

## Use of Arabic by the ‘others’ in Saudi Arabia: A Sociolinguistic Study of Communication needs Leading to Interlanguage Development

Mohammad Shariq<sup>1</sup>

### Abstract

*This study aims to investigate the perceptions of non-Arab workforce on the use of Arabic language with Arab people. It also examines the communication strategies that they employ when interacting in Saudi Arabia. Arabic is the only official language in Saudi Arabia and so it is natural for many communication difficulties or barriers to arise when there are interactions with the ‘others’. The problem is compounded when the Arabic speaker(s) in such interactions use a dialect of Arabic spoken in another part of the country or in another Arab country. Using a mixed methods approach, this study triangulates data gathered from surveys, interviews, and/or focus groups to analyze on this the perceptions of non-Arab residents in the Qassim region of Saudi Arabia. Results indicated that non-Arab workers are not satisfied with their use of Arabic, have moderate perceptions about learning Arabic, the difficulties they face, and the domain of language use. However, they have high perception about the extent to which they have acquired Arabic. Findings also showed that a kind of Gulf Pidgin Arabic helps simplify the communication process between non-Arab and Arab residents. The study offers a more thorough understanding of the problem at hand and provide insights into potential solutions for removing linguistic barriers in the nation.*

**Keywords:** *adult learning, interlanguage, cross-cultural communication, intercultural communication, language boundaries, linguistic barriers, sociolinguistics.*

### Introduction

The Kingdom of Saudi Arabia is a nation where a large number of the people from other countries come for better job opportunities (Alanazi, 2013). On the one hand, a large number of people are from non-Arabic speaking countries such as India, Pakistan, Bangladesh, Philippines, Nepal, Indonesia, and Malaysia (Almathkuri, 2016), and on the other hand, according to the Vision 2030 document, it is continuously striving to attract millions of visitors, tourists and investors to boost its economy and to make the Kingdom less dependent on petro money. The ongoing huge projects such as the Neom city, the Mukab in New Murabba, and construction of the skyscraper Jeddah Tower will likely attract millions of tourists from around the world. Thus, not only the people from Gulf nations and other Arabic speaking countries but also people from the other parts of the world will visit the Kingdom of Saudi Arabia. This will inevitably give rise to a new communication paradigm involving people from different cultures and linguistic backgrounds, as communication is the basic need where there are people (Kaikkonen, 2014). Linguistics is the scientific study of language, whereas language is a medium of

---

<sup>1</sup> Associate Professor of Linguistics, Department of English Language and Translation, College of Sciences and Arts, Methnab, Qassim University, KSA, m.aslam@qu.edu.sa, <https://orcid.org/0000-0003-3159-1002>

communication through which we send and receive messages or communicate our feelings, emotions, and ideas using symbolic or spoken utterances (Bonvillain, 2019). When it comes to people and their behavior in terms of their daily activities and maintaining relationships with others, language plays a significant part and has a significant impact (Shariq, 2020). According to Aslam and AbuSa'aleek (2019), communication is fundamentally based on language use, and a language's development depends on the negotiation of its meaning and structure. Al-Ahdal (2020) demonstrated the significance of language in aiding our understanding and expression of the content's meaning. Furthermore, Alfallaj (2016) perceived language as a social phenomenon that functions according to societal and cultural norms.

As far as the linguistic identity of the Kingdom of Saudi Arabia is concerned, it is an Arabic speaking nation. In other words, the majority of spoken and written communication in the Kingdom of Saudi Arabia is conducted in Arabic (Alrashidi & Phan, 2015). Additionally, closely related to the original Arabs' religious and cultural ethos and identity is the predominance of Arabic monolingualism (Begum & Haque, 2013). However, people who know English can interact with other people using English as a *Lingua Franca*. But this is not the main concern of this study. It is, rather, the communication that takes place among the people who do not have a common language. Non-Arabic speaking nations' people such as workers, plumbers, shop keepers, mechanics, artisans, masons, painters, electricians, cleaners, sweepers, tailors, technicians, drivers etc. do not share a common language, not even English. The concern, then, is as to how these workers interact with Arabic speaking people or their compatriots of a different language. The vast majority of these foreign workers resides and works in urban areas, which have developed into meeting places for people who speak a variety of languages as well as linguistic laboratories where, over the course of the last 40 years or so, a new form of cross-cultural communication known as Gulf Pidgin Arabic (GPA) has emerged (Avram, 2014).

