



# MONASH University

## **BILINGUAL CREATIVITY IN SAUDI ENGLISH**

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(22) وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَالاخْتِلَافُ أَلْسِنَتِكُمْ وَالْوَانِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ

And among His signs is the creation of heavens and the earth, and the differences of your tongues (languages) and colours. Verily, in that are indeed signs for men of sound knowledge.

(Qur'an 30:22)

## *Dedication*

To the souls of my beautiful daughters

*Alaa and Dania*

You will always be alive in my heart and my prayers.

&

To my mother, *Um Khalid*, and my daughter, *Dima*

Your profound faith, astonishing strength, and unconditional love gave me a  
reason to live when I did not have one.

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## **Abstract**

No language in the world has travelled as far around the world or come so intensely in contact with as many languages and cultures as the English language has, promulgating *anglicisation* of the local languages and *nativisation* of the English language variety spoken by those locals. Saudi English is one of the Expanding Circle varieties that is gaining prominence and becoming a strong competitor to Arabic language in an increasing number of domains such as business, politics, media, medicine, and education. This study aimed at investigating features of bilingual creativity in Saudi English and how, in some cases, they are deeply rooted in the cultural conceptualisations of the Saudi speech community. To achieve this aim, this study was designed to have three stages: identification stage, analysis stage, and verification stage. The first two stages, identification and analysis of features, were implemented on three different genres: focus group discussions, stand-up comedy performances, and newspaper articles. To verify the preliminary findings, the identified features of Saudi English bilingual creativity were developed into questionnaires and face-to-face interviews to be conducted with Saudi participants. The study has identified a number of features of bilingual creativity in Saudi English that can be classified into categories and themes. Some of these categories are code-switching, cultural references, syntactic creativity, semantic creativity, and lexical creativity. The recurrent themes within these categories are related to religion, gender segregation, social life, women, and family. Findings suggest that English in Saudi Arabia is in the process of being nativised to reflect Saudi cultural conceptualisations. Identifying the linguistic and cultural features of Saudi English would enable Saudi English speakers to communicate effectively with other English speakers. In addition, it would have a substantial effect on English language teaching and learning for Saudi students and teachers. In addition, this study contributes to relevant literature in world englishes (WE) and cultural linguistics. It is a step towards filling the gap in the literature

about an understudied variety of English, namely, Saudi English, and it highlights the need for further investigation of this variety in the future.

**Declaration**

This thesis contains no material which has been accepted for the award of any other degree or diploma at any university or equivalent institution and that, to the best of my knowledge and belief, this thesis contains no material previously published or written by another person, except where due reference is made in the text of the thesis.

Signature:

Print Name: Wafaa Othman S Fallatah

Date: 28/12/2019

### **Publications during enrolment**

- Fallatah, W. (2017). Bilingual creativity in Saudi stand-up comedy. *World Englishes*, 36(4), 666–683.
- Fallatah, W. (In press). Bilingual creativity in Saudi newspaper articles. In M. Sadeghpour & F. Sharifian (Eds.), *World Englishes and Cultural Linguistics*. New York: Springer Nature.



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## List of Abbreviations

Abbreviation	Meaning
F_FG	Female focus group
F_NPA	Female newspaper article
FG	Focus group
M_FG	Male focus group
M_NPA	Male newspaper article
NPA	Newspaper article
SUC	Stand-up comedy
WE	World Englishes



## Chapter 1 INTRODUCTION

Creativity is a unique human quality that has allowed humanity to achieve what was deemed impossible and create unbelievable beauty. This is why creativity has been associated with the extraordinary on the level of individuals like Leonardo da Vinci and Mozart and on the level of the communities like the ancient Egyptians and Greeks (Boden, 1996). However, this perception of creativity as an exceptional property of the blessed few has been challenged by researchers (Atkins & Carter, 2013; Carter, 2004; Maybin & Swann, 2007) who argue that there are examples of subtle yet detectable creativity in our everyday language. This new realisation that some features of linguistic creativity often associated with poetic, literary, or advertising discourse are also present in the common talk of ordinary people has opened the door for a whole new area of contemporary scholastic interest (Atkins & Carter, 2013). WE, which refers to today's range of English varieties around the world, is one of those disciplines that investigates how this unique phenomenon exists in varieties of English around the world and how the bilingualism/ multilingualism of an individual or of a speech community can stimulate bilingual creativity<sup>1</sup>, producing instances of language use that are unique to that community (Albakry & Siler, 2012; Baker, 2001; Baker & Eggington, 1999; Bhatia & Ritchie, 2008; Bolton, 2010; Jones, 2010; B. Kachru, 1983; B. Kachru, 1985; Kharkhurin, 2012; Kharkhurin & Wei, 2014; Osakwe, 1999; Tawake, 2003; Widdowson, 2019; H. Zhang, 2002).

In fact, it was because he knew that every Outer and Expanding Circle variety of English is spoken by bilinguals/multilinguals that B. Kachru's (1983, 1985) attention was drawn to the consciously and unconsciously subtle linguistic adjustments that are made in the speech of bilinguals to achieve their particular psychological, sociological, and attitudinal

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<sup>1</sup> For definition of the term *bilingual creativity*, please refer to section 1.6 Definition of Key Terms on page 9.

purposes. Exploring this complex and multifaceted WE phenomenon requires the use of theoretical and analytical tools from a number of disciplines, such as cultural linguistics, cognitive linguistics, and contact linguistics (Albakry & Siler, 2012; Bhatia & Ritchie, 2008; B. Kachru, 1983; Kharkhurin, Reber, & Tilei, 2005; Sharifian, 2017b). Hence, the question of how bilingualism/multilingualism affects the linguistic creativity within these varieties and what purposes it serves falls directly in the area of interest of WE and indirectly in the area of interest of most of the relevant disciplines in linguistics and cultural studies. As the relationship between language and culture is so fundamental, investigating the cultural conceptualisations behind the bilingual creativity of an English variety is essential to comprehend it fully.

In this light, this study investigated bilingual creativity in Saudi English and explored its cultural conceptualisations, a concept that was introduced by Sharifian (2003, 2006)—. For the purpose of this study, Cultural Conceptualisations with capitalised first letters were defined as the collective systems of values, beliefs, traditions, and world views that are collectively, yet heterogeneously, shared by members of a community and shape the schemas, categories, and conceptual metaphors of those members<sup>2</sup>. Reviewing a number of English studies conducted by Saudi researchers, both in Saudi universities and internationally, revealed an obvious inclination to literary, pedagogical, and linguistic approaches. These were seen in numerous research articles, master dissertations, and PhD theses (Al-Hazmi, 2003; Al-Mohanna, 2010; Al-Qadi, 2009; Alasmari, 2013; Alqarni, 2011). Despite B. Kachru's (1985) nominating literary, pedagogical, and linguistic approaches as essential for investigating bilingual creativity, none of the Saudi studies reviewed were aimed at investigating Saudi bilingual creativity.

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<sup>2</sup> For more information about the concept of cultural conceptualisations, please refer to Chapter 2.

The need to further investigate the features of bilingual creativity in different varieties of English has been expressed by scholars such as B. Kachru (1983), Bolton (2010), Oshima (2011), and Maybin and Swann (2007). Hence, because Saudi English is a relatively understudied variety (Mahboob, 2013; Mahboob & Elyas, 2014), there is a great need to contribute to the existing literature by conducting a study on its use of bilingual creativity. This study employed a mixed method design, with qualitative and quantitative data drawn from focus groups, stand-up comedy shows, newspaper articles, questionnaires, and face-to-face interviews with participants.

The data was analysed on three levels. First, it was scrutinised for patterns of bilingual creativity from emic and etic perspectives. In cultural linguistics, there are two approaches to identifying features of a given culture: the emic approach, which views a culture, language, and meaning associations through the eyes of members of that culture; and the etic approach (or third person observer), which views things from the outside (Eggleston & Fenstermacher, 2017). In the second level, the bilingual creativity patterns were further analysed for the possible Saudi cultural conceptualisations that could underpin Saudi bilingual creativity. Finally, questionnaires and face-to-face interviews with Saudi informants were conducted to further inquire about the appropriateness and the representativeness of the findings. For details of the research methodology, please refer to Chapter 3 of this thesis.

### **1.1 Statement of the Problem**

As English became increasingly integrated in the social, cultural, and linguistic strata of almost every international speech community, varieties of English that are laden with cultural conceptualisations from Inner Circle cultures were nativised by the local speech communities in which they are spoken (B. Kachru, 1986a, 1986b; Palmer & Sharifian, 2007; Schneider, 2003). It is the recognition that these new varieties of English are legitimate that has shifted the focus in teaching English as a second or foreign language. It shifted from

aiming for a native-like fluency level as one of the main goals for learning English to accepting the features of the variety of English that distinguishes members of one speech community from another (Myers-Scotton, 2006). This has led to the emergence of scholastic interest in the bilingual creativity shared by the members of these speech communities, which is seen as a features identification source for the distinct features of their varieties (Albakry & Siler, 2012; Atkins & Carter, 2013; Baker, 2001; Bhatia & Ritchie, 2008; B. Kachru, 1985). Identifying and analysing instances of bilingual creativity in an English variety is not only significant as a means of identifying the key features of that variety but also useful for isolating possible areas of miscommunication with members outside the cultural group. The study was not only expected to advance our understanding of Saudi English, but the findings of the study were also expected to contribute to literary text analysis, media discourse analysis, English teaching and learning, and cultural linguistics studies in Saudi Arabia.

## **1.2 Research Questions**

This study aimed at answering the following research questions:

1. What are the features of bilingual creativity in Saudi English? And what social and/or communicative functions do they serve? What categories can these types be classified into?
2. To what extent do gender and genres such as stand-up comedy, newspaper articles, and focus groups affect bilingual creativity in Saudi English?
3. What Saudi cultural conceptualisations are captured in the Saudi bilingual creativity instances?

## **1.3 Significance of the Study**

The significance of this study comes from the expectation that it could contribute to the theoretical field of WE in general and to the literature on Saudi English in particular. This contribution could be significant on different levels. First, investigating Saudi English as an

emerging variety of WE is an important mechanism for understanding and defining the characteristic features of that variety, which is a key step towards its future development and codification. Second, examining the cultural conceptualisations level of Saudi English could help discover the possible relationship between the speaker's bilingual creativity and cultural conceptualisations, which would provide a framework for future reference in terms of accurate analysis and prediction of why and when they occur. Third, it is hoped that findings from this study will provide an analysis that is useful to Saudi bilinguals in that it gives an account of their own linguistic performance and cultural conceptualisations and thereby identifies possible causes of miscommunication between them and speakers of other varieties of English. Such knowledge should help Saudis better observe and modify their bilingual creativity in order to best suit the non-Saudi receiver's special cultural and linguistic position and achieve maximum intelligibility. Fourth, the results from this study could be helpful for teachers of English outside Saudi Arabia (e.g., teachers working in Australian language institutions) to understand the cultural background of certain Saudi expressions that may strike them as peculiar, meaningless, or even impolite.

Hence, the findings of the study will enable better language teaching planning, specifically tailored to Saudi students' needs and taking into consideration their cultural conceptualisations, to provide them with better learning experiences. Finally, because Saudi English is an understudied variety, there is an urgent need for scholastic research to be conducted to fill that gap in the literature. As this study investigated Saudi English at the intersection of three disciplines, it is hoped it will activate a threefold scholastic effect and trigger more studies about Saudi English within the three areas of WE, bilingual creativity, and cultural conceptualisations.

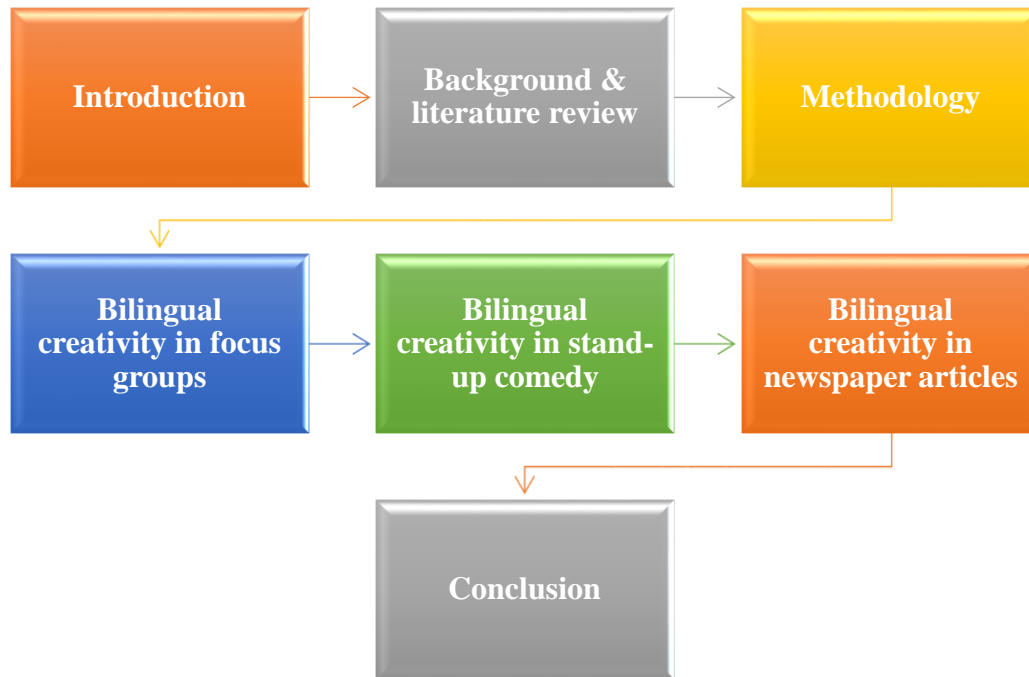
## **1.4 Aims of the Study**

This study aimed to investigate the bilingual creativity features in Saudi English as they are represented in focus groups, stand-up comedy shows, newspaper articles, questionnaires, and face-to-face interviews with participants. It attempted to identify novel patterns of expressions that are the result of the speaker's/writer's competence in two languages, Arabic and English. In addition, this study aimed at discovering the cultural conceptualisations (i.e., cultural schema, cultural metaphor, and cultural category) that may lie behind the instances of Saudi bilingual creativity found in the texts. In other words, this study aimed at exploring the areas of Saudi English where Saudi bilinguals draw from the cultural and linguistic resources of both Arabic and English in order to convey cultural concepts that are creative yet accepted and understood by the bilingual Saudi speech community.

More specifically, the study aimed at drawing attention to the different patterns of bilingual creativity that are related to gender, genre, and specific underlying cultural conceptualisations within the Saudi community. Furthermore, it aimed at promoting intercultural communication involving Saudi Arabian speakers of English by helping to explain any source of miscommunication with speakers of other varieties. Such miscommunication is not necessarily caused by an unsatisfactory command of the English language semantic, syntactic, or pragmatic systems, but rather by Saudi bilinguals' creative, yet incompatible, cognitive system that has resulted from the merging of two linguistic competences and cultural conceptualisations. The final goal of this study is to contribute to the greater body of WE and cultural linguistics research.

## 1.5 Thesis Overview

As illustrated in Figure 1 below, this thesis is divided into seven chapters: (1) introduction, (2) background and literature review, (3) methodology, (4) focus groups data set, (5) stand-up comedy data set, (6) newspaper articles data set, and (7) conclusion.



*Figure 1.* The overall structure of the study

This introductory chapter aims to orient the reader to the whole study by summarising the problem under investigation, the aim of the current study, and the topic under investigation; providing a thesis overview; and finally, giving definitions of key terms.

Chapter 2, the background and literature review chapter, introduces the discipline of WE including its beginnings, influential models, and different names, and significant concepts in the discipline. The second section discusses the background and literature on Arabic varieties of English, factors affecting the development of the English language in the Kingdom of Saudi Arabia, and Saudi English. The third section reviews the literature on Saudi English in relation to the historical, social, cultural, and educational factors affecting it, and then critically reviews all the literature that could be found on this variety from a WE

perspective. The fourth section consists of a review of bilingualism, creativity, and bilingual creativity within the WE paradigm. Finally, this chapter reviews the literature on the approach to WE within the field of cultural linguistics in general and cultural conceptualisations in particular, with its three subcategories of cultural schema, cultural metaphor, and cultural category.

Chapter 3 describes how the methodological framework employed answers the research questions and achieves the aims of the study. This chapter starts with a brief introduction that justifies the choice of the mixed methods approach (Dörnyei, 2007). This is followed by two sections: one on the data and the other on the analytical framework. The data section presents the different types of data collected for this study, how they were collected, and how they were prepared for the analysis stage. The analytical framework section consists of detailed descriptions of the three stages of analysis employed in this study: the identification stage, the analysis stage, and the verification stage.

Chapters 4, 5, and 6 of the study present the findings of the identification phase and analysis phase based on the genres: focus groups, stand-up comedy, and newspaper articles. Analysis of each genre is presented in an independent chapter that includes the different categories of features identified in that genre, description of the categories, and examples. In addition, these chapters summarise the identified features of bilingual creativity and provide analysis of their social and communicative functions. In addition, findings are discussed from the cultural linguistics perspective to explore the Saudi cultural conceptualisations: cultural schemas, cultural categories, and cultural conceptual metaphors behind Saudi bilingual creativity.

Chapter 7 provides an overall discussion of the findings and the implications of this study for Saudi speakers of English, teachers of English in Saudi Arabia, and Saudi English as an emerging variety from the perspective of WE and cultural linguistics. In addition, it



discusses the limitations of the study and presents recommendations for future research and how it would benefit future researchers.

## **1.6 Definition of Key Terms**

**Bilingualism:** the process of actively using or attempting to use two languages for communication regardless of the level of fluency or the dominance of one language over the other (Kharkhurin et al., 2005; J. F. Kroll & De Groot, 1997).

**Bilingual creativity:** the novel surface and deep levels semantic, syntactic, and pragmatic nuances, which are the result of competence in two or more languages and cultural conceptualisations. Although some of these nuances could be shared among different speech communities, others have unique connotations for those who share similar linguistic and cultural conceptualisations that cannot be grasped by speakers of other varieties without explanation (Bolton, 2010; Jones, 2010; B. Kachru, 1983, 1985).

**Cultural conceptualisations:** “conceptual structures such as schemas, categories, and conceptual metaphors, which not only exist at the individual level of cognition but also develop at a higher level of cultural cognition [the level of the speech community], where they are constantly negotiated and renegotiated through generations of speakers within a cultural group, across time and space” (Sharifian, 2013b, p. 1592).

**World Englishes (WE):** refers to today’s range of English varieties around the world. The plural noun indicates the multiplex nature of these varieties regarding the development of the discipline (B. Kachru, 1982, 1992; Seargeant, 2010).

## **Chapter 2 BACKGROUND AND LITERATURE REVIEW**

This chapter presents background information and a literature review on the features of the bilingual creativity of Saudi English as an emerging variety of WE. It begins with an introduction to the discipline of WE and its most relevant notions such as *anglicisation* and *nativisation*. It then reviews the main theoretical developments within WE, such as B. Kachru's (1994, 2012) Three Concentric Circles and Schneider's (2007, 2010, 2014) Dynamic Model of WE. In addition, the background section discusses the different terms used to label WE as well as the different approaches it employs. Subsequently, WE literature on varieties spoken in the Middle East, such as Egyptian English, Jordanian English, and Gulf Englishes, is reviewed. Being the focus of the study, Saudi English is discussed in more detail, including the factors affecting its development, the different studies that have been conducted on it, and its key features. After that, the chapter reviews research on bilinguals, creativity, and the areas where those two phenomena intersect in relation to WE studies. Finally, it reviews the notion of cultural conceptualisations and its three main subcategories—cultural schema, cultural category, and cultural conceptual metaphor—as it is an essential component of the methodological frameworks utilised in this research to scrutinise bilingual creativity in Saudi English. Each section presents background information then proceeds to the relevant literature review.

### **2.1 WE**

#### **2.1.1 Background on the Discipline**

No language has travelled as far around the world or has come so intensely in contact with as many languages and cultures as the English language has. This phenomenon has promulgated the anglicisation of the local languages and nativisation of the English language variety spoken by those locals (B. Kachru, 1994). Anglicisation, on the one hand, refers to the effect of the English language on other languages. Nativisation, on the other hand, refers to

the effect of other languages on English. According to B. Kachru, English is the only language in the history of the world that has contacted every global language family both formally and functionally, leading to such deep social and cultural penetration with regard to its users that it has been rendered a marker for cross-cultural change.

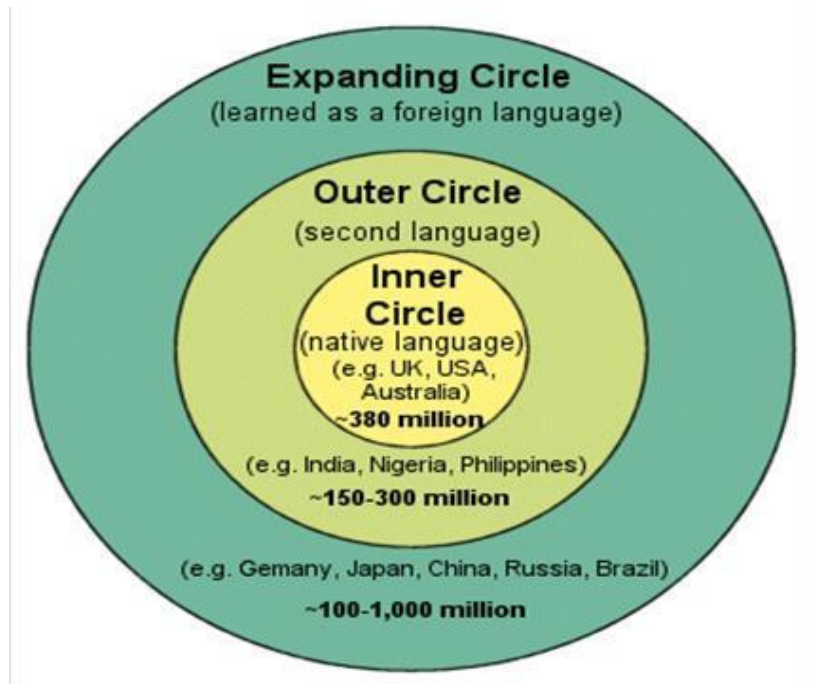
Canan Hänsel and Deuber (2013) argued that one of the leading factors behind the profound effect of the English language on different speech communities around the world is the overwhelming spread of globalisation, which has been predominantly led by the USA, an Inner Circle country, which was left as the sole superpower in terms of politics, military, economy, and media by the end of the Cold War. Despite the controversial nature of this phenomenon<sup>3</sup>, globalisation is recognised by anthropologists (Collins, 2012; Kearney, 1995), sociolinguists (Bailey & Winchester, 2012; Blommaert, 2010; Hultgren & Thøgersen, 2014; Meyerhoff & Niedzielski, 2003), linguists (B. Kachru, 1994; Coupland, 2011; Phillipson, 2012), and cultural linguists (Sharifian, 2013; Xu, 2014; Kristiansen & Dirven, 2008) as a key catalyst in the spread of English around the world. According to B. Kachru (1994), globalisation has given the English language unique, deep, functional diffusion across all cultural domains. This has occurred despite the love-hate relationship that English has with local languages, which is controversially expressed by those who voice negative views about the English language. Scholars such as Phillipson (1996) and Pennycook (2003) have raised some serious questions about WE and linguistic imperialism and expressed concern about the domination of English as a serious potential threat to the principles of linguistic human rights and linguistic justice. Nevertheless, both Phillipson and Pennycook have acknowledged the massive influence of globalisation on the languages, identities, and cultures of the speech communities English comes in contact with.

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<sup>3</sup> *Globalisation* is deemed controversial because it includes some contradictory subject matters under a single concept, which makes defining this phenomenon rather challenging. However, in this research the term globalisation refers to Vujakovic's (2009) definition as the "process of growing interaction and interdependence between economies, societies and nations across large distances" (p. 5).

Nevertheless, it is hardly controversial to acknowledge that excessive penetration of the English language in the deep linguistic, social, and cultural strata of communities around the world has generated a great deal of anglicisation and nativisation. One of the major concerns of WE is to investigate “the new and emerging norms of performance, and [to accept] the bilingual’s creativity as a manifestation of the contextual and formal hybridity of Englishes” (B. Kachru, 1997, p. 66). WE has given academia a fresh perspective on English in the sense that the concept is dynamic, inclusive, variable, pluricentric, functional, and conducive to equality, signalling a dramatic shift of focus from correctness to appropriateness and from a static descriptive approach to dynamic functionality (Proshina, 2014).

**2.1.1.1 Models of WE.** A number of models, some more influential than others, have been developed to capture the process of English language spread and acculturation around the world. One influential model in WE of the spread of the English language across the world is Kachru’s Three Concentric Circles, which was presented by B. Kachru (1986a), in the course of his research about the Indian English variety. It is illustrated in Figure 2.



*Figure 2. B. Kachru's Three Concentric Circles*  
Reprinted from *WE: The Study of New Linguistic Varieties* (p. 97), by R. Mesthrie and R. M. Bhatt (R. M. Bhatt, Trans), 2008, Cambridge, UK: Cambridge University Press.

B. Kachru's (1986a) model has been adopted in numerous studies (Evans, 2011; Gisborne, 2009; Hartford & Mahboob, 2004; Sarmah, Gogoi, & Wiltshire, 2009; Yao & Collins, 2012; Kortmann & Lunkenheimer, 2012; Bruthiaux, 2003) that aimed at identifying features of Outer and Expanding Circle Englishes by utilising different linguistic resources, at both the micro- and macrolinguistics levels. However, B. Kachru's model has received criticism for being outdated and failing to reflect the complexities of the present state of the varieties of WE (Bolton, Graddol, & Meierkord, 2011; Jenkins, 2009; Pennycook, 2007, 2014; Schneider, 2014; Seargeant & Tagg, 2011).

Another influential model of WE is Schneider's (2003, 2007) Dynamic Model, which has also been utilised in a large number of scholarly studies (Al-Rawi, 2012; Boyle, 2012; Chan, 2013; Schneider, 2014; Van Rooy, 2010). This model proposes that English goes through a five-phase process before a new variety emerges. First, there is the foundation stage where English is used on a regular basis due to colonisation. The second stage is called

exonormative stabilisation and occurs when new settlers have spent enough time in the new country for the political situation to stabilise, allowing English to be spoken regularly by a representative group of speakers. The third stage is the nativisation phase when permanent change has affected the settlers and indigenous people in relation to their apprehension, identities, linguistic choices, and sociocultural conceptualisations. The fourth stage is called endonormative stabilisation and occurs when the new linguistic norms are adapted and accepted as locally rooted by the indigenous population. That stage is often reached after a nation achieves independence and possesses the power of making its own decisions about its internal affairs. The final stage is known as differentiation and occurs when the new variety is sufficiently established to be collected in dictionaries, used for literary production, and becomes available for scholastic research. However, the Dynamic Model has its limitations in that it is mainly concerned with the Outer Circle varieties of English and does not discuss the implications for countries in which the process is still in its early stages, such as the case of English in the Middle East. Schneider (2014) himself clarified the range of his theory as follows:

Sergeant (2012: 155) ... thinks the model “does not examine some of the ways in which the language exists in other parts of the world (i.e. the Expanding Circle).” This is true indeed, but this was not intended—the Dynamic Model explicitly relates to Postcolonial varieties, and hence not the Expanding Circle (p. 16)

Other models of WE stratifications include McArthur’s (1987) Circle Model, which is older than B. Kachru’s model, yet quite similar to it in the sense that it describes the same categories of English speakers but uses different terminology. McArthur named the English speakers in B. Kachru’s circles as follows: those in the Inner Circle were English native language (ENL) speakers, those in the Outer Circle were English as a second language (ESL) speakers, and those in the Expanding Circle were English as a foreign language (EFL) speakers’. However, according to Schneider (2010), the two models are different in the

political sense. Specifically, McArthur's Circle Model judges the ESL and the EFL varieties against the ENL model, but B. Kachru's model asserts the equality, plurality, and inclusivity of all English varieties with no relationship of dominance and subordination between the varieties. Although other models of WE were developed such as those by Moag (1992), Llamzon (1986), Schmied (1991), and Strevens (1985), none of them have been as widely applied as the previously mentioned three, out of which B. Kachru's has been especially influential.

**2.1.1.2 The naming of WE.** Because WE is a linguistic subdiscipline, choosing the best umbrella term to capture the essence of the new global varieties of English was, and to a certain degree still is, a controversial matter among linguists. It was important to consider the current state of the discipline as well as the nature of the phenomenon under study. Hence, the act of naming, which was defined by Seargeant (2010) as "providing a term of reference for a concept, which is a key aspect of conceptualisation" (p. 98), needed to select a term that would be appropriate for the contexts in which these new varieties occur, while accurately delineating the boundaries of English as a global phenomenon. Thus, linguists came up with different terms for WE, such as English as an International (auxiliary) language (Smith, 2015), global English, International English, Localised Varieties of English, new varieties of English, nonnative varieties of English, Second Language Varieties of English, New Englishes, and WE (Bolton, 2003). One of the most widely accepted terms is WE, which was introduced by B. Kachru (1985, 1986a).

This term was classified by Seargeant (2010) as an ecology and multiplex term. The multiplicity of the referent is indicated by the plural form of the term, which allows the inclusion of any variety of English under the umbrella term, yet suggests that each is essentially different. In addition, the term *World* suggests the global nature of the phenomenon and emancipates English from being a possession of the Inner Circle nations. A



core WE concept is that each WE is the possession of all those who speak it around the world. In fact, even the acronym WE emphasises these concepts of inclusivity, pluricentricity, and equality. The publication of the journal *WE* in 1985 with B. Kachru and Smith as chief editors helped to give the term more authority and spread. Another widely used term is *New Englishes*, but it was criticised by B. Kachru (1986a, 1997) for two main reasons. First, unlike the *World* in WE, the adjective *New* cannot include ENL varieties as they are already established varieties. In other words, the term *New* was controversial when applied to varieties of English such as Indian English, which is much older than Australian English. Of course, there are the pejorative hybrid Englishes or Anglo-hybrids terms that have been used to describe the bilingual mixed languages, which occur most often in urban centres as a result of the contact between English and local languages. They name new varieties by combining some part of the English term for the local language with the *lish* of English as a suffix, as in Arabish, Chinglish, and Tamilish. Such terms refer to what is perceived as “an amusingly flawed attempt to master a standard variety of English”, and indicate varieties that are not generally accepted at the level of academic discourse but are commonly found in everyday discourse (Sergeant, 2010, p. 107).

There is no Anglo-hybrid term that specifies the variety spoken by Saudi people, mostly because this derogatory practice often overgeneralises and groups all Arabic English varieties spoken throughout the 22 Arabic countries as Arabish. The first label that referred to the English variety spoken by Saudi people was used by Wood (1983), who used the term *Saudi Arabian English*. This term combines the names for the two languages Arabic and English with reference to the Saudi nationality without using the hybrid suffix. In addition, Wood drew attention to the differences between this variety and the other English varieties spoken in other Arabic countries such as, Egyptian English, Moroccan English, and Kuwaiti

English. These differences were clearly pointed out by Wood throughout his study<sup>4</sup>.

However, apart from Wood, I could find no other study that used this term. The most popular term for the variety is Saudi English, which is used by a number of scholars, such as Al-Haq and Ahmed (1994), Al-Rawi (2012), B. Kachru (1986a, 1982), Mahboob (2013), and Mahboob and Elyas (2014).

**2.1.1.3 Approaches to WE studies.** One of the striking features of WE as a discipline is that it is broad enough to allow researchers to use different approaches to explore features of WE varieties. The wide range of approaches to WE, such as English studies approach, English corpus linguistics, the sociology of language and WE, the linguistics features approach, and pidgin and creole studies were discussed in detail by Bolton (2003). Although all these approaches and many more have helped to establish WE as a discipline and have allowed scholars to investigate numerous varieties of English, the cultural linguistics approach to WE is not only the most relevant to the current study but also one of the most recent. The cultural conceptualisations approach, which draws from anthropology, cognitive linguistics (Sharifian, 2009; Wolf & Polzenhagen, 2009; Yu, 2003c), contact linguistics (Mesthrie, 2009; Myers-Scotton, 2002), and cultural linguistics (Palmer, 1996; Palmer & Sharifian, 2007; Sharifian, 2013a; Xu, 2014) explores varieties of English in relation to their “conceptual structures such as schemas, categories, and conceptual metaphors. These conceptualisations are generally shared by the community members; however, they are not identical or homogeneously distributed among individuals (Sharifian, 2013a). This approach allows for a rigorous and deep exploration of the collective cultural conceptualisations that shape and define the English variety produced by an individual or a speech community<sup>5</sup>. It

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<sup>4</sup> For discussion of the differences between Saudi English and other English varieties spoken in other Arabic countries, please refer to section 2.2.3 Saudi English on page 29.

<sup>5</sup> For further details about cultural conceptualisations approach to WE, please refer to page 56.

also allows for the exploration of how bilinguals mobilise both first language (L1) and second language (L2) cultural conceptualisations when producing language. It is this process that results in the bilingual creativity that is principled and unique to speakers of any two specific languages enabling them to share relatively similar cultural conceptualisations. This approach offers a fresh view of WE varieties and enables researches to show why specific expressions, such as jokes, punning, and literal translations, produced by any particular English variety can only be meaningful to those who share the same cultural background and so are liable to cause misunderstanding when used with those who speak another variety.

**2.1.1.4 Classification of the Expanding Circle varieties of English.** In relation to the other two circles, the population of the people who speak English varieties in the Expanding Circle is by far the largest (Canagarajah, 2006a). Hence, the Expanding Circle varieties cover a wide range of political, geographical, and linguistic territories, a fact that has stimulated different linguistic typologies. Some classifications of varieties of English are so broad that they are simply based on continental distribution. They include Euro-English (Forche, 2012; Gozdawa-Golebiowski, 2012; Jenkins, Modiano, & Seidlhofer, 2001; Mollin, 2007), African English (Bown, 1973; Magura, 1985), and Asian Englishes (Honna, 2015; Y. Kachru & Nelson, 2006; Kirkpatrick, 2010; Xu, 2014). These typologies are often criticised for being too broad and overgeneralising because the numerous linguistic, historical, political, and geographical factors that distinguish between groups within different continents significantly affect the varieties of English they speak. A more focused and linguistically oriented classification is based on the shared mother tongue of an English variety such as Spanish English (Hernandez, Dapretto, Mazziotta, & Bookheimer, 2001; Pfaff, 1979) for English spoken in Spain, Mexico, Venezuela, and so on; and Arabic English (Atawneh & Sridhar, 1993; Paine, 1984; Zughouli, 2003) for English spoken in Egypt, Morocco, Libya, and so on. Such classifications provide a linguistic bond that ties certain English varieties together and

highlights possible linguistic similarities or unpredicted differences between them. However, even when the first language of the speakers is chosen as a means to distinguish between WE, there is still a risk of overgeneralisation, including overlooking important historical, social, and political factors that could divide these speakers by being the source of differing elements in the varieties they speak. However, this research aimed to review literature written on the varieties of English spoken in Arabic countries as they are linguistically related to Saudi English and at the same time can provide a point of comparison and delineation establishing Saudi English as a variety in its own right.

## **2.2 Literature Review**

### **2.2.1 Arabic Varieties of English**

Given that the population of the Arabic-speaking<sup>6</sup> countries combined is almost 377 million people with a variable yet reasonable literacy rate according to the Central Intelligence Agency (2019), which also estimates that from 35 to 45 million people in these countries speak English as an ESL or EFL. English plays an important role, although to different degrees, in all Arab countries. The importance to these countries of English is reflected in the fact that the language is taught in their education systems at most levels. English is exceedingly important in professional life and is considered an essential requirement for most job applications. Moreover, it is used as the medium of business discourse, some TV channels are broadcast entirely in English, some official newspapers are published in English, and some writers are even producing literature in English. The use of English in Saudi Arabia supports B. Kachru's (1994) thesis that English has a unique ability to engage with a large range of speech communities in different cultural and functional levels. However, despite the vital role English plays in these countries, scholarly studies

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<sup>6</sup> By the Middle East, I refer to the following countries: Bahrain, Egypt, Iran, Iraq, Jordan, Kuwait, Lebanon, Oman, Palestinian Territory, Qatar, Saudi Arabia, Syria, Sudan, United Arab Emirates, and Yemen.

about the varieties of English spoken in these countries are very scarce. After exploring two of the leading journals in this area, *WE* and *English World-Wide*, and conducting a Google Scholar search for studies conducted about varieties of English spoken in the Middle East, only eleven studies were found. They are listed in Table 1.

Table 1. *List of Papers on the Middle East Published in WE (1981–2017)*

Author(s)	Publication year	Country of focus	Area of research	Title
Atawneh & Sridhar	1993	Palestine	Linguistics	Arabic-English Bilinguals and the Directive Speech Act
Bobda	2001	East and southern Africa	Linguistics, pronunciation	East and Southern English Accents
Fussell	2011	The Gulf Region	Linguistics	The Local Favour of English in the Gulf
Hamdan & Hatab	2009	Jordan	Macrosocio linguistics	English in the Jordanian Context
Paine	1984	Arab World	Pedagogy	The Case Against Delaying the Introduction of English Script in Arabic Intermediate Schools
Reynolds	1993	Egypt	Linguistics	Illocutionary Acts Across Languages: Editorializing in Egyptian English
Schaub	2000	Egypt	Macrosocio linguistics	English in the Arab Republic of Egypt
Stevens	1994	Egypt	Linguistics	The Pragmatics of Street Hustlers' English in Egypt

Author(s)	Public ation year	Country of focus	Area of research	Title
Boyle	2012	UAE	Linguistics, language contact	Language Contact in the United Arab Emirates
Fallatah	2016	Saudi Arabia	WE	Features of Saudi English Research Articles Abstracts
Fallatah	2017	Saudi Englishes	WE	Features of Saudi English Stand-up Comedy

*Note.* Adapted from “Englishes of the Middle East: A Focus on the Kingdom of Saudi Arabia”, by A. Mahboob, 2013, in *Middle East Handbook of Applied Linguistics* (pp. 2), by R. C. Akbari (Ed.), Dubai, United Arab Emirates: TESOL Arabia.

The summaries of studies in the table above show how limited the scope of scholarly production about WE in the Middle East has been over the course of the last thirty years. Of the Middle Eastern countries referred to in this study<sup>7</sup>, a small number of varieties appear in the table. In addition, only four approaches have been employed in investigating these varieties. Paine’s (1984) approach to WE is a pedagogical one because he analysed problems related to the teaching of the English script to students with Arabic L1. These problems included English phoneme-grapheme inconsistency, the question of whether ‘phonics or look-and-say’ instruction should be employed, and the question of delayed-versus-early introduction of script.

However, Paine (1984) explored these questions as problems that need to be addressed in the classroom to minimise student error, judged by the standard of Inner Circle

<sup>7</sup> Please refer to section 2.2.1 the Arabic Varieties of English section on page 20.

varieties, not as features of an emerging variety. Reynolds (1993), on the other hand, provided a descriptive account of the Egyptian English variety, which he compared to American English and to Egyptian Arabic in terms of a taxonomy of illocutionary acts. He found that Egyptian English stands between American English and Egyptian Arabic in its use of representatives and declaratives. Reynolds traced the difference between American English and Egyptian Arabic to the tendency of Egyptians to lean towards the maxim of quantity and the tendency of Americans to lean towards Grice's maxim of quality. Another study on Egyptian English was conducted by Stevens (1994), who investigated the characteristics of Egyptian street hustlers' routines and how they operate by providing a pragmatic analysis of what makes them surprising or unusual from an American English speaker's perspective.

On the same variety, Schaub (2000) gave a relatively more recent account of Egyptian English but from a macrolinguistics perspective. Schaub questioned B. Kachru's (1992) classification of Egyptian English as an entirely Expanding Circle variety because Schaub believes that despite the fact that it is an L2 for the majority of Egyptians, it operates like an L1 for communication between Egyptians themselves in domains, such as tourism, science, engineering, business, and medicine. In fact, although it is not used in matters concerning religion, English is the language of the popular culture, such as in advertising, television, clothing, and music.

Similarly, Hamdan and Hatab (2009) took a macrolinguistics approach to exploring features of Jordanian English as reflected in newspaper job advertisements. Their study found that although both English advertisements and Arabic advertisements are steadily increasing in parallel, there is a substantial increase in the percentage of employment advertisements that require proof of English proficiency as a condition for job acceptance. In addition, the study drew attention to the size of the Arabic and English font and which language was chosen for

the headlines of the Arabic and English advertisements, which have been changing over the years in a way that indicates a move towards favouring English over Arabic. Atawneh and Sridhar (1993) attempted to test the politeness theory of Brown and Levinson (1978). They explored the cultural determination of pragmatic norms by comparing the politeness strategies of Arabic to those in English with regard to the performance of the directive speech act. To do that they compared Arabic-English bilinguals and Arabic monolinguals.

Not all papers that focus on Middle Eastern English varieties take the nationality of the English users as their starting point. Certain scholars, such as Fussell (2011), looked into the features that are common within the Arab Gulf area, including the six countries of Saudi Arabia, Kuwait, Bahrain, United Arab Emirates, Oman, and Qatar. Fussell argued that what defined what he termed “Gulf English” is “not the nationality but rather [the] user’s application of a linguistic feature which makes reference in some way to local concept or local way of constructing meaning” (p. 27). This study provided a syntactic, phonological, lexical, and sociolinguistic account of the English spoken and written in the Gulf region and how it is pragmatically used to reflect the local, cultural, religious, and social attributes of the region. However, the study included expatriates such as Indians, Europeans, and Asians as well as the local residents of the Gulf region, which led to questions about how the diversity of the speakers’ linguistic and cultural backgrounds would affect the findings and whether one could make accurate generalisations based on it.

Another study, conducted by Bobda (2001), focused not on a specific variety of English but rather on tracing certain features that are common in certain Middle Eastern varieties of English. He traced certain phonological features of the East and Southern African varieties of English, such as Kenya, Uganda, Tanzania, Malawi, Zimbabwe, and Sudan. (Of these, only Sudan is an Arabic-speaking country). This study found that Sudanese English shares certain phonological features with a number of African English varieties. Despite the



fact that this study did not focus on one English variety, it provided an exhaustive account of the phonological features under study and geographically demarcated the difference in accents between the East African English varieties and the Southern African English varieties.

The review of the literature found there are no WE studies on the English varieties in the Middle East apart from the aforementioned. However, fortunately, there were a few WE studies conducted about Saudi English. Despite their small number, their use of a variety of approaches, and the fact that they were spread over an extended period of time from 1983 to 2014, these studies are discussed in detail in the next section.

### **2.2.2 Factors Affecting the Development of English in Kingdom of Saudi Arabia (KSA)**

The previous section outlined the literature written on the English varieties in the Arab countries within the WE paradigm. This section focuses on the variety under study, which is Saudi English. This section aims to achieve two main objectives. First, it aims at contextualising KSA in relation to its historical, cultural, educational, social background to help the reader formulate a clear understanding of the Saudi context. This highlights some KSA cultural features that are unique to the Saudi community and are rarely found in other cultures. The second aim is to critically review the scholarly studies conducted about Saudi English to date within the framework of WE, hence providing a niche for this study by pointing to the gap in the literature on this variety of WE that needs to be filled.

**2.2.2.1 Geographic and political factors.** Being a part of the greater world, Kingdom of KSA was and still is, despite being a largely closed and conservative country, influenced by elements of globalisation that have profoundly affected the Saudi social, cultural, religious, and educational atmosphere in profound ways. This led to the strong introduction and influence of English in the Saudi speech community. KSA is located at the heart of the Middle East, where it holds a unique position as the birthplace of Islam and the cradle of the

two holy cities, Mecca and Madinah. At the same time, it plays an important role in the world economy as it has the world's largest oil reserve. In addition, it shares borders with or is proximate to many of the Arab Spring countries, such as Iraq, Syria, and Egypt, which adds to its significance in today's international political and military scene.

Although the history of KSA does not go back a long way as it was founded in 1932, the history of the inhabitants living in the Arabian Peninsula is well documented from even before the beginning of Islam, which started in the 620s CE (Aslan, 2011). KSA occupies 2,149,690 km<sup>2</sup> of the Arabian Peninsula. The official language is Arabic, and 100% of the Saudi population, estimated at around 27,345,986 with approximately 30% being expatriates, believe in Islam (Central Intelligence Agency, 2014). Due to the discovery of oil in KSA in the early 1960s, significant economic, political, social, and cultural changes took place in the whole region making it an object of interest to major countries, especially the USA. This interest was expressed in multiple Saudi-American partnerships in major oil companies (Aramco World, 1986), which have led to the development of strong diplomatic, political, and economic Saudi-American relations. This huge change in the country stimulated a demand for a workforce to staff the new government and to operate the oil factories. Such people needed sufficient technical training, academic knowledge, and the necessary skills to communicate with foreign experts whenever required. According to Zughoul (1978), English became so entrenched in the Saudi way of life that

English is more than a second language in the private sector. Construction, food, and oil companies use English for their correspondence, bookkeeping and clerical work. There is a slim chance for any white collar job applicant to get employment without some knowledge of English. (p. 215)

Therefore, in order to be transformed from a closed, nomadic, monolingual country to an open, industrial, oil-producing country, KSA encouraged the employment of English-speaking Inner and Outer Circle expatriates such as Americans, Europeans, and Filipinos, which naturally led to more linguistic contact.

**2.2.2.2 The Social Structure.** Throughout the history of the Arabian Peninsula, the tribe was the main social structure of the Arab community. A hierarchical structure, which classifies tribes into subtribes, clans, and families, has always exercised massive formal and informal political and social power in the Arabian Peninsula, and this persisted after the foundation of KSA (Saleh, 2000). In fact, the whole social structure of the Arabian Peninsula by the time it was unified by the first Saudi King, King Abdul Aziz Al-Saud, was made up of a number of nomadic tribes. These tribes lived in or near the desert, as well as in a few rural villages scattered around Najed (currently the central region), Al-Hijaz (currently the Western Province), and Al-Ahsaa (currently the Eastern Province). Each region has one or two major cities and a number of small towns and villages (Alasmari, 2013).

This tribal community follows a very conservative and socially conscious system of complex traditions regulating social relations based on the individuals' rank within his or her tribe. Apart from the foreign expatriates, all Saudi tribes speak Arabic with distinct regional dialects. Hence, neighbouring languages like Farsi had a minimal influence on Saudi Arabic. The only exception is the Hijazi dialect that is spoken in the Western Province, where there was much contact with a vast number of languages and Arabic varieties, such as English, Turkish, Farsi, Egyptian Arabic, Iraqi Arabic, and Yemeni Arabic, due to the influx of people during the pilgrimage seasons.

Religion plays a central role in the life of Saudi people and governs their social behaviours, cultural norms, law, education, and every other aspect of their life. This has led to the general rejection of anything that seemingly opposes Islamic doctrines, such as new TV channels and teaching English language for fear of threatening the purity of the Saudi Islamic way of life or allowing another language to compete with Arabic, the language of the Holy Qur'an (Al-Abed, 1996; Hai, 2012). In addition, the fact that Saudi Arabia does not have a multiplicity of languages such as the case in India or China, where a lingua franca is needed,

constituted an additional reason for English language resistance. Saudi people did not feel a need to use a language other than Arabic to communicate among themselves (Schell, 2008). However, despite public resistance, the Saudi government managed to air a number of TV channels, such as MBC in 1991 and ART in 1993, which have served as a window to the outer world (Arab Media Outlook, 2015). The government has also gradually introduced English language courses in public schools and now it is taught in all levels (Mahboob & Elyas, 2014).

**2.2.2.3 Saudi education system.** In its beginnings, the Saudi education system was very simple and dependent on traditional schooling in Qur'anic schools, where small children were taught how to recite and memorise Holy Qur'an, the holy book for Muslims, as well as being taught to read and write Arabic (Elyas & Picard, 2010). Another type of schooling was the formal schooling that is organised into Kuttab and madrassa schools (Tibi, 2002). Kuttab were usually located in mosques and focused on teaching subjects such as religion, Arabic language, and basic mathematics. This type of education remained dominant till the early twentieth century when it was replaced by madrassa (primary school and elementary school), which addressed a wider range of subjects such as Arabic, religion, geography, history, mathematics, and sciences (Elyas & Picard, 2010).

As mentioned before, the strict religious views of the Saudi community meant there was a general reluctance to teach and learn English. Therefore, in 1928, the Saudi government cautiously introduced English to some levels of the education system despite the intense need for English-speaking Saudi people to fulfil new positions after the oil boom. Despite these anti-English sentiments, by 2010, the Saudi government had gradually introduced English language courses to all the levels of schools, from first grade to elementary, in both the public and private sectors. In addition, it propagated acceptance towards learning other languages by reiterating the famous Prophetic Hadith, which promotes

learning foreign languages: “من تعلم لغة قوم أمن مكرهم” [*mən tæ:ʕlema loyata qawmin əmina makrahom* whoever learns other people’s language will be secured from their cunning] (Al-Abed, 1996).

Another important factor affecting English in KSA is the huge national and international pressure on the Saudi government to completely reform and restructure its education system in general and the English language teaching in particular. There are two main reasons for this pressure. First, after the 9/11 terrorist attacks on the USA, the international community accused the Saudi education system of producing terrorists and promoting radicalism. Second, a debate about national standards of education voiced concerns about the general ability of Saudi graduates to compete in global economies and in the national economy against non-Saudi expatriates (Elyas & Picard, 2010). Response to this pressure was evident in national educational reform. At all levels, courses took a more moderate approach to the teaching of religion and promoted tolerance and peace. In addition, authentic native English materials and communicative teaching methodology were introduced into English classes.

In 2005, King Abdullah launched a national scholarship program, to which a massive one quarter of the country’s entire budget was dedicated, which aimed at enabling Saudi men and women to acquire higher degrees from the best universities worldwide (Ministry of Higher Education, 2014). According to the Saudi Ministry of Education (2019), the current number of Saudi students studying around the world is 89,833, and more than 50,000 have already graduated with bachelor’s, Masters, or PhD degrees. Hence, a considerable number of Saudi scholars have earned their degrees from countries such as Australia, Canada, the United Kingdom, and the USA, and these graduates have started to produce scholarly literature in the English language (Al-Qahtani, 2006, p. 5). This forceful injection of the English language into the Saudi academic and social life is a very new development.

However, this educational reform did not go without criticism. First, a group of particularly conservative Saudis called through social media for the termination of the King Abdullah Scholarship Program as they believed it posed true danger to the Islamic beliefs, the culture, and the Arabic language in KSA. On the other hand, the majority of the population celebrated it as a remarkable opportunity for development through the acquisition of a better education and through social contact with the rest of the world. Second, regarding English language teaching, critics argued that there was a noticeable clash between the use of authentic native English texts, which force a foreign culture on to the local community, and the communicative language teaching approach, which asserts teaching English as an everyday communicative tool through which the learner should be able to express his or her culture.

Both teachers and students have found that teaching and learning English with reference to Inner Circle cultural norms does not relate to their personal experiences and reflect their Muslim, Arab, and Saudi identity. Hence, suggestions to overcome this issue were proposed by linguists such as Zughouli (2003) and Mahboob (2009) to introduce an Islamic approach to language teaching, which would “stress the consolidation of mother-tongue teaching and a localized and learner-relevant content” including the excision of any anti-Islamic content (Picard, 2007, p. 27). Such an approach would allow Saudi learners to adapt the English language they are learning and draw from their own Arabic and Saudi cultural background to creatively express their Arab, Saudi and Islamic identity.

Finally, as King Salman ascended the throne in 2015, vast social, educational, legal, and political changes took place as part of a total reform strategy titled *Vision 2030* (Government of the Kingdom of Saudi Arabia, 2016). This Saudi vision for the future of KSA promises that its initiatives will allow the Saudis to grow into individuals with high moral values who are proud of themselves, their cultural heritage, and their national identity,

with high moral values. Most of the changes promoted opening to the global community and accepting the new liberties that come with globalisation into the once very traditionalist community. They also promoted Saudi bilingualism by launching projects such as the smart cross-border city NEOM, which is planned to be a tourist city (El Koudsy, 2018). It is a bold attempt towards reform for greater employability, standardisation and superior learning experience, equal accessibility to knowledge and skills, promotion of originality, and privatisation (Picard, 2018).

Hence, English is no longer considered a foreign non-Islamic language and is becoming a second language that is popular not only among the young, the elite, or educated Saudis but among all those wishing to live and keep up with the country's fast-moving progress.

### **2.2.3 Saudi English**

Saudi English is gaining momentum because of the major educational, social, economic, and political changes that Saudi Arabia is going through (Government of the Kingdom of Saudi Arabia, 2016). Unfortunately, this development has not been accompanied by the same level of scholarly inquisitive zealotry within the field of WE. In fact, a review of the major journals in that field such as *WE*, *English World-Wide*, and *English Today* as well as the use of the major search engines of scholarly repositories such as Google Scholar produced a very limited number of studies conducted about Saudi English. Nonetheless, it is quite interesting that these studies stretch from the 1980s, or from the very early stage of WE as a discipline, until the present.

One of the earliest studies, which was published in *English Language Research Journal*, was conducted by Wood (1983). In this study, Wood clearly stated the purpose of his study was to provide a descriptive and analytical account of Saudi English as an EFL variety of English. He challenged the *eradicationist* approach to the emerging English

varieties, asserting the fallacy of the notion that “Saudi Arabian English<sup>[8]</sup> like (Black American English) does not exist, or, if it does (again like BAV), it ought to be eradicated” (p. 84). In addition, he asserted Saudi English has unique characteristics that differentiate it from English varieties spoken in other Arabic-speaking countries such as Egyptian Arabic. Wood’s data primarily came from the two Saudi English newspapers, *Saudi Gazette* and *Arab News*, and was supplemented by personal observations of street signs and people’s daily speech.

The study mainly focused on the standardised terminology and phonology of Saudi English, which he described as *endoglossic* (community oriented) rather than *exoglossic* (externally oriented). Wood’s (1983) analysis discovered some distinctive, systemic and nonrandom characteristics of Saudi English. First, he investigated the Saudi English standardised local spelling of certain words such as Mekkah and Riyadh, which are internationally spelt as Mecca and Riyadh. Second, the study examined the presence of borrowed Indian, French, and Turkish words in Arabic in Saudi English terminology, such as the use of the French term *moquette* (carpet) in spoken Saudi English and on shop signs with occasional misspellings. Third, it scrutinised the various uses of Hindi, Pakistani, Pilipino, and Turkish terminology in the aforementioned newspapers (with or without gloss). Fourth, it examined the variety of English spoken by the non-Saudi resident workers, which operates as an interlect and has features such as the use of the pidgin English word *same-same*, which means *like* or *similar to this*.

In addition, the study found clear influence of the Arabic and French languages on Saudi English resulting from excessive reliance on literal translation and dictionaries, leading to the recurrent use of words that are not frequently used by Inner Circle speakers of English.

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<sup>8</sup> Wood (1983) used the term *Saudi Arabian English* to refer to what is referred to in this study as Saudi English.



The fact that Wood (1983) clearly stated that his was a descriptive study and not an error analysis allows it to be included in the WE paradigm, despite the fact that he never referred to WE explicitly. This is particularly the case as the study did employ aspects of McArthur's (1985) Circle Model of WE, without actually referencing it, through Wood's reference to the Anglophone varieties of English as ENL varieties and his argument that the place of Saudi English on the ESL-EFL continuum is constantly changing. Nevertheless, the fact that this study is almost 30 years old raises questions about the representativeness of its findings for today's Saudi English.

The 1980s and 1990s witnessed a number of studies that have investigated, analysed, and described varieties of English. Examples include Adegbjia's (1989) investigation of the lexicosemantic variation in Nigerian English; studies by Wenzhong (1993) and Yajun (1995), who investigated the features of Chinese English; Magura's (1985) account of South Africa's black English; and Bobda's (2001) analysis of how the difference in African accents maps onto the geographical location of their speakers.

Unfortunately, after Wood's (1983) account of Saudi English, only a limited number of studies about Saudi English have been conducted and few of them have even as much of a focus and WE-oriented approach as Wood's study. Despite the fact that the study by Al-Haq and Ahmed (1994) was the first that was published in the journal *WE* about Saudi English, its orientation is closer to error analysis than to WE. This study explored the features of argumentative written discourses for pedagogical purposes. Al-Haq and Ahmed conducted an error analysis study on 62 written essays by Saudi students in the second, third, and fourth levels studying at the Department of English and Translation in Imam Muhammad Bin Saud Islamic University. The purpose of the study was to identify recurrent deviations in the Saudi writings in order to create evaluative criteria for argumentative writing. These deviations included the lack of clarity of thesis statement, lack of indication of further development in it,

lack of support of it, lack of coherence, cohesion, and many other features. The study found that the students' writing was greatly influenced by Arabic writing traditions, which are much closer to oral texts than is the case in Western writing.

The fact that Al-Haq and Ahmed (1994) provided a detailed description of the Saudi English writing tradition makes their work a valuable reference for Saudi English; however, the lack of a WE approach and their framing of Saudi English as an interlanguage rather than an emerging variety casts doubts about its true value as a WE study. In fact, Al-Haq and Ahmed's study represents the old world view of English varieties, which WE scholars such as Proshina (2014), Pennycook (1994), Phillipson (1996), Schneider (2003, 2014), and B. Kachru (1986a, 1986b, 1990, 1995) have challenged.

Another study about Saudi English is by Al-Haq and Smadi (1996), who address English in KSA from a macrolinguistics point of view. This study focused on Saudi public opinion about the use of the English language in KSA in relation to English language teaching in higher education; their beliefs about the relationship of these courses to Westernisation, national identity, and religious commitment; and the need for it in the Saudi community. To answer these questions, Al-Haq and Smadi distributed 1,176 questionnaires to undergraduate students and found that the religiously committed Saudis strongly prefer Arabic as a medium of instruction at university level. However, they found that there is not much negativity towards learning or speaking English on the basis of protecting national identity or fear of being westernised. In fact, English was considered a significant tool for preaching for Islam because it was felt that there was a clear differentiation between the use of the English language and the culture of their speakers.

The awareness of the possibility of the emergence of an English variety that is laden with Saudi rather than Western culture makes the current study particularly relevant to this research as well as to many recent studies on WE and culture such as those by Sharifian

(2006, 2010a, 2011, 2013), Mahboob (2014), and Xu (2014). However, as with Al-Haq and Ahmed (1994), this study did not provide a WE perspective of Saudi English in terms of approach and focus; instead, it provided a descriptive account of the Saudis' attitude to English, which provided a useful perspective on the development of Saudi English as an emerging variety. Furthermore, the fact that the study did not provide any description of Saudi English features limits its significance as a WE study.

A recent research publication that employed a WE approach towards Saudi English by Al-Rawi (2012) is the most recent study I could find that employed B. Kachru's Three Concentric Circles in relation to Saudi English. This study was based on two kinds of data: (a) five hours of recorded material of spontaneous speech in TV shows, business chat rooms, and classrooms in public schools; and (b) interviews with two groups, one of 20 high school graduates and one of 20 university graduates. Al-Rawi investigated four grammatical features that are believed to be widespread in Saudi English. They were the deletion of the verb *to be*, such as *My daughter, Sara, . . . sick*; definite article insertion, such as *I prefer the fish*; indefinite article deletion, such as *Sara is . . . beautiful girl*; and invariant present tense forms, such as *He believe... in my skills*. Al-Rawi illustrated how these features are strongly present in Saudi English in general, yet she also found that the higher the education level of the participant, the less frequently such features tended to occur.

However, Al-Rawi (2012) overgeneralised her findings because she did not consider the fact that her data is limited to spoken discourse, which does not always conform to grammatical rules the same way as written discourse does (Talmy & Richards, 2011). In addition, despite the fact that she considered the style when structuring the interviews, there was no account of how it may have affected the speakers' grammatical choices. The following two studies, which were based on written data, validated Al-Rawi's findings.

Another recent piece of WE research addressing the Saudi context is Mahboob (2013), which explored features of Saudi English in the language used in English language textbooks that have been developed by the Saudi Ministry of Education for public schools. In this study, Mahboob analysed one textbook from the 2007–2008 edition of *English Language for Saudi Arabia: 1st Year Secondary Term 1: Student's Book*. Mahboob's findings are similar to those of Al-Rawi (2012). The book contains four basic grammatical structures that differ from the Inner Circle Englishes. They include variation in use of tense markers, such as inconsistency in the use of the past perfect tense. They also include variation in the use of articles (insertion or deletion), such as *Look at this box and Make ... sentence from it*; variation in marking subject-verb agreement, such as *He is a keen tennis player and he also like... swimming*; and number discrepancy (singular/plural –s), such as *But that's another subjects*.

In addition to these syntactic features, Mahboob (2013) pointed out another noticeable and consistent variation, which is the use of the masculine pronouns *he* and *his* as generic pronouns. Furthermore, the study illustrated how Saudi English is deeply affected by Islamic values and Saudi culture by examining a series of English language textbooks used in the Saudi education system. For example, all textbooks contain at least one unit that focuses on Islamic topics such as performing Hajj (pilgrimage), Ramadan (the fasting month for Muslims), and an historical account of the early spread of Islam. In addition, all the units provide detailed information about the Saudi context such as reference to Saudi currency, cultural practices, and comparisons between Saudi life yesterday and today. This study supports the argument that far from the imperialistic purposes that are sometimes feared to be behind the spread of the English language in KSA, English there has been acculturated to reflect Islam as a fundamental value as well as Saudi life and traditions.

The most recent study about Saudi English was conducted by Mahboob and Elyas (2014) and investigated the linguistic and ideological features of Saudi English. It argued that due to the global, political, social and economic changes affecting KSA, English was rapidly absorbed by Saudi people and it is still undergoing a process of nativisation to adapt to the needs of its new environment. The study investigated the linguistic features of Saudi English and the possible relationship between Islam and English in KSA. The data was collected from one English language school textbook used in KSA at 1st year secondary level. The textbook was analysed on two levels. First, the content was linguistically analysed for its lexicogrammatical features such as grammatical variations and use of generic pronouns. Then, it was analysed in terms of the message conveyed by its multimodality such as its pictures. The findings of the two analyses shed some light on the linguistic features of Saudi English as a nativised and Islamised English variety. On the level of the grammar, Mahboob and Elyas argued that despite obvious efforts to abide by Standard English grammatical rules, Saudi speakers seem to resist four grammatical features used in the Inner Circle. These are variation in use of tense markers, variation in the use of articles, variation in marking subject-verb agreement, and variation in the use of number agreement (singular/plural –s).

Based on their analysis of the images and semantic choices, Mahboob and Elyas (2014) asserted that the English language used in KSA textbooks is heavily laden with ideological and religious implications. Examples include the inclusion of the Arabic transcript of the phrase *by the name of Allah the most Merciful, the most Gracious* on the first page of the textbook; the fact that a whole unit is focused upon an Islamic ritual, the Hajj; and the use of the Muslim greeting *السلام عليكم Assalamualykum* instead of *hello* or *hi*.

Other examples include the stereotyping of people; for example, in all images Saudi men wear thobe and gutrah and all Saudi women wear headscarfs, but all Western people wear blouses and jeans and have blond hair and green or blue eyes. Generally, the findings

indicated that the English presented in the analysed textbook does not carry Western ideology but rather is modified to express Saudi ideology and Islamic identity. Hence, this textbook allows Saudi learners of English to mentally conceptualise English as a language that can carry their own Saudi culture and Islamic identity. Such conceptualisation allows Saudi bilinguals to be creative with their use of English as an additional tool of self-expression.

Apart from the studies about Saudi English discussed above, there are a number of prescriptive research articles, Master's dissertations, and PhD theses that are focused on Saudi English mostly for pedagogical, historical, and language policy purposes such as those by Al-Seghayer (2005), Alasmari (2013), Bayhan (2011), and Elyas and Picard (2010). Although such studies are to some degree informative about Saudi English, they do not employ the WE framework or any of the WE models. Moreover, they lack the core WE principle of equality between English varieties and still refer, directly or indirectly, to Saudi English as an interlanguage (Selinker & Rutherford, 2013). In addition, they make no attempt to account for the various techniques used by Saudi English users of that language as a linguistic resource to creatively express their culture and identity. Hence, it was only the aforementioned six studies that were found to reflect, in different degrees, WE perspective and principles.

## **2.3 Bilingual Creativity**

### **2.3.1 Background**

**2.3.1.1 Bilingualism.** Bilingualism<sup>9</sup> is a linguistic phenomenon that is becoming increasingly prevalent internationally due to globalisation and the worldwide technological boom. It has therefore attracted the attention of psychologists, sociologists, and linguists (García, Flores, & Chu, 2011; B. Kachru, 1995; Kharkhurin et al., 2005; Romaine, 1995)

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<sup>9</sup> In this research, I have used the two terms *bilingualism* and *multilingualism* interchangeably to refer to the same phenomenon of speaking more than one language.

who are concerned to uncover the cognitive processes behind an individual's ability to switch back and forth between two separate linguistic systems. However, there are a number of studies that suggested limiting the scope of bilingual research to only those who are equally fluent in both languages, or to what is often referred to as *true bilinguals* (Kharkhurin, 2012, p. xii) or *balanced bilinguals* (Bloomfield, 1935; Skutnabb-Kangas, 1981). According to this view, a bilingual is "a person who is equally skilled in two languages" (Peal & Lambert, 1962).

Unfortunately, it is extremely unusual to find bilinguals who have mastered two languages to the exact same level. According to Kharkhurin et al. (2005), working to this very strict definition of bilingualism, only 7 out of the 238 participants in his research could be called true or balanced bilinguals. Such a narrow understanding not only limits the size of an experimental sample in any bilingual research study but also disregards the demography of individuals worldwide, many of whom can communicate in two or more languages, without fulfilling the criteria for absolute balance.

In fact, Skutnabb-Kangas (1981) argued that if balanced bilingualism is possible and if its criteria are established, no bilinguals should be labelled as balanced bilinguals unless they satisfy linguistic proficiency and performance criteria that parallel the monolingual norms. Henceforth, any bilingual who fell short of these criteria in either language would have to be regarded as a "doubly semilingual" (p. 36). In addition, determining the linguistic proficiency of any bilingual speaker is very complicated because it is subject to a number of variables that affect not only their level of linguistic competence but also their linguistic choices. One factor that affects the level of bilingualism is the social conditions of the acquisition process, which could lead to either a positive or negative outcome. That is to say, in certain conditions the acquisition of an L2 can lead to the loss of one's first language and its culture, which is termed subtractive bilingualism. In other conditions, the second language

can be learned while retaining the first language and its culture, which is termed additive bilingualism. The second case is observed when the first language has a high status and when the bilingual maintains a strong ethnic identity and positive cultural ties to it (Landry & Allard, 1991).

In addition, no matter how linguistically proficient people are, they rarely have the same linguistic repertoire for the two or more languages they speak. Because most bilinguals rarely use the two languages in precisely the same circumstances with the same people, they have an “individualised linguistic repertoire” instead (Myers-Scotton, 2006, p. 38). Most bilinguals tend to use one language more than the other, or have certain language preferences so that they speak one more than the other with certain people, in certain kinds of social milieu, or to achieve certain purposes. Hence, they often acquire one language more fully than the other and use one language more often than the other (Myers-Scotton, 2006).

Furthermore, fluency is a matter of a continuum rather than a yes-no matter. Deciding where to place an individual bilingual within that continuum is not a straightforward decision either. Fluency in L2 can fluctuate considerably depending on the nature of the topic, who the participants in the communicative interaction are, and the goal of the interaction. In addition, some individuals choose to be passive bilinguals and despite being fully able to communicate in the L2, decide not to. This makes it even more problematic as it requires linguists to decide whether to label a person bilingual based on the linguistic potential not the linguistic production. Therefore, scholars such as Block (2007), Landry & Allard (1991), Mills (2001), and Skutnabb-Kangas (1981) have argued for overlooking the element of fluency. Instead, they have focused on bilingualism as a successful communicative event within the speaker’s L2, which has led to rather broad and highly inclusive definitions such as those by Kroll and de Groot (1997) and Kharkhurin et al. (2005), who broadly defined bilinguals as any individuals who actively use, or attempt to use, more than one language, even if they have not



achieved fluency in L2. Myers-Scotton (2006) similarly defined bilingualism as “the ability to use two or more languages sufficiently to carry on a limited casual conversation” (p. 44).

Although globalisation and technological advancements are two well-known reasons for increasing numbers of bilingual and multilingual people in the world, as mentioned before, there are many internal factors that encourage individuals to learn a second or even third language. Some people are born into societies where it is necessary to speak more than one language. This is the case in India where Hindi and English are both national languages, and there are also state-based official languages spoken among the Indian people. In other cases, it is not the country that is bilingual or multilingual; it is people in the household that speak more than one language, as for instance, when the parents come from different ethnic backgrounds and the children grow up speaking two languages at the same time. In many cases, people who find themselves part of a minority group in a community are socially pressured into learning the language of the majority in order to fit in. For some people, however, it is completely a personal choice to learn another language, and their motivation may be because it might be useful for them in their own community or in another community they want to join (Myers-Scotton, 2006).

In the case of KSA, where there is a significant number of expatriates, the presence of bilingualism/multilingualism is a given fact. According to Eberhard et al., (2019), these can be broken down as follows<sup>10</sup>: “Bengali (15,000), Chinese (58,000), Egyptian Spoken Arabic (300,000), English (60,000), French (22,000), Indonesian (37,000), Iranian Persian (102,000), Italian (22,000), Korean (66,000), Rohingya (400,000), Somali (42,700), Sudanese Spoken Arabic (86,000), Tagalog (700,000), Urdu (382,000), Uyghur (5,920), Western Cham (100)”. These speakers vary in fluency levels in both their L1 and L2 depending on many factors

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<sup>10</sup> The number in parentheses is the number of people who speak that language.

such as the age they were when they first arrived in KSA, the time they have spent in the country, how immersed they are in the Arab community, how motivated they are to learn other languages, and so on. As regards the Arab citizens and the expatriates from Arabic background, speaking English as an L2 has become very widespread due to the social, political, economic, and educational factors that were discussed above in section 2.2.2 on page 25. The nature of the bilingual Saudi is best described by Al-Abed (1996) as follows:

[Not] all bilingual Saudis are alike; they range from those who have minimal and purely oral knowledge to those who speak and write fluently. Some suggest that bilingualism in KSA is a source of enrichment for the intellectual elite, who can function equally well in Arabic and English. For those who remain clearly dominant in Arabic, English may simply be a useful tool, but others may suffer because they are not proficient in either language. (p. 315)

Al-Abed (1996) touched upon the pattern of high English fluency and how it is commonly related to high social and academic status and vice versa. Despite the fact that some studies (Acheson, 1974; Al-Hazmi, 2003; Alasmari, 2013) have indicated that the evaluation of Saudi English is slowly but steadily changing so that the concepts of interlanguage and fossilisation are being discarded, native-like fluency is still the ultimate goal of English language learners.

