

An Investigation of the Use of Compliments by Saudi Arabian Students

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Dedication

I bestow this dissertation work to all my family members and friends. A unique sense of appreciation to my ever-loving parents, Mohammed and Birkah, who encouraged me to soldier on daily despite the challenges I faced. My brothers and sisters here in Australia and Saudi Arabia occupy a special place in my heart. They never left my side at any point. I also dedicate this dissertation to all my friends in Saudi and Australia, who were my family when I was away from home and gave me the support I needed. My appreciation to them is so great, and I shall forever remember what they have done to me, mainly my wife whom we have gone through a lot together, and who has been a helping hand in my entire career. She has been there for me throughout the whole program, and she holds a special place in my heart. She indeed was my cheerleader.

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Statement of Authentication

The work presented in this thesis is, to the best of my knowledge and belief, original except as acknowledged in the text. I hereby declare that I have not submitted this material, either in full or in part, for a degree at this or any other institution.

.....

(Signature)

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Abbreviations and Acronyms

ADJ	Adjective
ADV	Adverb
Cs	Compliments
CRs	Compliment Responses
DCT	Discourse Completion Test
L1	First Language or Mother Tongue
L2	Second Language
MDCT	Multiple-choice Discourse Completion Test
ILP	Interlanguage Pragmatics
NNS	Non-native speaking
Res	Religious Expressions
EFL	English as a Foreign Language

Transliteration

Table 1: Transliteration

Characters			Examples			
Arabic	Trans- literation	Buck- walter	Arabic	Trans- literation	Tran- scription	Gloss
ء	'	'	سماء	samaA'	/samā'/	sky
آ	Ā		آمن	Āmana	/'āmana/	he believed
أ	Ā	>	سأل	saĀala	/sa'ala/	he asked
ؤ	w̄	&	مؤتمر	muw̄tamar	/mu'tamar/	conference
إ	Ǻ	<	إنترنت	Ǻintarnit	/'intarnit/	internet
ئ	ŷ	}	سائل	saAŷil	/sā'il/	liquid
ا	A	A	كان	kaAna	/kāna/	he was
ب	b	b	بريد	bariyd	/barīd/	mail
ة	h̄	p	مكتبة	maktabaḥ maktabaḥū	/maktaba/ /maktabatun/	library a library [nom.]
ت	t	t	تنافس	tanaAfus	/tanāfus/	competition
ث	θ	v	ثلاثة	θalaAθaḥ	/θalāθa/	three
ج	j	j	جميل	jamiyl	/jamīl/	beautiful
ح	H	H	حاد	HaAd	/Hād/	sharp
خ	x	x	خوذة	xawḏaḥ	/xawḏa/	helmet
د	d	d	دليل	daliyl	/dalīl/	guide
ذ	ḏ	*	ذهب	ḏahab	/ḏahab/	gold
ر	r	r	رفيع	rafiyç	/rafīç/	thin
ز	z	z	زينة	ziynaḥ	/zīna/	decoration
س	s	s	سماء	samaA'	/samā'/	sky
ش	š	\$	شريف	šariyf	/'šarīf/	honest
ص	S	S	صوت	Sawt	/Sawt/	sound
ض	D	D	ضريير	Dariyr	/'Darīr/	blind
ط	T	T	طويل	Tawiyl	/'Tawīl/	tall
ظ	Ǧ	Z	ظلم	Ǧulm	/'Ǧulm/	injustice
ع	ç	E	عمل	çamal	/'çamal/	work
غ	γ	g	غريب	γariyb	/'γarīb/	strange
ف	f	f	فيلم	fiylm	/'fīlm/	movie
ق	q	q	قادر	qaAdir	/'qādir/	capable

ك	k	k	كريم	kariym	/karīm/	generous
ل	l	l	لذيذ	laḏiyḏ	/laḏīḏ/	delicious
م	m	m	مدير	mudiyr	/mudīr/	manager
ن	n	n	نور	nuwr	/nūr/	light
ه	h	h	هول	hawl	/hawl/	devastation

و	w	w	وصل	waSl	/waSl/	receipt
ى	ý	Y	على	çalaý	/çala/	on
ي	y	y	تين	tiyn	/tīn/	figs
ُ	a	a	دهن	dahana	/dahana/	he painted
ُ	u	u	دهن	duhina	/duhina/	it was painted
ِ	i	i	دهن	duhina	/duhina/	it was painted
ُ	ã	F	كتاباً	kitaAbAã	/kitāban/	a book [nom.]
ُ	ũ	N	كتاب	kitaAbũ	/kitābun/	a book [acc.]
ِ	ĩ	K	كتاب	kitaAbĩ	/kitābin/	a book [gen.]
†	~	~	كسر	kas~ara	/kassara/	he smashed
‡	.	o	مسجد	mas.jid or masjid	/masjid/	mosque
- §	-	-	مسجد	mas. __jid	/masjid/	mosque

Note: Sourced from Habash, Soudi & Buckwalter, 2007, p. 15-22)

Abstract

This study investigates, from a sociolinguistic comparative perspective, the use of compliments by a group of twenty Saudi English speakers, twenty Saudi Arabic speakers and twenty native English speakers. The aim of the research is to identify evidence of the discourse features that suggest that language transfer is occurring. The comparative research attempts to identify the discourse features that suggest that language transfer is occurring. Finally, the research attempts to determine how religiosity affects the form of compliments for Saudi English speakers. A discourse completion test was used comprising six situations to collect data from the participants. The comparative analysis of the compliments from the three groups identified that transfer was not occurring in respect to the use of unbound formulas as this is not a culturally specific semantic form. Transfer was identified as occurring for bound semantic formulas. Two further findings are worthy of mention. The first is that learning English appears to be increasing the assertiveness of Saudi Arabian women as evidenced by a decline in the use of implicit compliments. The second is that there is a decline in the frequency of religious inclusions in the compliments of Saudi English speakers.

Keywords: compliments, politeness, pragmatic awareness, semantic formulas, sociolinguistics, religiosity

CHAPTER 1 : INTRODUCTION

1.1 Background

Studying language from a sociolinguistic perspective involves the exploration of the complexity of how language is used by people in social contexts (Deckert & Wickers, 2011). The socio component of sociolinguistics indicates that the focus of the research is on the use of language in social contexts and by people belonging to specific social groups, in this case the use of compliments by native Arabic, English Arabic and native English speakers. The research explores the degree that Arabic speakers who learn English assume an English-speaking identity when using compliments in English. There have been few sociolinguistic studies conducted in Saudi Arabia (Moskovsky, 2018).

Language is an important element in the construction of the individual's identity (Warschauer, 2007). The degree that an individual identifies with another cultural identity affects their second language acquisition and the degree that language transfer occurs in the learning of L2 (Norton & Toohey, 2011). The identity that a person adopts when using L2 can be different than their native identity using L1 (Khatib & Ghamari, 2011; Mok 2015). A user of L2 can transcend their ethnocentricity (Hinenoya & Gatbonton, 2000). Research by Sa'D (2017) with Iranian learners of English found that learning L2 changed their perception of identity choosing to identify with the linguistic and cultural norms of L2. It is not unreasonable to conclude that the learning of L2 will affect the social identity of the learner, but this is not an automatic effect and will demonstrate a high level of individual variation (Norton & Toohey, 2011). This research seeks to understand

this in the context of how learning English in an Arabic and English-speaking context affects how compliments are used.

Research conducted by Alqarni (2017) considered the sociolinguistic aspects of speech acts of compliments and compliment responses. The research studied a group of eighty Saudi Arabian EFL students enrolled in the Al-Baha University English programme at the Department of English Language and Literature. The research identified that the most frequent form of compliments used were explicit unbound semantic formulas. Yuan (2002) refers to bound semantic formulas to compliments that cannot be considered as a compliment in their own right but must be linked to an unbound semantic formula to be considered a compliment. To be explicit, the unbound semantic formula must exist outside of the context in which they are used (Yuan, 2002). Explicit unbound semantic formulas Explicit unbound semantic formulas can include comments like “what a lovely cell phone you have” and “that was a great effort”. There was a significant presence of implicit unbound semantic formulas. There was some evidence that the form of compliment was affected by the social relationships of the participants. In sensitive situations, the participants used more implicit than explicit compliments. Alqarni (2017) postulated that the religious norms that manifested in respect to politeness might have an influence on the prevalence of the use of implicit compliments in more socially sensitive situations.

Alqarni (2017) researched the role that gender played in the use of compliment and compliment responses was explored. The findings of this research were that there was no significant difference in how compliments and compliment responses were used. The research also found that females tended to use

compliments more frequently than males, males provided more performance-based compliments while women provided appearance-based compliments and men accepted compliments more readily than women, although the differences were not statistically significant. It was identified that gender needed to be explored in more detail through comparative research. This has been adopted in the current research. It is important to determine if the degree of language transfer and the use of religious expressions is different for female Saudi English speakers than it is for male Saudi English speakers. Alqarni (2017) identified the need for comparative research between the use of compliments by Saudi Arabic speakers, Saudi English speakers and native English speakers. This research gap forms the focus of this research, responding to this identified need and considering the role that transfer, and religiosity might play in explaining identified differences.

This research seeks to fill a gap in comparative empirical research into the influence of learning a second language, in this context English, on how a group of young Saudis might use compliments. If language transfer is occurring, one might expect that the speech act of complimenting, in both English and Arabic, of young Arab students learning English might shift from the form used by Arabic native speakers towards that used by English native speakers. One form of evidence that this might be occurring is in the change of religious content in the compliments given the strong influence that religion plays in shaping compliments in the Arabic context. In the Arabic context, religious norms require politeness in the interactions between people and the use of religious blessings.

1.2 Findings from previous research

The previous research of Alqarni (2017) sought the answers to three questions:

1. What are the semantic and structural forms used by young Saudis to express compliments and compliment responses in English?
2. How does the topic of a compliment affect the way in which young Saudis express compliments in English?
3. What are the differences between male and female EFL learners regarding compliments and compliment responses in English?

Alqarni (2017) sampled eighty EFL students studying at Al Baha University in Saudi Arabia in the Department of English Language and Literature. There was a 50/50 split of males and females in the sample. The participants were aged between 18 to 25. Their L1 was Saudi Arabic. The data collection tool that was used was the Discourse Completion Test questionnaire. The Discourse Completion Test questionnaire comprises of a set of open-ended situations where the person is required to write down the compliment or compliment response that they would provide in the given context. To meet the specific demands of the research, the researcher designed a Discourse Completion Test questionnaire based on previous studies such as that of Wolfson (1983), Herbert (1990), Qanbar (2012) and Farghal & Haggan (2006) (Alqarni, 2017). The Discourse Completion Test questionnaire that was designed comprised twelve different contexts that the participants might experience in face their everyday lives. For this research the contexts for compliment responses used by Alqarni (2017) was removed. Only the 6 contexts that were

developed for providing a compliment were retained in the DCT used in this research.

There were two sections to the DCT questionnaire. Section One collected demographic data of the research participants. The age, gender and educational level of the participants were collected. This section was retained in the Discourse Completion Test questionnaire used in the current research. In Section Two, the participants responded to six situations where they were required to provide a compliment and six situations where they were required to respond to a compliment. In the present research, the subject of this report, only the six compliment situations were used. The situations involving a compliment response were discarded. In completing the Discourse Completion Test, participants read the situation and then write their response in English.

The data was coded and analysed according to Yuan's (2002) classification of compliment strategies. This method was retained in the current research. Alqarni (2017) identified that the predominant forms of compliments were unbound semantic formulas. Explicit compliments were more dominant than implicit compliments (Alqarni, 2017). The form of compliment used appeared to be independent of the participant's social relationships. If the social context was delicate, implicit compliments were more dominant than explicit complications (Alqarni, 2017). The research reached the conclusion that the religious norms involving politeness arising from Islamic requirements affected the choice between whether an implicit or an explicit compliment is used. It was identified that the level of religious expression needed to be researched in more detail and this has occurred in the current research (Alqarni, 2017).

Alqarni (2017). established that bound semantic formulas occurred when the situation involved objects as the focus rather than people. One difference in the compliments used in a situation that involved a brother and sister being complimented in receiving a scholarship and a brother and sister complimenting one another on a new pair of shoes is probably explained by the reticence of males to compliment another individual on their physical appearance in certain cultures (Alqarni, 2017; Miles 1994; Rees-Miller, 2011). Implicit comments were high in the context when a person was complimenting another on their tidy house (Alqarni, 2017). This was because the compliment had to be said in a manner that maintained a level of politeness and did not create the aspersion that the person does not maintain a clean and tidy house. It was a given that politeness appears to be a factor that promotes transfer. This given is explored more deeply in this research. Due to the Islamic codes of behaviour, people need to be cautious when making compliments that concern the cleanliness of a person and their environment (Aunger et al., 2016). Alqarni (2017) identified that the Islamic requirement for mutual respect and politeness, especially pronounced when the context involved a highly personal subject, required a greater use of implicit compliments. The role of politeness as a factor in transference is considered in the context of this research.

A significant finding from Alqarni (2017) was that Arabic English speakers exhibited a wide range of compliments. It was difficult for the researcher to identify any consistent patterns of usage. Compliments adopted the adjectival format rather than the verb format. This research finding was consistent with Qanbar's (2012) research. Qanbar's (2012) investigation of compliment behaviour amongst the Yemeni speech community found that 55% of the compliments containing

adjectives. The structure of compliments was formulaic with Qanbar (2012) identifying that the formulaic nature of the compliments served to signal solidarity and to sustain relationships. The formulaic nature of compliments in a Saudi Arabian context was identified by Farghal and Haggan (2006). Farghal and Haggan (2006) examined the compliments and compliment responses of 632 Arab-speaking EFL students. Compliments and compliment responses were found to be formulaic. In the previous research (Alqarni, 2017) did not support the findings that compliments were formulaic.

The research of Alqarni (2017) identified that there was no evidence of a link between the social context and the length of the compliment that was used. The social relationships between the participants did not affect how compliments were used. The research suggested, but did not verify, that the religious requirements, in respect to politeness, might explain a greater use of implicit compliments in socially delicate situations. An analysis of all the compliments used across the six situations found that there was no significant variation in the length of the compliment used (Alqarni, 2017). The research drew the conclusion that, overall, the nature of the compliments was not affected by the social status between the people involved in the communication.

