في السعودية لكان وضع البلد أفضل:						
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
29- التحدث بالعربية المهجنة مع العمالة الوافدة غير الناطقة بالعربية هو ظاهرة سلبية:						
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
30- أنا مع انتشار العربية المهجنة في المملكة العربية السعودية:						
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

APPENDIX D: ETHICS APPROVAL FOR THE RESEARCH PROJECT



COLÁISTE NA TRÍONÓIDE, BAILE ÁTHA CLIATH | TRINITY COLLEGE DUBLIN
Ollscoil Átha Cliath | The University of Dublin

30/04/2015

Application HT 47 Academic Year 2014/15

Applicant: Lowai Abed

Title of Research: Gulf Pidgin Arabic

Dear Lowai,

Your submission for ethics approval for the research project above was considered by the Research Ethics Committee, School of Linguistic, Speech and Communication Sciences, Trinity College Dublin, on Thursday, 30 April 2015, and has been approved in full. We wish you the very best in your research activities.

Best wishes,

Dr Lorna Carson
Chair, Research Ethics Committee
School of Linguistic, Speech and Communication Sciences
Trinity College Dublin



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