**2.3.1.2 Creativity.** Creativity has caught the interest of researchers within a range of fields such as psychology, sociology, anthropology, and linguistics. Numerous studies (Clark, 1994; B. Kachru, 1985; Pope, 2005; Sternberg & Lubart, 1999) have been dedicated to defining creativity as well as identifying its source, features, and processes. The words *create*, *creative*, and *creativity* come from the Latin word *creare*, and *creation* is associated with the divine power to bring the nonexistent into existence. Although this sense of the word is widely accepted by lay people, it has been significantly problematised by a number of scholars (Boden, 1996; Carter, 2004; Maybin & Swann, 2007) from different fields:

Creativity is a puzzle, a paradox, some say a mystery. Inventors, scientists, and artists rarely know how their original ideas arise. They mention intuition but cannot say how it works. Most psychologists cannot tell us much about it either. What is more, many people assume that there will never be a scientific theory of creativity-for how could science possibly explain fundamental novelties. (Boden, 1996, p. 75)

Boden (1996) has captured how most people think of creativity as a phenomenon that is too exceptional to be fully encompassed by science. According to Sternberg and Lubart (1999), creativity was not given sufficient academic scrutiny until the mid-1950s and only 0.2% of the published academic research focused on the topic of creativity until that time, despite its extreme importance for both the individual and society. On the level of the individual, creativity helps people solve work- and life-related problems. On the level of society, creativity has always led to new scientific discoveries, inventions, and new social and artistic movements.

Sternberg and Lubart (1999) endeavoured to elucidate the reasons why creativity is so elusive to science, and they identified five main roadblocks, which have held up investigation into its nature. First, the mystical and spiritual air surrounding creativity as something divine counters the essence of the scientific spirit. Second, the pragmatic and commercial approaches to creativity conveyed the impression that they lacked theoretical framework and verification through academic research. Third, the novelty of what methodological and theoretical works there were on creativity led mainstream academia to render them peripheral to the central field of psychology. Fourth, problems with definition made it difficult to measure creativity and to compare different studies. Fifth, notions of creativity have tended to be much too narrow, such that the full range of creativity has been excluded from consideration.

Early historic records show that man has associated creativity with the mystical belief in a divine and spiritual force that fills a human being and guides him or her to produce

novel, appropriate and beautiful creative work. This belief conceptualises people as mere tools for creations with no will or power, who simply enact what the divine Muse instructs. Artists often refer to the source of their artistic faculty as inspiration, muse, or daemon. In fact, some artists claim to completely surrender to these forces in order to produce creative work: “When your daemon is in charge, do not think consciously. Drift, wait, and obey” (Kipling, 1985, p. 162). This common belief of what seems to be an intrinsically logic-defying phenomenon has discouraged the interest of scientific psychologists. At the same time, it has placed obstacles in the way of those few very interested psychologists who tried to change this firmly established view of a general public who laughed at the absurdity of attempting to apply earthly measures to a divine process. Although the mystical associations with creativity meant for a long time that its definitions were very restricted and opaque, recently a more grounded and widely accepted definition is that creativity is the ability to produce work that is novel, appropriate, and useful (Carter, 2004; Sternberg & Lubart, 1999).

In fact, since the 1950s new assumptions about the nature of creativity have begun to emerge. Pioneer studies by researchers such as Osborn (1953), Von Oech (1983), and De Bono (1992) have recognized the general assumption that one can actually practise oneself into creative behaviour and/or creative thinking by applying certain scientifically proven methods or tools. They did this by showing that creative behaviour and/or creative thinking can be learnt by applying certain scientifically proven methods or tools. These tools included PMI (focusing on the pluses, minuses, and interesting features of a problem) and the *thinking hats* method, which stimulates people to think about something from different perspectives, such as data-based thinking, intuitive thinking, generative thinking, and critical thinking (Sternberg & Lubart, 1999). This approach to creativity made the deep-rooted belief about creative individuals belonging to an exclusive club whose membership can only be bestowed by divine blessing tremble. The view of creativity changed to include a human element as an

active agent in the process of creativity. According to this new perspective, the creative individual is seen as the source of creativity whether that is stimulated by an external or an internal force.

More recent approaches to creativity went a step further in problematising not only whether the source of creativity was human or divine, but also in questioning the nature of the creative product and which work should be valued as creative work. Limiting creativity to the production of the special, creative, individual artist overlooks the vibrant symbolic creativity of everyday life:

There is a vibrant symbolic life and symbolic creativity in everyday life, everyday activity and expression—even if it is sometimes invisible, looked down on or spurned. We don't want to invent it or propose it. We want to recognise it—literally re-cognise it. (Willis, Jones, Canaan, & Hurd, 1990, p. 13)

According to Willis et al. (1990), throughout history subcultural communities attempted to develop their own identity, existence, and meaning by constantly reinventing new meanings and forms in everyday practices, and this process makes everyday life choices and actions an endless series of creative events. Consistent with this view, Pope (2005) cautiously defined creativity as the capacity “to make, do or become something fresh and valuable with respect to others as well as ourselves” (Pope, 2005, p. xvi). Likewise, according to Carter (2004), the notion of creativity is no longer limited to the “striking and innovative” works of artistic, scientific, or technological innovations, but it exists in everyday thought and language. He stated that “creativity is not simply a property of exceptional people but an exceptional property of all people” (p. 13).

Chomsky's (1964) generative creativity theory proposes that generative grammar provides a finite set of elements and rules that are used to produce an infinite number of linguistic products and that language use operates according to what he termed “rule governed creativity” (p. 23). Chomsky presented a restricted view of language creativity,

which focuses only on the syntax of sentence level with no reference to the context or naturally occurring conversations that may not follow grammar rules. A number of scholars such as Carter (2004), Willis et al. (1990), and Atkins and Carter (2013) have asserted the fact that everyday conversations not only include an unlimited range of utterances generated from a limited set of rules, but they are also dynamic collaborative interactions between individuals sharing a system of beliefs and cultural norms, and lead to the production of creative new meanings that are both striking and innovative. This assumption led Maybin and Swann (2007) and Pratt (1977) to suggest the importance of investigating those language patterns that are used to make certain parts of the language more salient than others, or what Jakobson referred to as “a focus on the message for its own sake” (as cited in Atkins and Carter, 2013, p. 317). However, determining the degree of creativity in these attributes is challenging. Carter (2004) suggested that the literariness of any text is not a question of yes or no, but rather a question of degree, with any text being positioned across a number of clines stretching from literariness to ordinariness.

According to Maybin and Swann (2007), paying attention to the textual, phonological, syntactic features of any stretch of language in relation to the context in which it occurs can enable a researcher to locate its position within these clines. They specifically focused on the routine use of creative language that allows for the collaborative sharing of ideas between participants, or a kind of communication that Carter (2004) referred to as the “effective convergence of or commonality of view point” (p. 8). Researchers such as Maybin and Swann (2007) found that only by considering its linguistic, ethnographic, and social theory aspects could they truly grasp the subtle element of creativity in language. This idea echoes Bakhtin’s (1981) three concepts of language creativity, according to which first, the evaluative functions of any piece of language are integrated with its second or formal aspects as well as, third, with the context in which it occurred as a communicative event. Bakhtin

proposed a three-way analysis that provides triangulation of data sources and rigorous scrutiny of a creative work that takes into consideration three levels of linguistic analysis. In other words, his comprehensive analytical tools enabled him to simultaneously understand the formal structure of a text, its evaluative function, and its dialogic properties. This enabled him to comprehend extremely elusive linguistic phenomena.

In short, over the past 60 years the concept of creativity has undergone some drastic changes in the course of which its very nature, its source, and the lay perception of it has become a worldly matter that exists in every aspect of human life, particularly in our daily speech. This new perspective stimulated scholars (Atkins & Carter, 2013; Glăveanu & Tanggaard, 2014; Martindale, 1989) to look for creativity in our everyday language and develop analytical frameworks (Bakhtin, 1981; Carter, 2004; Maybin & Swann, 2007; Widdowson, 2008) that would enable them to fully grasp its subtle nature.

### **2.3.2 Literature Review on Bilingual Creativity**

In comparison with the huge body of research conducted on the two constituents of this unique linguistic phenomenon—bilingualism and creativity—the literature on bilingual creativity is relatively recent and limited. According to Kharkhurin (2012) and Simonton (2008), this could be due to a number of reasons. First, as discussed above, the definitions and theoretical constructs of both bilingualism and creativity have been problematic for most researchers. Second, the effect of bilingualism on creativity is often accounted for by multicultural conceptualisations of bilinguals. Third, the fact that bilingualism and creativity each constitute a huge discipline in their own right means that there is less focus on the area where the two disciplines interconnect. One of the earliest works on bilingual creativity was conducted by Forster (1970). He provided systemic analysis of the linguistic deviations found in the literature written by bilingual authors but focused only on the surface levels of syntax and semantics and did not investigate discourse variations. However, the analysis focused

upon deviations caused mainly by the author's bilingualism and employed an approach that was closer to an error analysis framework than to a framework that grasped the creativity of bilingualism.

However, B. Kachru's (1983, 1985) articles on the stylistic and discourse strategies found in contact literature highlighted not only the creativity of such texts but approached them in a more complex manner. B. Kachru (1985) pointed out the importance of the sociolinguistic context. When considering the work of a bilingual individual an understanding of the community is an essential resource to enable a researcher to differentiate between what is creative and what is simply an error. According to B. Kachru, bilingual creativity can be defined as the "creative linguistic processes which are the result of competence in two or more languages" (p. 20). He used this concept to apply to individual bilinguals as well as to bilingual speech communities. B. Kachru (1983) was mainly concerned with the nuance of the transcultural effect one can find in the English produced by individuals who exist in a bridge point between two cultures, or those people who were described by Bolton (2010) as those who "do not have an old home or a new one so much as two half homes simultaneously" (p. 460).

In this article and many other publications, B. Kachru (1985, 1992, 1995) raised the question of how extensive language contact produces countless linguistically creative text types. He suggested that investigating this phenomenon should be undertaken within the paradigms of contrastive discourse, interactional approach, and contrastive stylistics, and by doing so, he challenged the second language acquisition hypotheses such as interlanguage, error analysis, and fossilisation that were pervasive at the time. He discussed the difference between the bilingual's deficiencies and the bilingual's differences from a monolingual, as well as the bilingual's errors and the bilingual's conscious innovations. This work has led to a number of interesting scholarly studies such as those by Albakry and Siler (2012), Bhatia and



Ritchie (2008), Jones (2010), Kharkhurin et al. (2005), and Simonton (2008) that investigated from different perspectives the underlying cultural assumptions traditionally associated with the social, cultural, and literary background of users of English as an L2 from different perspectives.

Research on this intersecting point of bilingualism and creativity, generally falls into two categories that differ in analytical focus. On the one hand, there is the product focus approach, which investigates the creatively mixed linguistic resources from one or more languages. Linguists who adopted this approach were mainly concerned with *the patterns of formal features* and *linguistic idiosyncrasies of particular texts* (Cook, 1998). This approach was adopted by scholars such as Fowler and Fowler (1996), Leech and Short (2007), and Widdowson (2008). On the other hand, the text and context focus approach investigates the subtle linguistic tunings that are made to achieve psychological, sociological, and attitudinal effect (B. Kachru, 1985). This approach extends the understanding of linguistic creativity to encompass the broader sense of the message as a social process in which the meanings, identities, and social norms are negotiated (Widdowson, 2008).

The latter approach brings together the most recent concepts about bilingualism and creativity. It assumes that a bilingual has the inherent potential to generate unique forms of literariness, which result from merging two or more linguistic, stylistic, and cultural norms. An example of the application of this approach is Osakwe's (1999) study, which investigated the Yoruba traditions incorporated in the English poetry written by the Yoruban poet Wole Soyinka. Osakwe's analysis showed that applying the formal Inner Circle Englishes norms to texts written by individuals accustomed to linguistic and traditional norms that are very different from those of the Inner Circle Englishes is a mistake. Such an approach is not only likely to be narrow, but it is likely to cause misinterpretations.

Another application of this approach is the study undertaken by Maybin and Swann (2007), who combined textual analysis, contextual analysis, and critical analysis. The textual analysis investigated the text-intrinsic properties of creative language. The contextual analysis investigated the sociohistorical and interpersonal factors affecting the text. The critical analysis investigated the potential for bilingual creativity to foreground the kind of critical evaluative stance that is evident in all language-use analysis of everyday language. Maybin and Swann also accepted Carter's (2004) notion of language creativity as the product of an effort to construct solidarity and pleasant relations, or "an effective convergence or commonality of viewpoint" through the employment of linguistic resources (p. 8). They asserted it is important to consider all the components of a communicative event, including setting, channel, key, norms of interaction, norms of interpretation, and genre in order to fully grasp the nature of bilingual creativity.

In order to identify the strategies bilinguals consciously or subconsciously employ to overcome the inevitable difficulties of cultural and linguistic translatability, linguists have benefitted from tools from two different approaches. The first is the formalist approach, which favours computational methods, and the second is the discourse analysis approach, which focuses on linguistic content and context. Linguists such as Baker and Egginton (1999), who used Biber's multidimensional analysis for a large corpus of Indian English literature, and researchers such as Kharkhurin et al. (2005), who used the Torrance tests of creative thinking<sup>11</sup> to investigate the creative texts produced by the bilingual participants in their study, have both discovered valuable stylistic variances and characteristic linguistic

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<sup>11</sup> Torrance tests of creative thinking (TTCT) is the most widely used test of creativity (Davis, 1997) and is the most referenced of all creativity tests (Lissitz & Willhoft, 1985). It has two versions, the TTCT-Verbal and the TTCT-Figural, both of which are designed to assess mental characteristics such as fluency, flexibility, originality, and so on (Kim, 2006).

strategies in texts produced by bilinguals. However, none of these scholars sufficiently explained why these differences occur. Discourse analysis tools that focus on meaning beyond the level of the clause were employed by many linguists, such as Albakry and Siler (2012), Baker (2001), Bamiro (2011), Carter (2004), Glăveanu and Tanggaard (2014), Maybin and Swann (2007), and Nelson (1988), to identify bilingual creativity. They focused on the bilingual text in relation to its textual, contextual, and stylistic features. This has led to the discovery of a number of recurring strategies that bilinguals often employ to overcome transliteration difficulties such as code-switching, code-mixing, pronunciation shifts, eye-dialect, metaphors, idioms, punning, and collocations. The work of these researchers means a more sophisticated framework can be applied to identify bilingual creativity in a range of different types of texts.

The continued development of such a framework will extend the range of WE to become an interdisciplinary field connecting linguistics, applied linguistics, critical linguistics, sociolinguistics, lexicography, literature, literary criticism, education, commerce, and everyday life voices (Bolton, 2005) to provide a profound means to explore all the English varieties. In addition, a coherent unified framework of this sort will result in the expansion of the paradigm shift because WE has hitherto been confined to linguistics, literature, education, and language policy. Most importantly, such a framework seriously questions longstanding dichotomies of us versus them, native speakers versus nonnative speakers, teacher versus learner, and developed versus developing (Jones, 2010). The concept of bilingual creativity not only liberates the individual bilingual from being apologetic when using his or her L2 language in a nonnative manner, but it also empowers nations to accept their variety of English as a unique expression of their national, political, social, cultural, economic, religious, and linguistic identity.

### 2.3.3 Creativity Versus Innovation

Creativity and innovation have always been used interchangeably as two closely related adjacent terms; however, some subtle differences between the two terms associated them with separate fields of research. Creativity has been often associated with psychology, sociology, anthropology, and linguistics<sup>12</sup>, although innovation is frequently related to science and economy. However, when discussing the novel linguistic possibilities that occur due to competence in two languages and two cultural conceptualisations, both labels may seem adequate, especially because within WE both terms were used in many studies, such as those by Baker and Egginton (1999), Bokamba, (2015), Nelson (2015), Osakwe (1999), Rivlina (2015), and W. E. I. Zhang (2015), who used the term *creativity*, and Bamgbose (1998), Bobda (1994), Mbangwana (1991), and Yang (2005), who used the term *innovation*. Hence, the question was which term was more adequate for this study, *creativity* or *innovation*. To answer this, I needed to answer two other questions: First, what is the subtle difference between the two terms? And second, what was this research focusing on?

Focusing on the first question, one of the differences between the two terms is the spontaneity of creativity and the practicality of innovation, hence the aforementioned discipline preferences. Creativity, on the one hand, is a cornerstone for innovation but not the other way around. It might be enough to come up with something new to be creative (a product), such as a painting, novel, or even a quick joke, but it is not enough to be innovative. Creativity is often linked, but not limited to, art and beauty<sup>13</sup> where creative artists feel the need to produce answers without the need for explicit questions through novel restructuring of components. It can only be the result of free choice and not a predeterministic process. Every time a creative product is repeated, it is considered a new creative product with a touch

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<sup>12</sup> See section 2.3.1.2 Creativity on page 40.

<sup>13</sup> See section 2.3.1.2 Creativity on page 40.

that can only come from its current creator. Innovation, on the other hand, is about finding new answers to persisting questions, how we can come up with a fresh perspective in a given context that would allow us to do and make things that we were not able to do and make before.

To be innovative involves taking the next step after having a creative idea and planning and working towards making this idea work in a given context and within specific circumstances (a process) (Levitt, 2002), such as turning the idea that mould can kill bacteria into an actual antibiotic in medicine or turning the creative idea of making foam latté art into standard steps that guarantee a specific shape decorating a latté cup every time these steps are followed. Unlike creativity, every time an innovation is repeated successfully, it is a confirmation of its validity but not a new innovation per se (Legrenzi, 2010).

To make this clear, take the example of an Apple device and a comedian's joke. There is no doubt that the development of Apple devices started with a creative idea in someone's head and that person took the next step and developed a planned process to come up with the innovative device that changed the face of the world we live in. Every time the same process is followed, the same result will be reached. On the other hand, when a comedian makes a joke, he or she often plans it and rehearses it over and over again, but when it is delivered, it never receives the same effect because the comedian spontaneously changes it every time to account for factors such as the audience, the atmosphere, other jokes in the act, the comedian's state of mind at that moment, and so forth. That is why a comedian's creative act has the potential to wow the audience over and over again, but the innovative Apple device can wow people only until they discover enough of its features.

Moving to the second question, what was the focus of this study? This study focused on investigating the novel linguistic techniques used by Saudi speakers of English that are the product of possessing two linguistic and cultural repertoires. It was an investigation of

features of Saudi English from a WE perspective. Unlike prescriptive disciplines where the focus is often detailed processes that would lead to specific products, WE is a descriptive discipline of the universal phenomenon of linguistic acculturation. Speaking English as an L2 is a constant process of making resourceful, immediate, and free linguistic decisions that are informed by the speaker's own linguistic and cultural repertoires in a given context. Such a process is significant to the development of a new variety of English when it expands from the individual's level to include a sizable portion of the speech community (Legrenzi, 2010; Sharifian, 2003). This study aimed to investigate features of Saudi English, to classify them into categories, to deduce the reasons behind these linguistic choices, and to identify the surface and deep, linguistic and cultural conceptualisations they may evoke. It does not, however, propose a process that could be followed to realise such features. It could provide a pattern to spontaneous linguistic choices that would help identify this variety, yet provide no assurance of the presence or absence of any of these features, as they can only be a matter of degree not absolute.

Consequently, given the above discussion about creativity and innovation and the focus of this study, creativity seemed to be the more appropriate term to use. This study highlights the essential creativity factors that distinguish it from innovation, such as focus on the product not the process, spontaneity, and freedom of choice. In addition, every time these identified linguistic patterns are repeated, they evoke new meaning because each time they are informed by a new combination of social, cultural, linguistic, and pragmatic components. Hence, creativity has been the preferred lexical choice by many WE scholars, which led to a well-defined line of studies in WE varieties that goes back to the 1980s, such as studies conducted by B. Kachru (1983, 1985), Dissanayake (1985), Nelson (1988), Bhatia (2015), Nelson (2015), Rivlina (2015), and Sui (2015).

The interest in cultural conceptualisations and their relationship with language has been the focus of a number of disciplines such as anthropology, cognitive linguistics, cultural linguistics, and genre studies. Nevertheless, culture has been notoriously difficult to define. This could be due to a number of reasons related to the usage of the term *culture*. First, certain scholars such as the poet and cultural critic Arnold (1867) in his book *Culture and Anarchy* used the term *culture* to refer to the intellectual or artistic processes or products. These are now referred to as examples of sophisticated or high culture and are placed in apposition to popular culture or the more common processes and products of interest to the common people. Second, in reaction to the previous usage of the term *culture*, the anthropologist Tylor (1871) redefined culture as “that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society” (p. 1).

Tylor (1871) challenged the assumption that culture could be considered a marker of development along a continuum with barbarism at one end and civilisation on the other. In the 20th century, the cultural anthropologist Boas (1995) and his students reacted to both Arnold’s and Tylor’s theories of culture by emphasising the uniqueness of the many diverse cultures possessed by different individuals or communities. In addition, Boas rejected the judgemental tone of both Arnold (1867) and Tylor (1871), stating that cultural anthropologists should consider all cultures as equal, regardless of how civilised or savage they may appear. Many other attempts to define culture (Hofstede, 1991; Spencer-Oatey, 2008; Žegarac, 2010) tried to grasp the essence of culture and correct the fallacies associated with it.

### **2.3.4 Background of Cultural Conceptualisations**

According to Spencer-Oatey (2012), part of the difficulty in defining culture stems from six interrelated, widely held conceptions about it that are questionable. The first is the

assumption that culture is homogenous and lacks internal contradictions and inconsistencies, which leads to a belief that one can make well-defined and accurate predictions of the behaviour of the members of any given culture, which can, in turn, lead to overgeneralisation. The second assumption is that culture is an independent entity that can be detached from its human actors. This approach is particularly apparent in Huntington's (1993) article "Clash of Civilizations". The third assumption is that a culture is equally distributed among the members of the group or community that is associated with it. This view leads to difficulty in accommodating any possible deviations both on the level of the individual and on the level of the group. The fourth assumption is that an individual cannot possess more than one culture at a time, which greatly confines the scope of culture and tends to make it a synonym for identity or nationality. The fifth assumption is that culture is as deep as the observable set of customs and behavioural traditions with no deeper level cognition related to it. Such an assumption is a serious impediment to the comprehension of any culture. The final assumption is that culture is eternal and possesses changeless qualities, whereas in fact, culture is a dynamic entity. To assume otherwise is likely to encourage erroneous, interpretations-based, dated information assumed to be timelessly representative of the culture in question.

Identifying these fallacies about culture has enabled scholars to arrive at a much enhanced, while still evolving and developing, approach to its study. Examples of such scholars include Nieto (2001), who defined culture as a multifaceted, dynamic contextual process that is subject to political, economic, and social factors that construct it to be socially learned and dialectal, and Canagarajah (2006b), who viewed culture in terms of its universal context, arguing that it is hybrid, diffused, and not limited to a single territory or nationality. Another definition that acknowledges the flux-like nature of culture is the one provided by Spencer-Oatey (2008). She usefully defined culture as:



a fuzzy set of basic assumptions and values, orientations to life, beliefs, policies, procedures and behavioural conventions that are shared by a group of people, and that influence (but do not determine) each member's behaviour and his/her interpretations of the 'meaning' of other people's behaviour. (p. 3)

Moreover, Spencer-Oatey (2012) not only drew attention to the need to challenge earlier fallacious assumptions about culture, but also to the need to acknowledge some of the key characteristics of culture that are universal. These include the fact that culture is manifested at different levels of perceptibility, such as observable artefacts, values, and basic assumptions. Observable artefacts are visible but often not decipherable. Values are of a greater level of awareness. Basic assumptions are taken for granted and rarely challenged (Schein, 1990, p. 111).

Furthermore, according to Hofstede (1991), culture affects behaviour as well as the interpretation of other people's behaviour. Although behaviour is visible, the connotations of behaviour are often culturally specific and hidden, and yet the same gesture could have completely different meanings in different cultures. Another point of commonality is that culture is learned not genetically inherited; hence, it can be related to both the universal human traits and the unique individual personality (Hofstede, 1994). Furthermore, culture affects biological processes. One example is that it is a universal truth that all people eat, but, typically, what, how, where, how much, and how often we eat is culturally regulated. In other words, it is culture that makes the idea of eating snakes and insects repulsive to some people and completely mouth watering to others (Kluckhohn & Wales, 1974).

Yet another point is that culture is both an individual construct and a social construct, that is to say, culture exists in each of us individually depending on the degree to which we engage in the cultural schemas, values, attitude, and behaviour, which makes us, more or less, representative of that cultural community. At the same time, the cultural norms of any community unify all the people within that culture in various degrees (Sharifian, 2003). Also,

culture is subject to gradual change over time caused by many elements, such as cultural diffusion and cultural borrowing, global events, and technological innovations.

Anthropologists know that any account provided of a culture is nothing but a snapshot view of that particular time, which may not be valid a few years later (Triandis, 1994).

Furthermore, all parts of culture are coherently interrelated to a certain degree to create a whole system, and change in one part is expected to cause change to other parts. It is this organic view of culture that enables anthropologists to understand the individual components of that culture through understanding how and where each component fits within the bigger picture (Ferraro, 1990). Finally, culture is not an evaluative concept but rather a descriptive one, in the sense that it is not meant to classify individuals and communities as civilised or primitive but point out differences or similarities between groups (Spencer-Oatey, 2008).

For an accurate understanding of Saudi cultural conceptualisations and its bilingual creativity, it is crucial to look at the controversial world views held by some Saudi Arabians and at how Saudi culture is perceived based on the actions of certain individuals or certain events, as well as to understand the characteristics of the culture and to distinguish this from the fallacies spread about it. As such an approach allows room for heterogeneity within homogeneity and acknowledges the emergence of liberal attitudes out of radicalism and individual uniqueness, despite the collective uniformity, it enables a broader view of what could be considered Saudi cultural conceptualisations. In fact, bilingual creativity itself entails more than the creativity of the bilingual individual or community; it encompasses the delicate fusion of two cultures and is determined by factors such as the additive or subtractive conditions of the acquisition of L2<sup>14</sup>. Although not all instances of bilingual creativity in

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<sup>14</sup> For details about the different conditions of L2 acquisition, please refer to section 2.3.1.1 Bilingualism on page 36.

Saudi English are rooted in the Saudi cultural conceptualisations, having a clear understanding of their characteristics and of the fallacies spread about them is indeed useful for a comprehensive and far-reaching qualitative analysis.

### **2.3.5 Literature Review of Cultural Conceptualisations**

In recent years, significant scholarly interest has been given to categorising culture based on how it relates to people on the individual and collective levels, such as how culture is related to major key terms such as identity and language (Albakry & Siler, 2012; Bectovic, 2011; Sharifian, 2008, 2011; Yi, Hu, Scheithauer, & Niu, 2013). One of the earliest models of culture was presented by Spradley (1972), who proposed that culture is a combination of what we make (artefacts), what we know (knowledge), and what we do (behaviour). Later, a more sense-oriented model was developed by Adaskou, Britten, and Fahsi (1990) in which culture is categorised into four senses: the aesthetic sense, such as music, cinema, and literature; the sociological sense, which includes “the organization and nature of family, of home life, of interpersonal relations, material conditions, work and leisure.” (p. 3); the semantic sense, which includes all the perceptions and thought processes characteristic of the culture; and the pragmatic sociolinguistic sense, which includes the contextual knowledge, social skills, and paralinguistic skills. Kronenfeld (2008), on the other hand, categorised culture into three cognitive conceptual structures that individuals turn to as appropriate. First, the cultural conceptualisations enable individuals to organise their abstract knowledge; examples of such cultural conceptualisations include terminologies and botanical classifications. Second, the cultural model provides behavioural strategies in some situations or enables people to make intelligent predictions and/or interpretations of other people’s behaviour. Third, cultural modes of thought provide assumptions or metaplans that assist people to synthesise, analyse, or organise problems. Kronenfeld argued that culture is independent of language and that culture is broadly shared knowledge, not all of which has

linguistic representation in explicit terms. Hence, he asserts that language and culture intersect only when individuals need to communicate, a concept that is strongly challenged by the following model.

A model that investigates culture as a system firmly connected with language is the Cultural Conceptualisations framework, which, despite the fact that it was first introduced by Langacker (1994), has been developed by Sharifian (2001, 2003, 2006, 2011, 2013a), who drew his framework from intercultural communication, cross-cultural pragmatics, WE, and political discourse analysis. This framework is particularly concerned with understanding the relationship between language and culture, how culture is embodied in the linguistic features of any speech community, and how language is grounded in the group-level cognition of the speech community (Sharifian, 2013, p. 1590). Sharifian (2013a) defined cultural conceptualisations as

conceptual structures such as schemas, categories, and conceptual metaphors, which not only exist at the individual level of cognition but also develop at a higher level of cultural cognition, where they are constantly negotiated and renegotiated through generations of speakers within a cultural group, across time and space. (p. 1592)

Hence, according to Sharifian (2010a), cultural conceptualisations are the product of the human collective cognition, which is distributed through the whole cultural group, and can be classified into cultural schemas, cultural categories, and cultural conceptual metaphors. It is the combination of the conceptualisations from two different cultural and linguistic systems that create a unique resource from which bilingual creativity often stems. Saudi cultural conceptualisations are assumed to be one of the major resources from which Saudi bilinguals draw their linguistic creativity.

**2.3.5.1 Cultural schema.** The term *schema* was first used by the gestalt psychologist Piaget (1926) then was further developed into a schema theory by Bartlett (1932), who was interested in the educational application of this psychological phenomenon. In his book

*Remembering*, Bartlett defined schema as “an active organization of past reactions, or past experience which must always be supported to be operating in any well adapted organic response” (p. 201). This has led to great scholarly interest in schema theory (Anderson & Pearson, 1988; Bartlett & Bartlett, 1995; Toledo, 2005) that proved it to be very powerful in education and psychology. However, according to Holland (1993), the notion of the schema is more useful for accounting for culturally informed experiences than for assessing human behaviour in complicated situations. Hence, schema became an important tool in Sharifian’s (2003) investigation of culture and its effect on language and the identity of a cultural group. Sharifian (2013) defined schema as “the building blocks of cognition used for storing, reorganizing, and interpreting information” (p. 1591). Schemas include event schemas, role schemas, image schemas, proposition schemas, emotion schemas, and so on. Schemas could include “words or experiences of all types, labelled or unlabelled, inarticulate or well theorized, felt or cognized” (Quinn, 2005, p. 38). Cultural schemas have been used to investigate WE varieties such as Aboriginal English (Malcolm & Sharifian, 2002; Sharifian, 2001), Persian English (Sharifian, 2010b), and Chinese English (Xu, 2014); and linguistic creativity (Glăveanu & Tanggaard, 2014; Jones, 2010). They have also been applied to the linguistic analysis of everyday creativity (Maybin & Swann, 2007; Quinn, 1996, 2005) and many other culturally related fields.

**2.3.5.2 Cultural metaphor.** The term *metaphor* is an ancient concept that can be traced back to the Greek philosopher Aristotle in the 300s BC. In the classical theory of metaphor, it was seen as a matter of language not of thought. In other words, metaphorical expressions were considered to be poetic and beyond the realm of the everyday person. It was defined as “a novel or poetic linguistic expression where one or more words for a concept are used outside of their normal conventional meaning to express a ‘similar’ concept” (Lakoff, 1993, p. 202). This assumption was strongly contested by Lakoff (1993), who asserted that in

metaphor thought is expressed through language and that thinking metaphorically is an intrinsic mental process or “how we conceptualise one mental domain in terms of another” (p. 203). Metaphorical thinking is that mental process that enables us to express abstract concepts such as love, freedom, anger, and so forth in terms of concrete concepts so that we can join them with action verbs such as *fall in love*, *gain freedom*, and *burst with anger*.

Aristotle’s theory was also challenged by a number of other scholars such as Reddy (1979) in his article “The Conduit Metaphor” and Yu (1998) in his book *The Contemporary Theory of Metaphor*. They too have shown that ordinary everyday language was metaphorical and that metaphors are not limited to poetic and figurative language. Reddy’s analysis revealed three main things: first, how metaphor is an indispensable part of our daily conversations; second, how it reflects our conceptualisation of the world; and third, how our metaphorical conceptualisations are reflected in our everyday behaviour. Reddy’s work on conceptual metaphor theory stimulated other studies of metaphor theory such as one by Crawford (2009), who investigated the relations between effect and physical domains. Crawford found that such metaphors influence performance on attention, memory, and judgment tasks. The bulk of the work has been done in the area of cultural conceptual metaphor (Palmer & Sharifian, 2007 Yu, 2009, Xu, 2014; Ning Yu, 2003a, 2003b)

Sharifian (2013b) defined conceptual metaphor as “a cognitive structure that allows us to understand one conceptual domain in terms of another” (p. 1591). He showed that studying the metaphors of any given culture provides a window through which one can observe the mental processes of that cultural group. Moreover, which metaphors an individual uses reflect the individual’s cognition, and from this the extent to which the individual is representative of, and integral to, the cultural group to which he or she belongs can be estimated.

**2.3.5.3 Cultural category.** Like schema and metaphor, categorisation is a universal human phenomenon that follows psychological principles to fulfil two basic and logical human needs: First, it enables people to memorise and process the maximum amount of information with the minimum amount of time and effort, and second, it enables people to perceive the world as consisting of structures and substructures rather than being chaotic (Rosch, 1999).

The concept of categorisation is based on the common sense notion that all members of a category are similar, and by definition, they are different from members outside that category. In addition, the assumptions made about the structure of the world have implications for the formation of the abstraction level of the category and its internal structure. Categories are structured in horizontal and vertical ways. The horizontal organisation subdivides a category at one level of abstraction, such as dog, chair, the moon; the vertical organisation provides the level of inclusiveness of the category, such as man, mammal, and living thing (Rosch, 1999). Hence, according to Rosch (1975), categories can be defined as “logical, clearly bounded entities, whose membership is defined by an item’s possession of a simple set of criterial features, in which all instances possessing the criterial attributes have a full and equal degree of membership” (p. 193). Determining which stimulus is to be included in a category is determined through a number of cues of validity<sup>15</sup>; the more validity cues a certain stimulus has, the more representative or prototypical it becomes of that category.

Although cultural categories are a fundamental universal phenomenon, an individual’s place in his or her cultural context and the cultural knowledge to which he or she therefore

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<sup>15</sup> The cue validity of an entire category can be defined as the summation of the cue validities for that category of each of the attributes of the category. A category with high cue validity is, by definition, more differentiated from other categories than one of lower validity.

has access, inevitably shape the process of acculturation (Xu, 2014, p. 176). According to Rosch (1975), the internal structures of semantic categories are not universal for all cultures. She conducted a same-different experiment in which she asked participants to press a button to tell if they think two items belong to the same or different categories. At the same time, she primed the participants or presented them with subtle clues that tended to bias the process of guessing. Rosch's findings showed that the representation of subordinate semantic categories is, to various degrees, significantly affected by priming. That means that categories are more than a list of criterial attributes that are held in the same way by all people. She concluded that categorisation is related to, first, the level of processing in perception; second, the underlying representation of the meaning of words and pictures; and third, the internal structure of the subordinate semantic categories (p. 226).

Another study, by J. Zhang, Lin, and Li (2012), investigated the effect of age, life experiences, and education on the perception of taxonomic relations in two isolated cultural groups in China (the Mosuos and the Hans) by conducting tests on word associations, lexicon decisions, and semantic categorisations in experiments on young adults from the two communities. The results showed that there were clear differences in the awareness of taxonomic relations in Hans, which appeared to be less in the Mosous among different levels categories and among basic level categories. This study showed that cultural uniqueness is a variable that can influence the way people represent different hierarchically structured taxonomic categories.

The effect of culture on categorisation is seconded by work by Karasawa, Maass, Rakic, and Kato (2014), who took the argument a step further and examined the interchangeable correlation between different language practices and categorisation. They examined the influence of discrepancies in language practices on patterns of categorical



memory bias, such as within-category assimilation and between-category contrast, and the influence of age-bias categorisation effect on language styles such as politeness.

Therefore, it has been clearly established that the way a speech community categorises its world is as much of a cognitive process as it is a cultural and linguistic one. Because it provides a view of the collective cognitive processes of a given culture's categorisation, as introduced by Sharifian (2009), it has become one of the main tools for investigating the cultural conceptualisations of any speech community.

## **2.4 Concluding Remarks**

In this chapter, I have reviewed the four major fields that are directly related to the current research: WE, Saudi English, bilingual creativity, and cultural conceptualisations. I have explored the different definitions, historical background, major academic developments, most prominent research figures, and the most recent research concepts and tendencies for each field. The reviewed studies discussed the variation in focus and analytical frameworks employed in each study while critically reviewing their strengths and weaknesses. In this process, I have established why there is a need to investigate bilingual creativity in Saudi English and to explore the cultural conceptualisations that lie behind them.

## Chapter 3 METHODOLOGY

This study aimed to investigate the bilingual creativity features in Saudi English. It attempted to identify novel patterns of expressions that are the result of the speaker's/writer's competence in two languages, Arabic and English. In addition, this study aimed at discovering the cultural conceptualisations, that is, cultural schema, cultural metaphor, and cultural category, that may lie behind the instances of Saudi bilingual creativity found in the texts. The first chapters of this thesis presented a detailed introduction to the study, statement of the problem, aims of the study, research questions, significance of the study, and thesis overview. The second chapter gave a detailed recount of the relevant literature regarding WE in general, Saudi English in particular, bilingual creativity, and cultural conceptualisations.

This chapter presents the method and process of data collection and data analysis employed in this research, which is illustrated in figure 3 *Figure 3* below. In the first section, it presents the sources from which I collected the data, the rationale behind their selection, the data collection context, and how the data were processed in preparation for analysis. The data were collected from three sources: focus groups, stand-up comedy, and newspaper articles. The second section of this chapter discusses in detail the analytical framework employed to analyse the data, which was a combination of qualitative and quantitative methods. It consisted of a three-stage process: *identification* stage, *analysis* stage, and *verification* stage. For the purpose of this research, these stages were defined as shown in Table 2.

Table 2. *Definition of the Stages of the Study*

Stage	Definition
Identification	This included the process of pinpointing and tagging the parts of the data that I classified as bilingually creative, representative of Saudi cultural conceptualisations, or both.
Analysis	This stage included the process of semantic, syntactic, and pragmatic scrutiny of the tagged instances of bilingual creativity to elucidate their linguistic features and the possible Saudi cultural conceptualisations behind them. This provided an emic perspective to the data.
Verification	This included the process of substantiating the initially collected data and findings of the analysis by sending out questionnaires, conducting face-to-face interviews, and discussing findings with four non-Saudi informants to provide an etic perspective of the data.

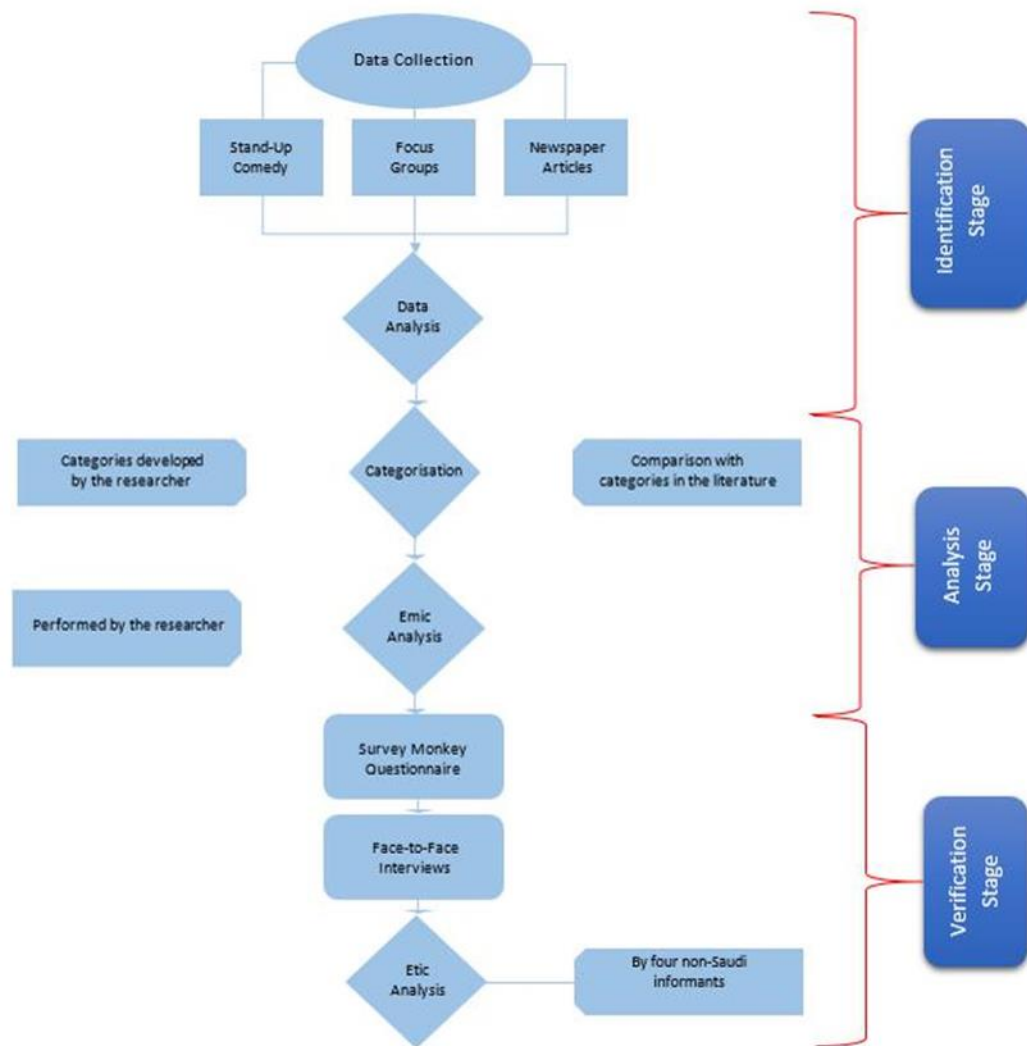


Figure 3. Stages of data collection and data analysis

In the identification stage, I employed Quinn's (1982, 1987, 1992), Malcolm and Sharifian's (2002), and Sharifian's (2010a) technique to identify the instances of bilingual creativity. In the analysis stage, I used the software NVivo to transcribe the spoken data and divide the data into units of analysis. Then, I qualitatively analysed it in relation to why a certain stretch of text was considered creative, what communicative purpose it served, and any differences in the processes employed to achieve creativity when speaking as compared with writing. I also identified instances where the writer or speaker's L1 culture influenced or creatively nativised the English genre. In other words, in this stage, I investigated the bilingual creativity instances on the semantic, syntactic, and pragmatic levels.

The verification stage included exploring Saudi English speakers' perception of what they believe to be features of Saudi English. I achieved this through developing questionnaires based on the findings of the analysis. A number of Saudi informants answered the questionnaire through Survey Monkey online software. Then, I invited 10 of the survey participants to participate in semistructured face-to-face interviews to elicit their perception and attitudes of the bilingual-creativity instances identified. The interviews provided more original and richer data with the potential to enhance the identified features, classify them into categories, and discuss them in depth.

### 3.1 Data

The data for this research were mostly drawn from the Internet, which provides a huge variety of texts with different modes of delivery and genres, covering both real-life discourse and structured discourse. They were focus groups, newspaper articles, and stand-up comedy. Each data set was coded using its capitalised initials: focus group (FG), stand-up comedy (SUC), and newspaper articles (NPA). The three genres varied considerably: They included spoken and written delivery mode, established and emerging genres, and formal, semiformal, and informal genres as illustrated in Table 3.

Table 3. *The Attributes of the Selected Genres*

Genre	Mode of delivery	Level of formality
FG	Spoken	Semiformal
SUC	Spoken	Informal
NPA	Written	Formal

Such a variety of sources assisted in the location of a wide range of instances of bilingual creativity in Saudi English and enabled some investigation of their differences. I chose the genres of live SUC performances, FG discussions, and NPAs. I hoped that this range of different genres, modes of delivery, and levels of formality would present a diverse

Saudi English milieu providing various types and patterns of bilingual creativity. Before employing the results of the data analysis in stimulating discussion or generalisations, the findings went through two important stages.

First, I discussed the findings with four non-Saudi informants to provide an etic perspective. . The non-Saudi informants were a Vietnamese woman, an Italian man, an Australian woman, and a Norwegian-Australian man. There were two main criteria for choosing them. First, they are non-Saudi English speakers who had very little knowledge of the culture of Saudi Arabia and Arabic language. Second, they had basic to good knowledge of linguistics.<sup>16</sup> For further information about the non-Saudi informants please refer to Table 4. This step was very important to uncover some of the deep cultural conceptualisations that I, a cultural insider, missed during the analysis. In addition, the Heterogeneity of the non-Saudi informants in terms of gender, ethnic, cultural and religious backgrounds provided valuable cultural and linguistic discussions of what they and I thought to be instances of Saudi bilingual creativity.

**Table 4. *The Attributes of the Four Non-Saudi Informants***

Informants	Age	Gender	Background	Education
1	33	Male	Norwegian-Australian	PhD candidate in neuro-linguistics studies
2	29	Female	Vietnamese	PhD in cultural linguistics
3	31	Male	Italian	PhD candidate in Translation
4	32	Female	Australia	PhD candidate in media

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<sup>16</sup>

Second, I developed the findings into a Survey Monkey questionnaire and used email, WhatsApp, and Facebook to distribute it to Saudi informants. This step helped to elicit additional emic information that was hoped would provide better understanding of the results and ensure the collected data were representative, valid, and generalisable.

It is worth noting that I had obtained the ethical approval required from Monash University Human Research Ethics Committee (MUHREC) before conducting the FG discussions, interviews, and questionnaires.

### **3.1.1 Focus Groups**

The first data set consisted of two FGs: FG 1 consisted of five Saudi women and one Persian woman, and FG 2 consisted of four Saudi men and one Indian man. There was no mixed gender FG because it may not have been representative of the strict gender-segregated society of KSA. Mixing Saudi men and Saudi women would result in an unnatural conversation that is highly reserved and filtered. In many encounters, Saudi informants clearly stated that they do not feel fully relaxed talking to Saudi people of the opposite sex, unlike when interacting with non-Saudi people.

The settings of the two FGs were semi-formal in the sense that they were conducted in familiar and safe environments, the participants within each group were familiar with each other, and the provided topics of discussion were simply suggestive. Such settings were viewed as beneficial by Bruseberg, D. McDonagh-Philp (2002) because they provide both the participants and the designer-moderators opportunity to immerse into the design problem through sharing experiences with confidence and creativity.

Table 5 below provides details for the participants in FG 1.

Table 5. *FG 1 Participant's Information*

Initials	Age	Educational background	Family status
A S	32	PhD student at Monash University, Faculty of Education. Master's degree in applied linguistics and bachelor's degree in English from Noura University, Riyadh, KSA	Married and mother of three
A A	25	MA student at Monash University, Faculty of Arts. Bachelor's degree in English from King Saud University, Riyadh, KSA	Married with no children
S G	29	MA student at Monash University, Faculty of Information Technology. Bachelor's degree from Dammam University, Dammam, KSA	Married with one child
H K	33	PhD student at Monash University, Faculty of Education. Master's degree in education and bachelor's degree in English from Abdul Aziz University in KSA	Married with two children
W F	39	PhD student at Monash University, Faculty of Arts. Master's degree in applied linguistics and bachelor's degree in English from Taibah University in KSA	Single with three children
M P	33	PhD student at Monash University, Faculty of Arts. Master's degree in applied linguistics and bachelor's degree in English from the University of Shahid Beheshti College in Iran	Single with no children

I posted a WhatsApp post to a group called Monash Students Society Forum created by a female Saudi student to help all Saudi female students studying at Monash to connect with each other. The post provided a short explanation about the project and stated the need for participants. Then I received private WhatsApp messages from those willing to



participate. I sent them explanatory statements and consent forms via email. The meeting was scheduled in a room provided by Monash University and was provided with video and audio recording devices. The FG 1 discussion was joined by a non-Arab female participant (a Persian PhD student at Monash) as a control element and myself. The participants sat in a circle around a table and were provided with beverages and snacks. The discussion lasted for 1 hr 19 min 29 s.

Due to cultural restraints and to make sure that the group was fully comfortable, FG 2 was conducted in a slightly different manner. I requested help from the head of the Saudi Association in Melbourne to contact Saudi male students who would be willing to participate in a FG. Hence, four Saudi students and an Indian student, who all happened to be close friends, agreed to participate in an all-male FG. Table 6 below lists the details about FG 2.

Table 6. *FG 2 Participant's Information*

Participants	Age	Educational background	Social Status
P1	28	MA student at RMIT University, Faculty of Engineering. He had spent 2.5 years in Australia.	Single, Saudi
P2	26	MA student at RMIT University, Faculty of Engineering. He had spent 2.5 years in Australia.	Single, Saudi
P3	22	MA student at Melbourne University, Faculty of Information Technology. He had spent 3 years in Australia.	Single, Saudi
P4	23	Undergraduate student at RMIT University, Faculty of Internet Technology. He had spent 5 years in Australia.	Single, Saudi
P5	25	MA student at RMIT, Faculty of Engineering. He had spent 2 years in Australia.	Single, Indian

The FG was videorecorded in the apartment of one of the participants, using his equipment and the recording lasted 51 min 28 sec. The participants sat on cushions on the floor in a Saudi-style room. They were drinking Arabic coffee and tea.

Both groups were provided with the same optional topics of discussion, which included

- past experiences, happy, sad, or unforgettable;
- the most embarrassing experience you had;
- the thing you will miss the most about Australia when you go back to KSA;
- the thing you missed the most about KSA when you came to Australia;
- the best book you have read, and the reasons why;
- the cultural difference between Australia and KSA that struck you the most and the reasons why; and
- a dream that you always wished for and finally happened.

### **3.1.2 Stand-up Comedy Performances**

The second source consisted of five live Saudi SUC performances that were performed by Saudi comedians to either an international audience or a local Saudi audience. In this study, I selected five SUC shows performed by five male comedians. The duration of their performances varied from two minutes to seventeen minutes, and the topics mainly addressed local social issues, such as gender segregation, negative social behaviour, and the attitudes typically held by Saudi students who have just returned to KSA after studying abroad for years. Table 7 provides the comedians' names, target audience, background, and duration of each act.

Table 7. *Saudi SUC Shows Comedian Information*

Text no.	Name	Target Audience	Background	Duration
1	Khalid Khalifa	Saudi and Arab	A graduate of California State University, USA, with a bachelor's degree in business administration, working as General Manager – Customer Intelligence at Abdul Latif Jameel Office.	7 min 9 s
2	Fahad Albutairi	Saudi and Arab	An actor, comedian, and TV presenter who graduated from the University of Texas, Austin, USA.	17 min 18 s
3	Rami Salamah	Saudi and Arab	Saudi comedian	14 min 5 s
4	Omar Hussein	Saudi and Arab	A chemical engineering graduate from King Fahad University of Petroleum and Minerals, who is a comedian and a presenter of the YouTube show <i>3al6ayer</i> . He was born in the USA.	12 min 29 s
5	Thamer Al- Hazmi	Saudi	A Saudi comedian born in the USA and raised in the UK. He was working fulltime in a bank.	2 min 48 s

This data set provided informal oral Saudi English data in which each speaker tried to exploit his bilingual linguistic repertoire to deliver comedy derived from his social reality to a Saudi or Arab or international audience. Criteria for choosing the performances for this set included

- being performed live,
- being performed in English, and

- the performer being of Saudi cultural background.

The performances were all accessible and downloadable via YouTube. They were transcribed using the help of a professional transcriber using the international pronunciation alphabet<sup>17</sup> (IPA), checked by myself, and then analysed using the computer software NVivo. The data were tabulated according to the performer's name.

Stand-up comedy is a new genre to Saudi Arabia. It is the by-product of globalization, the availability of mass media technology, and its consequent linguistic, cultural, and social contact with the Inner Circle speech communities (Canan H'ansel & Deuber 2013). The first documented live Saudi English stand-up comedy performance took place in Bahrain as part of Eid festivals showcased by the company Smiles Productions, which is a Saudi-British collaboration of stand-up comedy in KSA. The first stand-up comedy performance in KSA I could find uploaded on YouTube was by Khalid Khalifa on 6 November 2008 and was performed in Riyadh to a mixed-gender audience of Saudis and non-Saudis. According to Ahmad Fathaldin, a 25-year-old medical student, Saudi youth can only take so much of TV entertainment such as 200-episode Turkish soap operas or American romantic comedies, which do not express Saudi reality. Hence, there is great desire from the public to have new forms of entertainment created by Saudis for Saudis about Saudi life (Macfarquhar 2011).

For the main part, the audience consists of two types of people: Saudi and Arab youth and non-Arab expatriates. The Saudi and Arab youth who speak English would like to experience a different kind of entertainment from what they are used to. The non-Arab expatriates are curious about Saudi culture and way of life, mainly because some expatriates who work in KSA live behind guarded community gates and have minimum interaction with Saudi people and way of life beyond their necessary job requirements (Fallatah, 2017).

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<sup>17</sup> Please refer to Appendix F for the complete IPA symbols list.

Despite there being a number of female Saudi comedians that are recognised and interviewed in international media such as the BBC and CNN, their performances are not openly accessible. They are mainly performing to an all-female audience or a restricted audience list. This is due to the strict cultural and religious nature of Saudi society and the complete gender segregation, which makes accessing female comedy performances very challenging. For this reason, all Saudi performances included in this study were performed by male comedians. Their ages ranged from 25 to 30 years old. Until performances by Saudi female comedians are publicly available or these comedians are willing to provide their comedy material to be researched, gender is a variable that is hard to investigate in a Saudi English context.

The analysis of the data was conducted by me to identify categories of bilingual creativity in relation to the ones identified in the literature. A second analysis was conducted by a non-Saudi informant, who happened to be a monolingual Australian, based on what she found to be confusing, to have a double meaning, to be culturally, lexically, syntactically, or semantically unfamiliar, and why she thought it to be so.

### **3.1.3 Newspaper Articles**

The third set of data consisted of 30 NPAs written by Saudi columnists and came from the social, political, and legal section of *Saudi Gazette*, *Arab News*, and *Al-Arabiya On Line*. The first two newspapers have the status of official English Saudi newspapers, and the third one is the most widely read Saudi newspaper online. Hence, being the voice of the government, they used formal language that follows strict editorial standards in terms of form and content. They, like most media discourse in the world, are influenced by the social, cultural, and political agendas of their countries. The genre of the newspaper article was particularly important because it provided examples of formal Saudi English writing directed towards both an Arab and non-Arab readership, as expatriates from various non-Arab

nationalities constitute approximately 30% of the total population in KSA. The criteria for choosing this set included the following:

- Each article was published in one of the three English Saudi newspapers: *Arab News*, *Saudi Gazette*, or *Al-Arabiya*.
- Each article was written by Saudi journalists.
- 50% of the articles were written by male writers and 50% by female writers.
- Each article focussed on local Saudi political, social, religious, or legal issues.

NPAs often go through processes of editing and proofreading to eliminate any non-Standard English formal features or anything editors may consider as deviations or mistakes. Because these editors and language checkers maybe Saudis or inner circle speakers of English, I tried to contact the newspapers to check the background of the editors. Unfortunately, my attempts were unsuccessful. The data were downloaded from the online websites of the three newspapers into NVivo software for reading and tagging.

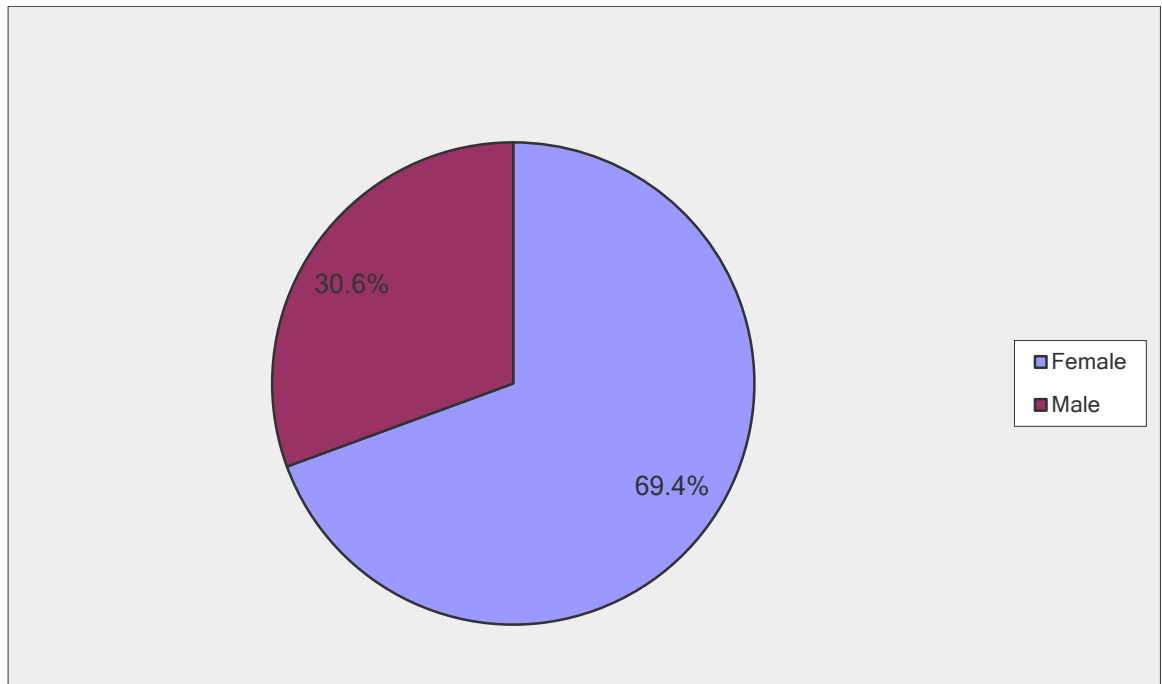
#### **3.1.4 Questionnaire and Face-to-Face Interviews**

Additional tools for data analysis were a questionnaire and face-to-face interviews, both of which were based on the data collected from the three aforementioned data sources. I designed the questionnaire through the free online survey software Survey Monkey and it consisted of 10 multiple-choice questions<sup>18</sup>. Under each question, I provided some space for optional further comments or examples. I utilised my social network to spread the news among Saudi friends, relatives, and colleagues who fitted the criteria. The questionnaire was distributed via email, WhatsApp, and Facebook (snowballing), to approximately 200 Saudi bilingual participants. According to Nulty (2008), the response rate to online surveys is estimated to be approximately 33%. Hence, I managed to collect 85 responses: 59 (69.4%)

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18 For the multiple choice questions, please refer to Appendix D

responses were from female participants and 26 (30.6%) responses were from male participants<sup>19</sup>. Figure 4 below shows the gender differences in the questionnaire responses.



*Figure 4.* Gender differences among respondents to the questionnaire

The criteria for selecting the participants were as follows:

- Saudi nationality,
- good command of English,
- final-year undergraduates and graduates from languages and translation departments at Saudi universities or school- or university-level English language teachers, and
- aged between 22 and 50 years old.

The purpose of the questionnaire was to find answers to the following questions:

- What do the participants think of the Saudi bilingual creativity instances presented to them?

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<sup>19</sup> The variation between the number of male and the female responses is due to the gender segregation factor, which sometimes leads Saudis to not take part in activities that could lead to interaction with the opposite gender.

- Would they produce or understand such expressions within specific contexts, and if yes, what other variations of such expressions can they think of?
- How accurate is the cultural conceptualisation analysis provided for these instances, and if inaccurate, how would they explain or comment on it?
- Do they agree with the categories of Saudi bilingual creativity instances provided? If not, how would they categorise them?
- Given the instances they came across in the questionnaire, are there any other instances of Saudi English bilingual creativity that they can think of, and how would they categorise them?

I provided the participants involved in the questionnaire with the option to participate in a face-to-face interview to discuss the findings so far about Saudi bilingual creativity. Because the data sources mentioned already contained an abundance of relevant information, I considered a small and manageable number of participants, five males and five females. I included these additional data sources for features identifications to serve as a lens through which I could have an enlightened view and better analyse the Saudi bilingual creativity features. In addition, these two sources of data provided much needed insights into the perception and attitudes of Saudi English speakers in terms of why certain bilingual creativity instances occur, the possible different semantic variations they could possess, and explains some of the possible intracultural and intercultural ambiguity.

I contacted those who agreed to the interview via email and organised meetings with them either in a room at Monash Clayton Campus or at the participants' university campus of choice. These semistructured interviews provided the participants with selected examples of bilingual creativity patterns and prompted them to give their own explanations for, and instances of, Saudi bilingual creativity. I also provided them with more selected examples



and prompted them to comment on them and relate them, whenever possible, to their own Saudi cultural conceptualisations.

Table 8. *Participants in the Face-to-Face Interviews*

Male participants				Female participants		
No.	Label	Age	Academic background	Label	Age	Academic background
1	MU1	32	Master's degree in computer science	AM	26	Master's degree in marketing
2	YA	27	Master's degree in applied linguistics	AA	25	Master's degree in applied linguistics
3	MU2	32	Master's degree in geographic information system (GIS)	HK	31	Master's degree in education
4	MI	23	Bachelor's degree in Islamic education	FA	26	Master's degree in marketing
5	SA1	35	Bachelor of Islamic Studies	SG	25	Master's degree in education

### 3.2 Data Analysis

The analytical framework consisted of a number of stages, each of which had its own analytical tools. The stages were the identification stage, analysis stage, and verification stage. After collecting the three data sets based on the aforementioned criteria, I prepared the

data for analysis according to the following procedure. First, the spoken data sets were loaded into the computer software NVivo: The SUC shows were downloaded from YouTube into NVivo, and the FG videos were exported into NVivo. Then I had each one professionally transcribed into a Word document format for better scrutiny and analysis. Second, the written data, the NPAs, were collected from the Internet and converted into Word document texts. Within each set, the data were coded, numbered, and tabulated according to the variables of the study, which include gender and genre.

### 3.2.1 The Identification Stage

**3.2.1.1 Unit of analysis.** Identification of the units of analysis within the body of text that is to be investigated is an important preliminary stage of discourse analysis, particularly for oral discourse (Crookes, 1990). Although there are different ways to break the text into units, such as the t-unit, turn-unit, and utterance, for the purpose of this research, I considered the idea unit as the basic unit of analysis. An idea unit can be defined as “a chunk of information which is viewed by the speaker/writer cohesively as it is given a surface form ... related ... to psychological reality for the encoder” (B. Kroll, 1977, p. 85). The idea unit of analysis could be one word, a collocation, a syntactic unit, or a full relative clause. The fact that bilingual creativity is mainly concerned with how *ideas* are creatively expressed in one language due to linguistic competence in another primary language makes the idea unit of analysis the most suitable, unlike the turn-unit of analysis, which is only applicable to conversation analysis, and the tone-unit, which is mostly applicable to L1 oral texts.

It is hard to argue with the fact that oral texts possess some inherent characteristics that are distinctive from written texts, such as possible repetitions, false starts, interjections, hesitations, and fillers (Sharifian, Rochecouste, & Malcolm, 2004) . Hence, because the data for this research consisted of both written and spoken data, the application of two modified versions of B. Kroll’s (1977) classification of the idea unit was required to account for such

differences. For the written data, Johns and Mayes's (1990) modified classification of idea unit was employed as illustrated in Table 9.

Table 9. *Idea Unit Classification for Written Data*

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1	A main clause is counted as one idea unit including (when present) a direct object, an adverbial element and a mark of subordination.
2	Full relative and adverbial clauses are counted as one idea unit.
3	Phrases, excluding 'transitional' ones, which occur in sentence initial position followed by a comma or phrases which are set off from the sentence with commas are counted as separate idea units.
4	Reduced clauses of various types, including most gerundives and infinitival constructives, are separate idea units.
5	Post-nominal <i>-ing</i> phrases used as modifiers are counted as one idea unit (for example, <i>So animals just remain in the water, dying</i> ).
6	In a clause with a compound verb, the second verb phrase is counted as a separate idea unit. Multiple subjects and multiple direct objects also indicate separate idea units.
7	Other types of elements counted as individual idea units are: <ol style="list-style-type: none"> <li>Absolutes: for example, <i>Its concern heightened</i>, the government will urge industries to improve.</li> <li>Appositives: A major type of pollution, <i>thermal pollution</i>, is discussed in this article.</li> </ol>

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*Note.* Reprinted from "An Analysis of Summary Protocols of University ESL Students", by A. M. Johns and P. Mayes, 1990, *Applied Linguistics*, 11(3), p. 258.

For the spoken data, I employed Sharifian et al.'s (2004) modified version of Johns and Mayes's (1990) model, which is especially designed for identifying the unit of analysis of oral texts. It is illustrated in Table 10.

Table 10. *Idea Unit Classification for Spoken Data*

Steps for dividing spoken text into idea units
<p>a. A main clause is counted as one idea including (when present) a direct object, an adverbial element, and a mark of subordination.</p> <p>b. Full relative and adverbial clauses are counted as one idea unit.</p> <p>c. Phrases, excluding <i>transitional</i> ones, that occur in sentence initial position followed by a comma or phrases that are set off from the sentence with commas are counted as separate idea units.</p> <p>d. Reduced clauses of various types, including most gerundives and infinitival constructive, are separate idea units.</p> <p>e. Postnominal -ing phrases used as modifiers are counted as one idea unit (for example, <i>So animals just remain in the water, dying</i>).</p> <p>f. In a clause with a compound verb, the second verb phrase is counted as a separate idea unit. Multiple subjects and multiple direct objects also indicate separate idea units.</p> <p>g. Other types of elements counted as individual idea units are</p> <ul style="list-style-type: none"> <li>• absolutes—for example, <i>Its concern heightened, the government will urge industries to improve</i></li> <li>• appositives—<i>a major type of pollution, thermal pollution, is discussed in this article</i>.</li> </ul> <p>h. Features such as the repetitions, false starts, hesitations fillers, and interjections are excluded from the analysis as they hardly ever carry idea or content in themselves.</p> <p>i. Zero-subjects were counted as reduced clauses, hence, independent idea units.</p> <p>j. Expressions such as <i>and that</i> are considered to be referring to a whole previous discourse, hence, also considered to be an independent idea unit.</p>

*Note.* Adapted from “But It Was all a Bit Confusing...: Comprehending Aboriginal English Texts”, by F. Sharifian, J. Rochecouste, and I. G. Malcolm, 2004, *Language, Culture and Curriculum*, (17)3, p. 210.

**3.2.1.2 Coding.** After breaking down the data into analytical units, the instances of bilingual creativity were identified and coded. Choosing between a top-down or a bottom-up approach to data analysis implementation presented a dilemma. That is because, on the one hand, a bottom-up approach detects “surface linguistic relations in the input and produces conceptual structures from these relations” (Rau & Jacobs, 1988, p. 129). On the other hand, a top-down approach employs a researcher’s wide “knowledge of the context of the input, practical constraints, and conceptual expectations based on previous events to fit new information into an existing framework” (Rau & Jacobs, 1988, p. 129).

As scholars such as Rau and Jacobs (1988) and Sabatier (1986) have found, both methods have advantages and limitations. Rau and Jacobs summarised these as follows:

Bottom-up methods tend to produce more accurate parses and semantic interpretations, account for subtleties in linguistic expression, and detect inconsistencies and lexical gaps. Top-down methods are more tolerant of unknown words or grammatical lapses, but are also more apt to derive erroneous interpretations, fail to detect inconsistencies between what is said and how it is interpreted, and often cannot produce any results when the text presents unusual or unexpected information. (p. 129)

Because an integration of both models provided a deeper and more accurate analysis of the data, I implemented the bottom-up approach for the surface-level analysis of the data to identify as many bilingual creativity instances as possible. Then I applied a top-down approach to the identified instances of bilingual creativity according to the patterns that have been identified in the literature.

**3.2.1.3 The bottom-up analysis.** I followed a bottom-up analysis method to identify instances of bilingual creativity and coded them accordingly. This method depended on analysing the content of the data to find the instances of bilingual creativity then analysing their features semantically, syntactically, and pragmatically. I followed Quinn (1982), Malcolm and Sharifian (2002), and Sharifian (2010a) and employed the techniques that they used to identify instances of cultural conceptualisation to identify instances of bilingual

creativity. Their techniques consisted of a close, rigorous scrutiny of linguistic features that recur in discourse and form patterns that can only be traced to a specific cultural group. Using this technique, I examined bilingual creativity in Saudi English at the three linguistic levels of semantic, syntactic, and pragmatic bilingual creativity.

Findings were loaded into Excel spreadsheets, which included the numbers of each instance separately identified by data source and the examples. In order to assure the accuracy of the analysis, a non-Saudi informant also examined each data set to provide an etic perspective. For the FGs data set, the non-Saudi researcher was a male Italian PhD candidate. For the SUC data set, the non-Saudi informant was an Australian female PhD candidate. For the NPAs data set, the non-Saudi informant was a female Vietnamese PhD candidate. A male Norwegian-Australian PhD candidate examined all three data sets. The findings from my analysis and from the non-Saudi informant were compared to identify what we both agreed on as bilingually creative instances of Saudi English. I discussed the areas of disagreement in Chapter 4, Chapter 5, and Chapter 6.

**3.2.1.4 The top-down analysis.** After identifying the features of the instances of bilingual creativity base on the content analysis of the data, a top-down analysis was conducted to see how and to what degree the features of the identified patterns correspond to the bilingual creativity patterns and categories previously identified in the literature by scholars such as H. Zhang (2002) and Bolton (2010). As the literature about bilingual creativity that has been reviewed discloses, 26 different patterns of bilingual creativity have already been identified in different studies (Albakry & Hancock, 2008; Albakry & Siler, 2012; Baker, 2001; Bhatia & Ritchie, 2008; B. Kachru, 1983, 1985; Kharkhurin et al., 2005; Osakwe, 1999). These bilingual creativity categories include curse words and obscenities, address terms, proper names, lexical items with unique cultural reference, political discourse, metaphors and proverbs, nativised discourse strategies, norms of written discourse, punning,

repetition, rhyme, and wordplay. In addition, I included instances that showcased a wide range of the different techniques that have been employed to form new lexis in English influenced by the L1 of the speaker or writer. This is because lexical innovation is one of the most common mechanisms of language nativisation because it carries the bulk of the content of the meaning (Yang, 2005). Accounts of such techniques have been presented in numerous studies (Becker, 1994; Bobda, 1994; Cooper, 2007; Pitzl, 2012; Pitzl, Breiteneder, & Klimpfinger, 2008; Yang, 2005) as additional patterns of bilingual creativity. Examples include transfer; analogy; acronyms; semantic shift, that is, extension, reduction, amelioration, deterioration, coinage, neologism, loan words, and loan translations (calques); variations in suffixation, prefixation, and multiple affixation; truncation; compounding; analogy; reanalysis; backformation; blending; addition and reduction; borrowing; and collocational extensions. I reconfigured these categories into more general categories and subcategories for clarity, better organisation, and less overlap<sup>20</sup>. Table 11 below illustrates the general categories and the patterns that fall under each one of them.