Alqarni (2017) identified that gender was not a factor that influenced the type of compliment that was used. Differences arose in the manner that compliments were used. The only discernible difference between males and females was that men were more accepting of compliments. Further research was identified as necessary to determine if this difference arose from religious, social and/or cultural influences

inherent within the person's agenda. This is an area that is explored in more depth in the current research.

Alqarni (2017) postulated that the level of language transfer was high. The cohort of young Saudi English speakers used shorter forms of compliments. This was a new finding as research in other Arabic cultures had identified that native Arabic speakers were prone to use long forms of compliments (Nelson et al., 1996). The research of Alqarni (2017) did not support the research findings of Farghal & Haggan (2006), Kasper (2000), Qanbar (2012) and Manes and Wolfson (1981) that identified that Arabic speakers follow a fixed pattern when using compliments with minimal variation. Alqarni (2017) found no support for this amongst young Saudi English speakers. Rather there was statistically significant variation. This finding needs to be revisited in order to determine if the variation was due to the nature of the cohort that was used.

The research of Alqarni (2017) was unclear as to the impact that intimacy and social status of the participants had on how compliments were used. The interesting finding was evidence that there were socio-religious rules from L1 that interfered with L2 use. Alqarni (2017) identified that these socio-religious rules meant that the level of politeness across all six situations were consistently high.

1.3 Research gaps

There has been a lack of research into compliments within the Saudi Arabian setting. According to my knowledge, the research of Alqarni (2017) was the first to explore compliments and compliment responses in the Saudi Arabian context. Alqarni's (2017) research remains the only study to have explored compliments and

compliment responses in the Saudi Arabian context to date. In 1996, Nelson, El Bakary, & Al Batal conducted research into the grammatical form of compliments used by Egyptian speakers. Nelson et al. (1996) identified that compliments were characterised by adjectival sentences. The study by Farghal & Haggan (2006) explored the use of compliments by Kuwaiti college students. As is common practice, the research used the DCT. Farghal & Haggan (2006) found that there was pragmatic failure in the use of the target language. The students used a fixed form of complimenting (Farghal & Haggan, 2006). The length of the compliments changed according to the context (Farghal & Haggan, 2006). Research was conducted by Al-Falasi (2007) using the DCT methodology. The research of Al-Falasi (2007) was conducted in the United Arab Emirates (UAE) to explore the degree that pragmatic transfer was occurring for female students. The research found that female native Arabic speakers avoid the use of target-like components when they compliment. In 2011, Karimnia and Afghari identified that in Persia, compliments were strongly influenced by socio-religious norms. This is a key element of the current research.

This current research has arisen out of the identified need for further comparative research to increase the level of understanding of the use of compliments in the Saudi Arabian context. Alqarni (2017) suggested that there had been a change through transference in how Saudi English speakers use compliments that required further investigation. Alqarni (2017) identified that this finding was worthy of a follow-up investigation into the exact nature of this change in the use of compliments. Alqarni (2017) identified the need to determine the underlying causes for language transference. Through a comparative research methodology that

considers the use of compliments by Saudi Native, Saudi English and Native English speakers, it might be possible to determine the degree of cultural change occurring in how Saudi English speakers are using compliments. What is known is that the Saudi Arabian educational system is being westernised, along with a greater exposure to western culture, as Saudi English speakers pursue their studies in foreign universities (G-Mrabet, 2012). Over 90,000 Saudi Arabian students are studying abroad in western countries (Staff writer, 2018). Alqarni (2017) identified significant differences in how Saudi English speakers are using compliments compared to previous research on Arabic L2 learners. It is necessary within the parameters of this research to look at the use of compliments by Saudi English, Saudi Arabic and native English speakers. This was one of the key prompts for adopting a contrastive approach in this research.

The central finding of Alqarni (2017) was that the Saudi culture may be undergoing a semantic cultural change in the way that people use compliments. Although the causes of this change were not a focus of the research, the fact that this change is occurring signals that a wider cultural change may be taking place as a consequence of the acquisition of competence in L2. Qualitatively, politeness, which tends to characterise Muslim cultures, still exerts a strong influence on their use of compliments. Semantic cultural change appears to be occurring, as the cohort showed a high degree of variability in their semantic framing of compliments and compliment responses (Alqarni, 2017). This might indicate a displacement of the collective culture of Saudi Arabia with a more individualistic one. There is a need for further investigation into the nature of the semantic cultural change.

Alqarni (2017) identified a requirement for students studying English to move their attention from a grammatical alignment towards pragmatic competence. Currently the educational competence in learning English in the educational system in Saudi Arabia is towards grammatical competence (Alsowat, 2017). Alqarni (2017) identified that students adopt a standardised approach to the use of compliments in a range of various situations. This suggested that the socio-religious requirements of politeness may limit compliment variability. A deficiency in EFL instruction, due a grammatical approach, in Saudi Arabia means that learners are not exposed to different contextual settings. Greater contextual familiarity in the learner may act to reduce the level of conservative and religious-based social utterances. Alqarni's (2017) research identified the hint of a cultural change in how young Saudis are using compliments. This is investigated in the current research.

1.4 Statement of the Problem

Globally, English is used in a wide range of contexts (Richards & Burns, 2012). Kachru (1985) described these three different contexts: the Inner Circle, the Outer Circle and the Expanding Circle. The Inner Circle are those countries, such as Australia, where English is the major language. In the Outer Circle, English is used as the second language. Saudi Arabia is seeking to advance its presence in the Outer Circle. In Expanding Circle countries English is not commonly spoken in any context in society and is normally only studied as a second language. In Saudi Arabia, English is in the process of being nativized (Mahboob & Elyas, 2014). There is debate as to whether Saudi Arabia is in the Outer Circle or in the Expanding Circle. For the purpose of this research, it will be accepted that Saudi Arabia is in the Expanding Circle (Alharbi, 2017; Al-Mutairi, 2020).

Countries in the Expanding Circle have introduced English as a foreign language into schools and universities (Al-Mutairi, 2020; Elyas & Picard, 2019). English was only introduced into the schools as a subject in 1942 and mandated as compulsory from grades 7 onwards in 1958 (Elyas & Picard, 2019). Since 1970, English has been taught for four 45-minute classes per week (Elyas & Picard, 2019). The country still retained a “strong emphasis on Arabic and Islamic subjects” (Elyas & Picard, 2019, p. 79). The events of 9/11 prompted the Saudi Arabian monarchy to acknowledge the presence of a negative sentiment towards English and western values in the Saudi Arabian educational system (Elyas & Picard, 2019). Changes in the education system meant that English was introduced at the elementary level and the teaching periods were raised from four to ten (Elyas & Picard, 2019). This reflects Saudi Arabia as a member of the Expanding Circle, along with such countries as Turkey, The Emirates, Japan, China, Korea (Al-Mutairi, 2020).

Schumann’s (1986) acculturation model for second language acquisition integrates social factors and affective factors into a single variable: acculturation. Arabic English speakers studying in foreign universities are likely to demonstrate different levels of acculturation based upon the willingness to integrate with native English speakers or to maintain the group as a reference group. Initial indicators of acculturation will include the level of competency, and frequency that L1 demonstrates in the use of L2, the degree of exposure to L2 language and their level of awareness of L2 culture (Drankus, 2010).

In Saudi Arabia, cultural preservation has produced a strong level of resistance to learning English (Al-Nasser, 2015). Conservative and traditional elements in Saudi Arabian society clash with those who recognise the importance of

learning English so that the country citizens can advance the economic development of the country (Al-Tamimi, 2019; Elyas & Badawood, 2016). English is taught from the fourth grade to the twelfth grade in Saudi Arabian schools (Al-Tamimi, 2019). Language plays an important role for the expression of religiosity and the construction of religious identity in Saudi Arabia (Alsohaibani, 2017; Garcia-Arenal, 2009). If acculturation is occurring through the acquisition of Saudi English, then there is the potential in the decline of religiosity due to the use of a more secular language. This would present an increased concern for Islamic fundamentalists of English learning on Islamic religious norms. There is a lack of comparative studies in an Arab and Muslim culture into the degree of language transfer that is arising from elevating the importance of English competence in the school curriculum. The study of compliments in Arab-speaking countries is limited. Studies in Kuwait have identified that language transfer was limited with Kuwait ESL learners (Farghal & Haggan, 2006). It needs to be determined if this is true of Saudi Arabian L2 learners. Given that compliments in the Arabic culture are strongly integrated with religious values (Al-Khateeb, 2009), it is important to gain an understanding whether the learning of English is affecting this integration. This is particularly important in Saudi Arabia where there is stronger conservative influence resulting in a high level of religious-based social utterances (Al-Khateeb, 2009). Through comparative analysis, this research seeks to identify the degree that language transfer is occurring in Arabic English speakers.

Mahboob and Elyas (2014) explored the issues of whether there is a Saudi English, what are its characteristics and the nature of the relationship between Islam and English in a Saudi Arabian context. Mahboob and Elyas (2014) analysed the

2007-2008 edition of the book: *English language for Saudi Arabia: 1st years secondary term 1: student's book*. It was assumed incorrectly by the researchers that the changes to the textbook reflected the Saudisation of the English language. In researching this area, Mahboob and Elyas (2014) consulted with linguists and six Saudi experts skilled in ESL. Mahboob and Elyas (2014) identified that there was “variation in the use of tense markers, variation in the use of articles; variations in marking subject-verb agreement; and number (singular/plural ‘~s)’” (p.135). The change in the textbook reflects a lack of proficiency in the authors of the textbook. In the textbook, Mahboob and Elyas (2014) identified the strong prevalence of religious images and terms in the English book. The opening page of the textbook contains Arabic text which is translated to “I begin in the name of Allah who is the most gracious and the most merciful” (Mahboob & Elyas, 2014, p. 139). This reflects the Islamic tradition of commencing all comments in the name of Allah. The English text is replete with Arabic phrases such as *Assalamu Alaikum* which means May the blessings of Allah be on you. This is the common greeting and form of politeness for Saudi Arabic speakers. It is in essence ‘hello’ with a religious reference. Any exploration of compliments needs to involve a study of the level of religiosity in the person and the impact that it has on the use of compliments.

Mahboob and Elyas (2014) noted that in the textbook the separateness of the genders meant that men were never portrayed looking directly at women. The male dominant culture of Saudi Arabia influences how the world is presented through language and this is evident in the textbook. Cultural and gender segregation continues into the English language. The generic pronouns that are used is “he” and “his”. English tends to be more gender neutral in the expressions and gender-

inclusive. Mahboob and Elyas (2014) never found any evidence of this in the English textbooks. “He” was used to refer to women. The gender differences between English and Arabic are important for research in the context of compliments.

1.5 Thesis Outline

This thesis consists of 6 chapters. Following the introduction in Chapter 1, Chapter 2 provides a review of literature in respect to compliment use by Saudi English speakers, Saudi Arabic and native English speakers. The chapter provides an overview of important concepts including transference, bilingualism, pragmatic transfer, politeness, and face theory. The literature review considers the use of English in Saudi Arabia and the key contextual elements of the English classroom environment. The literature review finishes an exploration of the role that religion plays in speech acts and interlanguage pragmatics. One key issue identified in the literature review is that the cultural distance between the Islamic culture and English-speaking countries has the potential to generate transference by L1. The second key issue is that language is important for conveying religious norms in Saudi Arabia. The increased use of English has the potential to reduce the religious content in the speech act of complimenting. This is the key driver for the strong opposition by the conservative lobby led by the clergy for extending the use of English in Saudi Arabia.

Chapter 3 covers the methodology of this study. First, the research questions and aims are presented. This followed by a description of the three stages of the research. The first stage involves the use of two questionnaires: the DCT questionnaire and the Religiosity questionnaire, the data collection and statistical

analysis. The process for obtaining the three cohorts of Saudi English, Saudi Arabic and native English for the research are described. The second stage involves the interview, the training of the female researcher due to gender contact limitations in Saudi Arabia, the transcribing of the interview and its analysis. The third stage involves the process of observing one participant for one day.

Chapter 4 presents the results of the research. It commences with a description of the overview of the sample including their gender, educational level, age, and religiosity score. This is followed by the tabulation of the scores and statistical of the questionnaires according to Yuan's (2002) framework. Finally, the results of the analysis of the religious content of the compliments are presented.

Chapter 5 presents the discussion of the findings from the research. The findings are discussed in respect to the three research questions:

- What is the nature of the evidence in the use of compliments in Saudi English (L2) to indicate transference (influence) from Saudi Arabic (L1)?
- What discourse features can be found to substantiate that this process is occurring?
- Does the religiosity of a person affect the level of religious content in their use of compliments?

The evidence of transference will be the retention of compliment forms by Saudi English speakers evident in Saudi Arabic users of L1 that are not evident in the use of L2 by Native English speakers. The evidence on how religiosity affects compliments can be determined by assessing the use of religious terms in the compliments of the three groups and their level of religiosity.

Chapter 6, the last chapter of this thesis, discusses the findings and their implication for English language learning and use in Saudi Arabia. Although the samples used were small, the research suggests that learning English is contributing to the increased assertiveness of women in Saudi Arabia and a decline in the use of religious expressions. An assessment of the level of religiosity is made between the three groups to determine the degree that the religiosity differs between Saudi English and Saudi Arabic users. These findings are likely to add to the view that learning English is contributing to undermining the Islamic culture and values of Saudi Arabia. The chapter considers the contribution that this research makes to understanding the use of compliments in Saudi Arabia and concludes with a discussion of the implication of the key findings.