A significant portion of international expatriates who have moved to Saudi Arabia for work have been using a pidginized Arabic dialect as their primary language of exchange (Al-Zubeiry, 2015). Trudgill (2000) defines pidgin language as "a reduced, regularized, mixed language evolved for trading purposes by speakers with no common language" (p, 53). In comparison to standardized languages, the functions that pidgin languages provide in society are considerably reduced (Wardhaugh, 2006). Furthermore, Wardhaugh (2006) argued that pidgins have been considered uninteresting linguistic phenomena, notable more for the linguistic features they are said to lack, such as, articles, the copula, and grammatical inflections, and those who speak them are frequently treated with contempt. In terms of language simplification for communication, 'baby talk' is the most similar to 'foreigners' talk' (Corder, 2005). The latter, however, stands out from the rest in the group due to its unique qualities. Native speakers use either the positive or negative approach to simplify the code (or language). Positive simplification is when they adhere to the principles of the linguistic system; negative simplification is when they do the opposite (Alfallaj, 2016). Multilinguals frequently use several codes to achieve various circumstances and goals. Instead of total proficiency in each language, their acquisition has as its goal getting things done. Regardless of one's level of grammatical skill, pragmatic communication techniques help people in multilingual cultures to communicate effectively (Zand-Moghadam & Adeb, 2020). In order to improve language proficiency and acquisition, more emphasis is placed on the function of interpersonal behaviors and bargaining techniques (Barua, 2019). The language systems used by the immigrants have distinctive phonemic, syntactic, morphological, semantic, and structural features (Holes, 2004). This is to be expected given the diversity in the performance of human languages brought about by different nationalities and their linguistic and dialectal routes. On top of that, each foreigner's human and personal traits have a definite bearing on the occurrence of this difference (Al Shbiel 2021). It is because of these reasons; the study looks to find the communication gap and strategies used to bridge it among non-

Arabic speaking and Arabic speaking people in the Kingdom of Saudi Arabia and it aims to answer the following questions.

### Research questions

1. How do the non-Arab workers in Saudi Arabia perceive their use of Arabic?
2. What communication strategies do the non-Arabs follow while communicating with Arabic speaking people?

### Literature review

Any language needs to be communicative, and people frequently employ a variety of techniques to do so. Individuals attempt to study languages for a variety of causes, including academics, expanding their knowledge, and working overseas (Bedairi & Al-Doubi, 2020). Through informal discussions and encounters with both the local and foreign people of Saudi Arabia, Alfallaj (2016) noted that communication was severely hindered because neither group could find a language that operated as a facilitator instead of a barrier.

A study by Al-Azraqi (2020) examined multifunctionality as it manifests in three grammatical categories: definiteness, predication, and pronouns, and focuses on a pidgin variety that is mostly used by Asian immigrants in the city of Abha in the southwest of Saudi Arabia. These three types of multifunctionality were described in terms of refunctionalization, generalization and neutralization.

The causes of the Gulf Pidgin Arabic (henceforth GPA) structural characteristics in different ways indicate the complex nature of the sociolinguistic context in the Arab Gulf nations. The source from which the structural elements of GPA have formed includes the first languages of the immigrant workers, the 'foreigner talk' register of Arabic, grammaticalization, Gulf Arabic, and English (Avram, 2014). In the context of many dimensions where purely linguistic developments interact with contextual ones, Albaqawi (2016) presented an explanation of both unity and variety within Asian migrant Arabic pidgins in the states of the Arabian Gulf. The examination of the societal context and the linguistic information provided reveals that migratory movement in the Gulf region is the main driving force of conventionalization within GPA. According to Ferguson (1968), when speaking to non-native speakers of Arabic, like Armenian immigrants, Arabs occasionally employ a reduced form of the language. Asking for Armenian Arabic can bring up this variant, which is commonly referred to as the way Armenians speak. It is distinguished by traits including the usage of the imperfect verb in the third person masculine singular for all persons, genders, numbers, and tenses.