Table 11. *Categories of Bilingual Creativity in the Literature*

General categories	Patterns
Retention	Code-switching, code-mixing, and code-meshing
	Mixed collocations
	Terms of address such as kinship, occupation, religion, and social status
	Pronunciation shifts (eye-dialect)
Literal translation	Calque
Cultural conceptualisations	Cultural schema

<sup>20</sup> For further discussion of the categories overlap, please refer to section 3.3 Category Overlapping on page 84.

General categories	Patterns
	Cultural category
	Cultural metaphor
Syntactic variations	Variations in tense, definite article, indefinite articles, verb <i>to be</i> , the plural form, pronouns, prepositions, sentence order, and subject-verb agreement, redundancies, and comparative/superlative forms.
Semantic shifts	Extension
	Deterioration
	Narrowing
	Idioms (English idioms with emerging meanings)
	Word replacement
	Semantic underdifferentiation
	Amelioration
	Wordplay
New lexis	Compounding
	Reduction
	Word-class conversion
	Collocation
	Back-formation
	Coinage (level of the word/expression/sentence)
	Blending (hybrid construction)
	Truncation



General categories	Patterns
	Derivation
	Multiple processes

The patterns of bilingual creativity identified in the top-down analysis were matched to the categories in Table 11, and every pattern was expected to fit into a category. However, because these categories were developed based on different sources, they can only be considered useful classificatory tools that are not binding. Hence, they are subject to rearrangement, reclassification, deletion, and addition.

### 3.2.2 Analysis Stage

After the three steps of the identification stage, I conducted an emic qualitative analysis of the results to identify possible cultural schemas, cultural metaphors, and cultural categories that could lie behind some of the instances of Saudi bilingual creativity. In this way, I explored how Saudis employ bilingual creativity to communicate and negotiate their cultural conceptualisations and show how bilingual creativity is related to the collective cognition characteristics of Saudi culture. Although I took into consideration the variables of gender and genre at this stage, I elaborate on them in Chapter 4, Chapter 5, and Chapter 6.

### 3.2.3 Verification Stage

The final stage of the data analysis used the patterns of bilingual creativity and the cultural conceptualisations that emerged during analysis to develop a questionnaire and interview questions. The questionnaire consisted of 10 multiple-choice questions, each with space for optional further comments or examples. The interviews lasted approximately 45 minutes for each participant. The discussion focused on a selection of bilingual creativity instances and categories identified and analysed in the first two stages. These two supplementary sources, questionnaires and face-to-face interviews, were as a magnifying lens

to provide a closer and more enhanced view of the Saudi English bilingual creativity as found in the data. However, they were not presented as independent sections. Instead, they were employed to inform and enrich the analysis, categorisation, and discussion in Chapters 4, 5, and 6.

### **3.3 Category Overlapping**

Organising instances into categories can, indeed, facilitate the analysis process and make emerging patterns more clear. However, when it comes to bilingual creativity, it is not always clear cut. Most of the categories overlap to a certain degree with one or two other categories. For example, code-switching, which was one of the identified categories in all the data sets, in many examples involved cultural and religious reference elements. This goes hand in hand with the findings of Cogo (2010), who stated that one of the many functions of code-switching is “to signal cultural and multilingual identity” (p. 298). In order to deal with this problem, I depended on the surface level analysis of the examples to assign them to categories. In short, I assigned an example to the cultural references category only if there was no overlap with other category.

For example, if an instance had code-switching and a cultural reference, I categorised it as code-switching. Case at point is Example 19. If an instance had syntactic creativity and semantic creativity, I categorised it as syntactic creativity. In the discussion of each example, I discuss the example within its assigned category then within the overlapping category. This choice does not indicate that the formal aspect of the analysis is more significant than other aspects. It merely provided a system of analysis that was easy to follow.

### **3.4 Concluding Remarks**

In this chapter, I described the research methodology, including the data sources and the data analysis I used to investigate the research questions. The data sources consisted of three features identification sources: SUC performances, FG discussions, and NPAs. Two

supplementary data sources were used to help enhance the analysis: face-to-face interviews and questionnaires. The data analysis process was in three stages. First, the identification stage isolated the main instances of bilingual creativity in the selected data sources and then categorised them. Second, the analysis stage included performing a semantic, syntactic, and pragmatic analysis of each category identified. I did the analysis for an emic perspective and was assisted by four independent non-Saudi informants for an etic perspective. Third, the verification stage included developing the data sources into a questionnaire and interview questions to perform an exhaustive analysis of the instances in order to have better understanding of the data, the analysis, and the categories.

## Chapter 4 BILINGUAL CREATIVITY IN FOCUS GROUPS

The previous chapter introduced the selected data and the analytical tools constructed to investigate the phenomenon under question: bilingual creativity in Saudi English. This chapter reports on the first genre under question, which is focus groups. It consisted of two groups of five participants: one all male and one all female. In addition, I employed two supplementary sources, questionnaires and face-to-face interviews, as a magnifying lens to provide a closer and more enhanced outlook at the Saudi English bilingual creativity as found in the data, that is to say, they do not stand as independent sections, yet they inform and enrich the analysis, categorisation, and discussion in the chapter.

This chapter reports on the first of the features identification data sets, which is FGs. FGs data analysis showed Saudi bilingual creativity features that are unique to this spoken semistructured genre. I formed the general headings by clustering the categories found in the literature for ease and clarity of analysis and discussion. Therefore, the instances found in this genre were clustered into four groups of categories as illustrated in Figure 5 and Table 12, where categories are ordered from the highest number of occurrences to the lowest.

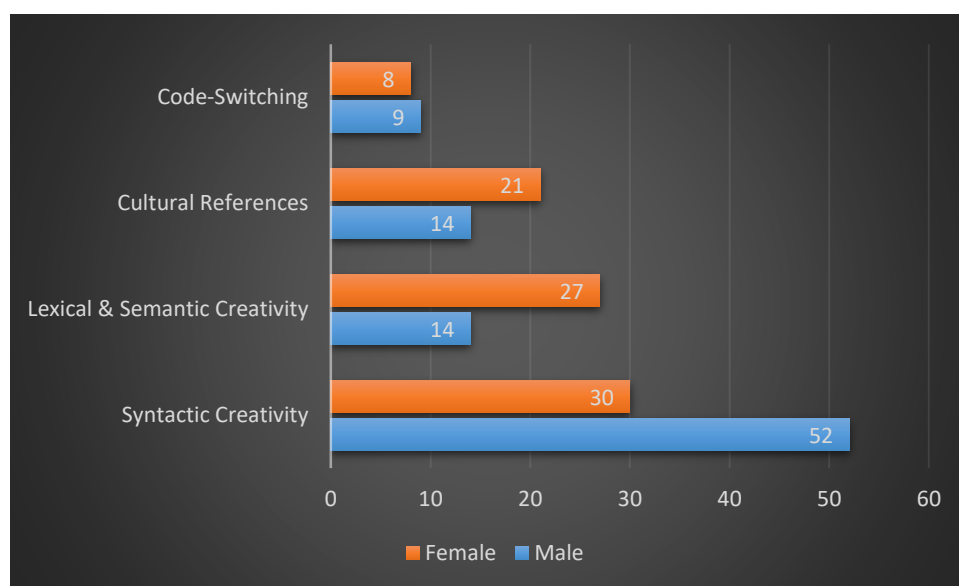


Figure 5. Bilingual creativity categories in FGs by gender

Table 12. *Frequency of Bilingual Creativity Categories in FGs by Gender*

Category	Patterns	Female		Male	
Syntactic creativity	Variations in tense, definite article, indefinite articles, verb <i>to be</i> , the plural form, pronouns, prepositions, sentence order, subject-verb agreement, redundancies, and comparative/superlative forms.	30	34.5%	52	58.5%
Lexical & semantic creativity	Assigning new meanings to known English lexical items through processes of back-formation, coinage, addition, blending, compounding, reduction, truncation, word-class conversion, derivation, collocation, multiple processes, extension, semantic underdifferentiation, amelioration, deterioration, narrowing, wordplay, and idioms.	27	31.5%	14	15.5%
Cultural references	Cultural metaphors, cultural schema, cultural category, idioms, religious expressions, and superstition	21	24.5%	14	15.5%
Code-switching	Code-switching, code-mixing, code-meshing, and borrowing	8	9.5%	9	10.5 %
Total		86	100%	89	100%

Because drawing the line in bilingual creativity categories is rarely a clear-cut matter, there was a certain degree of overlap with one or two other categories. For example, code-switching, which was one of the identified categories in all the data sets, in many examples involved cultural and religious reference elements. This goes hand in hand with the findings

of Cogo (2010), who stated that one of the many functions of code-switching is “to signal cultural and multilingual identity” (p. 298). In order to deal with this problem, I depended on the surface level analysis of the examples to assign them to categories. For example, if an instance had semantic creativity and a cultural reference, I categorised it as semantic creativity. Case at point is Example 5 below. In the discussion of each example, I would discuss the example within its assigned category then within the overlapping category or categories. This choice does not indicate that the formal aspect of the analysis is more significant than other aspects. It merely provides a system of analysis that is easy to follow. The following sections discuss the different categories of Saudi bilingual creativity in the focus group genre and provide a number of examples for each category. Examples are easily found in Appendix A because they are numbered and coded in the following manner:

Example 1 (91\_F\_FG) = Example # (line number\_gender\_data set code).

It is worth noting that most of the identified instances of Saudi bilingual creativity in this data set revolved either directly or indirectly around three recurrent and interconnected themes. These themes were religion, family, and Saudi social life.

#### **4.1 Syntactic Creativity**

Syntactic variations were the highest percentage of occurrences in this data set for both males and females with 34.5% for females and 58.5% for males. These syntactic patterns tended to reoccur in their speech, which could have been due to transfer from the syntactic systems of Arabic to English. They ranged from prepositions, tense choices, use of agents such as nouns and adjectives, the plural form, and definite and indefinite articles to subject-verb agreement. Such variations have been investigated in a number of studies, such as those by Al-Hazmi (2003), Al-Rawi (2012), Elyas and Picard (2010), Mahboob (2013), Mahboob and Elyas (2014), and Zughouli (2003), as a highly frequent outcome of the interplay of Arabic and English syntax.

The syntax with the highest frequency was related to the use of prepositions as illustrated in Example 1 to Example 4.

Example 1 (91\_F\_FG)

How did I do that *with* her?

In Example 1, the speaker used the preposition *with* instead of using *to* when speaking about leaving her five-month-old daughter with her parents back in KSA and coming to Australia. The prepositional phrase *do something with someone* indicates cooperation between two people, but the prepositional phrase *to do something to someone* indicates the directionality of action. The Arabic preposition مع *maʕ*, which translates as *with* in English, indicates both collaboration and directionality of action:

كيف عملت معاها كذا ؟

*Kaif ʕmelt Maʕaha Kida*

How did I do this *with/to* her?

Example 2 (138\_F\_FG)

You're supposed to drive *by* your hands, but no, he didn't drive *by* his hands.

Similarly, in Example 2, the speaker used the preposition *by* instead of *with* to describe how a person drives a car. Although driving by someone or something usually means pass by it, the phrase did not cause any confusion to the participants because it is associated with the Arabic translation of the phrase in which the Arabic preposition ب *bi* means both *by* and *with*:

يقود السيارة بيده.

*yaguud Al sayyara bi yadihi*

Drives the car *with* his hand.

Another syntactic transfer of prepositions is in Example 3.

Example 3 (535\_M\_FG)

We did everything *by ourselves*.

The speaker described his experience in becoming self-dependent by using the prepositional phrase *by ourselves*. Doing something by oneself means doing it alone. However, it is very unlikely that this is what the speaker meant. He might have meant that he did his work himself without help. The phrase did not cause any confusion to the participants or to me; however, the non-Saudi informant was confused by the term and asked for further clarification. It is associated with the calque translation of the Arabic prepositional phrase بنفسي *bi nafsi*, which means *do something myself*, whereas *by myself* translates in Arabic to a totally different word لوحدي *liwahdi*. Hence, the speaker transferred the Arabic prepositional phrase to the English prepositional phrase, which led to changing the English lexical meaning of it in this context from *doing something alone* to *doing something without help*.

Another highly frequent syntactic variation was related to tense choices, definite and indefinite articles, and subject-verb agreement as illustrated in Example 4.

Example 4 (31\_M\_FG)

I did *a* sky diving there...I think because *the* sky diving is depend on the trainer, so she was like very good... It *was* good, it *was* good, but when she *was* rolling, I *didn't* know what *is* she doing actually, it *was* like poshhhh, yeah you *don't*, you *don't* like *feel* it, but in the video that *will be* very good. And when we like *passed* the ... after rolling, she *gave* me like a sign to open my hands, and after that, it *was* like really exciting, I *was*, I *was* just shouting, I *was* like yelling, and when we *passed* that, we *go* through the clouds, I *started* seeing the landscape, I *was* like waw, I *was* really really far away, it *was* like, 15,000 eh.

In Example 4, the speaker referred to the sport of skydiving with a countable noun using *a skydiving* and as a definite noun *the skydiving*. Variations in the use of definite and indefinite articles is one of the highly frequent features identified by Al-Rawi (2012), which occurs



because indefinite articles *a* and *an* do not exist in Arabic syntax, and at the same time, the classification of nouns as countable or uncountable varies considerably between English and Arabic. Therefore, because *skydiving* is a definite noun in Arabic, syntactic transfer could be the reason behind this example. In addition, there was ongoing fluctuation between present, past, and future tense. This could be due to the speaker's enthusiasm when narrating his exciting anecdote—parts of it were narrated as if they were happening in the present, which is a technique often employed in Arabic narrative.

An important issue this approach deals with is distinguishing between formal features of a new variety (creativity) and errors – especially on the syntactic level – that indicate the speaker's poor command of the language. A crucial distinction between the two was drawn by Kachru (1985) and Hamid and Baldauf (2013). They argued that linguistic variations are both frequent and systemic within the variety; hence, they must possess elements of consistency and predictability, which errors inherently do not possess.

Despite the fact that syntactic creativity was the category with the highest percentage of occurrences, it was not the one that was highlighted the most by the non-Saudi informants. In fact, I, an L2 speaker of English, was the one who identified most of the syntactic variation instances, which could be because in spoken discourse, syntactic rules are not as strictly followed as they are in written discourse. In addition, when asking one of the informants, a monolingual Australian, about it, she said that it could be because she has been around speakers of English from so many different linguistic and cultural backgrounds that any variations in syntax do not raise flags any more, unless they caused miscommunication or no communication.

## **4.2 Lexical and Semantic Creativity**

Lexical and semantic creativity was a category with a high instances frequency of 31.5% for the females and 15.5% for the males. This was achieved through the speakers'

expansion, reduction, or redirection of the semantic and/or lexical range of words through processes such as extension, narrowing, wordplay, coinage, collocational creativity, or simply by literally translating phrases and lexical items from L1 into English.

Example 5 (300\_F\_FG)

How come you think two big accidents happen so close to each other in one موسم الحج *Hajj season*?

In Example 5, the lexical item *season* acquires a new meaning just by being creatively collocated to the lexical item موسم الحج *Hajj*. The new meaning is not associated with the usual division of the year based on weather, sports events, or fashion release. Instead, it is associated with the Muslim religious ritual موسم الحج *Hajj*, which is the fifth pillar of Islam. Even though seasons usually extend for relatively elongated periods, موسم الحج *Hajj* as a ritual is internationally known as being performed mainly within seven days or less. Hence, from that perspective, it can hardly be called a season in the Western understanding of the word. However, the Saudi cultural schema of موسم الحج *musim alḥadḥ* HAJJ SEASON not only includes the religious rituals performed by pilgrims in Mecca but also extends to include the four month period of extensive work and preparation for this event. This includes the seasonal jobs associated with it and the extensive demographic change of the population in Mecca and Madinah during the two months before and after موسم الحج *Hajj*, due to the millions of pilgrims' early arrivals or late departure. Hence, the lexical item *season* encodes the Saudi schema of موسم الحج HAJJ SEASON, which encompasses not only the temporal but also the religious, cultural, social, economic, and geographical aspects of Hajj.

Example 6 (92\_M\_FG)

Yeah, yeah, this experience made me happy because when I *presented our presentation* in front, can you imagine in front of 100 people and it was the first I represented like this, 100 people attendance.

In Example 6, the participant used the verb *present* with the word *presentation*, which could sound strange and redundant to an L1 speaker of English. The word *presentation* is often collocated with the verbs *give* or *make*. This could be because in Arabic the two words meaning *present* and *presentation* are not as similar as they are in English, so they can be collocated without the same feeling of redundancy:

تقديم عرض

*taqdim earad*

Present a presentation.

In Arabic, the verb يعطي *yuitee* (give) when collocated with presentation, often means passing the presentation materials and slides to someone, and the verb عداد *iḡdad* (make) when collocated with presentation means the preparation stage before the actual presentation. Hence, it could be understandable that the participant made a linguistic transfer of the Arabic collocation into English.

Example 7 (192\_F\_FG)

My dream was *bringing* a Canadian child.

In Example 7, the speaker used the verb تجيب *tgiib* (bring) to refer to *giving birth* to a baby, which is a calque translation to the Saudi Arabic dialect verb:

جابت بنت

*gabat bint*

Brought a girl (calque translation)

Gave birth to a girl.

The English verb *give birth* highlights the physical process a woman goes through to deliver a baby, but the Saudi verb mainly focuses on the baby as coming to this world, which goes hand in hand with the Saudi cultural schema of الحياء *ḥayaʔ* BASHFULNESS when referring to sensitive topics such as giving birth. Although in some Western cultures describing the

particulars of giving birth could be less of a taboo, the Saudi cultural schema often favours evoking the image schema of a woman holding a baby in her arms and bringing it home from the hospital. Hence, a euphemistic expression such as *bringing a child* or *having a child* is preferred to what might be considered a more explicit expression such as *giving birth*.

Example 8 (334\_M\_FG)

So he *opened the light* while he was driving.

In Example 8 is another example of Saudi English calque translation when the speaker used the verb *open* to refer to *turn on the light*, which is a very frequent semantic extension of the English verbs *open* and *close* to include the semantic meaning of the verbs *turn on* and *turn off*. Hence, as the Arabic verbs فتح *ftah* (open) and أغلق *yliq* (close) are used with objects such as door, box, TV, and lights, the semantic meaning of the English verb *open* in this example was expanded to be equal to its Arabic equivalent.

Example 9 (68\_M\_FG)

It was good, it was good, but when she was rolling, I didn't know what is she doing actually, it was like pshhhh, yeah you don't, you don't like feel it, but in the video that will be very good. And when we like passed the ... after rolling, she gave me like a sign to *open my hands*, and after that, it was like really exciting...

In Example 9, the participant shared with the rest of the group his unforgettable experience of skydiving. He extended the semantic meaning of the word *hand* to include the entire upper limb in the human body, which was very clear from his body gesture by physically opening his arms when saying “she gave me like a sign to open my hands”. In English, the word *hand* refers to the multifingered organ located at the end of the forearm of many living creatures, such as human beings. Although in standard Arabic the differences between hand and arm are clearly defined by lexical items such as يَد *yad* (hand), ذراع *diraaʿ* (arm) and العضد *ʿaḍḍ* (upper arm), Saudi Arabic dialect seldom makes such distinctions

between the different parts. The three parts are referred to collectively as *hand* يَد *yæd* and modifiers are used if specificity is required, such as

مسك يدها من فوق

*misik yaddaha min fooq*

He grabbed her hand from the top (upper arm).

Example 10 (491\_M\_FG)

There is no *hot* in India.

Does that mean that India doesn't have *a cold*?

In Example 10 , the participant converted the class of the adjectives *hot* and *cold* into nouns and used them to discuss the weather, using *hot* for summer and *cold* for winter. This could be related directly to the fact that KSA has only two seasons: summer and winter. It is customary to refer to the two seasons in terms of temperature, such as

رجع الحر

*rijiʕ alhar*

The heat is back.

السنة دي خلص البرد بسرعة

*alsanaa dii khalas albrd bisurʕaa*

The cold ended too soon this year.

Example 11 (532\_M\_FG)

I am really happy that I *did* that robot.

In Example 11, the speaker described his experience building a robot using the verb *did* instead of *build* or *make*. This could be a transfer from Arabic syntax where the verb عمل *ʕamal* means *make*, *do*, and *work*. In Arabic, one can say أنا عملت رجل آلي *ana ʕamalt rajul aalii*, which translates as *I made a robot*; therefore, the speaker did not refer directly to the English verb. Instead, he thought of the suitable Arabic verb then he literally translated it

(calque) to the English equivalents. Having a number of equivalents, he chose the verb *do* thinking that *do* and *make* are equivalents in English as well.

### 4.3 Cultural References

By cultural references, I refer to the metaphors, categories, schemas, idioms, religious and political expressions, and superstitions that reflect the Saudi culture (for discussion in the other genres, please refer to sections 5.3 Cultural References on page 125 and 6.1 Cultural References on page 138). The relatively small percentage of cultural references in this data set, 24.5% in the female FG and 15.5% in the male FG, does not indicate limited Saudi cultural impact on the data. On the contrary, the cultural influence was present and discussed across almost all categories in this study. This category, however, is more focused on deeper level discourse where meaning is triggered by group-level conceptualisations, which are the culmination of the interaction between Saudi people within their cultural background (Sharifian, 2003).

#### Example 12 (31\_F\_FG)

The thing that I miss the most from Saudi Arabia is, of course, my *family*, for the most part. I have here my *small family*, my husband, and my kids but I miss my mom and dad and the cousins.

In Example 12, the speaker referred to the concept of family in relation to the Saudi cultural schema of FAMILY as consisting of a small family, which refers to the husband and children, and a big family, which refers to the extended family and includes parents, cousins, uncles, and grandparents. Hence, the speaker broadened the lexical meaning of family from the nuclear family to include extended family and, possibly, also the clan or tribe.

In addition, within the Saudi cultural schema of FAMILY, the role schemas of each member of the family are well defined and specific. In Example 13, the speaker stated that it is culturally acceptable for a married woman to spend a longer time at her family's house

without her husband only if the couple have no children. But when they do, then the couple should not spend a long time away from each other so their children can enjoy the company of both their parents and of both of their parents' families.

Example 13 (78\_F\_FG)

My mom is happy because I don't have children yet, she's like, that's good for me because he [the husband] can stay without you for a long time because you don't have children. I can have you over as long as I can. She said not to hurry to have a child.

In addition, role schemas denote a set of behaviours that is expected from each family member. In Example 14, the speaker referred to the changes in her yearly vacation arrangements due to the birth of her daughter.

Example 14 (80\_F\_FG)

SA: The first vacation I was without my daughter. I spent the whole vacation trip, I just like go to Riyadh [where parents-in-laws live] just for one week, to say hi. But after my daughter come, no, I have to put vacation two weeks here [with her parents-in-law], two weeks here [with her family]. I have to split.

AS: (agreeing) Yeah, yeah!

HK: Because she has to know both sides of the family, yeah!

Before the speaker's daughter was born, she had the privilege of staying with her family most of the vacation period when she and her husband went to KSA for summer visits. After her daughter was born, she had to spend equal time at her family's house and at her parents-in-law's. In fact, it was another speaker, HK, who provided the explanation of the change (*because her daughter has to know both sides of the family*) as common knowledge. This role schema indicates a level of obligation that is culturally enforced upon Saudi mothers, and the violation of this role schema could have serious social consequences. This shows the difference between the Saudi cultural FAMILY schema and the Western one. Saudi FAMILY

schema has a very different level of authority, responsibilities, and expectations compared to most of the Western societies FAMILY schemas in the sense of how much it could affect a person's life. For example, in the Saudi FAMILY schema, a grandfather or grandmother has the same level of power and authority as a father or mother in a Saudi family in affecting a child's life, but this is hardly the case in Western families.

Another Saudi family role schema is illustrated in Example 15, where the participant referred to the man in the homestay family he lived with as *the father of the homestay*.

Example 15 (330\_M\_FG)

The morning when I went to the university, the homestay I mean the *father of the homestay* he told me, I went to the car with him, and when he was driving I dunno, and there is I mean a sign for the street name Disney World, I was laughing...

In Example 15, the speaker referred to the man in the homestay family he lived with as the father of the homestay, which evoked the Saudi cultural role schema of THE HUSBAND AS THE FATHER OF THE FAMILY, including the wife. In this role schema, the man of the house (the alpha male) is referred to as the father of the house in the sense that he is responsible financially, socially, and sometimes legally, for everybody in it. Hence, it is socially acceptable for a women to refer to her husband as ابونا *abona* (our father), which is understood immediately to mean she is referring to her husband not her real father. If she needs to refer to her own father, she would say ابويا *abuya* (my father) or بابا *baba* (dad). The plural possessive pronoun signifies that the woman is referring collectively to herself and her children as one unit in relation to her husband. This role schema is very much related to the patriarchal cultural perspective of the man's role in the house as the leader of the whole family. That is why this schema is not exclusive to couples with children, as any married woman can refer to her husband as ابونا *abona* (our father) and any man can refer to his wife as الأهل *l?hil* (the family) or العيال *l?yaal* (the kids), even if they have just married. This



example also triggers the Saudi categorisation of family members. Hence, in this example, there is no way to tell if the homestay family have children or not, because in the Saudi cultural role schema it is not necessary to have children for the husband to be called our father.

In addition, Example 15 triggers another Saudi cultural conceptualisation of an image schema, that of البيت *albait* FAMILY AS A HOUSE, which underlies the use of certain metaphors and explains patterns of reasoning by Saudi speakers in matters related to family. In fact, it is the image schema of FAMILY AS A HOUSE that could be behind Saudi references such as

اهل البيت *ahel albait*<sup>21</sup> (family of the house)

سيد البيت *si:d albait* (the master of the house)

راعي لبيت *raʕii albeit* (the caregiver of the house)

رجل البيت *rajul albeit* (the man of the house)

ست البيت *sit albeit* (the lady of the house)

ولد البيت *walad albeit* (the son of the house)

بنت البيت *bint albeit* (the daughter of the house).

These phrases state the family member's role schema as associated with *albeit* (the house). Such phrases, however, do not specify the position of the person in the family tree as a blood relative. For example, سيد البيت *si:d albait* (the master of the house) could be the father, the husband, the eldest brother, or even the eldest son, who is living in the said house and is usually the financial provider of the family. بنت البيت *bint al-bait* (the daughter of the house) is a title that can be given to any, usually single, girl living in the family house, who

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<sup>21</sup> This expression آل البيت *aal albeit* or أهل البيت *ahil albeit* is used widely by Muslim people as a proper noun to refer to the descendants of the blood line of the prophet Mohammed peace be upon him. أهل البيت *ahil albeit*, however, is also widely used by Saudi people, particularly in Hijazi dialect, as an adjective describing people living in the same house, who are usually, but not exclusively, family members.

could be a daughter, a sister, a niece, or a distant female relative. This means that the image schema of FAMILY AS A HOUSE not only informs Saudi culture about who is considered a family member but also provides insights into how Saudis verbalise these relations and categorise family membership both vertically and horizontally.

Example 16 (348\_M\_FG)

I mean for like a while away from your home, so that everyone will miss you so the first time we went there it was a *holiday*, I mean *weekend*, it was *the weekend*, we gone on my grandmother house, ...And then my auntie ran to my grandmother and my mother and everyone to tell them, I'm telling her أم محمد Um Muhammad, (mother of Mohammad) she didn't listen just keep going she went to my grandmother and my grandmother she was, were in the bed, lying in the bed, my aunt, everyone sitting and me and my brother I mean we saw our all of our mothers, I mean my mother my aunt, all of them, everyone when she told them everyone like and then all of them when they saw us they're like that and then everyone standing and jumping and hugging, I mean the best thing that happened my grandmother, she was lying on the bed, and then when she heard my voice, she I mean stand, do like that, that is the best I mean that is thing, and my mother everyone was crying so that was unforgettable, that is really, really, really.

First, in Example 16, the participant described an unforgettable event in his life when he surprised his family after being away in Australia for some time. As in Example 12, Example 13, and Example 14, it evoked the Saudi cultural schema of FAMILY. For further discussion of the Saudi cultural schema of FAMILY, please refer to the discussion of these examples above in this section. Another much-related Saudi cultural schema of FAMILY was THE WEEKEND event schema. The participant described the event of walking into his grandmother's house to see his family and then described all the aunts, uncles, and children he passed by in the house before he could see his mother. When the rest of the participants looked a bit baffled, he stopped and said, *it was holiday, I mean weekend*, and their facial expressions changed in a way that indicated that they had just understood what he meant. Mentioning this small detail evoked the WEEKEND event schema for most Saudi families, which is a weekly family gathering in the house of the family's matriarch and/or patriarch, usually the house of the grandparents. During these weekly visits, the grandparents' house is

filled with their children, grandchildren, and great-grandchildren. The speaker only needed to mention that he arrived on a weekend and did not need to provide any explanation of why all his relatives were gathered in the house and why he intuitively went straight to see his mother in his grandmother's house, because it was highly likely that she would be there. Hence, participants understood immediately and did not ask any questions in that regard.

Other examples of cultural references include Saudi superstition, such as in Example 17, where the speaker explained that if a baby likes a woman and the woman likes the baby, the woman will get pregnant soon.

Example 17 (101\_F\_FG)

You just keep talking with my son, if you keep doing that, you will be pregnant.

I will say, if you like a baby and a baby also likes you that means you are going to get pregnant soon.

Almost all cultures around the world have their own superstitions, some of which are related to proposition schemas that babies are drawn to babies. This could be related to the tales of old-time midwives who used to make predictions about who is going to be pregnant and what the sex of the baby will be from the shape of the mother's "baby bump".

Example 18 (30\_M\_FG)

A: Where shall we start?

B: *From the right.*

In Example 18, the speaker referred to the concept of right in relation to the Saudi cultural schema of RIGHT IS BETTER THAN LEFT. According to Islam, *right* is better than *left* in all things in life, and in the Doomsday when Allah summons all people before Him, good Muslims will be standing to the right and all sinners will be standing to the left. Hence, as a sign of blessing, anything good a Muslim should do should start from the right. For example, Muslims eat with their right hands, enter new houses with their right foot, and serve coffee to

guests starting from the one sitting on the right. That is why when the participant did not know who should start talking first in the FG, another participant pointed at the person sitting to the right and said “from the right”. There was no further explanation needed, and the participant on the right started talking immediately.

This schema relates directly to the Saudi speakers’ identity as Muslims, which is ingrained in the Saudi cognition. Being in the right versus being in the left signifies being happy or a winner versus being sad or a loser in the afterlife. This schema is frequently reiterated in the Holy Qur’an in verses such as “فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ \* وَأَصْحَابُ الْمَشْأَمَةِ” [fa ʔsʰhabu ʔlmaymanh ma ʔsʰhabu lmaymanh. \* wa ʔsʰhabu ʔlmafʔmah ma ʔsʰhabu ʔlmafʔmah. Those on the Right—what of those on the Right? And those on the Left—what of those on the Left?] (Qur’an 56: 8-9).

In fact, when participants in the face-to-face interviews were asked about it, 100% of them said that they would follow this schema and would not object to it. Two male participants (best friends) explained that challenging this schema was meaningless and only done by a contentious person who they labelled as عيب /ʕæbitʕ (imprudent). Two participants (a man and his wife) felt strongly about it and insisted that they would not compromise in this particular schema even in an intercultural communication context. This is shown in the following excerpt from the face-to-face interviews:

WF<sup>22</sup>: ...Okay, if let’s say someone asked you to do something from the right, would you ever contradict that person?

MU1: No.

AM: No.

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<sup>22</sup> WF refers to me, the researcher of the current study.

- WF: Or would you like, [if someone says]: okay start from the right. [You would say] No, no, I don't want to talk now. Start from the left. Would you do that?
- MU1: I don't think so.
- AM: No.
- WF: Okay. Maybe you are not going to do it in Saudi Arabia.
- MU1: Yeah.
- WF: What about in Australia?
- MU1: For me yeah [from the right].
- AM: I prefer yes [from the right].
- MU1: Yeah from the right.
- WF: So if someone said even if it's Australian people, you will be like okay I prefer from the right and you will go with that?
- AM: Yeah.
- MU1: Yes.

Although the cultural schema of RIGHT IS BETTER THAN LEFT exists in other cultures and in religions such as Christianity, the degree of adherence to it in peoples' everyday activity differs greatly. The above examples illustrate that Saudi speakers feel strongly towards this cultural schema and that it would be active in both intracultural and intercultural communication contexts. The understanding of the forceful nature of this schema in the Saudi conceptualisation elucidates the Saudi way in decision-making, problem solving, planning, and so on. Hence, it provides an explanation of Saudi attitudes and reactions in situations, which may appear to an etic observer as inexplicable or exaggerated.

In addition, Example 18 provides insights into how the participants mentally structure their conceptualisation of the FG event schema. According to Palmer (1996), people tend to

conceptualise mental images and abstract prepositions in terms of physical or social experiences, which he termed “schemas of intermediate abstraction” (p. 66). Hence, this directly relates to the conceptualisation of human life as moving forward in a straight line, and people make either good choices or bad choices. The good choices are conceptualised as turning to the right and the bad choices are conceptualised as turning to the left.

#### 4.4 Code-Switching<sup>23</sup>

Code-switching is a dynamic stylistic device that has been considered a creative linguistic act by many scholars, such as B. Kachru (1985), Kharkhurin (2012), Kharkhurin and Wei (2015), Wei (2011), and Li (2013). For the purpose of this research, it can be defined as the alteration between two distinct language systems on the level of the word, phrase, and clause in a single speech event that allows the speaker to creatively achieve multimodal and expressive linguistic effects. In this data set, code-switching was one of the lowest frequency categories with 9.5% for the female group and 10.5% for the male group. Because the participants knew they were expected to speak in English for my benefit and because of the observer’s paradox of knowing that their conversation was being videorecorded, they possibly consciously avoided code-switching as much as possible, in a way that was different from what would happen in a more natural and spontaneous speech environment. However, the female speakers did code-switch when expressing religious concepts that lack proper English equivalents, as shown in Example 19.

##### Example 19 (12–17\_F\_FG)

AZ: All of you guys are here in Clayton, I am the only one in Caulfield.

AS: What are you doing there?

AZ: IT, information systems.

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<sup>23</sup> For details on what categories are included in code-switching as indicated in this study, please refer to Table 12 on page 91.

AS: Is it a master's?

AZ: Master degree.

WF: ماشالله *Mashalla* (with Allah's praise).

AZ: I hope to continue my PhD. and find myself a job [crosstalk 00:02:09] إن شاء الله *inshaalla* (with Allah's will).

WF: Which university are you from? Are you from a certain university in Saudi Arabia?

AZ: Aaa Dammam University.

Example 19 indicates how religious phrases could also be used as routine formulae, for example, ماشالله *Mashalla* (with Allah's praise) to indicate one's admiration of another person or thing, and by uttering this phrase, the object of admiration is protected from harm by the speaker's evil eye. The phrase إن شاء الله *Inshaalla* (with Allah's will) is also used to indicate genuine intention to do something, yet with no sense of obligation, because everything happens by the will of Allah. This could be related to the fact that code-switching to Arabic has something to do with their sense of identity as Muslims, which is not only evident in the speech among Muslims with an Arabic L1 background but also among Muslims who have never spoken Arabic as their first language (Harmaini, 2014). For further discussion of this topic, please refer to Example 28.

Example 20 (3\_F\_FG)

First of all, this has got to be in Arabic: حيا الله من جانا *Hayallaa min Gana* (Allah welcomes all our guests).

Other examples include cultural greetings in Saudi Arabic dialect, such as Example 20, in which the speaker expressed extreme happiness and a formal greeting of guests, which cannot have the same effect if expressed in English.

Example 21 (221\_F\_FG)

He is like مطوع *mutawea* (a devoted Muslim).

In Example 21, the speaker referred to a strictly religious person as مطوع *mutawea*, which is a Saudi label. This label evokes the role schema of a man who is very strict religiously, does not listen to music, speaks in a certain manner, often dresses in a particular way, and of whom Saudi society has a divided opinion. It also categorises people based on their religious beliefs in relation to Saudi religious and social standards. The speaker evoked a religion-related cultural category, which categorises Muslim people in terms of a continuum, in this case as moderate and ultraconservative. Thus, religion, which is referring to Islam in particular in this situation, indicates that religion is conceptualised in terms of a continuum, where at one extreme lies radicalised Islam and on the other extreme lies atheism.

I found it interesting that the male FG never code-switched for religious expressions. However, they did code-switch systematically when communicating a specific role schema, that of SAUDI HOST serving his guests, as illustrated in the combination of phrases in Example 22 below.

Example 22 (M\_FG)<sup>24</sup>

قهوة? *Kahaw* (coffee?) [making an offer]

بدك تشرب قهوة? *Aha, badak tfrab kahwa?* (do you want to drink coffee?)

بسوي القهوة *baswi al kahwa* (I am making coffee.)

سويتها? *sawaitaha* (did you make it [the coffee]?)

لا لا!! *la la* (no, no) [declining an offer to drink coffee]

عط عبدالله. *fat abdala* (Give Abdulla)

لا كفى. *la kafa* (no enough)

واحد , واحد *Wahid, wahid* (Have one more, Have one more)

<sup>24</sup> There is no line number for this example because it runs through the entire M\_FG data.



In this example, these phrases were exchanged between two participants: the two assuming the role of hosts to the rest of the group. Every time they talked to each other about their duty as hosts, they code-switched to Arabic, creating a side conversation that did not include the rest of the participants. The Saudi role schema specifies that the host should offer coffee and tea to guests and not wait for them to ask for it, such as in the phrase *عط عبدالله* *ʿat abdala* (Give Abdulla). It also indicates that the host is responsible for pouring the coffee or tea and for refilling the glasses whenever they are empty. Also, the host should hold the pot in the left hand and present the filled cup with the right hand. If the host presents the cup with the left hand, the guest may feel insulted and may refuse to take it (during the FG discussion, they were serving using the right hand). In addition, the host should insist that guests drink some more after that person has said that he or she has had enough, *واحد, واحد* *wahid, wahid* (Have one more, Have one more). The fact that the two responsible for serving coffee and tea were the only ones speaking in Arabic and that they did this only when talking about this duty with each other indicates they are reminding themselves that, in this particular matter, they are Saudi hosts and that they should act as such, which shows the participants' linguistic awareness and cultural sensitivity. This goes hand in hand with the finding of Harmaini (2014), who stated that one of the reasons for code-switching is to mark a sudden change in the role played in the discourse.

#### 4.5 Concluding Remarks

In this chapter, I have presented analysis of the first features identification data set for bilingual creativity in Saudi English, which is FGs. The analysis showed that within this set features of bilingual creativity can be grouped into four major categories based on the number of instance occurrences. These categories were syntactic creativity, lexical and semantic creativity, cultural references, and code-switching. Each category was exemplified, and each example has a brief analysis. In the case of category overlap, examples were categorised

based on the formal aspect. Then, in the discussion, the formal aspect was discussed first then the other overlapping category aspect is discussed.

In addition, analysis showed the reoccurrence of certain themes, which were religion, family, and Saudi social life. These themes mainly occurred in examples from semantic creativity, cultural references, and code-switching, such as Example 5, Example 12, and Example 16. Examples from syntactic creativity and lexical creativity did not express any specific themes other than occasional syntactic or lexical transfer from Arabic language syntax and semantics.

## Chapter 5 BILINGUAL CREATIVITY IN STAND-UP COMEDY

In the previous section, I reported on the first features identification data set, which is FGs. This chapter presents the SUC data set. As with the previous set, comparing the categories of Saudi bilingual creativity found after the analysis of this data set to those found in the literature, I uncovered a notable presence of certain categories, a surprising absence of others, and categories that overlapped. Therefore, I clustered the categories found in the literature into more general headings. This led to a smaller number of categories, less possible overlap, and clearer bilingual creativity patterns, which I hoped lead to meaningful discussion. Therefore, the instances found in this genre were clustered into five groups of categories as illustrated in Figure 6 and Table 13. The linguistic idiosyncrasies were evident in certain categories, such as syntax, but the categorisation process here was more concerned with Saudi bilingual creativity in strategically relating English language to Saudi context, which leads to subtle psychological, sociological, and attitudinal effects.

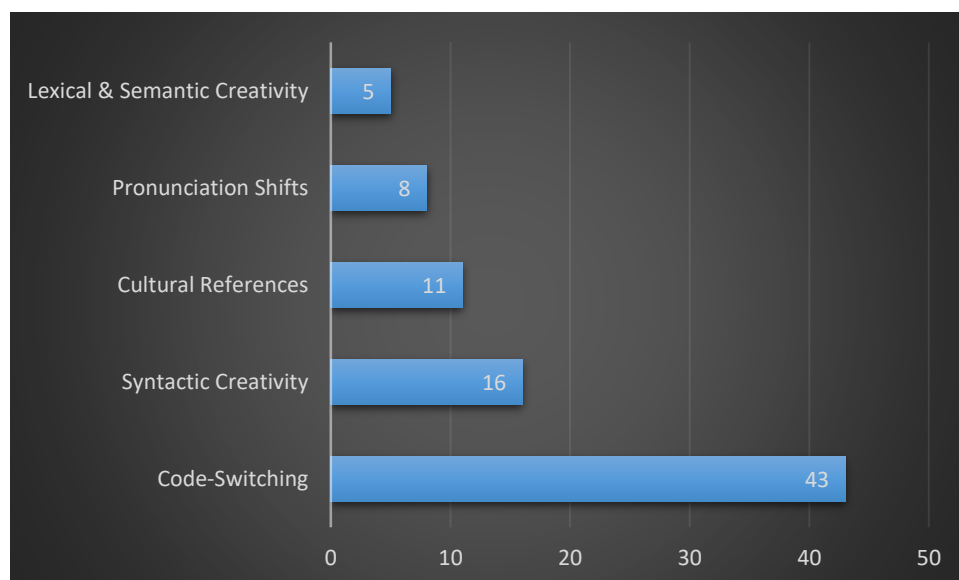


Figure 6. Bilingual creativity categories in SUC

Table 13. *Frequency of Bilingual Creativity Categories in SUC*

Categories	Patterns	Instances		Text
				sources
Code-switching	Code-switching, code-mixing, code-meshing, and borrowing	43	51.5%	4
Syntactic creativity	Variations in tense, definite articles, indefinite articles, verb <i>to be</i> , the plural form, pronouns, prepositions, sentence order, subject-verb agreement, collocations, redundancies, and comparative/superlative forms.	16	19%	4
Cultural reference	Cultural metaphors, cultural schema, cultural category, idioms, religious expressions, and superstition	11	13%	3
Pronunciation shifts	The deliberate change in the pronunciation of certain lexical items to achieve a desired effect	8	9.5%	2
Lexical & semantic creativity	Assigning new meanings to known English lexical items through processes of back-formation, coinage, addition, blending, compounding, reduction, truncation, word-class conversion, derivation, collocation, multiple processes, extension, semantic underdifferentiation, amelioration, deterioration, narrowing, wordplay, and idioms.	5	6%	4
Total		83	100%	17

In the 16 examples listed in this chapter, there are three salient themes: cultural and age stereotypes (5 instances), Saudi engagement and marriage schemas (4 instances), and gender segregation (3 instances). The instances found in this data set were clustered into the categories illustrated in Figure 6. They are ordered in ascending order of occurrence. Only selected instances are listed and discussed as examples reflecting each category.

Categories in Table 13 are ordered from the highest number of occurrences to the lowest. The code-switching, syntactic creativity, and cultural references categories are discussed in separate subsections because they included 83.5% of the instances. The pronunciation shifts, lexical and semantic creativity categories, which included only 15.5% of the instances, are discussed together in one subsection.

Because drawing the line in bilingual creativity categories is not a precise science, some examples could overlap between two or more categories. For example, code-switching, which is one of the identified categories in all the data sets, is in many examples involves cultural and or religious reference element. This goes hand in hand with Cogo (2010) who states that one of the many functions of code-switching is “to signal cultural and multilingual identity” (p. 298). In order to deal with this problem, I depended on the surface level analysis of the examples to assign them to categories. For example, if an instance has code-switching and a cultural reference, I would categorize it as code-switching. Case at point is Example 23 below. In the discussion of each example, I would discuss the example within its assigned category then within the overlapping category or categories. This choice does not indicate that the formal aspect of the analysis is more significant than other aspects. It merely provides a system of analysis that is easy to follow.

The following sections discuss the different categories of Saudi bilingual creativity in the stand-up comedy genre and provide a number of examples for each category. Examples

are easily found in Appendix B because they are numbered and coded in the following manner:

Example 23 (31\_FB\_SUC) = Example # (line number\_comedian initials\_data set code).

### 5.1 Code-Switching

Contrary to the analysis of the FGs data set, analysis of the Saudi SUC set showed an instances frequency of 51.5% for code-switching, which was almost twice as much as the second most prominent category in the data, which was syntax (19%). Thirty-one instances were followed by immediate English translations, and nine relied on the audience's wit to infer the meaning from the context. This indicates that Saudi comedians mainly code-switch, not because of a lack of an English equivalent, but to achieve some deliberate linguistic effects that were deemed important in the specific verbal interaction (Bhatia & Ritchie, 2008), such as evoking some Saudi-specific cultural schemas and identifying or stereotyping a speech group.

One comedian selectively chose to code-switch to the Arabic word *خطابة* *xatʕæ:ba* instead of the supposed English equivalent *matchmaker*, as illustrated in Example 23.

Example 23 (31\_FB\_SUC)

Who's gonna marry someone because they look like somebody else. Do I get on the phone and like call 1800 *خطابة* *xatʕæ:ba* or something? I will be like "Hello, I want to make an order please".

*Matchmaker* may be considered in many cases as an equivalent to the Arabic term *خطابة* *xatʕæ:baa*, but they are not exactly the same. The semantic range of the two lexical items is different due to the cultural differences attached to them. The term *خطب* *xatʕæ:ba* is directly related to the Saudi well-defined schema of *خطوبة* *xotʕoba* KHUTUBA, which comes from the Arabic term *خَطَبَ* *xatʕaba*, which translates as *proposed for marriage*. In this traditional Saudi event schema, men who reach a certain age are prompted to get married by their families. The

family of the soon-to-be groom contact a matchmaker or *خطابة* *xat'æ:ba* to look for a suitable match. Being a socially well-connected figure in the community, the matchmaker suggests some possible options then contacts the family of the best match. If the matchmaking is successful, she receives a monetary reward from the groom's family.

*خطابة* *Xat'æ:ba* is a craft that is socially ridiculed by the Saudi youth, who have become more in favour of modern ways to choose their partners, such as using their own social networks and social media. Although in many cases, the English word *matchmaker* can be considered an acceptable equivalent, its semantic range is quite different. Matchmaker could refer to a youthful, modern, social, media-savvy person, man or woman, or maybe just a dating app or website. Although the comedian did not translate this term into English, the meaning is quite clear from the context; however, the underlying cultural schema of the term is most likely evoked only for those familiar with Saudi culture.

The following two examples evoked the SAUDI GENDER SEGREGATION schema. In Example 24, the comedian referred to the girl he had his first crush on as

*بنت كاشفة وجهها* *Bint kaffaa wadzha ha*

A girl uncovering her face.

Example 24 (21\_OH\_SUC)

I still remember my first love. We used to go everywhere together. Her name was *بنت*

*كاشفة وجهها* *bint kaffaa wadzha ha*.

Example 24 evoked the cultural schema that Saudi girls are expected to cover their faces in the presence of unrelated males. The fact that the girl is not covering her face evoked the cultural schema of a liberal and religiously moderate girl, which can hardly be evoked by the English translation of the same phrase. The comedian did not translate this phrase into English, nor did he provide any paralinguistic signposts that could help the non-Arab

audience to guess the meaning. However, the audience still laughed at his joke, which indicates that they could be Saudis or Arabs.

In Example 25, the comedian code-switched to Arabic then translated into English when talking about his father reprimanding him for following girls on Twitter.

Example 25 (34\_FB\_SUC)

I just finished cleaning up my Facebook profile, and now my dad is on twitter. “ ليش تلاحق ليش تلاحق “  
*le/tlahig banat?* Why you follow girls? عيب? *eb* (Shame on you!). Retweet me,  
 please.”

In this example, there is a “schema refreshment” (Carter, 2004), in which the comedian code-switched to Arabic and immediately provided the English translation to creatively interplay two distinct schemas evoked by the different codes. The English part *follow girls* evoked the schema of TWITTER as a social media environment where people are expected to meet and socialise by “following” each other, but the Arabic part *ليش تلاحق بنات? le/tlahig banat?* evoked the Saudi cultural schema of GENDER SEGREGATION where girls’ and boys’ social interaction is culturally condemned. In fact, the use of the Arabic verb *تلاحق tlahig*, which was presumably used by the father, can be translated literally as *to stalk*, which evokes the sense of following with persistence and doing something disturbing. The comedian could have used the verb *تلتحق tilhag*, which literally means *to follow* because it does not evoke the same socially tabooed schema. This means that the English phrase *follow girls* has shifted semantically (deterioration) from a positive or neutral meaning to a negative meaning due to the association with the Arabic negative verb *تلاحق tlahig*. Hence, the comedian creatively connected the acceptable social behaviour on cyberspace with the culturally unacceptable social behaviour in Saudi real life.

The comedians did not restrict code-switching to Saudi Arabic but they code-switched to a number of Arabic dialects such as Egyptian Arabic and Classical Arabic. Another reason



why the comedians employed code-switching was as a social marker to identify specific speech groups, such as those marking the trainer at the gym as Egyptian in Example 26.

In addition, when discussing this example with face-to-face interview participants, they pinpointed the ambiguity of the phrase *clean up my face book profile*. Two male participants asked what the comedian means by that: Did he mean a software clean or deletion of female-related contacts or something more sensitive than that? They pointed out the difference in semantic salience of this phrase. For Saudi men, cleaning a Facebook profile means deleting romantic female socialisations and contacts.

#### Example 26 (43\_FB\_SUC)

There is that thing about the gyms in the Middle East, especially in Saudi ... We have that guy who awkwardly goes around yelling “واحش, جامد, احسن ايوه, مش حاجة ابدأ, ولا حاجة” *wahḥ, ǧamid, aḥsan aywa, muṣḥaga abadan, wala ḥaga* (Beast, strong, better, yes, this is *amid, aḥsan, aywa, muṣḥaga abadan, wala ḥaga* nothing, nothing at all)”, and he goes “زيد زيد, *ziid, ziid* (add more, add more)”.

The comedian not only identified the person as Egyptian but also triggered the Saudi stereotypical image schema of GYM TRAINERS in KSA as Egyptian men who go around yelling at people.

In addition, the comedians used code-switching to stereotype a specific age group, as illustrated in Example 27 where the comedian was explaining how his mother was trying to talk him into marriage.

#### Example 27 (29\_FB\_SUC)

My mum is a little worried about the female attention. She is like “متى تكمل نص دينك” *mitaa tikamil nis diinik?* (When will you complete the other half of your religion?)” You know, she does these things to get me married off.

The Arabic idiomatic expression in Example 27 is customarily used by older people, mothers in particular, as a conversation opener when bringing up the topic of marriage. It evokes the

Saudi cultural schema of MARRIAGE, not only as a fulfilment of personal and social needs, but also, more importantly, as a religious obligation. This idiomatic expression refers to marriage as half of a person's religion, and only through marriage would one achieve one's full religious potential.

Another example stereotypical of how old people talk is the excessive use of religious prayer phrases as illustrated in Example 28, where a woman ordering food from McDonalds was surprised that the person working there was Saudi.

Example 28 (27\_FB\_SUC)

A: Excuse me. I want ... one ice cream.

B: *تبيين شي ثاني خالة؟ tabiin fay θani, Khala?* (Would you like anything else, auntie?)

A: *ماشالله هذا محلکم؟ اوہ سعودی! oh, Suʕdi! Mashalla, haḏa mahilkum?* (Oh, Saudi! with Allah's praise, is this your store?)

This your store, ha?

B: *لا خالة، انا اشتغل هني La, khala, ana aṣtagil henii* (No, auntie, I just work here).

I just work here.

A: *إن شاء الله الله یرزقك inshaalla, Allah yrizgak* (May Allah bestow on you and you buy all of McDonalds), *إن شاء الله inshaalla* (with Allah's praise).

The use of such prayer phrases is typically characteristic of how old people talk, which often evokes the Saudi cultural schema of kind-hearted, simple-yet-wise old people, which is hard to convey using the English equivalent. This finding agrees with the findings of Harmaini (2014) and Reyes (2004), who stated that marking group identity is one of the reasons for code-switching among bilinguals.

In addition to being group markers, code-switching to prayer (religious) phrases illustrated how much the Saudi discourse is infused with the Islamic religion. It indicated how the same phrases could also be used as routine formulae, for example, *ماشالله Mashalla*

(with Allah's praise). This directly evoked the cultural schema of حسد *hasad*, or عين *ʿayn* EVIL EYE. This schema indicates that when one speaks in admiration of another person or thing, if one utters this phrase the object of admiration is protected from harm by the speaker's evil eye. The phrase إن شاء الله *inshaalla* (with Allah's will) is also pragmatically used by people to provide no obligation towards something because everything is with Allah's will. The phrase بسم الله الرحمن الرحيم *bism Allah al Rahman Al rahiim* (In the name of Allah the most Merciful the Most Gracious) is the opening verse of most of the chapters of the Holy Qur'an. It is also recited as a blessing before doing things such as eating food. However, the comedian code-switched with the phrase to evoke a schema less familiar to non-Arab people, which is saying بسم الله الرحمن الرحيم *bism Allah Al Rahman Al Rahiim* (In the name of Allah the most Merciful the Most Gracious) as a typical Saudi and Arab reaction to frightening situations.

Furthermore, apart from the religious connotations of such phrases, Saudi English speakers often use them to serve as phatic expressions that are used in everyday conversational exchange and typically do not convey any information or communicative value. They are also used as a culturally specific discourse marker that holds the text together. They serve as signposts, such as conversation openers, signals of shifts in attitude, change of topic, or conversation endings.

The above examples illustrate that, although the Saudi comedians demonstrated the ability to maintain language separation, they creatively and selectively mixed the two linguistic systems, their subvarieties, and their styles to consciously create an effect. Such linguistic selections are governed by factors such as the topic, the emotive context, shared cultural and historical backgrounds, and shared social assumptions (Bhatia & Ritchie, 2008).

## 5.2 Syntactic Creativity

Syntactic variations was the second most frequent category of bilingual creativity in this data set with 19% of instances. The five comedians displayed certain syntactic patterns

that tended to recur in their performances that are either due to the substrate-superstrate interaction between the two very distinct syntactic systems of Arabic and English or to the comedian's conscious attempt to go up and down the acrolect-basilect continuum to achieve desired linguistic effects. The 16 instances of syntax variation covered variations in tense consistency, definite and indefinite articles, the verb *to be*, the plural form, pronouns, prepositions, sentence order, and subject-verb agreement. Such variations have been investigated in a number of studies (Al-Hazmi, 2003; Al-Rawi, 2012; Elyas & Picard, 2010; Mahboob, 2013; Mahboob & Elyas, 2014; Zughouli, 2003) as a highly frequent and predictable outcome of the interplay of Arabic and English syntax.

The relatively small percentage (19%) of syntactic variations in this data set could be due to the fact that most of the comedians have lived in Inner Circle countries and have graduate degrees from universities there, which is consistent with the finding of Al-Rawi (2012) concerning the inverse relationship between syntactic features of Saudi English and the speaker's level of education. This finding was found to be consistent throughout most variations of English (Bolton et al., 2011; Canagarajah, 2006b; B. Kachru, 1996; Y. Kachru & Smith, 2009).

However, the comedians' awareness of such features allowed them to employ them as linguistic devices in conjunction with other linguistic devices, such as pronunciation shifts and code-switching, to create a desired linguistic effect. In Example 29 and Example 30, the comedian intentionally omitted the preposition and used subject-verb disagreement to comically impersonate an older, supposedly not very educated, woman trying to speak English in KSA to expatriates (usually L2 speakers of English).

Example 29 (27\_FB\_SUC)

I want have one humbunger.

Example 30 (39\_FB\_SUC)

I told you that my mum always brings up the marriage question, right. She comes in and she is like...“So you are now comedian, laughing everybody you know, so what *is your plans?* You have plans in the future?”

Such examples indicated that the Saudi comedians could identify Saudi English syntactic features and manipulate them at will. However, the ability to consciously identify and manipulate the syntactic features of a variety of English might be correlated to one's linguistic fluency level: The more fluent a person is, the better he or she is at recognising syntactic features of that variety.

### 5.3 Cultural References

By cultural references, I refer to cultural metaphors, cultural idioms, and religious expressions that reflect the Saudi culture. The cultural impact on any variety of English is unarguably substantial (Bolton, 2005; Bolton et al., 2011; Sharifian, 2003, 2006; Xu, 2014); the fact that the percentage of cultural references in this study was only 13% does not indicate a limited cultural impact of the Saudi culture on this variety. On the contrary, the cultural impact was present and is discussed across almost all categories in this study. This category, however, is more focused on deeper level bilingual creativity, where meaning arises from group-level conceptualisations that are the culmination of the interaction between Saudi people within their cultural background (Sharifian, 2003).

In Example 31, the comedian used the word *family* to refer to a Saudi cultural schema of GENDER SEGREGATION of people in public places such as workplaces, malls, and restaurants. In this example, a man tried to enter a mall in KSA but was stopped by the security guard.

Example 31 (16\_KH.KH\_SUC)

Security guard: Hee, *families* only! Do you have a *family*?

Man: No, but I have three sixes in my licence plate.

Security guard: Oh, I didn't notice! Please, come inside.

The word *family* does not refer to the known semantic meaning of the word in English of a nuclear or extended blood-related or marriage-related group of people. It refers to the horizontal cultural categorisation of the Saudi society as two groups. The first group is referred to as *families* and includes either females only (family related or not) or close blood-related or marriage-related men with at least one female. The second group is referred to as *singles* and includes only males (family-related or not). Hence, in this example, it is understood that the security guard would have allowed the man to go in if he had been accompanied by a female family member, such as a sister or a daughter, but not a male family member, such as a brother or a son. Interestingly, when participants were asked about what the word *families* mean in the context of this example, two male participants said that it refers to females only. This categorisation is true in the sense that in many contexts in KSA, there are areas where only women are allowed, such as women's beauty salons, women's sport centres, and women's side of weddings. Such places use the term *families* not *women*. In such contexts, the term *family* becomes more specific than the term *family* in shopping malls and restaurants because even male relatives are not allowed in. This means that Saudis have three different categorisations for the lexical item *family*, two of which are very different from the internationally known one. The first categorises the entire Saudi society as families, which refers to females and their close male relatives, or as singles, which refers to males only. The second and third categorise the Saudi society on a totally gender-based criteria. In these, the lexical item *family* refers to either females only or females and their close male relatives.

By simply relying on this shared cultural categorisation with the audience and setting the context of the joke outside a mall entrance in KSA, the comedian creatively decoded *family*

from its shared Western semantic meaning and encoded the Saudi cultural schematic meaning to it.

In Example 32, there is semantic shift of the lexical item *shoes* from a neutral to a negative meaning (deterioration). The context around the word *shoes* indicates that they are not merely a piece of clothing one would wear for practical or fashionable reasons, but they are something that are loathed and despised. The comedian evoked a Saudi cultural schema that considers SHOES AS OBJECTS TO LOATHE AND DESPISE in that they would often be preceded or followed by phrases like *اكرمك الله akramak Allah* (may Allah honour you) or *و انت بكرامة wi enta bi karamak* (with respect to you).

Example 32 (22\_FB\_SUC)

You know one time, my grandpa I found his phone in his *shoe*. I picked it up and took it to him. “Giddi, you forgot your phone in your *shoe*.” He looked at it and said, “I did not forget it. I put it there”. “What, why?” “*Because that is what I think of telecom companies in this country.*”

This example evoked the cultural schema of SHOES AS OBJECTS TO LOATHE AND DESPISE. The phone symbolises all Saudi telecom companies. Putting the phone inside the shoe associates the phone and the telecom companies that they symbolise with the Saudi cultural schema of shoes. Hence, Saudi telecom companies are loathed and despised.

In Example 33, the comedian evoked a double cultural metaphor that explains a Saudi cultural event schema of ENGAGEMENT.

Example 33 (67\_OH\_SUC)

So, I mean for some reason getting engaged in our culture, they make you like a really thirsty person. And there is this drink which you cannot have. And you are committed to the drink ... And all your friends are out there with their Coca-Colas, and Red Bulls ... and here you are here waiting on *Zamzam cola*.

The comedian evoked the Saudi event schema of ENGAGEMENT, which involves strict restriction of any sexual activities between the couple before marriage, by explaining it in terms of a metaphor, which in itself evoked another cultural schema. The comedian drew a mental image of the engaged couple as the man being a thirsty person and his fiancée being the drink that will extinguish his thirst. What is stopping the person from having sex (i.e., drinking) is the Saudi social and religious restrictions on sex outside marriage. At the end, the comedian creatively collocated a culturally loaded Arabic lexical item with a well-known English lexical item, forming *Zamzam cola*, to evoke a Saudi cultural metaphor. The comedian likened women who get involved in sexual activities before marriage as being Coca-Cola and Pepsi-Cola drinks, which are known for giving momentary satisfaction but are bad for one's health (i.e., bad social and religious status). On the other hand, women who abstain from sex until after marriage are likened to *Zamzam*, which refers to the Well of Zamzam in Mecca, whose water is considered holy and healing. Women who are engaged stand in the middle ground between the two ends; therefore, they are *Zamzam cola*, socially and religiously approved and one step away from becoming desirable as other women who are willing to engage in sexual activities (i.e., soft drinks).

Example 34 (11\_FB\_SUC)

And the pilot as soon as you get close to the airport, he did the whole welcome thing. So he went through the Arabic, no problem: سيداتي و سادتي مرحباً بكم في مطار دبي الدولي *sa.yidati wa sadati mærhəbən bikum fi mæt'ær duba:i al dawli* (Ladies and gentlemen, Welcome to Dubai International airport). He went to the English part, he hit a road bump. [Unintelligible words]. Time is 2:30 am. And the sun was up. That's when I realised "Oh my God, *he is drunk*", right.

In Example 34 above, the speaker evoked two schemas: the Western schema of DRINKING AND DRIVING and the Saudi schema of DRINKING AS AN ISLAMIC TABOO. This was



mainly triggered by the difference in word association and in the shared perspective of alcohol drinking between Saudi and Western cultures. For non-Muslim communities, drinking is an accepted social behaviour that is reflected in social activities such as wine tasting, businesses-like bottle shops and bars, and rules and regulations such as those governing the age of drinking. Hence, it is perceived as a positive social act unless it starts to negatively influence people's health and safety, such as in the case of drinking and driving during which drunk people are not only endangering themselves but also others. For Saudi culture, drinking evokes a totally different schema of an absolute taboo. Islam prohibits the making, trading, or drinking of any alcoholic drinks due to their damage to one's mind and health and their danger to society. Hence, to Muslims, drinking is a negative behaviour. The comedian's use of the term *drinking* in association with a captain flying an aeroplane juxtaposed the two schemas of DRINKING AND DRIVING and DRINKING AS AN ISLAMIC TABOO to create "schema refreshment" (Carter, 2004), where drinking is rejected and considered a completely negative social behaviour by both Saudi and Western culture. Because "schemas are hierarchically organised with regard to specificity-generality" (Watson-Gegeo & Gegeo, 1999, p. 242), the comedian managed to match the specificity of the Western schema about drinking with the generality of the Muslim schema concerning the prohibition of drinking. If the comedian had chosen to discuss drinking as an accepted social behaviour, it could have alienated the Saudi and Muslim audience. Similarly, if he had chosen to condemn drinking in a bar or a family dinner for example, he would have baffled the rest of his audience.

The above examples illustrate how the Saudi comedians creatively evoked three deeply rooted Saudi cultural schemas without affecting the English formal discourse structure. Instead, schemas were signified through specific lexical items that were highly representative. In this case, they were *families*, *shoes*, *engagement/thirst*, *Zamzam*, and *drunk*

so that in the situated social contexts each word corresponded to a specific part of a schema or a perception of a schema (Sharifian, 2001). Although on the surface level, the texts mostly conformed to the recognised Western canons of discourse, they strategically violated those canons on the social, cultural, and discursual dimensions, creating new meanings that can only be interpreted by relating to the two linguistic systems, Arabic and English, combined.

#### **5.4 Pronunciation Shifts & Lexical and Semantic Creativity**

Pronunciation shifts and lexical and semantic creativity were the two least frequent categories of Saudi bilingual creativity in this data set with 9.5% and 6% of instances respectively. However, they were employed pragmatically to insinuate new meanings. The first category discussed is pronunciation shifts, which can be defined as the deliberate change in the pronunciation of certain lexical items to achieve a desired effect. Although the linguistic idiosyncrasies were evident in certain categories such as syntax, the categorisation process here was more concerned with Saudi creativity in strategically relating English language to Saudi context, which leads to subtle psychological, sociological, and attitudinal effects.

The comedians in this study were described as adopting a clear General American (GA) pronunciation, which is a natural result of living and studying mainly in the USA as well as the huge effect the media, in general, and Hollywood, in particular, has on Saudi youth. Yet occasionally, they deliberately shifted their pronunciation to what can be considered to be predictable characteristics of Arabic pronunciation of some English words either to generate humour or to impersonate a character or a stereotype. A comedian changed the *p* to *b* to impersonate an Arab trainer speaking English in Example 35 and changed the pronunciation of *ice cream* from *عسكريم* 'ais kr'i:m into *ʔaskariim* to impersonate a Saudi elderly woman in Example 36.

Example 35 (46\_FB\_SUC)

He came to me and said, “no *broblem*, no *broblem*”.

Example 36 (27\_FB\_SUC)

Excuse me ... I want one fresh fry, one عسكريم ? *askariim*.

In Example 37, the comedian pronounced *Riyadh* in three different ways to achieve three different effects.

Example 37 (3\_KH.KH\_SUC)

Comedian: How is Riyadh doing? رياض *ri'ja :d* ... *riyādʕ*... *ri'ja :ð*.

The first pronunciation is the international Standard English pronunciation of the word, the second one is the standard Arabic pronunciation of the word, and the third one is how people in Riyadh pronounce it. By doing so, the comedian brought the audience from the general English-speaking circle to a smaller Arabic-speaking circle, then to an even smaller Riyadh dialect-speaking circle. Moving from the general to the more specific could be considered an introduction to the type of jokes that followed, which were mainly about the social behaviour of Saudi people living in Riyadh. Or it could simply have meant that the comedian wished to acknowledge the different backgrounds his audience came from by shifting his pronunciation of the same word to relate to each social and linguistic group in the audience.

The final category was lexical and semantic creativity, which can be defined as when the semantic domain of a word is changed through processes such as extension, narrowing, and wordplay or when words are lexically changed by means of coinage, blending, conversion, and so on. A crucial difference between this category and the cultural references category lies in the fact that lexical and semantic creativity stems solely from the shared cultural conceptualisations between the text producer and the text receiver.

Example 38 (11\_FB\_SUC)

The pilot as soon as you get close to the airport, he did the whole welcome thing. So he went through the Arabic, no problem. ... He went to the English part, he hit *a road bump*. Saudis refer to road bumps as مطب *matʿab* in both standard Arabic and Saudi dialect. In Saudi dialect, the same word is used metaphorically to refer to slips of the tongue or Freudian slips, as if the smooth flow of a person's speech is disturbed by his or her mistake, just as a smooth car ride would be disturbed when hitting a road bump.

In Example 38, the comedian transferred the Saudi wordplay of the word مطب *matʿab* to what he believes to be a suitable English equivalent *road bump*. Hence, this lexical item was creatively assigned a new meaning that is particularly relevant to Saudi speakers of English, who are able to associate the English word with the Arabic equivalent metaphor.

## 5.5 Concluding Remarks

To sum up, Saudi SUC is a form of contact literature where the Saudi art is delivered in an English variety that is a blend of Saudi and Western literary heritage, semantic and pragmatic characteristics, and social and cultural backgrounds. It is undeniably different from SUC performed by Westerners in English or by Saudis in Arabic. Saudi bilingual creativity allows “a nativized thought-process which does not conform to the recognized canons of discourse types, text design, stylistic conventions and traditional thematic range of the English language, as viewed from the major Judaic-Christian traditions of literary and linguistic creativity” (B. Kachru, 1986a, p. 160). In addition, because it is still mostly a male-dominated field, there was no Saudi female SUC in this study. Hence, gender comparison was difficult. Moreover, because there were some examples that overlapped between two or more categories, examples were categorised based on the formal aspect. That is to say, examples were listed under the formal category and discussed as such first. Then they were discussed in relation to other categories into which they could be classified. In addition, three

themes were the most salient and reoccurring in most of the Saudi English bilingual creativity instances: cultural and age group stereotypes, Saudi ENGAGEMENT and MARRIAGE schemas, and gender segregation.

## Chapter 6 BILINGUAL CREATIVITY IN NEWSPAPER

### ARTICLES

In the previous results chapters, Saudi English bilingual creativity was analysed in two out of the three data sets, FG discussions and SUC performances, both of which were spoken data. Bilingual creativity features identified in the FG discussions were categorised into syntactic creativity, lexical and semantic creativity, cultural references, and code-switching. Bilingual creativity features in SUC performances were categorised into code-switching, syntactic creativity, cultural references, pronunciation shifts, and lexical and semantic creativity. All categories were then organised from the highest number of instances to the lowest. In addition, similar to the previous chapter, I employed two supplementary sources, questionnaires and face-to-face interviews to inform and enrich the analysis, categorisation, and discussion in this chapter.