1.6 Impact of the Research

The impact of this research will be significant to those involved with the development of English competencies amongst Saudi Arabians. A comparative study of the use of compliments by Saudi Arabic English speakers with older Saudi Arabic speakers and English native speakers has the potential to identify the degree of language transfer that is occurring through an analysis of the differences in compliment usage compared to Native English speakers. If language transfer is occurring in association with a decline in religiosity, then the research has the potential to re-ignite the conservative religious element in Saudi Arabia in resisting the emphasis placed on English in the school curriculum. Studies in similar cultures have found that those learners with strong religiosity are often unwilling to accept elements in the new language that are in contrast to their language (Behtash, Hashemi, & Farokhipour, 2017). The identity of the language learner shapes the way

that a person learns a second language (Ruiz-Vasquez, 2000; Warschauer, 2001). The acquisition and use of a second language can reshape how a person expresses their identity (Ruiz-Vasquez, 2000; Warschauer, 2001). With the significant cultural difference between Saudi Arabic and English, there is the risk that language learning might reshape identity in general and religious identity in particular. The research of Behtash et al. (2017) found that in the Iranian context those people with strong religious beliefs resisted the acquisition of English as a second language. This was because it was felt that English was not consistent or threatened their religious beliefs. In the context of this research, where the student has to be effective in the English language in order to be effective in a foreign university, the issue becomes one of the degree that the religiosity of an individual is eroded by the learning of a language and how this erosion might be mitigated .

This research has the potential to motivate the religious conservative element to increase Islamic religious dogma teaching within the curriculum and to limit the time spent on learning English. If the research determines that the acquisition of L2 has little or no impact on eroding the religious identity of the individual or that there are strategies that can be implemented to prevent this erosion, then those who advocate for further development of English language competency in the school curriculum will be supported. This research has the potential to crystallise the current debate between the conservative and progressive elements in Saudi education by being the first research in Saudi Arabia to consider religiosity in the context of L2 acquisition. As such the findings of this research on the degree that Saudi English speakers are losing their religiosity and using compliments that reflect the culture of their second language are important. From a western viewpoint, this decline in the

frequency of religious expressions might be reflective of a decline of religious extremism in Saudi Arabia and a shift towards more liberal practices.

1.7 Scope, Limitations and Challenges

The scope of this research is limited to the study of compliments as evidenced through the use of a DCT. The sample was drawn from the population of the Department of English Language and Literature at Al Baha University, Saudi Arabia and Western Sydney University in Sydney, Australia. This restricts the age of the sample to younger students aged between 23 to 30 years. Each cohort was limited to 20 students selected through stratified sampling. The evaluation of the data was restricted to an analysis of the structural and semantic elements recorded by the samples and the context in which they occurred. The sampling sought an equal mix of gender. The student's religiosity was determined through the use of a questionnaire developed by Lace and Handal (2018). The evaluation assessed only the frequency of structural and semantic elements compared to the control groups of Saudi Arabic and native English speakers to determine the degree to which transference was occurring. The small size of the samples and their restricted location means that the findings require research in other settings and with other samples before the findings can be applied to the general population of Saudi Arabia. The findings however are of such significance that they warrant further research and investigation.

The challenge was interacting with the Saudi female subjects in the research. The male researcher is not permitted to interview female Saudi students. This issue was overcome by using a female co-researcher to collect the required data. Despite

training the female co-researcher, the researcher had no control over the interactions with the female subjects and Female co-researcher to ensure consistency of approach.

There were resource and time constraints that limited the size of the samples due to the time required for conducting the DCT questionnaire and interviewing the students to verify the validity of their written responses. The financial resources needed to code and analyse a large sample of students was not possible. The distribution of the DCT online assisted in the cost-effectiveness of the study.

The weaknesses of the DCT questionnaire was mitigated by asking the participants a series of questions related to the compliments that they had recorded in written format and checking for consistency. This was a resource and time intensive process but did overcome the written limitations of the DCT questionnaire. This verified that the written responses captured the verbal compliments of the subject but resource and practicality restrictions meant that an analysis could not be conducted of how compliments are used in the real-life of the subjects. It is not possible to extrapolate the results to the general population due to the small sample, the use of the study of oral communication through written text and the ability to view first-hand the participant's use of compliments in everyday situations.

CHAPTER 2 : LITERATURE REVIEW

2.1 Introduction

This chapter commences with a section that presents the diverse definitions pertaining to compliments before settling on the definition proposed by Barnlund & Araki (1985) as being sufficient for encompassing the elements of compliments. The categorisation of compliments as developed by Yuan (2002) and used by Alqarni (2017) will be effective for the categorisation of compliments. Yuan's (2002) model provides a validated and reliable semantic framework that can be used in differing cultural contexts. Yuan's (2002) model enables the analysis of the semantic formulas and the syntactic structures. A semantic formula is "those parts of a reply/utterance that represents the means by which a particular speech act is accomplished in terms of the primary content of an utterance" (Yuan, 2002, p. 192). Yuan (2002) presents ten cascading categories of compliments that enable the specific categorisation of compliments. This precision is necessary to achieve quantitative analysis as broader categories may restrict the level of insight that might be obtained.

2.2 Definition and Functions of Compliments

The definition that will be used is that provided by Barnlund and Araki (1985) and used by Holmes (1986), as it is the most aligned with the pragmatic perspective. According to the definition, compliments are defined as "any expression of positive evaluation concerning the qualities of behaviour of another person without manipulative intent" (Barnlund & Araki, 1985, p. 12). Within this definition it is important to consider the positive face-saving aspects of compliments.

A brief overview of the pragmatic study into compliments suggests that the research has sought to explore the reasons why people use compliments and the types of compliments that are used. Compliments have been categorised into behabitive acts (Austin, 1962); expressive acts (Al-Rassam, 1999; Gorgis, 1992; Haverkate, 1984; Norrick, 1978; Searle, 1979; Searle & Vanderveken) and compliments as politeness strategies. Research has been conducted into the syntactic structure of compliments (Manes & Wolfson, 1981; Wolfson, 1981); their semantic structure (Manes & Wolfson, 1981); and their pragmatic structure (Herbert, 1990).

Pomerantz (1978) determined that the primary purpose of compliments is to build solidarity and social bonds between people. Compliments tend to be formulaic (Holmes, 1988; Manes & Wolfson, 1981). Holmes (1988) categorised compliments according to four category topics: appearance, ability, possession, and performance. This approach is supported by Manes (1983); Herbert (1991) and Trosberg (2010). The importance of each factor varies across cultures (Holmes, 1988, Yuan, 2002). Compliment behaviour exhibits strong gender-based differences (Herbert, 1990; Rees-Miller, 2011; Riesberg, 2000; Sun, 2014; Wu, 2008). Women tend to give more compliments than men (Herbert, 1990). Herbert (1990) identified that the dominant subject of women's compliments are appearance and more directed towards building harmony than compliments made by men (Duan & Gao, 2009; Herbert, 1990; Sun, 2002; Wolfson, 1983). Men tend to use a minimal pattern for compliments and compliments between men are rare (Sun, 2013). Compliments can convey social status with compliments (Trosberg, 2010). In Western cultures, compliments tend to flow from those individuals with higher social status to individuals with a lower social status (Trosberg, 2010). In this socio-cultural context,

compliments are used to indicate authority (Trosberg, 2010). Past studies have identified that compliments reflect a wide range of socio-cultural values (Trosberg, 2010; Wierzbicka, 1991).

Personal compliments are a subset of compliments. Personal compliments are “a speech act which explicitly or implicitly attributes credit to someone other than the speaker, usually the person addressed, for some ‘good’ (possession, characteristic, skills etc.) which is positively valued by the speaker and the hearer” (Holmes, 1986, p. 117). Ceremonious compliments are compliments that embrace “oral, written and even non-verbal interaction rituals for everyday and ceremonious communication situations” (Beetz, 1999, p. 142). Season compliments are compliments that convey best wishes of the season while free gift compliments are compliments that accompany a gift (Jucker, 2009).

In the Arabic context the closest term to the English equivalent of compliment is *مُجَامَلَةٌ* or *mujamalah*. The word is derived from *جَمَلَ* or *ja-ma-la* which translates into English as to “make something beautiful”. Compliments in Arabic are therefore provided as enhancing the quality of the object or subject but it is embellished with making it more beautiful than it actually is (Jamil, 2016). *Mujamalah* is a state of being that is linked to politeness but does not require sincerity. The compliment is offered irrespective of true feelings (Jamil, 2016). In the Arabic culture, there is no need for compliments to be sincere (Jamil, 2016). The process of complimenting can therefore be quite separate from the quality of the object or the person. Compliments seek to maintain a positive social relationship between the speakers (Manzour & Makram, 1981; Masood, 1992). The compliment is therefore orientated to being a courtesy, the maintenance of positive social

relations rather than a genuine expression. A compliment in Arabic can be used as a positive affirmation to preserve social relationships in a difficult situation. In Arabic it is not necessary to perceive good qualities (Manzour & Makram, 1981; Masood, 1992; Omar, 2008).

2.3 Types of Compliments

According to Yuan (2002), there are two categories of compliments: unbound semantic formulas and bound semantic formulas, as illustrated in Table 2.

Bound semantic formulas “are things that have to co-occur with one of the unbound semantic formulas to be interpreted as part of a compliment” (Yuan, 2002, p. 192). Unbound semantic formulas refer to explicit compliments that have a minimum of one positive semantic carrier and implicit compliments. Unbound semantic compliments can be identified by their surface form. An example of an explicit compliment is *nice haircut* while an implicit compliment might be *where did you get that haircut? I would like to go there*. A bound semantic formula would be *nice haircut. where did you get that haircut?*

Table 2: Yuan’s (2002) framework of compliment strategies

Compliment Strategies		Example
Unbound Semantic Formulas	Explicit Compliment	<i>What a nice cell phone you have.</i>
	Implicit Compliment	<i>I wish I could have a cell phone like yours.</i>
Bound Semantic formulas	Explanation	<i>I saw how difficult it was to fix my laptop.</i>
	Information Question	<i>Where did you learn to fix it?</i>
	Future Reference	<i>You have a bright future in fixing laptops.</i>
	Contrast	<i>I think you are more helpful than your brother.</i>
	Advice	<i>You’d better open a laptop store.</i>
	Request	<i>Can you check my cell phone too?</i>
Non-Compliment		<i>Sorry to take your time</i>
Opt Out		<i>I would say nothing.</i>

There are two sub-categories of “unbound semantic formulas”: “explicit compliments” and “implicit compliments”. An explicit compliment is defined by Yuan (2002) as a general statement “with at least one positive semantic carrier” (p. 192). Implicit compliments are compliments “with or without a positive semantic carrier, where the addressee is not directly mentioned but the positive meaning can be inferred from what is said in a particular context” (Yuan, 2002, p. 192). In contrast, “bound semantic formulas” have six subcategories: “explanations, information requested, references to the future, contrasts, advice or requests” (Yuan, 2002, p.192). “Non-complimentary” replies involve “non-compliments” or “opt outs”. “Non-compliments” can be “bound semantic formulas” or other responses that do not have any positive meaning. “Opt outs” are cases where speakers do not say anything in a situation in which a compliment is anticipated (Yuan, 2002, p.

192). The classification system of Yuan (2002) accommodates the strategic classification systems of Billmyer (1990); Brown and Levinson (1987); Dunham (1992); Herbert (1990); Knapp et al. (1984); Manes (1983), Manes and Wolfson (1981); Wolfson (1983); and Wolfson (1989). Following the exploration of the definition, the literature review discusses some of the key concepts and research issues.

2.4 Compliment Strategies for English Speakers

Making compliments is a “complex sociolinguistic skill” (Holmes, 1986, p. 488). Compliments can impose on the complimented an indebtedness and a requirement to reciprocate with a compliment (Holmes, 1986; Ochs, 1993). In the past, in an American context, the structure of compliments and their responses have been identified as being fixed, use a limited number of adjectives and can be classified according to their grammatical structure (Wolfson & Manes, 1980). The main content is centred on an individual’s appearance and/or their skills (Wolfson & Manes, 1980). These findings were supported in the research of Yu (2019). In an English-speaking context, the current focus of research has been on compliment responses rather than compliments (Shabani & Zeinali, 2015). Compliments and their responses serve a range of functions that include the expression of gratitude, initiating social discourse, establishing social bonds, signalling approval and admiration, reducing conflict, and providing positive reinforcement (Wolfson & Manes, 1980; Yu, 2019). The receiver of a compliment can either accept, reject or evade the compliment (Holmes & Brown, 1987; Shabani & Zeinali, 2015).

Compliments are found to be more likely at the opening and closing of an interaction (Holmes, 1986; Yu, 2019). Women are more likely to give compliments than men (Holmes, 1986; Miranda & Hamzah, 2018; Sun, 2013; Xiang, 2013). The compliments of women are more strongly orientated towards appearance, while for men it is towards the possession of material objects (Holmes, 1986). The nature of compliments and compliment responses are affected by cultural context (Wolfson, 1981). A comparison of the use of compliments by South African and United States university students by Herbert (1989) found that the United States university students used compliments more frequently than the South African students while the South African students were more willing to accept compliments than the United States students. A comparison of the use of compliments between British and United States teachers by Creese (1991) found syntactic differences in how compliments are used. This suggests that there is relativisation of the generalised findings that are made in respect to the use of compliments in the English language.

There is a difference in how compliments are used due to the cultural and linguistic differences of the speakers. This was evidenced in a study of the use of compliments between Japanese and Americans (Daikuhara, 1986). Yu's (2005) study of the use of compliments by Chinese and American subjects found differences in frequency, structure, topic and functionality. Sharifian (2005) compared Persian speakers and Australian speakers of English and found that the Persian culture required those complimented to downplay the compliments that they received and defer it back to the complimentor or to another person. Within the Arabic culture, there is a high prevalence of the use of religious expressions in the verbal interaction between people. In a study conducted by Davies (1987), politeness within the Arabic

culture contains a high level of religious references that was not evident amongst British English speakers. Prophet-praise formulas often occur with compliments as an intensifier (Migdadi & Badarneh, 2013). Migdadi and Badarneh (2013) analysed the role that religious prophet-praise formulas play amongst seven male and five female Jordanian Arabs using an ethnographic approach over a six-month period. They found that one of the functions of prophet-praise formulas is to positively emphasise a compliment. In respect to compliments, a study by Alsalem (2015) found that there was a high degree of similarities between the compliment responses of the Saudi Arabian and American cultural groups. The research was concerned with the compliment response types that Saudi students studying at a United States university used in specific academic contexts. The comparative study compared the responses of 71 Saudi students with 104 American students. The study used a multiple-choice discourse completion task (MDCT) and used the taxonomy of Herbert (1990). The data analysis methodology was identical to the methodology followed by Alqarni (2017). The postulated reason was the high degree of acculturation that had occurred to the Saudi Arabian speakers studying in America. It appears that amongst the younger generation exposure to westernised culture through educational exchange is minimising the cultural differences. This was not apparent in the study conducted by Alqarni (2017) in the context of a Saudi Arabian university.