In the Sultanate of Oman, Smart (1990) observed a reasonably developed pidgin while teaching Arabic to oil company employees from 1966 to 1968. The native Arab crews and the foreign (European and Indian) supervisors and technicians communicated using this simplified form of Arabic, which was already in use on the rigs at the time. Furthermore, in the Saudi context, Gomma (2007) conducted a sociolinguistic study to describe and analyze Arabic Pidgin spoken by Saudi Arabic speakers and Indian workers in Saudi Arabia. He examined the circumstances under which this reduced variety of Saudi Arabic emerged as a linguistic phenomenon. Moreover, it intended to place Arabic Pidgin spoken in Saudi Arabia into the historical and theoretical frameworks of pidgin languages.

The influence of length of stay in the Gulf on foreign expat female speakers' GPA was the focus of Albaqawi and Oakes' (2019) compilation and analysis of a transcribed spoken GPA corpus. Based on five morpho-syntactic characteristics that are related to the duration of stay in the Gulf, they provided a quantitative analysis of language variation in

GPA. These characteristics included definiteness and indefiniteness, coordination, copular verbs, pronouns, and agreement in the verb phrase as well as in the noun and adjective phrase. The length of stay in the Gulf had only a little impact on informants' choice of GPA linguistic variations, according to their corpus data, which included a comparative corpus study of over 72,000 words that were spoken by GPA female participants. GPA female speakers who had lived in the Gulf for a while tended to switch to Gulf Arabic (GA), the lexifier language, for just two characteristics: definiteness and the usage of conjunction markers.

A study by Al Shbiel (2021) discovered the obstacles that limit the foreign students' ability to speak Arabic in Jordan. He discovered the physiological, educational, and cultural issues that the international students encountered. He went on to describe the physiological issues as being shyness, lack of confidence, and a dread of speaking in front of people. The lack of a suitable learning environment for Arabic speakers and the failure to schedule courses where students can practice speaking Arabic are major educational issues and the cultural difficulties are related to the lack of community participation in language learning and the absence of a suitable setting for speaking Arabic.

## Methods

### Research design

The study uses both quantitative and qualitative methods to highlight the communication strategies used by the non-Arabs in the Qassim region of the Kingdom of Saudi Arabia.

### Participants

The participants of this study are 15 categories of workers including: shopkeepers, sweepers, drivers, mechanics, barbers, waiters, bakers, cooks, technicians, electricians, painters, etc. These workers are basically from different parts of India, Pakistan, and Bangladesh. Thus, they have different linguistic backgrounds. The languages they speak are Urdu, Hindi, Bengali, Kannada, Tamil, Telugu, Malayalam, Marathi, Panjabi, Pashto etc. The researcher met with the participants who had more than 5 years of experience working in Saudi Arabia. The participants with less than 5 years of experience were excluded because of their lesser contact and communication experience with Arabs. It is noted that they communicate using a specialized variety of Arabic not only with Arabs but also with non-Arabs when no shared language is available.

### Instruments

#### Questionnaire

For the quantitative analysis, the researcher developed a questionnaire of 24 items divided in five sections namely, satisfaction, learning, difficulties, domain of use, and acquisition. The questionnaire was sent to two experts; one, a professor in Applied Linguistics and the other, a specialist in Theoretical Linguistics. Both the professors gave their valuable comments; and the minor changes suggested by them were duly incorporated. The modified questionnaire was translated to the participants' languages, i.e., Urdu, Hindi and Bengali for the Indian, Pakistani and Bangladeshi workers for better understanding. The reliability level was measured using Cronbach Alpha which showed a very good level,  $P = .80$  (Table 1).

Table 1. Reliability scale

No. of Items	Cronbach's Alpha
24	.80

The questionnaire was uploaded on Google forms and the link for the questionnaire was sent to the informants' mobile phones. For those who were not educated and didn't know how to read and write, the questionnaire was given to them manually and the items were read out in order to record their responses, which was done manually by the researcher.

#### Interview

For the quantitative data, the workers' language used in day-to-day communications with Arabs was observed and noted for comparison with the standard variety. The researcher interviewed 3 workers and conversed with them about the difficulties they encountered in their everyday use of Arabic.

### Results

The first research question of this study was:

RQ1: How do the non-Arab workers in Saudi Arabia perceive their use of Arabic?