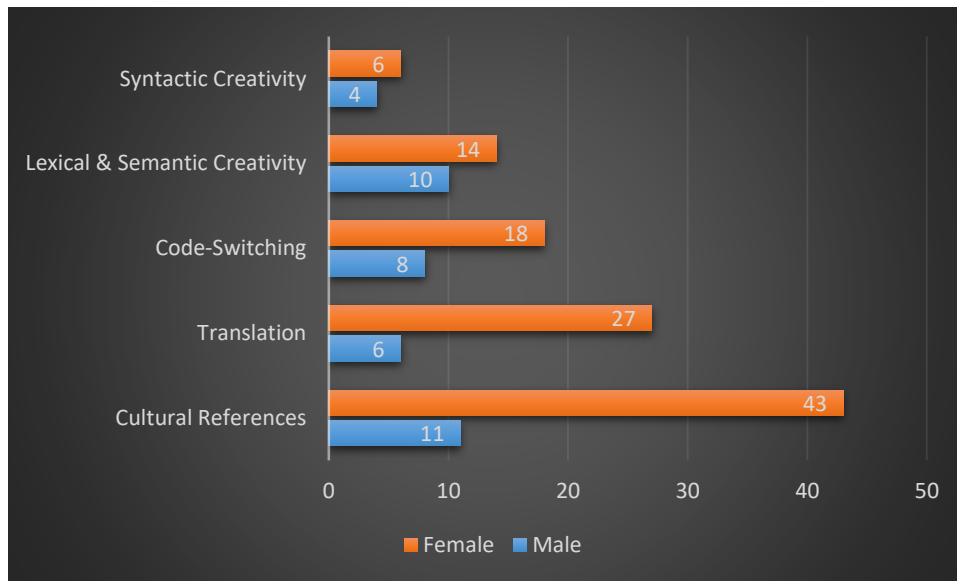
This chapter presents the third and final features data set, NPAs set, which consisted of 30 articles written by Saudi male and female journalists on a variety of social, religious, and political topics. Analysing this data set showed numerous instances of bilingual creativity. After a comparison with the categories identified in the literature, I classified them into five categories as shown in Table 14 in descending order of occurrence and in Figure 7.

The criteria for choosing the NPAs included the following:

- Each article was published in one of the three English Saudi newspapers: *Arab News*, *Saudi Gazette*, or *Al-Arabiya*.
- Each article was written by Saudi journalists.
- Each article focused on local Saudi political, social, religious, or legal issues.
- 50% of the articles were written by male writers and 50% by female writers.

Table 14. *Frequency of Bilingual Creativity Categories in NPAs by Gender*

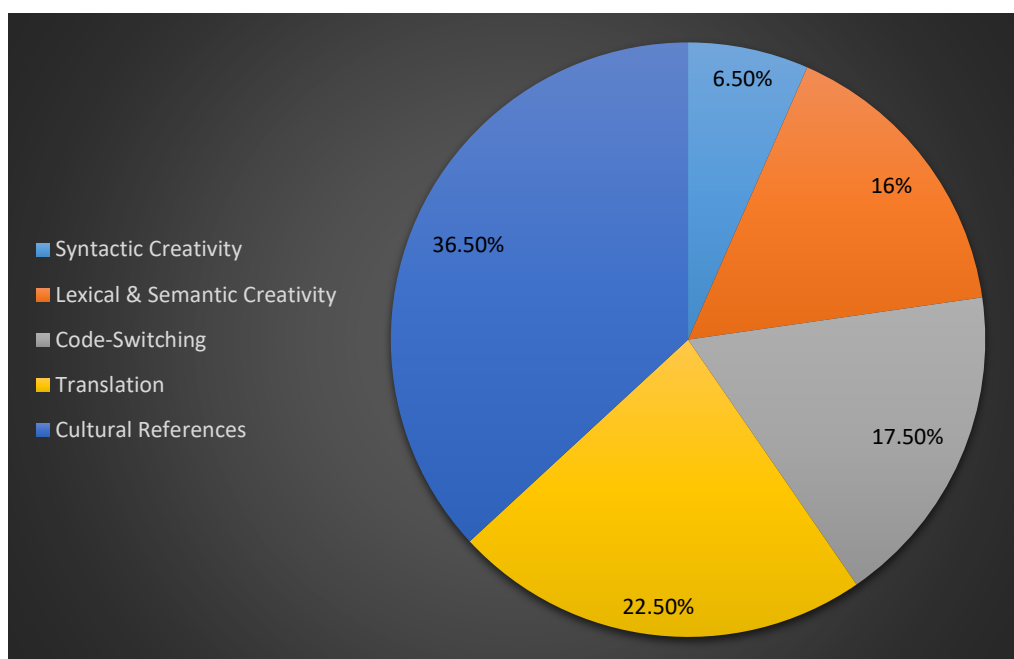
Category	Patterns	Female		Male		Total	
Cultural references	Cultural metaphors, cultural schema, cultural category, idioms, religious expressions, and superstition	43	40%	11	28.5%	54	36.5%
Translation	The interpretation of texts from Arabic to English either in a literal or nonliteral manner.	27	25%	6	15.5%	33	22.5%
Code-switching	Code-switching, code-mixing, code-meshing, borrowing	18	16.5%	8	20.5%	26	17.5%
Lexical and semantic creativity	Assigning new meanings to known English lexical items through processes of back-formation, coinage, addition, blending, compounding, reduction, truncation, word-class conversion, derivation, collocation, multiple processes, extension, semantic underdifferentiation, amelioration, deterioration, narrowing, wordplay, and idioms.	14	13%	10	25%	24	16%
Syntactic creativity	Variations in tense, definite article, indefinite articles, verb <i>to be</i> , the plural form, pronouns, prepositions, sentence order, and subject-verb agreement	6	5.5%	4	10.5%	10	6.5%
Total		108	100%	39	100%	148	100%



*Figure 7.* Bilingual creativity categories in NPAs by gender

The categories in this data set were similar but not identical to the two previous data sets. This could be partly because this is the only written data out of the three sets. For example, although syntactic creativity was the highest frequency category in the SUC data set and the second highest in the FGs data set, it was ranked a distant fifth in the NPAs set. The limited syntactic creativity instances in the NPAs could be due to two main factors. First, journalists would attempt to establish authority and confidence in their readership by adhering to their expectations of formal standards of English, in terms of syntax and spelling. Second, NPAs often go through processes of editing and proofreading to eliminate any non-Standard English formal features or anything editors may consider as deviations or mistakes.





*Figure 8.* Bilingual creativity categories in NPAs

Throughout the six categories, there were salient interconnected themes, such as religion, women, gender segregation, and family, in which bilingual creativity instances constantly reoccur and overlap. The instances found in this data set were clustered into the categories illustrated in Figure 8. They are ordered in descending order of occurrence.

Categorising instances was an essential part of making the analysis manageable and meaningful; however, there were many cases of overlap in categories and examples. Therefore, some reoccur across categories, such as collocations. Collocational creativity was one of the most overlapping forms found in the NPAs set. It was found in translations and in lexical and semantic creativity. In order to deal with this problem, the surface level analysis was foregrounded when categorising examples. For example, labels of Saudi organisations and religion-related lexical items were categorised under code-switching because of the surface level analysis. In the discussion, however, the cultural and religious creativity that was evoked in these examples are discussed as well. For further details on category overlapping, please refer to section 3.3 Category Overlapping on page 90

## 6.1 Cultural References

By cultural references, I refer to the cultural metaphors, categories, and schemas, as well as idioms, religious expressions, and superstitions. This category contained the highest number of occurrences for the NPAs set with 36.5% of the total occurrences. As illustrated in *Figure 7*, there was a noticeable difference in instances percentages between genders. It shows that cultural references occurred significantly more in texts produced by females (43 instances) than males (11 instances), which is understandable as most cultural references in this data set mainly revolved around four interrelated broad themes; women, family, gender segregation, and religion. Topics that often appeal more to female writers and readership, as women constitute a considerable number of voices calling for reform regarding these social issues in particular. Examples are easily found in Appendix C because they are numbered and coded in the following manner:

Example 39 (13\_F\_NPA) = Example # (number in the data set\_gender\_data set code)

The first theme deals with Saudi women's social and political reality in KSA, such as the need to lift the social and legal male-guardianship over adult women and the need for better incorporation of women in the national workforce. In Example 39, the writer evoked the Saudi schema of GUARDIANSHIP OVER WOMEN, which not only reflects another Saudi cultural schema of WOMEN AS MINORS but also shapes the Saudi discourse about them.

Example 39 (13\_F\_NPA)

*The commission* assumes that it is not enough for a woman to be *monitored* by her family and they need an external censor.

Example 39 reflects the cultural acceptance of women being under a constant state of supervision from family and that *the commission* is proposing external censorship as well. By *the commission*, the writer is referring to The Saudi Commission for the Propagation of Virtue and the Prevention of Vice. It is nationally known as *the commission* or الهيئة *Al-Haia*,

and internationally known as the religious police. Within this schema, the lexical item *monitor* is semantically ameliorated from negative meaning, when applied to a sane adult, to being a socially acceptable behaviour. On the other hand, the semantic amelioration of *monitor* creatively balances and mitigates the Saudi and non-Saudi reactions to the word. It raises questions about women's status by using a word that does not challenge the Saudi community because monitoring women is an acceptable social practice to most Saudis. Hence, it avoids the possible hostile attitudes from some Saudi readers, who would not like to challenge this aspect of Saudi culture. At the same time, the general negative semantic meaning of the word would still induce a negative response about women's status in KSA from the non-Saudi readers and Saudis who encourage change in this regard.

#### Example 40 (13\_F\_NPA)

What seems striking here is that *the commission* now calling for hiring women in its team had previously objected to allowing women to work in lingerie jobs or as cashiers in supermarkets under the pretext that these jobs involve mingling between males and females.

Looking into the schema of gender segregation, one would find it to be present in most Saudi English discourse about Saudi social life. One of the vivid manifestations and control factors of gender segregation is once again, *the commission*. *The commission* evokes a cultural schema of an all-male, powerful, nationwide organisation assigned by the government to monitor people's behaviour and make sure that they adhere to the Islamic law, such as enforcing the Islamic dress code, calling people to prayer at prayer times, and ensuring there is no gender mixing in public places as much as possible. The fact that the rest of the commission name did not follow the words *the commission* indicated the writer's dependence on the shared knowledge with the Saudi reader in which the commission is associated with such situations in Saudi life.

Example 40 illustrates the complicated relationship the commission has with the public. On the one hand, mentioning the commission evokes a positive schema for some Saudis who think that it is a positive control factor in Saudi life to keep the Islamic values and Saudi way of life from corruption by the Western culture. On the other hand, others believe that it is a suffocating force that is not keeping up with the modern life and needs to be eliminated or at least radically reformed. Mentioning the commission provided a unique Saudi context to the text regardless of the writer's stance on the subject. There is semantic salience for the word and definite semantic deterioration or semantic amelioration, depending on the reader's stance regarding the commission argument. Although the commission is a strong reflection of how deeply religion integrates into the Saudi culture, there are other more subtle instances where religion reflects Saudi cultural conceptualisations.

#### Example 41 (13\_F\_NPA)

This is apparently an attempt to get back at the Saudi labour minister for trying to implement a cabinet decision allowing women to work in lingerie shops. Judging by the statements they issued, *commission* officials seem angry at the minister for not responding to their requests for taking part in the implementation of this decision. They, therefore, have apparently decided to get ready with teams of women that can storm stores.

Example 40 and Example 41 illustrate the complicated relationship the commission has with other public administrations and the public. As mentioned before, mentioning the commission evokes both a positive and negative schema for Saudis depending on their religious and cultural views. Citing *the commission* provided a unique Saudi context to the text regardless of the writer's stance. There is an inevitable semantic deterioration or semantic amelioration, depending on which side the reader takes regarding the commission argument.

One of the most prominent practices of the commission is its extreme measures to keep the schema of GENDER SEGREGATION intact, which signifies how powerful this schema

is and how much it informs the behaviour and discourse of the Saudi community.

Example 42 (6\_F\_NPA)

They found a wall to keep men and women apart had collapsed. The coffee shop has posted an announcement in Arabic and English, saying: “Please, no entry to ladies. Send your driver to order. Thank you.”

Example 43 (6\_F\_NPA)

Starbucks has clarified that *the ban on women’s entry* at one of its Riyadh stores is only temporary and that the coffee shop will be opened to them soon after a separation wall is erected.

Example 42 and Example 43 illustrate that Starbucks posted a sign banning women from entering the coffee shop. Instead, the women could send their drivers to order for them. The sign was considered offensive to women and Starbucks went under fire for it. Providing a context for the sign that is related to the violation of the cultural schema of GENDER SEGREGATION takes the entire discourse to a different turn, hence providing a strong reason for the Saudi public to accept this ban on women.

Example 44 (1\_F\_NPA)

The National Human Rights Commission (NHRC) has over the past two years received 98 complaints about husbands physically and psychologically abusing their wives and children.

Other dominant bilingual creativity instances involved the Saudi cultural schema of FAMILY. This schema includes the acceptable Saudi family structure, which acknowledges spouses in terms of husband and wife and not any other structure, such as boyfriend and girlfriend or same-sex relationships, for instance. Example 44 refers to domestic violence between spouses as being limited to husbands and wives because culturally it is the only family structure that is officially and socially recognised in KSA, as other nontraditional

family structures are considered sinful. Therefore, it is not clear if the statistics in the example ignored any domestic violence that did not satisfy the Saudi cultural family structure schema or if they were actually included in the number mentioned and the lexical items *husband* and *wife* were semantically extended to include other forms of spousal relationships.

In other words, the variety of social structures that are recognised in many Western societies have lexical items that are semantically broad enough to be inclusive of these social structures, such as significant other, spouse, partner, and boyfriend or girlfriend. Although Arabic includes lexical items that could be considered close equivalents, such as رفيق درب *rafiq darb* (road companion) and شريك حياة *farik haya* (life partner), such words are never used because they violate the Saudi cultural schema of FAMILY. This has led to the semantic broadening of the lexical item *husband and wife* to refer to any family structure.

Another role schema evident in Saudi English is the MAN AS THE MAIN FINANCIAL PROVIDER OF THE FAMILY, as evoked in Example 45.

#### Example 45 (13\_F\_NPA)

Nine million women in KSA are expected to be financially supported by nine million men, even though some men are not even capable of supporting themselves.

This role schema involves the fact that men have to work to support themselves and the women in their family, and women do not have to work unless they want to because men are expected to provide for them. This provides a subcontext for other arguments, such as that women should not seek jobs in all domains and that men should be given priority over women in all job opportunities because women can afford to be stay-at-home wives but men are not expected to be stay-at-home husbands.

Religion is an integrated part of the Saudi life that frequently reflects Saudi cultural conceptualisations. For instance, Islam is often conceptualised as a building that stands on five pillars, which are referred to as the Five Pillars of Islam. These pillars are the declaration

of faith, prayer, almsgiving, fasting Ramadan, and Hajj. This cultural conceptual metaphor is illustrated in Example 46.

Example 46 (10\_F\_NPA)

I have learned one form of getting closer to God and obeying one of *Islam's pillars* may be accomplished as we offer charity bringing happiness to those less fortunate.

By evoking an image of Islam as a building supported by five pillars, one can conceptualise how one's religion could be. If one follows one's religious doctrines, which resemble these pillars, one's religion will be stable and strong. If not, it will be weak and shaky. Therefore, based on the context, the lexical item *Islam's pillar* in the example above is metaphorically referring to pillar number three in specific, which is almsgiving.

In Example 47, the writer evoked a religion-related cultural category, which categorises Muslim clerics in terms of a continuum, in this case as moderate and ultraconservative.

Example 47 (3\_F\_NPA)

True, not all clerics issue fatwas that prohibit season's greetings to non-Muslims, but many people are now only reassured by *ultra-conservative scholars* and *moderate* ones are sometimes seen as not knowledgeable enough.

This example not only evokes the role schema of clerics as part of Saudi society but also evokes the public's conceptualisations of categorising them into two types, in terms of knowledge in religious matters. Hence, they have different levels of authority regarding releasing religious decrees. In general, moderate is considered a positive attribution and ultraconservative a negative attribution when it comes to religion. However, in Saudi culture, some people have the opposite attitudes because they believe the more religiously conservative people are the stronger and more rooted they are in their religion.

## Example 48 (16\_F\_NPA)

And a receptionist was asking a Saudi man: “How can I help you sir?” He answered: “Don’t call me sir, as this is the title of non-believers. Call me شيخ *sheikh* or حج *hajj*, as I am Muslim!” The receptionist said: “Ok حج *hajj*, how can I help you?” The Saudi man asked: “Where is the bar?”

Religion-related cultural categorisation is often associated with cultural role schemas that are evoked by lexical items such as terms of address. In Example 48, which was meant to be a joke, the term of address *sir* does not have any religious connotations. The man’s insistence to be called حج *hajj* or شيخ *sheikh*<sup>25</sup> instead of *sir* suggests that he likes to be categorised as an ultraconservative Muslim. However, asking where the bar is completely violates the role schema of not only ultraconservative but also moderate Muslims, who consider drinking an absolute taboo, thus creating the joke’s paradox.

The above examples illustrate that the Saudi writers drew heavily on their Saudi cultural conceptualisations in their use of the English language. Their cultural schemas, cultural categories, and cultural metaphors were evoked in their Saudi English, sometimes subtly and at other times a bit less so. However, in either case, there was always a need to have some understanding of the Saudi culture to grasp the full meaning of the text.

## 6.2 Translation

The literal translation of collocations, phrases, and clauses from Arabic to English was the second most frequent category in the NPAs data set with 22.5% of the instances. Looking at the translated texts showed that most of them were religion-related texts and that they ranged from translations of Qur’anic verses, Prophetic Hadiths (sayings and traditions), Islamic jurisprudential phrases or words, and collocations with Islamic reference to prayer

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<sup>25</sup> حج *Hajj* is a title given to people who have performed the religious duty of الحج *Hajj* (Pilgrimage) and شيخ *Sheikh* is a title often associated with Islamic scholars or old men out of respect.



phrases. There were nine instances of Qur’anic verse translation into English, all of which were followed by a reference to the surah (chapter) and verse numbers, but they were not followed by Arabic translations.

Interestingly, this category was only found in the NPAs data set, which could be because it was the only written text and the other two data sets were oral texts. Most of the translation instances were of either Qur’anic verse or Prophetic Hadith, which Muslims regard as holy and have great reverence for quoting or translating them correctly. Hence, in speech, unless absolutely confident, people often avoid quoting Qur’anic verse or Prophetic Hadith in Arabic, let alone translating them in spoken discourse, such as the FGs and SUC. In written texts, however, people have the liberty to check, revise, and edit their quotations and their translations before publishing to the public.

#### Example 49 (10\_F\_NPA)

“It is part of the mercy of Allah that you deal gently with them. If you were severe or hardhearted, they would have broken away from you.” (Qur’an, 3:159)

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ  
*fa bima rahmatin min alahi linta lahum walaw kunta faḍ‘an ḡaliḍa algalibi lanfad‘u min ḥawlik*

In Example 49, the writer used a verified translation of the Qur’an and provided the citation. The argument for the need to be gentle and kind hearted with people is directed at members of the commission, some of whom are notoriously harsh with the public when giving religious advice. Hence, offering a Qur’anic verse that supports the writers’ argument evokes a shared cultural schema among the Arab and Muslims in general, and to the commission members in particular. This cultural schema involves fully submitting to the teaching of the Holy Qur’an and believing in its absolute perfection. It also evokes the role schema of the commission field personnel of ultrareligious people with punitive demeanour. Translating the Holy Qur’an and providing a reference in the Saudi context strengthens the

argument through backgrounding the semantic and lexical meaning of the verse and foregrounds the powerful cultural and religious schema it evokes.

Similarly, including translations from Prophetic Hadith, which is the second most authoritative text for Muslims, serves the same purpose in Saudi English of evoking cultural conceptualisations, such as in Example 50 below.

Example 50 (10\_F\_NPA)

It is on this note that when the Prophet sent his companions to teach Islam to the people he advised them: "Facilitate religious matters to people and do not make things difficult."

"يَسِّرُوا وَلَا تُعَسِّرُوا، وَيَسِّرُوا وَلَا تُتَقَسِّرُوا" *yasiru wala tuʕasiru, wa bafiru wala tunafiru.*

Example 50 has a translation of the teachings of the Prophet Muhammad to his companions who were about to be sent to different areas to teach Islam, advising them to be easy on people and not to make religion difficult and complicated or else people would run away from them. It is the cultural conceptualisation of the reader that Muslims should follow the teachings of their Prophet that makes the inclusion of this translation in the writer's argument more authoritative to Muslims beyond the semantic meaning of the words.

Other translations are more subtle than the outright translations of Holy Qur'an or Prophetic Hadith, such as the translation of jurisprudential phrases that would evoke specific cultural schemas associated with religion or metaphors.

Example 51 (9\_M\_NPA)

Grand Mufti Abdul Aziz Al-Asheikh has denounced the savage act in Al-Ahsa, describing it as *shameful* and *an act of corruption on earth*.

In Example 51, the phrase *الفساد في الارض* *ʔlfasadu fil ʔrṭʔ* (an act of corruption on earth) refers to a general jurisprudential rule of any intentional human act that would lead to evil and harm to people, such as terrorism. The inclusion of this translated phrase in Saudi English evoked

the cultural schema that includes delicate jurisprudential issues such as the following: What defines corruption? Who has the right to identify and prosecute people culpable of corruption? What are the legal, social, and religious ramifications for committing such acts? Those not familiar with this collocation would not have the cultural schema associated with the Arabic translation of this phrase and would not have any of such concerns called to mind.

Similarly, there were some instances when writers employed literal translation of specific Arabic collocations such as Example 52 and Example 53.

Example 52 (3\_F\_NPA)

Why do people tend to be extremists? Is this [sic] is a genuine attempt at *perfection and piety*?

Example 53 (3\_F\_NPA)

A man recounted that he was an extremist in his youth and that he once lashed out at a mosque Imam who preached about the “international tree day” and the necessity of caring for trees. At the time, the man, who snapped at the Imam for mentioning the day of the tree, though he was saying the truth and fighting *tyranny and injustice*.

In Example 52, the collocation *التقوى والصالح* *ltaqwa waṣṣalāḥ* (perfection and piety) is a well-known combination of the two most desired behaviours from a Muslim, which are seeking *الصالح* *ṣsalaḥ* (perfection) in everything in life and *being* *تقي* *taqi* (pious) to gain Allah’s love and satisfaction. In Example 53, the collocation *الظلم والطاغوت* *lḍulm waṭṭagut* (tyranny and injustice) is also a well-known collocation of two things, which a Muslim should fight against and never surrender to. Anything that may drive a Muslim away from following the teaching of Islam can be identified as tyranny and injustice, and therefore should be rejected. The two collocations in Saudi English evoke cultural schemas of what good Muslims should and should not do. In fact, not knowing the Arabic collocation and its

cultural schema in Example 53 would raise the question of what is the connection between *tyranny and injustice* and preaching about the International Tree Day. The answer is that some Muslims believe that Islam prohibits celebrating any annual event other than Eid Al Fitr and Eid Al-Adha<sup>26</sup>, therefore doing so is considered an act of *tyranny and injustice*. It is the understanding of the cultural schema behind these collocations that provides context to the texts.

Another cultural schema is DESTINY in Islam, which is the sixth article of faith.<sup>27</sup> In Example 54, the writer evoked the schema of DESTINY by using the phrase *God willing*, a translation of the Arabic phrase بمشيئة الله *bimaṣiʔti ʔalaa*.

Example 54 (11\_F\_NPA)

Suffering from a heart attack does not necessarily lead to death - *God willing* - if there's quick intervention.

*God's/Allah's will* is a literal translation of the Arabic phrase ان شاء الله *Inshaalla*. Discussing causes of death is a sensitive matter because despite believing in cause and effect and the power of modern science, Muslim faith has a central principle of total submission to Allah's will. This means that they believe that everything is in the hands of Allah and that irrespective of the best human efforts to make or stop something from happening, *God's/Allah's will* always prevails. This concept is reflected in many verses of the Holy Qur'an, such as in Al-Takwir chapter that says “وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ” [Wama tfaʔuna illa ʔn yafaʔ alahu rābu lʔalamin But you cannot will, except as Allah wills, the Lord of the Worlds] (Qur'an 81:28–29). Hence, for a journalist, using this phrase in her writing

<sup>26</sup> Muslims celebrate Eid Al Fitr after the end of the fasting month of Ramadan and celebrate Eid Al-Adha after finishing the Hajj rituals.

<sup>27</sup> Faith in Islam consists of six articles: to believe in Allah, His Angels, His Books, His Messengers, the Last Day, and Divine destiny, whether good or evil.

serves as an important mitigating tactic to avoid disturbing some of the readership who expect it but do not find it and to stop those who may use this point to challenge the writer's argument.

Although this type of religious reference to *God's/Allah's will* exists in other languages and in reference to other religions such as Christianity, Muslim reference to *Allah's will* is unique. First, it is notably used very frequently in Muslim speech in both Arabic and English (Hamzeh & Oliver, 2010), which is prompted by a high sense of spiritual obedience to Allah that is reiterated in the Holy Qur'an and Prophetic Hadith. Second, if a Muslim person speaks of any future actions or events and omits saying *ان شاء الله* *inshaalla* or *Allah willing*, the receiver may (rightfully) ask him or her to say *ان شاء الله* *inshaalla* (God's will). This is because of the cultural belief that saying *ان شاء الله* *inshaalla* will facilitate things to happen and brings good luck. This has a direct reference to the Holy Qur'an: “وَلَا تَقُولَنَّ لشيءٍ إِيَّي فَاعِلٌ ذَلِكَ غَدًا \* إِلَّا أَنْ يَشَاءَ اللَّهُ” [Wala taqulanna liŷy?in ini fa?ilun ?alika gadan\* ?lla ?n yaŷa? alah And never say of anything, “I shall do such and such thing tomorrow”. Except [with the saying], “If Allah wills!”] (Qur'an 18:23). Third, according to Harmaini (2014), using the phrase *ان شاء الله* *inshaalla* and its translation is often related to establishing national and religious identities. Fourth, using this phrase for Muslims is a pragmatic way to avoid commitment while observing politeness at the same time (Hamzeh & Oliver, 2010). If a person responds to a request by saying *if Allah wills* or *ان شاء الله* *inshaalla*, this means that he or she is redirecting this commitment from himself or herself to Allah. If He wills, it will happen or not.

Hence, the high frequency of such phrases in Saudi English is not surprising given the level of authority Islam has on Saudi culture.

## Example 55 (11\_F\_NPA)

Apparently, decency to religious police comes before life. There's an Egyptian proverb that says: “*Those who were ashamed ended up dying.*”<sup>28</sup> The proverb's story is that when a fire erupted in a public bathroom [communal bathhouse], the people inside started to look for their clothes and were ashamed to run out naked so they ended up dying!

Example 55 has a translation of a famous Arabic proverb *الي اختشوا ماتوا* *ʔili ʔixtafu matu* (Those who were ashamed ended up dying) about the dangerous outcome of being too shy. The fact that the meaning of the proverb could to a certain degree be ambiguous, even to some Arab readers, might be the reason why the writer chose to provide the story behind it. This proverb evokes a specific cultural schema of HAYA’A, which is an essential part of the Islamic religion.

[ʔl ʔimanu biṭʔun wa situna fuṣba, walhayaʔu fuṣbatun min ʔlʔiman] قال رسول الله صلى الله عليه وسلم: (الإيمان بضع وسبعون أو بضع وستون شعبة، والحياء شعبة من الإيمان)<sup>29</sup> The prophet Muhammed says Faith consists of more than sixty branches and Haya’a is a branch of Faith.]<sup>30</sup>

Many Islamic scholars have connected the schema of HAYA’A to modesty, shyness, or bashfulness. Logically, this schema is found in all Muslim communities in general, and Saudis in particular, as it is closely associated with the gender segregation regulations in the Saudi community. Hence, the schema of HAYA’A culturally regulates what people consider a positive or negative behaviour, and it is referred to using a variety of lexical items, such as *خجل* *khajal*, *حياء* *ḥayaʔ*, *حشمة* *hishmah*, *فضيحة* *faḍiḥa*, *عيب* *ayb*, *عار* *ʕar* (Al Jallad, 2010).

In Example 55, the writer translated *اختشوا* *ixtafu* (*those who were too shy*) as *ashamed*. According to Munt (2017), “shame is an emotion that can occur momentarily, and

<sup>28</sup> Although it is an Egyptian proverb, it is widely used in Saudi Arabic, especially in Hijazi dialect.

<sup>29</sup> The source for this quotation was the website Sunnah.com; URL was <https://sunnah.com/bukhari/2/2/>

<sup>30</sup> Sahih al-Bukhari 9, Book 2, Hadith 2

intensely, in moments of acute embarrassment and humiliation, it is often a transitory feeling experienced in, and on the body, as flushing” (p. 2). As the definition shows, shame is a strong negative feeling that is often associated with wrongdoing and feeling of guilt. Shame evokes a completely different schema from the HAYA’A schema, which is, for the most part, a positive schema (attribute). HAYA’A schema, on the one hand, is only triggered with exposure to other people, either negatively or positively. A person can feel حياء *haya’a* when praised or reprimanded by others. SHAME schema, on the other hand, can only be triggered negatively, with or without exposure to other people (Al Jallad, 2010).

#### Example 56 (11\_F\_NPA)

Is life this cheap? To the point where one thinks that he must be completely decent even when he’s suffering from a heart attack or burning? Don't these threats cause more pain than the pain of *shame and exposure*?

Similarly, in Example 56 the writer translated the Arabic collocation عار *‘ar* and فضيحة *faḍiḥa* into *shame and exposure*, which is related to the Saudi schema of HAYA’A. Although this is one of the few examples where translated collocations do not have direct religious reference to the Holy Qur’an, Prophetic Hadith, or jurisprudential law, yet it is connected to morals propagated by Islam.

Islam, Saudi culture, and the Saudi gender segregation regulations dictate that both genders adhere to a certain level of decency in their dress code. Exposing parts of the body that Islam prohibits from exposing, which Islamic jurisprudence refers to as عورة *awra*, is a scandal in the eyes of the society and a punishable misdemeanour in the eyes of the law. The context of the example does not indicate the intensity of the SHAME schema, which would cause the non-Saudi reader to wonder what is the relevance of, or what is so shameful about, a person being naked when in a life-threatening situation. The collocation of the two lexical items *shame* and *exposure* evokes the Muslim, Arab, and Saudi schema HAYA’A in its most

intense form, when some socially conscious and/or religiously conscious people would prefer to die than to be seen naked and suffer the consequences of shame and exposure.

### 6.3 Code-Switching

Code-switching is a dynamic stylistic device that has been considered a creative linguistic feature by many scholars, such as Kharkhurin (2012), Kharkhurin and Wei (2015), Wei (2011), and Li (2013). Code-switching is the alteration between two distinct linguistic systems on the level of the word, phrase, and clause in a single speech event, which allows the speaker to achieve multimodal and expressive linguistic effects (B. Kachru, 1985). Code-switching was the third most frequent bilingual creativity category in the NPAs data set with 17.5 %, which was very different from the two previous data sets. It was significantly less frequent than the SUC set (51.5%) and more frequent than the FGs set (6%). One common characteristic of code-switching in this data set was that it rarely exceeded the word level.

The code-switched instances fell into two main domains: labels of Saudi organisations, and religion-related lexical items. Names of Saudi organisations include *مناصحة* *munasaha* (advice and reconciliation program), *شورى* *shoura* (Saudi version of a parliament), *هيئة* *Al-haia* (The Saudi Commission for the Propagation of Virtue and the Prevention of Vice), and *حافز* *hafiz* (social welfare program for unemployed Saudi women). There was no explanation provided for any of these lexical items in the texts as the Saudi reader could easily infer what they refer to from the context. In addition, providing the code-switching to Arabic creatively brings the non-Arab readers a bit closer to the Saudi organisational structure and how these structures differ slightly—or profoundly—from their Western counterparts if there are any.

The other domain of code-switching was related to religion, such as terms of address, religious sects, and jurisprudential lexical items. Examples of terms of address include *حج* *hajj* (a title given to a person who performed pilgrimage), *شيخ* *sheikh* (a title given to men of



religious or social status), *مفتي* *mufti* (a man authorised to give official religious decrees), and *إمام* *imam* (a person who leads a prayer in a mosque). Examples of jurisprudential lexical items include *جهاد* *jihad* (any vigorous, emotional struggle for an idea or principle), and *فتوى* *fatwa* (religious decree). Examples of religious sects include *شيعة* *shia*, *سنة* *sunna*, and *المسئلة الفقهيّة* *al-mas'ala altaifya* (The issue of sectarianism). The last was the only lexical item in this data set that was on the level of the phrase and the only code-switching instance that was followed by an explanation. This could be because this phrase is not as frequently borrowed from Arabic to English as the other lexical items. Therefore, the possibility of guessing its meaning from context is lower.

In general, code-switching in this data set serves as a cultural marker aiming to evoke different cultural schemas that are associated with different lexical items. For example, terms of address *حج* *hajj*, *شيخ* *sheikh*, and *مفتي* *mufti* are all associated with cultural schemas that involve a specific role schema of pious demeanour and religious knowledge. This schema also evokes the cultural schema that terms of address could overlap and that they are occasionally self-proclaimed. Hence, it would be very difficult to evoke the same cultural schema in the texts using the English translation of such terms—please refer to Example 48 above about the significance of code-switching to create the context of a Saudi joke. The writers creatively expressed their Saudi and Muslim cultural conceptualisations by selectively code-switching in these two domains to evoke the role schemas associated with these terms of address.

In short, this data showed that code-switching is kept to a minimum in terms of number, domains, and structure. Apart from one instance, all of the 26 code-switching occurrences identified were on the word level, all falling in two main domains. Employing code-switching in this data evoked cultural schemas that are associated with the Arabic words but not their English equivalents.

## 6.4 Lexical and Semantic Creativity

Lexical and semantic creativity was one of the relatively low instances categories in Saudi English bilingual creativity for this data set with 16% of the instances. Findings from studies by Bobda (1994), Pitzl et al. (2008), and Yang (2005) showed that lexical and semantic creativity often involves borrowing lexical items from L1. However, analysing the NPAs data showed lexical and semantic creativity mostly related to collocational creativity, semantic derivatives, semantic narrowing and expansion, semantic underdifferentiation, semantic salience, amelioration, deterioration, and word replacement.

Example 57 (10\_F\_NPA)

A balanced religion.

In Example 57, *religion* is collocated with *balanced*, which reflects the Muslim cultural categorisation of religion as an integrated part of life, not as a separate entity from it. *Balance* is often sought between different yet compatible entities, such as spontaneity and planning, work and pleasure, spiritual and physical being, and a balance between different religions within a multifaith community. This collocation creatively reflects the semantic shift that should reflect the unique Saudi cultural categorisation of religion as an all-encompassing umbrella under which everything in a Muslim life falls as a related subcategory. Thus, religion, which is referring to Islam in particular in this article, indicates that religion is conceptualised in terms of a continuum where at one extreme lies radicalised Islam and on the other extreme lies atheism. Hence, a *balanced* religion is that which stands in the middle and is not swayed to either of the two extremes. This understanding is profoundly different from other cultures that consider religion only a part of life, which might be big, small, or nonexistent. In fact, this collocation was a subject of a lengthy discussion with a non-Saudi informant, who found it very odd, whereas I found it perfectly normal until each of us explained what religion stands for in our cultures.

## Example 58 (14\_F\_NPA)

Were sense common, surely our licensed women lawyers would initially see to it that a Saudi woman is enabled... employ a driver without having to be an “*orphan*” (or from a “*male-less*” family), a widow or a divorcée.

Example 58 is one of the few examples of new word formation: the derivative lexical item *male-less*, which is formed from the word *male* and the suffix *less*. This type of bilingual creativity process, referred to as “analogical creation” (p. 56) by Adegbija (1989), is a constructive process in which lexical items are formed based on partial similarity in form or meaning to already existing words. Such derivation is self-explanatory because derivation is the most common way of forming new words in English (Yule, 2014). However, the Saudi cultural conceptualisation of a *male-less family* is hugely different from the lexical item *female-less family*. A male-less family evokes the cultural schema of WOMEN AS MINORS. The law places Saudi women under the guardianship of a male relative, such as a father, husband, or a son. The guardian has the same rights that a parent has over a child. If a woman has no male relative who can be her guardian, she requires special considerations as a male-less family member with regard to her education, marriage, travel, and official documents. A *female-less* family schema does not exist in Saudi culture because it does not have any legal or social implications due to the lack of a female member in the family. Hence, the lexical formation of this word is particularly creative because it is created to express a Saudi culture-specific schema.

In addition, in the above example, the journalist partially neutralised the semantic scope of lexical item *orphan* to encode a Saudi cultural schema of WOMEN AS MINORS, which Adegbija (1989) referred to as semantic underdifferentiation. According to the *Cambridge Advanced Learner’s Dictionary* (2003), an orphan is “a child whose parents are dead” (p. 305)—a definition that involves an implication of weakness and vulnerability due to the lack

of adult supervision. Although this definition excludes adults whose parents are dead, the journalist uses the lexical item *orphan* to refer to women whose parents are dead as orphans to encode the Saudi cultural schema that considers women as being in similar need of guardianship.

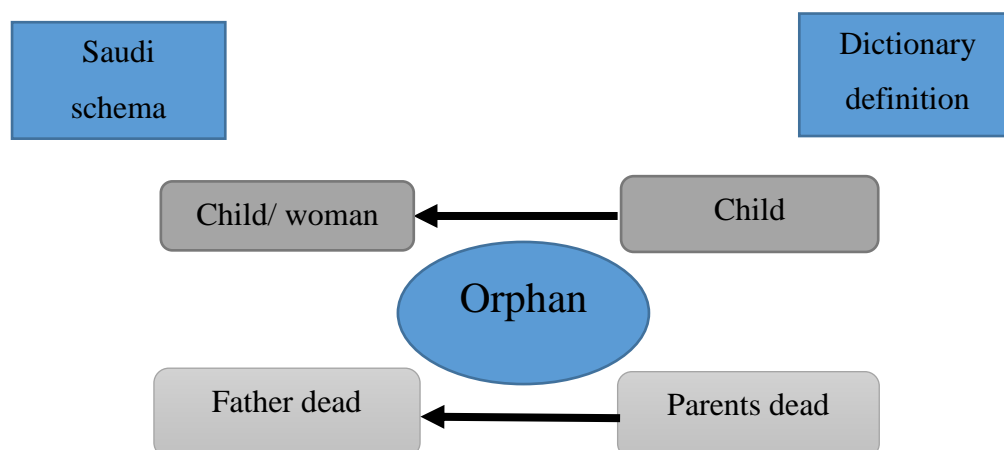


Figure 9. Orphan within the Saudi cultural schema of WOMEN AS MINORS

Hence, as illustrated in above, within the Saudi cultural schema of WOMEN AS MINORS, the semantic range of orphan expands to include both women and children, but narrows to only include the single female whose *father* is dead. The Saudi cultural category of orphan excludes the female who is married or whose mother and not father is dead because the mother is not considered a legal guardian. In addition, if a woman is married, the husband becomes the new guardian; hence, a female is not considered in need of any special considerations, in other words, not *an orphan*.

Example 59 (11\_F\_NPA)

The 15 girls died due to reasons linked to “*decency*”<sup>31</sup>

In Example 59, the writer used the term *decency*, which is defined in the Macquarie Dictionary Online as “conformity to the recognised standards of propriety, good taste,

<sup>31</sup> This example comes from an article discussing the death of 15 girls who died in a tragic school fire in Saudi Arabia in 2002.

modesty, etc”, (“decency”, 2019) to refer to the Saudi cultural conceptualisation of WOMEN DECENCY schema. Decency is a relative matter depending on numerous factors, such as the culture and the context. Although in some cultures violating the code of decency could semantically imply outrageous actions, decency in the Saudi culture is mostly related to a dress code that includes covering a woman’s hair, wearing a black cloak, and covering her face. Hence, the term *decency* is semantically narrowed to refer to the Saudi cultural conceptualisation of what defines decent women. In fact, because this meaning is not one of the most salient semantic meanings of the word, it would be justifiable for a reader who is not familiar with the Saudi WOMEN DECENCY schema to speculate about what could have possibly been the decency-related matter that led to those girls’ death or to question why girls at school would be collectively indecent.

#### Example 60 (4\_F\_NPA)

They *lose* their *claim* to homes purchased initially.

Other similar examples of collocational creativity include Example 60 above. The lexical item *claim* is collocated to the verb *lose*, which is not a common English collocation. According to the Oxford English Collocations Dictionary (2009), the verb *claim* means that someone “say[s] that sth is true” (p. 124). In addition, it can be collocated with verbs such as *attempt to*, *try to*, *be able to*, *be entitled to*, *can*, and *make*. In Arabic, however, حق *ḥaq* is a noun that refers to what is right or true and it could be changed into a verb يحق الحق *uḥiq al-ḥaq*, which means to make the right or truth prevail. حق *ḥaq* (right) collocates with verbs such as *take*, *give up*, *earn*, *win*, and *lose*. In addition, in the Arabic language, claiming the rights to something is often expressed in formulaic ways:

تمكن من المطالبة بحقوقهن *Tamakin min ʔlmutʕalaba biḥuquqihin* (They were able to claim their rights.)

خسرن الحق في المطالبة بالمزيد. *Xasirn ʔlhaq fi ʔlmutʿalaba bilmaziid* (They lost the right to claim for more.)

Because the semantically salient meaning in the lexical item *claim* is related to truth and right, the Saudi writer may have made a word replacement of the word *right* to the word *claim*, possibly to avoid redundancy. In addition, the writer collocated *claim* with the verb *lose*, which might be a transfer from one of the Arabic verb collocations with the lexical item *right* due to the semantic closeness of the two lexical items.

To sum up, instances of lexical and semantic creativity in Saudi NPAs were various, despite being the least frequent instances in all bilingual creativity categories. They included semantic shift processes, such as semantic narrowing, deterioration, and salience, as well as collocational creativity, all of which relate to Saudi cultural conceptualisations.

### 6.5 Syntactic Creativity

Despite the fact that NPAs go through a process of editing and proofreading, there was a degree of syntactic creativity detected in the data. Syntactic creativity instances covered variation in pronoun choices, tense choices, and use of agents such as nouns and adjectives; the plural form; definite and indefinite articles; and subject-verb agreement. Such variations have been investigated in a number of studies, such as those by Al-Hazmi (2003), Al-Rawi (2012), Elyas and Picard (2010), Mahboob (2013), Mahboob and Elyas (2014), Zughoul (2003), and Nuruzzaman, Islam, and Shuchi (2018), as a highly frequent outcome of the interplay of Arabic and English syntax.

Written discourse tends to be different from spoken discourse in the fact that it often lacks some of the oral text's inherent characteristics, such as possible repetitions, false starts, interjections, hesitations, and fillers (Sharifian et al., 2004). Although NPAs go through a process of editing and proofreading that would significantly minimise syntactic variations, some of them still exist. This might be because these are the new English writing standards in

these Saudi newspapers or maybe because the editors and proofreaders are Saudis as well; hence, these variations made sense to them or simply did not catch their attention. However, there are some systematic syntactic features that are related to political correctness, such as Example 61 and Example 62, where the writers used male pronouns *he* and *his* as a generic pronoun.

Example 61 (11\_F\_NPA)

To the point where *one* thinks that *he* must be completely decent even when *he*'s suffering from a heart attack or burning?

It is a standard Arabic grammatical feature to collectively refer to both genders as male. The writer was talking about a girl who suffered from a heart attack. Unfortunately, the girl died because she did not receive medical help in time because she was not wearing a cloak. When the writer referred to the specific incident, she used a female reference, but when she wanted to make a general and logical argument about this incident, she changed the pronoun to a male reference, which could be due to two possible reasons. First, it could be related to the lexical item *one* she used at the beginning of the example, which literally translates as واحد *Wahid* (one male) but not واحدة *wahda* (one+ female affix). Hence, she continued the rest of the sentence as a male reference out of consistency. Another possible explanation is that in the Arabic syntactic system, females can be included in a male reference but not the other way around. For example, the semantic range of the lexical item اولادي *awladi* (my boys) includes one's sons and daughters, but the semantic range of the lexical item بناتي *banati* (my girls) only includes one's daughters. Similarly, when the writer was describing the incident of the girl's death, she employed the female noun and pronoun references. However, when she was trying to make a general argument about the importance of physical modesty in life-threatening situations, which is applicable to men and women alike, she instinctively

transferred the Arabic syntactic system and used the male reference to convey a sense of generality and inclusivity.

Example 62 (2\_M\_NPA)

When the call comes to defend the country, each citizen knows *his* position and *his* role.

Similar to Example 61, this is one of many examples where the writers used a male pronoun as a generic pronoun. This example comes from an article discussing the proposal of conscription of Saudi youth during wartime. Although the writer was very clear throughout the article about the role of men and women in serving the country in times of war, he used female pronouns only in female-specific sentences and used male pronouns in the rest of the article. On the one hand, it could be due to linguistic transfer from Arabic to English syntax. On the other hand, as this article is about conscription to the army, it could be an expression of the reality of Saudi society where military service, especially in combat, is still exclusive to men. Hence, it is only fitting to use male references.

Example 63 (2\_F\_NPA)

Some of those students *recount* how when they *are* in a supermarket not sure which detergent to buy *find* mothers who realize they *are* new to the place and had just moved from family houses to utter independence and *decide* to help them.

In Example 63 above, the writer used the present simple tense to recount a past anecdote, possibly trying to achieve what Thornborrow (2013) described as “conversational historic present tense” (p. 59) for a stylistic effect. However, when the writer wanted to refer to something that happened earlier in the past, before the other actions that in fact occurred also in the past but were narrated in present tense, he used the past perfect tense (shown underlined in the example). Such tense variations could be due to transfer from the Arabic syntactic system to the English one because tenses do not have a one-to-one correspondence, particularly when it comes to the English present perfect and past perfect tenses. Hence, tense



choice variation is a common Saudi feature, as stated by Nuruzzaman et al. (2018), who analysed Saudi English from an error analysis perspective, and Al-Rawi (2012) and Elyas and Picard (2010), who analysed it from a WE perspective. Although one may think that fossilisation and ignorance of the syntactic rules may be a factor in such variations, Mahboob (2013) argued that even in school textbooks, which were developed by highly educated Saudi academics, such variations occur and are openly justified by the developers:

One of the Saudi researchers noted, “present perfect does not exist in Arabic, therefore we do mix present perfect tense with the past tense as your example (1) showed”. Similarly, another Saudi expert pointed out that, in general, Saudis avoid the use of the perfect aspect because Arabic does not have a present perfect tense. (p. 6)

#### Example 64 (1\_F\_NPA)

However, the judge ruled in favor of the woman and said her husband had tried to mislead the court. She was then granted a divorce and *the man ordered* not to approach her in any way.

Another recurrent syntactic feature of Saudi bilingual creativity is an absent copula, as shown in Example 64 above. The writer did not follow the Standard English syntax rule of passive voice:

Subject+ be+ verb+ ed

The man was ordered...

*The man ordered...*

Such deletion of the verb *to be* as both a strict copula (before adjectives and nouns) and auxiliary *be* (before verb + -ing) is a common, yet not consistent, feature of Saudi English. This data shows that writers sometimes delete the verb *to be*, and at other times they do not, which is consistent with Al-Rawi’s (2012) analysis of Saudi English texts, which showed 66.7% of the texts contained *be*-realisation and 33.3% contained *be*-deletion. Showing predictability, but not reasonable consistency, casts doubts on the cogency of

considering this feature as a bilingual creativity feature, although Kortmann (2010) considered it as such in his analysis of a number of varieties of English.

#### Example 65 (9\_F\_NPA)

Jameel Al-Diaby, editor of Al-Hayat, said the newspaper faced difficulties seeking permission from the council. “But it was finally granted, and we sent *the female reporter* to cover the session,” he said.

One of the notable features of Saudi English is the variation in the use of the definite and indefinite articles *a*, *an*, *the*. Writers either add or omit the articles in a way that does not follow the Standard English rules, which could be attributed to the two-fold transfer from Arabic syntax into English. On the one hand, English has syntactically overt determiners that are definite, indefinite, and zero, but in Arabic syntax, the morphologically overt marks the definite and the morphologically covert marks the indefinite (Maalej, 2015). On the other hand, there is a substantial difference between English and Arabic syntax in determining countable versus uncountable and abstract versus zero abstract or plural. The two languages offer different correlation. Hence, Saudi English speakers often transfer the features of Arabic determination into English writing and speaking (Maalej, 2015). This finding goes hand in hand with a number of studies about Saudi English, such as those by Fallatah (2017), Al-Rawi (2012), and Mahboob and Elyas (2014).

Other than these examples that are related to the overgeneralisation of references, there were no significant syntactic features that I could identify, which could be due to the editing and proofreading process and the writers’ desire to establish authority by closely following the Standard English grammatical rules to the best of their knowledge.

## 6.6 Concluding Remarks

In this chapter, I have presented the analysis of the third features identification data set of bilingual creativity in Saudi English, namely NPAs. The analysis showed that within

this set, features of bilingual creativity can be grouped into five categories based on the number of instance occurrences. These categories were cultural references, translation, code-switching, lexical and semantic creativity, and syntactic creativity. In the case of category overlap, examples were categorised based on the formal aspect. Then, in the discussion, the formal aspect was discussed first then the other overlapping category aspect was discussed second. Four themes were found to be the most salient and reoccurring in Saudi English bilingual creativity instances: religion, women, gender segregation, and family. In addition, a number of cultural schemas were repeatedly evoked across the data, including FAMILY, WOMEN AS MINORS, GUARDIANSHIP OVER WOMEN, and HAYA'A.

## **Chapter 7 CONCLUSION**

This study aimed to investigate features of bilingual creativity in Saudi English, particularly in three genres, focus groups, stand-up comedy, and newspaper articles. To do so, I explored the Saudi cultural conceptualisations, a concept that was introduced by Sharifian (2003, 2006, 2009), through examining Saudi English bilingual creativity and how it reflected Saudi cultural conceptualisations as manifested in cultural schemas, cultural metaphors, and cultural categories.

Chapter 1 introduced the statement of the problem, the aims of the research, the research questions, and significance of the study. Following that, Chapter 2 reviewed the relevant literature, which included WE, bilingual creativity, and Saudi English, and described the context of the study. Chapter 3 introduced the scope of the research, the research methodology, and the detailed procedure and justification for data collection and analysis. Major findings of this study were then presented in three chapters. Chapters 4, 5, 6 presented and discussed findings of bilingual creativity categories in the focus groups data set, the stand-up comedy data set, and the newspaper articles data set respectively. Table 15 below presents a summary of the key findings emerging from the study research questions. Finally, in this Conclusion chapter, the identified categories of Saudi bilingual creativity and cultural conceptualisations are summarised. This chapter also presents the limitations of the study and implications for future research.

Table 15 *Summary of the Key Findings Emerging from the Research Questions*

Question	Key Findings
<i>Q1(1) What are the features of bilingual creativity in Saudi English?</i>	

Findings show the following:

- Saudi English had predictable syntax patterns that were influenced by Arabic syntax such as prepositions, definite and indefinite articles, perfect tense, and phrasal verbs.
- Saudi English speakers tended to be more linguistically creative when talking about certain recurrent themes, such as religion, phatic statements with religious origin, gender segregation, and Saudi social life.
- Saudi culture was deeply infused in Saudi English and it was referenced directly or indirectly.
- Saudi speakers of English creatively decoded English semantic and lexical items and encode new meanings that were directly drawn from Arabic language or Saudi culture.
- Saudi speakers of English frequently quoted the Holy Qur'an and Prophetic Hadith to support arguments.
- Saudi speakers of English used pronunciation shifts as a group or identity marker.

*Q1(2) What social and/or communicative functions do they serve?*

Saudi English bilingual creativity was found to serve many social and communicative purposes, such as

- Saudi, Arabic, and Islamic identity marker;
- semantic, lexical, and syntactic language gap filler; and
- evoking Saudi cultural conceptualisations that may not exist in other cultures.

*Q1(3) What categories can these types be classified into?*

They can be classified into six main categories:

1) cultural references, 2) code-switching, 3) syntactic creativity, 4) lexical and semantic creativity, 5) translation, and 6) pronunciation shifts.

Question	Key Findings
<i>Q(2) To what extent do gender and genres such as stand-up comedy, newspaper articles, and focus groups affect bilingual creativity in Saudi English</i>	<p>Analysis shows:</p> <ul style="list-style-type: none"> <li>• Level of formality had a clear impact on the total number of bilingual creativity instances found in texts. The more formal the text, the fewer bilingual creativity instances were found in the text in total.</li> <li>• Level of formality affected the categories that were found in the text. For example, translation of excerpts of Qur'an and Prophetic Hadith were only found in formal texts (NPA) and pronunciation shifts were only found in informal texts (SUC).</li> <li>• There were significant differences in the numbers of occurrences in the different categories of bilingual creativity based on the level of formality. For example, the informal texts allowed much more code-switching instances than the formal texts.</li> <li>• Female Saudi speakers of English showed more bilingual creativity instances in four categories (cultural references, code-switching, lexical and semantic creativity, translation).</li> <li>• Male Saudi speakers of English showed higher bilingual creativity in only one category, which is syntactic creativity.</li> </ul>
<i>Q(3) What Saudi cultural conceptualisations are captured in the Saudi bilingual creativity instances?</i>	<ul style="list-style-type: none"> <li>• Saudi cultural schemas in the data included the following: Religion: <ul style="list-style-type: none"> <li>○ religious titles (image schema, role schema): MUTAWEA, HAJJ, SHEIKH, and MUFTI.</li> <li>○ Islamic jurisprudential collocation: CORRUPTION ON EARTH, PERFECTION AND PIETY, TYRANNY AND INJUSTICE, DESTINY AND FATE.</li> </ul> </li> <li>• Family: THE HUSBAND AS THE FATHER OF THE FAMILY, FAMILY AS A HOUSE, (gender segregation) FAMILY VS. SINGLE, (guardianship over women) MALE-LESS FAMILY.</li> <li>• Social life: HAJJ SEASON, WEEKEND, RIGHT IS BETTER THAN LEFT, SAUDI HOST, MARRIAGE, ENGAGEMENT, MATCHMAKER, SHOES AS OBJECTS TO LOATHE AND DESPISE.</li> </ul>

Question	Key Findings
	<ul style="list-style-type: none"> <li>• Women: حياءَ <i>HAYAT</i> (BASHFULNESS), عيب <i>EB</i> (SHAMEFUL), فضيحة <i>FAD'IIHA</i> (SCANDAL), WOMEN DECENCY, WOMEN AS MINORS, WOMEN AS ORPHANS.</li> <li>• Superstition: BABIES ARE DRAWN TO BABIES (proposition schema), عين <i>En</i> (EVIL EYE).</li> </ul> <p>Cultural categories in the data included the following:</p> <ul style="list-style-type: none"> <li>• Family: <ul style="list-style-type: none"> <li>○ In reference to blood or marriage relatives: small family- family- big/extended family- tribe,</li> <li>○ In reference to gender segregation: family versus singles,</li> <li>○ In reference to the people sharing the same house regardless of blood relation: أهل البيت <i>ahil albayt</i> (house as family).</li> </ul> </li> <li>• Saudi religious titles: <i>mutawea</i>- fanatic.</li> <li>• Saudi terms of address: any younger person can be called son or daughter, older women can be called خالة <i>xala</i> (maternal aunt), older man can be called عم <i>am</i> (paternal uncle), a strict religious male can be called شيخ <i>sheikh</i>.</li> <li>• Syntax: Saudi speakers of English assign either feminine or masculine genders to English neuter nouns in English, which could be due to transfer from the Arabic syntactic system.</li> <li>• Religion: Islam is a way of life not a part of life.</li> <li>• Women: Women as minors and women as orphans.</li> </ul> <p>Cultural metaphors in the data included the following:</p> <ul style="list-style-type: none"> <li>• Slips of the tongue (such as a road bump), house as family, engagement as drinking, the five demands of Islam as five pillars holding up a building, the six demands of faith as six corners inside a building, Islam as a straight path.</li> </ul>

## 7.1 Summary

During the last few decades, increasing scholastic research has been devoted to the investigation of the features of different varieties of English as used in different parts of the world in diverse contexts as the growing WE discipline (B. Kachru, 1986b, 1990). WE is concerned with being inclusive of all varieties of English and examining them, not in terms of correctness but in terms of appropriateness and equality to the exclusively Western English varieties (Proshina, 2014). Because a core element of any language is the culture it expresses, a cultural conceptualisations approach was developed. It is an approach that draws from a plethora of disciplines such as anthropology, cognitive linguistics (Sharifian, 2009; Wolf & Polzenhagen, 2009; Yu, 2003c), contact linguistics (Mesthrie, 2009; Myers-Scotton, 2002), and cultural linguistics (Palmer & Sharifian, 2007; Sharifian, 2013a; Xu, 2014). It explores varieties of English in relation to their “conceptual structures such as schemas, categories, and conceptual metaphors. These conceptualisations are generally shared by the community members; however, they are not identical or homogeneously distributed among individuals” (Sharifian, 2013a). Employing a cultural conceptualisations framework in this study allowed a rigorous and deep exploration of the collective cultural conceptualisations that shape and define Saudi English as an emerging variety of English.

Because this study is situated in an intersection between cultural linguistics and WE, it allowed for a close examination of the features of bilingual creativity of Saudi English. It examined the nuances of the transcultural effect one can find in the English produced by Saudi individuals who exist in a bridge point between two or more cultures and languages, as described by B. Kachru (1985) and Bolton (2010). It examined how those bilingual individuals creatively utilise their dual linguistic and cultural repertoires to express themselves on the level of the individuals as well as the speech community.



Findings showed that features of bilingual creativity as discussed in Chapters 4, 5, and 6 could be divided into six categories, which were identified and discussed in the three data sets. The occurrence and percentages of these categories in each data set are illustrated in Figure 10 below. It illustrates how categories were inconsistent in their appearance or absence and percentages of occurrences. For example, pronunciation shifts category was only found in the SUC data set but not in the other two, and translation category was only found in the SUC data set but not in the other two, and translation category was only found in NPA's but not in the other two data sets.

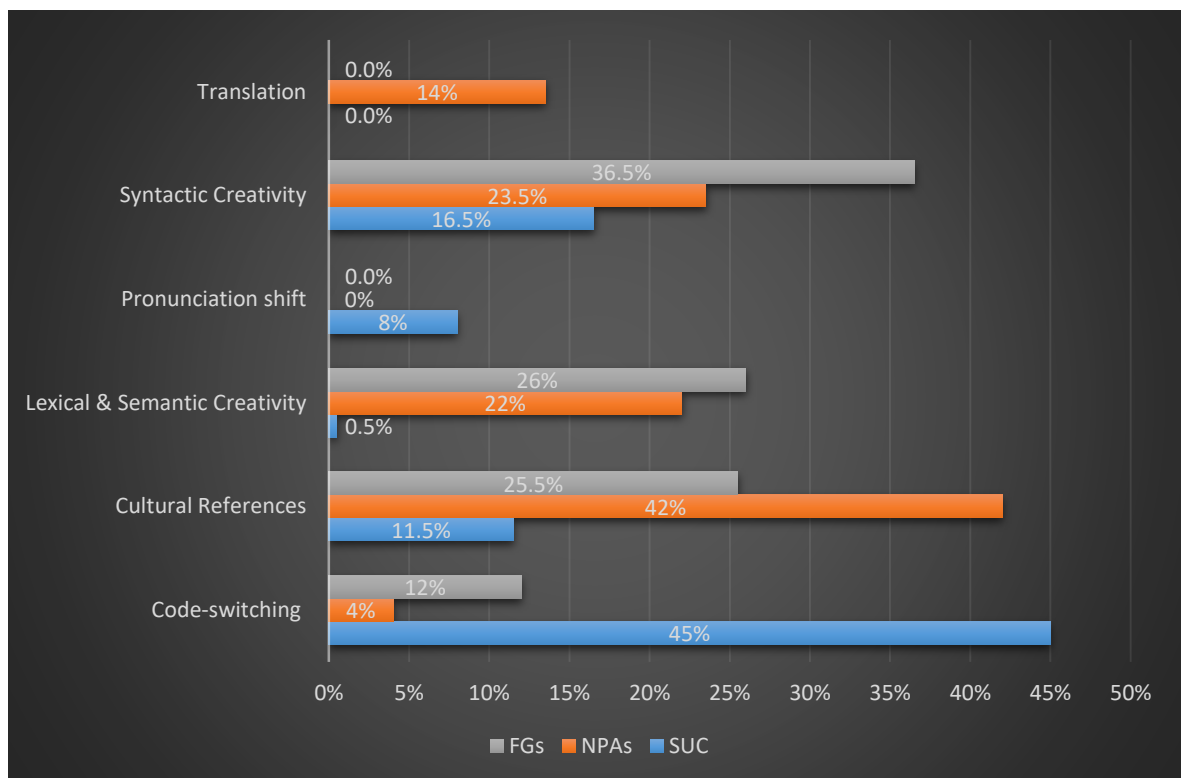


Figure 10. Bilingual creativity categories across FGs, SUC, and NPAs

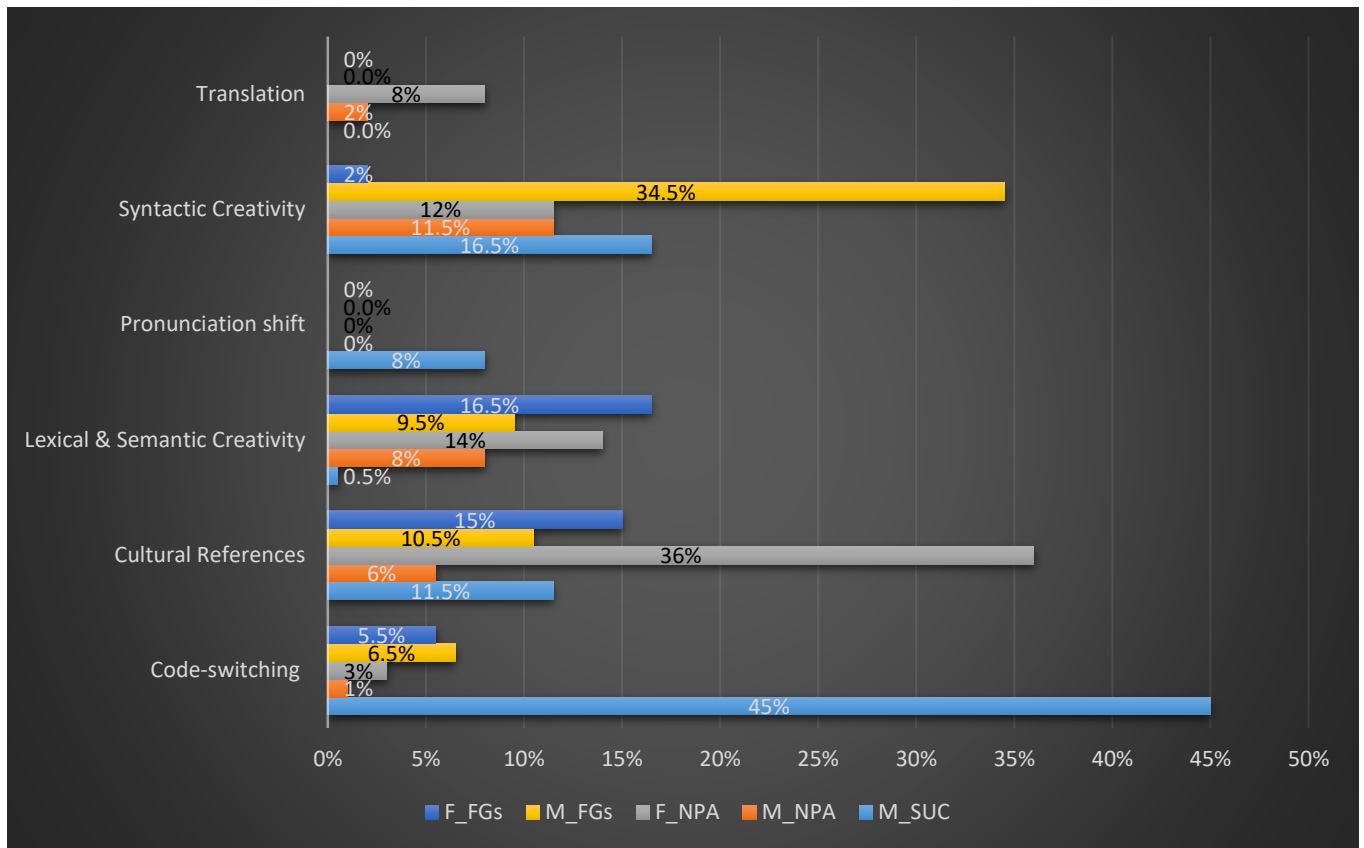


Figure 11. Bilingual creativity categories across FGs, SUC, and NPAs by gender

Figure 11 shows the differences in instance occurrences in the data sets' categories between males and females in the NPAs and FGs data sets. For example, in the cultural references category, the NPA female occurrences were 36%, which equalled the combined cultural references occurrences of the SUC male, FG female, and FG male data sets. Of course, the gender differences can only be drawn between the FGs and the NPAs data sets because the SUC data set consisted only of male participants.

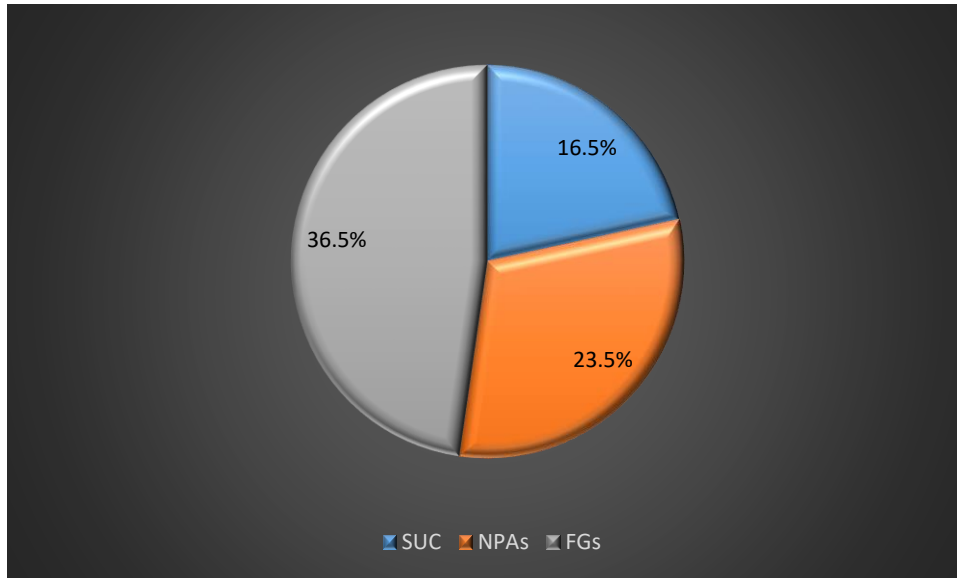
### 7.1.1 Syntactic Creativity

The syntactic creativity category was found in all three data sets; however, the percentages of the instance occurrences varied greatly across data sets as illustrated in Figure 12. These syntactic patterns tended to reoccur in their speech, which could have been due to transfer from the Arabic syntactic system to the English one. They ranged from prepositions, tense choices, use of agents such as nouns and adjectives, the plural form, and definite and

indefinite articles to subject-verb agreement. Such variations have been investigated in a number of studies, such as those by Al-Hazmi (2003), Al-Rawi (2012), Elyas and Picard (2010), Mahboob (2013), Mahboob and Elyas (2014), Zughoul (2003), as a highly frequent outcome of the interplay of Arabic and English syntax.

When discussing syntactic variations in bilingual creativity, two points need to be kept in mind. First, analysing syntactic variations in this study is far from error analysis approach or following the traditional inner circle conventions because it is not taken to indicate the speaker's poor command of the language. In the contrary, it shows that these variations are predictable and consistent, which elements of a feature not an error (B.Kachru, 1985; Hamid & Baldauf, 2013). Second, although many syntactic variations are not unique to one English variety, they should not be excluded as features of that variety. This is because one or two variations cannot make a variety unique. It is the unique combination of many consistent and predictable variations that make a variety unique.

As illustrated in Figure 12, almost half the instances of syntactic creativity were in the FGs data set (36.5%), which could be because it was semistructured and to a certain degree spontaneous and conducted among friends. The other two data sets were completely structured. The NPAs (23.5%) were edited and proofread; the SUC (16.5%) was structured and rehearsed. Hence, many of the extemporaneous Saudi syntactic features could be eliminated to achieve printed press standards, to achieve an L1 fluency level, or to bond with the non-Arab/non-Saudi audience.



*Figure 12.* Syntactic creativity category in SUC, NPAs, and FGs

The only significant difference in percentages was in the FGs data set. Male-FG participants' exhibited the highest instances of syntactic creativity (34.5%) and the female-FG participants exhibited the lowest (2%). Such a noticeable difference in the category could be due to two reasons. First, female-FG participants may have tried to make conscious attempts to follow Standard English syntax because they were in an academic setting and I was physically present in the female-FG session (observer's paradox). This seems a likely reason because they did not suffer from lack of knowledge of English syntax. Second, all of the female-FG participants were PhD candidates of high academic levels. Hence, they had good command of English grammar. This suggestion goes hand in hand with the finding of Al-Rawi (2012) about the grammatical features of Saudi English and its relevance to the level of education<sup>32</sup>. However, for the male-FG session, for Saudi gender segregation reasons<sup>33</sup> I was not physically present, which allowed the participants to speak more freely than the

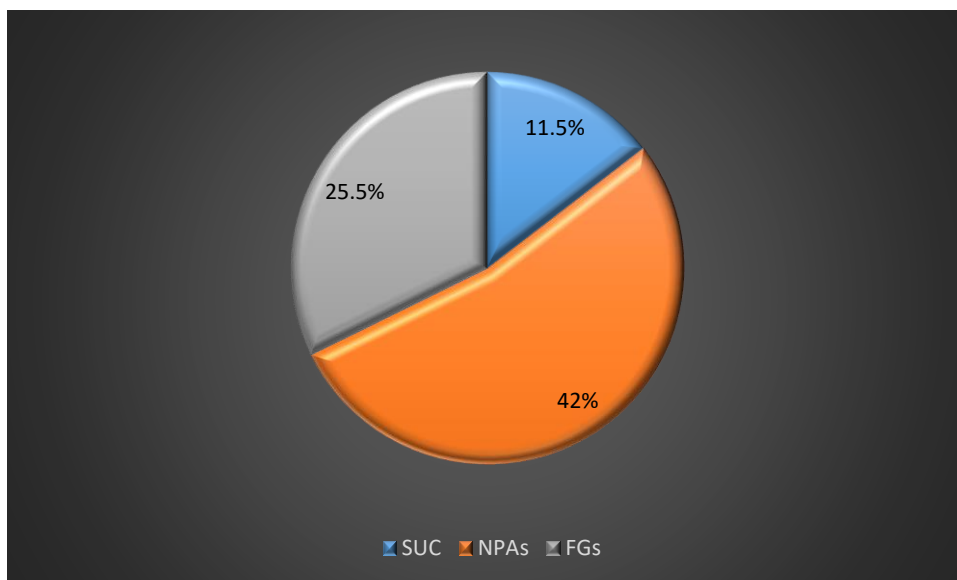
<sup>32</sup> For more information about the participants' background, please refer to Table 5.