Research in an Australian context has been limited to the study of compliment responses (Jamil, 2016; Mohajernia & Solimani, 2013; Tang & Zhang, 2009). Given the closeness between the Australian and New Zealand culture, the research of Holmes (1988) may provide an insight into Australian's use of

compliments. In the western context, the compliment is presented as a speech act that seeks to flatter another person (Holmes, 1988). Given the cultural diversity in Australia, the focus is on the compliments that are provided by middle class Australians with a European heritage. In its simplest context, compliments serve to socially bond those involved in social interaction through the reduction of social boundaries. This can be done by enhancing the self-image of the Other. Compliments can also set social boundaries expressing social hierarchies and unmet needs (Holmes, 1988). The use of compliments appears to be influenced by the language and cultural context of

Over complimenting is seen as an expression of envy that is often viewed as placing a curse on the individual. In native Arabic, over complimenting is accompanied with the term *Mashallah* to ward off the potential curse on the other person. By saying *Mashallah* after a compliment, the complimentor is letting the person know that they do not intend harm when providing a compliment. This is founded in the religious norms of the need to be humble. When an item is complimented that a person gives, there is a very real risk that the complimentee may feel compelled to provide the person with the item. The offering of the item comes from the politeness attached to compliments. To avoid this embarrassment, Saudis will often make compliments about objects owned by others out of earshot of the person. One of the problems with the testing of the use of compliments with the DCT is that it establishes a context that may not be truly reflective of reality. Gratitude and humility go hand-in-hand when giving a compliment in Saudi Arabic. This may not be so strong in the western context.

There has been a strong interest in the cross-cultural study of the speech acts of complimenting over the past four decades (Tosberg, 2010). Early studies were focused on the use of compliments in the American context (Herbert, 1990; Pomerantz, 1978; Sly & Cheryan, 2013; Wolfson, 1989). Research extended out to other English-speaking countries such as South Africa (Herbert, 1989; Herbert & Straight, 1989); and New Zealand (Holmes, 1988). Compliments were found to be formulaic (Manes, 1983; Manes & Wolfson, 1981; Rees-Miller, 2011; Wolfson, 1981). A limited number of structures are used such as *NP is/looks (really) Adj* and the *I (really) like/love NP*. In the English-speaking context, the dominant adjectives are *good, nice, and beautiful* with the dominant verbs being *love* and *like* (Chen, 2010). Predominantly, compliments are exchanged between people of equal social status (Chen, 2010; Herbert, 1989; Manes & Wolfson, 1981). Compliments on a person's ability and achievements occur between people of unequal social status from those with high social status to those with a low social status (Manes & Wolfson, 1981). Compliment studies shifted to the wider European context (Chen, 2010). Using the Acceptance-Deflection/Evasion-Rejection classification scale, non-English European languages, including Polish, German, Spanish, and Greek, were found to be the least accepting of compliments (Chen, 2010).

2.5 Use of compliments in the Arabic context

Relevant to this study is the research pertaining to the use of compliments in the Arabic context with studies investigating the use of compliments in Jordan (Farghal & Al-Khatib, 2001); Egypt (Morsy, 1992; Nelson et al., 1993; Mursy & Wilson, 2001) and Syria (Nelson, Al-Batal, & Echols, 1996). Investigating the use of compliments by Egyptians and Americans using a qualitative interview approach

and quantitative questionnaire approach, Nelson, El Bakary and Al Batal (1993) found that there was a dominance of adjectival compliments in both cultures using a limited number of adjectives. Both cultures used limited syntactic patterns. For both cultures the common syntactic pattern is NP ADJ. Both cultures used direct and frank approaches to complimenting with a predominance of compliments on appearance. Nelson et al. (1993) identified that Egyptian compliments were longer than American compliments. This is a reflection of the importance of repetition as a means of stressing the value of the compliment. The other difference was that Egyptian compliments were characterised by more similes and metaphors which is a feature of the Egyptian language. Saudi Arabian culture is significantly different from Egyptian culture with the Saudi Arabian culture being more conservative (Burke, 2011). The focus of this research is the Saudi Arabic culture. The Arab world is not a homogenous culture despite the commonality of religion. The different national origins within Arab countries has given rise to different cultural differences. This study is likely to identify different patterns of compliment usage due to this cultural difference. It differs from the aforementioned studies as it is conducted with students in both a local Arabic setting and with students in an international setting. None of the studies considered the contextual influence of religion on the use of compliments.

Arabic compliments tend to be quite lengthy as the length of the compliment is considered to reflect the level of sincerity of the compliment (Centre for Advanced Research on Language Acquisition, 2020). Four Arabic adjectives are prevalent in compliments: *hilw* (pretty), *kwayyis* (good), *shiik* (chic) and *tayyib* (kind) (Centre for Advanced Research on Language Acquisition, 2020). There is a high frequency

of compliments on a person's appearance, their skills and achievements and their personality (Centre for Advanced Research on Language Acquisition, 2020). In comparison to Americans, Arabs compliment each other less frequently (Centre for Advanced Research on Language Acquisition, 2020). Compliments tend to be direct and formulaic (Centre for Advanced Research on Language Acquisition, 2020). *Mashallah* is used frequently with compliments to indicate that God has willed it and with *smallah* to ward off any ego or envy.

2.6 Language Contact

In this context, the level of bilingual competence influences the extent of contact between people (Appel & Muysken, 2005). The research of Cook (2003), Mahmoud (2000) and Ringbom (2007) suggests that there is a bi-directional cross-linguistic influence between the two languages during the process of second language acquisition. In the Arabic context there are three language systems that interact. One is Non-Standard Arabic (NSA) that is the first language learnt by an Arab child in the context of their family. NSA is used in informal situations. The second is Modern Standard Arabic (MSA), which is learnt in the classroom and is used in formal written and spoken communication. There are considerable linguistic differences between MSA and NSA (Mahmoud, 2000). The third is English, which is learnt in the classroom. L1 competence is normally very high but the degree of transfer depends not on the level of L1 competence but the level of L2 competence and the degree to which L1 influence can be suppressed (Hardan, 2013; Lucas & Manfredi, 2020; Odlin, 1989; Oxford, 1992; Oxford & Crookall, 1989; Mahmoud, 2000; van Coetsem, 2000). Linguistic dominance is the same as nativeness in van Coetsem's (2000) model, and it determines which language is active. In this study,

the participants are L1 speakers of NSA and early bilinguals in MSA, so when they acquire English as an L2, it is to be expected that they show influence from their L1 but that this influence decreases while their proficiency in the L2 increases (Hardan, 2013; Lucas & Manfredi, 2020; Odlin, 1989; Oxford, 1992; Oxford & Crookall, 1989; Mahmoud, 2000; van Coetsem, 2000).

When languages come in contact with one and another, there can be changes in the grammar of the languages, lexical borrowing and code-switching (Muysken, 2013; Muysken, 2000, Thomason, 2001; Poplack & Levey, 2010; van Coetsem, 2000). Bi-directional influence is the “two-way interaction between the two linguistic systems of an L2 user (i.e L1 influence on the L2 and L2 influence on the L1)” (Pavlenko & Jarvis, 2002, p. 192). The influence of language contact can occur across all grammatical areas and result in changes in how languages are used. There can be a direct transfer of words, a change in word order and/or a change in the function of a word. Language imposition of L1 Saudi Arabic on English is the core focus of this research.

2.6.1 Language Transfer

Transfer occurs from the source language to the recipient language (D’Anna, 2020). If the speaker is dominant in the source language, transfer is referred to as imposition and if the speaker is dominant in the recipient language, transfer is defined as borrowing (D’Anna, 2020). Research has determined that second language acquisition has transference from the individual’s first language (Fatemi, Sobhani & Abolhassan, 2012; Karim & Nassaji, 2013; Matras, 2009). Transference can also arise from cultural differences (Sattar & Iah, 2011). The greater the cultural

difference, the more likely transference will arise (Derakhshan & Karimi, 2015). This arises because learners of a second language tend to rely on the structures of their first language (Beardsmore, 1982; Bhela, 1999). Apart from positive transfer, transference can be classified as developmental errors that are related to the individual's level of language development, ambiguous errors that arise from transference and unique errors that cannot be categorised (Derakhshan & Karimi, 2015).

In Saudi Arabia, English is used as the standard form of communication within the international companies located in Saudi Arabia and within the hospital system where there is a high percentage of expatriate workers (Aljohani, 2016). Arabic is retained as the official language in Saudi Arabia and the only language for the medium of instruction (Aljohani, 2016). Saudi Arabians have a strong linkage between their identity, their language and the Quran (Aljohani, 2016). Given this, it is reasonable to assume that the degree of transference would be high. Within international companies located in Saudi Arabia, English language courses are run to assist Saudi workers (Mahboob & Elyas, 2014). There prevails a strong belief amongst many in Saudi Arabian society of the concern regarding "English speaking western ideologies, which may reshape ideas in the Muslim world" (Mahboob & Elyas, 2014, p. 132).

The assessment of language transfer comprises an assessment of the sum total of the morphemic forms that are transferred into a linguistic system (Grant, 2020). It also requires counting the total of the structural patterns that have been absorbed rather than transmitted (Grant, 2020). There are three types of contact induced change (Thomason, 2001). The first is where the source language and the

recipient language are closely related which is not applicable in this situation. Substratum interference occurs when there is structural interference without morpheme transfer (Thomason, 2001). The third type of interference that occurs without morpheme transfer is borrowing (Thomason, 2001). It is important to compare the features attributed to language contact to the source language. It is important to establish that there has been a change and that the source of the change is from the features present in L2 (Thomason, 2001).

2.6.2 Bilingualism in Saudi Arabia

In Saudi Arabia, bilingualism is compound in that both Arabic and English are learnt in the same school environment. Cummins (1994) notes that this approach is more effective than where L1 is not included in the environment for learning L2. In Saudi Arabia, the government gives English high status as it is viewed as the international language of business while Arabic is viewed as the cultural language that embodies the social and religious values of Saudi Arabia. English acquisition is viewed as an educational advantage. The mother tongue of Arabic is used in the primary stages of learning English. This approach is suited to learning a second language and preserving L1 (Baker, 2001; Cummins, 2000).

The concern of the conservative elements in Saudi Arabian society that the learning of English will result in language loss is unfounded by the research. In Saudi Arabia, Arabic remains as the dominant language of instruction. Switching to English may restrict the opportunity to convey to the other person that they do not intend harm from the compliment provided as this is embedded in the use of the term. Language loss can occur where L2 is introduced into the school at an early

age in an L2 dominant environment (Fillmore, 1991). In Saudi Arabia, English was introduced into the primary school curriculum in 2005 despite considerable opposition from the conservative element (Aljohani, 2016). There is no evidence that this has had a negative impact on the performance of Saudi Arabian children in their Arabic studies (Aljohani, 2016). This is likely to be due to the retention of Arabic as the language of instruction in the schools (Skutnabb-Kangas, 1994). This is driven by conservatism in the religious domain and has contributed to mother tongue maintenance in Saudi Arabia (Abdalla, 2006; Al-Qahtani & Al Zumor, 2016; Holmes et al., 1993).

Arabic transfer into English for Saudi students is problematic (Alahmadi & Kesseiri, 2013; Alsamadani, 2010; Khan, 2011). The use of CLT was a response to the low competency levels demonstrated by Saudi students after their years of schooling. Turjoman (2016) identified that female Saudi Arabians were “attaching English bound affixes to free Arabic morphemes, as well as, attaching Arabic bound morphemes to English free morphemes” (p. 95). Code switching is very frequent in Arabic speakers of English (Alhazmi, 2016).

Schneider’s (2007) Dynamic Model describes how linguistic and social identities are sustained. There are five underlying principles to the Dynamic Model. The first is that the closer the contact or the stronger the level of bilingualism in a community, the greater will be the effects of the contact (Schneider, 2007). The second principle is that the structural impact of language contact is dependent upon the historical linkages (Schneider, 2007). The third principle is the contact-induced changes can arise from code-switching to acquisition strategies (Schneider, 2007). The fourth principle is that the development of contact-induced language varieties

arises from speakers making selections about the variants that they will choose to use (Schneider, 2007). The fifth principle is that the features that are adopted is influenced by a wide range of ecological factors such as the similarities between the two languages and social relationships (Schneider, 2007).

For Schneider (2007), there are five major stages to the evolution of English along the dimensions of socio-political background, identity construction, sociolinguistic conditions and linguistic effects. From the perspective of indigenous residents, Saudi natives, English is in Phase 1 in Saudi Arabia. The two languages are viewed as distinct. The adoption of English is for utilitarian purposes, in this context to engage in international commerce. Marginal bilingualism has developed.

Languages are in a constant state of change. They do not exist in a state of permanence. Language use changes due to internal and external forces. The development of new concepts, inventions and ideas call for new language and the influence of differing sociological settings shapes the existing language. The most dominant influence for language change in the contemporary world is the impact that globalisation and the resulting intercultural interactions is having on the language of people. As a person becomes exposed to different cultures, they often experience a change in their outlook. This change of outlook results in a change of behaviours and how language is used. This process of acculturation or indigenisation results in the development of new language forms that are a hybrid of L1 and L2. In Saudi Arabia, the government has identified the need for people to learn English in order that Saudi Arabia can compete effectively in the economic global village. English has become the shared language of business. It is reasonable to expect that the norms of compliments of English language become an integral part of the way

that Saudi English speakers use compliments. Because English learning and usage is found amongst the educated in Saudi society, the norms of Saudi English can be expected to be the socially acceptable norms of compliments in English in Saudi Arabian society.

Schneider (2007) developed a model of the evolution of post-colonial Englishes. Nativisation occurs in Phase 3 of Schneider's (2007) model. Nativisation occurs when a language gains native speaker (Sankoff & Laberge, 1972). The process of nativisation of language takes time. The exposure of Saudis to English is a relatively recent phenomenon when compared to other parts of the globe where exposure to English language was part of the colonisation process. One might expect that the process of nativisation in Saudi Arabia is in Phase 1 of Schneider's (2007) model. In the case of Saudi Arabia, language transfer is likely to be moderate as it becomes a compulsory subject in the schools and the language of choice when conducting business.