Table 2 indicates that non-Arab workers had a weak satisfaction score for their use of Arabic in Saudi Arabia at  $M=2.50$ ,  $Std=.63$ . They also indicated their moderate perception of their learning of the Arabic language at  $M=3.12$ ,  $Std=.36$ . The third dimension of the inquiry concerned the difficulties they encountered in using Arabic. Responses showed that they had moderate difficulties in using Arabic at  $M=3.25$ ,  $Std=.59$ . Their perception about the domain of language use was also moderate at  $M=3.29$ ,  $Std=.34$ . Finally, the participants showed a high level of perception towards the acquisition of Arabic language at  $M=3.16$ ,  $Std=0.49$

Table 2. Non-Arabs' perceptions towards using Arabic

Dimension	Mean	Std. Deviation
Satisfaction	2.50	.63
Learning	3.12	.36
Difficulties	3.25	.59
Domain of use	3.29	.34
Acquisition	3.65	.55
Total	3.16	0.49

The second research question was,

RQ2: What communication strategies do the non-Arabs follow while communicating with Arabic speaking people?

The researcher presents here some of the stories shared by the participants to demonstrate the common and recurring themes.

#### Stories shared by the respondents

##### Story 1

“Once I was coming from Madinah with my and my friend's family and I was driving the car. When I reached the checkpoint, the police officer asked me in Arabic ‘anta sauwaq khas? (Are you a personal driver?)’ I responded yes without knowing the meaning of it. Then he asked me to stay at one corner but suddenly my friend responded in Arabic that he doesn't know Arabic and he is not a personal driver and solved the matter.”

(Imran)

Story 2

“When I came to Saudi Arabia, an Egyptian colleague of mine asked me ‘rooh geddah? (Did you go to Jeddah?)’ I didn’t understand the question and asked him several times what did he mean by ‘geddah’. The word ‘geddah’ in Hindi means ‘mattress’. So I realized that he might mean ‘did I sleep well last night’ I responded him ‘rooh kul youm geddah (I go to bed every day). Then all the people started laughing. Finally, another colleague told me the difference between ‘geddah’ and ‘Jeddah’. He informed me that the other fellow was asking about the city Jeddah. He is from Egypt and Egyptians pronounce /j/ as /g/.”

(Abdul)

Story 3

“I remember the first day when I came to Saudi Arabia. I had the connecting flight from Jeddah to Qassim. When you go for the transit then you have to go through the security check again. So I was going through the security check. I put all my things like belt, mobile, wallet, money etc. on the scanning machine as others were doing but forgot to remove the watch and then passed through the metal detector and it sounded the alarm. The police officer sent me back by his gestures and said ‘sa’a’. I didn’t understand the word and came again. The same thing happened thrice. Finally, he came to me and held my hand tightly showing me the watch angrily. Then I removed it and passed the detector. I was very upset all that day.”

(Mohammad)

Story 4

I went to the graveyard with my Kafeel (sponsor). When we were coming back from there, my Kafeel suggested me to remember the prayers written at the gate of the graveyard and asked to recite them each time when I enter the graveyard. I suggested the same to my new friend here. When he visited me the second time, he said I remembered the prayer written at the gate of the graveyard. I asked him to recite in front me. Then what he recited was shocking; he said ممنوع وقوف أمام الباب /mamnu’ wuqu:f ama:m alba:b/ ‘It is forbidden to park in front of the door’. We were laughing all the day and it has become the joke forever.”

(Zafar)

Non-Arab workers in KSA construct a pidgin language in which they communicate with each other as well as with Arabs. These words are shown in Table 3 as gathered from the interviews.