<sup>33</sup> For further information on the role of gender segregation in the data selection process, please refer to section 3.1.1 Focus Groups on page 67.

participants in the female-FG session without imposing a conscious syntactic filter on their speech.

### 7.1.2 Cultural References

The cultural references category was present in all data sets and had the most category overlapping occurrences. This is because in many cases features of Saudi bilingual creativity are mainly a reflection of the Saudi speakers’/writers’ attempts to express their cultural conceptualisations through making nuances to the surface structure to achieve a desired effect such as code-switching, translation, pronunciation shifts, lexical and semantic creativity, and syntactic creativity. However, sometimes the cultural reference could be understood from the deeper level meaning of the text, and it was only in such cases that occurrences were classified as cultural references. For further details on the category overlap, please refer to section 3.3 Category Overlapping on page 90. As illustrated in Figure 13, the NPAs data set had the most occurrences for this category (42%), FGs data set had the second most (25.5%), and the SUC data set had the least (11.5%). This difference can be explained in terms of the level of formality variable in each data set.



*Figure 13.* Cultural references category in SUC, NPAs, and FGs

The fact that SUC is an informal genre allowed the performers to creatively utilise different linguistic tools, such as code-switching, pronunciation shifts, lexical and semantic variations, and syntactic variations, to express their cultural references. Hence, every time there was an overlap between cultural references and another category, the occurrence was assigned to the other category because it satisfied the formal level criteria as explained in section 3.3 Category Overlapping on page 90. Therefore, although the SUC data set had the lowest percentage of occurrences, it does not necessarily mean that Saudi culture is less reflected in SUC than in the other two more formal data sets.

In total, the formal data set NPAs had the highest percentage of cultural references (42%) as illustrated in Figure 11, which could be due to an important reason. It was the only written data set in the study; hence, formal writing conventions dictated following the newspaper's Standard English writing rules in syntax, lexis, and semantics (Sharifian et al., 2004). Therefore, the writers had strong limitations to the formal tools that they could use. Hence, Saudi cultural conceptualisations were expressed mainly through connotation, which allowed high occurrences counts for this category as explained in section 3.3 Category Overlapping.

Data analysis of gender in this category showed that F\_NPAs had the highest percentage of cultural references occurrences (36%) and M\_NPAs had the lowest percentage (6%). This is understandable because most cultural references in this data set mainly revolve around four interrelated broad themes: women, family, gender segregation, and religion. Such topics often appeal more to female writers and readership, as women constitute a considerable number of voices calling for reform regarding these social issues in particular.

### **7.1.3 Code-Switching**

Code-switching is a dynamic stylistic device that has been considered a creative linguistic act by many scholars, such as B. Kachru (1985), Kharkhurin and Wei (2015), and

Li (2013). It can be defined as the alteration between two distinct language systems on the level of the word, phrase, or clause in a single speech event that allows the speaker to achieve multimodal and expressive linguistic effects creatively.

As illustrated in Figure 11, NPAs from both genders had an extremely low percentage of code-switching instances with 1% for M\_NPAs and 3% for F\_NPAs. Because NPAs is a written formal genre that is officially published in English, scarcity is expected. The writers are clearly required to adhere to the English language as much as possible and any unnecessary code-switching to Arabic language would be considered an indicator of the writers' poor English language command. In addition, the process of editing and proofreading may have eliminated any code-switching instances that may have accidentally escaped the writer. Hence, NPAs examples of code-switching were limited to a few single-word lexical items such as شورى *shoura*, شيعة *shia*, سنة *sunna*, شيخ *sheik*, حج *hajj*, إمام *imam*, مفتي *mufti*, جهاد *jihad*, and فتوى *fatwa*, all of which are becoming recognised borrowed Arabic words into the global English language diction.

Similarly, the FGs data set had very close percentages for the M\_FG (6.5%) and F\_FG (5.5%). Because this is a spoken semiformal genre, it is expected that the speakers may code-switch to their mother tongue when speaking among people of their linguistic and cultural background as a cultural and identity marker. For example, in the M\_FG, two participants consistently code-switched to Arabic when discussing their duties as hosts towards the rest of the group. This goes hand in hand with Cogo (2010), who stated that one of the many functions of code-switching is “to signal cultural and multilingual identity” (p. 298).

Contrary to the NPAs and FGs data sets, analysis of the SUC data set showed instances frequency of 45% for code-switching, which was the highest percentage for any category in the three data sets combined. Thirty-one instances were followed by immediate

English translations, and nine relied on the audience's wit to infer the meaning from the context. This indicates that Saudi comedians mainly code-switch, not because of a lack of an English equivalent, but to achieve some deliberate linguistic effects that were deemed important in the specific verbal interaction (Bhatia & Ritchie, 2008). The fact that this is an informal spoken genre granted the comedians the freedom to jump back and forth between the two languages to serve the purposes of their performances.

In addition, because the SUC was performed to mixed English-speaking and Arabic-speaking audiences, the comedians were required to acknowledge the two languages of their audience by code-switching whenever felt appropriate. Hence, they managed to make subtle creative linguistic tunings to achieve psychological, sociological, and attitudinal effects (B. Kachru, 1985), such as evoking Saudi-specific cultural schemas and schema refreshment, cultural categories, cultural metaphors, and identifying or stereotyping a speech group. The informality of the genre allowed the comedians to use code-switching creatively as a culturally specific discourse marker that holds the text together, working as signposts, such as conversation openers, signals of shifts in attitude, change of topic, or conversation endings. Although they demonstrated the ability to maintain language separation, they creatively and selectively mixed the two linguistic systems, their subvarieties, and their styles to create an effect. Such linguistic selections are governed by factors such as the topic, the emotive context, shared cultural and historical backgrounds, and shared social assumptions (Bhatia & Ritchie, 2008).

#### **7.1.4 Lexical and Semantic Creativity**

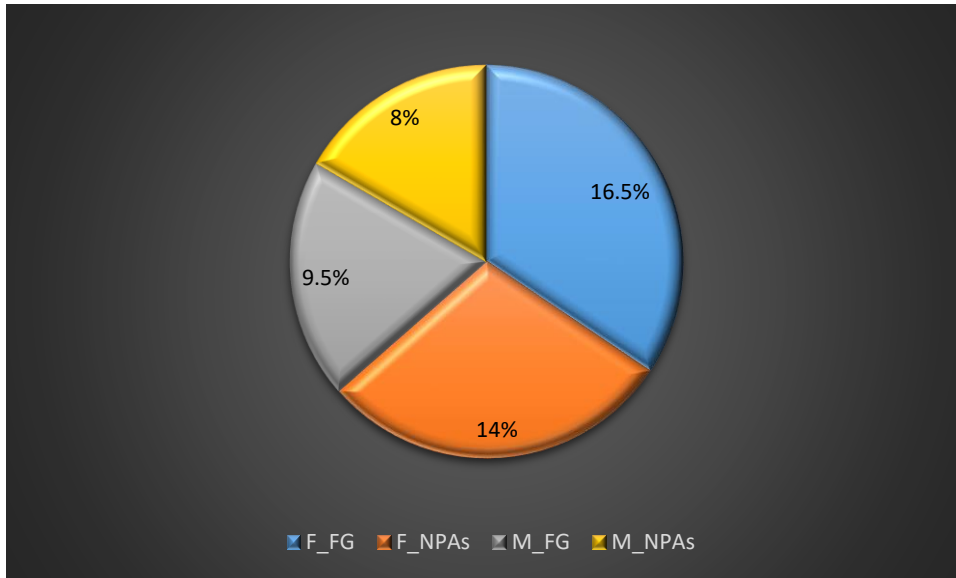
The lexical and semantic creativity category focuses on the instances where Saudi speakers/writers creatively assigned new meanings to known English lexical items and used punning. It focuses on the subtle changes to the semantic or lexical range of words, which are achieved through processes such as collocational creativity, semantic derivatives, semantic



narrowing and expansion, semantic underdifferentiation, semantic salience, amelioration and deterioration, and word replacement. A crucial difference between this category and the cultural references category lies in the fact that lexical and semantic creativity stem solely from the shared cultural conceptualisations between the text producer and the text receiver.

As illustrated in Figure 10, lexical and semantic creativity was a relatively low frequency instances category in this study; however, it did occur in all three data sets. Analysis of SUC data set showed the lowest percentage (0.5%) of lexical and semantic creativity instances, which might be because as an informal spoken genre, SUC had a plethora of tools to instigate bilingual creativity in their texts, such as code-switching and pronunciation shifts.

However, lexical and semantic creativity instances occurred much more frequently in the NPAs (22%) and FGs (26%) data sets than in the SUC set as illustrated in Figure 10. This could be due to the level of formality factor of the two data sets. Although NPAs were written data and the FGs were spoken data, they were both more formal genres than SUC. On the one hand, formal and semiformal genres often impose restrictions on the speaker's/writer's creativity in categories such as syntactic creativity or code-switching because they might be viewed as an explicit violation in Standard English. On the other hand, lexical and semantic creativity is to a certain degree latent, context dependent, and triggered by the shared knowledge between the text producer and receiver, which gives the speaker/writer more room for linguistic creativity without explicitly breaking any formal English language rules.



*Figure 14.* Lexical and semantic creativity category gender differences in NPAs and FGs

Regarding gender, data analysis showed that F\_NPAs (14%) and F\_FG (16.5%) had almost double the percentage of instances as the M\_NPAs (8%) and M\_FG (9.5%) as illustrated in Figure 14. This is consistent with the findings regarding gender in cultural references, code-switching, and translation categories. The percentage of instances produced by females was significantly higher than the percentage produced by males as illustrated in Figure 11. These differences reflect a longstanding relationship between gender, language, and culture, in which gender is one of the constructs that maintains inequalities in society (Tanaka, 2015). According to Sharifian (2017a), “Language is one of the tools used to construct gendered identities and characteristics associated with men and women, a function that is observed in cultures as diverse as Arabic, Japanese, North America, and Thai” (p. 125). Similar to the fact that men are more likely to interrupt women in a conversation as a tool of conversation dominance, the data show that men are more creative with the overt aspects of English, such as syntax and code-switching, than women are. Women, on the other hand, are more creative with the covert aspects of language, such as semantics and lexis.

### 7.1.5 Translation

The translation category was only found in the NPAs data set as illustrated in Figure 10. It includes the literal translation of collocations, phrases, and clauses from Arabic to English, and it was the second most frequent category in the NPAs data set, at 14% of the total instances found in all three data sets. Looking at the translated texts showed that most of them were religion-related texts and that they ranged from translations of Qur'anic verses, Prophetic Hadiths (sayings and traditions), Islamic jurisprudential phrases or words, and collocations with Islamic reference to prayer phrases. There were nine instances of Qur'anic verse translation into English, all of which were followed by a reference to the surah (chapter) and verse numbers, but they were not followed by Arabic translations.

The fact that the translation category was only found in the NPAs data set, could be because it was the only written data set and the other two data sets were spoken data. Most of the translation instances were of either Qur'anic verse or Prophetic Hadith, which Muslims regard as holy and have great reverence for quoting or translating them correctly. Hence, in speech, unless absolutely confident, Muslim people often avoid quoting Qur'anic verse or Prophetic Hadith in Arabic, let alone translating them in spoken discourse, such as FGs and SUC. However, in written texts people have the liberty to check, revise, and edit their quotations and their translations before publishing to the public. In addition, NPAs is a formal genre that is more receptive than FGs and SUC of what are considered sanctified texts.

### 7.1.6 Pronunciation Shifts

This category can be defined as the deliberate change in the pronunciation of certain lexical items to achieve a desired effect. Pronunciation shifts were employed pragmatically to insinuate new meanings. Pronunciation shifts was the least frequent category of Saudi bilingual creativity with 8% of the instances found in the data as illustrated in Figure 10. Although linguistic idiosyncrasies were evident in certain categories such as syntactic

creativity, this category is more concerned with Saudi creativity in strategically relating English language to Saudi context by means of pronunciation, which leads to subtle psychological, sociological, and attitudinal effects.

This category was only found in the SUC data set, which could be due to the fact that it is an informal spoken genre. Pronunciation shifts are tools that are used by comedians to create a comic effect (Schwarz, 2010). However, although this category is genre dependent, the type of pronunciation shifts instances found in the data clearly indicate that they are culturally and linguistically governed, such as in Example 37 on page 131. All examples were completely dependent on some shared Saudi culture and Arabic language between the comedians and the audience. Hence, such bilingual creativity can only be relevant among a specific speech community.

### **7.1.7 Saudi Cultural Conceptualisations**

As it is definitely established that language is firmly connected with culture, any rigorous study of language requires a level of exploration of the speakers' cultural conceptualisations Sharifian (2001, 2003, 2006, 2011, 2013a). Saudi cultural conceptualisations are predictable resources from which Saudi bilinguals draw some of their linguistic creativity. Hence, one of the aims of this study was to identify the cultural conceptualisations of Saudi speakers of English through identifying their culture schemas, cultural categories, and cultural metaphors.

**7.1.7.1 Cultural schemas.** Cultural schema became an important tool in Sharifian's (2003) investigation of culture and its effect on language and the identity of a cultural group. Sharifian (2013) defined schema as "the building blocks of cognition used for storing, reorganizing, and interpreting information" (p. 1591). Schemas include event schemas, role schemas, image schemas, proposition schemas, emotion schemas, and so on. Schemas could

include “words or experiences of all types, labelled or unlabelled, inarticulate or well theorized, felt or cognized” (Quinn, 2005, p. 38).

This research identified a number of Saudi cultural schemas in the three data sets. They can be classified under five main themes: religion, family, women, social life, and superstition, as illustrated in Figure 15 below. Religion was the most frequently evoked schema in the data, which reflects the central role Islam plays in the life of Saudi people and how it governs their social behaviours, cultural norms, law, education, and every other aspect of their lives.

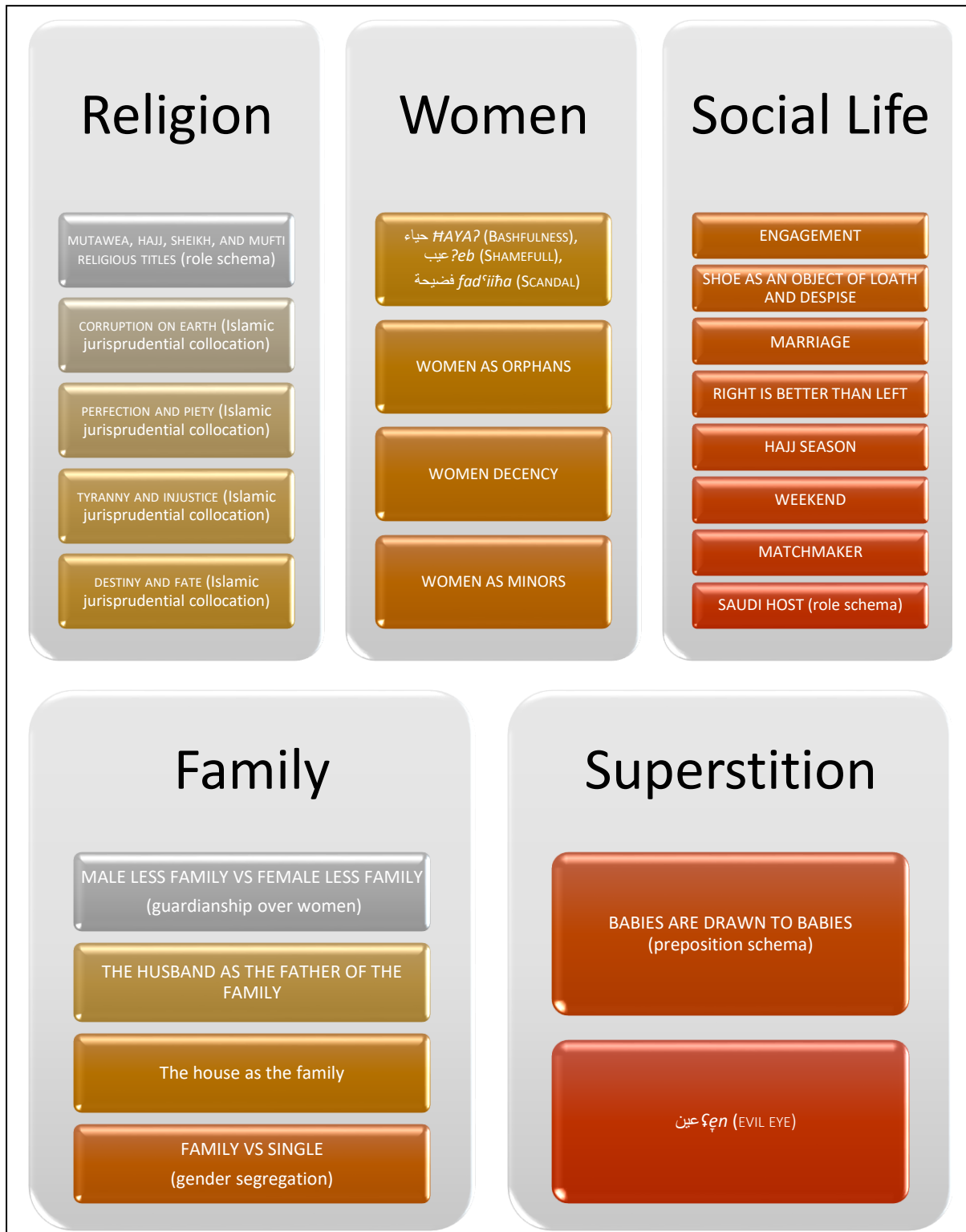


Figure 15. Saudi cultural schemas

Some of the frequent religion-related schemas were the image schemas and role schemas, which were evoked with religious titles, such as SHEIKH, HAJJ, MUTAWEA, and

MUFTI. Although the titles *sheikh*, *hajj*, and *mufti* are used in many Arabic countries, when used in a Saudi context, each title evokes a Saudi-specific schema. The titles *sheikh* and *hajj* often evoke a role schema of a religious male who is knowledgeable about Islam rules and practises them, or of an older man of wealth, power, or social status. *Mufti* evokes the same role schema as *sheikh* and *hajj* with the addition that a *MUFTI* is licensed by the government to pass religious decrees, *فتوى fatwa*.

However, MUTAWEA SCHEMA evokes a Saudi-exclusive role schema. First, it classifies Saudi community on a continuum based on the degree of their adherence to Islamic religious edicts. The stricter a person is in following religious edicts in all aspects of his or her life, the more *مطوع mutawea* that person is. Hence, when someone is described as *مطوع mutawea*, one may ask whether he or she is *مطوع جدا* very *mutawea* or *مطوع شوي* somewhat *mutawea*. This allows people to place a person on the Saudi religion adherence continuum accurately and evoke the corresponding schema. Second, unlike *شيخ sheikh* or *حاج hajj*, it is not gender specific; a man can be described as *مطوع mu.tʕwi:ʕ* MUTAWEA and a woman can be described as *مطوعة mu.tʕwi:ʕa* MUTAWEEA. Third, it evokes a Saudi-specific image schema of an Arabic male dressed in an often white, above the ankle, *ثوب tho:b* (Saudi-style garment), *غترة gutra* (white or red head cover) with no *عقال ʕgal* (thick double-layered black robe). Occasionally, a traditional long, white, brown, or black Arabic cloak trimmed in gold is worn on top of the white garment. Regarding Saudi MUTAWEEA female dress code, it involves wearing a black cloak that covers the entire body head to toes, with face fully covered, and sometimes worn with black gloves and black socks.

Another evoked religious schema was DESTINY AND FATE, which is a core element in the Islamic faith. It includes the solemn belief that destiny and fate are decided by Allah, and that we should surrender to it. This schema informs other subschemas, such as the schema of

AL-TAWAKUL (reliance on Allah) and AL-RIDHA (acceptance and satisfaction with reality).

Hence, believing in DESTINY AND FATE schema dictates that misfortunate people must be patient and not blame themselves because no one can change destiny and fate and that they must rely on Allah (Al-Tawakul) in situations of misery and affliction.

Religious schemas include a number of Islamic jurisprudential collocations such as CORRUPTION ON EARTH, PERFECTION AND PIETY, and TYRANNY AND INJUSTICE. Each collocation evokes two schemas: one is an Islamic schema as presented in the Qur'an or the Prophetic Hadith, and the other one is the Saudi reflection (interpretation) of the same thing. For example, CORRUPTION ON EARTH schema evokes specific schemas related to Qur'anic verses and the jurisprudential laws related to them such as the following:

فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِن قَبْلِكُمْ أُولُوا بَعَثَةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِّمَّنْ أَنْجَيْنَا مِنْهُمْ وَاتَّبَعَ الَّذِينَ ظَلَمُوا  
مَا أُتْرَفُوا فِيهِ وَكَانُوا مُجْرِمِينَ

*fa law la ʔlquruni min qablikum ʔulu baqiyyatin yanhawna ʔan ʔlfasadi fi ʔlʔrʔi ʔlla  
qalilan mim man ʔnga:yna minhum wa ʔtabaʔa ʔl laðina ðʔalamu ma utrifu fihi wa  
kanu mugrimin*

[But, alas, among those generations [whom We destroyed] before your time there were no people endowed with any virtue <sup>146</sup>—[people] who would speak out against the [spread of] *corruption on earth* [emphasis added] —except the few of them whom We saved [because of their righteousness], whereas those who were bent on evildoing only pursued pleasures which corrupted their whole being, <sup>146</sup> and so lost themselves in sinning.] (Qur'an 11:116)

Conversely, the phrase *corruption on earth* when used in a Saudi context evokes Saudi understanding of what constitutes corruption on earth, which often involves defying the conservative Saudi way of life and Saudi religious decrees and the social and legal implications of being accused of instigating corruption on earth.

Another dominant cultural schema theme in this study was related to women, such as WOMEN AS MINORS, WOMEN AS ORPHANS, BASHFULNESS, and WOMEN DECENCY. The first two schemas are closely related to a more dominant Saudi schema of GUARDIANSHIP OVER



WOMEN. Because KSA places guardianship over women, Saudi women need the approval of a male guardian to do many legal things, such as travel abroad or obtain a passport. Hence, she is a minor. If the default guardian who is the father of a woman passes away, the woman is considered an orphan even if she is an adult (over 18 years of age) because she must be assigned another male relative to take care of her legal matters just like a young orphan.

On the other hand, BASHFULNESS and WOMEN DECENCY are two cultural schemas that have their roots in Islamic teachings and that are shared by most Islamic communities. BASHFULNESS schema evokes Muslim women's acceptable behaviour, which must be docile, delicate, and shy. WOMEN DECENCY schema evokes women's dress code, which should comply with the Saudi community acceptable code of dress, which is very specific in terms of the shape, size, and colour.

According to Picard (2018), KSA is a family-oriented society; hence, Saudi English has a unique cultural schema of FAMILY. THE HOUSE AS THE FAMILY schema refers to the house as the family; therefore, anyone who physically lives in the house is a member of the family, for example, live-in household help can be referred to as *ولد البيت* *walad albe:t* (the son of the house) or *بنت البيت* *bint albe:t* (the daughter of the house). Similarly, all those living inside the house are referred to as *أهل البيت* *ahil albe:t* (family of the house) regardless of whether they are family members in the traditional sense of the words and in contrast with guests who are inside the house but not living in it. This may include blood relatives, such as a brother or sister, who live in a different place<sup>34</sup>.

In addition, Saudi cultural schema of FAMILY in specific contexts evokes the gender segregation schema in which family does not refer to blood or in-law relatives but to who is allowed in a certain area based on gender. In such contexts, family is contrasted with the term

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<sup>34</sup> For further explanation on the term *أهل البيت* *ahil albe:t* (family of the house) please, refer to the footnote 21 on page 99.

*singles*, which means men only. For details on the Saudi FAMILY schema in relation to GENDER SEGREGATION schema, please refer to Example 31 on page 125. Another Saudi-specific schema is that of MALE-LESS FAMILY, which evokes the specific Saudi cultural schema of an all-female family with no male guardian. This includes legal and social limitations for the male-less family members, which female-less family would not suffer from.

Analysis showed that Saudi social life is a rich source of cultural schemas, such as HAJJ SEASON, WEEKEND, RIGHT IS BETTER THAN LEFT, SAUDI HOST (role schema), MARRIAGE, ENGAGEMENT, MATCHMAKER, SHOES AS OBJECTS TO LOATHE AND DESPISE. The HAJJ SEASON schema evokes a localised schema in three major cities in KSA during a specific period, which is the Hajj (pilgrimage). It involves intense spiritual, social, demographic, economic changes. On a more inclusive scale, the Saudi WEEKEND schema is much more relatable to most Saudi families. It is when smaller families gather every weekend for dinner or lunch in the house of the patriarch or matriarch of the family to show respect for elders and to maintain family ties, which is strongly informed by Islamic teachings and Arabic social values.

Other cultural schemas were Saudi MARRIAGE SCHEMA and ENGAGEMENT schema, which evoked the fact that Saudi marriages can be traditionally arranged by the family and that engaged couples were not allowed to engage in sexual activity before marriage. A related cultural schema is the MATCHMAKER schema. Although matchmaker is known around the world as the profession that helps people find life partners, Saudi matchmaker evokes very unique image schema and role schema that often instigate ridicule and distrust.

Another Saudi schema that is shared with most Arabic speaking community is SHOES AS OBJECTS TO LOATHE AND DESPISE. In any context where a footwear word is used in Saudi Arabic, it is considered an object to loathe and despise. Hence, speakers often preceded it or

followed it with phrases like *اكرمك الله* *akramak Allah* (may Allah honour you) or *وإنت بكرامة* *wi enta bi karamak* (with respect to you). Participants in the interviews said that the word *shoe* in English does not evoke the same level of loathing and despising as in Arabic. Hence, they do not feel the need to use respect phrases such as *may Allah honour you* with the English word. However, participants unanimously agreed that, in Arabic, shoes evoke loath and despise unlike any other item of clothing.

Two of the strong Saudi cultural schemas found in the data are the role schemas of the SAUDI HOST and RIGHT IS BETTER THAN LEFT. SAUDI HOST schema is closely related to the Saudi social values as a very hospitable society. It evokes how the host should behave: how to greet the guest, what food to serve, and how food and beverages should be served. Any disturbance of the SAUDI HOST schema can cause the guest to be deeply offended or the host to be very embarrassed.

The other cultural schema that strongly informs Saudi social life is the RIGHT IS BETTER THAN LEFT schema. It is a religious schema that is found in Islam as well as other religions, *right* is better than *left* in all things in life, and in the Doomsday when Allah summons all people before Him, good Muslims will be standing to the right and all sinners will be standing to the left. Hence, as a sign of blessing, anything good a Muslim should do should start from the right. It is such a strongly held schema by Saudis that it informs the smallest details of their lives. For example, a guest should enter the house of the host with the right foot, the guest should serve coffee to other guests with the right hand, shaking hands with a group of people must start from the right to the left, and eating food must be with the right hand not the left.

Although the cultural schema of RIGHT IS BETTER THAN LEFT exists in other cultures and religions such as Christianity, the degree of adherence to it in people's everyday activity differs greatly. Saudis feel strongly towards this cultural schema and participants expressed

that it would be active in both intracultural and intercultural communication contexts. The understanding of the forceful nature of this schema in the Saudi conceptualisation elucidates the Saudi way in decision-making, problem solving, planning, and so on. Hence, it provides an explanation of Saudi attitudes and reactions in situations, which may appear to an etic observer as inexplicable or exaggerated.

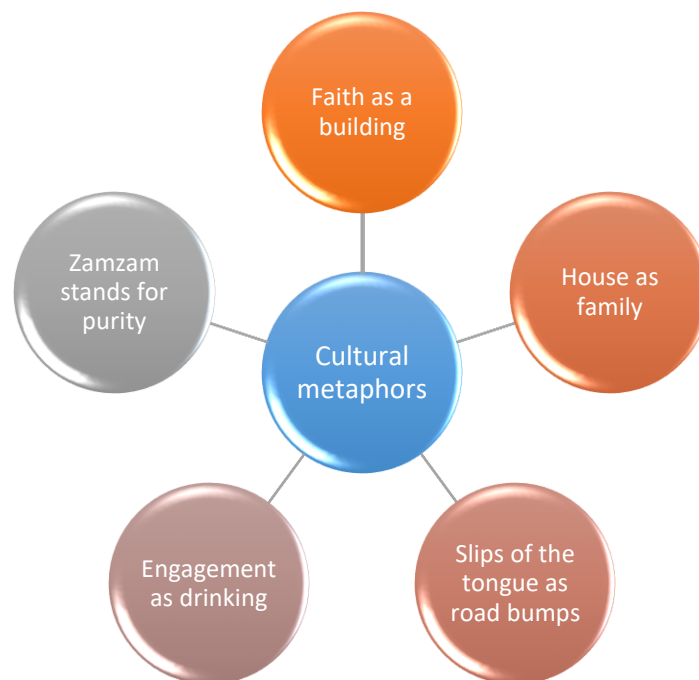
The least frequently identified Saudi cultural schema theme in this study was superstition. The schemas identified included the schema of BABIES ARE DRAWN TO BABIES (proposition schema) and the schema of عين *ʕen* EVIL EYE. First, BABIES ARE DRAWN TO BABIES schema is a Saudi folk superstition that evokes certain behaviours. For example, if a baby boy loves to be carried by a pregnant woman, this means that she is having a baby girl. Of course, such a schema is informed by Saudi cultural behaviour such as telling a woman who wants to conceive to hold a child for good luck.

The schema of عين *ʕen* EVIL EYE is a widely believed and feared schema in KSA. This directly connected to the cultural schema of حسد *hasad* (envy), عين *ʕen* EVIL EYE. This schema indicates that when one looks at or speaks in admiration of another person or thing, the object of admiration may be harmed by the speaker's evil eye unless one utters the phrase ماشالله *Mashalla* (with Allah's praise). Such schema informs many Saudi proverbs such as عضّة اسد ولا نظرة حسد *ʕadʕat asad wala neḍrat hasad* (Lion's bite is less dangerous than a look from an evil eye). Hence, people would try to say ماشالله *Mashalla* (with Allah's praise) as often as possible in order to protect others from an evil eye as well as not to be accused of inflicting an evil eye if something bad happens. A person may say *I am sorry you had an accident with your new car. However, it cannot be my evil eye because I said ماشالله Mashalla* (with Allah's praise) *when I looked at it.*

**7.1.7.2 Cultural metaphors.** Sharifian (2013b) defined conceptual metaphor as “a cognitive structure that allows us to understand one conceptual domain in terms of another”

(p. 1591). He showed that studying the metaphors of any given culture provides a window through which one can observe the mental processes of that cultural group. Moreover, which metaphors an individual uses reflect the individual's cognition, and from this the extent to which the individual is representative of and integral to the cultural group to which he or she belongs can be estimated.

This study identified a number of Saudi conceptual metaphors some of which are heterogeneously distributed among individuals, such as house as family, engagement as a drink, and slips of the tongue as road bumps. Other religion-related conceptual metaphors are largely homogeneously shared by the majority of the Saudi, Arabic, and Muslim communities, such as faith as a building and zamzam stands for purity as illustrated in Figure 16 below.



*Figure 16.* Saudi cultural metaphors

In the house as family metaphor, Saudi speakers conceptualise the abstract relationship of family in terms of a house. On the one hand, of course this metaphor is informed by the physical element that family members often live together in a house. Hence,

anyone who physically lives inside the house is a family member. This conceptualisation of the family in relation to the house is behind references such as *اهل البيت* *ahil al bait* (family of the house), *بنت البيت* *bint albeit* (the daughter of the house), *ولد البيت* *walad albeit* (the son of the house), and *ست البيت* *sit albeit* (the woman of the house). The relationships expressed through these phrases give kinship status between the person and the house where the person lives. On the other hand, this metaphor reflects the wider world view of KSA as a Muslim community where one of the basic teachings of Qur'an is that Muslims are brothers as clearly stated in the following verse:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

[*Inama ?lmu?minuma ixwa fa?s'lihu bajna ?xawajkum wa taqu ala la?alalakum turhamun*

The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy.] (Qur'an 49:10)

Hence, despite the world view of all Muslims as family, by representing the house as family metaphorically, one can create an exclusive group of close people without violating the Islam values of family.

Another conceptual metaphor found in this study is Islam as a building. This metaphor is presented repeatedly in Quran and Prophetic Hadith and it became central in Islamic world view. Islam as a religion is conceptualised as a physical building with pillar and corners. Hence, other metaphors emerged from the first one. One conceptual metaphor is the five demands of Islam as pillars of a building and another metaphor is the six demands of faith as six corners of a building. Such interrelated metaphors inform expressions such as *Bring down one's faith* and *Islam is starting to fall apart from its base*.

Conceptual metaphors that were not religion related included slips of the tongue as a road bump, engagement as drinking, and zamzam as a symbol of purity. In the slips of the

tongue as a road bump metaphor, the speaker conceptualised speech as a journey and slips of the tongue as road bumps. Just as a smooth car ride would be disturbed when hitting a road bump, the flow of a speech would be disturbed when a slip of the tongue is made. Another metaphor that is driven from the Saudi schema of ENGAGEMENT is engagement as drinking. The Saudi event schema of ENGAGEMENT, which involves strict restriction of any sexual activities between the couple before marriage, was explained in terms of a metaphor. The speaker drew a mental image of the engaged couple as the man being a thirsty person and his fiancée being the drink that will extinguish his thirst. What is stopping the person from having sex (i.e., drinking) are the Saudi social and religious restrictions on sex outside marriage. Another closely related metaphor is conceptualising zamzam as a symbol of purity<sup>35</sup>. Zamzam is a holy well in Mecca, which has water that is believed to have healing powers when drunk or used for washing. Hence, things that are pure and religious can be metaphorically referred to as zamzam.

**7.1.7.3 Cultural categories.** Like schema and metaphor, categorisation is a universal human phenomenon that follows psychological principles to fulfil two basic and logical human needs. First, it enables people to memorise and process the maximum amount of information with the minimum amount of time and effort. Second, it enables people to perceive the world as consisting of structures and substructures rather than being chaotic (Rosch, 1999). Hence, according to Rosch (1975), categories can be defined as “logical, clearly bounded entities, whose membership is defined by an item’s possession of a simple set of criterial features, in which all instances possessing the criterial attributes have a full and equal degree of membership” (p. 193). Although cultural categories are a fundamental universal phenomenon, an individual’s place in his or her cultural context, and the cultural

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<sup>35</sup> For further details on the example where this metaphor appears, please refer to Example 33 on page 121.

knowledge to which he or she therefore has access, inevitably shapes the process of acculturation (Xu, 2014, p. 176).

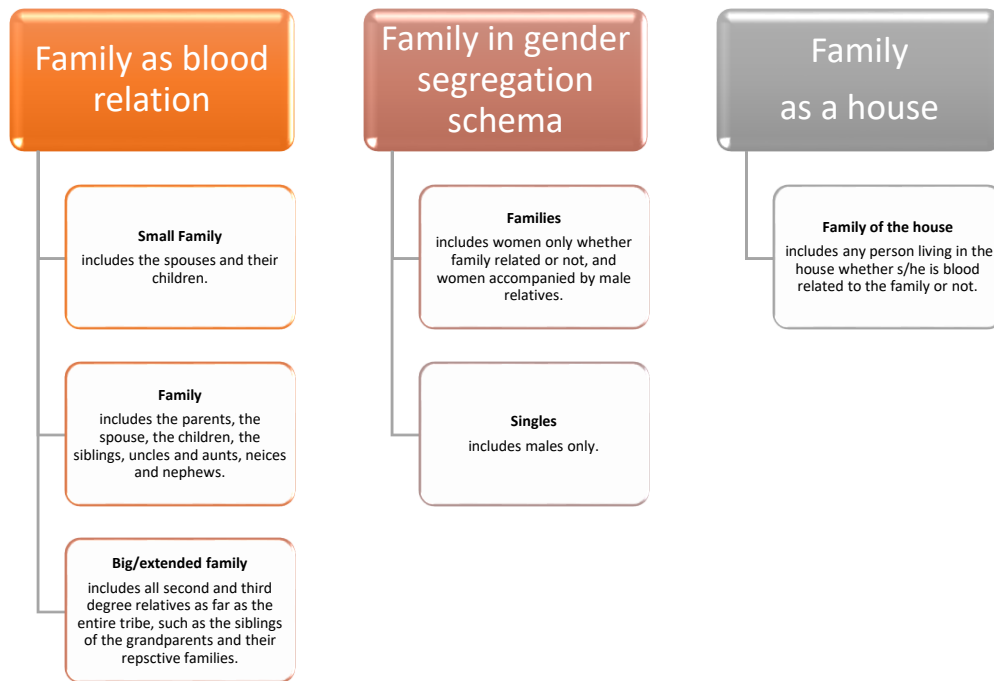


Figure 17. Saudi cultural categorisation of the lexical item *family*

Saudi cultural categorisation of family is unique in the sense that it changes based on the cultural schema involved as illustrated in Figure 17. First, the Saudi cultural category of family as blood relations is very inclusive. For example, one's parents, spouse, children, siblings, aunts, uncles, nieces, and nephews are all categorised as family. In contrast, within the cultural schema of gender segregation, families have very little to do with blood relation and all to do with gender. Any single female or female accompanied by a male relative is categorised as *families*<sup>36</sup> but all males are categorised as *singles*. A different context that affects the categorisation of family is the house. Any person living in the same house can be categorised as a relative. For example, any girl living in a family's house, regardless of whether she is blood related or not, can be referred to as بنت البيت *bint albeit* (the daughter of

<sup>36</sup> In the context of gender segregation, the lexical item *families* is mainly used in the plural not singular form.



the house). Adding the word *house* to the label *daughter* indicates that she is not the actual daughter of the family.

Another Saudi cultural category is that of women as minors and women as orphans both of which are closely related to the cultural schema of GUARDIANSHIP OVER WOMEN<sup>37</sup>. The law places Saudi women under the guardianship of a male relative, such as a father, husband, or a son. The guardian has the same rights that a parent has over a child. If a woman has no male relative who can be her guardian, she requires special considerations as a male-less family member with regard to her education, marriage, travel, and official documents. Similarly, as illustrated in Figure 9 adult single women can be categorised as orphans in the case of the death of the father because the legal limitations they suffer are similar to those of an orphan.

In conclusion, Saudi cultural conceptualisations identified in this study are the product of the Saudi collective cognition as reflected in their cultural schemas, cultural categories, and cultural conceptual metaphors. Religion was the most common theme throughout the different data sets and in the different tools of Saudi cultural conceptualisations.

## 7.2 Implications

The fact that there were identifiable features of Saudi English, as found in this study, can be used as guidelines for further research for policy makers, teacher educators, and curriculum developers. This study may help the policy makers reconsider the objectives and regulations of English language teaching such as setting the native speaker fluency level as a goal or standard of success for English language learning and teaching. Accepting Saudi English as an emerging variety allows educators and curriculum developers to tailor their

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<sup>37</sup> It is worth noting that the schemas of WOMEN AS MINORS and WOMEN AS ORPHANS are undergoing drastic changes due to the new women empowerment regulations enacted by King Salam's government as part of the comprehensive Saudi reform plan, *Vision 2030*.

teaching to meet the specific linguistic and cultural needs of the Saudi English language learners. Hence, they can provide the learners with good tools that would help them express their identities.

Furthermore, this study can be a starting point for further research on Saudi English from WE and cultural linguistics perspectives. On the one hand, it is a starting point in Saudi cultural linguistics studies that employ Sharifian's (2003, 2011) cultural conceptualisations framework, which is an important element in any well-informed language study. On the other hand, this study builds on the limited studies conducted in WE about the features of Saudi English. Therefore, this study may help Saudi English draw near other more recognised varieties, such as Indian English and Chinese English, in publishing a scholastic body of research, dictionaries, and textbooks. Furthermore, this study may prove useful for other social sciences disciplines such as translations and interpretation.

In addition, in the face-to-face interviews many of the participants expressed their surprise at the degree to which they related to the identified features and how well they explained some aspects of their struggle with English. Hence, this study may help Saudi learners of English to achieve self-acceptance and reset their goals regarding English language learning from the unattainable native-like fluency level to achieving the best language communication possible. It addresses the dilemma of many speakers of English of how to express one's identity and cultural conceptualisations with a language that is not designed for it. This allows Saudis to gain ownership of English. It allows them to cast away the L1 speaker's complex and the apologetic attitude towards what they used to think was *broken English*.

It is worth noting that KSA has been going through some rapid and far-reaching linguistic, social, and cultural changes since April 2016 with the launch of *Vision 2030* reform plan and the decision to introduce Mandarin language in all levels of Saudi public

schools in February 2019 (Toumi, 2019). Hence, because all data in this study was collected in 2015 and analysed in 2016, this study provides a valuable temporal linguistic and cultural documentation of features of Saudi English prior to *Vision 2030*. Thus, it provides useful points of comparison with future linguistic and cultural changes in both Saudi Arabic and Saudi English.

### 7.3 Limitations

As mentioned in the previous chapters, Saudi English is one of the understudied varieties of English. Hence, there are limited resources to refer to within the discipline of WE. However, the current study has been successful in shedding light on the features of Saudi English as an emerging variety and identifying the cultural conceptualisations behind some of these features. However, there were limitations regarding this study that need to be mentioned.

First, stand-up comedy data only included male performances because of difficulties in having online access to female stand-up comedy performances. Although this limitation prevented gender comparison in this data set, it highlighted the profound impact of the gender segregation practices in KSA, not only in real life but also in their virtual presence.

Second, KSA is geographically the second largest Arabic country and the twelfth largest country in the world (Central Intelligence Agency, 2019). This large size caused some identifiable linguistic and cultural differences between its inhabitants. For example, the multinational, multilinguistic, multiethnic, and multicultural influences of Hajj cause Hijazi Arabic and the cultural conceptualisations in the Saudi Western Province to be distinct from those in the rest of KSA (Al-Jahdali, 2010). Hence, any generalisation of Saudi English or Saudi cultural conceptualisations identified in this study needs to be viewed with this aspect in mind. In fact, the general nature of this study provides a baseline for future studies to

compare and contrast spatial and temporal Saudi English bilingual creativity from a features perspective or even a transcultural creativity perspective.

#### **7.4 Concluding Remarks**

In this study, I have examined features of bilingual creativity in Saudi English in three data sets, each of which is a different genre. The data sources consisted of three features identification sources: SUC performances, FG discussions, and NPAs. Two supplementary data sources were used to help enhance the analysis: face-to-face interviews and questionnaires. The analysis employed Sharifian's (2003, 2011) cultural conceptualisations framework. Findings show that Saudi English has distinct features that can be placed into six main categories: code-switching, cultural references, syntactic creativity, lexical and semantic creativity, translations, and pronunciation shifts. In addition, findings show that Saudi cultural conceptualisations are frequently reflected in Saudi English, especially in themes relating to religion, gender segregation, social life, women, and family. Findings were rigorously discussed with many examples in one chapter per data set and summarised in the Conclusion chapter. Finally, I have identified implications for future research and limitations of the study.

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## APPENDICES

### Appendix A: Stand-up Comedy Shows List

#### 1. Transcription of Fahad Al-Butairi Performance (FB\_SUC)

1. Thank you DG, awesome, awesome crowd.
2. How are you doing guys? Feeling good? Then make some noise.
3. All right, all right. This is awesome.
4. So you guys made it through the security gates, no problems. Awesome, awesome.
5. I don't know about you guys but security guards confuse me.
6. You know they all have their rather signature move. They are like... (makes some funny bows) you know.
7. There is that one guy who I thought he is a little bit of a Beyoncé fan (makes a side hand wave while moving his neck sideways).
8. Yaa, Happy to be here in Dhahran. This is where I work. This is where I live. This is awesome. Shout out for you guys. That is right.
9. I am glad I drove here. I did not need to fly. Cause the last time I flew for a comedy show, I had a little bit of a freak on the plane.
10. I was flying from Bahrain to Dubai. And there was a lot of turbulence, you know. I am there gripping to the thing and told the guy next to me who was good and purple for no good reason what so ever 'it brings the colour in your eyes'.
11. And the pilot as soon as you get close to the airport, he did the whole welcome thing. So he went through the Arabic, no problem. (Arabic: ladies and gentlemen welcome to Dubai international airport ...etc). He went to the English part, he hit a road bump. (unintelligible words). Time is 2:30 am. And the sun was up. That's when I realised "Oh my God, he is drunk", right.

12. I am not judging the guy but could not you have been like “hi or something”, because that would have been a much more relaxing flight. Like RP music playing in the system. He comes on. Shouts: “ladies and gentlemen, no worries its only turbulence. I don’t wanna scare you, you know. I estimate the time of the arrival, oh ...we’re gunna get there when we get there. As for the local time, ask a local what time it is. Be careful when opening the overhead pins as items might be larger than they seem”.
13. You know who always gets in airplanes and never freaks out, kids. Children never freak out.
14. I wish I could be a kid again, you know.
15. You know, when you grow up a lot of things change. When you were a little kid if your fly is open
16. That was the end of it. “Arabic: your supermarket door is open”. That was the end of it, your social life. When you grow up, somebody tells you your fly is open. “Oh (laughs), I thought it was a nice breeze”.
17. And I see I attracted an audience that is all right.
18. When you are a little kid, you bought ice cream, you ate it, you enjoy it. You are a guy, you grow up, you buy ice cream for girls, you watch them eat it, enjoy it.
19. One more thing. When you were a kid you love going to hungry bunny. You grow up, you realise something: hungry bunny is a bunny that likes to eat hamburgers, oh my God, he is high. It makes sense now, right, oh epiphany.
20. That’s cool, That’s cool. You know I like performing in front of a crowd that knows stand-up comedy is cool. After performing in front of crowd, you know not so .....about it. I will go like “you mother is so fat...”. Hey, (Arabic: Do not talk about my mother, did I mention your mother? No).

21. They do not get sarcasm, you know. “Man this thing in Jeddah. It breaks my heart.” “I know, tell me about it”. ‘tell you about what exactly!!’. Irony for them is something that happens at the laundry. You got that haa.
22. And they have no concept of self-criticism what so ever. They are never wrong, especially older guys. The older the guy gets, the more right he is. You know one time, my grand pa one time I found his phone in his shoe. I picked it up and took it to him. “Giddi, you forgot your phone in your shoe.”
23. He looked at it like: I did not forget it. I put it there. What, why?
24. “Because that is what I think of telecom companies in this country”, give me that.
25. you know doing that, I noticed that a lot of things also, the older guy gets, they make people feel bad about certain jobs that they have, you know. Come on a guy is just trying to make a living.
26. And Saudi guy works in Starbucks. You don’t see them. They are hanging out at the family section (Arabic) trying to be cute. “This is Grande like the Camry”.
27. Some of them work at McDonalds, That’s cool. An older lady comes on at the drive through: (Arabic) Hissa what do you want? Ok. Excuse me! I want have 1 hambunger, (Arabic) 2 botatos (Arabic) (oh he does not speak Arabic) 2 fresh fry, 1 ice cream. (Arabic: would you like anything else, auntie?) (Arabic) Oh, Saudi. (Arabic) Praise God, this is your store? (Arabic) No, auntie, I just work here. I just work here. (Arabic) May the Lord Bestow on you and you buy all of McDonalds, with Allah’s praise.
28. That is cool, that’s cool. You know doing stand-up comedy, I have been getting a lot of, you know, attention. People are following me on twitter, Facebook, and something like that. That is cool, the whole social media thing.

29. My mum is a little worried about the female attention. She is like: (Arabic: (When will you complete the other half of your religion?) you know, she does these thing to get me married off.
30. She puts pictures of girls in magazines that she knows I am gonna read, you know, like *Sabaya* or *Laha*. She does not buy magazines at all; she does not even read the newspaper. And I open them up and a picture falls out. (noise of fright) (Arabic) God Forgives me, No, no. You cannot see, you cannot see. You want to see? (Arabic) whatever, you saw. Look, Look, white, blond, exactly like American. (Arabic) What a catch! Her dad just died.
31. Oh, my God. What? You know. And it gets awkward going to public places with my mom too. Because she is always on the (unintelligible words). I am sitting there, I am talking to her, a girl passes by. I just you know casually look, You like her? I know 3 girls who look exactly like her. Who is gonna marry someone because they look like somebody else.
32. Do I get on the phone and like call 1800 Khattaba (matchmaker) or something. I will be like: Hello, I want to make an order please. I want, wait, wait, 1 Nancy Ajram, 2 Ellesa, 1 Haifa (Arabic) extra wawa, and 1 Pamela Anderson, extra for import no problem. And hold on. (Arabic) Abu Muhammed, what do you want? (Arabic) you and your bad taste. One Shereen, please. I am going to Hell for this one.
33. Enough talking about me, let's talk about recent news. A lot of things been happening a lot of people been more starting to get on twitter, you know. Thank you Al-Jazeera. Thank you Al-Arabiya for glorifying Twitter.
34. I just finished cleaning up my Facebook profile, and now my dad is on twitter. “ ليش *lef tlahig banat?* Why you follow girls? عيب *?eb* (Shame on you!). Retweet me, please.”

35. You know twitter is cool. It is a way to, you know, interact with the fans. There is out of 10 there is like 1 response that is not so smart. Like some guy asks: (Arabic): (how did you enter comedy world? With my left feet and I recited the bathroom incantation). As you know, (Arabic) comedy is a bit dirty. It's a way to practice.
36. It's cool you know, with recent events, I noticed something, I've been watching a lot of news channels and they all have that news music and they all sound like this. You know 2 kinds of people use this kind of music news channels and super heroes, right.
37. A news channel anchor makes everything sound important. They are like; Faloga is now a blood donation centre. Who cares? And they cannot be anything else. They can only be news anchors.
38. They cannot work for a Chinese restaurant or something. You get there and you are like: can I get the compound chicken and spring rolls, please. He goes into the kitchen, he comes back. This just in, we are all out of compound chicken, Schwan duck and spring rolls, 2 more items are in the menu. It does not work that way.
39. But, I've been using the recent events to my benefit. I told you that my mum always brings up the marriage question, right. She comes in and she is like: I want you to taste this and they don't care what you think of the food because you are going to eat it anyway, right.
40. So, you go to the kitchen, so she is like: here tastes this. So you are now comedian, laughing everybody you know, so what is your plans? You have plans in the future? Make more people laugh. Good, good, you are not gonna settle down, children, nothing, marriage? And I got to say this but I got to leave the room right away after I say this because she is going to have some kind of response.
41. So, Mother, you are talking to me about marriage and there is people out there fighting for their freedom, they are dying, they are bleeding and You are talking to

me about marriage, finding a girl (Arabic) house, house, ally, ally, room, room. And I leave, because if I do not she will say: they are protesting because they are single.

42. I've been going to the gym. That's the joke right there, I've been going to the gym.

43. No I am kidding. I've been going to the gym and there is that thing about the gyms in the Middle East, especially in Saudi. They are so different from everywhere else, like the US or the UK.

44. We have that guy who awkwardly goes around yelling around (Arabic) beast, strong, yes, that is nothing, more, more, more. And he goes very uncomfortably close to you and when he spots you doing bench presses, he goes (Arabic) yes, better, strong. You know you are not sure how you feel about him after wards. You get that awkward feeling about the relationship with this coach, right.

45. You come in the next day; you are starting to feel jealous of the other people he is spotting. Coach: can I talk to you for a little bit. I mean here is the thing, yesterday I thought we had something special going. And I see you today, I am not trying to be weird or anything, but you are spotting this guy and you are spotting this guy and you are spotting this guy and I feel a little left out, ok.

46. But I did not leave the gym. I left after this. He came to me and said: no problem, no problem. I notice you are not gaining much weight. I tell you what, come to me after closing hours and I will (Arabic) I will blow you...up. And that is when I left the gym.

<http://www.youtube.com/watch?v=upYku8xETdk>

## **2. Transcription of Khalid Khalifa's performance (KH.KH\_SUC)**

1. (The introducer presents Khalid to the audience who receive him with huge applause and Indian music starts to play.)

2. I did not ask for this Indian music, even though I look like an Indian. I can speak like an Indian but I am not an Indian.
3. (with a raised voice) How is Riyadh doing? (enthusiastic applause from the audience)
4. Riyadh..Riyadh..Riyath (a pure Saudi pronunciation of the word) (audience laugh)
5. Wow, 3rd comedy show in Riyadh, can you believe that?! In Riyadh, give it all for Peter (Khalid claps for Peter as the audience follow him)
6. I would look at you guys .....(not audible) (audience laugh)
7. It's good, I like it, I like it, I like the fact that some of the Saudis here are in the Saudi gear. I love that. Give a hand for them. (Khalid claps and the audience follow). Very normal tashkheesa (the way Saudi men wear their head ghutra) (he throws his hands in the air to signal the way Saudi men do their tashkheesa).
8. I was today at the Kingdom mall. Here is a particular type of Saudis That I'd like to call merito man (with a deeper voice to signal importance). Do you know merito, the starch? (he makes the gesture of a person spraying something downwards with a hissing sound for clarification).
9. They like to do that particular thing that I like to call the copera. Where they got it up shuuu, shuuu (he makes a gesture with his hand that indicated the sides of the cobra's head).You know the copra.
10. And they are so stiff, they can't move (he make the gesture of a very stiff man whose hand barely could move).
11. (with a changed voice) Abdallah...turns in a very stiff way and says: haa (yes in informal Arabic). (huge laughter from the audience)
12. He needs to walk like this (copies a robots walk).
13. But usually this particular type of Saudis, they drive, you know, luxurious car. They like to have their licence plates in 666. Thlath sitat (three sixes), its prestigious, VIB

(with a deep voice and Saudi pronunciation). While the westerners are like (he assumes a deep thinking position with his hand scratching his chin and his eyebrows crossed): what's the .....of the 666, are they devil worshipers?!

14. So usually, you'll find one of these merito man, he like to go to Kingdom to chase girls or whatever.

15. So, they drive their car, go to kingdom. You've seen them all the time over there.

They get to the car park. And they're like the security stops them.

16. Security : Hee, families only!!

Merito man: Really!!

Security: Do you have a family?

Merito man: No, but I have 3 sixes on my licence plate.

Security: Really, I did not notice. Please go inside.

17. Now he is in, Thursday night. Lucky bastard. You find him walking around inside.

18. Merito man: I have to look for the girlies, with my copra I am merito man. Bluetooth, Bluetooth, Bluetooth. What will my Bluetooth name be tonight?! Broken hearted man. That would make them feel sorry for me and give me the number.

19. But you know you got a lot of these merito type of guys. They are so stiff.

20. Just imagine one of them just drops something on the floor. They want to maintain the copra. I have seen a guy do this, he has dropped a pen. He goes like... (he bends his knees to reach the floor without bending over).

21. Do you what would be cool! If they had that merito, you know that starch spray that we can use for multipurpose. Like imagine a commercial like this:

22. Is your wife complaining of your performance in the bedroom, can you get it up for just one minute and then Khalas (That is it). Have no fear, merito is here. Simply let it stand and spray. Guaranteed it will satisfy you and your four wives.



23. ....Ibraheem....
24. I am sure everybody in there has got to do with Indians. They are not bad people, I like Indians. They are very smart people. Do not underestimate them. Seriously, Indians are awesome. Give it up for Indians. (applause)
25. But everybody knows, they have their own words and their own grammar. I had a boss. I had a new job and I had a boss. He was like... normally, people will say: Khalid, I told you once, I told you twice, don't make tell you three times. This guy says: (in an Indian accent) Khalid, I told you once, I told you twice, don't make me tell you thrice.
26. Then he will be like: (in an Indian accent): Khalid, I don't believe. Did you see the stock market. It is very too much down.
27. Once I was out of compound, we were all in the gates in the inside part. We were just a bunch of people messing around. This Indian security guard, I think he's watched too many movies. He's come out. We were like making all that noise. And he is getting really angry. This is the only thing he says when he comes out.
28. The Indian security: hay, don't fuckin here.
29. It did not make sense, I know it the second I met him.
30. Also haven't you noticed like all over the world, this is yes (nodding his head) this is no (shaking his head).
31. You know where I'm going with this!! You ask him a question, whether it's yes or no the answer is (moves his head sideways).
32. So do you like it (moves his head sideways), yes or no, say something.
33. But see the Indians invented a lot of things. I think that is part of their invention. But you know what, that would be a great tool to use, especially if you're married. Your

wife comes to you. She's like (in a soft female-like voice): honey, do you think these jeans make my ass look fat. All you guy do is (moves his head sideways).

**3. Transcription of Omer Hussein's performance (OH\_SUC)**

1. All right, thank you, thank you.
2. First I want to make sure that everybody is all right.
3. Are you guys ok? Cause you really need to care for the masses these days.
4. Do you need any of the comedians to step down, or anything?
5. Is Rehman ok? Is he good? Is he ok?
6. Ok, Mumtaz, mumtaz.
7. We do not want to do anything dramatic like you know get on Twitter or Facebook or something.
8. As you know, I went from the, you know anyone from outside interfering with our business like Chevron or Shell or something.
9. This is crazy.
10. So, my name is Omer. I am the youngest of three brothers.
11. That means that everything I have is really old and really used.
12. I have toy soldiers that don't want to fight anymore.
13. I had a Lego building I wanted to play with it. It was subcontracted to SaudiOgai.
14. Still not finished.
15. I had a wennie the boo teddy bear when I press his belly he goes (cough), insulin now.
16. My parents try to optimize things.
17. My mum tried to teach me how to brush my teeth and pee at the same time.
18. She never expected this, a na nan a.
19. (Arabic: Mum, come and see).

20. I remember the first time I fell in love. I still remember her name.
21. It was بنت كاشفة وجهها *bint kashfa wadghaha* (a girl showing her face).
22. I would follow her everywhere, we would go everywhere together.
23. And she has the cutest nickname for me. It was (Arabic) Get away from me you nauseating loser, you rotten creep.
24. (Arabic) Hello, welcome with us.
25. So, couple a days ago was the international women's day. Yeee
26. Yeh, Yeh, it's amazing.
27. (Arabic): (touching a soft spot).
28. I think it's great, it's amazing. And I thought it's about time that we treat women as equals without prejudices of all kinds.
29. And I thought I would start with today.
30. Today, every woman I meet I will treat her as an equal.
31. Hi Sarah, it is a pleasure to meet you it is great to meet you (mimes 2 kisses on the cheek).
32. We miss you (mimes another kiss)
33. I will start today. I will let you guys know if you can do it tomorrow.
34. Today, it's on me.
35. So in Jeddah they started this thing today. Now we have that female cashiers working in supermarkets and stuff which is very cool except you really do not want to be behind that funny guy.
36. You know that guy who tries to be funny with the girls.
37. You know I hate those people who try to be funny. I can't stand them.

38. Cause, you will be waiting behind him in line and the lady will be checking all his stuff and would say: you change is 15 riyals and 50 halals, would you like the 50 halals or pole?
39. He goes: Polo or Lacoste (laugh)
40. Funny ass.
41. You know how it's awkward, when ladies find it awkward when buying ladies underwear from men, and it's kind of weird.
42. I now understand because I went to the hypermarket and it had a female cashier and I bought couple of stuff and a pair of boxers and I was checking my stuff in and she said the boxers are yours. I said yes. She said but they are size 1.
43. It is the waist dummy. It's the waist. (Arabic) dump.
44. You have been in the same situation, ha!!
45. But it is really the ...never mind, never mind.
46. I guess I want to share that recently I got engaged.
47. I don't know what you are clapping about. The worst experience ever.
48. You don't want to be there.
49. Because women are normal people until the ring gets on the figure. That when they get coco.
50. They go crazy.
51. Ladies starts calling me weird times of the night. She calls me at 3 am. (Arabic) hi, how are you?
52. I am a sleep. It's 3 am. Ok I will let you sleep then.
53. She hangs up.
54. Then she calls me up again. Hi, how are you? Did you get good night sleep?
55. Its 3:05 am.

56. Ok, (Arabic) sweetheart, cutie pie, honey bun, you honey, you sugar, I miss you already.
57. How came up with the idea that baby talk is cute.
58. Now, let's make an announcement here. Men are not turned on by babies.
59. You want to turn me on cut your spending by half.
60. And I don't know what the big deal behind being engaged because really it's a bad experience. You are with your, you know, fiancé, and there is that little brother.
61. He is always around. Like he is always there. He is all over the place.
62. And cause you have to hold his hand and he hold her hand. Some kind of connection thing.
63. You kiss him. He kisses her. She kisses him. He kisses you back.
64. You know I tried to adapt a little bit. But it got difficult and complicated when I wanted to get to 2nd base.
65. He kept on giggling.
66. So you are laughing (Arabic) how old you boy? Twelve?
67. So, I mean for some reason getting engaged in our culture, they make you like a really thirsty person. And there is this drink which you cannot have.
68. And you are committed to the drink. And you are like can I have the drink. And they are like: yeh, yeh, but you need to get some money. And you go and work and work.
69. And you come back: can I have a drink, no, inshaalla soon. Can I have sip. NO. No sips. You can take a photo if you want. Look at it before you go to sleep.
70. And all your friends are out there with their Coca-Colas, and Red Bulls, and (Arabic): (Subia with raisin).
71. And here you are here waiting on zamzam cola.
72. Is it good? I don't know.

73. I enjoy after the show usually meeting people and stuff. And I like people come up to you and like Omer you are a funny guy.

74. You should meet my son you should meet my daughter like that, thank you.

75. Except that, those awkward people who come up to you and: Omer, you are funny. I don't want to see you around my family. I see you in my neighbourhood; I drive over you, twice.

#### **4 Transcription of Rami Salamah's performance (RP\_SUC)**

1. Thank you very much, those of you who clapped.
2. The others, you still have time to redeem yourselves.
3. Not now.
4. You will have 10 minutes to do it.
5. So, it's good to be back to Khubar after a year and a half. It's really great in here. My friends took me to the mall.
6. So I could eat at Popeye's, because we do not have Popeye's in Jeddah. (Arabic):  
(But) I was very surprised there was not a single item in the menu that has spinach in it. I just have to let you know that if Popeye finds out he will kick some ass.
7. You like that one. You watch cartoons? They don't.
8. We're at the same brain level.
9. Ok. I thought I'd start by telling you a small confession. I got into comedy against my will. I never wanted to be a comedian. I wanted to be a magician.
10. Yes, way.
11. I wanted to be a magician because magicians are cool. They get. You know. They're mysterious.
12. But I was never good with my hands, in public.
13. So, I gave up on that dream.

14. But unfortunately my parents are still upset at me because at the age of 12 I was experimenting. I sort of sawed my sister in half.
15. I don't know why they're upset. She is perfectly normal. She is 28 years old. She is living and working in Bahrain and Abu Dhabi. She's perfectly normal.
16. She even got married last year. She got married to a real magician.
17. And that shocked me. Since I thought you're afraid of magicians since the accident. She said I don't know. He just makes me feels whole again.
18. Now, take this seriously. This is my life.
19. If any of the ladies want to get married, you should marry a magician, because the wedding was awesome. I mean, there was a magic show.
20. There was a chair, then the magician came up and he did a trick. It was like booof. And then the bride appeared in the chair and everybody started clapping. I am like heyyy heyyyy, hold on a minute there Copperfield. Nice move but that woman is not my sister.
21. He's like: come down everybody. I'll try again, I'll try again.
22. I never said he was a good magician.
23. After they got married, the magic started to fade from the relationship and she calls me up.
24. She says... my sister says: this guy's pissing me off. He thinks that everything is a show. Listen to him. He is like watch as I put the laundry in the washing machine, true story. Watch as I cut the sandwich in half.
25. I know some of you are thinking that my sister's husband sounds like Antonio Banderas.
26. But actually he sounds like the count from Sesame Street. Four magic tricks hahaha.
27. I got my fan section right there Thank you guys.

28. Sleepy people.
29. So I wanted to tell you a little about how my sister invited me to her wedding because I am still a little upset.
30. She sent me a Facebook invitation. She did. At first I was very upset, I mean you know it is the 21st century. Yes, technology and everything but whatever happened to our traditions, you know, why not, why did not she send me an SMS. Hi my wedding's on Wednesday, do you wanna come, LOL.
31. Then I realized this the 21st century. I don't want to sound old and you know. So I want show her I am not upset. So, I clicked maybe attending. That's the Facebook version of inshaalla.
32. Then I clicked maybe attending then I figured the perfect wedding gift for her. Wedding invitation on Facebook, you get a cow on fronvill.
33. We are friends now. She added me I followed her. But we worked out our differences
34. But you know the more I think about it, I actually think it is a good Idea that she sent the Facebook invitation because if they have to go and give out cards to everybody, it would've taken for ever. Her husband is a show off. He'll go to houses and go: hello, we are her to invite you to our wedding, pick a card any card, don't show me. You picked the wedding invitation of spades.
35. Oh man, so my sister calls me... she does not call me, anyway.
36. I've been living in Jeddah for 4 years now, which is great. But in 4 years, I am gonna tell you have not figured out the traffic system.
37. Cause one minute there is so much traffic and the next minute there is no traffic. And there is a car going right and left between the cars. And he has a baby on board sign. And I followed that guy. How could you do this to your baby? But it's the baby that's driving.



38. So, let's look at the logic here Saudi Arabia, babies are allowed to drive but women cannot.
39. I don't know. But ladies before you get all excited, we need to establish some rules.
40. Before you get the car keys, you just need to know, you cannot drive the same way you walk inside the mall.
41. Cause we see how you walk. You walk in groups of four and you spread out.
42. You don't look right you don't look left. We can't go through you, we can't go round you. And if we hunk at you the security kicks us out.
43. We can't have this on the street.
44. Now life in Saudi is really great for me, I really enjoy it here. But there is one day every year that scares me. It's home decoration day. I wake up in the morning. It's a normal day. I get dressed. I want to go to work. I open the door. And on the door mat is the IKEA catalogue. This means I have to go to IKEA with my wife.
45. And I am not gonna lie, I hate IKEA. I hate it as much as the women like it, as much as my wife likes it. I hate it.
46. I hate IKEA because it is a trap.
47. You walk in there, no windows no doors. You have to buy your way out.
48. I stop a guy: excuse me, how do I get out? Yes, you pick this, you pay there, and you go home.
49. And IKEA, I mean, is the only place in the kingdom that actually discriminates against men. Because the minute I walk in, they totally ignore me. They talk to my wife. There are posters on the wall that are (Arabic) this is your house. These are your spaces. I am like: hello (Arabic) this is me.
50. I pay the rent.
51. There is a fly; I took a shower for this reason.

52. So, IKEA the reason they talk to women because they are sneaky. They understand the psychology of women.
53. Because women will buy anything if you convince them that it is practical.
54. So you walk in there and IKEA talks to you. Look at the sofa it is so practical you just bend it over here do this over there.....then it becomes a bed.
55. Practical in 20 minutes.
56. Then they talk to you about reducing clutter around the house and making space for your family. You for these shelves you can make space for children with this side table you can make space for your husband.
57. Now that you have all this space, you walk and there is a sign: hi you have space in your living room how about buying the giant bookcase.
58. It's a trap. and I mean in IKEA who are you kidding, I walk in there; there are posters in the wall. Swedish lakes, Swedish mountains, Swedish cabinet. I mean Sweden this Sweden that. I am in your show room I open the closet; there is a (Arabic) thobe and abayya in the closet. Who are you kidding?
59. Is this the room for a (Arabic): (scholarship) student and her husband?
60. I wanted to go to Sweden. It was my dream to go to Sweden but I am afraid to go there because some tour guide will come up to me ignore me and talk to my wife.
61. (in a supposedly Swedish accent) Hello, welcome to Sweden Yaa. Sweden is practical. you can fold it like this bend it like this ..... In Sweden you also becomes Denmark, which makes some space for souvenirs.
62. Ikea has like no respect for men. I mean if you have any respect for me, you should do like a special lane for men, because we men sometimes go to IKEA alone and we want 1 or 2 things and we do not want to go through the dishes and the Topperwares and the shower curtains. Just give me one way from the door to the shawerma stand,

you know. This is why I am at IKEA, I want 2 riyals shawermas. I want to buy 2 shawermas, which I can fold like this, bend like that and put something in this.....and the 2 shawermas become 1 falafel sandwich, which practical. It makes space in my stomach for desert later on.

63. I don't want to sound...I don't want to complain. But, no...no.. I am not complaining this is just fun and laughter. I do not hate all shopping. I just hate going to IKEA. But I love shopping. Because when I go shopping, I can observe women at the malls.

64. I do it scientifically no intentions because I am married and because I love my wife and because her elbow fits in my ribcage every time. So, just observe, take notes. And I noticed this trend with women happening. The women are carrying bigger and bigger bags, giant bags. Maybe it's cool, maybe it's stylish. But I need you women to understand something. It's making me very insecure. Every morning when my wife wants to go to work I see her carry that giant bag. I cannot help to ask her. Baby are you coming back home.

65. Can I look in your bag? Is that a shirt? Give me your passport.

66. And women in Saudi Arabia, they are so stylish, they are so elegant. Please give a hand to yourselves.

67. I love how you dress.

68. Yee, great, great. She is greater than you all because she kept on clapping.

69. She is clapping and looking at him. She is not clapping for me. She is clapping for him.

70. What did you say? Oh, you are showing them how to clap. Sorry I don't understand.

71. I love how the women do their makeup and the whole head rap, it's really nice.

72. But there is always one woman in the mall who got it all wrong. She does not know what's she's doing. You know the one I am talking about with the orange blush on her

forehead, the giant green eyeliner, the pink lipstick; her mouth does not close because of the gum.

73. And that woman confuses me. I am like: hey lady, which character are you? Your cape says batman, you face says the joker? Are you the good guy or the bad guy?

74. Are you even from Gotham city?

75. In part of keeping ahead with technology and improving myself, I have been embracing the technology. I recently switched from PC to Mac.

76. Thank you, thank you.

77. But once again, let's agree on something. Some people like Mac because it's cool, because it has the apple in the back. Because when I buy it, I buy the Gucci glasses.