2.7 Interlanguage pragmatics

In learning a new language, it is important for the learner to develop linguistic and pragmatic competence (Drbseh, 2015). Pragmatic transfer is "the influence of learners' pragmatic knowledge of language and culture other than the target language on their comprehension, production, and acquisition of L2 pragmatic information" (Rizk, 2003, p. 404). Pragmatic issues are significant for individuals learning a second language (Rizk, 2003). Transfer between languages can occur due to "similarities and differences between the target language and any other language that has been previously acquired" (Odlin, 1989, p. 27). Pragmatic transfer has been

investigated from two perspectives: pragmalinguistics and sociopragmatics (Kasper, 1992; Leech, 1983; Thomas, 1983). Pragmalinguistic transfer for compliments occurs when the politeness value in L1 influences “learner’s perceptions and production of form-function mappings in L2” (Kasper, 1992, p. 209). Sociopragmatic transfer occurs “when the social perceptions underlying language users’ interpretation and performance of linguistic action in L2 are influenced by their assessment of subjectively equivalent L1 contexts” (Kasper, 1992, p. 209). Pragmatic transfer can be positive or negative (Leech, 2014). Negative pragmatic transfer arises where the pragmatic behaviour of native speakers is considered to be unsuitable for non-native speakers. The study by Allami and Montazeri (2012) assessed pragmatic failure that occurred due to pragmatic transfer by Persian EFL learners. 40 EFL learners comprising an equal mix of male and females were selected. Their competence in English was assessed using a TOEFL test. Discourse Completion Test (DCT) was given to the participants and the participants were expected to self-rate their performance. Although the study was related to compliment responses, the study identified the importance of providing students with an understanding of social and cultural norms. Given that second language learning in Saudi Arabia is grammatical in its orientation, the subjects of this research are likely to have had little if any training in pragmalinguistics.

There are two important elements in pragmatics: “clarity and politeness” (Ghazzoul, 2019, p. 223). The influence of politeness on compliments will be the degree that the compliment is indirect (Brown, 2008; Brown & Levinson, 1987). Studies in this field have been conducted as a study of language as a form of social action grounded in speech act theory (Ghazzoul, 2019). The primary purpose was

the establishment of “conversational maxims” (McCarthy, 1991, p. 50). The research into pragmatic transfer in Saudi Arabia has suggested that pragmatic transfer is occurring (Salameh, 2001). Salameh (2001) identified cultural and pragmatic transfer occurring between Saudi English students learning American English. It will be important to determine if pragmatic transfer is occurring with the sample of Arabic students learning English.

Interlanguage pragmatics (ILP) refers to the study of how non-native-speaking (NNS) learners of L2 achieve pragmatic competence in the language (Leech, 2014). Selinker (1972) notes that the utterances made by the learner of a second language is different than the utterances made by native speakers. This implies the existence of a separate linguistic system which Selinker terms “interlanguage” (p. 214). Research in second language acquisition needs to focus on native language utterances; interlanguage utterances and native speaker utterances (Selinker, 1972). This research adopts this comparative approach. When this approach is developed, Selinker (1972) believes that the researcher is able to study the “psycholinguistic processes” (p. 214). Selinker (1972) identified five processes that are central to second language learning: language transfer, transfer-of-training, strategies of second language learning, strategies of second-language communication and overgeneralisation (p. 215) Part of becoming competent in English is learning how to use compliments and politeness. In the contemporary world NNSs will be speaking with both NNSs and L1 English language speakers. In the context of this research where the research cohort are required to function in a university environment, the academic expectation is that they will have achieved a very high proficiency, comparable to an IELTS 6.0 score, in both the written, listening, reading and the spoken form of English.

This performance requirement exerts a strong influence for this cohort. The expectation is that the Arabic English speakers will have obtained a level of competence that enables them to perform effectively within a foreign English university (Swales, 2012). Achieving pragmatic competence is more challenging than grammatical competence as there are no definitive rules (Thomas, 1983). Pragmatic failure, in the expression of compliments, in the sense of non-attainment, and the necessary degree of politeness can lead to communication issues (Leech, 2014). Native speakers, in an university environment, view pragmatic failure as being more problematic than grammatical failure (Schauer, 2009). Being able to communicate effectively through compliments and politeness in a foreign language requires an understanding of both linguistic appropriateness and cultural accommodation. It is essential that the L2 learner is able to adapt to the cultural context (Leech, 2014). The learner is likely to have to learn paralinguistic adjustment and sociopragmatic accommodation (Leech, 2014). In the exploration of ILP, pragmatic transfer is important (Leech, 2014). Negative transference is a prominent reason that L2 learners are unable to achieve pragmatic competence (Bergman & Kasper, 1993).

The research investigation of ILP is normally conducted through questionnaires, tests or role playing (Leech, 2014). The receptive approach is assessing a set of compliments to determine if they are appropriate or productive through the completion of DCT (Leech, 2014). The research adopts the productive approach and uses the DCT. The DCT is the most characteristics approach to the socio-linguistic analysis of ILP (Leech, 2014). The optimum approach in determining how NNSs differ from native speakers is to administer the same DCT

to both cohorts (Leech, 2014). This was the strategy used in this research. This approach allows for a comparative analysis. In this research, the same DCT was administered to native Arabic, native English and English Arabic speakers. This is the optimum objective research strategy.

Crosslinguistic influence has become an integral part of the theory of L2 acquisition. Language transfer has resulted in the Contrastive Analysis Hypothesis (CAH) and the importance of behaviourism in evaluating the acquisition of L2 (Tajareh, 2015). The underlying assumption of CAH is that L1 has a strong influence on the processes that occur when a person is learning a second language. The degree of difference between L1 and L2 influences the errors that are made and the degree of transference that occurs (Derakhshan & Karimi, 2015; Moskovsky, 2018). The nativist L2 theories that arose propose that the same cognitive process that is used in early childhood for L1 acquisition is also used in later years to acquire L2, resulting in crosslinguistic influence (Cook, 1993; Cook & Newson, 1996; Moskovsky, 2018; White & Genesee, 1996). This theoretical position ruled “out transfer as a relevant L2 construct” (Moskovsky, 2018, p. 25). The research however revealed that L1 does affect the learning of L2 and the degree of competence of the learner in the use of L2 (Al-Mansour, 2004; Alruwaili, 2013; Han, 2000; Khojah, 2013; Moskovsky, 2002). Alruwaili (2013) found that L1 acted as a constraint on learning the grammar of L2. Khojah (2013) found evidence of transference to L2 particularly with figurative expressions. Banjar (2014) found transference with respect to idioms.

Interlanguage research in Saudi Arabia has focused on the process of the acquisition of English and the grammatical structures adopted by Saudi English

speakers (Moskovsky, 2018). Al-Afaleg (1991) investigated the process that 230 Saudi English learners used when seeking to acquire English grammatical morphemes. The research of Al-Banyan (1996) investigated the acquisition of English using the theoretical lens of Universal Grammar. Al-Banyan (1996) studied two groups of learners: Saudi Arabic English speakers and native English speakers and identified limited support for the Universal Grammar theory. The research of Noor (1993) identified that Saudi English learners used the same process as native English speakers for the acquisition of temporal conjunctions. Markedness has been identified as a factor that contributes to difficulties in the early acquisition of English (Alharbi, 2013; Almuahaya, 2013; Alotaibi, 2013; Eshali, 2013), Saudi English speakers have been found to have difficulties with the English article system (Alenizi, 2013; Alhaysony, 2012; Almahboob, 2009; Al-Rawi, 2012). Al-Rawi (2012) identified that Saudi English learners showed evidence of the omission of present tense marking, copula deletion and the irregular use of articles due to L1 transfer.

An important study was conducted by Ghazzoul (2019) into linguistic and pragmatic failure for Arabic speakers learning English in the United Kingdom context. This study collected 96 situations using a DCT from 16 Arab participants: 11 were Arab EFL students and 5 were UK citizens of Arab origin. A qualitative data analysis found that both groups preferred a direct strategy for requests and invitations in the manner that they express politeness. The UK citizens were more indirect in their requests, reflecting the research finding of Qari (2017). The difference between the English and the Arabic systems of language creates pragmatic failure and miscommunication for Arabic students operating within the

English context. When this occurs, the speaker resorts to their cultural norms to determine the appropriate language forms.

2.8 Discourse Analysis

The discourse analysis conducted in this research meets the four requirements (Gee, 2005). The first is that there should be convergence between the seven elements. The second is that the level of agreement that arises with the findings of other discourse analysts. The third is coverage that refers to the ability of the analysis to provide predictability of future interactions in similar situations. The fourth is a high level of linguistic detail that underpins the communicative operation of the participants. Understanding the context in which the discourse has occurred is an important element of discourse analysis (Van Dijk, 2008). The seven elements of Gee (2005) are important portals to understanding deeply the context of a discursive interaction between people.

Gumperz (2001) adopts a sociolinguistic approach to discourse analysis based on the work of Hymes (1986) where the focus of discourse analysis is on speech events. The context of the speech event becomes an important component of discourse analysis. Gumperz's (2001) view is that "all communication is interactional and grounded in inferences that depend upon the assumption of mutual good faith" (p. 216). The cultural and religious context is important in influencing how the participants derive meaning from their interaction. Interactional Sociolinguistics (IS) involves an analysis of the communicative practice that is occurring in terms of "shared or nonshared interpretations" (Gumperz, 2001, p. 218). The IS approach seeks to "show how individuals participating in such exchanges use

talk to achieve their communicative goals in real-life situations, by concentrating on the meaning-making processes and the taken-for-granted, background assumptions “(Gumperz, 2001, p. 218). The contextual elements become presuppositions that influence how the participants impart and derive meaning from their and other’s utterances. It is important to identify the contextualisation cues that are being employed by the speakers in a speech event.

The IS approach, as proposed by Gumperz (2001) comprises four phases. The first phase involves ethnographic research into the contextual elements of the speech events. The second phase is to identify the “recurrent encounter types” (Gumperz, 2001, p.223) that will provide the required data in order to assess the research question. The third phase is to observe and interview the key participants in order to verify “their expectations and presuppositions” (Gumperz, 2001, p. 223). This is followed by the recording of the speech event. The fourth phase is the analysis of the recorded material at the two levels of content and organisation in order to identify “sequentially bounded units” (Gumperz, 2001, p. 223). The transcripts of the interactions need to reflect all the verbal and non-verbal elements that were involved in the interaction. Gumperz proposes that in order to gain an understanding of the complexities involved in any speech event it is necessary to consider the use of a multiple methodology (Gal, 2014). In order to gain an understanding of a speech event it is essential to elicit the perceptions of the speakers through interviewing and observation often replaying the recording of the interaction back to the participant and seeking their comments (Gal, 2014). The process of interviewing is incorporated into this research methodology.

2.9 Politeness

Gumperz (1992) coined the term contextualisation cues. Contextualisation cues are signalling mechanisms that speakers use to indicate how they mean what they say. Contextualisation cues were a part of Gumperz's (1992) theory of conversational interference. Rules of politeness are an example of contextualisation cues. They are intrinsic, or embedded within specific cultural traditions, and do not necessarily translate well from one culture to another. "Linguistic politeness is culturally determined. Different speech communities emphasise different functions and express particular functions differently" (Holmes, 1992, p. 285). The model of politeness constructed by Brown and Levinson (1987) involves the speaker and responder acting in a rational manner in order to seek a mutual satisfaction of the need to maintain face. To achieve this, the speaker and responder adapt their talk in order to "express the appropriate degree of social distance or which recognise relevant status differences" (Holmes, 1992, p. 285). The feelings of others are taken into consideration in order that they feel comfortable in the interaction and seek solidarity and empathy between the parties (Holmes, 1992).

Research in the use of politeness strategies by Saudi English learners has been pioneered by Binasfour (2014). Binasfour (2014) evaluated 120 apology responses from Saudi English speakers and native American English speakers using a DCT. The speakers used acknowledgements of responsibility, apology expressions, explanations, offers of repair and promises of forbearance. Binasfour (2014) found no discernible difference between the apology strategies of Saudi English speakers and American speakers, although there was variation in the frequency of the use of

the strategies of repair and promises of forbearance. The two most common strategies were apology expressions and explanations.

2.9.1 Face Theory

Brown and Levinson (1987) define face as “the public self-image that every member wants to claim for himself” (p. 61). Face comprises positive and negative face (Jaworski & Coupland, 2014). Positive face is the need to be accepted, appreciated and valued by others while negative face is the need to be autonomous and individual in action. A compliment can threaten the negative face of an individual (Brown & Levinson, 1987). Individuals tend to act out “a pattern of verbal and nonverbal acts” (Goffman, 2005, p. 5). Seeking to influence the perception that the other person has of an individual shape the speech act. According to Scollon, Scollon, and Jones (2011) “any communication is a risk to face: it is a risk to one’s own face, at the same time it is a risk to the other person’s” (p. 49). The emotional ties that are built through phatic utterances produce an affect face (Malinowski, 1923; Partington, 2006). This can move the participants towards being social actors (Jaworski & Coupland, 2014). Words and utterances are carefully chosen in order to influence face (Goffman, 2005).

2.10 English in Saudi Arabia

2.10.1 Learning English in Saudi Arabia

The standard of English teaching in Saudi Arabia is low with many teachers lacking written proficiency (Aljohani, 2016; Wedell & Alshumaimeri, 2014). Many of the English teachers in Saudi Arabia receive only one hour of training per year (Aljohani, 2016). There is no contextualisation of English in the classroom (Aljohani,

2016). The opportunity to use and practice English is very limited (Aljohani, 2016). As the focus is on reading and writing, with a stress on the grammatical approach, there is little opportunity to practice speaking English (Aljohani, 2016). Quite often students are unable to pronounce words accurately or construct a sentence (Aljohani, 2016). Wedell and Alshumaimeri (2014) found that despite learning English for 6 years, 87% of students did not achieve the expected level of proficiency.