Table 3. Words most commonly used in daily conversations

No.	Words	Transcription	Gloss	Semantic dimension/ range
1	سوا سوا	/sawa sawa/	same	altogether, with, along, along with, matching with, same-to-same
2	في	/fi/	in	available, yes, present, filled with, in, within,
3	مافي	/mafi/	not available	no, not, not available, absent, don’t, didn’t, won’t, hasn’t, hadn’t, shouldn’t
4	ركب	/rakeb/	fix	fix, set, repair, put,
5	روح	/ruh/	go	go, went, gone, will go, goes
6	ايجي	/iji/	come	come, came, come, coming, will come (for all genders and numbers)

7	كل	/kullo/	all	all, all of them, they, we, everything, each and every thing, each and every one, all people, all men, all women
8	هذا	/haza/	this (s. m.)	this, this (masculine), this (feminine), it, (includes all genders and numbers)
9	مكينة	/makina/	machine	all types of machines
10	كلام	/kala:m/	talk	talk, say, reply, answer,
11	عشان	/asha:n/	because	because, for, for the reason of, for the purpose of, for the need of, due to
12	صوي	/sawwi/	do	do, work, cook, manage, make, arrange, prepare, (all tense forms)
13	كذا	/kiza/	like	like, like this, in this way,
14	ممکن	/mumkin/	possible	possible, possibility, may, might, can
15	شوف	/fu:f/	see	see, look, watch, notice
16	الحين	/alhen/	now	now
17	بعدين	/baden/	later	later
18	بکرا	/bukra/	tomorrow	tomorrow
19	أمس	/ams/	yesterday	yesterday
20	اليوم	/alyom/	today	today
21	مویا	/moya/	water	water
22	معلوم	/malu:m/	know	know
23	فطور	/futu:r/	breakfast	breakfast
24	غداء	/ghada:/	lunch	lunch
25	عشاء	/afa:/	dinner	dinner
26	شغل	/fughul/	work	work, business, job
27	دوام	/dawa:m/	duty	duty, work, job, business
28	إجازة	/ija:za:/	holiday	holiday, weekend, vacation, exit from the kingdom during vacations
29	مخ	/mukh/	brain	brain, mind, intelligence, understanding, intellectuality
30	كم	/kam/	how much	how much, how many
31	محطة	/mahatta:/	station	station, gas station, petrol station,

## Discussion

Results arrived at here show that non-Arab workers are not satisfied with their use of Arabic. They have only moderate perceptions about learning Arabic, difficulties they face, and the domain of language use. However, they have high perception about their acquisition of Arabic. These findings conform with Bedairi and Al-Doubi (2020) and Alfallaj (2016). Bedairi and Al-Doubi (2020) indicated that foreign workers encountered difficulties in communicating with Saudi people. Alfallaj (2016) also confirmed that

hindrance of communication between non-Arab workers and Arabs stems from the unavailability of a language that meditates between and bridges the barrier.

Findings also indicated that non-Arab workers try to get the meaning from the context. They use prediction. However, it seems that such a strategy does not work well. All the word samples included in this study show that getting help from friends or someone else is critical in solving the miscommunication. Findings also show that to avoid miscommunication, Gulf Pidgin Arabic was constructed to perform the communication between non-Arabs and Arabs. This finding is in line with several earlier studies (Al-Azraqi, 2020; Avram, 2014, Ferguson, 1968; Gomma, 2007; Smart, 1990). Al-Azraqi (2020) manifested the language used by non-Arab by Asian immigrants in the city of Abha in the southwest of Saudi Arabia is characterized by three grammatical categories, definiteness, predication, and pronouns, and focuses on a pidgin that is mostly used. These three types of multifunctionality were described in terms of refunctionalization, generalization and neutralization. Albaqawi (2016) found that Asian migrants used Arabic pidgins in the states of the Arabian Gulf. The examination of the societal context and the linguistic information provided reveals that migratory movement in the Gulf region is the main driving force of conventionalization within GPA. Furthermore, Smart (1990) affirmed that in the Sultanate of Oman, developed pidgin while teaching Arabic to oil company employees from 1966 to 1968. The native Arab crews and the foreign (European and Indian) supervisors and technicians communicated using this simplified form of Arabic, which was already in use on the rigs at the time. Furthermore, in the Saudi context, Gomma (2007) described and analyzed Arabic Pidgin spoken by Saudi Arabic speakers and Indian workers in Saudi Arabia. He examined the circumstances under which this reduced variety of Saudi Arabic emerged as a linguistic phenomenon.