78. Some people are really fanatic, they want to buy everything from apple so they could show it off, you know.

79. My IPod, my iPad, I paid; I paid a lot for that one.

80. Show off. Not me I mean moved to Mac because I got tired from the way PC talks to me. PC is so dramatic. PC is like: oh shit, oh shit, shit, shit.

81. This program performed an illegal operation and will be shut down, shit.

82. Hooo, come down drama queen. So dramatic, I mean, I like the way Mac talks to me because Mac is cool, Mac is mellow.

83. Mac is probably high.

84. Mac talks to you like this. Mac is like: dude, I don't what happened man. The program just quit unexpectedly. I was getting something from the fridge; you are out of chips, man.

85. You are so lucky it's dark and nobody knows who's the smoker over here.

86. So, the reason I switched to Mac Because PC also sometimes reminds me of my mother.

87. I'd be working on PC on the middle of the afternoon minding my own business and this message pops up on the corner: hey, you got some unused icons on your desktop.

Come here let's clean them up.

88. Don't touch anything this is my desktop, Mum. Leave me alone.

89. Thank you guys very much

## **5 Transcription of Thamer Al-Hazmi performance (TH\_SUC)**

1. How is the ladies? Where are the ladies? Let me hear the ladies scream.
2. Hay ladies, yee.
3. So, do I look sexy with this grey shirt?
4. (Arabic) in the name of God. Wow, dude, brother, I don't do those stuff in Yanbu. I don't.
5. Come down, come down.
6. So, yeh, I look good girls, yeeh!! In this Polo shirt and everything, cool.
7. Ladies, you've got something exciting coming up.
8. You've got 17th June anniversary.
9. I love this, I love this.
10. You are really ready for this. (Arabic) Mashallah, (with Allah's praise) on you. I hope you be safe please.
11. If there is a check point stop (Arabic) and that's it. It is the end of the road, ok.
12. Don't do any crazy stuff. Don't go jumbung ..... (Arabic) enough. Stop that.
13. But I think Jeddah girls will be very smart. They are.
14. Because they know that the officer is a (Arabic): (bidoun). And they know how to tease a badawi.
15. Jeddah girls they know. I know.

16. So they would come and they would drive and they would have a lollipop, right, at the check point.
17. And the officer is like: ok, ok girl, you are driving!! And she is like: (miming sucking on a lollipop) and says: (Arabic) is there anything wrong, officer? We have done anything wrong. I am driving with my girlfriends a range rover, beige from the inside and camel colour from the outside.
18. And the response of the officer the badawi would be one thing: Haaa.
19. (Arabic) right?
20. And (Arabic) I swear to God, he will say something like this after it. Because I am a badawi, I know.
21. (Arabic) Are you divorced? Are you married?
22. Because we have certain principles, I don't understand (Arabic) I swear.
23. If she is a virgin, you can't touch. But that's why he is asking are you divorced.
24. (Arabic): yes. -crazy, crazy.

**Appendix B: Focus Groups****Female Focus Group 1 (F\_FG)**

Line	Content
1	AS: I was told we were here to talk. Any talking that comes to your mind. AA: Our talking is very important. AS: It's our job.
2	HK: Women love to talk. [crosstalk 00:00:18]
3	WF: I'll get you something quickly and then we can start right away. [crosstalk 00:00:30]first of all, this has got to be in Arabic: <i>Hayallaa min Gana</i> . Thank you very much girls for coming and participating in this focus group. There are some topics here, you can choose from them and you can talk whatever you want to talk about it. Of course, there is recording video and audio. It's only for transcription purposes, after that it will all be deleted and I will be analyzing that.
4	HK: Then the fun begins.
5	WF: The fun begins with the transcription, trust me. What do you want to talk about?
6	HK: Can we just introduce ourselves, because I know only AA. SG: SG.
7	WF: I'm so sorry.
8	AS: I'm AS.
9	HK: AS, I'm HK.
10	AA: She's a PhD student, she's in education.

Line	Content
11	HK: Yeah. [crosstalk 00:01:57]
12	AS: All of you guys are here in Clayton, I am the only one in Caulfield
13	AA: What you are doing?
14	AS: IT information system [inaudible 00:02:00]
15	AA: Is it a Master's?
16	AS: Master degree. WF: ماشالله <i>Mashalla</i> (with Allah's praise). AS: I hope to continue my PhD. and find myself a job [crosstalk 00:02:09] inshaallah
17	WF: Which university are you from? Are you from a certain university In Saudi Arabia [inaudible 00:02:13] AS: Dammam University
18	AA: Don't worry about PHD, I think you are going to get through.
19	AS: No, I don't have a job, but I graduated from Dammam University-
20	SG: I thought you belonged because now they are from King Abdullah program. SG: I am from King Abdullah program.
21	AS: Yeah.
22	AA: Always the start, King Abdullah is always the start. There [crosstalk 00:02:33] AS: You begin then there then you get in.



Line	Content
23	AS: I hope after graduating from the master.
24	WF: What about you?
25	SG: I'm from Abha. WF: Mashalla. AA: Yeah, happy Abha. HK: Abha Al-Bahia SG: It... The weather was nice a long time ago, but now, I think-
26	HK: Global warming.
27	SG: Yeah, global warming. My major is Applied Linguistics, I'm studying linguistics. I'm also from the King Abdullah scholarship program. I'm not a teacher in the university or something. Plus I hope one day to find a job in a university. [crosstalk 00:03:30] AA: So this is the dream that you want to..? SG: Oh, I should ....? I just forgot!
28	AA: No, it's fine, this is just an introduction.
29	SG: Yeah, that's all.
30	AS: By the way, I am not from Dammam. I am from Albaha. Ghamdiah. Bas, I lived all my life in Al-Sharqiya. AA: I'll start with the things I missed the most.... [inaudible 00:03:44] AS: I have always heard about you from my friends. Do you know Rania and Amnah-
31	AA: Oh, Rania. Yeah, I do know her really well, like deep relationship. [crosstalk 00:04:06]

Line	Content
	AS: And I am like, one day i am gonna meet her.
	AA: Oh, yeah it's just like that. but they don't really know you.
	WF: You are like a figure you know!
	AA: Nice to meet you by the way.
	AS: Nice to meet you too. That's right. The thing that I miss the most from Saudi Arabia is, of course, my family, for the most part. I have here my small family, my husband and my kids but I miss my mom and dad and the cousins and the food, the food. I think I can generalize in this.
32	AS: I think you can enjoy the food before yesterday.
	Alys: Ahhhh, You went to the...
	AS: You didn't went..?
	AA: No, no, no...
33	AA: I wanted to but then my husband told me, because all week we are out so we wanted to make like that time for yourself and for our family. So this time he wants to keep me like in the house.[crosstalk 00:04:59]
	AS: We knew at the last minute. I really wanted to go. just for the food.
34	SG: I said to him, and I stayed home. So, I would my time and relax. [crosstalk 00:05:07]
	WF: You don't look married, you look so nice and small and fresh!! I am sorry for all the married girls .
	HK: So, do we look nasty.
	AS: I look like I am married and I have one kid.
35	AS: She also sick "Yesterday we have a troubled night."
	WF: I am sorry.
36	HK: You look drained.

Line	Content
37	AS: It's because the Melbourne weather here is really bad. Two days winter, two days summer. Two days winter, two days summer.
38	AA: Sometimes in the same day.
39	SG: In two hours.
40	WF: Winter, summer, winter, summer. Put on jacket, take off the jacket. Put on jacket, take off the jacket.
41	AS: Open the heater, close the heater. Open the heater, close the heater. That's why it's easy to become sick. AA: Come on.
42	WF: What about you MP, what do you miss the most about living in Iran?
43	MP: I miss my friends most. A large group of friends. But not very much because they are all now scattered around the world.
44	WF: They miss you too.
45	AS: I have a friend from also Iran, and she's told me most of, like 40% of the Iranian people, MP: They scattered everywhere. AS: They moved from Iran to international airports.
46	WF: What about Iranian food because it sounds really delicious. [crosstalk 00:06:37] I am dreaming about that restaurant you were telling me about. HK: Oh, their Kababs, their rice.
47	AS: My neighbor friend, she told me, "Oh, I miss Iranian kebabs. Here the kebab is not the same. I miss Iranian rice too, here rice is not the same."

Line	Content
48	MP: I don't miss Iranian food. I am a vegetarian, so [crosstalk 00:06:57]. WF: Oh, I forgot about that part.
49	SG: Also, the vegetarian food is really really delicious.
50	AS: The spices that you put?
51	MP: But it's Persian food, there is all the time meat.
52	AA: Similar to Saudi Arabia, because you have more focus on-
53	MP: Yeah.
54	AA: It's bad for the environment, by the way. [crosstalk 00:07:21] It's good for us though. WF: As long as it is delicious, I don't mind. What else do we have. AA: You should have this one because i took it from you! HK: No, it's ok.
55	SG: Too many things. I got the chance to do credits, the foundation units. I didn't because I want to be here as long as possible. AS: She did but I didn't because, you know what? I feel like in Australia I have my private life and me and my husband, we are not busy with our society. We are just focusing on ourself, developing our skills and all of this stuff. Enjoying the world, while there, you know what's happening. Party every day now, 24 hours, every single day. Gathering for every single reason.
56	HK: It's good for a month or so. WF: but for the long term, no.
57	SG: You don't have a lot of time for yourself or your kids or your husband, for your home.

Line	Content
	AS: For your health.
58	HK: Did you notice that you just feel like you just met your husband here?
59	SG: Absolutely. I told them [crosstalk 00:08:37] HK: It's like he's a whole new person.
60	AS: Also, don't forget. When I go for a vacation in Saudi Arabia or something, I will feel like I don't know him. [crosstalk 00:08:45]
61	SG: There's this broad change in the personality, a 100% change. He is not the same person in Australia.
62	WF: I think the change in both gender. I think that women also change with time.
63	SG: For me, I'm waiting for a flight, just to go back to Australia and to be normal.
64	WF: Now Australia is normal?
65	SG: When I went home, when I say that to one of my friends, she said that, "You're a crazy person. I have never met someone like you. How can you want to graduate and you want to just take as long as you want?" You know what, that's me.
66	MP: Is your husband also like that?
67	SG: Yeah, the first vacation we went there, I was ahead of him for two years. Then I moved to Australia.
68	AS: We are neighbors.

Line	Content
69	<p>SG: We are neighbors. [crosstalk 00:09:46] I was in Hawthorn and then when she came I moved so our two houses are-</p> <p>HK: You stuck together.</p>
70	<p>WF: That's nice, that's so nice.</p>
71	<p>SG: The first vacation, because after one year we were both together. We were missing each other for the first time. Knowing each other's personality. I was married for a year, and a half, then he traveled to Canada. I feel that this is the first time I met my husband. Nothing makes us like busy like in Saudi Arabia. The classification he is calling me, "I want to go back, how about changing the flight date?" The problem is, I'm in Dammam and he is in Riyadh. Also, he is busy with his family and I am busy with my family. That's okay for me, the vacation is okay. the problem is that he is missing our you know....[crosstalk 00:10:47]</p>
72	<p>WF: You are his family now,</p> <p>SG: This is the only life that's important to him.</p>
73	<p>SG: It's troubling.</p>
74	<p>MP: You get to know each other and get stronger.</p>
75	<p>AA: Sometimes you think that getting closer to each other, sometimes getting a little too much. When we were together at university, we had a drink together and then we went to do ... He wanted us to do everything together.</p> <p>WF: You got a little fed up with him, enough is enough.[crosstalk 00:11:20]</p> <p>AA: Sometimes he wants us to do everything together.</p>
76	<p>SG: Sometimes, too, they both become sick. My daughter and he, I left before yesterday. I told him, "I need a vacation from you, and I need to go to a hotel." and go for a massage or do anything interesting for me for two days vacation. Take a rest from you guys. You can't go to your family or your mom's house.</p>

Line	Content
77	WF: My mom starts to worry if you do that. Your mom is going to start worrying. She will be like why are you hear? is everything ok with your husband? why is he not visiting? [crosstalk 00:12:00]
78	AS: My mom is happy because I don't have children yet, she's like, that's good for me because he can stay without you for a long time because you don't have children. I can have you over as long as I can. She said not to hurry to have a child. [crosstalk 00:12:38]
79	AA: Your mum is a good one. My mum no. She wants me to have kids. but now she told me no stop. Just focus on your studies and leave the kids with me. No, no leaving my kids. WF: Enough, enough
80	SG: She is right, because the first vacation I was without my daughter. I spent the whole vacation trip, all in one week, to say hi. After my daughter come, no, I have to put vacation two weeks through. This is right. HK: Because she has to know both sides of the family, yea! SG: So, yeah, this
81	HK: I left my kids, actually, with my mom for 7 months. My son was 4 months old. SG: Oh my God.
82	SG: How many you have?
83	HK: Two. My daughter was 2 years. I was crying all night but it was good for me. I would do it again. Now they're seven and six so they're a bit of a handful-
84	SG: You did your master's here?

Line	Content
85	HK: I did my master's in Canberra. And now I am doing my PhD. [crosstalk 00:13:46]
86	SG: She stayed with me in Canada for four months then when I go on vacation, I left her with my mom to take the IELTS. For about 7 to 8 months. When I came back I was struggling with her, she don't want me and all this stuff. She was about 1 years old. Now she is like glue. She doesn't want me to leave me for a second .
87	HK: How old is she?
88	SG: Two years.
89	HK: Ah, cute, enjoy it.
90	AA: I think you can enjoy the whole family all together as one unit, big unit. They don't want to. Now when I go back to Saudi Arabia, I can't leave my kids at any one of my friends' house or my sister's house. SG: How many do you have? AA: 3. AA: They are more close to me. Before, I used to leave them for vacation of my own. But now living here together.[crosstalk 00:14:36] together, trying to divide my schedule to their responsibilities and my responsibilities at the same time.
91	SG: I think the first kid ... She is saying, you cried. I have no feelings because, you know what? When I left her she was still a baby and I didn't really like... HK: relate to her that much. SG: There was no strong relationship, you know? But, Now I wonder, how did I do that? I blame myself every single day because after having the whole ... Now she is with me, since 1 years old, like 1 year. I ask myself, "How did I do that with her?" For the IELTS? For what, you know. because it's a short time that I get the ILTES



Line	Content
92	AS: Maybe it's good for her to stay with like your family-
93	SG: Until now she wants my family. Until now, when I go to my family house, I'm not her mom. [crosstalk 00:15:38] HK: Oh yeah, mine too.
94	WF: Your nephew, right, or your niece? When you went to Iran, how was it?
95	MP: When she comes to Iran, I'm her mum. [crosstalk 00:15:51] WF: Yeah. HK: They are beautiful that way.
96	AA: It's good for the mom. A second mom.
97	WF: When you're an auntie it's a different thing in a way that you have the right to pamper them and do everything. At the same time, I don't have to be the bad guy sometimes. Disciplining and all that, that's the mother's problem. but you, you can be cool all the time. You can be spoiling. Give them everything they want. HK: You don't have to deal with all the tantrums. Just go to your mum WF: Yeah, exactly. HK: just go to your mummy
98	AS: I have a lot of nephews and nieces and I feel like I will be ... I will love them, more than if I have a child of my own because I don't see the... HK: the ugly things. [crosstalk 00:16:41] WF: You take the nice side of childhood. SG: for my daughter, she is the second mum. That's good.
99	AA: It's the same with Lara.

Line	Content
100	HK: Now I'm craving a child, a baby. I keep harassing AA for her child. For months. I love these months' sizes.
101	AA: You keep talking to my ... You just keep talking with my son, if you keep doing that, you will be pregnant. [crosstalk 00:17:09]
102	SG: I used to do that same thing with my daughter. I was at home and they have two neighbors. My daughter, just hugging her and they both get pregnant. [crosstalk 00:17:22] And now with AS
103	AS: Every time I feel like I'm pregnant, she comes and hold me.
104	SG: She comes and AS and she cries when I take her from AS. I told her, you're number 3 now. [crosstalk 00:17:43] AS: It's good to have a baby. SG: I will say, if you like a baby and a baby also likes you, that means you are going to get pregnant soon.
105	AA: That's a theory, that's a dangerous theory. SG: Now she is gunna hate you. HK: No, next year.
106	AS: Maybe next year.
107	AA: When I got pregnant, I used to look at the kids and the small-
108	SG: You're really strong, you're a PHD student who has to deal with kid things also.
109	HK: Super mom.

Line	Content
110	SG: Now, I'm not doing a second child, you have just your master's. I really tried first-
111	HK: It's a good age. You ought to give the child two or three years of yours.
112	SG: I don't really know about the project, in the last two years. I think it's not the best time to do this.
113	HK: It's okay, take your time.
114	SG: As you said, after I graduate, it's going to be like three years and a half. With the pregnancy it's going to be 4 or something. She told me, "This is more time."
115	HK: She's going to be your little helper. Bathing and changing. So don't worry.
116	SG: I hope so. I have a picture for her, by the way. [crosstalk 00:19:10] My mom bought me this, just because she likes her. She's with me all the time, I won't forget her. everybody: oh that's nice, beautiful, cute...
117	MP: A mom should miss her a lot.
118	SG: Yes, That's why I'm going in December. I was like before in Ramadan. I'll see her before long. WF: Oh so you are going twice a year. Just like me. [crosstalk 00:19:35]
119	HK: Sometimes it's too much, homesickness.
120	SG: I have no homesickness, I'm happy. HK: Really

Line	Content
121	WF: See, that's really good.
122	SG: I heard about one of my friends she always had homesickness and she was talking, "I want to go back home to graduate, I'm really, I don't want to stay here anymore." I told her, "Why would you do this?"
123	AS: It's good to have only a vacation, and go back, not ...[crosstalk 00:20:07].
124	SG: My parents extremely support me and that's why I don't feel homesickness because all of them supports me, all of them are ... For example , one of the moms write, "When are you going to come back?" This affects your feelings. If you call your mum or dad it affects your feelings. [crosstalk 00:20:32] HK: Don't worry about it.
125	AS: Let's talk about something here. What's the best book you have read? I have read a book and let's discuss about something. The name of the book is <i>Alone Together</i> . Do you know <i>Alone Together</i> ? HK: No. AS: I don't remember the author's name, But, it's like these cellphones and little devices and how you are spending your time, all the time, with something like ... We are together but we are at the same time, alone.
126	SG: I hope to try it, to live without a device. but my husband is addicted to all kinds of technology, so I can't.
127	AA: Sometimes you get that, if you see your husband, still doing that. Then he starts and something is happening in the group, I start to ... He said, "What did you tell me? You stop it now." There's something here, you were not looking at something important. [crosstalk 00:21:48] HK: Define important. AA: But for him not important.

Line	Content
128	SG: I tried many times just to be alone and together, to live without a device for one day but my husband is addicted to all kinds of technology. One time, I asked for two days, or one day.
129	AA: You find yourself checking your emails and I always check my emails. I don't know why, there's lots of time I'm looking for just my emails. [crosstalk 00:22:21] WF: It just became a force of habit.
130	SG: There is an application that counts on it how many times you open your phone. HK: Nno, no. SG: Yes, there is an application that counts how many times you open your phone. Not the application inside the phone just the phone, everyday. I didn't believe it, you would be surprised. I can't believe they have an application for that.
131	AS: You know, it's driving people crazy and it's making big problems in society.
132	HK: Especially with older people, they don't understand it. With your grandma or your grandpa. What are you doing? I'm talking to you! I am listening.
133	WF: Sometimes it's good to include them as well. Sometimes, yes, they are old but they can understand. My mom, we bought her a Samsung. She didn't know how to do it. you know how it is with the touch phone and all that. She was so depressed with it. I don't know how to do it. Afterwards, after she got used to it and how to use it, it's all about the WhatsApp. Now she can because mostly it's how I communicate. I send pictures all the time and she likes happy with pictures and all that. She became more engaged. She does not feel excluded anymore.

Line	Content
134	SG: For my husband's mother, she doesn't much read and write, so she uses the voice on it. She open the pictures and the videos, but at least she's with us in the technology.
135	AS: When you say, on the other hand, the crazy accidents in Saudi Arabia. With the texting and everything, that makes ... One of the reasons, there's a reason behind. [crosstalk 00:24:13] HK: snapping while driving
136	AA: My husband was writing an article or reading an article in the car, while he's driving. One day, he had an accident. Someone I know, my friend's husband. [crosstalk 00:24:35]
137	AS: Yeah I know a lot of them. Just one word.
138	SG: Your supposed to drive by your hands, but no, he didn't drive by his hands. He drive like this. He did it once when I was with him and after that, he got in big trouble because of me. How did you do that? He said, "I always do it, calm down." HK: I can manage. MP: Could he be fined for that?
139	WF: When we went to Turkey, When MP and I went to Turkey, we were both shocked. The people there, everybody smokes all the time. Everybody, men, women, young and old. Second, everybody's talking on this thing while driving and nobody would see that. At the same time.
140	AA: And driving?
141	WF: And driving and speeding. Multitasking in a very dangerous way.
142	HK: Men can't multitask.

Line	Content
143	WF: They can sometimes but it's like your focus shifting, you are shifting your focus quickly from one thing to another. It's not doable sometimes. It's not worth it, sometimes.
144	AS: I suffered from the smoking in Turkey, I had a big problem in my heart because it was too much. My clothes, everything smells, they still smell. WF: It smells like crazy.
145	AA: There's no smoker room?
146	AS: No. [crosstalk 00:26:35] Even if it's non-smoking like at home, you will have it on the street and you will breathe it.
147	WF: It would be strange, it would be very strange. I had that day when I had, I was in a taxi and the taxi driver. I had very massive headache. Extreme, it was really bad.
148	AA: From smoking?
149	WF: No, it wasn't smoking, all the time I was like doing this. I asked him to stop at a pharmacy to get Tylenol or something. He was like, to behind. I was going to die.
150	HK: Smoke with a headache is horrible.
151	WF: Yeah, exactly, usually I don't mind smoking that much. It's annoying, it's not that annoying. That day, it almost exploded my head. He was like, "What's the problem."
152	AS: Even selecting which taxi, I was opening the door and smell. If there is a smell, then no. [crosstalk 00:27:42]

Line	Content
	WF: in that case you are not going anywhere!
153	HK: So AS the book Was it self-help or was it the book? Or just stories or-
154	AS: No, it's just psychology. I like the psychology. [inaudible 00:27:59]It's really nice.
155	SG: Thank you giving us this information about Turkey because now we are planning to go. Me and my husband both stopped smoking, shisha, all this stuff. I think we might enjoy it.
156	WF: No, no despite what is there I still loved it. Maybe MP did not love it as much. But for me I loved it. I think you may like there but I still loved it. For me the place is great because it's just for one week. The scenery is magical. The annoying thing, everyone looks beautiful. it was like what is wrong with them. And they all have very nice hair.[crosstalk 00:28:35]
157	AS: The food is so delicious.
158	AA: I'm hungry now, HK: Don't talk about food.
159	MP: Nobody speaks English there. If you're going there, just-
160	AS: Yeah, they get angry when you speak with them-
161	SG: They know how to speak English but some of them reply in Turkey. [crosstalk 00:29:22]You speak to them in English and they reply in Turkey.
162	AS: I found that, in Switzerland, and in France, they really know how to speak English WF: but they are too proud of their language.



Line	Content
163	MP: The problem was, sometimes the taxi driver couldn't find the addresses even if you give them the address, they didn't have any GPS and they didn't know how to find the address. They have problems, they do not understand English. They couldn't find the address, so.
164	WF: We went round and round and round. MP: And they over charge you. AA: Your hotel was not the same as the conference? WF: No not the same but one close by.
165	AS: They overcharge you. Everywhere I went.
166	AA: For the NZ conference, do you want to book the same hotel, like the one in New Zealand?
167	SG: I'm not sure. I don't know.
168	AA: I'm planning to book the same hotel- WF: Maybe, possibly.
169	SG: Could you not work?
170	AA: Possibly, at least for the first three days.
171	HK: Try to do it as early as possible because it might be all booked-
172	AA: My husband wanted to do it right now, but I didn't feel like it. Just want to wait.
173	SG: I'm not sure, but I'll see how it works.

Line	Content
174	WF: But Istanbul, it was good. Just a bit far away so you can see the place very good.
175	WF: I enjoy walking and just looking at people during the fair seasons and seeing them. Even seeing the animals in the streets -
176	AA: Their beautiful faces-
177	WF: And their annoying beautiful faces.
178	MP: The good thing about Istanbul is the shopping is very cheap.
179	AA: Like clothing because they have their own local brands ... WF: Even the European brands. The European brands are cheap, like Zara and stuff like that. AA: And the food is good.
180	AA: Yeah, of course, the food is good.
181	WF: The people are very not.... MP: unreliable. WF: Extremely.
182	AA: Unreliable?
183	MP: They trick you if they can. If they know you don't understand, they try to rip you off.
184	WF: In every possible way. [crosstalk 00:31:46]
185	HK: What do you call someone who is good at money? How do you call-

Line	Content
186	WF: Money?
187	HK: Who knows who is good with money?
188	WF: Don't look at me. Don't look at me like, "She knows." [crosstalk 00:32:43] AA: You are the chairman. WF: Yes, the chair person
189	WF: Okay, "A dream that you always wished for and finally happened."
190	SG: It's got to be my master's degree.
191	WF: That's a good dream.
192	SG: Bringing a Canadian child.
193	WF: Bringing a what?
194	SG: A Canadian child. My daughter now is Canadian, so I want to give birth in Canada.
195	WF: To get another Canadian?
196	SG: No, my first child.
197	WF: Your first child was Canadian?
198	SG: I dreamed about it, and it happened.
199	AA: Yourself, you'd like to get an Australian passport or a Canadian passport, or something? Will you get it? [inaudible 00:33:37]

Line	Content
200	<p>SG: Yeah.</p> <p>AS: Yeah why not?</p> <p>SG: It's not going to harm you in any way but it's going to be like ... I think the cost of things for my daughter, if I was there, if I continue my master's there, they are going to pay for her, an amount of money, as a Canadian child.</p>
201	<p>HK: I think at some point they're going to give you the choice of Saudi or Canadian.</p> <p>AS: Yeah</p>
202	<p>SG: Yeah, for example, one of my friends, also she has a child, a Canadian child. She went to Saudi Arabia has three, two Saudis and the last one Canadian. So her husband by mistake gave the officer at the airport, the Canadian passport for the last child, instead of the Saudi one. Then he said, "Choose one of them." If you want the Canadian, where is the visa? If you want the Saudi, that's fine, I'm going to throw this here in the garbage. He said, "Okay, throw it. I'm going to use the Saudi one." After that, he went to the Canadian embassy- and got another one.</p>
203	<p>HK: Was this at the airport or in the-</p>
204	<p>SG: In the Riyadh</p>
205	<p>AA: You are not allowed to have two passports?</p>
206	<p>AS: There is an exception-</p>
207	<p>HK: My mom is Kuwaiti, so she has two passports. She hides the other one. If they find that you have two passports, you have to make a choice.</p>
208	<p>WF: The thing is, the Saudi government doesn't have the authority to make you waiver the other one. If you are Saudi, for example, and let's say the US gave you</p>

Line	Content
	their nationality, you have two nationalities. Saudi Arabia cannot tell you to waver the other one. Even if you-
209	SG: They can't do this?
210	WF: Yeah. The other way around, let's say you have a Moroccan one. I have a friend who married a Saudi and she was applying for Saudi citizenship and they told her you have to give up Moroccan citizenship. She was really worried, she called the embassy and asked about it. They laughed, they said, "Okay, let them give you the Saudi passport. You can shred your Moroccan passport and we'll give you a brand new one." They have no right to take any one else's nationality.
211	SG: That's why I was wondering why the officer did that. For me, when I heard the story, for me I was really focused on telling my husband that I [crosstalk 00:36:28] WF: No, no, the wrong passport, the wrong passport.
212	MP: Your daughter was born in Canada but you are not a citizen of Canada? How did they give her the passport? [crosstalk 00:36:44]
213	SG: It's ok, it's the same as the US. I know some people who go there just to give birth and get the citizenship for the child.
214	MP: This is not happening for 5 years, it's not happening until now. SG: Yeah it is happening until now. MP: It's a big surprise that you were a student there, that's really good.
215	WF: Anyone who get born in this country can have their citizenship, right away. [crosstalk 00:37:05] AA: my son is.... SG: they can reach a certain age then they can choose. AA: they come back and choose.

Line	Content
216	HK: For 5 years or from the first 10 years of their life.
217	SG: That is why I am not interested to get pregnant here. HK: It's gonna take a while SG: But The only thing, which is really nice, that you feel that you are really important and high class when someone ask you, your child where did she born. Canada, Victoria, Australia, Melborne? AS: Ahh, prestige SG: I don't think about that. My dad's in Saudi Arabia.
218	MP: If you have a child living, if you have an under 18 year old child from Canada, and the parents can also apply for citizenship.[inaudible 00:37:56]. HK: And the siblings as well.
219	SG: Everything that's born in the middle to a student who's been here for 10 years.
220	WF: I'll just find a husband there. That's first. AA: Change of plans WF: Thesis ... AA: Put it aside. WF: And it would help if he's Australian?
221	SG: I know one from the same family, when you told me your family in Canada. She get married to an American Muslim person. He is like mutawea [inaudible 00:38:31]
222	WF: What is her name? If she is Fallatah most likely I know her. I am not joking! AS: We had Fallatah in Victoria. WF: What is her name?

Line	Content
	AS: WF
223	<p>SG: She is now living 6 months there and 6 months here. She has three kids</p> <p>WF: Mashalla</p> <p>SG: and she is extremely happy. And I said, "Now you have two citizenship? Saudi and the American one?"</p>
224	<p>AA: Do you think if you have a job there, back in Saudi Arabia, it will affect your job if they know you have another passport?</p>
225	<p>WF: I don't think so. Why would it?</p> <p>SG: You know At ARAMCO, the oil company we have in Saudi, they want my father's friends. He told him that his son has the US citizenship and he chooses it instead of the Saudi. He gave the Saudi away, because he wants Saudi Arabia to pay him more. For example, the Saudi employees, they take 30 000 Riyal while the foreign people they took 30 000 Dollars. You can see the differences now.</p> <p>WF: But it depends on their nationality. The European, the American, Canadian. [crosstalk 00:39:55]</p> <p>SG but still it is in the dollar.</p>
226	<p>WF: It's not even the same. If it's 30,000 Saudi, it doesn't 30,000 Dollars. It's more than that, usually it's double. Like 60,000 Dollar.</p>
227	<p>SG: My father was telling me, why they have this rules in the company? It's not fair. This is our petrol, it's a Saudi company, it's not a foreign company to do this.</p>
228	<p>HK: We always idealize foreigners. I had the same thing, I was, you too,... We were English language teachers at a certain program in a certain Saudi University.</p> <p>AS: In a university?</p> <p>HK: Yeah, It was a governmental one but we were hired by private company. It was ugly. The salaries, the workman, the way they treat you. They treat you differently.</p>

Line	Content
229	<p>AA: There are certain privileges only for native speaker teachers, even if native speaker teachers sometimes, some of them like Indians, they don't want to say I'm from India but I'm a Canadian.</p> <p>SG: It's shown in the accent.</p> <p>HK: Even South African.</p> <p>AA: The problem is, some of them they don't have an English teaching degree.</p> <p>HK: Yeah, that's the problem.</p> <p>AAh: Some of them, they have psychology background or one of them was a police officer.</p>
230	<p>WF: When I was studying my master's degree in Saudi Arabia, a person who was teaching us, we had a speaking and listening thing. The person who was teaching us was a hairdresser. We didn't know that until the middle of the ... What about the levels is so weird because all of us, we were the top of our classes from different universities. We were very high level. She was trying with us and it was like, it was a joke. She would throw us a question and we would answer it like that. What do you have more? Afterwards, she said when she was working in Britain she was working as a hairdresser. We were like, what? Wait a minute. [crosstalk 00:42:32] We know grammar much better than her. The only thing she has an advantage is that she's a native speaker.</p>
231	<p>AA: Yeah because They think that's a source of knowledge and that's not true.</p>
232	<p>HK: It is to a certain degree-</p>
233	<p>SG: Remember when we asked questions about grammar and they couldn't figure it out? "I don't know, it's like that. Just know it like that." "What's the reason?" "I don't know, I didn't give it to you before." If you ask a Saudi person, they will know it and they will know.</p>
234	<p>HK: That's actually my PhD research.</p>



Line	Content
	MP: World Englishes.
	HK: It's about strengths and weaknesses. There are three attributes of language teaching. Their use of the language, the knowledge of the language and the way to teach it. So we, as language learners, we know all the knowledge of the language but the use is a bit fuzzy. Native speakers are stronger in the fluency and the use of the language, but they don't know the rules because they just acquire the language. They didn't learn it.
235	SG: They did not ask why. AS: We passed through the experience of learning them.
236	HK: This is an advantage for us-
237	SG: And we are interested to know every single rule, where to why.
238	WF: I just wanted to tell you, that if this is your topic, there is a thesis for Ahmar Mahboob, it is very relevant to you. [inaudible 00:44:12] AA: What is it about? WF: It's a native, non-native thing. We have the same problem. [crosstalk 00:44:28]. AA: Please send it to me because also my topic is... HK: Yeah really, it's good. AA: Yeah. I thought your thesis is about the English teaching program problems. HK: Yeah that's it. How would we prepare our students. AA: So your focus is how to improve English teaching. So, you are not trying to get to know the difference between ... HK: No, AA: So you are focusing on the preparation program how to develop these 3 areas. Mine, no, trying to explore the tensions, these... But please send it to me. HK: Sure.

Line	Content
239	<p>AS: You know the things like I always like afraid of the idea of this thing ,like something going on unfair. Like the Saudi companies, the Saudi schools and everything. You don't feel like you fit in here. You deserve some thing here you deserve something more.</p> <p>SG: Sometimes I feel like I go to Saudi Arabia to work for this month and to have the experience and go back and look for a job. Sometimes, not always. To get a six month experience, that's a good way. Sometimes, do you think that this can help you if you are applying in companies or something. Not as a teacher at a university. because As a teacher they just want you to graduate with a high GPA, that's all.</p>
240	<p>HK: Your master's and your doctorate have to match with your BA.</p>
241	<p>SG: I think sometimes it's unfair. For example, if someone studies and gets their degree in Saudi Arabia—sorry about that— it's not the same abroad as someone studying outside. It's not fair to-</p>
242	<p>WF: Wait, wait. my master degree is from Sydney University, I have two.</p> <p>SG: Sorry, you said your degree is from Saudi Arabia, it's not my fault, sorry.</p> <p>WF: I have two.</p>
243	<p>SG: What I mean to say that couple of my friends, they are doing their master's in Saudi Arabia. Also, they are working. I say to myself, "Who is driving here?" No one helps you secure your husband, or if you don't have a husband, it's just you. All the responsibility is on top your head. There, they have option. I can put my children in one house, my mom's house or I can focus on my work, I can do work. I can be flexible. It's the same rules for the job. For people living on the inside-</p>
244	<p>AA: I disagree with you. In Saudi Arabia it's more difficult. Especially for the master's degree.</p> <p>WF: I disagree with you as well.</p>

Line	Content
	AA: For linguistics you have to do 4 years, master's degree, 4 years. Can you imagine? 4 years, master's degree. [crosstalk 00:47:10]
	SG: full time?
	AA: yeah
	WF: and no support like here.
	AA: and here it is a year and a half.
	WF: and it is much more difficult in Saudi Arabia than here.
	SG: plus the English language year?
	AA: I received my bachelor degree in English so I don't have to
245	MP: It's not important where you get your degree, it's important how efficient you are.
246	SG: Sometimes, I know people who graduated with a low GPA and they didn't accept them at universities. They graduate not from-eight group like from Monash.
247	AA: But there difference here ... There is a difference. When you tell me that you are either graduating from a group of 8 or ... There's a difference.
248	MP: For finding a job, there's no difference.
249	AA: Yeah, but in Saudi Arabia there's a difference. [crosstalk 00:47:54]
250	SG: They said that they have a list of universities. Only this list they accept the graduates. Every university has just a list from the US. Only these universities. If you are coming from this, okay, we can accept you. If not ... For example, I told you I was a swimmer, last semester. I moved to the university because of this reason.
251	AA: That's why you have to set a goal first. You are trying hard to reach these standards. In every other university, this standard is fair.

Line	Content
252	MP: Sorry, I got to go.
253	WF: She's leaving, okay? [crosstalk 00:49:10]
254	AA: If you apply to any university in Australia or the US, they have their own standards. You have to be graduated from a certain university and having a certain degree.
255	HK: That's not the only criteria.
256	AA: We are losing focus because we don't, I hate to say it, but most Saudi people they don't have a applications. This is at least they will have-
257	SG: Most of our students, they don't know all of this.
258	AA: I think if they had certain documentations, and you graduated from, let's say, a low standard university but you have something published or something, maybe it will help.
259	SG: I know this because two of my family are working there at a university and they told me to make sure you graduate from this list. They counted for me how many universities were in San Diego. Most of the students, they don't know that. When they graduate, now we have in this university, 35 students graduating in Australia. They are assuming the university because they won't accept it here. Now they are chasing the court now for 2 years. They have a high GPA, they have an understanding of the subject. But because they didn't graduate from a group of 8 universities in Australia, they are [crosstalk 00:50:44] They did the test and when they reject all of them, 35 students, they told them, "What's the reason?" "The reason is you didn't graduate from this list." What I'm saying is it's not fair for them. They are studying and they are doing hard work and at the end, for them-

Line	Content
260	HK: I remember I applied for a job at KSU and they said, "Where did you graduate from for master's?" I said, "Canborough." He said, "Cambridge?" They heard the Ca and they were like, "Ah!"
261	WF: Cambridge, they will snatch you up like crazy.
262	AA: The name really does matter. I heard sometimes if you are an English teacher, you will have an accent. I heard of one example, there was one teacher, she was so good. She has the knowledge, but teaching in the language and everything, but her accent-
263	AS: So annoying.
264	AA: So, so annoying but if you have the knowledge that I have, if you have this knowledge but the accent is perfect ... Appearances are really deceptive.
265	SG: Sometimes you just judge things by appearances.
266	AA: It is sad because if someone ... This is something that we can't tell people. It's hard to lose your accent when you move abroad, it's so hard-
267	AS: Sorry for interrupting, just like we had teachers who taught me in the university because my major was English in my bachelor degree. And all of them, like Sudanese and Egyptian and [crosstalk 00:52:56]. No one was a native speaker. It was really hard for us.
268	WF: Really?
269	AS: Yeah, it was really hard.
270	AA: Why it's hard? WF: Ok, Jalast lah rokba wa nos (she is steeling herself up)

Line	Content
271	AS: Just listen, be calm, be calm. Because I can't hear the language, the real language that I want to learn. [crosstalk 00:53:18] I don't have time to go back home and listen to the native speakers from the videos and everything. They told us that.
272	AA: Why do you need a native speaker? The accent?
273	AS: Because of the accent.
274	SG: Because without the accent, how can you learn?
275	AS: How can I learn [crosstalk 00:53:46]
276	AA: This is a mistake, I think, because I'm talking just about the pronunciation. [crosstalk 00:53:59]
277	AS: Not only the accent, I admit that, but it's also the university that I studied in was so bad. The administration and it was like problem. We did, how can I say it? AA: MuThaharat ( demonstration) WF: demonstrations. AS: We did that. SG: It was in the news. [crosstalk 00:54:47] WF: Where was that? SG: King Khalid University AS: We did a huge, we were angry. Just listen, let me finish. It's really bad experience because they go to those countries and they pick the teachers that have a very, very long syllabus. It was really hard. It was [crosstalk 00:55:32] This person, they ... All of them, not one person, they were involved.
278	WF: Really?
279	AS: Yeah.

Line	Content
280	WF: Up to the-
281	AS: Yeah.
282	AA: You don't know them.
283	SG: It was in the news. They hired-
284	AS: It was in the news and everything. The girls and the boys. The girls had a real problem and everyone knows that.
285	HK: It's frustrating because we don't have the resources to hire a qualified teacher-
286	SG: Why they didn't have resources. Why they are bringing from Egyptian-
287	WF: There is one topic I want to talk about, after you finish this, there is one topic. I want to just ask you, after you finish this ... We still have time for it, so finish whatever you were talking, sorry. Then I'll tell you what I want to talk about.
288	SG: My story, when you arrived to the country. You have to do a test, level test. They know where they can put you after the results. so For me, because when they do this speaking test with me, they heard my accent, they put me in the fourth row. While my grammar is bad and my writing is bad and I kind of admit that my writing is bad, but just because of my speaking, because of the accent, it puts me in the level 4. And all of them were like: "ohh You are lucky you can finish." But I was not happy because I did not start from the beginning to know all the rules.
289	After the first month, I was sitting in the class. All of them, they started already from the first level, my classmates. They are good at grammar and they have no difficulties in writing. Then I go back to administration and I told them, "Please,

Line	Content
	put me down. I don't want to be here. I'm not focusing, I don't know what's happening." Fresh from Saudi Arabia to here. I admit, I don't know. You know what I'm saying and I know what it is. We understand each other. [crosstalk 00:57:39] Sometimes with my writing, because I didn't start from the beginning-
290	AA: I disagree, I think most Saudi women, they want to start from the beginning. They think that if you start from ABC or How are you? Most of them, and I heard this many times, they want to start from the beginning, because when they start learning English, we started from a level that was ahead of us. We will reach that.
291	SG: I stayed with it for a month to be calm and understand what's happening in the class. I thought a lot, I learned from 7 years old until 6th grade, then I stopped. That's effective because I have a basic amount. [inaudible 00:58:39] I have a basic level, I have a basic spellings things and I have a basic writing. How can you put me in level 4 with articles, writing articles and essays and with no knowledge. I know myself, I'm not just saying that because I'm surprised they put me in level 4. I think it affected me because when my husband started ... I'm reading his books and then doing the grammar to catch up with the guys in one and my classmates. Now I'm having knowledge from my husband's class because I started level two.
292	WF: It's always how you try to build that up yourself, to improve yourself. regardless of where you are put, you know your own shortcomings. You try to make it up. from outside, from your husband or whatever.
293	SG: That's why you need help from your husband or whatever.
294	WF: The thing that I wanted to ask about. It's about sensitive things [inaudible 00:59:38]. The thing is, I want to ask you, what do you think about the two accidents that happened in Macca during Hajj. The first one was the crane thing and the second one [inaudible 00:59:58] What really ... It's something that I really wanted to



Line	Content
	know what other people ...because I wanted to talk about it even during, but I don't think-
295	SG: Are you going to analyze them?
296	WF: Of course I'm going to analyze it, but it is something that I really want to know. What do you think happened where? Some people are saying it's like an unfortunate accident and it's their day. Some people think that no- there is more to it.
297	HK: It's a plan or a conspiracy or something. It's just an accident.
298	WF: Both of them?
299	HK: Yeah.
300	SG: No, I don't believe it.
301	WF: How come you think two big accidents happen so close to each other in one Hajj season.
302	HK: I don't believe in conspiracies and thinking that people have bad plans for us.
303	SG: Do you have some of, from your family, that went to Hajj this year?
304	HK: No. My brother, actually, is a supervisor with Radjeh trips. But he says that people were jamming, people were overheated, people were not understanding what the police men was saying. It was just an unfortunate accident. It wasn't really meant to happen.
305	AA: I like to think of it that way. I hate to think others as being the devil. I hate that because I think it will affect my feelings towards others and I do want that

Line	Content
	to affect me. I'm multicultural, and I can't feel that others might think of me like that. They think that I'm going to threaten them or do something to them. Actually I'm not, so if they are thinking like that, then I'm thinking about others this way. I feel like I want others to feel about me and I want to feel about others.
306	AS: For me, because I'm affected by the news media and everything and for my mom and my dad and my brother went to the Al-Hajj and they did Al-Hajj this year. My brother saw that-
307	WF: Which one? The crane thing or the Mina thing?
308	AS: Not the crane thing. In Mina, not the crane thing. And he said: I was watching and he said the thing happened in a circle and this only circle, not anybody else ... Only one place and there wasn't something like stopping them. Most of them said because there was something stopped them. They started to fall down.
309	AA: A group of people, they are making a circle and preventing others from getting inside this circle and trying to make things-
310	HK: They just gathered around people and squeezed them-
311	SG: That's why I asked her if you have someone, I have friends and relatives that are saying the same thing. They saw it, you know.
312	AS: My mom, because I believe the same thing. I don't want to think [crosstalk 01:03:27] she said one of the women in their groups, she died actually. She said, because they were close to the place where the bad thing happened there. She was standing with her husband and just suddenly she fell down an she died. They found that it was something like she smelled something.
313	HK: Like a toxin or something?

Line	Content
314	AS: What about her husband? Why didn't he die? That was ... I don't know.
315	HK: Did they do an autopsy or something?
316	WF: How do they know she smelt something? She was dead.
317	AS: The doctors said that.
318	HK: Did they do an autopsy or something? [crosstalk 01:04:34]
319	SG: Look for evidence. One of my relatives, what is it called mukhayam? Next to the place of what's happened there. She was like 5 minutes after she finished, she turned back and she saw the whole thing and said God protected me. HK: Subhan Allah. SG: She said, a huge people come from there and a huge people come from there and was focusing in one place.
320	HK: Sometimes they just think it's a way of honorable death. like shaheed.
321	SG: All of them are really one. Yeah. The people are the same size, twall wa orad (big and tall). All of the same size and when she saw this, she run. She and her husband finished and they went to their place and she said after that, she heard the noises and she heard this. Sirens and the emergency and everything. The first time I think it's excellent, I'll make sure.
322	WF: You don't think that ... I'm not saying about this is a conspiracy or anything but don't you think that there is an aspect of negligence into it and corruption?
323	AS: What do you mean?

Line	Content
324	WF: Like in safety measures for the crane and all that special that there is. There had been forecast, weather forecast about the wind, they did not do enough security measures. There is something not-
325	AS: The crazy thing, I think there is something wrong-
326	WF: It's not only accident, there is someone or something that is reliable, that should be held responsible for this thing. That's what I'm getting at.
327	HK: They're doing it. Think-
328	WF: I'm talking about pure safety measurements that should be taking place in any workplace, especially when there are extraordinary [crosstalk 01:06:57]
329	HK: Are you saying it's not Binladen's fault?
330	WF: I'm not sure who is responsible for the safety-
331	HK: Because they are the one who are being judged.
332	WF: It is not always the person who is being judged it's always the person who should be judged, that's the problem. I'm just saying, do you think that there is a person or an administrative corporate body that needs to be held responsible for not holding enough safety measures there when there was certain kinds of alarms about extraordinary weather conditions that was there. There was an element of negligence.
333	SG: They ignored the warning.
334	AA: Although, I heard some reports telling the preventative measures, how to in that place. Even if there is the weather is extremely harsh and everything, they still shouldn't have happened.

Line	Content
335	WF: How did it happen if it shouldn't have happened? [crosstalk 01:08:10] AA: They think that Allah will. WF: how much do you think of that? That it is Allah's well and it's thier day?
336	SG: I think there was a lack of safety. Second, they ignored the warning because the warning ... Also, I read the king's letter, did you read this? He told them to stop everything before Hajj season and they ignore.
337	WF: Possibly the king would say something and they would be like, nope, sorry we're working.
338	SG: I read this report and I don't know if it's true or not. WF: If it's a WhatsApp thing, you should think again.
339	HK: I think they should have evacuated ... lets talk about fashion, make-up. [crosstalk 01:08:59] WF: Yeah, it's a lot safer to talk about. SG: I think when I go to the mall, I will say: long time no see.
340	AS: I want to get rid of all my clothes and change them. Everything, I want to change everything.
341	SG: I have to finish my exams first.
342	WF: I keep on saying that, when I lose weight, I'm going to change everything. I'm going to do this, I'm going to do this. Okay, WF, you are stuck with whatever you have if you are not losing weight.
343	SG: Losing weight, when you decide to lose weight you never lose weight. When you ignore it, you're going to lose weight. WF: I ignored and I focused and did everything. [crosstalk 01:09:46] SG: When you decide every chocolate is like the most delicious thing ever.

Line	Content
344	WF: Thank you girls, it's been really, really good and very, very helpful.
345	AS: We didn't talk about the different topics.
346	WF: You don't have to talk about everything, but if you want to talk, I'm more than willing to. Thank you very much girls, it's really helpful.
347	HK: You're welcome.
348	SG: So nice to meet you all. I have to thank you because now I have new people.
349	WF: As someone, we are all in the same Hajj group, right?
350	HK: I'm going to say HK, so you can say my name.
351	SG: There is two S.
352	WF: What's the other S?
353	SG: I don't know. AS?
354	AS: Linguistics with Sumat.
355	AA: That's why I thought you were in linguistics.
356	SG: I haven't met friends until now, I wish.
357	AS: The other S. I think, is from Rihal.
358	AA: No, she's from Hail.

Line	Content
359	AS: Really? What's her family name? [crosstalk 01:11:00]
360	AA: I would like to know that name of the family. [crosstalk 01:11:17]
361	WF: Where is she from originally?
362	SG: She's from Matkah. I'm not sure. You're in Matkah already now?
363	WF: I'm in Madinah, generally but my father and mother, they were actually married in Mecca and then they decided that he was in Madinah too much. Honestly, honest to God. He suddenly said, "Oh Fatmah." He went to my mom one day and he was like, "No, I transferred my work to Matkah." She was like, "What?" To Madinah, sorry. She was really upset and he said, "I love Madinah."
364	HK: They say that if you live in Madinah.
365	WF: He loves Madinah, he loves it. He loves Madinah. [crosstalk 01:12:41] He always said Madinah is [inaudible 01:12:47]. I am from Madinah, I am from Mecca, I know people both ways-
366	AS: I bet it is also economical?
367	WF: I don't know her major because I think she is the person I know. She's pretty and, the person I know maybe she's not a student.
368	SG: She's a kind person.
369	WF: Everybody loves her. She's a popular girl. [crosstalk 01:13:29]

Line	Content
370	SG: Now she went back to Saudi Arabia until she gets her acceptance. I think she is moving to Australia. Most of us are from Canada, not Riyadh. [crosstalk 01:14:05]
371	AS: We always said that Victoria is good for families.
372	SG: Because it's more city and we all know each other. Any new Saudi family came, it was like, "Who are they?" It's such a small social group. [crosstalk 01:15:10].
373	WF: Even in Vancouver it was the same. Because she was talking all the time and I couldn't ... She was identical to my niece. Even my niece has this inside of her eye, she looked just like her. She was talking and I was like, "I want to see the full of her face." One day, I'll show you a photo, because I don't have it here. You look just like her. [crosstalk 01:15:52]
374	HK: You have that device that helps you rewind and fast forward. You can have it from E-solution. It's like stepping on bells.
375	WF: Really?
376	HK: Yeah.
377	WF: I didn't know about that. Oh my god, that's so good. What is the ball?
378	HK: It's a transcription device.
379	WF: I can download on my-
380	HK: You can download it on your computer and it just works with your- [crosstalk 01:16:49]



**Focus Group 2 (M\_FG)**

Line	Time span	Content
1		(blank video)
2	0:03.0 - 0:04.0	Shall we start?
3	0:04.0 - 0:06.0	Yes.
4	0:06.0 - 0:23.0	Ok. Ok, hey guys, welcome thanks for coming and my name is Abdo or Abdel Rahman, Abdel Rahman El Maini from Saudi Arabia I'm doing my Master's Degree in Business Information Technology at RMIT University.
5	0:23.0 - 0:24.0	kahwa (coffee)? Coffee?
6	0:24.0 - 0:32.0	My name is Abdallah El Asmani, I am doing Master's of Information Technology, I am from Saudi Arabia.
7	0:32.0 - 0:41.0	My name is Fred Jameson, I am doing my Master's of Business IT as well, in RMIT University and I am from India ... yes
8	0:41.0 - 0:50.0	Ehhh, my name is Ibrahim Mohammad, from Saudi Arabia, I am doing my Bachelor Degree in Accounting at Swinburne University.
9	0:50.0 - 0:58.0	My name is Nahi Al Khalaf, I am doing Accounting, Bachelor of Accounting, I am studying at La Trobe University.
10	0:58.0 - 0:59.0	La Trobe?
11	0:59.0 - 1:00.0	Yes.
12	1:00.0 - 1:01.0	Ok
13	1:01.0 - 1:02.0	Me too, La Trobe.

Appendix B: Focus Groups

Line	Time span	Content
14	1:02.0 - 1:05.0	But you've been, you've been at Swinburne before, yeah?
15	1:05.0 - 1:06.0	Yes, I was telling actually
16	1:06.0 - 1:07.0	You're at Torrens University?
17	1:07.0 - 1:09.0	At La Trobe
18	1:09.0 - 1:10.0	Ok, so we're mixed.
19	1:10.0 - 1:11.0	Where do you study?
20	1:11.0 - 1:13.0	Business IT with him.
21	1:13.0 - 1:14.0	Ah good!
22	1:14.0 - 1:15.0	Obviously
23	1:15.0 - 1:17.0	Swinburne, RMIT, La Trobe; good mix.
24	1:17.0 - 1:21.0	Yeah, a good mix, yeah.
25	1:21.0 - 1:25.0	If anyone had been in another city in Australia?
26	1:25.0 - 1:26.0	I have been to Canberra and Sydney.
27	1:26.0 - 1:28.0	Visiting or ...?
28	1:28.0 - 1:29.0	Visiting.
29	1:29.0 - 1:57.0	Visiting, yes, I have been in Sydney before coming here. I've been there for like nearly 9 months. Anyways, I have a list of questions like, it is not a

Line	Time span	Content
		question, it is about a point to discuss about. So, first thing to talk about an experience, a past experience, happy, sad, unforgettable one. So, who wants to start?
30	1:57.0 - 2:01.0	Where shall we start? From the right.
31	2:01.0 - 2:22.0	Ok! I will have, I will talk about unforgettable experience. I remember last year, last December, in December 2014, I went to visit my brother in the US, the thing is, is not the US but I did a sky diving there ...
32	2:22.0 - 2:24.0	Waw
33	2:24.0 - 2:27.0	Yeah, and it was, like it was really unforgettable.
34	2:27.0 - 2:28.0	Should we try it?
35	2:28.0 - 2:29.0	Of course
36	2:29.0 - 2:31.0	We should, don't ever ask
37	2:31.0 - 2:33.0	Don't ever ask, yeah
38	2:33.0 - 2:55.0	It's, it's, in the beginning, it was like, you feel it is something crazy to do, but my brother was there with me because he did it before me and motivated me, it is something good, you have to do it, I said ok. And did like one hour driving from the city, the city is called San Jose,
39	2:55.0 - 2:57.0	It is a village or?
40	2:57.0 - 2:59.0	It is a city, you know the Silicon Valley?
41	2:59.0 - 3:00.0	Yeah

Line	Time span	Content
42	3:00.0 - 3:13.0	It is 10 minutes far from Silicon Valley, so many people who work in the Silicon valley live in San Jose for that you can find the rent is expensive in San Jose because of this, this issue.
43	3:13.0 - 3:14.0	Yeah, because of that, yeah
44	3:14.0 - 3:18.0	Yeah, anyways, we went driving, so when reach the place after 1 hour driving so
45	3:18.0 - 3:20.0	Exhausted
46	3:20.0 - 3:45.0	Yeah, there is, like you cannot say no, I can't do it because you will be like driving for one hour; anyways, I went ... like in the beginning, it is not scary like, there is nothing, you just go to a place, ok I would just like to diving, you have to pay and write something, and one of the conditions is you are not going to sue us.
47	3:45.0 - 3:46.0	They can't take responsibility if you're dead
48	3:46.0 - 3:47.0	Of course
49	3:47.0 - 3:49.0	No, no not going to sue us
50	3:49.0 - 3:51.0	Take the risk and go
51	3:51.0 - 5:05.0	Yeah, yeah. Ok I signed that, I met the trainer, the one who was going with me, she was a girl, she is from New Zealand, yeah, she was living in Australia and I think because the sky diving is depend on the trainer, so she was like very good, she was talking to me about different things, just try to keep me calm, relax me and she was asking me, do you wanna, you wanna just roll in the air; I was like, I said ok, I am now here, I would say yes, everything is yes, I want to do everything yeah because when I am up like, I would like say no I guess I will be scared. Anyways, we went to the

Line	Time span	Content
		airplane, like they will give you like such a suit, or something like ropes, yeah or like belts, it rolled you, and you will be like hanged, you will be hanged with her
52	5:05.0 - 5:18.0	With the trainer? 05:05 With her, yeah, so she was in my back like this, yeah and she gave me the technique, which I should to put my hands like this and also I should just to not stand straight away yeah
53	5:18.0 - 5:20.0	Did you follow the rules?
54	5:20.0 - 5:21.0	Yeah, yeah I did,
55	5:21.0 - 5:23.0	He had to
56	5:23.0 - 5:37.0	I had to; and she was really confident, she said like if you are going to enjoy it, we will enjoy it together, and we will jump and land; if you are just going to scream and take it and yeah, we will jump and land but in
57	5:37.0 - 5:38.0	There is no enjoyment
58	5:38.0 - 5:39.0	in different way
59	5:39.0 - 6:06.0	Yeah, so I said like why should I like not standing like straight away, so she said like I had to tilt my knees a bit and she said because you are taller than me, taller than me, I am going to carry you like a bit, anyways when we went, I was like the last one, so we went in front of the door, it wasn't scary, because I can't see the landscape, I can't see
60	6:06.0 - 6:07.0	With the clouds?
61	6:07.0 - 6:17.0	Yeah, I can't see the earth, because it is the clouds, it is very cloudy, so I can see just the clouds, but you see white, so it wasn't that scary.

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Line	Time span	Content
62	6:17.0 - 6:18.0	In the beginning?
63	6:18.0 - 6:25.0	Yeah, at the beginning, yeah. So, we jumped and it was like very exciting, and it was like, I was
64	6:25.0 - 6:27.0	In the clouds
65	6:27.0 - 6:32.0	Yeah, in the beginning she did some crazy stuff, rolling, different stuff
66	6:32.0 - 6:33.0	Yeah
67	6:33.0 - 6:34.0	How was it? Good?
68	6:34.0 - 7:18.0	It was good, it was good, but when she was rolling, I didn't know what is she doing actually, it was like pshhhh, yeah you don't, you don't like feel it, but in the video that will be very good. And when we like passed the ... after rolling, she gave me like a sign to open my hands, and after that, it was like really exciting, I was, I was just shouting, I was like yelling, and when we passed that, we go through the clouds, I started seeing the landscape, I was like waw, I was really really far away, it was like, 15000 eh
69	7:18.0 - 7:19.0	Feet
70	7:19.0 - 7:20.0	Feet! Yeah thanks
71	7:20.0 - 7:21.0	Wow!
72	7:21.0 - 7:28.0	Yeah, really, it was like, yeah, so it was like really really far away, so in the end, it was like
73	7:28.0 -	Unforgettable

Line	Time span	Content
	7:29.0	
74	7:29.0 - 7:49.0	Yeah, unforgettable; and she felt like I wasn't scared because even after opening the parachute, it was, I was like really enjoying, so she started to play by the parachute and we were like doing this stuff, yeah, it was really great, like I recommend all of you to do it, you have to try.
75	7:49.0 - 7:51.0	So if you have chance to try it again?
76	7:51.0 - 8:02.0	Of course, definitely, and it's, you have to do it 25 times with a trainer, the 26th, you can do it yourself.
77	8:02.0 - 8:04.0	Ah yeah,
78	8:04.0 - 8:05.0	Do they give you something?
79	8:05.0 - 8:12.0	Yeah, they give you a certificate, so I have 1, 24 left!
80	8:12.0 - 8:19.0	I think it is the thing about the place, like I read some articles you know, some things, it is really dangerous to do it like
81	8:19.0 - 8:24.0	Yeah, it is also about the weather, so if it is
82	8:24.0 - 8:25.0	It is also about the coach
83	8:25.0 - 8:30.0	Yeah, it has to be a sunny day... what was that sorry?
84	8:30.0 - 8:31.0	About the coach
85	8:31.0 - 8:37.0	Yeah, of course, of course, anyways, what about you?
86	8:37.0 - 8:47.0	It is about an experience because I don't have, I can't remember something happening in the past, I have a short time memory

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Line	Time span	Content
87	8:47.0 - 8:48.0	Normally
88	8:48.0 - 8:56.0	so I still remember what happened last week, which is about our presentation, related to our project, final project
89	8:56.0 - 9:03.0	Was it unforgettable or sad or ...
90	9:03.0 - 9:05.0	It seems sad
91	9:05.0 - 9:06.0	Is it happy?
92	9:06.0 - 9:23.0	Yeah, yeah, this experience made me happy because when I presented our presentation in front, can you imagine in front of 100 people and it was the first I represented like this, 100 people attendance.
93	9:23.0 - 9:26.0	How was it?
94	9:26.0 - 9:29.0	It was excited, but before the presentation I was very nervous
95	9:29.0 - 9:30.0	Yeah, of course
96	9:30.0 - 10:03.0	because we spent two weeks to prepare for this presentation, it is just 15 minutes but it made me very nervous. So when I presented the presentation about our project which is about learning energetic stage for presenting some project for our university, La Trobe University, because La Trobe University is intended to establish implementing dashboard and the moodle after the presentation someone came to me and said well done guys and said do you want money? I say ...
97	10:03.0 - 10:04.0	For what? For what?
98	10:04.0 - 10:14.0	Yeah, I said what you mean about money? He said, I will offer for you and your team a job because you did very well



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Line	Time span	Content
99	10:14.0 - 10:17.0	That's cool
100	10:17.0 - 10:20.0	So that's unforgettable experience not sad
101	10:20.0 - 10:25.0	And that made us very proud of our work and our teamwork in this way
102	10:25.0 - 10:27.0	That sounds good, that's good
103	10:27.0 - 10:37.0	Yeah I think that all units in the final projects, they get invite to a lot of companies to come to ... they have really good competence
104	10:37.0 - 10:43.0	Yeah, to be chosen is something really good, it means you are doing ... really well done
105	10:43.0 - 10:44.0	Yeah, exactly
106	10:44.0 - 10:50.0	Yeah, that's right, this experience made me happy and proud of my team.
107	10:50.0 - 10:52.0	So, that's happy and unforgettable.
108	10:52.0 - 10:53.0	Yeah, both
109	10:53.0 - 10:55.0	That's true
110	10:55.0 - 10:57.0	Did you accept the offer?
111	10:57.0 - 10:59.0	Yeah, sure
112	10:59.0 - 11:03.0	So are you presenting like in mmm so when is the next presentation? Is it soon?
113	11:03.0 -	Yeah, next month

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Line	Time span	Content
	11:06.0	
114	11:06.0 - 11:07.0	In La Trobe university?
115	11:07.0 - 11:08.0	Yeah, in La Trobe University
116	11:08.0 - 11:09.0	Cool
117	11:09.0 - 11:10.0	Good
118	11:10.0 - 11:13.0	Of course... so, it is a group presentation not individual?
119	11:13.0 - 11:23.0	Yeah, and good project for La Trobe University, we implemented you know, in the elements in La Trobe, we put some tools in the animus
120	11:23.0 - 11:25.0	In the what, sorry?
121	11:25.0 - 11:52.0	Some tools in the elements so teachers can know sort of interaction sort of engagement in the subject, and as a student I can know which element I am struggling with it, we implemented some variety dashboards in terms of students, teachers and coordinators so all these dashboards, we can generate from these dashboards some reports can help decision makers project
122	11:52.0 - 11:53.0	Oh yeah!
123	11:53.0 - 11:57.0	To improve teaching approach in La Trobe
124	11:57.0 - 12:03.0	So, is it like each one of the group has 15 minutes to present or like just 5 minutes
125	12:03.0 - 12:05.0	From 5 to 7 minutes

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Line	Time span	Content
126	12:05.0 - 12:06.0	Ah so ...
127	12:06.0 - 12:10.0	The group as a whole is 15 minutes, the whole presentation. Ok, that's very good
128	12:10.0 - 12:12.0	That is easy good
129	12:12.0 - 12:14.0	Ok, and the idea of the project?
130	12:14.0 - 12:15.0	It is a big project
131	12:15.0 - 12:22.0	I mean with 3 minutes, I would be really nervous in front of a hundred or one hundred and fifty, come on.
132	12:22.0 - 12:28.0	I think you remember, we did MCR with Barry, It is 20 minutes individual and recorded
133	12:28.0 - 12:29.0	Yeah, we did
134	12:29.0 - 12:55.0	and I can add it was my 1st presentation in Australia at all, like I won't count the past with language but yeah it was my first presentation and it was like very tough that one. Guys, I am thinking about, like next semester is my final project, I am thinking how to steal your idea.
135	12:55.0 - 12:57.0	Aha, badak techrab cafe (You want to drink coffee)
136	12:57.0 - 12:58.0	Yep
137	12:58.0 - 13:08.0	As I was saying, my, it was, Australia is one of the best teams in cricket; I think if not the best team in the last 10 years so they have been winning world cups after world cups
138	13:08.0 -	What about India?

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Line	Time span	Content
	13:10.0	
139	13:10.0 - 13:12.0	Is it the best team in Asia?
140	13:12.0 - 13:13.0	Mmm yeah,
141	13:13.0 - 13:14.0	International,
142	13:14.0 - 13:15.0	the Australia team
143	13:15.0 - 13:23.0	I mean they are also, in terms of achievements, in terms of the trophies, it is the best one so yeah
144	13:23.0 - 13:25.0	Better than India and Pakistan,
145	13:25.0 - 13:29.0	Yes, in India and Pakistan the thing is, they have too many fans, a lot of fans
146	13:29.0 - 13:31.0	Ah ok
147	13:31.0 - 13:44.0	The sport is loved more but the team strength wise Australia and they have been top for almost 10- 15 years, they have been at the best.
148	13:44.0 - 13:55.0	I read like news last year I guess, the World cup, the final match it is, maybe takes like 6 hours
149	13:55.0 - 13:56.0	Ok, usually ...
150	13:56.0 - 13:58.0	A couple of days yeah?
151	13:58.0 - 13:59.0	No
152	13:59.0 - 14:01.0	That is chess you asshole

Line	Time span	Content
153	14:01.0 - 14:16.0	No, one day. There are three different games in cricket, one of them is 20-20 that is 20 overs crickets that finishes in 3 hours, there is a one day which is 50 overs that goes one full day, and there is a test match which is 5 days.
154	14:16.0 - 14:17.0	5 days?
155	14:17.0 - 14:18.0	Test match?
156	14:18.0 - 14:19.0	Test match, 5 days
157	14:19.0 - 14:20.0	That is the longest?
158	14:20.0 - 14:26.0	That's the longest but that, you know they play for 90 overs only
159	14:26.0 - 14:27.0	90 what?
160	14:27.0 - 14:30.0	90, nine-zero overs 14: 28 What do you mean? Like overs ...
161	14:30.0 - 14:35.0	An over means, 6 times you have to throw the ball, is one over
162	14:35.0 - 14:36.0	Ah ok
163	14:36.0 - 14:49.0	So, one player can bowl 6 balls, one over, next player has to bowl, so it is already the double of how much you play.
164	14:49.0 - 14:50.0	Anyways, so
165	14:50.0 - 15:19.0	So, since they are the best in cricket in quite some time, so it always been a dream to watch them play. So it was good because I was here during the World Cup, the World Cup was going on here and World Cup final was between Australia and New Zealand and it was good game because Australia and New Zealand have lots of rivals, in every game, all sports, so

Line	Time span	Content
		cricket was also, it was like good fans, it was a good buzz, everyone was against each other
166	15:19.0 - 15:21.0	So, you attended the final?
167	15:21.0 - 16:09.0	Yeah, I went to the final, was there. oh, it was good, it was amazing because it was, I mean the match was ok because they directly killed New Zealand, so the loss was really bad but the atmosphere was really good and because the World Cup final, at the end of the match you get the World Cup, so they had a parade with the World Cup, It was like 90,000 people out of which 80,000 were Australians, Australian supporters and maybe 10,000, roughly 1,000 New Zealand supporters so they literally killed them you know, badly but it was so good because when you watch a home country play the welcome final in one of the best cricket games in the world, and they win it so ...
168	16:09.0 - 16:11.0	So, you were supporting Australia?
169	16:11.0 - 16:12.0	Yes, of course 16:11 Of course
170	16:12.0 - 16:26.0	Just like you said, I am convinced why the Australian people just like cricket cause in the last Asian cup here in Australia, no one talking about it, for soccer
171	16:26.0 - 16:30.0	Soccer, rugby
172	16:30.0 - 16:33.0	No, I think soccer is important
173	16:33.0 - 16:34.0	It is the fourth
174	16:34.0 - 16:38.0	Cricket after that footy after that rugby and then to soccer

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Line	Time span	Content
175	16:38.0 - 16:40.0	Yeah
176	16:40.0 - 16:41.0	So, yeah
177	16:41.0 - 16:43.0	So, it was like something
178	16:43.0 - 16:45.0	The best ... yeah
179	16:45.0 - 16:54.0	It was really good. I recommend it to you guys also, if the world cup happens here again, finals, you should definitely go.
180	16:54.0 - 17:00.0	We don't know the rules 16:57A hundred times, I watched cricket games and never I understood
181	17:00.0 - 17:02.0	Understood what?
182	17:02.0 - 17:05.0	what the rules... many times
183	17:05.0 - 17:07.0	You've got to watch with someone who will explain
184	17:07.0 - 17:13.0	Sometimes I understand footy, I mean the way of scoring even rugby, but for cricket I didn't.
185	17:13.0 - 17:15.0	Cricket I think ...
186	17:15.0 - 17:17.0	I will go last half an hour
187	17:17.0 - 17:21.0	On no, you can watch a 20/20 game, like the game is fun it is 3 hours
188	17:21.0 - 17:23.0	Yeah
189	17:23.0 -	They play really well

Line	Time span	Content
	17:25.0	
190	17:25.0 - 17:28.0	That would be good comparing with 5 days game right?
191	17:28.0 - 17:39.0	5 days game is very slow, I mean, they don't even, they do not score runs, they will play slowly so it is really boring, even if I cricket fan, it gets boring
192	17:39.0 - 17:40.0	Ah yeah!
193	17:40.0 - 17:55.0	I think cricket is like soccer but just playing penalties, there are many people around, and just one just throwing the ball and the other hit it with the stick and that's it ... that's what I understand.
194	17:55.0 - 17:57.0	And then where the ball goes,
195	17:57.0 - 17:58.0	Yeah
196	17:58.0 - 18:06.0	So people have to get the ball, so suppose there are 11 people they are split out, so if the ball goes to that guy, he has to run get the ball and throw it back.
197	18:06.0 - 18:07.0	He wants to throw or he wants to ...
198	18:07.0 - 18:08.0	If he didn't?
199	18:08.0 - 18:10.0	If he didn't, these guys will run quickly between ...
200	18:10.0 - 18:23.0	Just a minute, so each team, I mean like for example, Australia and New Zealanda, New Zealand sorry, they have like, if they I mean playing against each other, each team will have 11 players on the pitch?
201	18:23.0 - 18:26.0	Yes ... No but



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Line	Time span	Content
202	18:26.0 - 18:27.0	Except the one who's throwing and the one who's ...
203	18:27.0 - 18:46.0	No, no at one time, like one team the bat, one team the ball. So, from the batting team, two players will be on the pitch at that time because they can have only two people in the back and one player and one day if he gets out, he goes, another guy comes
204	18:46.0 - 18:48.0	What about the other team?
205	18:48.0 - 18:50.0	The other team, yeah, they will have all the field
206	18:50.0 - 18:53.0	So, 11-14 and the other only 2
207	18:53.0 - 19:00.0	2. Yeah 2 so the batting team will have 2 because they only have 2 bats at one time
208	19:00.0 - 19:03.0	You see that is it!
209	19:03.0 - 19:05.0	No, it's it's
210	19:05.0 - 19:07.0	I think you need a board to explain to him
211	19:07.0 - 19:11.0	No, but if you watch the game it's easy
212	19:11.0 - 19:13.0	Yeah, I think yeah I will do next time
213	19:13.0 - 19:14.0	Did you understand it?
214	19:14.0 - 19:19.0	Yeah, yeah of course; I told you it is penalties
215	19:19.0 - 19:30.0	Yeah, it is good. I mean when you hear, I mean when you hear like a game that goes for 5 days, from the beginning you will be really bored.