An important study regarding the attitudes was conducted by Alrahaili (2014). Alrahaili (2014) evaluated the attitudes of Saudi English learners and the drivers for those attitudes. Alrahaili (2014) categorised the attitudes into the attitude towards English, English speakers and western culture in one category and attitudes towards the context in which the learning takes place in another category. Attitudes towards the target language were influenced by socio-psychological constructs involving in-group identity and attitudes towards the out-group. The contextual attitude was formed from the attitude towards language learning. The research of Alrahaili (2014) recognised the conservative nature of Saudi Arabian society. There can be a high resistance to learning English, especially amongst conservatives. Religion is an important of identity and language in Saudi Arabia. The research of Aldosari (1992) involved the collection of data from Saudi Arabian students learning English, Saudi EFL teachers and religious officials. The research identified that there was a positive to both teaching and learning English but that there was a high degree of resistance from religious officials to Saudi Arabian students learning English. This was largely verified by the research of Alswuail (2015) except that the attitude of the religious officials was more positive than in the research of Aldosari (1992).

This might suggest that there has been a cultural shift in attitudes towards learning English. There is need for more research in this area.

There is minimal opportunity for Saudi English speakers to practice spoken English outside of the classroom (Aben Ahmed, 2013; Alharbi, 2015; er, 2003). This results in a low level of Saudi English competence as the Saudi English language learners have limited opportunity to have socially meaningful communication in English (Aben Ahmed, 2013). Language learning tended to be only one way from the teacher to the learner (Alharbi, 2013). The lack of English competence amongst Saudi Arabian students resulted in calls for reform to the education system in Saudi Arabia (Alharbi, 2015). Alharbi's (2015) calls for the implementation of a bilingual education system has been ignored. The textbooks that are used are outdated, there is a low level of learner motivation and a lack of effective teaching strategies (Albousaif, 2012; Alsaif & Milton, 2012; Al-Jabri, 2005). The classroom culture has a high-power distance characterised as formal, teacher-centred and rigid with no individualisation (Alshahrani, 2016).

Acculturation in the second language context is important in developing L2 competence (Alasmari, 2014). Research in L2 acquisition of English by Saudi Arabian students has identified a positive attitude towards English but an opposition to the social, cultural and religious values of the target language (Alrahaili, 2018; Al-Saraj, 2014). This positive attitude is important in successful learning of L2 (Gardner, 2010). A positive attitude will involve having a favourable attitude towards the target language, culture, social values, the learning context and the views held by the local community (Alrahaili, 2018). There is a widely held belief that learning English will undermine the Saudi Arabian culture (Al-Seghayer, 2005;

Elyas & Picard, 2010; Mahboob & Elyas, 2014). This has restricted the learning of English until the fourth grade when the student is young despite string evidence that learning a language at a young age is highly desirable (Alsairi, 2018; Al-Seghayer, 2005; Gawi, 2012; Nouraldeen & Elyas, 2014)

Saudi Arabian EFL learners were identified in the study by Alrahaili (2014) as strongly religious with Islam forming a key part of their self-identity. This identity was stronger than their Arabic and Saudi Arabian identities (Alrahaili, 2014; Ouis & Roald, 2003; Verkuyten, 2007). The research has identified that it is the Saudi identity that is more influential than the Islam identity in predicting attitudes towards English and English-speaking societies (Alrahaili, 2014). This tends to generate negative attitudes (Alrahaili, 2014). The research suggests that Saudi EFL speakers do not regard English as a threat to the Arabic language and a person's social identity (Alrahaili, 2014). The strongest perceived threat is the threat to the culture of Saudi Arabia and as a consequence learner of L2 maintain a distance from the culture of the target language (Alrahaili, 2018; Mashood, 2013). The higher the perceived threat the less open will be the person to learning L2 and will be negative to learning English (Alrahaili, 2014).

The primary means of instruction in the English language classroom in Saudi Arabia is Arabic (Alharbi, 2015; Alhawsawi, 2013; Alrashidi & Phan, 2015; Alshammari, 2011; Fareh, 2010). Arabic is used due to the time constraints in learning English (Alshammari, 2011). English teachers often have low competence and confidence (Alhawsawi, 2013) and the classrooms are often overcrowded (Al-Mohanna, 2010; Bahanshal, 2013). This is a factor in the undermining of the competence of the learner due to limited exposure to the use of the language, and a

lowering of student motivation (Alharbi, 2015). When these factors are combined with the lack of opportunity to practice English outside of the classroom (Alharbi, 2015) it is extremely difficult for the Saudi L2 learner to develop competence in English. The dominance of Arabic in the community reduces the motivation of students to learn English (Alharbi, 2015; Alqahtani, 2011). This factor is limited in respect to this study as the students are motivated to develop a high degree of competence in English in order to study at an Australian university. To gain entry they have to have a demonstrated competence through a IELTS score. The level of proficiency that is required is an IELTS score of 6 or 6.5. At this level, the person is competent and able to cope in a classroom but will make some mistakes and have some misunderstandings.

2.10.2 The Use of English in Saudi Arabia

Of all the new Englishes, English in Saudi Arabia is the least studied (Al-Rawi, 2012; Mahboob & Elyas, 2014). Al-Rawi (2012) studied three English features: the deletion of *be*, the invariant present tense forms and the irregular use of articles. Saudi English is considered to be in the expanding circle as it has not “developed independent norms and relies, rather, on external norms” (Al-Rawi, 2012, p. 32). This position is supported by Alasmari (2018), Alshammari (2015), and Elyas et al. (2020). Kachru (1992) created a model of the global use of English involving three concentric circles: The Inner Circle, the Outer Circle and the Expanding Circle. This model has been subject to criticism (Bruthiaux, 2003; Jenkins, 2007; Park & Lee, 2009; Pung, 2009). The criticism is more to do with the generic limitations of a model to capture all possibilities. Despite the criticism, the model meets the purpose of this research. Within the Inner Circle are those countries

where English is the mother tongue: United States, Australia and England. Countries in the Outer Circle are countries where English is the second language: India and Singapore. Countries in the Expanding Circle are countries where English is the primary foreign language: Saudi Arabia. Saudi English is the primary language used in the business world. Saudi English is taught as a compulsory language in the school curriculum. English is also the main language for communication with foreigners (Al-Rawi, 2012). Saudi English is characterised by culturally specific features (Mesthrie & Bhatt, 2008). There are very limited textual studies of Saudi English. The positioning of Saudi English in the Outer Circle often results in the studies assessing the differences between Saudi English and standard English speakers.

Outside of the research by Alqarni (2017), there appear to have been only two recent studies into Saudi English. The study of 56 bilingual Saudi Arabians by Al-Rawi (2012) found that within Saudi English, there was inconsistency of the copula. The following features are general characteristics of L2 English learners. Less educated Saudi Arabian speakers tend to omit the present tense copular verb. There is also the characteristic amongst less-educated Saudi speakers to insert the definitive article *the* in locations that are not characteristic of native speakers of English. Al-Rawi (2012, p. 36) identified that there is an omission of the article *a(n)* in noun phrases. This occurred amongst 50% of the speakers assessed. For example, Al-Rawi (2012) identified comments such as *Sara is.... beautiful girl* and *When I grew older, I want to be...doctor*. Al-Rawi (2012) found that the third person singular *s* is often deleted. For instance, Al-Rawi (2012) identified comments such as *My father always teach me how to discover my capabilities* and *She give me advice*.

The second study is the English textbook, *Living English for the Arab World* by Mesthrie and Bhatt (2008). Mesthrie and Bhatt (2008) noted that there was variation in the tense markers, article usage, subject-verb agreement and use of number. Mesthrie and Bhatt (2008) noted that the Saudi speakers of English used perfect tense to describe past events rather than simple past tense. According to Mesthrie and Bhatt (2008), the reason for this is that in Saudi Arabic, there is a L1 influence because Saudi Arabic is perfective and is often used as a past tense. A common feature of Saudi English is the overuse of the article *the* and the misuse of the indefinite article (Mesthrie & Bhatt, 2008). Often *a* and *an* are omitted. In addition, Saudi English tends to omit the third person singular marker, and often the plural marker *-s* is dropped. English possesses some significant differences from the Arabic language (Alahmadi & Kessiri, 2013). Arabic has no rigid S-V-O order whereas English does (Alduias, 2012). In Arabic, the noun modifier follows the noun. Dependent upon the modifier, this is the opposite in English. In Arabic, the possessor follows the possessed while in English the nominal possessor is before the possessed. Arabic allows for verbal and nominal sentences (Al-Mahtaseb & Mellish, 1997). The Arabic language allows for nominal sentences that lack a verb (Alduias, 2012). Arabic contains a formal system for determining definitiveness and indefinite nouns are unmarked (Alduias, 2012).

There is a significant difference between English usage in Saudi Arabia and Standard English particularly in respect to grammar. Due to low L2 proficiency, it is expected that there will be strong evidence of crosslinguistic influence. Arabic has a single present tense while English has simple continuous forms of the present tense. Arabic speakers avoid the use of the present perfect tense. Arabic lacks modal

verbs and indefinite articles. In Arabic, the adjectives follow the noun. These elements will be investigated in the context of the research.

2.11 Religiosity

Geertz (1993) provided a detailed gender-biased ontological definition of religion. Religion was defined as “a system of symbols which acts to establish powerful, persuasive, and long-lasting models and motivations in men by formulating conceptions of a general order of existence and clothing these conceptions with such an aura of factuality that the mood and motivations seem uniquely realistic”(Geertz, 1993, p. 90). In an Islamic context, religion as a concept is rarely defined (Platovet, 1999). Religion is seen as being a matter concerning the divine that informs beliefs, conducts and practices (Daraz, 2008). The secular or spiritual orientation of the researcher affects how religion is viewed ranging from a human cultural by-product to a concept that expresses divinity (Daraz, 2008; Geertz, 1993). This range of views of religion is likely to be found in the range of participants used in this study.

According to Glock and Stark (1965) religiosity comprises five dimensions: consequential, intellectual, experiential, ritualistic and ideological. The consequential dimension concerns the aspects of social life that are religious-inspired (Duke & Johnson, 1984; Pearce, Hayward, & Pearlman, 2017). The intellectual dimension concerns the level of knowledge that the person has on the basis of their religion (El-Menouar, 2014; Pearce et al., 2017). The experiential dimension concerns the religious experiences that the person has (Pearce et al., 2017). The ritualistic dimension is the rituals associated with the religion (El-

Menouar, 2014; Glock & Stark, 1965; Pearce et al., 2017). The ideological dimensions are the professed doctrines of the religion (El-Menouar, 2014; Glock & Stark, 1965; Pearce et al., 2017). Glock and Stark (1965) noted that the five dimensions of religiosity are separate and distinct. Bergan and McConatha (2000) claimed that religious attendance was not an effective measure of religiosity. Since Glock and Stark (1965) there has been a wide range of differing interpretations as to the nature of religiosity. Allport and Ross (1967) considered extrinsic and intrinsic factors. The two divisions categorised individuals into those who adopted a utilitarian approach to religion (extrinsic) and those who live their religious beliefs through their life (intrinsic) (Allport & Ross, 1967). Lenski (1963) developed four categories for the measurement of religiosity: devotional, associational, communal, and doctrinal. Each of the dimensions were a separate measure of religiosity.

The concept of religiosity has been difficult to define and this has resulted in a range of differing measurement instruments (Holdcroft, 2006). Many of the instruments that have been developed have a strong link to assessing the degree of Christian religiosity (El-Menouar, 2014; Koenig et al., 2015). El-Menouar (2014) found that the adaptation of Glock and Stark's (1965) model to the context of the Muslim religion could be an effective measure of religiosity. For the purposes of this research, Glock and Stark's (1965) model will be used as the basis for measuring religiosity. Religiosity is therefore a multidimensional construct that involves the religious beliefs, practices and rituals of an individual (Koenig et al., 2015).

To the best of the researcher's knowledge there has been only one study into interaction between religion and the production and interpretation of speech acts. Alsohaibani (2017) conducted empirical research into the influence that Islam has

on the speech acts of Saudi speakers of Arabic. Compliments and compliment responses were two of the speech acts that were part of the research. Speech acts are often used to convey an individual's religious identity (Mooney, 2006; Zuckermann, 2006). In the Islamic religion, blessings are an important part of everyday conversations and not limited to the priesthood (Alsohaibani, 2017). A statement such as "*assalamu alai-kum wa rahmatu allah wa Barakatuh*" (peace be upon you and God's mercy and His blessings) is used frequently as a greeting (Migdadi & Badarneh, 2013). In relationship to compliments, Alsohaibani (2017) noted that the phrase '*in sha Allah*' ('if God wills') is often used in Islamic Arabic compliments to indicate that God is responsible for the blessing that has received. Alsohaibani (2017) found an intense use of religious expressions amongst Saudi Arabic speakers. The prevalence of religious expressions was found to be due to "contextual, situations and cultural" factors (Alsohaibani, 2017, p. 240). 97% of the sample demonstrated a religious expression in their compliments. Repetition and elaboration were prevalent (Alsohaibani, 2017). When the compliments referred to children or the family, the religious expressions tended to be more elaborate. To the best of the researcher's knowledge, there has been no studies into the effect of second language acquisition on the religiosity of language use. This makes this research into the impact that second language learning has on the religiosity of Arabic English speakers significant.

2.11.1 Influence of Religion on Speech Acts

Culture, of which religion is an important element, exerts a strong influence over the way that people use language. "Each culture has its own unique set of conventions, rules and patterns for the conduct of communication and these must be

understood in the context of the general system that reflects the values” (Wolfson, 1989, p. 2). Culture can produce constraints on what people are permitted to say, to whom they are permitted to speak and when (Gumperz & Hymes, 1986). In Saudi Arabia, religion impacts significantly on all aspects of life (Al-Fattah, 2010; Azim & Islam, 2018; Farghal & Al-Khatib, 2001; Nevo, 1998). The strength of a person’s commitment to the religious norms of the culture influences their language ideology (Schiffman, 1996). “Religion is the substance of culture” (Tillich, 1968, p. 42). Religion is expected to have a higher influence on speech acts in the Saudi Arabian context. The degree that religiosity affects language use in privatised contexts is subject to academic debate. Besecke (2005) does not accept that in privatised societies, religiosity is less influential over language use. Understanding the role that religiosity has in determining the use of compliments is an important but under-researched subject.