## **Conclusion**

This study concludes that although the pidgin variety of Arabic being used by non-Arab workers in Saudi Arabia is as yet insufficient for communication between the two groups, it at least offers some respite in the absence of any shared language for interaction. Language, as we know it, is a dynamic entity, it is ever changing and evolving. Therefore, it can be concluded that given the continued culture of interaction between non-Arabs and Arabs, an interlanguage is likely to take shape especially with technology coming to the rescue of language users. Even though the non-Arab worker base included in this study are sometimes not educated enough to learn a language in the conventional pen-and-paper method, as is the trend across the globe, they will be adept at using their smartphones (which each one of the participants in this study did have) and with a little incentive and encouragement from their employers, they can avail of language learning apps to learn Arabic, thus reducing the language barrier with the natives.

## **Recommendations**

There are several policies and programs that could be implemented to address language barriers in Saudi Arabia, including:

1. Language classes: Providing language classes in Arabic and other languages commonly spoken in the country can help non-Arab individuals improve their language skills and better communicate with their Arab counterparts.
2. Translation services: Offering translation services in workplaces, government offices, and other public spaces can help bridge the gap between different languages and facilitate communication.
3. Multilingual signage: Installing multilingual signage in public spaces can help non-Arab individuals navigate the country's cities and towns more easily.



4. Cultural awareness training: Providing cultural awareness training to Arab and non-Arab individuals can help promote understanding and respect for different cultures and traditions.
5. Hiring policies: Implementing hiring policies that prioritize language diversity can help create a more inclusive and diverse workplace that values the contributions of individuals from different linguistic and cultural backgrounds.
6. Exchange programs: Establishing exchange programs that allow individuals from different regions and linguistic backgrounds to interact and learn from each other can help promote better communication and understanding among different communities.
7. These policies and programs, among others, can help address language barriers in Saudi Arabia and promote better communication and integration among different communities.

#### Limitations

The study participants were all males, and as the previous research quoted here goes to show, females have their unique characteristic in tackling the language divide. It is therefore, hoped that future replications will consider including other genders to arrive at broader results.

#### Acknowledgements

The researcher would like to thank the Deanship of Scientific Research, Qassim University, Saudi Arabia, for funding publication of this project.

#### References

- Al Shbiel, Abeer O. 2021. "Barriers and issues of Arabic speaking practices among foreign students in Jordanian Universities." *Applied Linguistics Research Journal* 5/2: 85-94. <https://dx.doi.org/10.14744/alrj.2020.05925>
- Al-Ahdal, Arif A. M. H. 2020. "Translanguaging and the bilingual EFL learner of Saudi Arabia: Exploring new vistas." *Asian EFL Journal* 27/1: 14-26. <https://www.asian-efl-journal.com/wp-content/uploads/AEFL-Volume-27-Issue-1-February-2020.pdf>
- Alanazi, Ali D. 2013. "Public relations in the Middle East: the case of Saudi Arabia." In: *International public relations*, edited by Culbertson, Hugh M. and Chen, Ni, 239-256. Routledge.
- Al-Azraqi, Munira. 2020. "Pidginization in Abha, Saudi Arabia: Pathways to multifunctionality." *Journal of Pidgin and Creole Languages* 35/1: 37 – 61. <https://dx.doi.org/10.1075/jpcl.00047.azr>
- Albaqawi, Nahaj. S. 2016. "Unity and diversity within pidginized Arabic as produced by Asian migrant workers in the Arabian Gulf." *Journal of Second Language Teaching and Research* 5/1: 253-290. <http://pops.uclan.ac.uk/index.php/jsltr/article/download/445/173>
- Albaqawi, Najah and Oakes, Michael. 2019. "Compiling and analysing a corpus of transcribed spoken Gulf Pidgin Arabic based on length of stay in the Gulf." In: *Proceedings of the 3rd Workshop on Arabic Corpus Linguistics*, 7–15, Cardiff, United Kingdom. Association for Computational Linguistics. <https://aclanthology.org/W19-5602.pdf>
- Alfallaj, Fahad. S. S. 2016. "Foreigner talk and communication strategies: A sociolinguistic study of interactions with foreigners in Saudi Arabia." *Theory and Practice in Language Studies* 6/1: 40-45. <http://dx.doi.org/10.17507/tpsls.0601.05>
- Almathkuri, Jalal H. 2016. "Investigating the motivation behind language alternation in the multilingual medical workplace: a study of language practices at King Abdul Aziz Specialist Hospital, Saudi Arabia." Unpublished Doctoral dissertation, University of Southampton. <http://eprints.soton.ac.uk/id/eprint/417871>