Line	Time span	Content
216	19:30.0 - 19:52.0	The first like in between it gets interesting, like the first hour is interesting, because everybody is fresh and you know the game is fresh so you wanna see how because the ball is brand new, when the ball is new, when a player throws the ball, it goes swinging in the air like
217	19:52.0 - 19:54.0	The air like ...
218	19:54.0 - 19:55.0	It swings
219	19:55.0 - 19:56.0	What?
220	19:56.0 - 20:07.0	Because if you throw really fast, the shiny surface because it is brand new and it has an extra grip or an extra nip in the end
221	20:07.0 - 20:08.0	Ah ok
222	20:08.0 - 20:15.0	it goes swinging so it is difficult for the bat man to play so that's why the first one hour, one and a half hour is interesting
223	20:15.0 - 20:19.0	So you watch the beginning, it is all in the beginning in the day, in the end of the match is ...
224	20:19.0 - 20:34.0	Yeah but like in test match the end doesn't matter because it is 5 days but in 1 days and 20-20, the end is really interesting because it gets really tight, obviously depending on the match just like football if somebody scores the last five minutes
225	20:34.0 - 20:36.0	Yeah
226	20:36.0 - 20:40.0	Same, it can get really interesting
227	20:40.0 -	So the players, if they get like 5-0

Line	Time span	Content
	20:42.0	
228	20:42.0 - 20:45.0	Yeah 20: 43 I take it back
229	20:45.0 - 20:51.0	But if Real Madrid plays in Barcelona so 2-1 it is interesting
230	20:51.0 - 20:55.0	Ok Ibrahim tell us
231	20:55.0 - 20:59.0	Maybe it is sad, sad experience
232	20:59.0 - 21:00.0	Come on
233	21:00.0 - 21:04.0	Ohhh tissues
234	21:04.0 - 21:07.0	Start, start
235	21:07.0 - 21:28.0	I like, I have been here like three years maybe it is the first story, I called my cousin he was studying here, he is still studying here and like I wanna stay like with family here so he found me family
236	21:28.0 - 21:30.0	Ah like homestay
237	21:30.0 - 21:31.0	Yeah
238	21:31.0 - 21:35.0	Ah ok! That's before you came to here
239	21:35.0 - 22:07.0	In the first day I slept in his house but the second day I went to the homestay, it was fine I have contract with the family for two weeks and they will see if like it is good I will continue ehheh the thing ehheh maybe the second week ehheh I didn't know any word in English,
240	22:07.0 -	Nothing

Line	Time span	Content
	22:08.0	
241	22:08.0 - 22:17.0	No no nothing, I told her like if you wanna ask me any questions ask my cousin, call him and ask him.
242	22:17.0 - 22:19.0	Call him and ask him
243	22:19.0 - 22:25.0	and she, she looked to me and asked me do you wanna continue, or you wanna ... I said what?
244	22:25.0 - 22:26.0	No English!
245	22:26.0 - 22:27.0	This family is only one woman?
246	22:27.0 - 22:28.0	Yeah
247	22:28.0 - 22:33.0	Ok this homestay ok
248	22:33.0 - 22:42.0	And what happened, she telling me like your contract finish this Friday, you have to move or you have to continue
249	22:42.0 - 22:44.0	But you have to make decision
250	22:44.0 - 22:53.0	But she didn't call my cousin, I dunno I said ok ehbbb just like that so
251	22:53.0 - 22:55.0	I'll get ... (AA signals for the other person to pour coffee to one of the guys)
252	22:55.0 - 22:58.0	<i>baswi al kahwa</i> - (I am making coffee).
253	22:58.0 - 22:59.0	<i>sawaitaha</i> (did you make it?) La la (no, no) ... sorry
254	22:59.0 - 23:33.0	So, when I get back from the college, I found my bag, everything outside; you know, I was like, I was just 18, 18 years old. I just finished high

Line	Time span	Content
		school, like it is far from my family, like I wanna cry yes. It is embarrassing and sad, like I dunno what to do, my bag what happened. She said you can't understand, like one student coming here
255	23:33.0 - 23:37.0	coming here, to take your place.
256	23:37.0 - 23:57.0	Yeah, she was a girl, she can't take the bag and the she asked me can you please take the bag? Like the first thing I think about, to book a ticket and back to my house. Yeah 23:52 After thinking about crying first.
257	23:57.0 - 24:27.0	Yeah, so I call my cousin, I explain everything, he say ok he was at homestay too and I moved my bag and everything to homestay, and they said that story actually not me my cousin to the other home stay, and she said that is not good that is not fine and she
258	24:27.0 - 24:28.0	Did she ...
259	24:28.0 - 24:34.0	And she started doing the stuff everything talking to this lady
260	24:34.0 - 24:36.0	Oh yeah
261	24:36.0 - 24:40.0	Yeah, and it is all about me now, I have to put decision
262	24:40.0 - 24:41.0	Make decision, yeah
263	24:41.0 - 24:48.0	They're gonna take some points from her about ... but I told her I forgive her and I forget the story continue in this family like homestay
264	24:48.0 - 24:51.0	Ah ok, what a brave man.
265	24:51.0 - 24:56.0	Yeah, I continue with this homestay, for one year maybe

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Line	Time span	Content
266	24:56.0 - 24:57.0	With who?
267	24:57.0 - 24:59.0	the other home stay
268	24:59.0 - 25:01.0	With your cousin? Yeah
269	25:01.0 - 25:02.0	No, no
270	25:02.0 - 25:04.0	Does she has like extra room or?
271	25:04.0 - 25:05.0	Yeah
272	25:05.0 - 25:06.0	Oh Ok
273	25:06.0 - 25:07.0	Also my cousin
274	25:07.0 - 25:09.0	So why don't you from the beginning going to her as home stay
275	25:09.0 - 25:11.0	You know because there is my cousin here
276	25:11.0 - 25:14.0	Ahhh
277	25:14.0 - 25:15.0	So I wanna learn
278	25:15.0 - 25:17.0	Ok
279	25:17.0 - 25:18.0	Yeah, that's it
280	25:18.0 - 25:21.0	That's good
281	25:21.0 -	Did it help to be kicked out so?

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Line	Time span	Content
	25:26.0	
282	25:26.0 - 25:29.0	You know for me it is a good thing, you learn from
283	25:29.0 - 25:30.0	Yeah
284	25:30.0 - 25:34.0	Everyone in the beginning will have issues
285	25:34.0 - 25:36.0	Yeah. Of course
286	25:36.0 - 25:40.0	So, I was lost, in the beginning I was lost for like 9-10 hours in the city. I dunno anything,
287	25:40.0 - 25:41.0	Opps
288	25:41.0 - 25:44.0	in the beginning when I came here finish
289	25:44.0 - 25:45.0	Ok it's your turn
290	25:45.0 - 25:51.0	Yeah, my turn. So, the first day I arrived on
291	25:51.0 - 25:52.0	Is it happy or sad or
292	25:52.0 - 25:58.0	No, no I will continue on Ibrahim's one and then I'll tell
293	25:58.0 - 25:59.0	Oh, Ok
294	25:59.0 - 26:13.0	So, I was lost for 9 hours, the distance between the university and the homestay was 7 minutes, I arrived the day before I mean I got lost at night to the homestay, so I dunno I mean
295	26:13.0 - 26:14.0	9 hours?

Line	Time span	Content
296	26:14.0 - 26:26.0	Wait, yeah, on night, I mean normal day so will be different, so when I saw the house, when I saw the house at night, I just
297	26:26.0 - 26:28.0	It's different
298	26:28.0 - 26:41.0	Yeah, in the morning just go to the university, forget everything just go to the university when I come back, 9 hours lost in the city and where, there is a bridge, there is a high bridge in here, near to ... I dunno I forgot the name
299	26:41.0 - 26:42.0	Ah the West Gate?
300	26:42.0 - 27:18.0	I think so 9 hours there, I arrived, as soon as, there was no one in the bus except me and the driver, I was talking to the driver, I told him are you going back to La Trobe university and he tell me this is the last stop go away, and I just got away from the bus, and was, I mean I don't have any credits on my phone to call my friend, to call my brother, and then I reach out a phone and told him I am lost what should I do, and he told me where are you, I told him I dunno there is a big bridge and there is a sea but I don't know where I am
301	27:18.0 - 27:19.0	Well a bridge
302	27:19.0 - 27:20.0	Yeah
303	27:20.0 - 27:29.0	A big bridge but I don't know where am I and then he told me ok go back to the bus stop and then talk to the driver
304	27:29.0 - 27:31.0	Why didn't you take a taxi and go home
305	27:31.0 - 27:33.0	There is no taxis in there
306	27:33.0 - 27:34.0	What?



Line	Time span	Content
307	27:34.0 - 27:36.0	I dunno, don't ask me, I dunno
308	27:36.0 - 27:38.0	Was is at night?
309	27:38.0 - 27:40.0	no, no, no, like 5 to 8
310	27:40.0 - 27:43.0	You can use the application
311	27:43.0 - 27:44.0	No, I dunno I had blackberry
312	27:44.0 - 27:45.0	Ohh
313	27:45.0 - 28:03.0	I mean it was 2012 so there was nothing and I went back, I went back to the bus stop, the bus was gone and there is another bus, I told him are you going back to La Trobe University I am lost I dunno he told me ahhh
314	28:03.0 - 28:06.0	Sorry, were you living near La Trobe University?
315	28:06.0 - 28:49.0	Yeah, on Heidelberg, so, you know the mall, the Somalian shop? Yeah, yeah it is near to it... so he told me ok, do you see that stop, I told him yes, he told me go and wait for me. I'll just go to the toilet and then I will come back, I said ok. And then I went to the bus stop, I was waiting like 15-20 minutes and then he came, I told him everything, I told him the story he was laughing and he told me I will go to La Trobe University now, I went to La Trobe University and now it is the problem, I dunno I mean, the suburb name, I dunno anything
316	28:49.0 - 28:51.0	Ok
317	28:51.0 - 28:53.0	How did you even find the place then? 28:51 Wait look
318	28:53.0 -	You know the stop, you know the bus stop

Line	Time span	Content
	28:56.0	
319	28:56.0 - 28:59.0	I dunno anything, nothing
320	28:59.0 - 29:03.0	No, no I mean how did you find this stop?
321	29:03.0 - 29:04.0	He's ...
322	29:04.0 - 29:06.0	No, I dunno my cousin drop me in there
323	29:06.0 - 29:08.0	Ohhh
324	29:08.0 - 29:28.0	So, I don't know anything, the funny thing in the morning, so I went back to La Trobe University and standing there, I dunno what to do and then I saw a taxi, I got in the taxi, he told me where should I go, I told him do you know Disney road, he told me what?
325	29:28.0 - 29:29.0	Disney
326	29:29.0 - 29:32.0	Yeah Disney World, the funny thing in the morning
327	29:32.0 - 29:33.0	Disney road? Disney road?
328	29:33.0 - 29:35.0	Yeah yeah
329	29:35.0 - 29:36.0	You mean Sydney?
330	29:36.0 - 30:01.0	No, No, Disney World, Disney World, it is like Disneyland but it is Disney road; the morning when I went to the university, the homestay I mean the father of the homestay he told me, I went to the car with him, and when he was driving I dunno, and there is I mean a sign for the street name Disney World, I was laughing, is there I mean a street called Disney World,

Line	Time span	Content
331	30:01.0 - 30:02.0	Ok, but it is coming back
332	30:02.0 - 30:39.0	Yeah, so I got in the taxi and I told him Disney World so he told me what Disney World, Sydney World, I told him no it is Disney, do you know Disneyland he told me yes, I told him ok it is Disney just type it, and then he typed it on his GPS and where Heidelberg he put I mean Disney road and there is a lot of them, he told me where I told him I dunno but it is near to La Trobe so I said the nearest one which one I mean Heidelberg and then he went there, he told me, he went there and he told me which was is your house, I told him I dunno just go, just keep going and I will tell you, and then he went
333	30:39.0 - 30:40.0	Was it dark?
334	30:40.0 - 31:20.0	Yeah, on the taxi there is I mean flashlight on both sides, so he opened the light while he was driving he told me this your house, this your house, no, tell me this is your house I told him really no, he was from Somalia, I told him the story he was laughing and he told me not it is 11 eh 12 dollars, I got only 10 dollars I told him wait I'll, just go, just forget about it, just go and tell me when you reach home. Unforgettable I mean,
335	31:20.0 - 31:22.0	The experience
336	31:22.0 - 31:25.0	The experience, the first time I went back to
337	31:25.0 - 31:26.0	Just talk
338	31:26.0 - 31:29.0	The first time, I went back to Saudi
339	31:29.0 - 31:31.0	The first time
340	31:31.0 -	After coming to Melbourne

Line	Time span	Content
	31:32.0	
341	31:32.0 - 31:40.0	Yes of course ... and by the way, I have a twin brother so I mean when you have 2 brothers going back to Saudi Arabia
342	31:40.0 - 31:47.0	Yeah, they are not similar, they are same, like same hair, same dress
343	31:47.0 - 31:49.0	Also the name, Naif, Nawaf
344	31:49.0 - 31:50.0	He looks like you as well?
345	31:50.0 - 31:51.0	Yeah, Yeah
346	31:51.0 - 31:54.0	Same, they are not similar they are the same
347	31:54.0 - 31:56.0	That's so cool man
348	31:56.0 - 32:49.0	So I mean when you have a brother and you've gone I mean for like a while away from your home, so that everyone will miss you so the first time we went there it was a holiday, I mean weekend, it was the weekend, we gone on my grandmother house, every my mother, her sister, everyone was in there, everyone. <i>at Abdallah</i> (Give abdulla) and as soon as we entered; as soon as we entered the house, the door was opened, my aunt was I mean going, it's a bit difficult to explain in English but my aunt go to see my grandmother so this, I mean there is a wall,
349	32:49.0 - 32:51.0	Sorry, were you surprising you family?
350	32:51.0 - 32:54.0	Yes, no one is knowing.
351	32:54.0 - 32:56.0	Ah ok
352	32:56.0 -	You get it

Appendix B: Focus Groups

Line	Time span	Content
	32:58.0	
353	32:58.0 - 33:04.0	No one expected like, also it is when they're going back for the first time they were surprising their families
354	33:04.0 - 33:11.0	No one is knowing, no one. I saw my aunt going in the room I mean in the back of the house
355	33:11.0 - 33:13.0	She didn't realize that you are coming
356	33:13.0 - 33:26.0	No and one of my, one of my little brothers opened the door and he saw me and he was shocked and as soon as my aunt go, my aunt go to the
357	33:26.0 - 33:28.0	But he didn't think it's your brother
358	33:28.0 - 33:30.0	No, no he knows us but he was really shocked
359	33:30.0 - 33:31.0	Ok
360	33:31.0 - 33:54.0	Both of you were here? 33:33 Yeah, me and my brother were here and then when we gone I mean to Saudi, when he saw us, he was really shocked, so he didn't say anything, he just ran to my aunt Naif and Nawaf is here and then I saw her husband and said the traditional thing I mean al salamou alaykon (Blessings upon you)
361	33:54.0 - 33:55.0	Saying Hey
362	33:55.0 - 34:18.0	and then when I just finished with him how are you good, everything is good, and then I looked back and my aunt, my aunt I mean was standing, she was crying and her, she just had a son, his I mean his neck, she was holding him like that and then
363	34:18.0 -	Is that a baby?

Line	Time span	Content
	34:19.0	
364	34:19.0 - 34:43.0	Yes, and when she saw us, his neck is there I mean just the neck and the body was like that, so we were like hold the boy, hold the boy, ahhh like that, really shocked and she is crying and hugging and everything I took the boy just like just like few minutes and then he will fall and then she ran
365	34:43.0 - 34:45.0	I thought no one loves you
366	34:45.0 - 34:49.0	Yeah
367	34:49.0 - 35:59.0	And then she ran to my grandmother and my mother and everyone to tell them, I'm telling her mother of Mohammad, Oum (mother of) Mohammad, she didn't listen just keep going she went to my grandmother and my grandmother she was, were in the bed, lying in the bed, my aunt, everyone sitting and me and my brother I mean we saw our all of our mothers, I mean my mother my aunt, all of them, everyone when she told them everyone like and then all of them when they saw us they're like that and then everyone standing and jumping and hugging, I mean the best thing that happened my grandmother, she was lying on the bed, and then when she heard my voice, she I mean stand, do like that, that is the best I mean that is thing, and my mother everyone was crying so that was unforgettable, that is really, really, really
368	35:59.0 - 36:02.0	After how long you were back like the first time?
369	36:02.0 - 36:16.0	Year and half so we were really ... so the first time was four months and that one, wait, wait, it didn't happen on that one, the second one was for one year so that happened after one year
370	36:16.0 - 36:19.0	How old are you at that time?
371	36:19.0 - 36:21.0	Ehhh 19 and a half

Line	Time span	Content
372	36:21.0 - 36:27.0	Ah, ok that makes sense
373	36:27.0 - 36:54.0	Ok so we have many questions in here, or many topics to talk about ok, ok what's the thing you will miss the most about Australia when you're going back home or going back to India or to Saudi Arabia or...ok anyone wants to start?
374	36:54.0 - 36:57.0	Ah ... I will miss you guys
375	36:57.0 - 36:58.0	Thank you
376	36:58.0 - 37:07.0	I won't have you but yeah I mean if I am in Dubai, I was telling him if he is in Saudi and I am in Dubai get a car and you can come too
377	37:07.0 - 37:11.0	And even you have to come, have you been to Saudi? 37:10 No, no, no I never been to Saudi
378	37:11.0 - 37:12.0	Come on man it is the best
379	37:12.0 - 37:14.0	I don't know anybody in Saudi
380	37:14.0 - 37:17.0	Oh come on man, you know Abdallah
381	37:17.0 - 37:18.0	Yeah from now
382	37:18.0 - 37:19.0	He is the prince
383	37:19.0 - 37:22.0	Now yeah, the prince yeah
384	37:22.0 - 37:26.0	I go with him, he put 2 tons of food on me
385	37:26.0 -	You know what's the best thing now, I mean each one of us, nearly each

Line	Time span	Content
	37:39.0	one of us in a different city habits, so I've lived in Riyadh and Jeddah so I know each well, and Abdullah, I think Riyadh and ...
386	37:39.0 - 37:43.0	Yeah, I have lived in the South
387	37:43.0 - 37:50.0	You see, how we are all from different cities, I am from Riyadh, Riyadh, Riyadh, Riyadh, different cities
388	37:50.0 - 38:02.0	The best two places in my opinion, Jeddah and Riyadh believe me
389	38:02.0 - 38:03.0	Abha, Abha is the best. Where what did he say?
390	38:03.0 - 38:06.0	Qaseem. Qaseem What did he say? Bal Asmar, very specific.
391	38:06.0 - 38:09.0	So you mean in term of cities or scenery?
392	38:09.0 - 38:11.0	No, cities
393	38:11.0 - 38:14.0	You have to try the Saudi camping
394	38:14.0 - 38:17.0	Ohhh, mukhayam
395	38:17.0 - 38:18.0	The best is in Saudi Arabia
396	38:18.0 - 38:19.0	Yeah, it is really good
397	38:19.0 - 38:26.0	It is really good, I think it is similar to the safari in Dubai 38: 21 What's the way I mean, yeah, of course
		38: 25 Camp, camping



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Line	Time span	Content
398	38:26.0 - 38:27.0	you guys have safari
399	38:27.0 - 38:28.0	Yeah safari
400	38:28.0 - 38:32.0	So, what's the way do you do camping in it?
401	38:32.0 - 38:40.0	We really, we go to the nearest, near the desert ...
402	38:40.0 - 38:44.0	So, the thing you will miss about Australia when you go back
403	38:44.0 - 39:13.0	Before I came back to Australia, I imagined in my mind because I watched lots of Hollywood movies so what's in my mind is about you know how Nicole Kidman and Russell Crowe, Australian actors so when I came to Australia I saw a different thing. Because I read before that is that Australia the 3rd most country in obesity
404	39:13.0 - 39:14.0	Comedians
405	39:14.0 - 39:16.0	No obesity, so fat
406	39:16.0 - 39:17.0	Ohh obesity
407	39:17.0 - 39:20.0	Yeah yeah obesity
408	39:20.0 - 39:32.0	Yeah, that's what made be shocked but when I came here, yeah it is a friendly people here and what I think I will miss when I come back to my country is crazy weather and
409	39:32.0 - 39:34.0	Crazy weather yeahh
410	39:34.0 - 39:36.0	Me too, I will miss that a big time

Line	Time span	Content
411	39:36.0 - 39:44.0	Yeah and the main point, I think I will miss my friends here cause I met a lot of friends here
412	39:44.0 - 39:48.0	But what did you expect like before coming and what did you see
413	39:48.0 - 40:01.0	Yeah that's why, I mean I didn't know about Australia, I read about it but what I expected when I came here what I told you about Hollywood stars
414	40:01.0 - 40:07.0	You had expectations like very high
415	40:07.0 - 40:19.0	No, the good thing about Melbourne, I visited like maybe almost all the cities here in Australia, I couldn't find any city like Melbourne because you know it is multicultural here
416	40:19.0 - 40:20.0	Yeah
417	40:20.0 - 40:25.0	Yeah, I think Sydney is multicultural as well but it is not like Melbourne, like yeah
418	40:25.0 - 40:27.0	Which is better?
419	40:27.0 - 40:31.0	Yeah, yeah Melbourne is the best like, better than Sydney, I can't compare
420	40:31.0 - 40:33.0	In terms of what?
421	40:33.0 - 40:36.0	In terms of
422	40:36.0 - 40:38.0	I think people are much better than Sydney
423	40:38.0 - 41:01.0	Yeah, it is not that big different the people, because it is like multicultural city, so you can't tell really but it is about, if you talk about how organized is the city, Melbourne is very organized, Sydney you feel like it is a mess or really really old organization

Line	Time span	Content
424	41:01.0 - 41:02.0	Which is the oldest city?
425	41:02.0 - 41:09.0	I don't know about how old it is but if you're talking about Melbourne, it is, it's old
426	41:09.0 - 41:10.0	It was the capital Melbourne, the capital city
427	41:10.0 - 41:11.0	It was?
428	41:11.0 - 41:14.0	Yeah
429	41:14.0 - 41:33.0	But I think it is organized by the Europeans, so if you go to London it is very old but it is still very organized so it is not about how far is it or how, it is about the history, anyways Melbourne is much better and it is cheaper than Sydney
430	41:33.0 - 41:34.0	Yes of course
431	41:34.0 - 41:40.0	Sydney it is very very expensive 41: 37 The transport system is ok 41: 39 Oh yeah
432	41:40.0 - 41:47.0	The trains is better in Sydney, Sydney has much better trains 41: 46 In general transportation is good
433	41:47.0 - 41:52.0	In general, yeah public transport is good
434	41:52.0 - 41:53.0	comparing to Saudi Arabia
435	41:53.0 - 41:57.0	No, we don't have,
436	41:57.0 -	we have <i>khatt el Balad</i> (the old town road line) you know that

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Line	Time span	Content
	41:58.0	
437	41:58.0 - 42:01.0	That's it
438	42:01.0 - 42:06.0	Oh God, the transport in India is so bad you cannot enter the metro
439	42:06.0 - 42:12.0	But at least you have, we don't in Saudi Arabia
440	42:12.0 - 42:16.0	The motorcycle, the three wheels motorcycle
441	42:16.0 - 42:25.0	Yeah it is called the auto rickshaw ... that is still better, but that is 42: 20 in English not in Indian
	42: 24	it is a tuk tuk
442	42:25.0 - 42:28.0	Yeah, tuk tuk
443	42:28.0 - 42:29.0	Indians call it tuk tuk
444	42:29.0 - 42:35.0	That is like a slang not officially, officially we call it ...
445	42:35.0 - 42:39.0	Like Khatt el Balad it is a slang,
446	42:39.0 - 42:40.0	It is a bus, but it is a slang
447	42:40.0 - 42:45.0	Really nice Khat el Balad
448	42:45.0 - 42:48.0	When you'll come to Saudi, you will know
449	42:48.0 - 42:50.0	Really old.
450	42:50.0 - 42:51.0	Its engines, is it cheap?
451	42:51.0 -	They give you money

Line	Time span	Content
	42:56.0	
452	42:56.0 - 42:59.0	Like the driver is always ready for fights yeah yeah
453	42:59.0 - 43:01.0	Same, same
454	43:01.0 - 43:04.0	You can't talk with them
455	43:04.0 - 43:06.0	But I think I'll miss, I'll miss like
456	43:06.0 - 43:16.0	Thank you 43: 08 I'll miss you Abdullah, even if I'm going to Riyadh but I'll miss him. Ya akhi (My brother) mech akhi (not my brother) sorry
457	43:16.0 - 43:18.0	Continue continue ...
458	43:18.0 - 43:20.0	I was like, it is really really
459	43:20.0 - 43:21.0	my brother
460	43:21.0 - 43:50.0	I want to talk about this, I am living now with people from German, a couple, I think this two guys, I am really really gonna miss them like when you live with people you don't know and suddenly you became like more than family you became like very very close, I think that these guys like Jill and Anna, I think I will really really miss those guys yeah you met them right 43: 48 Yeah
461	43:50.0 - 43:52.0	They should ..., they should ...
462	43:52.0 - 43:53.0	They should
463	43:53.0 -	We'll send a video to them

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Line	Time span	Content
	43:54.0	
464	43:54.0 - 43:55.0	Yeah
465	43:55.0 - 43:57.0	Maybe you should take them and go to Saudi
466	43:57.0 - 43:59.0	Or maybe I will go to Germany I think
467	43:59.0 - 44:00.0	Even better
468	44:00.0 - 44:02.0	Even better
469	44:02.0 - 44:13.0	So, also the multiculture, the public transport because when you go to Saudi Arabia it would be, you have no choice because it is traffic
470	44:13.0 - 44:15.0	Now, you'll see there is a train
471	44:15.0 - 44:18.0	Yeah, yeah they are building, but I think, I expect
472	44:18.0 - 44:21.0	Do you know what is the best thing that I've experience is in Melbourne?
473	44:21.0 - 44:22.0	What is that?
474	44:22.0 - 44:45.0	That, I mean even for all of us, I mean the Arab countries I mean the Arab people, even the Saudi, the best thing, like ahh we have from Saudi, I mean from each city, like I met many Saudis but from different cities, If I were in Saudi, If I didn't come I mean to Australia, I never met them, never
475	44:45.0 - 44:46.0	Yeah
476	44:46.0 - 45:12.0	Never, I mean there is villages, I mean really poor villages you will see that are coming studying even from Dubai even from Oman, Qatar, everywhere that is really the best thing that I've experienced I mean so that's really

Line	Time span	Content
		good and the second thing I will miss when I go back, the rain, it never rains in Saudi, 45:12 The rain
477	45:12.0 - 45:15.0	Yeah, the rain
478	45:15.0 - 45:25.0	The rain, and the winter it is hot all year long there man just like one two month barely, so much, so much better to have cold climate
479	45:25.0 - 45:28.0	South in Saudi, we're
480	45:28.0 - 45:31.0	Yeah in South, I mean in the middle
481	45:31.0 - 45:32.0	It is cold?
482	45:32.0 - 45:34.0	In the south yeah, there is no hot
483	45:34.0 - 45:42.0	No hot at all? 45:34 No hot at all it is maximum maximum 30 sometimes
484	45:42.0 - 45:46.0	Don't ask about the middle, don't ask about the capital how much, I mean it ...
485	45:46.0 - 45:48.0	He is in Dubai, come on Dubai is the same
486	45:48.0 - 45:49.0	Dubai is also like that
487	45:49.0 - 45:51.0	People burn in there
488	45:51.0 - 45:53.0	Dubai is also horrible, I mean same with India
489	45:53.0 - 45:58.0	Yeah I can't see your hair is burning because, look at his hair is really burning

Line	Time span	Content
490	45:58.0 - 46:08.0	In India, the northern part some places during winter just like 3 to 4 months, it is cold pretty decent cold it goes to - and stuff
491	46:08.0 - 46:11.0	There is no hot in India. Does that mean that India doesn't have a cold
492	46:11.0 - 46:21.0	No, India does 43:13 But on the countryside that we went to, it is freezing, cause it is on the top I mean of the mountain so it is really cold but it was really good
493	46:21.0 - 46:24.0	In my opinion, the summer here is worst than there
494	46:24.0 - 46:26.0	yeah
495	46:26.0 - 46:59.0	But, it is only 2 or 3 weeks, it is not too long 43:30 I have different perspective, because we are walking a lot in here, in Saudi Arabia even if you wanna even go to the mini market like the convenient store, you will use the car, and it is like the air condition is everywhere but in here 43:45 La (No) thanks 43:46 But I think the reason for that, that is you know since the climate is, you can walk, walk is an option, even it was in India, Dubai or Saudi, people will stop walking and will start using cars
496	46:59.0 - 47:05.0	Yeah, they will use cars, that is what I am thinking like it is not worse but we don't walk there
497	47:05.0 - 47:12.0	What about you guys, you had an experience in the university in Saudi Arabia, and you have experience here in the universities
498	47:12.0 - 47:14.0	You don't want to know about
499	47:14.0 -	Don't ask



Line	Time span	Content
	47:16.0	
500	47:16.0 - 47:37.0	Actually we graduated from the same college, so I knew Abdallah before coming here and I came here and I suddenly knew from a friend that Abdallah is here yeah but we didn't like organize it or plan it together but you can talk about our college
501	47:37.0 - 47:38.0	Talk about it Abdallah
502	47:38.0 - 47:40.0	Why me?
503	47:40.0 - 47:42.0	Everyone is pushing the other to talk about it
504	47:42.0 - 48:11.0	Actually the problem is in Saudi Arabia, is about the centralization, there is like when the head of the college or the manager or the supervisor of the college, he is like trying to nothing like you can't do anything, like, like everything has to be authorized by him yeah which is very centralize which is Dr.Issa
505	48:11.0 - 48:13.0	Without names
506	48:13.0 - 48:14.0	It is ok
507	48:14.0 - 48:17.0	Dr. Issa Abdel Latif Al-Isaa, yeah
508	48:17.0 - 48:20.0	With names
509	48:20.0 - 48:23.0	I think I have the same problem here in the La Trobe
510	48:23.0 - 48:24.0	Really?
511	48:24.0 - 48:37.0	Yeah, because it is like it is a communicative system, so I think the same like this in here, but the main point I think the practice, the practice here is

Line	Time span	Content
		more than Saudi Arabia
512	48:37.0 - 48:46.0	I haven't get an experience in Saudi Arabia but here, if you have right, you can get it from one who
513	48:46.0 - 48:48.0	Because what I mentioned before about the projects
514	48:48.0 - 48:49.0	Aha
515	48:49.0 - 48:59.0	Yeah, it's, we need access to the system so we need to go to the authorization so that takes a lot of time so same goes in
516	48:59.0 - 49:02.0	But you can complain here like
517	49:02.0 - 49:03.0	Yeah, yeah
518	49:03.0 - 49:07.0	And there no
519	49:07.0 - 49:09.0	I dunno
520	49:09.0 - 49:14.0	We didn't get that, but until the week 6, so it takes long time, complicated system
521	49:14.0 - 49:19.0	Ah, yeah that happens sometimes with some subject even in RMIT some subjects
522	49:19.0 - 49:21.0	But not the final project,
523	49:21.0 - 49:22.0	No, no
524	49:22.0 - 49:26.0	He's talking about the final, I think the final is different, you have it to be authorized

Line	Time span	Content
525	49:26.0 - 49:38.0	So, I think that it is the same in each university so the main different point is about the practice subject, so in Saudi Arabic I think theories more than practice
526	49:38.0 - 49:42.0	Yeah, of course
527	49:42.0 - 49:43.0	In my opinion,
528	49:43.0 - 49:46.0	Tell us about your major, if you're doing engineering
529	49:46.0 - 49:50.0	We're talking about robots, me and Fred, we're talking about robots, yeah yeah.
530	49:50.0 - 49:51.0	Did you see?
531	49:51.0 - 49:53.0	I saw
532	49:53.0 - 50:00.0	It was, it was, it was good and like I am really happy that I did that robot ,but
533	50:00.0 - 50:01.0	I saw that, it is amazing
534	50:01.0 - 50:10.0	It is really good, it is really good like to know how the program of like robots and stuff, I know that it is not that real robot but it is like the base
535	50:10.0 - 50:14.0	The best thing is that you start from the scratch so we did everything by ourselves
536	50:14.0 - 50:15.0	Yeah that is it
537	50:15.0 - 50:16.0	So you learned something new
538	50:16.0 -	Yeah, we learned something

Line	Time span	Content
	50:17.0	
539	50:17.0 - 50:18.0	Interesting
540	50:18.0 - 50:28.0	But it was like there is no trust, like the problem was they couldn't give us the robot to work on it at home
541	50:28.0 - 50:29.0	You see same
542	50:29.0 - 50:31.0	So it was like 3 hours per week
543	50:31.0 - 50:32.0	3 hours
544	50:32.0 - 50:44.0	Yeah, yeah, yeah, but it is still like I think I can, I can see I like it here, I am not saying it is something wow something I like, but it is still like you can
545	50:44.0 - 50:45.0	You can do something
546	50:45.0 - 50:49.0	You can do something, yeah, you can get the authorization, you can do that
547	50:49.0 - 50:51.0	La kafa (no enough) Wahid (one-one)
548	50:51.0 - 50:54.0	What about you, you did the bachelor in India yeah?
549	50:54.0 - 50:56.0	Two years of my Bachelor's in India
550	50:56.0 - 50:58.0	Two years and you finished 50:56 Two years and
551	50:58.0 - 50:59.0	No, no 2 years and I did 1 year here
552	50:59.0 -	Where are you from in India?

Appendix B: Focus Groups

Line	Time span	Content
	51:01.0	
553	51:01.0 - 51:02.0	Ah, Camla south,
554	51:02.0 - 51:03.0	Ah Camla
555	51:03.0 - 51:04.0	Yeah, have you been?
556	51:04.0 - 51:06.0	No, no I know one my friends in Saudi he is from Camla
557	51:06.0 - 51:07.0	Ah really
558	51:07.0 - 51:08.0	Yeah
559	51:08.0 - 51:09.0	Ah that is good
560	51:09.0 - 51:17.0	But, ah so what, I mean do you and Ibrahim have the same master's major or different majors?
561	51:17.0 - 51:23.0	We have, in Master's we're the same but in Bachelor I did two years in India and I transferred here
562	51:23.0 - 51:25.0	What is the subject?
563	51:25.0 - 51:26.0	In Master's? 51:25 Yeah
564	51:26.0 - 51:27.0	Computer Science
565	51:27.0 - 51:28.0	Computer Science
566	51:28.0 - 51:28.7	Yeah



## **Appendix C: Newspaper Articles**

### **1\_ F\_NPA**

#### **98 domestic violence cases in 2 years**

(Author's name not published)

ARAB NEWS

February 24, 2016

DAMMAM: The National Human Rights Commission (NHRC) has over the past two years received 98 complaints about husbands physically and psychologically abusing their wives and children.

A source at the NHRC said 74 complaints were received from women and children complaining about being abused by their husbands and fathers. He said some cases were resolved through reconciliation while others were referred to the police.

These statistics come in the wake of the civil status court in Jeddah issuing a verdict allowing a woman to divorce her 40-year-old husband after she was abused and confined to a room for two months, according to a report in a local publication.

The court found that she had been abused throughout her marriage, without any justification. She said that she married him because her father wanted to get rid of her when her mother died.

She said that her husband beat her with leather belts and tied her up with ropes. She was able to run away and go to a police station. The police took her to a hospital where doctors reported that she needed 18 days to recover from the beatings.

During the court case that followed, the man denied the allegations and claimed his wife was mentally ill. However, the judge ruled in favor of the woman and said her husband had tried to mislead the court. She was then granted a divorce and the man ordered not to approach her in any way. She was also granted the right to file for compensation.

Family specialist Naser Al-Rashe said at a seminar organized by the Happy Home organization that men must become more responsive to the needs and feelings of their wives.

He said that marriage is based on compassion and mercy. Men and women must be able to overcome natural differences and learn to live together harmoniously. Reconciliation is based on accepting each other's psychological and cultural makeup, he said.

## **2\_ F\_NPA**

### **A jurisprudence 'dilemma' in Saudi Arabia**

By Badria Al-Bisher

AL ARABIYA ENGLISH ONLINE

January 09, 2013

I don't think that Saudis will face a problem as far as a fatwa (religious edict) goes, which prohibits greeting non-Muslims on their holidays and which our Saudi newspapers and websites were keen on circulating towards the end of the Gregorian calendar. Saudis will see no harm in this fatwa because the majority lives with a non-Muslim minority mostly made up of helpless laborers and those celebrate their holidays and practice their rituals in isolation. Muslim minorities who live with a Christian majority are those who will face a problem. International students offer the best example. Those who are sent to study abroad and to learn to co-exist with other cultures would be confused when they see a fatwa that prohibits "greeting them on their holidays and eating from their candy." Some of those students



recount how when they are in a supermarket not sure which detergent to buy find mothers who realize they are new to the place and had just moved from family houses to utter independence and decide to help them.

One student told me that the head of the American family with which he lived when he started his studies took him for a drive to show him around the neighborhood and the first thing he passed by was the Islamic center. “You must be a Muslim who doesn’t miss his prayers,” he told him. How would a student like him deal with the fatwa and how would he explain if they ask him why he is not eating their candy. Is he going to tell him that his religion prohibits that? Or is he going to lie?

### **3\_ F\_NPA**

#### **Heaven and hell !**

By Badria al-Bishr

AL-HAYAT NEWS

January 7, 2013

Why do people tend to be extremists? Is this is a genuine attempt at perfection and piety?

The climax is not, however, in this story, but rather in another one told by a man born to a Saudi father and an American mother who later divorced. The man, now married with children, recounts that every time his mother visits him his daughter breaks into a crying fit while kissing her grandmother’s hand and saying, “Granny! You are going to hell and we won’t see you with us in heaven.”

At the end of the Gregorian calendar, the world celebrates two occasions that the consumerist culture makes the best of so that one finds oneself surrounded by all manifestations of these

celebrations. Globalization makes of these occasions universal ones so that trees, gifts, and postcards are everywhere and fireworks are seen across all skies. The first of those occasions—Christmas—is a religious one while the second—New Year’s Eve—is about bidding farewell to one year and welcoming another. However, fatwas make no distinction between the two and place them both in the same basket. True, not all clerics issue fatwas that prohibit season’s greetings to non-Muslims, but many people are now only reassured by ultra-conservative scholars and moderate ones are sometimes seen as not knowledgeable enough.

The lack of moderation on non-religious issues has become commendable so that hostility towards Christmas is now a form of jihad as if it is not a religious occasion, but just a day on which the U.N. celebrates the environment. It is noteworthy that this extremism is no longer confined to clerics and has now become a characteristic of many average people. A man recounted that he was an extremist in his youth and that he once lashed out at a mosque imam who preached about the “international tree day” and the necessity of caring for trees. At the time, the man, who snapped at the Imam for mentioning the day of the tree, thought he was saying the truth and fighting tyranny and injustice.

#### **4\_ F\_NPA**

##### **Arab women and affordable housing: falling short?**

By Dr. Mona AlMunajjed

ARABIAN BUSINESS

January 20, 2013

Gulf Cooperation Council (GCC) governments are meeting the challenge of providing affordable housing for low- and average-income nationals through some bold initiatives and

strategies. But women still face discrimination under most GCC regulations for getting land, housing or interest-free construction loans.

Although international conventions recognise the right of all human beings to equal access to land and housing, including women and those living in poverty, women in the GCC countries still face legal and social discrimination in their access to housing, as they are not granted the same rights as men to the affordable housing services provided by their governments. Gender discrepancies are emanating from the patriarchal system favouring men over women and giving priority to adult males in housing distribution. Some GCC governments have acknowledged the problem and issued new legislative and administrative reforms to improve the access of poor, divorced and widowed women to affordable housing, but these measures don't go far enough.

The Bahrain Ministry of Housing does not grant women the same rights as men for getting housing units or receiving loans to purchase housing. Bahraini women are granted houses from the government only if they are widowed or divorced with custody of their children. New amendments in 2004 to the Housing Law granted housing services for working women with stable incomes supporting their family and with no real estate. However, this only partially benefits women as they still need their husbands' permission to request assistance to own a housing unit, which they may not be entitled to in the case of divorce.

The Kuwaiti Housing Law excludes Kuwaiti women, whether single or married, from taking advantage of the government's low-interest housing-loan policy, which is usually provided to Kuwaiti men who are heads of families. Divorced or widowed women from low-income groups suffer the most as they lose their claim to homes purchased initially through this programme even if they made previous payments on the loan. Exceptionally, divorced women with children can claim a rent allowance if they do not remarry and have no financial

support. A Kuwaiti woman married to a non-citizen cannot by law qualify for a government housing loan programme.

The Kuwaiti government has recently made some serious efforts to provide housing services for Kuwaiti women, especially divorcees, widows, those married to non-Kuwaitis and unmarried women who have lost both parents. An agreement was reached in August 2010 between the Cabinet and Parliament's Women's Affairs Committee to establish a fund of almost \$ 1.8bn for women's housing. The Public Authority for Housing Welfare issued a new regulation in July 2011 giving eligible women access to a residential loan of \$250,000, increasing the demand for condominium apartments throughout the country. The Kuwaiti government has constructed special apartment buildings for divorced women and childless couples but this has led to their social isolation and marginalisation.

Under the old Omani Housing Law, all working men over 25 were granted land to build private housing using a low-interest mortgage. Exceptionally, divorced women would get a free tract of land. To ensure gender equality between its citizens, Oman amended its land law in November 2008 by granting Omani men and women equal rights to own residential land. However, cultural norms and local traditions are still an obstacle for women to gain access to housing independently. Housing loans and land-ownership applications remain discriminatory, giving fewer women the opportunity to become landowners. In April 2009, the government started allocating land to Omani women. In June 2011, major changes were introduced to the Housing Law issued by Royal Decree Number 37/2010 by providing an Omani woman married to a non-Omani entitlement to housing assistance with her children, as well as Omani male and female offspring with no breadwinners in the family.

The Housing Law introduced in Qatar in 2007 secured housing services for men and women, expanding the opportunities for Qatari and non-Qatari women to take advantage of

government housing programmes. Qatari women married to foreign nationals residing in the country for the previous five years can also benefit from government housing, as well as widows and divorced women with children who have not inherited homes from their husbands, and unmarried women over 35 years old who support members of their family.

Those with special needs are also eligible for state housing assistance. All Qatari government employees, both male and female, are entitled to a minimum loan of \$220,000 to buy a plot of land to build a house. The amount may be raised to \$330,000. However, there is still discrimination when applying the law: A man is given priority as he is considered the head of the household and responsible for providing housing for his wife and children. The Supreme Council for Family Affairs is currently working with relevant ministries to secure the rights of women under the housing law.

Article continued on next page

## **5\_ F\_NPA**

### **Arab women and their fight to keep fit**

By Dr Mona Al Munajjed

ARABIAN BUSINESS

Mars 18, 2012

In many past civilisations, women were considered attractive if they were plump and rounded with voluptuous feminine curves. Being fat was a symbol of beauty and fertility and a source of pride.

Obesity reflected status and wealth because only the rich could afford to eat well. The ample wives of prosperous men stayed at home and performed their traditional role as mothers and

housewives, while poor women were short of food, worked hardrich, and stayed thin.

Nowadays, with the abundance of food and the shifting role of women toward education, economic participation, and employment, fatness has lost its spell and most people's perception of what constitutes female beauty has changed to a model of slenderness.

Yet, today, in spite of new standards of beauty, people around the world are getting fatter.

The percentage of people classified as overweight (exceeding in weight with a body mass index of 25 plus) or obese (very fat with a body mass index of 30 plus) has increased globally. And the situation in the GCC countries is especially bad, as overweight and obesity rates have shot up alarmingly during the past decades. In particular, women have become fatter than men in the region.

According to recent WHO data, the prevalence of overweight among GCC men in 2008 was estimated at around 78 percent in Kuwait, 73 percent in Qatar, 71 percent in the UAE and Bahrain, 69 percent in Saudi Arabia, and 57 percent in Oman. The prevalence of overweight among GCC women was almost similar to the rates for men: Kuwait 79 percent, the UAE 71 percent, Bahrain and Qatar 70 percent, Saudi Arabia 69 percent, and Oman 54 percent.

Although Europe also suffers from an increase in overweight population the prevalence of overweight among women is much lower (United Kingdom 61 percent, Germany 54 percent, Norway 51 percent, France 45 percent, Switzerland 40 percent) and even more so in Asia (Malaysia 46 percent, Philippines 28 percent, Indonesia 26 percent, and India, twelve percent).

Obviously, overweight is now a serious problem in the Gulf region. Yet, obesity is even a more critical issue. WHO data for male obesity (20+) in 2008 were around: 37 percent in Kuwait, 31 percent in Qatar, 30 percent in the UAE, 29 percent in Bahrain and Saudi Arabia, and nineteen percent in Oman. But shockingly female obesity rates (20+) were much higher

at 52 percent in Kuwait, 43 percent in Saudi Arabia and the UAE, 39 percent in Qatar, 38 percent in Bahrain, and 26 percent in Oman. And female obesity rates (20+) are also lower in Europe (United Kingdom 25 percent, Spain 23 percent, Germany nineteen percent, Norway eighteen percent, France fifteen percent, Switzerland twelve percent) and much more in Asia (Malaysia eighteen percent, Indonesia seven percent, and India two percent).

These high rates of obesity in the GCC countries are a major cause for concern, presenting a major challenge to society. The health risks of obesity are numerous. Being fat greatly increases the risk of diseases such as diabetes, hypertension, cerebral and cardiovascular diseases and cancer, all potentially fatal, as well as causing serious joint problems. According to The Economist (2012) the percentage of the population aged 20-79 with diabetes in 2010 is nineteen percent in the UAE, Saudi Arabia seventeen percent, Bahrain, Qatar, and Kuwait around fifteen percent, and Oman thirteen percent. Lower percentages were found in other countries such as Malaysia twelve percent, Egypt and Syria around eleven percent. The costs of dealing with all of these diseases are enormous, putting great strain on health care services everywhere.

Overweight and obesity in the GCC are linked to various social and economic factors. As a result of oil wealth, the GCC countries have witnessed incredible socio-economic developments: high per capita income, lifestyle changes, rapid urbanisation, increasing number of supermarkets, and a shift to consumerism. This has been accompanied by a transition in nutrition, with diet more often based on fast food and an excessive intake of fats, meat, sugar, and carbohydrates alongside a deficiency in fruits, vegetables, and grains. However, is fast food consumption the only reason for women's high obesity rates in the Gulf region?

It is undisputed that another major cause of obesity for both men and women is insufficient exercise, and this is particularly so for GCC women. Recent WHO data for 2008 indicates the high prevalence of physical inactivity for GCC women: 75 percent in Saudi Arabia, 71 percent in Kuwait, 68 percent in the UAE. (Estimates for men are better: Saudi Arabia 61 percent, Kuwait 58 percent, and the UAE 55 percent). GCC women are very inactive compared to those in other countries; even in the USA, the figure is 51 percent. In Europe, inactivity rates range from 48 percent in Sweden to 36 percent in France and sixteen percent in The Netherlands, and the comparison with Asia is even greater (Indonesia, 28 percent, Philippines 26 percent, India seventeen percent). So, what is behind the high percentages of physical inactivity in the GCC countries?

Article continued on next page

## **6\_ F\_NPA**

### **Ban on women's entry temporary: Starbucks**

(Author's name not published)

ARAB NEWS

February 7, 2016

TEMPORARY MEASURE: The announcement at one of the outlets of Starbucks in Riyadh.

JEDDAH: Starbucks has clarified that the ban on women's entry at one of its Riyadh stores is only temporary and that the coffee shop will be opened to them soon after a separation wall is erected.



Starbucks reportedly said that members of the Committee for the Promotion of Virtue and Prevention of Vice (Haia) ordered its management to ban women from entering after they found a wall to keep men and women apart had collapsed.

The coffee shop has posted an announcement in Arabic and English, saying: “Please, no entry to ladies. Send your driver to order. Thank you.”

The notice kicked up a controversy. One woman said on Twitter: “Starbucks store in Riyadh refused to serve me because I’m a woman and asked me to send a man instead.”

A spokeswoman for Starbucks was quoted as saying by a newspaper that the store was currently being renovated to accommodate single persons and families, in accordance with local customs. “It is due to be completed within two weeks.”

Several coffee shops in the Kingdom have barriers separating men and women. Most of them make efforts to attract families to visit their chains and spend their leisure time there.

Adel Shukri, a worker in a coffee shop, told Arab News: “Coffee shops must provide a proper environment for families to be encouraged to visit these places. The new preferable place to spend leisure time is coffee shops. Most women do not prefer places that have no separation walls for men and women.”

## **7\_ F\_NPA**

### **Coed or not, it’s our choice**

By Sabria s. Jawhar

ARAB NEWS

February 11, 2016

Apparently the good folks in government in Ontario, Canada, didn't get the memo that colonialism is no longer fashionable.

There's a bit of a dust-up in Ontario's higher education circles that Algonquin College opened a men-only campus in Jazan. Ontario's Premier Kathleen Wynne complained last month that not permitting Saudi women on Algonquin's Jazan campus was "unacceptable."

Claire Tortola, a union steward at Algonquin College in Ontario, said the college appears to be violating its policy to provide equal access to education. "If students have equal access to different types of education, then we're really bringing our values to Saudi Arabia," said. "But if we separate them not by choice but, basically, by force into two different colleges where there's no interaction, then we're not really bring that level of equality that we're espousing ourselves."

It's all well and good that Canadian institutions want to bring their values to Saudi Arabia. After all, who doesn't want Canadian values so we can be one big homogeneous planet?

We have those fabulous American institutions Starbucks, KFC and Hardee's. We have Canadian movies on TV. Many of us speak English and many of us educated in Canadian schools speak with a Canadian accent. Who doesn't want to be Canadian? Then there is that thorn in the paw of Canadian higher education. Saudi culture and Saudi values inconveniently get in the way. For cultural and religious reasons we segregate boys and girls and men and women. There is a demand for single-sex colleges and universities in Saudi Arabia and the demand for female-only campuses continues to grow. When Saudi men and women go abroad to attend universities they gladly apply to coeducational and participate in mixed

classrooms. That's because those are Canadian values and as guests in the Great Frozen North we accept and adhere to Canadian values.

Yet to Ontario Premier Kathleen Wynne, Saudi Arabia remains backward for wanting to uphold its own values. How is this for backwardness: American and British studies consistently find that boys and girls develop differently and that boys and girls are treated differently in coed schools. Girls, studies find, thrive better in single-sex schools.

The Guardian reported last week that the Department for Education in England found that 75 percent of the students at single-sex schools performed better in English and Mathematics compared with 55 percent in coed institutions.

Timo Hannay, founder of SchoolDash, which collects and analyzes education data from the Department for Education, told The Guardian, "The overall picture that emerges is one in which single-sex secondary schooling for girls does seem to have some benefits ..." He added that, "It also raises the interesting question of why girls, perhaps among other groups, seem to benefit more than boys from single-sex schooling — and what, if anything, the majority of mixed schools might be able to learn from this."

This, of course, is not really the entire reason why the Saudi school system segregates boys and girls, but obviously we can take lessons from the British schools that girls do indeed have equal access to education, and, in fact, outperform boys. In Islam, we follow the different but equal dictum. We are not denying Saudi women anything, but they simply have access in another location at another college.

If Algonquin College officials get their way, then it will have a women-only campus in the near future. College administrators have applied on at least two occasions for a women's college, but have met with rejection. They are trying with a third request and it appears they

will soon have a building ready for female students once the Ministry of Education approves the project.

It's a wonderful thing that Algonquin College has policies in place to give all prospective students equal access, but their campus is not in Ontario. If by ignoring this part of the policy has no direct impact on Saudi women obtaining equal opportunities for a Canadian education, then there is no harm. Saudi Arabian students are not required to compromise their own values while at the same time enjoy and benefit from a largely Canadian education.

## **8\_ F\_NPA**

### **Exposing the Saudi fatwa on travel to 'lands of the infidels'**

By Badria al-Bishr

ALARABIYA NEWS

May 7, 2014

I woke up this morning with the intention to avoid talking about the bacteria of extremism which some news outlets publish. I had decided to take a break and write about a light and fun subject. However, I unfortunately found myself filled with disappointment after reading a news piece about traveling abroad.

Read the story: Fatwa prohibiting traveling abroad causes controversy in Saudi Arabia

Saudi preacher Sheikh Abdullah al-Suwailem, who is part of the Saudi "Munasaha" program that reportedly aims to rehabilitate former al-Qaeda extremists held in prison, has warned Saudis of traveling abroad saying it's forbidden and that he who dies in a "land of infidelity" could go to hell and that Islam calls for migrating from these lands.

Allow me to note that the number of Saudi tourists around the world reaches millions each year. Some spend their vacations in London, Spain, Australia or Korea. Many officials and preachers travel for tourism or business purposes and their photos while visiting other countries are all over the media. This is in addition to tourism offices advertisements of low-cost trips across the world. So why has this talk on traveling abroad increased in the past two years?

#### An attack on education

It's simply a systematic attack on King Abdullah's scholarship program that includes around 150,000 female and male students - some of whom travel abroad with their families. There are other scholarship programs like those in the oil and engineering sectors. This is in addition to those who participate at their own expense and travel to study medicine, engineering, navigation, applied medicine, business administration, accounting and law at modern and developed universities. It's not only that but these students get the opportunity to deal with institutions that got rid of bureaucracy and that respect law. They also get to drive their cars or use public transportation and thus witness the experiences of developed nations. So why does this developed program, which our welcoming religion of Islam urged for when it said "seek knowledge even if you have to go as far as China," worry and anger some so much?

Such ideas have become like a bacteria, growing through our education system.

#### Badria al-Bishr

The answer can be found in an article by Dr. Saad al-Moussa, a faithful advisor of education minister Khaled al-Faisal.

In his article titled "The Education Policy Document: the 20th century Jahiliyya," published in Al-Watan, Moussa says he reviewed the education document in Saudi Arabia and realized that "it resembles Mohamed Qutub's famous book 'Jahiliyya in the 20th century.'" He continues to say: "After four hours spent reading the book, I realized that we apply the book's recommendations with all its details."

He concludes by saying: "This scandalous document talks about frankly training out children on the idea of jihad - an idea framed in the four stages of education all the way from elementary school to college. I am willing to take responsibility and I am prepared for a confrontation as I say: They who wrote the education document in my country are individuals who have absolutely nothing to do with this country. They don't recognize the country's existence as an independent state. This document makes us an exact image of the 20th century Jahiliyya with all its aims and recommendations."

Do you understand now why the scholarship program worries some preachers? It's because it disrupts and corrupts their plans. I could've avoided talking about this issue if these ideas were personal beliefs discussed among friends and at home. However these ideas have become like a bacteria, growing through our education system.

This article was first published in al-Hayat on May 5, 2014.

JEDDAH: KHADIJA HABEEB

## **9\_ F\_NPA**

### **Female journalist breaks gender barrier to cover Shoura**

By Khadija Habeeb

ARAB NEWS

April 16, 2013

Female news reporters for the first time are covering the Shoura Council sessions. Hayat Al-Ghamdi, a reporter from Al-Hayat, broke the barrier. Women journalists were previously not allowed to cover the council's sessions. "To cover parliamentary sessions is an experience that would certainly polish my journalistic experience," Al-Ghamdi said.

She said her newspaper contacted the council to allow her to cover the session. She said that the request was granted following persistent requests for approval.

Jameel Al-Diaby, editor of Al-Hayat, said the newspaper faced difficulties seeking permission from the council.

"But it was finally granted, and we sent the female reporter to cover the session," he said.

"Covering parliamentary sessions is something new to Saudi female reporters. We are seeking to enhance women's role in Saudi journalism, since Saudi society still regards this kind of job as somehow unwelcome for ladies."

"Female reporters are more disciplined than male reporters, and they are more capable of looking for facts and are more productive than their male counterparts," he said. Al-Ghamdi told Arab News that she "was told that she was allowed to attend, and was asked to bring an identification card, which is part of the protocol for covering parliamentary work."

"When I arrived, I found a female employee to escort me, and I was told that she would stay with me wherever I go around inside the council building to help me in anything I want," she said.

She said that that "female Shoura members were active participants, and they called for decisions to be issued with regard to women."

The chairman of the council, she said, “would give the female members adequate time at the bench.”

The journalist expressed hope that allowing female reporters to attend may help female council members “have more confidence in us and communicate with us.”

Al-Ghamdi also said that female council members’ phone numbers were not given. They are difficult to reach, she said, and “even if we could reach them, they would not give us statements.”

She also said that she was afraid that it may not be possible in the future for female reporters to cover the council’s sessions, “because there is no culture of female reporters covering Saudi parliamentary events, since it was exclusively reserved for males.

## **10\_F\_NPA**

### **Islam is simple, don’t make it complicated**

By Deana Nassar

ARAB NEWS

April 3, 2015

The Qur’an says: “We have sent down the Book to you which manifests the truth about all things and as guidance and mercy and good news for Muslims.” (Qur’an, 16:89)

It reminded me of a post I read on Facebook recently and I thought how true this is, but easy to forget. Society is often so focused finding complicated solutions when the answers are already in front of us. Muslims in particular have a lesson in it.

God intends for you ease



The religion is easy, beautiful and simply perfect. Why make things hard? The Qur'an reads: "Allah intends for you ease and does not intend for you hardship." (Qur'an, 2:185)

This verse explains that Islam is easy to follow and rather encourages us to create ease in religion. Unfortunately some Muslims, including some reverts, are under the misconception that the more stringent they are in following religion, the more pious they become. This is totally in contradiction to what our religion teaches us. The misconception is a result of lack of understanding of religion and at times drives some people away from religion, mainly because of the way it is presented to them.

Some people have aimed at causing religion to deviate from its essence, preventing religion from being practiced by attempting to add on many difficult practices and superstitions to it. Such practices have sadly resulted in people deviating from Islam. However from the information set forth in the verses in the Qur'an and the replete stories and Hadiths by the Prophet (peace be upon him), we can ascertain that it is easy for sincere Muslims to be good Muslims.

In this life we are tested and according to the morals and faith we show in this world God determines where our real life will be lived, that being Hell or Heaven. The test is quite easy; God wishes for us simply to live the life that brings happiness and peace in this world; in short to live our life in moderation.

Don't go to extremes

It is known in fact that Prophet Muhammad (peace be upon him) always resisted any tendency toward religious excessiveness. He once said to his close companion Abdullah ibn Amr: "Have I heard right that you fast everyday and stand in prayer all night?" Abdullah replied: "Yes, O Messenger of God"

The Prophet (peace be upon him) said: “Do not do that. Fast, as well as, eat and drink. Stand in prayer, as well as, sleep. This is because your body has a right upon you, your eyes have a right upon you, your wife has a right upon you, and your guest has a right upon you.” (Al-Bukhari, 127)

This Hadith indicates that it is significant to maintain a delicate balance between the various obligations that demand our attention; between our obligations to God, our obligations toward others and our obligations toward ourselves. This is also demonstrated in many verses in the Qur’an illustrating that God is both merciful and kind.

Confucius once said: “Life is really simple, but we insist on making it complicated.” This deeply resonates as we read stories of how people strayed away from Islam because they failed to realize its beauty and were intimidated by restrictions feeling their life would be unhappy with Islam’s boundaries. There indeed is a need to clarify such misconceptions, and encourage and remind both born Muslim and reverts to question where did their beliefs originate from. Was it from the Qur’an and Sunnah or a tradition they have been following without knowing its origin?

In all reality, God created us and in turn He knows what’s best for us and those who do not know these truths feel they may lead happier and more comfortable lives when the limits are removed. God says in the Qur’an to pray for both the good in this world and the good in the Hereafter.

It also speaks about the enjoyment of life: “O children of Adam! Wear your beautiful apparel at every time and place of prayer, eat and drink but waste not by excess, for Allah loves not wasters. Say: ‘who has forbidden the beautiful gifts of Allah which He has produced for His servants and the things clean and pure which He has provided for sustenance.’” (Qur’an, 7:31-32)

Concerning matters of practice in Islam we have been taught that the rule is that you are expected to follow the truth as much as is possible. God has promised that His expectations are simple. However, in order to follow them we need to understand; in turn allowing that this strategy would ensure things are kept simple.

In sharing the message of Islam with people, the Prophet Muhammad (peace be upon him) was advised in the Qur'an: "It is part of the mercy of Allah that you deal gently with them. If you were severe or hardhearted, they would have broken away from you'." (Qur'an, 3:159)

It is on this note that when the Prophet sent his companions to teach Islam to the people he advised them: "Facilitate religious matters to people and do not make things difficult. Obey each other and do not differ amongst yourselves." (Al-Bukhari, 69)

God has created a natural balance between what is easy to follow for humans and what is the minimal requirement needed to be a morally, ethically and spiritually pious person. This can be shown for example when we increase the price of a commodity, or make things more stringent, as mentioned earlier, in religion we will find lesser people wanting to buy that commodity.

However, we must remember that easiness in religion has to be done in the way that God wants us to do it. It should not be mistaken for casualness. This is simply a reminder for all including myself as sometimes Satan attempts to divert us from religion, from God's commands and good morals and even uses negative force on faith.

By insinuating unfounded suspicions in our thoughts, suggesting faithlessness or through actions and speeches, Satan tries to divert us from Islam and or its simplicity setting up many different traps for us. In short, Satan is our enemy, as mentioned in the Qur'an which

narrates: “You who believe enter Islam totally. Do not follow in the footsteps of Satan he is an outright enemy to you.” (Qur’an, 2:208)

### A balanced religion

One of the main features of Islam is that it is a balanced religion. It is known that whenever the Prophet had to choose between two options, he always chose the easier, unless it was explicitly forbidden. This again proves the beauty of Islam and God’s mercy toward us.

While aiming to reach the afore mentioned balances between human spiritual needs and material needs I have personally come to realize it can be done by simplifying our life and lightening our material baggage by focusing more on our spiritual and mental needs.

While I am not suggesting making vows of poverty, I support the idea of reducing our quest for material possession as one easy and balanced form of working in this world and doing good deeds for the next world.

I have learned one form of getting closer to God and obeying one of Islam’s pillars may be accomplished as we offer charity bringing happiness to those less fortunate. We must raise our children and remind ourselves that we can only keep what we have, by giving it away; somewhat like paying it forward, but for the afterlife if you may say so.

Balancing between individual rights and responsibilities, we find that as life continues to bring us down many familiar journeys, one of those being a quest of living, we must work toward making everything simpler including our worships if we are to continue on our steady pace toward our ultimate goal, Heaven.

Bear in mind we must allow others to influence us positively whenever we are going wrong. After all, God has promised that He is not going to make any soul accountable for anything more than what his potential is, promising that He will forgive those who repent.

## 11\_F\_NPA

### **One Saudi woman's death brings into question the value of life**

By Badria Al-Bisher

ALARABIYA ENGLISH

February 12, 2014

A female studying for her Master's degree in the Social Studies department at Saudi Arabia's King Saud University died two days ago due to a heart attack. However, this story isn't about the medical reason behind her death but about the ideological reason as to why paramedics did not reach her in time.

Suffering from a heart attack does not necessarily lead to death - God willing - if there's quick intervention. However, a delay or lack in medical care could lead to death. This is what happened with the student, Amna. Paramedics were not late to the scene, they arrived on time and stood outside the building for two hours waiting for permission to enter. Entering a building full of women in Saudi Arabia, even if it is a life-threatening situation, has its conditions and requirements.

A sorry state of affairs

I imagine that when they arrived, they rung the door bell and those inside the building asked: "Who's there?" The paramedics then responded: "We are the paramedics." So the ladies replied: "We're sorry we can't open the door for you because the girl suffering from the heart attack isn't properly covered. So wait until she wakes up and covers!"

Is life this cheap? To the point where one thinks that he/ she must be completely decent even when suffering from a heart attack?

I imagine that confusion usually happens when the issue is linked to a woman. The female official at the faculty must have emphasized the importance of calling a male guardian to take his permission to aid "the female" related to him and to his feudal attitude! I remember when I was a student at the same university, an elevator stopped working once while female students were in it. Civil defense forces came to get them out but they weren't allowed in right away because female employees were trying to give the girls (who were stuck in the elevator) some cloaks to cover themselves before the civil defense forces opened the elevator's door to get them out. Wearing the heavy cloaks simply suffocated them more.

#### A tragic incident

Amna's death reminds us of the fire incident at a girls' school in Mecca in 2002. The incident killed 15 female students and led to the eliminations of the General Presidency for Girls' Education – it was merged with the Education Ministry.

The 15 girls died due to reasons linked to “decency” as religious police - members of the committee for the promotion of virtue and prevention of vice sent those girls who escaped back into the burning building in order to cover themselves. Apparently, decency to religious police comes before life. There's an Egyptian proverb that says: “Those who were ashamed ended up dying.” The proverb's story is that when a fire erupted in a public bathroom, the people inside started to look for their clothes and were ashamed to run out naked so they ended up dying!

Is life this cheap? To the point where one thinks that he must be completely decent even when he's suffering from a heart attack or burning? Don't these threats cause more pain than the pain of shame and exposure? Is a male just like any other male if he's a doctor or a paramedic? Is a woman, when ill or when in a place on fire, just a sexy and tempting body? These are situations of human intervention in which instincts and the domination of social

and even religious concepts are absent. Jurisprudential law itself allows prohibitions when necessary. There's no sane man who, when a female neighbor appeals for help, would think twice of whether he should save her or cover her body first. This ideological mobilization is what made our bodies more important than our souls and what made a woman's body a means of temptation even if it's burning. But this doesn't cancel the responsibility of the university which act upon such concepts, the university too must be "ashamed."

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## **12\_F\_NPA**

### **Politicization of sectarianism**

By Nawar Fakhry Ezzi

Saudi Gazette

April 15, 2015

Sectarianism by definition is when people "adhere in a bigoted or narrow-minded fashion to a sect or body of persons who have agreed upon particular doctrines or practices".

Consequently, these people would assume that they are the "chosen" group and despise other sects and the people who follow them. It can occur on individual, cultural, or even institutional levels and its manifestation would range from jokes and verbal abuse to physical violence and civil wars. Because sectarianism has plagued almost every major religion in the world, a plethora of research can be found on the subject in different religious traditions contemplating its causes and suggesting possible solutions. The overwhelming majority of research in sectarianism in Islam asserts that it is part of the "divide and conquer" strategy and it is considered to be a natural byproduct of the "wretched" divisions of sects and denominations in Islam.

Although it sounds like a cliché, it would be naïve to dismiss the argument of "divide and conquer" as it has been implemented successfully throughout history in many parts of the world. Sectarian conflict is particularly effective because it manipulates what many people hold most sacred, which is their religious beliefs. Weakening a country or even a whole region by debilitating its resources facilitates colonization or even opens a profitable market for selling weapons. As tempting and convenient as this argument sounds, our problems will not be solved if we do not also own up to our part in the problem. Unfortunately, the spark of our inter-religious conflicts started long before the creation of the British Empire or even the discovery of America, the two countries we blame for using our sectarian conflict to benefit their own interests, which means that they could not have been feeding this fire had it not already been there.

The roots of the conflicts between Sunna and Shia started after the death of Prophet Muhammad (peace be upon him) when Muslims were divided choosing their leader between Ali Bin Abi Talib and Abu Bakr Al-Siddiq. The dispute kept gathering steam in the following years until it exploded after the brutal murder of the Prophet's beloved grandson Hussein Bin Ali and his family by the army of the second Umayyad Caliph Yazid Bin Mu'awia. Unlike most sectarian conflicts in other religions, which were based on doctrines and beliefs, this conflict started as a political conflict with Shia, which conceptually means the party of Ali, being a political party and which then gradually developed its own religious distinctiveness transforming into a religious sect.

Aside from extremists, the differences in religious teachings and interpretations between Sunna and Shia were similar to the differences between any Sunni schools of Islam. Most of the Shia religious leaders and imams did not even label themselves as Shia because they were the descendants of the Prophet (pbuh) and were scholars on their own merit and their teachings were rightfully acknowledged and valued by all Muslims not only Shia.



The major religious differences, which were implemented on a governmental level that drastically distinguished Shia from Sunni were not implemented until Ismail I Al-Safavi of the Safavid dynasty came to power distinguishing Persia from the rival Ottoman Empire in a way similar to what the Romans did with Christianity when they used it to legitimize their power and distinguish themselves from the Jews. It is interesting to note that Persians were not even Shia to the extent that the ruler had to bring Shia religious scholars from outside because there were no Shia scholars in Persia as the population were primarily a Sunni sect.

Some people argue that the problem is in the existence of different denominations, sects and schools of Islam. The call to eliminate denominations and sects is to consider the possibility of eliminating intellectual, ethnic, cultural, and educational differences among people, which is unattainable. "And if your Lord had willed, He could have made mankind one community; but they will not cease to differ" (16:93). We cannot be "one" because it would lead to predestination eliminating free will and denying human's choice and intellectuality.