Socialisation of children at a young age affects their language acquisition and use of language (Ochs, 1988). This in turn has an impact on the features of the language discourse of the individual. Language is “the means by which children are socialized and culturized as well as the raw data they draw upon for acquiring language” (Pease-Alvarez & Vasquez, 1994, p. 82). Children’s language use is shaped by what forms of language use is permitted and the statistical probability of what they are likely to hear in their interactions. The permitted patterns are stored in the child’s memory and guides their language behaviour in later years (Jary, 1998). This influence has been identified as extending to the smallest linguistic structures (Everett, 2005; Schiffman, 1996; Triandis, 1989). The strong gender distinction in Islam and gender-biased socialisation suggest that compliment usage might be

different between genders. There was no strong evidence of this in the research of Alqarni, 2017. This in contrast to the research of Herbert (1990) who identified that compliments from women are not accepted whereas compliments from men are. The research of Rees-Miller (2011) identified that in goal-orientated contexts there was minimal difference between the compliments given by males and females. The gendered differences are stronger in unstructured settings.

One means by which religious cultural norms are transferred is via language (Mukherjee, 2013; Zuckerman, 2006). Religion can influence the language ideology of an individual the religious norms in Saudi Arabia place a high value on humility (Al Falasi, 2007). The effect of this is more pronounced in responding to compliments rather than in the giving of compliments (Alqarni, 2017). The Islamic religion influences compliments in that blessings are viewed as an element of the complimentary process. The use of the words *Assalamu alai-kum wa rahmatu all wa Barakatuh* is viewed as both a blessing and compliment as God's blessings are conferred onto the other person. Blessings are pervasive in the Arabic language. These are generic blessings as opposed to blessings that are directed to a specific action or object in the environment. The research will explore the degree to which this element is retained when L1 speakers converse in L2.

The degree of one's religious affiliation is likely to have an impact on the degree that religion affects an individual's use of L2. A study conducted by Blanc (1964) in an Arabic context found that one's religiosity affects how people use language. The research of Baker and Bowie (2010) amongst Mormon and non-Mormon communities in Utah identified similar influences of religiosity on language use.

Alsohaibani (2017) conducted a sociopragmatic study into the influence of religion on a number of speech acts including complimenting. The empirical study by Alsohaibani (2017) conducted in Saudi Arabia used role plays, interviews and questionnaires involved 72 Saudi Arabians. Complimenting was found to have occurred in a social setting between friends where the purchase of a new house and car occurs, where the birth of a child is announced, and in a work situation where a friend has been promoted. 97% of the compliments occurred with religious expressions (REs). These REs involved references to the attributes of Allah and invocative illocutions. Invocative illocutions used were utterances such as “*jaza-k Allah khair*” (may God reward you with goodness), “*bara-k Allah fee-k*” (may God bless you), “*Allah la yeheena-k*” (may God not humiliate you), and “*Allah ye’afee-k*” (may God grant you health)” (Alsohaibani, 2017, p. 193). The REs were more elaborate when the purchase of a new house or birth of a child was announced compared to the announcement of a promotion. The study did not consider the impact that learning a second language might have on these utterances.

In total, Alsohaibani (2017) identified 178 religious utterances. The dominant utterances were “*ma sha allah*’ (it is God’s will), ‘*tabarak allah*’ (blessed is God) and ‘*la ilah illa allah*’ (no God but Allah)” (Alsohaibani, 2017, p. 243). The complimenting of achievements occurred in a social situation arising from the number of children that a friend has. Alsohaibani (2017) found that the prevalence of REs was strongest in this situation (44%). The compliment was extended through repetition and elaboration. The RE was often followed with an invocative illocution directed towards a blessing to the person’s children. These included the expressions: “ ‘*allah yesleh-hom*’ (may God redress them) and ‘*allah yekhale-hom le-k*’ (may

God preserve them for you)” (Alsohaibani, 2017, p. 243). The compliments provided on the announcement of the purchase of a new house followed the same patterns of repetition and elaboration but lacked the level of intensity (30%). The conclusion was that the event influences the intensity of the compliment. REs were modified to suit the situation (Alsohaibani, 2017). REs were used frequently as compliments. When complimenting possessions, as opposed to achievements, the level of REs was reduced, and the degree of repetition and frequency was significantly lower. The level of non-religious utterances was lower when people were complimenting on possessions as opposed to achievements.

The number of REs used in complimenting increased with the level of religiosity and the age of the participants (Alsohaibani, 2017). The presence of REs was lowest for male and female participants aged between 20 and 30 years old (Alsohaibani, 2017). Women over the age of 50 and male Imams demonstrated the highest level of usage of invocative utterances when complimenting. Alsohaibani (2017) conducted a chi square test to determine which of the three factors of age, gender and religiosity were the most influential in the use of REs when complimenting. The results are presented in Table 3.

Table 3: Chi-square measurement of association between the social variable and use of religious phrases and invocative utterances.

Dependent variable	Independent variable	χ^2	df	p ^a	y
Occurrence of religious phrases in complimenting	Gender	3.886	4	.507	
	Age	16.119	8	.021	.916
	Religiosity	7.543	4	.076	
Occurrence of invocative utterances in complimenting	Gender	7.749	4	.105	
	Age	22.440	8	.002	
	Religiosity	8.709	4	.72	

Note: sourced from Alsohaibani, 2017, p. 253.

The values in Table 3 indicate that age was the most influential factor in determining that a person will use REs when complimenting.

Compliments are an expressive act of the attitude of the person towards another person's "behaviour and fortunes" (Austin, 1962, p. 159). A compliment is "a speech act which explicitly or implicitly attributes credit to someone other than the speaker, usually the person addressed, for some 'good' (possession, characteristic, skill, etc.) which is positively valued by the speaker and the hearer" (Holmes, 1986, p. 485). A compliment is "any expression of positive evaluation concerning the qualities or behaviours of another person without manipulative intent" (Barnlund & Akari, 1985, p.12). Under these definitions, congratulating a person is deemed as an indirect compliment (Bach & Harnish, 1979). In the Islamic culture, as in many cultures, congratulations and compliments are deemed to be interchangeable (Al-Khatib, 1997; Alsohaibani, 2017; Nelson et al., 1996; Wierzbicka, 1987). As a consequence of this, Alsohaibani (2017) noted that compliments and congratulations "are encoded in the same syntactic, semantic, and

pragmatic utterances, because they are realised linguistically through the use of identical religious phrases, such as ‘ma sha allah’ (it is God’s will), and invocative utterances, as well as identical pragmatic and sociopragmatic functions” (p. 260).

In Saudi Arabia, when an object is complimented, the compliment can be viewed as an expression of envy (Alsohaibani, 2012; Brown & Levinson, 1987; Holmes, 1988). This is likely to result in people being more cautious with compliments on objects than achievement (Kamel, 1993). The use of REs can be a means of avoiding the risk that a compliment is perceived as an expression of envy. This was explicitly stated in the research of Alsohaibani (2017). REs were an important part of the face saving strategies employed when making compliments. The phrase ‘ma sha allah’ is a common religious-based compliment that is used as part of positive facework strategies. This phrase is often written on the front of houses in Saudi Arabia in order to remind people observing the house that they are not to be envious.

The use of *ma sha allah* is a common compliment in Saudi Arabia (Alsohaibani, 2017). The phrase is used to acknowledge that the source of all things is from Allah and to protect the person from the loss of their possessions and accomplishments. The compliment of *ma sha allah* has greater emphasis as the value of the possession increases and the accomplishments of the person (Migdadi, Badarneh, & Momani, 2010). This is reflective of the fatalistic religious perspective of Islam (Migdadi et al., 2010). Its expression is a recognition that the benefits that a person has received has been bestowed upon them by Allah. Alsohaibani (2017) found that this compliment was present in all compliment speech acts of his Saudi Arabian subjects. The participants in the research of Alsohaibani (2017)

acknowledged that their use of this compliment was to deter the possibility of harm arising from the presence of envy inherent in the process of complimenting and expressing admiration. This phrase is so powerful it should be considered an indirect compliment in its own right. This is accordance with Searle's (1979) acknowledgement that indirect speech acts can arise through how phrases are used and the underlying meaning inferred by the speaker of the phrase. *Ma sha allah* is an indirect compliment intended to save the face of the complimenter (Alsohaibani, 2017). The phrase indicates a level of politeness in the compliment as it conveys an acknowledgement that the act of complimenting conveys admiration for the possession or achievement whilst acknowledging the need to recognise that the source is from Allah. Therefore, the compliment can exist without incurring the wrath of Allah.

The research of Alsohaibani (2017) identified that the speech acts of '*ma sha allah*' (it is God's will), '*tabarak allah*' (blessed is God) and '*la ilah illa allah*' (no God but Allah) are compliments. They are "linguistic forms which can perhaps be described as intra-textual or metapragmatic devices for boosting the IF of utterances" (Holmes, 1984, p. 354). They serve to ameliorate the potential of envious intentions within the compliment, and increase acceptance of the compliment (Alsohaibani, 2017). REs enhances the communicative power of the compliment at the interpersonal and social level (Alsohaibani, 2017). Often the RE will be an invocation that reinforces the compliment.

In Islam, providing compliments is viewed with caution due to the potential of fostering self-pride and envy (Albaghawi, 1983; Alothaimeen, 2005). Complimenting in the presence of the person is generally viewed unfavourably

(Alothaimen, 2005). Caution is often exercised so that compliments are provided sparingly (Alsohaibani, 2017). The compliment must be truthfully expressed and must be structured so that the complimentee does not become filled with self-pride (Alothaimen, 2005). The use of REs are encouraged as a means of ensuring that this occurs. The *Quran* provides guidance on the compliments that should be used in different situations such as *ma sha allah*. Blessings are promoted as coming from Allah rather than from a person. As such this provides the complimenter and complimentee from viewing favourable outcomes as being a result of human endeavours rather than as blessings bestowed by Allah. Based on this understanding one might propose that REs will be more dominant as forms of compliments within the speech acts of Muslims with high religiosity and the prevalence of compliments is likely to be less. The belief in the evil eye is a fundamental belief of Islam and necessitates the invocation of REs when giving compliments. The awareness of the need for REs was high amongst the participants in Alsohaibani's (2017) study.

2.12 Research methodologies

There is limited research into cultural communication patterns, including politeness and greetings, of Arabian Gulf dialects (Emery, 2000; Feghali, 1997). Studies within a Syrian context have identified that exposure to European and American influences reduces the frequency of politeness formulas (Ferguson, 1983). One of the few studies is that conducted by Emery (2000). Emery (2000) investigated politeness formulas used in greeting and parting, congratulating and condoling others in an Omani context. Emery (2000) identified unique patterns that were culturally and socially determined. Although Emery (2000) noted that there were signs of pan-Arabic influences reshaping how young Omanis used

compliments, the influences were not significant. There is an expectation that the increased prevalence of Saudi English amongst young Saudi Arabian has reshaped their use of compliments.

The basic cultural values of Arab societies are a collective orientation (Hofstede, 2017), hospitality (Patai, 1983) and honour (Almaney & Alwan, 1982). Communal cohesion and loyalty within the family, tribe and community is very strong in Arab communities (Kenny, Mansouri & Spratt, 2005; Khalid, 1977). This strong social cohesion enforces socio-cultural norms that might be expected to reduce the impact of exposure to a second language such as English on how a person uses compliments in their native language. Within a Chinese context, native speakers were found to differ significantly from L2 speakers in how they used compliments (Cheng, 2011). In a Thailand setting, Phoocharoensil (2012) found that as native speakers became more proficient in their use of English, their compliment patterns changed. Studies within a Middle Eastern context suggest that one's competence in L2 does not appear to have the same impact on the use of compliments in L1 (Zarei, 2011). Native language has been identified by Farghal & Haggan (2006) as influencing how Kuwait students use compliments in L2 English.

Consideration of the influences of L2 in respect to the use of compliments in L1 needs to consider a range of variables including gender and age. In the Gulf States there is a difference between the older generation and the younger generation in terms of lexical usage due to the younger generation being exposed to western-style education and media (Emery, 2000). Research by Emery (2000) suggest that young women might be more susceptible to European and American influences than young men. The older generation tends to be conservative. This creates a community

where language is “linguistically in transition” (Emery, 2000, p. 214). It is important to provide a current perspective on the degree that the increased prevalence of Saudi English (L2) amongst young Saudis is impacting on the use of their compliments in L1.

Naturalised ideologies and practices are the belief systems that are socially shared, fundamental to the effective interaction of a group of people and formed over a period of time (Van Dijk, 2006). Naturalised ideologies and practices shape the social attitudes held by a group of people (Van Dijk, 2006). According to Fairclough (1985), naturalised ideologies and practices can influence the structures that are used in ordering interactions. People are often unaware of the ways that structures are socially determined (Fairclough, 1985). It is therefore important in discourse analysis to place the interaction in the context of the social context. In studying the use of compliments it will be necessary to consider the contextual setting and the influence that this has on the manner that compliments are used. Politeness formulas in a Middle Eastern context tend to be religious (Davies, 1987). Geertz (1993, p: 104) concludes that, in some societies, “religion on one side anchors the power of our symbolic resources for formulating analytic ideas in an authoritative conception of the overall shape of reality, so on another side it anchors the power of our, also symbolic, resources for expressing emotions — moods, sentiments, passions [and] feelings”. More research is needed to assess the degree that one’s commitment to religious norms influences their use of compliments (Al Falasi, 2007). Al-Khateeb (2009) identified that religion influences the social utterances of Arab speakers but did not investigate the degree to which religious commitment shapes those utterances.

Alsohaibani (2017) conducted a sociopragmatic study into how religion affects speech acts. Language is important in affirming and maintaining an individual's religious identity. Religious expressions were found to dominate the interactions of Arabic speakers (Alsohaibani, 2017)

Discourse is a simultaneous two-way process involving interaction and interpretation (Ensink, 1987). It involves conversational inference which is "the situated context-bound process of interpretation, by means of which participants in an exchange assess others' intentions, and on which they base their responses" (Gumperz, 1982, p. 153). People from similar ethnic backgrounds but differing levels of religious conviction may be different in the manner in which they use compliments. Differences in how people use compliments can be identified through external observation, the linkages between the compliment and compliment response, the semantic ties, the level of co-ordination, and the reflection by the participants on the exchange (Ensink, 1987). In order to gain a better understanding of conversational inferences it is necessary to investigate interactions through a range of observational means. This means the use of DCTs, recordings and visual observation should be employed in any proposed study (Golato, 2003).