- Alrashidi, Oqab and Phan, Huy. 2015. "Education context and English teaching and learning in the Kingdom of Saudi Arabia: An Overview." *English Language Teaching* 8/5: 33-44. <http://dx.doi.org/10.5539/elt.v8n5p33>
- Al-Zubeiry, Hameed Y. A. 2015. "Linguistic analysis of Saudi pidginized Arabic as produced by Asian foreign expatriates." *International Journal of Applied Linguistics & English Literature* 4/2: 47-53. <http://doi.org/10.7575/aiac.ijalel.v4n2p.477>
- Aslam, Mohammed S. M. and AbuSa'aleek, Atef O. 2019. "Synchronous mobile-mediated communication: An analysis of discourse functions and the nature of negotiations." *The Journal of Social Sciences Research*, 5/10: 1419-1427. <https://doi.org/10.32861/jssr.510.1419.14277>
- Avram, Andrei A. 2014. "Immigrant workers and language formation: Gulf pidgin Arabic." *Lengua y migración* 6/2: 7-40. <http://hdl.handle.net/10017/219777>
- Barua, Pulak. 2019. "Bangladeshi expatriate students in Saudi Arabia and their languages." *International Journal of English Linguistics* 9/6: 271-280. <https://doi.org/10.5539/ijel.v9n6p271>
- Bedairi, Loyal T. and Al-Daubi, Suzan. 2020. "Usage of Arabic pidgin language among Saudi Arabic speakers and foreign workers in Yanbu." *Journal of Applied Linguistics and Language Research*, 7/3: 121-141. <https://www.jallr.com/index.php/JALLR/article/view/1116/12788>
- Begum, Most T. and Haque, Md. M. 2013. "Code mixing in the KSA: A case study of expatriate Bangladeshi and Indian ESL teachers." *Arab World English Journal*, 4/4: 323-338. <https://awej.org/images/AllIssues/Volume4/Volume4Number4Dec2013/19.pdf>
- Bonvillain, Nancy. 2019. *Language, culture, and communication: The meaning of messages*. Rowman & Littlefield.
- Corder, Stephen P. 2005. "Language-learner language." In: *Language, communication and education*, 280-290. Routledge.
- Ferguson, Charles A. 1968. "Absence of copula and the notion of simplicity: A study of normal speech, baby talk, foreigner talk and pidgins." In: *Conference on Pidginization and Creolization of Languages*, Kingston, Jamaica. <https://files.eric.ed.gov/fulltext/ED030844.pdf>
- Gomma, Yasser A. 2007. "Arabic pidginization: The case of pidgin in Saudi Arabia." *Journal of the Faculty of Arts, Assiut University, Egypt* 19: 85-112.
- Holes, Clive. 2004. *Modern Arabic: Structures, functions, and varieties*. Georgetown University Press.
- Kaikkonen, Pauli. 2014. "Intercultural learning through foreign language education." In: *Experiential learning in foreign language education*, edited by Kohonen, Viljo, Jaatinen, Riitta, Kaikkonen, Pauli and Lehtovaara, Jorma 61-105. Routledge. <https://doi.org/10.4324/9781315840505>
- Shariq, Mohammad. 2020. "Tools and techniques used in the language of advertisements: The linguistic perspective." *Media Watch* 11/3: 565-580. <https://doi.org/10.15655/mw/2020/11092020>
- Smart, J. R. 1990. "Pidginization in Gulf Arabic: A first report." *Anthropological Linguistics*, 32/1/2: 83-119. <https://www.jstor.org/stable/30028141>
- Trudgill, Peter. 2000. *Sociolinguistics: An introduction to language and society*. Penguin Books.
- Wardhaugh, Ronald. 2006. *An introduction to sociolinguistics*. Blackwell Publishing Ltd.
- Zand-Moghadam, Amir and Adeb, Aylar. 2020. "Investigating pragmatic competence, metapragmatic awareness and speech act strategies among Turkmen-Persian bilingual and Persian monolingual EFL learners: A cross-cultural perspective." *Journal of Intercultural Communication Research* 49/1: 22-40. <https://doi.org/10.1080/17475759.2019.1705876>