Kathim Al-Shabeeb identified in his book, *The Issue of Sectarianism (Al Mas'ala Al Ta'efiya)*, many causes of sectarianism in the Arab and Islamic world, which include some people's adherence and attachment to historical conflicts, which have kept them living in a time capsule detached from their present and surroundings. Inequality, discrimination and lack of acknowledgement and appreciation for religious pluralism perpetuated by media and the politicization of religion have also contributed immensely to this social problem.

The politicization of religion has exacerbated the destructive conflict that we are witnessing in the Islamic world nowadays. Al-Shabeeb argues that we cannot understand sectarian pluralism and accept it until we realize the difference between the legitimacy of religious sects and politicized sectarianism. Religions are bound to evolve and change as their followers do and we should acknowledge, appreciate and respect this sectarian pluralism.

Different teaching represented in different sects and schools of Islam constitutes the guidelines that help us to understand and implement our religion, but our belief in one God and his Prophet (pbuh) will always unite us.

### **13\_F\_NPA**

#### **Saudi religious police WOMEN ...a ‘pressing need’?**

By Badria Al-Bishr

Al ARABIYA ENGLISH

January 20, 2013

A few days ago, the head of the Saudi Commission for the Propagation of Virtue and the Prevention of Vice announced that including women in the staff has become a “pressing need.”

This is apparently an attempt to get back at the Saudi labor minister who is trying to implement a cabinet decision that allows women to work in lingerie shops. Judging by the statements they issued, commission officials seem angry at the minister for not responding to their requests for taking part in the implementation of this decision. They, therefore, have apparently decided to get ready with teams of women that can storm stores.

Opposing work in lingerie shops

Nine million women in Saudi Arabia are expected to be financially supported by nine million men, even though some men are not even capable of supporting themselves.

Dr. Badreya al-Bishr

What seems striking here is that the commission now calling for hiring women in its team had previously objected to allowing women to work in lingerie jobs or as cashiers in

supermarkets under the pretext that these jobs involve mingling between males and females. What seems more striking is the use of the phrase “pressing need” in reference to the necessity of hiring women at the commission whereas this “pressing need” approach was not applied by officials when a woman told a TV presented, “I want food even if it’s donkey meat.” It did not also convince the head of the Red Crescent to hire female paramedics again because it leads to mingling. The same applies to lawyers, family guides, ID verifiers, and clerics. A woman has, for example, to bring with her two men so that they can verify her identity in front of the judge while a woman could be hired for that purpose. More than 1.7 million women, one third of whom are university graduates, were also overlooked in the Hafez welfare program. Some clerics actually declare in TV interviews that there is no need for a woman to leave her house unless it is absolutely necessary. Therefore, nine million women in Saudi are expected to be financially supported by nine million men, even though some of latter are not even capable of supporting themselves.

#### ‘Teenage’ behavior

Seems like the commission believes it is not enough for its staff to stand at university gates, stores, beauty salons, and photography studios because it is no longer enough to guard morals from the outside, especially as far as women are concerned, as if morals are exclusive to the commission. Here an overlap of powers might take place with certain entities giving up their authority to allow the commission to do its job properly. Do not be surprised when you see teams of commission women storming women-only wedding celebrations to check what the guests are wearing. The commission assumes that it is not enough for a woman to be monitored by her family and they need an external censor.

Non-stop surveillance means replacing the ethical conscience with an official one. This will eventually make people behave like teenagers for they will wait for the chance to break the

rules and escape this surveillance. This explains the reaction of some youths when they see a woman like what happened when a group of men started chasing a face-veiled woman on a motor cycle. They were after nothing except scaring her. This scene shows that we have created of our youths the monsters we have always claimed they were through making it seem like every man is a potential rapist. Now, we have to wait and see what king of image they would create of women in order to justify imposing more restrictions on them.

(Dr. Badreya al-Bishr is a multi-award winning Saudi columnist and novelist. A PhD graduate from the American University of Beirut and an alumnus of the U.S. State Department International Visitor program, her columns put emphasis on women and social issues in Saudi Arabia. She currently lectures at King Saud University, Department of Social Studies.)

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## **14\_F\_NPA**

### **Saudi women lawyers: Case pending**

By Somayya Jabarti

SAUDI GAZETTE

November 28, 2012

IS it a surprise that November 2012, the month when Saudi women lawyers were supposed to be issued licenses to practice in court, has come and is almost gone with no action at all?

Punctuality, action and progress, especially where women are concerned, all in one go? Oh yes, too much to expect. Such cups surely “spilleth over”, over and over and over — before we ever get a first sip.

We’re soon to complete two months since the news of Saudi women lawyers being issued licenses to practice in our courts circulated in world media.

When the news spread, fireworks lit up the social media-sphere and applause filled the air in — premature — celebration.

Asking around, the responses have been cynical describing the news as “just words”, “a morphine dosage” or that it was “probably retracted or regretted”.

At the time, of course, no relevant details were included: The exact when, the where and how to. It was mentioned somewhere that the only condition was that the woman lawyer must have three years’ experience working in a law firm. A piece of cake it is (not) because it is (not) absolutely unquestionably easy for young women law graduates to land internships at local law firms, let alone jobs. Right.

Surprise, surprise. Oh yes, women pleading cases in our courts on behalf of their clients is (not) and will (not) be doable because countless women clients are already (not) there in our courts with their faces and voices, (not) uncovered and (not) un-gagged (!!)

For the record, out of all the universities available for women in the Kingdom, only one, King Saud University, has a women’s law department born a mere few years ago.

With everything clear and concretized, let us for a minute draw upon creativity and logic, and imagine for a moment that Saudi women were in our courts now as fully fledged, licensed and practicing lawyers. What would be the agenda, a to-do list if you want, of issues these

lawyers would need to initially address in our courts? (Oh, November 2012 mourn the glory that was allegedly yours!)

Do not worry I am not asking that we touch upon the entire tip of the iceberg. No, just a tip of the tip.

Were sense common, surely our licensed women lawyers would initially see to it that a Saudi woman is enabled:

To enroll at a university or any educational institution without male guardian consent.

To renew and receive her passport independently instead of the male guardian having to do it (after all a national ID card may be issued to her from the age of 16).

To obtain citizenship for her children from a non-Saudi husband.

To grant her non-Saudi spouse and their children inheritance in the case of her demise.

To open a bank account for her child.

To rent and buy property without male guardian involvement.

To drive. Or to recruit and employ a driver without having to be an “orphan” (or from a “male-less” family), a widow or a divorcée.

To bail a woman out of jail or “receive” a woman from jail her due time served.

To not be “hung” in her divorce case for years at court (while the other party is remarried again, again and again).

To get divorced without the need of male representation.

To win and maintain custody of her children.

To ensure her due alimony is delivered and enough of it too.

To be relieved of her male guardian, at least when he is behind bars or a drug addict, mentally impaired or unstable, neglectful, incompatible, i.e. unfit in ways God and world courts legally recognize.

Oh, I concur, the list is outrageous! (Not) too much for a tip of the tip? Certainly, it is in this day and age plainly outrageous (not) for its mere length, of course.

At the end and in summation, there are two words that say it all:

God's justice.

Women's rights.

Our birthright.

Oh, and the status of Saudi women lawyers?

It is another case piled up on top of countless others: Still pending.

## **15\_F\_NPA**

### **Shoura Council: Doors opening for Saudi women**

By Dr. Mona AlMunajjed

ARABIAN BUSINESS

January 23, 2013

Women not only constitute half of Saudi society but they are also the driving force behind the kingdom's future development as a 21st-century society. The royal decree issued by Custodian of the Two Holy Mosques King Abdullah to appoint 30 highly educated Saudi women to the Shoura Council (consultative assembly) and to ensure women make up at least

20 percent of the Council in the future is a key turning point in the history of the kingdom. A million thanks for this wonderful outstanding step, which is an essential move toward galvanizing the role of Saudi women in society.

Now Saudi Arabia takes fourth place in the Arab region in terms of women's political participation in Parliament.

Today, King Abdullah's determination is geared toward empowering women not only socially and economically, but also politically, while boosting their role in mainstream Saudi national life. He is addressing the traditional gender inequalities through the adoption of a national agenda favorable to a greater role for women in politics. By opening new opportunities for them in the Shoura Council, he is giving women the tools they need to lead in the decision-making process. Moreover, by supporting and promoting Saudi women's rights, he is establishing a foundation of equal rights and equal opportunities for men and women in general and in particular at the higher executive level.

#### Advertising

The crucial step taken by King Abdullah is a natural reinforcement of the true spirit of Islam.

In Islam, women are entitled to the same freedom of expression as men. Women participated in serious discussions with the Prophet (May peace be upon him) and other Muslim leaders. Islam also granted women the right to participate in political affairs and to hold government positions. Aisha, the Prophet's wife, participated in political events after the death of the Prophet and became a political leader. And there are several examples in Islamic history of prominent women who became political leaders such as Arwa Bint Ahmad Al Sulaihiyyah, queen of Yemen, Safwat Al Mulk, queen of Damascus, Safiya Khatoun, queen of Aleppo, and Shajarat Al Durr, queen of Egypt.



The Universal Declaration of Human Rights (UDHR) recognises the right of every person to take part in the government of his or her country. It states that the equal access of men and women to power, decision-making and leadership at all levels is vital for the proper functioning of their country.

More than eight years ago, while he was still crown prince, King Abdullah asserted that the status of women would not be undermined or marginalised vis-à-vis their vital role in national development.

He declared: “When we talk about the comprehensive development that our country is witnessing, we cannot ignore the role of Saudi women and their participation in this development. The productive role of women has been a definite result of the great investment that the country has dedicated to the field of education for all of its citizens, men and women. As a result, Saudi women have been able to earn the highest educational credentials, which have enabled them to work diligently in different fields. Saudi women have proven their ability to handle responsibilities with great success, whether through their principal duty as mothers, or as professionals. We look forward to women acquiring a major role in a way that will promote the interests of the nation on the basis of the Sharia.”

Article continued on next page

## **16\_F\_NPA**

### **Unveiling Saudi contradictions**

By Badria Al-Bishr

ALARABIYA ENGLISH

January 6, 2013

Saudi public opinions expressed on social media networks, as well as on satellite TV channels and in newspapers, appear to be defending arrogant and harsh ideas under the pretext that Saudi society is distinct and particular. There is a view that behaviors are being justified by what is in the Holy Quran or religious rules, labeling those who oppose these ideas as rejecting religious teachings.

Therefore, the belief continues that these ideas are not only mandatory to those who believe in them, but that everybody is obliged to abide by them. The strange thing is that this 'Saudi opinion' stresses its particularity while veering towards media openness, and the more it feels that public opinion identifies itself with this media space, the more it confirms its particularity and unique identity.

However, this media space is a hub for common humanitarian and cultural points of convergence, and has fewer differences. It sees this Saudi public opinion as one with its individualistic thoughts that particularly differentiate it from the other Gulf countries, despite many similarities to tribal structures, religion, politics and geography.

Setting public opinion loose

Even if their deeds oppose their words, such people say they are Muslim and proud to be Muslim, even if they lie, cheat and abuse their powers

If you set public opinion loose without any confines, it would say that it feels closer to Afghan society in the days of Mullah Omar, than the Egyptian society it can be compared with.

The public opinion 'trend' I am discussing defends everything that is common and known in its society. It feels embarrassed when someone challenges the flaws in its society. That is why it accusing its critics of self-flogging, even if these flaws are criticized in all societies.

A very simple example is the phenomenon of violence against women. Our society has a good example to follow: the sayings and rules of our Prophet: “The good ones among you, don’t hit them.” Also, his wife Aisha said that he “never hit a servant or a woman.”

Nevertheless, there are those who still defend bad behavior and neglect noble ethics, as they see in their opinion their own justifications.

#### Bad habits

Bad habits in the society, especially intolerance, do not have any justification in the Quran or religious teachings, but the stubbornness of hardliners means they keep saying that their opinions are a direct application of the holy book.

Even if their deeds oppose their words, such people say they are Muslim and proud to be Muslim, even if they lie, cheat and abuse their powers.

Saudis are even making jokes about their contradictions. I received a joke about a Saudi student who entered an exam room, read a verse of the Quran, then a famous prayer, before taking out a cheat sheet! And a receptionist was asking a Saudi man: “How can I help you sir?” He answered: “Don’t call me sir, as this is the title of non-believers. Call me Sheikh or hajj, as I am Muslim!” The receptionist said: “Ok hajj, how can I help you?” The Saudi man asked: “Where is the bar?”

\*This article was first published in al-Hayat on Dec. 31, 2012. Link:

<http://alhayat.com/Details/469175>

#### 1\_ M\_NPA

#### **Between the Lines: Equating the ballot box with democracy**

BY Mohammed Al-Harthi

## ARAB NEWS

April 9, 2014

As elections season gets under way in earnest across the region, the most pressing question on many minds is whether the ballot box can be equated with democracy and the rule of law.

The Turkish municipal elections has been a clear example of the people making their voices heard by backing Prime Minister Recep Tayyip Erdogan, despite rumors of corruption swirling around his administration. Erdogan described his decisive victory as an “Ottoman slap” for his opponents — a reference to an open-handed blow to the head that was supposedly a combat technique of Turkey’s former imperial troops. He certainly achieved that, and hinted he would stand in August’s presidential elections.

Erdogan now has a tight grip on key elements of the state including the judiciary, the police and intelligence services. He had also banned social media websites Twitter and YouTube. While the chattering classes will no doubt launch barbs at the man, his record of boosting his country’s economy and global political profile is clear. In any case, the assessment that matters is that of the Turkish people, who have spoken loudly that they still want him and the AK Party in charge. His opponents should respect the will of the people.

In principle, elections are a way to define the direction people want their leaders to take.

Democracy, as British Prime Minister Winston Churchill said in 1947, “is the worst form of government, except for all those other forms that have been tried from time to time.”

Elections are often beset by fraud, particularly in developing countries, but if there is political will, combined with the best technology, then this can be reduced. In developed nations, losing candidates mostly congratulate the winners, which is an awareness that the process is much more than about numbers.

The Iraqi parliamentary elections are due at the end of this month and the Egyptian presidential elections next month. The Iraqi Prime Minister Nuri Al-Maliki wants a controversial extension to his two-term rule deemed as unconstitutional by many. Al-Maliki wants to stay in power and have greater control over decision-makers in Baghdad. It is here that the ballot box supports an illegal move. Al-Maliki will obviously argue that the elections would be the litmus test of democracy in Iraq. Elections are, without a doubt, a crucial element of democracy, but can be misused to stoke racial, religious and sectarian divisions. The question under these circumstances is whether they truly reflect the will of the people.

Democracy is a system that involves a series of checks and balances between various parts of the state, a strong civil society, independent judiciary and legislature, and free media. If it is reduced to the ballot box, it paves the way for autocratic leaders. Adolf Hitler was voted into power, despite his ideology of a supreme Aryan race, which led to World War II. Democracy, however, cannot be blamed for starting the war, it was the subversion of it that did so.

There are many leaders across the world who understand what true democracy is. It can give and take away power, especially if a leader fails to live up to his commitments to his people. It doesn't normally end well for those who cling onto power at all cost. US President Richard Nixon, leader of the most powerful nation in the world, resigned from public office in 1974 in the wake of the illegal activities of his Republican administration, including the Watergate scandal, which saw him orchestrate a break-in at the Democratic Party offices, and bugging the phones and offices of his opponents. His fate was subject to the rule of law.

For an election to perform its function, it needs the right conditions to enhance and support it, including improving education and community awareness, and having the media play a strong watchdog role. This is especially important in this region, where Arabs tend to be emotional and fickle. A country that institutes democracy has to have strong and credible

institutions and guarantee the separation of powers. Democracy is like being married, it can only be legitimate and successful if it is certified by witnesses and based on the law.

## **2\_ M\_NPA**

### **Conscription will discipline youth**

By Mahmoud Ahmad

SAUDI GAZETTE

April 19, 2015

THE recent call of Sheikh Abdulaziz Al-Asheikh, the grand mufti of Saudi Arabia, for military conscription of young Saudis is a very positive one. This call, in a Friday sermon, came during the ongoing Saudi-led Operation 'Decisive Storm' against the Yemeni outlaw militia — the Houthis. The mufti said, "We must prepare our youth through conscription in order for them to be ready to carry out the missions needed from them. This measure is very important to our youths and makes the country ready to face any threat."

The last time there was talk about conscription in the army was back in 1991 when former Iraqi president Saddam invaded Kuwait. In my opinion, military conscription is a must for our Saudi youth now more than ever. Through the military our youth will learn a lot — most importantly, discipline. The political situation around the Kingdom is unstable and we are facing threats from many directions. What we need is to be ready to defend our country and many of us are looking forward for army conscription to become a reality.

The youth too throughout the Kingdom have welcomed the call for military conscription by the grand mufti and said they were ready to serve the country. They described the call as timely and said they were ready for military training and would have no problem being called for compulsory service.

Our youth is accused mostly of being careless, reckless, irresponsible, without any vision and called all sorts of other negative things. Whether we agree with that or not is another issue, but what I know for a fact is that a large percentage of them need to be enlisted in the army for training and discipline to become a better citizen.

The highest honor a citizen may receive is to defend the country where we were born and raised. Now more than 60 percent of our population is young, a high number, and military conscription would do them a world of good. Among them, a good percentage are unemployed. Instead of these youth roaming the streets drifting with their cars or harassing people and being reckless with public utilities, they could be called to enlist in the army and benefit the country and themselves.

They could be conscripted after high school or even after the university before they enter the job market. One thing for sure is that the army will teach them a lot. Beside discipline, it will teach them how to be tough and responsible. The army will prepare our youth physically and mentally for major challenges so when the call comes to defend the country, they are ready.

It is not necessary that they join the army just to learn how to use weapons. They could join the Civil Defense or learn how to assist at hospitals and learn First Aid. Our engineers could be sent to the military factories for weapon development. When the call comes to defend the country, each citizen knows his position and his role.

There is so much good in our youth, males and females, and they also have initiative. We have seen in times of crisis how our youth volunteers to provide aid and help. As an example, during the Jeddah floods crisis it was our youth who rose to the occasion. They were in the forefront of every facet of relief and they were first on the ground providing help in the hot zones. Their energy was evident and really put to its best use during that period. We will see

the youth providing similar enthusiasm and energy when they are called to serve in the military.

Youths in general are a bundle of energy. Our youth all the more so. But most of the time they do not put their energies into good effect, wasting it away by being idle or burning it away in no good capers that sometimes land them in trouble. What if this energy was directed to be better trained in an additional facet of life that could be put to good use any time during their lifetime. What better place than the military to learn discipline, hard work and special skills that would eventually produce a better generation.

I sometimes browse through the YouTube channel to see about conscription in other countries. Some of the clips that highlight the training by a foreign country's army reveal the extent of positivity that gets instilled in their youth by this training. I have seen how the officers build the recruit's personality. The discipline in the units keeps them all in line. The youth learn how to follow orders and better still know the value of time and time management. They learn how to be on time and precise. That and many other important values. Isn't that what most of our youth need!

Yes we are with military conscription because this is an opportunity to rehabilitate our youth and teach them how to defend their country. The spinoff of conscription is it teaches youth to be confident and resolute in the face of many challenges and they will be trained to be of the best service to the country.

I am sure that the vast majority of our youth will welcome the decision if it was approved. It will protect our youth from going astray and will teach them at this crucial age, when they are brimming with energy, the important values that will help them in real life.

A country that we do not know how to defend is a country that we don't deserve to live in.



<http://www.saudigazette.com.sa/index.cfm?method=home.regcon&contentid=201504152404>

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### **3\_ M\_NPA**

#### **Employers with a degree of fault**

By Tariq A. Al-Maeena

SAUDI GAZETTE

April 14, 2015

THERE have been many reports in the press maligning domestic workers. Saudis are quick to complain about the poor quality of service received at the hands of such household help. But how often have some Saudis themselves been guilty of being the awful employers?

A case in point on a not so pleasant Saudi is a story that broke out on the harrowing ordeal of an Indian housemaid who had not been paid her monthly wages by her employer for the past six years. The lady who hails from the Indian state of Kerala was sent to her present employer six years ago as a domestic helper through a recruiting office back in her home country. Her contract stipulated that she be paid SR900 monthly.

Following her arrival, she was taken aback when she was told by her Saudi sponsor that her salary was in fact SR700, and that was his arrangement with the recruitment company that had sent her. With no other choice except to continue, she began her household duties. Her employer paid her during the first four months, but then all payments stopped while she continued working. He kept making one excuse after another, and she had no alternative to collect her dues except to keep holding on and working in the hope that eventually she would get paid.

This went on for years, and her employer virtually held her hostage in his residence to serve his family while not paying her salary. She was not allowed to contact anyone on the outside and thus had to bear the indignity of playing the role of an unrewarded slave.

Fate came to her rescue a couple of months ago when a Keralite technician came over to the residence to repair something. She quickly briefed him on her misery and provided him with contact details of her family back home. The family who soon came to know of her fate began pestering the Indian Embassy in Riyadh on her whereabouts and status. She said that ‘with the help of the Riyadh police, the Indian Embassy succeeded in tracing my whereabouts. The employer was contacted and embassy officials along with the police reached his place to solve the matter.’

The employer then had to sign an undertaking to pay SR33,000 in back wages and make the arrangements for her airline fare and final exit from the Kingdom. He asked for a grace period of three weeks to come up with the money but according to embassy officials he has yet to make good on his word. Fortunately the housemaid was taken to the welfare shelter the embassy provides for abused domestic helpers. She waits in anticipation for her rightful dues and her reunion back with her family. However, that will never compensate for the grief, the humiliation and the time away from her children while she had come here to earn an honest living.

It was fortunate that in her case her family back home took a stand. And although all is not settled yet, she will eventually get her dues. But what about the many others in similar situations who have no family to broadcast their plea, or no embassy officials to pursue their case?

We cannot remain silent and in denial in the face of such human rights violations of our guest workers by some unscrupulous employers. These workers have left their countries with great

hardship and sacrifices to come here and eke out an honest living. Sometimes there are families back home whose survival depends on the wages of the guest worker. And while most of them are being compensated fairly, there are many others who have been denied their dues and today live in fear, hunger and uncertainty far away from their homes.

Such employers believe they own the worker and can get away with just about anything.

While there are laws to protect against such abuse, exploiters somehow manage to escape justice and the cycle of injustice continues as they keep recruiting, employing and abusing the rights of their employees. One sure way to stop such employers from continuing abusing their employees is to bar them and their family from any future recruitment privileges.

<http://www.arabnews.com/islam-perspective/news/733466>

#### **4\_ M\_NPA**

##### **Even body pain has a divine purpose**

HARUN YAHYA

More Pain is a vital part of the body's defense system. This sense points that a condition has formed that may negatively affect the health of the body, institutes precautions against this and helps decrease the physical defects that may occur in the body.

If a person however is feeling pain in any condition, precaution is taken to get rid of it and in this way the harm caused to the body is prevented. For example, a person whose hand is burned with hot water prevents his skin from being injured by pulling his hand away with the pain caused by burning; in the case of the pain being continued he takes protective precautions using medical methods.

Even though aches and the sense of pain are very disturbing feelings, if Almighty Allah had not given us this sense, the body would not react to situations like aches and pain and even

greater health problems could form. The fact, which reminds that this feeling is in truth a great blessing, is a disease called “congenital analgesia” defined as insensitivity to pain.

As Almighty Allah reveals in the verse “...It may be that you hate something when it is good for you and it may be that you love something when it is bad for you. Allah knows and you do not know.” (Qur’an, 2:216). The sense of pain, which seems like a bad thing and which most people find disturbing, is actually good for people contrary to popular belief.

### Insensitivity to pain

The disease of insensitivity to pain called “congenital analgesia” is the condition of not feeling physical pain that comes from external stimuli. These people do possess the senses of touch and sensation, but the brain and nervous system distorts information flow in a way as if filtered, and prevents the body from reacting to situations such as temperature changes and injury. This situation is one of the best examples that Almighty Allah creates every system in our body with perfection.

A defect in the communication of the nervous system may cause serious problems. However, as in this disease a signal about pain is not communicated to the brain, pain is not felt and in some cases, the pain is felt, but the source of pain in the body cannot be detected. There is no doubt that both situations cause a great risk for the individual.

Congenital analgesia takes place as the result of a defect in the gene called “SCN9A.”

Even the slightest defect in this gene could render it completely useless and prevent the signals transmitted to the brain from being interpreted correctly. This is similar to pushing an electric switch to light a lamp. If there is a defect in the switch that activates the wires, which transfers electricity to the lamp, the lamp will not be turned on. Thus, a defect in the gene called “SCN9A” does not allow electrical signals transmitted from the outside world about

pain to be correctly interpreted. Of course, this situation is an important evidence that Almighty Allah, Who creates everything with very sensitive balances, can destroy these balances and that no one could re-establish these. Almighty Allah reveals that He holds all things, small and large, in the world under His Might in one verse of the Qur'an as follows: "Allah keeps a firm hold on the heavens and earth, preventing them from vanishing away. And if they vanished no one could then keep hold of them. Certainly He is Most Forbearing, Ever-Forgiving." (Qur'an, 35:41)

#### Dangers of being insensitive to pain

There are three types of pain, called skin-deep pain, deep pain (bone, muscle, rib and knuckle pain) and visceral organ pain. Skin-deep pains occur when there is pressure applied to the skin, or when one confronts temperatures more than 45 degrees Celcius. If this feeling did not exist, a person may lose a lot of blood when his skin is cut as he did not feel any pain. In the same way, if the sense of pain were not formed when his skin is burned, he would not apply any cure as he continues with his daily tasks in spite of the burn on his skin. This would cause the upper skin that protects us from microbes to become more prone to infections and thus cause serious diseases.

In the case of not having any sense of pain, a person may harm oneself unintentionally or get hurt by not recognizing something that is harmful. For example, when a bone in his foot is cracked after an accident, he may not realize this and continue walking on the cracked bone, and thus cause it to get fractured more, and this may even lead to permanent disabilities.

#### Everything has a purpose

Almighty Allah creates everything for a reason and with goodness. The disease of not feeling any pain is also one of the best examples of this perfect creation; if Almighty Allah had not

created such a disease, no one would know that pain is actually a great blessing for the protection of the body. Therefore, we would be unaware of a very important detail that would cause us to give thanks to our Lord Who makes us live in a flawless manner. The examples of Almighty Allah creating everything with goodness are, of course, not limited to these mentioned here. Our Lord makes this defect in the bodies of some people, and thus creates an important source of inspiration for the medical world of the future. As the scientists who study the causes of this disease understand the connections between warning and reaction, and the small details in these connections, they can produce medicines that can decrease pain in certain diseases or relieve pain in cases of bodily injury to a great extent.

Almighty Allah reveals in one verse of the Qur'an that everything He created has a purpose as such: "We did not create heaven and earth and everything in between them as a game. If We had desired to have some amusement, We would have derived it from Our Presence, but We did not do that."(Qur'an, 21:16-17)

<http://www.saudigazette.com.sa/index.cfm?method=home.regcon&contentid=201504162405>

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## **5\_ M\_NPA**

### **Name and shame animal torturers: Shoura Council**

By Saud Al-Shamrani

SAUDI GAZETTE

April 15, 2015

RIYADH — People who torture and maim animals should be named and shamed in addition to other legal sanctions, the Shoura Council said in a closed session on Tuesday.

The council noted that some people would not only torture animals but film their actions and upload the clips on social media for others to watch. The council, meeting under its deputy speaker Mohammed Bin Amin Al-Jiffry, listened to two separate reports presented by its committee on water, agriculture and environment.

The committee's chairman Ali Al-Tikhais delivered the two reports. He asked the council to approve adding the power to name and shame to the list of penalties included in the law of wildlife protection.

He said naming animal torturers would act as an effective deterrent. Tikhais said if the criminals were not severely punished and named, their peers might believe such actions are permissible under the law.

The Shoura Council took up the matter after several video clips showing cruelty to animals went viral on the Internet, creating outrage in society.

A video clip showing a man running over a dog several times with his four-wheel drive until the animal died in Al-Jouf region earlier this year prompted a strong reaction among tweeters who called for the man and the person who filmed the incident to be brought to justice.

The tweeters described the act as “inhumane” and urged the authorities to take action. The incident took place in a desert area.

Another clip circulated on social media showed a driver dragging a dog that was tied to his fast-moving vehicle on a street.

The tweeters asked the Saudi Wildlife Authority (SWA), responsible for the conservation and development of wildlife, to develop strong laws that would lead to harsh penalties for anyone who tortures animals.

A number of lawyers called for the incident to be investigated and for the culprits to be found and charged with endangering wildlife in the Kingdom and said the act was against the teachings of Islam.

They also said the act was a violation of the country's laws and regulations and also urged asked the SWA to develop tough laws against animal cruelty.

## **6\_ M\_NPA**

### **Need for Saudi war correspondents**

By Abdulateef Al-Mulhim

ARAB NEWS

April 20, 2015

Since the beginning of the Saudi Arabia-led Operation Decisive Storm, the Kingdom's newspapers have been naturally flooded with analysis and reports on the situation in Yemen and the same is the case with the social media.

The goal of this military operation is crystal clear i.e. pulling Yemen out of the chaos created by the Iranian-backed Houthi militias. The Iranian-sponsored media is also on the move on this front as well. It is distorting the truth and presenting it as a sectarian conflict, which is far from reality.

Saudi Arabia has been very transparent in its approach since day one. The Saudi leadership had made it clear to the world that this operation had no sectarian angle to it. It is against the Houthi militias working as an Iranian proxy to destabilize the country and the region by forcefully taking over the country and toppling the legitimate government of President Abed



Rabbo Mansour Hadi. Yemenis wanted restoration of their government and asked for Saudi help and the Kingdom responded accordingly. That is the entire story.

Saudi Arabia has nothing against Yemen or its people. As a matter of fact there are hundreds of thousands of Yemenis living and working freely in the Kingdom. Nobody is harassed and no one has been asked to leave. Life is normal for Yemenis in Saudi Arabia and this is exactly what the Saudis want for Yemenis in Yemen — to lead normal lives without any fear.

The Saudi media has been very fair in its coverage of the event and did not give in to hyperbole. The reason is that the Kingdom did not desire war but circumstances forced it to take this decisive action.

The Saudi forces have established an operations office to brief the media daily. Brig. Gen. Ahmad Al-Assiri has been assigned as a consultant at the minister of defense's office for the job. The briefings are very transparent in nature and serve as reference for all the national and international media outlets.

These briefings are an important tool to talk to the world and to respond to various queries by newsmen. The media is very important during these conflicts because the other side will try to launch a propaganda campaign to create doubts about the objectives of the military operation.

But, what has been noticed is the absence of Saudi war correspondents specialized in war reporting. It is different to be reporting from the front with so many kinds of armaments. Planes, tanks, radars, war supply, air refueling, smart bombs and many other terms that may not be known to ordinary reporters or columnist or even journalists in the briefing rooms. Experienced war reporters give a clear picture to the world. And their precise reporting helps

eliminate chances of rumors that the enemy tries to spread. Some war reporters are former military personal or specialized in war history and military science.

In this ongoing operation, we have not seen any specialized war correspondent directly reporting from the southern borders. Saudi media outlets and especially the Saudi papers must at this time take a note and learn a lesson of having experienced war reporters and analysts rather than trying to reach people randomly. War reporters don't have to be at the war front but they also can be assigned to command centers to give more details about ongoing operation or can be assigned to briefing centers. Normally war correspondents ask more professional questions and can write more professional reports. It is true that many young Saudi men and women are learning more and we have seen some of them at the Saudi southern front. But we need more Saudi professional war correspondents.

<http://www.arabnews.com/columns/news/734991>

## **7\_ M\_NPA**

### **New style of management in Kingdom**

By Talal Al Harbi

ARAB NEWS

20 April 2015

Soon after ascending the throne, Custodian of the Two Holy Mosques King Salman introduced a new trend in the Kingdom. The massive Cabinet's reshuffle and changes in the top official hierarchy were unprecedented in Saudi Arabia.

Earlier, all power was vested in a minister or some top official and little authority was delegated to various departments. The minister used to be in-charge of everything and was the sole decision maker. In case of any problem, the minister used to react by firing some of

his staff or transferring them from one post to another. However, today's vision and approach are completely different: The minister — not his subordinates — is fully responsible for any failure of a project or task.

We have previously suggested that there are some ministries in the Saudi government, other than sovereign ministries, that shouldn't in any way place all powers in the hands of the minister as a person, because this process is rigidly bureaucratic in nature, which is detrimental to public work and hinders growth.

What makes these ministries effective is to believe that the ministerial post is in fact an operational and executive function, and not merely a political representative assignment. From this perspective, most powers should be entrusted to committees chaired by the minister's deputies or his assistants.

This process cannot be imposed formally on these ministries through decisions by the Council of Ministers, or by royal decrees, but it is rather a policy that every minister should follow. He should be aware of his ministry's vision and mission and should prepare development and action plans accordingly.

Once we do away with the outdated management practices, we will move to a stage where the ministerial work becomes more professional and institutionalized. It does not harm a minister to claim that all decisions are not his, but are taken by various committees that are formed in accordance with well-established procedures.

King Salman's vision requires that the ministers should do two important things: To move a step forward, achieve additional positive results and avoid lack of inertia and repetition. The message of the country's leadership to the public servants and the citizens is crystal clear: Everybody must change for the best or leave.

<http://www.arabnews.com/news/734996>

## 8\_ M\_NPA

### **Overdose of politeness**

By Ibrahim Alammam

ARAB NEWS

April 20, 2015

One of the things I noticed in some cultures is the excessive use of courtesies. Polite words and phrases like “sorry”, “excuse me” and others are common on everyone’s tongue, sometimes too common. Take a look at this guy’s day (let’s call him Robert):

“Bad weather today”, complains co-worker. “Sorry you feel that way, I actually think it’s nice.” Robert responds at 9 a.m.

“My car was scratched today”, another colleague grumbles on the same day. “Sorry to hear that”, Robert commiserates, at 10 a.m.

“Sorry”, apologizes Robert as he arrives to a meeting at 12 p.m.

Robert shoulder bumps someone in the corridor. “Sorry!” at 1 p.m.

At 5 p.m., Robert is chatting with someone at the water cooler. It’s time to leave. “Sorry, gotta run!”

When it’s time to really saying sorry, it just won’t have the same effect. Say Robert meets somebody (on that same day) who’s lost someone close, what’s the most common consolation? “Sorry for your loss.” But Robert has already used “sorry” at least five times during that day alone!

I think the excessive use of positive words drains them of meaning and value. Someone who says “sorry” at least a few times a day doesn’t seem as sincere as someone who says it only on certain occasions.

This doesn’t just apply to “sorry,” but to many other words as well. I’ve always been baffled at the excessive use of “I love you” between people. The word is nice, and love is a noble feeling, but to say it day in and day out saps the life out of it. If you hear a couple who say “I love you” out of habit every day, maybe even several times a day, will that phrase carry the same meaning all the time? No.

On the other hand, rarely saying those words — as is the case in many parts of our society — isn’t a lot better. “Sorry,” for example, can be heard occasionally, usually when there’s something worth apologizing for, but sometimes not enough. “I love you” is usually shown through actions — instead of constantly saying “I love you, dad,” reverence for one’s parents is the usual way of showing that love: Obeying our parents, serving them, getting them what they need, and so on. Love between spouses also follows the same pattern: Providing for the home, driving the wife around for her needs, buying her things, those are more common ways Saudi guys express love for their wives than saying it every single day. “Excuse me,” can be said to someone if we feel there’s a bit of inconveniencing on our parts, and not all the time even. From the viewpoint of someone to whom those words have become second nature, the scarcity of courtesy words in everyday Saudi talk might seem curt or even rude. But we don’t mean it that way.

I’ve not seen many nations who struck a good balance in using social courtesies. It appears people either overdo it or under-do it. Which of the two is better?

## **9\_ M\_NPA**

### **Social change in the face of terrorism**

By Mohammed Fahad Al-Harthi

ARAB NEWS

February 3, 2016

Terrorism is an international issue which demands our careful attention. It has steadily shown how degraded and violent it can be. The attack on a mosque in Al-Ahsa a few days ago is an illustration of extreme terrorist ideology, of which anybody can be a victim. Terrorism cannot be justified by any religion and the mosque attack shows that some of those who claim to be Muslim are false and deceitful.

This evil is spreading its venom to its surroundings, regardless of religion or nationality. The sign of this is the targeting of places of worship which should be safe sanctuaries. There has been a great deal of talk about fighting terrorism both militarily and intellectually. On the one hand, Saudi security forces have prevented attacks by arresting members of terrorist cells that were planning deadly operations. On the other, there has also been a welcome intellectual effort to counter extremist ideology on many different levels.

Scholars and intellectuals work to expose the dangers of terrorism and its ideological errors. Grand Mufti Abdul Aziz Al-Asheikh has denounced the savage act in Al-Ahsa, describing it as “shameful” and “an act of corruption on earth.” He added that such crimes aim to spread division and dissension in the nation by instilling fear in the hearts of Muslims.

Many scholars and other devout Muslims believe that only misled people and non-believers would carry out such bloody terrorist acts. The question, however, still remains: How can a man willingly blow himself up and kill others at the same time? What kind of brainwashing

could lead anyone, young or old, to such depravity? If we are to blame depressing economic conditions, then history is full of those who suffered similar conditions without resorting to such acts. Thus, we need a psychological analysis of terrorism. How can anyone kill his own mother or relative and yet claim that they are fighting in the name of God? While security officials and intellectuals continue the struggle, there is a social aspect that has not been fully recognized.

Social change has existed in all societies throughout history and has had varying results, which differ according to the community and time.

The change often generates new values, social structures and relationships. The present openness, due to globalization, the communication revolution as well as travel and study abroad, imposes variables formed in the internal structure of society. Sometimes upheavals occur due to the speed of change. Amid rapid change, the weakest links are those living on the sidelines of the change or those who are victims of the change itself. They are the most malleable, the most vulnerable.

Therefore, they resort to any means in an attempt to regain their lost balance. If anyone offers them anything, they confuse it with a perceived betrayal, mixing religious passion and superficial ideology and a general discontent with society.

While changes might have occurred randomly in earlier societies, social change nowadays is governed by will and vision. Leaving the helm of social change to chance is in itself a risk because the effects are likely to spin out of control. Change is, of course, inevitable; often we do not sense it as it occurs, but an accumulation of events and deeds makes the result clear and obvious later. The process of social change is continuous in communities, described by the author Joseph Davis as the shift in social organization, both in its structure and its relationships or functions.

Our societies have witnessed rapid changes but we may have not paid enough attention to the sociological aspects of social change in its different forms. Social theories say that change does not necessarily mean progress and development; change is not in and of itself synonymous with progress and development.

There is an important responsibility in the process or rather, the leadership, of social change. Change must occur in harmony with a political decision and a vision. Perhaps it will require decisions that lead the change and even impose it at certain times. This makes the change a deliberate process instead of one happening by chance.

Combatting terrorism is a major project on many levels, including security as well as intellectual and social efforts. Perceiving social change as an element on a measurable threat of terrorism is important enough that we need to study its aspects and implications. Great societies, we have seen, take the initiative toward beneficial change and so they consequently lead.

## **10\_M\_NPA**

### **SR20m deals sealed at Food, Hotel, Hospitality Arabia 2015**

By Saleh Fareed

SAUDI GAZETTE

April 19, 2015

The 20th edition of Food, Hotel and Hospitality Arabia 2015 exhibition at Jeddah Center for Forums and Events attracts more than 15,000 visitors

Saleh Fareed



JEDDAH — Investment opportunities and partnerships worth SR20 million were among the key ingredients that concluded this year's 20th edition of Food, Hotel and Hospitality Arabia 2015 exhibition at Jeddah Center for Forums and Events.

The exhibition, held under the patronage of the Saudi Minister of Agriculture, attracted more than 15,000 visitors from around the Kingdom. Zahoor Siddique, Vice President of Al Harithy Company for Exhibitions (ACE), said: "We are delighted that the exhibition has continued to foster growth in the Saudi market and play a key role in offering real opportunities for companies new to the country."

Several global exhibitors and new players to the food industry said they achieved positive results during the four-day event, dubbed as one of the region's largest food and hospitality event.

Speaking about their participation, Amin Biurka from Turkey said as he was getting ready to close his stand: "We have had an overwhelming response and the caliber of visitor to our stand has been excellent. We conducted around many meetings with new customers and customers are asking more and more questions, and they are conscious of price."

Visiting the exhibition to stand on the latest kitchen tools, Manal Al Hamdan said: "It is the perfect platform for housewives to see the latest cooking equipment and at the same time to learn more about the healthy eating habits from the international chefs who are participating at the Top Chef contest."

The exhibition gathered more than 350 local and international companies from Saudi Arabia, Bahrain, China, Cyprus, Egypt, India, Indonesia, Italy, Jordan, Lebanon, Malaysia, Morocco, Pakistan, South Africa, Spain, Sri Lanka, Thailand, Turkey and USA.

Running concurrently with the big event, 500 young chefs took part of the Top Chef Contest and the Art Table Competition which attracted many visitors.

On the other side, the 8th Exhibition of Agribusiness Industries of the OIC member states presented papers on the world food shortage and offered suggested solutions, case studies and success stories.

## **11\_M\_NPA**

### **Standing by Lebanon and feeling bitter**

By Mohammed Fahad Al-Harthi

ALARABIYA ENGLISH

February 24, 2016

Saudis have a trait which is an old and inherited Arab one of not pointing out the support they give to others lest it looks like bragging. Unfortunately, the political realities of international relations have caused this to change. Thus, Saudi Arabia was forced to disclose the amount of aid to Iraq during the war in Kuwait. The numbers led to shocked amazement in Baghdad even more than in Riyadh.

Saudi Arabia and the UAE are among the biggest funders of Arab and Islamic countries. Funds from the Gulf states are special in that the states do not impose any conditions or specific agendas; they are keen that aid reaches the people and achieves the goals it was meant for.

In 2014, the Kingdom donated half-a-billion dollars to Iraq; it was described by a royal decree as humanitarian assistance to all Iraqis in painful times regardless of their sect,

religion or ethnic group. The funds were delivered through the UN to the Iraqi people and that was the only condition.

Saudi Arabia's record is one of assistance to many countries. The Kingdom has supported both north and south Yemen; it built schools, hospitals and roads. Many Yemenis realize Saudi large-heartedness; hence, it was unjust when skepticism was voiced.

Saudi Arabia has no expansionist ambitions in Yemen; on the contrary, it granted significant concessions to achieve the border agreement in 2000 which aimed to build trust between the two countries. Its position, along with that of the Gulf states, of standing with the legitimate government of Yemen, is in fact for the good of Yemeni citizens whose country and civilization was almost snatched by regional forces that aim to arouse conflicts, and exploit whatever possible in order to achieve an expansionist agenda.

In Lebanon, Saudi Arabia has historically always been a close ally; it contributed by signing the Taif Accord that stopped the civil war in Lebanon. It has also contributed to the reconstruction of the country by offering both economic and developmental support.

Saudi Arabia sent an important message of support for the sovereignty of Lebanon, rather than for specific sects or parties, when it gave \$3 billion to arm the Lebanese army, and an additional billion dollars for the internal security forces.

This policy is in keeping with Saudi political ideology. Otherwise, if Saudi Arabia wanted to intervene, it would have supported arming one side against the other so its position was decisive and clear. The army and internal security forces are supposed to represent the Lebanese state. Thus, these institutions are not up for grabs by parties that aim to seize power in Lebanon.

Many Saudis are disturbed by Lebanon's anti-Saudi attitudes in such matters as not denouncing the attacks on the Saudi missions in Tehran and Mashhad. The Iranian themselves apologized and admitted that the attacks were a huge mistake. Despite all this, the Lebanese attitude was disappointing in the Arab League as well as in the Organization of Islamic Cooperation. Not only that, but Hezbollah led an open attack against Saudi Arabia while the UAE, Bahrain and the rest of the GCC supported the Saudi position.

Why should a country provide political support and billions of dollars in aid when the recipients of that aid voice hostile statements? It is a folly to perceive the Saudis as so naive as to distribute money under such conditions. Wisdom and moderation do not mean that there are no limits to patience. It is vital to stake out a strong position. There is a popular Saudi saying: "Why should we be the side that gives the most? And why should we tolerate ingratitude?"

Observing the discussions in newspaper articles and on social media shows the frustration of Saudis as a result of these events. Any intelligent government is sensitive to the attitudes and feelings of its people. It is wrong to believe that rhetoric and old Arab customs can justify inaction on the part of Saudi Arabia when the situation was in no way normal.

Some Arabs do not understand that careful decision-making is a Saudi trait; when needed, leaders take strong positions. The most outstanding example is Operation Decisive Storm which surprised everyone, with the Iranians anticipating that the Saudi reaction would be one of protest and condemnation.

When Saudi Arabia took the decision to stop its funds, it confirmed once again that it would continue to support Lebanese citizens of all sects. The offending statements do not represent the Lebanese people. Saudis now ask many questions about the aid that goes to other

countries, and they say: “If you do not want to say thank you, then at least do not stab us in the back.”

## **12\_M\_NPA**

### **The UAE’s Ministry of Happiness**

MOHAMMED FAHAD AL-HARTHI

ARAB NEWS

February 10, 2016

Sheikh Mohammed bin Rashid Al-Maktoum, vice president and prime minister of the UAE and ruler of Dubai, surprised the World Government Summit held in Dubai this week when he announced major structural changes in the government. One of the most noteworthy was the creation of a Ministry of Happiness.

Upon first hearing of it, the idea might seem odd; however, it falls within the context of an existing idea in the UAE.

Many might be unaware that in 2014 Dubai officially launched a “Happiness Index Application” for 14 governmental entities. It provides government agencies with a smart tool to “measure happiness” on websites, tablets and iPhones.

At the time, the initiative was unusual since such indicators are usually linked to figures dealing with growth rates. The application was thus definitely out of the box.

Measuring happiness on an annual or quarterly basis did not meet the requirements of a rapidly-changing world and expectations indicated that happiness should be monitored daily, Sheikh Mohammed explained.

Since then, there has been a central network that monitors the Happiness Index and sends daily reports to decision-makers about the situation in specific geographical and governmental areas. The aim is to provide desired services to boost people's happiness. The Happiness Index is a change since it focuses on people's happiness and comfort.

It is true that even in countries with high growth rates and healthy economies, citizens may be unhappy.

In 2012, the United Nations adopted indicators for measuring people's happiness. An annual guide was issued, which ranked countries in order according to their rates of happiness. This was carried out in cooperation with global research centers.

The indicators depend on education, economy, public management, health, security, positive relationships, freedom and entrepreneurship.

The measurement of happiness is essential as happiness is obviously what people desire and strive for.

Frustrated people reflect negative views of society; hence, there is a decline in innovation and productivity, which can give room for the growth of extremism and terrorism.

A wealthy state does not necessarily mean great happiness; in fact, the opposite may be the case.

According to the UN Happiness Guide, people in Scandinavian countries are the happiest while other similar countries are way down on the list.

In other words, rich people are not necessarily the happiest; there are people who have lower incomes but are happier.

Venezuela was first to introduce a Social Happiness Ministry, but its primary focus is on old people and special social programs for them.

The new ministry in the UAE is linked to several indicators that measure people's satisfaction and happiness regardless of their jobs or nationalities.

It is vital for Arab countries to invest in indicators of happiness and link them to the performance evaluation of ministries. They must also promote cultures of happiness built on love, peace and dialogue thus enabling citizens to live in happiness and dignity.

The World Government Summit brought together a large number of officials, intellectuals and researchers who spoke the language of the future.

They enumerated the challenges that face governments. Not only did they offer solutions but they also talked about creative ideas that will take societies to new and improved levels. A vital decision was made to change the summit from a global event into a global organization that works throughout the year and focuses on future prospects in all sectors.

Mohammed Al-Gergawi, minister of Cabinet Affairs and chairman of the World Government Summit's organizing committee, said that the aim of the event was to answer future questions and work on the necessary knowledge to prepare governments to face challenges in the near and distant future. This requires that governments let go of bureaucracy and encourage innovation, development and competence.

The experience of the Ministry of Happiness will be an important marker in the development of management and putting humans as the main axis of developmental projects. If governments succeed in creating happiness for their people, they will guarantee stability and growth and will take governmental work to a whole new and much sought-after level.

### **13\_M\_NPA**

#### **The next health minister**

By Mohammed Alehaidib

SAUDI GAZETTE

April 19, 2015

THE Kingdom has left no stone unturned to provide its citizens with comprehensive and advanced health care. However, the big hurdle facing the country's sincere efforts toward this end is a long-held complex that the ministry is a graveyard for any minister. There is no logic or convincing reason for this deep-rooted belief but it centers on a misconception that this particular ministry is too difficult for anyone to handle.

In fact, the ministry itself has no hand in this incorrect belief. It is an innocent victim that has been done a great injustice by this false claim. It is the right of the country to provide the government department with ideas and proposals that may help it find a solution to this protracted problem.

The Health Ministry may be the only one that is composed of a diversified mixture of professionals. It consists of doctors, pharmacists, nurses, technicians, chemists, engineers, lawyers, administrators, social workers, nutritionists, laboratory specialists, X-ray technicians and many others.

Regardless, the majority of the ministers who were assigned to lead the ministry were themselves medical doctors. Not one of the doctors who were appointed health ministers had attended a single course on management. So how could we expect such a minister to manage this large number of staff with various specialties?



In simple words, the Health Ministry needs to have at its head a successful administrator with huge experience in management. The minister should be innovative with an innate talent and spirit for leadership. He should also be capable of taking prompt and fair decisions.

The specialized administrator can make fair decisions without being influenced by partiality toward the medical profession. He will be running the affairs of the ministry with complete professionalism and neutrality. He will not be favoring his colleagues in the field of medicine.

The minister will hold the reins of the ministry with the spirit of teamwork and complete fairness. He will consider the provision of healthcare to all citizens a team effort that requires the cooperation of everyone in the ministry, regardless of specialization.

These types of ministers will consider all the ministry's staff as equal. Not one staff member will be closer to him than the others. For such types of ministers, no employee will be more important or less significant than the other.

In short, the Health Ministry needs one of the administrative leaders who have achieved remarkable successes in big companies such as SABIC, Saudi Aramco, the Royal Commission for Jubail and Yanbu, the General Organization for Social Insurance (GOSI) and others.

The minister should be given absolute powers to get rid of the incumbent deputy ministers and undersecretaries who have failed to do their jobs properly despite the many years spent in the ministry.

One of the serious problems that has always faced the ministry is the accumulation of a large number of deputy ministers and undersecretaries who have dissipated the ministry's budgets

and put up hurdles before any new minister with fresh ideas and creative innovations. They have always constituted a permanent frustration for the new ministers.

Nothing is more perilous for any ministry or government department than the old guards with long experience in obstructing success.

<http://www.saudigazette.com.sa/index.cfm?method=home.regcon&contentid=201504202409>

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#### **14\_M\_NPA**

##### **The rise of international schools**

By Hussein Shobokshi

SAUDI GAZETTE

April 19, 2015

IN the last decade we have seen a phenomenal rise in the number of international schools in Saudi Arabia. Last decade also witnessed a large number of Saudis moving to foreign countries for higher education and even employment.

With free exchange of people and information through technological advancement the world seems to have become a very small place.

Now one has to compete at the international level to stay relevant and for that we need our future generations to be brought up in an environment that is world class and conducive to produce learned global citizens. And hence international schools are a natural progression in the right direction.

International schools follow world-class curriculum like the International Baccalaureate and Cambridge's IGCSE. The syllabus is well researched and updated every year to keep pace with the ever-rising standard of education.

The teaching style in these schools encourages practical learning instead of memorization learning resulting in the child's development in all capacities rather than just in few streams, which were traditionally thought to be more commercially productive.

With a multicultural environment, a typical international school will have students as well as teachers from various countries. Interacting with a peer group of various nationalities the child here grows to be a confident and a culturally sensitive citizen. He will be at ease while joining a foreign university or a workplace with similar environment.

These international schools are a boon for expatriates because now they can bring their children with them, as they will have some level of familiarity with the curriculum and the teaching process.

It will facilitate settling in and these children don't have to start from scratch. But more and more Saudis are enjoying their benefits.

Globetrotting professionals don't have to worry about their kid's fitting in schools abroad because they would be already studying the same syllabus here.

Saudi students who aspire to pursue higher education abroad can now get familiar with the assessment procedures and academics at a very early stage and that will be a distinct advantage for them while applying to foreign universities.

A lot of emphasis is given on the infrastructure of these schools since they attract students across the globe. The facilities without doubt are world class. The idea is that the students should feel at home here as they felt studying elsewhere in any of the developed country.

They have the best playgrounds, excellent labs and libraries with the latest books. A child in an international school here is probably using the same sporting gear what a child is using in London or New York.

The student here is now reading the same latest books what their global peers are reading. Our children are privileged for being able to experience such world-class academic environment. The international schools have managed to provide a level playing field for our children.

With the advent of international schools in Saudi Arabia, the overall school education is witnessing major changes with traditional schools also gearing up to modernize and introduce new ways of teaching.

The teaching profession too is undergoing a vast change as these schools are attracting the best teachers not only from other schools but also from across the globe.

Teachers have also started to improve themselves to the new ways of imparting education thereby enhancing the overall quality of academics.

<http://www.saudigazette.com.sa/index.cfm?method=home.regcon&contentid=201504152404>

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## **15\_M\_NPA**

### **Unending misery of stranded Pakistanis**

By Dr. Ali Al-Ghamdi

SAUDI GAZETTE

April 14, 2015

SEVERAL writers, including me, have written numerous articles describing the dismal condition of Pakistanis stranded in Bangladesh since the secession of East Pakistan and foundation of the new nation of Bangladesh. I drew attention to the issue of these people in many meetings, seminars and forums as I am well aware of their miseries ever since my diplomatic career at the Saudi Embassy in Dhaka in late 1980s.

During those days, I visited the largest among the squalid camps where these people are languishing without even the basic requirements of life. I still recall that Mohammad Naseem Khan, one of the leaders of stranded Pakistanis who lived in the camp, staged a hunger strike on the pavement of the camp. At that time, Mir Quasem Ali, director of the office of the Muslim World League (Rabita) in Dhaka approached me with a request to accompany him to jail to visit Khan in order to boost his morale and offer a pledge of support. Ali is now behind bars after being framed with unfounded charges of war crimes. (May Allah help to get him released from prison).

In my previous writings and speeches, I described the pathetic condition of the Biharis or stranded Pakistanis living in these camps. But when I read an article written by Anika Hussain in a Dhaka newspaper called 'Daily Star,' I realized that what I had written about their miseries were not sufficient enough to give a minute picture of the ordeal they are experiencing as depicted by Hussain.

Let me quote a few sentences from her article: "When one walks into the Bihari Camp in Mohammadpur, locally referred to as the 'Market Camp,' it is as though one has left the city and entered a different world — the world of the condemned. An overwhelming stench of garbage and stagnant water hits you with violent force. The narrow alleyways, littered with garbage, human and animal waste, are barely wide enough for an average sized person to squeeze through.

“As you make your way toward the heart of the camp, you hear loud chatter and music, a crowd of people are seen standing around a flowing tap holding buckets, pots and plastic bottles, watching a group of men, women and children bathing and washing clothes.

‘There are 12,000 people in this camp and about 6,000 of us use this one tap to bathe, wash, drink, cook-everything,’ says Nargis Parveen, who has grown up in the camp, ‘There has been a water crisis here for as long as I can remember-this is the way we live.’”

A few roads down, lies another camp, the Geneva Camp, which houses 35,000 people. “We have only two taps here for all our residents,” says M. Shoukat Ali, the General Secretary of the Stranded Pakistanis General Repatriation Committee (SPGRC).

“The water that comes out of these taps are foul smelling and filthy, and people are forced to drink it because they have no choice. We only have 228 toilets for all the residents and half of them are out of order. We have regular outbreaks of diseases such as cholera, dysentery, typhoid and dengue,” he continues, “We have one water filter and I let the children from our school drink from it. It is insufficient. The city corporation wants nothing to do with us, they refuse to clean our camp or let us dispose of our garbage the way everyone else does”.

The stranded Pakistanis, who are languishing in these camps for more than 43 years, committed no wrong other than opting to live in Pakistan when the country was founded following the partition of the subcontinent in 1947. They moved to East Pakistan from the Indian state of Bihar due to its proximity to that part of Pakistan.

However, when Bengalis wanted to secede from Pakistan and create a new nation of their own, these people stood by the Pakistan Army and supported its efforts to keep the country united. But when Pakistan lost the war, these Biharis were the biggest losers.

Under the Simla Agreement, signed between India and Pakistan following the war in 1971, the Pakistani troops who were prisoners of war, managed to return to Pakistan. However, these people were left behind to lead a miserable life with a grim future. They were subjected to killing, and looting besides being driven away from their homes. Those who escaped from these atrocities took shelter in the aforesaid camps.

It is the moral responsibility of everybody to stand by these people and there should be a humanitarian approach to end the suffering of these people. Therefore, I make an appeal to the government of Pakistan, especially Prime Minister Nawaz Sharif, to take this as a joint responsibility of all Pakistanis. Even though Sharif made some efforts to resolve the issue through repatriation and rehabilitation of stranded Pakistanis during his previous two tenures as prime minister, he was not successful in it because of the adverse circumstances.

Anyhow, now this is the right time for Sharif to take up this issue and do justice to these people. Let the Prophet's saying be a guideline for him in this regard: "Allah will help a person so long as he is helping his brother."

## Appendix D: Questionnaire

- 1) What age group do you belong to?
  - a) 20- 30 20- 30
  - b) 31- 40 31- 40
  - c) 41- 50 41- 50
  - d) 51- + 51- +
- 2) What is your gender?
  - a) Male
  - b) Female
- 3) What is the highest level of education you have completed?
  - a) Graduated from High school.
  - b) Graduated with diploma
  - c) Graduated with bachelor degree
  - d) Graduated with Master's degree
  - e) Graduated with PhD degree
- 4) How often do you use Arabic expressions when you communicate in English?
  - a) All the time All the time
  - b) Sometimes Some times
  - c) rarely
  - d) Never, I always use one language throughout the conversation.

(Please give examples if you can.)

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- 5) In what situations do you find yourself borrowing from Arabic to English the most? (You can choose more than one)
  - a) When speaking about religious topics.
  - b) When speaking about Saudi cultural topics.
  - c) When you cannot think of an English equivalent.
  - d) Other (please specify)

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- 6) Do you feel that your English grammar is influenced by Arabic grammar?
  - A. Yes
  - B. No

If yes, (please give examples).

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-----
- 7) What is the most frequent linguistic challenge you face when talking or writing in English? (you can choose more than one answer)
  - a) Structuring your sentences



- b) Choosing the tense
  - c) Finding the suitable English vocabulary to express your ideas
  - d) Organizing your ideas
  - e) Expressing Saudi cultural specific notions.
  - f) Other (please specify)
- 
- 

- 8) How often do you think that you speak correct English but still get misunderstood?
- a) all the time
  - b) sometimes
  - c) rarely
  - d) never
- 9) Have you ever confidently used a word or a phrase that you later found to be not the commonly used English word or phrase in that context? (for example, say open and close the TV instead of turn on or turn off the TV).
- a) All the time
  - b) sometimes
  - c) rarely
  - d) never

Please exemplify

-----

-----

- 10) When you are in an informal setting (such as among English-speaking friends), which of the following would describe your linguistic behaviour?
- a) I change the English language grammar and create my own rules.
  - b) Sometimes I mix Arabic and English vocabulary and grammar.
  - c) I try to follow English language rules to the best I can.
  - d) I only try to be understood and I do not think about the specific language rules.

## Appendix E: Semistructured Face-to-Face Interviews Examples and Questions

Gender: M/ F

Age:

Educational level: bachelor/ MA/

PhD

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**Please read the following examples and try to categorise as many as you can according to the categorising list provided to you (one example could be under more than one category):**

Example 1

How did I do that *with* her?

-----

Example 2

You're supposed to drive *by* your hands, but no, he didn't drive *by* his hands.

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Example 3

I did *a* sky diving there...I think because *the* sky diving is depend on the trainer, so she was like very good... It *was* good, it *was* good, but when she *was* rolling, I *didn't* know what *is* she doing actually, it *was* like pshhhh, yeah you *don't*, you *don't* like *feel* it, but in the video that *will be* very good. And when we like *passed* the ... after rolling, she *gave* me like a sign to open my hands, and after that, it *was* like really exciting, I *was*, I *was* just shouting, I *was* like yelling, and when we *passed* that, we *go* through the clouds, I *started* seeing the landscape, I *was* like waw, I *was* really really far away, it *was* like, 15,000 eh.

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Example 4

How come you think two big accidents happen so close to each other in one *Hajj season*?

Example 5

Yeah, yeah, this experience made me happy because when I *presented our presentation* in front, can you imagine in front of 100 people and it was the first I represented like this, 100 people attendance.

---

Example 6

My dream was *bringing* a Canadian child.

---

Example 7

The thing that I miss the most from Saudi Arabia is, of course, my *family*, for the most part. I have here my *small family*, my husband, and my kids but I miss my mom and dad and the cousins.

---

Example 8

SA: The first vacation I was without my daughter. I spent the whole vacation trip, I just like go to Riyadh [where parents-in-laws live] just for one week, to say hi. But after my daughter come, no, I have to put vacation two weeks here [with her parents-in-law], two weeks here [with her family]. I have to split.

AS: (agreeing) Yeah, yeah!

HK: Because she has to know both sides of the family, yeah!

---

Example 9

The morning when I went to the university, the homestay I mean the *father of the homestay* he told me, I went to the car with him, and when he was driving I dunno, and there is I mean a sign for the street name Disney World, I was laughing...

---

Example 10

I mean for like a while away from your home, so that everyone will miss you so the first time we went there it was a *holiday*, I mean *weekend*, it was *the weekend*, we gone on my grandmother house, ...

---

Example 11

A: Where shall we start?

B: *From the right.*

---

Example 12

Who's gonna marry someone because they look like somebody else. Do I get on the phone and like call 1800 *Xat'æ:ba* or something? I will be like "Hello, I want to make an order please".

---

Example 13

I still remember my first love. We used to go everywhere together. Her name was *bint ka ffaa wadʒaha*.

---

Example 14

I just finished cleaning up my Facebook profile, and now my dad is on twitter. “ليش تلاحق ليش تلاحق”  
le $\int$ tlahig banat? Why do you follow girls? عيب ?eb (Shame on you!). Retweet me,  
please.”

---

Example 15

My mum is a little worried about the female attention. She is like “ميتي تكمل نص دينك mitaa  
tikamil nis diinik?” You know, she does these things to get me married off.  
mitaa tikamil nis diinik?

---

Example 16

Security guard: Hee, *families* only! Do you have a *family*?  
Man: No, but I have three sixes in my licence plate.  
Security guard: Oh, I didn't notice! Please, come inside.

---

Example 17

You know one time, my grandpa I found his phone in his *shoe*. I picked it up and took it  
to him. “Giddi, you forgot your phone in your *shoe*.” He looked at it and said, “I did not  
forget it. I put it there”. “What, why?” “*Because that is what I think of telecom  
companies in this country*”.

---

Example 18

The pilot as soon as you get close to the airport, he did the whole welcome thing. So he  
went through the Arabic, no problem. ... He went to the English part, he hit *a road bump*.

---

Example 19

The commission assumes that it is not enough for a woman to be monitored by her family and they need an external censor.

---

Example 20

The National Human Rights Commission (NHRC) has over the past two years received 98 complaints about husbands physically and psychologically abusing their wives and children.

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Example 21

Suffering from a heart attack does not necessarily lead to death - *God willing* - if there's quick intervention.

---

Example 22

And a receptionist was asking a Saudi man: "How can I help you sir?" He answered: "Don't call me sir, as this is the title of non-believers. Call me *sheikh* or *hajj*, as I am Muslim!" The receptionist said: "Ok *hajj*, how can I help you?" The Saudi man asked: "Where is the bar?"

---

Example 23

Grand Mufti Abdul Aziz Al-Asheikh has denounced the savage act in Al-Ahsa, describing it as "shameful" and "*an act of corruption on earth.*"

---

The end.

The purpose of the questionnaire was to find answers to questions such as the following:

- What do the participants think of the instances presented to them?
- Would they produce or understand such expressions within specific contexts, and if yes, what other variations of such expressions can they think of?
- Is the cultural conceptualisation analysis provided for these instances accurate, and if not, how would they explain or comment on it?
- Do they agree with the categories of Saudi bilingual creativity instances provided? If not, how would they categorise them?
- Are there any other instances of Saudi English bilingual creativity that they can think of, and how would they categorise them?

**Appendix F: IPA Symbols List**

IPA	Letter(s)	English approximation	Transliteration
b	ب	bee	b
d	د	deed	d
d <sup>ʕ</sup>	ض	<i>(No equivalent)</i>	ḍ ḍ
dʒ ~ ʒ	ج	joy / measure	j ġ
ð	ذ	this	dh ḍ z
ð <sup>ʕ</sup> ~ z <sup>ʕ</sup>	ظ	<i>(No equivalent)</i>	ẓ ẓ
f	ف	fool	f
g ~ ʝ	ح	good	g <i>(in ALA-LC standard for words of non-Arabic origin only)</i>
g	ق	<i>somewhat like good</i>	g q
h	ه	he	h
ħ ~ ʰ	ح	<i>(No equivalent)</i>	ḥ h
j	ي	yes	y
k	ك	skin	k
l ~ ɭ	ل	leaf / bell	l
m	م	man	m
n	ن	no	n
θ	ث	thing	th ṭ s



# Appendix F: IPA Symbols List

q	ق	(No equivalent)	q k
r ~ ɾ ~ r̥	ر	roughly like rule	r
s	س	see	s
s̥	ص	(No equivalent)	ʃ s
ʃ	ش	she	sh ʃ ch
t	ت sometimes ٲ	stick	t
t̥	ط	(No equivalent)	ʈ t
w	و	we	w
x ~ χ	خ	loch (Scottish English)	kh ɣ k̟
ʁ ~ ʀ	غ	French R	gh ġ ĝ
z	ز	zoo	z
ʕ ~ ʁ	ع	(No equivalent)	‘ ‘ ‘ ‘ ‘
ʔ	ؤ ئ إ آ أ ء	uh-(ʔ)oh	’ ’ ’ ’ ’
<b>Marginal consonants</b>			
<b>IPA</b>	<b>Letter(s)</b>	<b>English approximation</b>	<b>Transliteration</b>
p	پ	spin	p
tʃ	چ تش	church	tsh ch č tš tch
v	پ ف	vine	v
<b>Historical pronunciation</b>			

Appendix F: IPA Symbols List

IPA	Letter	English approximation	Transliteration
ɛ	ش	<i>roughly like she</i>	sh š
ɬ ~ ɮʰ	ض	<i>(No equivalent)</i>	ḍ

Vowels

IPA		Letter (s)	English approximation	Transliteration
narrow	broad			
a ~ æ ~ ɐ ~ ɛ	a		bat / bet / father	a ah è e
ɑ			part	a ah
e ~ ɪ	i		set / sit	e é / i
i			see	i
o ~ ʊ	u		port / put	o / u ou
u			boot	u ou
ə			around	e
aː ~ æː ~ ɛː	aː	ا	jazz / says	ā a è e
ɑː		ا	part	ā a
eː ~ ɛː	aj	ي	air	ē ei ai ēh eh eih aih é
iː	iː	ي	see	ī i ee
oː ~ ɔː	aw	و	port	ō o

## Appendix F: IPA Symbols List

u:	u:	و	boot	ū u ou oo
----	----	---	------	-----------

*Note.* Adapted from “IPA/ Arabic”, by M. Masri (Ed.), 2017,  
(<https://en.wikipedia.org/w/index.php?title=Help:IPA/Arabic&oldid=800443203>).

## Appendix G: Ethics Approval



**Monash University Human Research Ethics Committee (MUHREC)**  
Research Office

### Human Ethics Certificate of Approval

This is to certify that the project below was considered by the Monash University Human Research Ethics Committee. The Committee was satisfied that the proposal meets the requirements of the *National Statement on Ethical Conduct in Human Research* and has granted approval.

**Project Number:** CF14/2671 - 2014001458

**Project Title:** Bilingual Creativity and Cultural Conceptualisations in Saudi English

**Chief Investigator:** Dr Zhichang Xu

**Approved:** **From:** 5 September 2014

**To:** 5 September 2019

---

**Terms of approval - Failure to comply with the terms below is in breach of your approval and the Australian Code for the Responsible Conduct of Research.**

1. The Chief investigator is responsible for ensuring that permission letters are obtained, if relevant, before any data collection can occur at the specified organisation.
2. Approval is only valid whilst you hold a position at Monash University.
3. It is the responsibility of the Chief Investigator to ensure that all investigators are aware of the terms of approval and to ensure the project is conducted as approved by MUHREC.
4. You should notify MUHREC immediately of any serious or unexpected adverse effects on participants or unforeseen events affecting the ethical acceptability of the project.
5. The Explanatory Statement must be on Monash University letterhead and the Monash University complaints clause must include your project number.
6. **Amendments to the approved project (including changes in personnel):** Require the submission of a Request for Amendment form to MUHREC and must not begin without written approval from MUHREC. Substantial variations may require a new application.
7. **Future correspondence:** Please quote the project number and project title above in any further correspondence.
8. **Annual reports:** Continued approval of this project is dependent on the submission of an Annual Report. This is determined by the date of your letter of approval.
9. **Final report:** A Final Report should be provided at the conclusion of the project. MUHREC should be notified if the project is discontinued before the expected date of completion.
10. **Monitoring:** Projects may be subject to an audit or any other form of monitoring by MUHREC at any time.
11. **Retention and storage of data:** The Chief Investigator is responsible for the storage and retention of original data pertaining to a project for a minimum period of five years.



Professor Nip Thomson  
Chair, MUHREC

## Appendix G: Ethics Approval

cc: Ms Wafaa Fallatah

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**Appendix H: Consent Form****CONSENT FORM****Project: 'Bilingual creativity in Saudi English'****Chief Investigator: Dr. Xu, Zhichang****Secondary Investigator: Wafaa Fallatah**

I have been asked to take part in the Monash University research project specified above. I have read and understood the Explanatory Statement and I hereby consent to participate in this project.

I consent to the following:	Yes	No
<b>Audio recording during the interview</b>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Video recording during the interview</b>	<input type="checkbox"/>	<input type="checkbox"/>

Name of  
Participant

---

Participant  
Signature

Date

---