There are three main approaches to conducting linguistic or pragmatic research into compliments (Clark & Bangerter, 2004). Clark and Bangerter (2004) colloquially labelled the three approaches as the armchair, field and laboratory approaches. The armchair approach involves intuitive analysis using philosophical methodologies. The Discourse Completion Test (DCT) is "any pragmatics instrument that requires the students to read a written description of a situation (including such factors as setting, participant roles, and degree of imposition) and

asks them to write what they would say in that situation" (Brown, 2001, p. 301). DCTs can take the form of an open questionnaire or a dialogue completion task (Cyluk, 2013). This research uses the open questionnaire. There are no set rules dictating the number of items that should be included in the questionnaire (Cyluk, 2013). Comparative study by Golato (2003) of data collected in respect to compliment responses through the use of DCTs and recordings considered the advantages and disadvantages of DCTs, role plays and field observation. The advantages of DCTS are the ease of conducting the research and being able to control the variables (Beebe & Cummings, 1985; Blum-Kulka, House & Kasper, 1989). The disadvantage is that there is often a low correlation between the data collected through DCTs and through natural methods (Aston, 1995; Wolfson, 1989). DCTs therefore measure symbolic action rather than pragmatic action (Golato, 2003). DCTs fail to capture the interactional nature of discourse (Beebe & Cummings, 1985). Billmyer and Varghese (2000) identified that the oral admission of DCTs provides more natural speech features than is possible through a written DCTs. This is an important consideration when considering strong oral cultures such as Arabic.

Role plays can provide more naturalistic data than DCTs (Kasper & Dahl, 1991). A role play is easy to conduct, contain features that are similar to natural interactions, and allow for the control of variables (Kasper, 2000). The disadvantage is that the situation is driven by the needs of the researcher (Kasper, 2000). The role play is conducted in an imaginary context rather than a real one (Golato, 2003). This can lead to discrepancies between the behaviour displayed and real-life discourse (Kasper & Dahl, 1991). This can reduce the validity and reliability of the data

collected (Golato, 2003). The research of Yuan (2001) has identified that the how and what is said as being different between role plays and actual conversation.

The majority of the research into compliments and compliment responses is conducted using field observation and the resulting statistical analysis (Golato, 2003). The process that is used involved the participants recording their compliments, the compliment responses and the contextual information (Kasper, 2000). This methodology produces a significant amount of data that can be subjected to statistical analysis. Where this methodology does not use an audio or video recording, the effectiveness of the approach is dependent upon the memory and observational skills of the participants. Without a video or audio recording, the researcher has no way of knowing the accuracy of the data recorded. The conversational analytic (CA) methodology using audio or video recorded face-to-face interactions enables the researcher to conduct a detailed analysis in a sequential manner and in a specific context (Golato, 2003). It enables the researcher to consider body language and non-verbal responses as a component of the analysis. Given the advantages and disadvantages of each approach, this study incorporates all three approaches. The use of field observation is limited due to financial and time resource limitations and serves only as an independent check on the authenticity of the subject's appraisal of their use of compliments.

2.13 Conclusion

Compliments are “any expression of positive evaluation concerning the qualities of behaviour of another person without manipulative intent” (Barnlund & Araki, 1985, p. 12). In the Arabic context the closest term to the English equivalent

of compliment is مُجَامَلَة or *mujamalah*. The word is derived from جَمَلَ *ja-ma-la* which translates into English as to “make something beautiful”. Compliments in Arabic are therefore provided as enhancing the quality of the object or subject but it is embellished with making it more beautiful than it actually is (Jamil, 2016). This research uses the categorisation of compliments as proposed by Yuan (2002) and used by Alqarni (2017). The framework is a valid and reliable semantic framework suitable for use in differing cultural contexts. The use of compliments differs according to the cultural and linguistic differences of the speakers (Daikuhara, 1986; Davies, 1987; Sharifian, 2005; Yu, 2005). Compliments tend to be formulaic (Manes, 1983; Manes & Wolfson, 1981; Rees-Miller, 2011; Wolfson, 1981).

This study considers the impact that bi-directional cross-linguistic influence of English on the use of compliments by Saudi Arabic speakers compared to Saudi native speakers and English native speakers. It is expected that there will be changes in how Saudi English speakers use compliments compared to the other two control groups (Muysken, 2013; Muysken, 2000, Thomason, 2001; Poplack & Levey, 2010; van Coetsem, 2000). The nature of the language transfer is assessed as second language acquisition has transference from the individual’s first language (Fatemi, Sobhani & Abolhassan, 2012; Karim & Nassaji, 2013; Matras, 2009). This is influenced by the degree of cultural difference between the two languages (Derakhshan & Karimi, 2015; Sattar & Iah, 2011). The process of language transfer is likely to result in changes in the way that Saudi English speakers use compliments. This process requires greater understanding given the string religious basis of compliments and politeness in the Saudi Arabian language. Research in the Saudi Arabian context suggests pragmatic transfer is occurring (Salameh, 2001) and this needs to be explored within the cohort of this study using a comparative approach.

This approach enables the understanding of “psycholinguistic processes” (Selinker, 1972, p. 214). The research adopts the productive approach and uses a DCT, administered to all groups. This is considered by Leech (2014) to be the optimum approach. The research adopts a sociolinguistic approach to discourse analysis based on the work of Hymes (1986) where the focus of discourse analysis is on speech events (Gumperz, 2001). In order to gain an understanding of a speech event, it is essential to elicit the perceptions of the speakers through interviewing and observation often replaying the recording of the interaction back to the participant and seeking their comments (Gal, 2014). The process of interviewing is incorporated into this research methodology to check the validity of the written responses. The study by Alsohaibani (2017) found that there is a prevalence of religious expressions connected to compliments in the Saudi Arabic language due to “contextual, situations and cultural” factors (p. 240). 97% of the compliments occurred with religious expressions (REs). This research will explore the relative prevalence of REs in compliments of Saudi English speakers in comparison to Saudi Arabic and native English speakers.

CHAPTER 3 : METHODOLOGY

3.1 Introduction

The current chapter describes the research methodology used to conduct this study into the use of compliments. The chapter presents describes the research aims and questions. The sampling approach for the selection of the three groups of participants used in the research are provided. This is followed by a description of the data collection methodology and the instruments used for the collection of the data. Finally, the approach to data analysis is described. Within the methodology, the ethical considerations are presented. The methodology considers each of the components of the research methodology: the DCT questionnaire, the religiosity questionnaire, the interview and the field observation.

This investigation into the use of compliments by a group of Saudi Arabian students is primarily concerned with the determination of the role that transference of Saudi English (L2), and religious commitment has in shaping how young Saudi Arabian students use compliments. In order to make this determination the research was conducted at two sites: The Department of English Language and Literature (DELL) at Al Baha University (ABU), Saudi Arabia and Western Sydney University (WSU) in Sydney, Australia. The approach uses the administration of a DCT to the three groups with a follow-up interview.

3.2 Research Aims

The research investigates the impact that transference from Saudi Arabian (L1) has on the use of compliments in Saudi English (L2). The research explores the role

of language transfer and religious commitment in shaping the way that Saudi Arabians provide compliments in L2. A comparative approach is adopted using a DCT and interviews. The DCT and interviews are conducted with the three research groups: Saudi English, Saudi Arabic and native English speakers so that a comparison can be made of their use of compliments. A religiosity test is given to each group to determine if there is a relationship between the religiosity of the person and the prevalence of religious expressions in their use of compliments.

3.3 Research Questions

The research poses three research questions:

- What is the nature of the evidence in the use of compliments in Saudi English (L2) to indicate transference (influence) from Saudi Arabic (L1)?
- What discourse features can be found to substantiate that this process is occurring?
- Does the religiosity of a person affect the level of religious content in their use of compliments?

3.4 Research Design

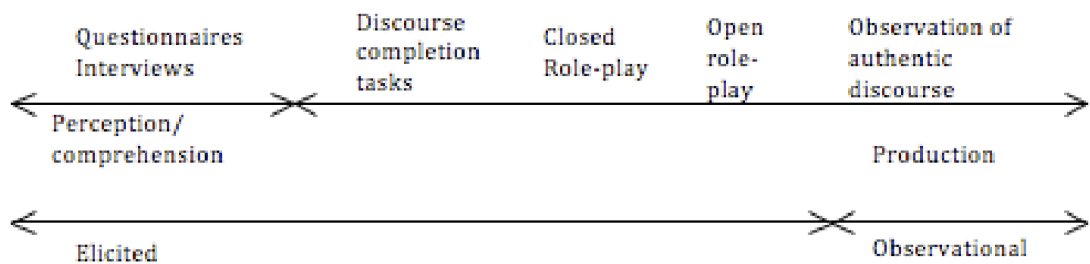
This research uses a blend of three research approaches: the DCT questionnaire and religiosity questionnaire; the face-to-face interview; and a field observation.

The research was conducted in three stages. The first stage involved the provision of a DCT questionnaire online or hard copy to forty students studying at Al Baha University (ABU), Al Baha, Saudi Arabia and twenty English speaking students (control group) studying at the University of Western Sydney (UWS),

Sydney, Australia. The second stage was conducting face-to-face interviews with the sixty students. The third stage was the shadowing of one male Saudi Arabian student for one day.

Selecting the most appropriate methodology for researching compliments is of considerable importance (Kasper, 2000). For the findings to have validity, the data that is collected needs to be realistic and representative of the world being investigated. Each method places a restriction on the data that is collected. The following figure represents the differing constraints that each data collection method imposes on the situation.

Figure 1: Data collection approaches related to modality of language use and degree of control.



Note: sourced from Kasper and Dahl, 1991, p. 217.

It can be seen that the research approaches of questionnaires and interviews on the left of the continuum elicit responses as to the participants' perceptions of their use of compliments (Figure 1). The middle approaches of the DCT, open and closed role-plays represent constrained approaches. On the far right of the continuum is the observational approach where the participants are free of any constraints, but the presence of the observer may impact on the behaviour of the research participant (Figure 1). Aware of the constraints, this research uses a single

one-day observation to ascertain whether there is a significant variance between findings elicited from a single male participant and that which is observed where there are no constraints.

3.4.1 DCT Questionnaire

Laboratory linguists study language behaviour in a constructed environment. This is often referred to as the elicitation methodology. Central to this approach is the use of objective instruments to gather data, such as Discourse Completion Tests (DCTs) and interviews, as they are easily controllable (Silverman, 2016). Researchers who use the elicitation approach gather the speech acts data they need for speech acts by using oral and written instruments that include DCTs, role-plays, multiple choice questionnaires, and interviews. According to Golato (2002), Kasper (2000), and Yuan (2001), DCT is the most frequently used approach to collecting speech acts data out of the various methodologies. The majority of studies into compliments have used the DCT questionnaire (Farghal and Haggan, 2006; Golato, 2002; Herbert, 1990; Qanbar, 2012; Ravetto, 2012). There is common agreement amongst these researchers that DCT enables the researcher to control the speech act variables under investigation and to collect data that can be useful in assessing the effects of gender, age and power on the speech act under study (Farghal and Haggan, 2006; Golato, 2002; Herbert, 1990; Qanbar, 2012; Ravetto, 2012). The advantage of the DCT questionnaire is that it enables the replication of real-life situations and allows for the inclusion of the variables under study (Qanbar, 2012). This study recognises that there is merit in both approaches.

One of the primary foundations of this research is the use of DCTs. DCTs are the predominant research methodology in the study of compliments (Golato, 2003; Kasper & Dahl, 1991; Kasper, 2000; Mey, 2004). The use of DCTs is a constrained approach to compliment research. The advantage of this approach is that it is possible to collect large quantities of data in an efficient manner (Billmyer & Varghese, 2000). Past research has noted that the data collected from DCTs bears a close resemblance to the interactions in the real world (Beebe & Cummings, 1996; Clyne, 1998; Mey, 2004). Some researchers question the effectiveness of DCTs in being able to capture authentic speech acts (Hartford & Bardovi-Harlig, 1992; Rintell & Mitchell, 1989). The DCT does not capture nonverbal elements, which is not pertinent in this study.

The questionnaire used in Stage One was the standard DCT questionnaire that was used in the research of Alqarni (2017). It is presented in Appendix 6. The DCT questionnaire comprises of a set of open-ended statements that replicate a practical situation to which the respondent is required to provide a verbal response (Appendix 6). Each practical situation requires the participant to provide a written response that reflects the oral response that the participant would provide in a real-life. The DCT questionnaire used in this research had been developed, tested and validated in the Masters' research. The DCT was very similar to DCT questionnaires used in research by Farghal & Haggan (2006), Herbert (1990), Qanbar (2012), and Wolfson (1983). The test comprised 6 situations with each situation designed to reflect different contexts that the research participants might face in their everyday life (Appendix 6). A wide range of contextual situations were used in order to gain a broad understanding of how research participants used compliments.

The test consisted of three sections: the first section collected demographic data; the second section involved the DCT questionnaire and the third section involved the religiosity questionnaire. The first section collected demographic data of the research participants, including gender, age, and level of education. The second section involved the DCT questionnaire and evaluated the politeness and compliment strategies of the sample in a range of situations. This approach overcame potential issues arising from interacting face-to-face across genders. The online questionnaire provided an efficient and cost-effective means of collecting the data from the sample. The participants were required to record in writing their compliments to six hypothetical situations. The DCT questionnaire is contained in Appendix 6. The DCT questionnaire required each participant to read the descriptions of every situation carefully, and to respond by writing down the compliment that they would use. The third part was the completion of the religiosity test. This research used a religious conviction questionnaire in addition to the DCT. The students completed the online survey on average within a half hour.

3.4.2 Religiosity Questionnaire

The Lipsmeyer's (1984) Personal Religious Inventory (PRI) was used to measure religiosity of participants. The PRI has 45 valid and robust items that are employed by social academics in research. Currently, a short form has been developed by Lace and Handal (2018) with 10 items from PRI that is called PRI-10 to make this inventory more suitable. The PRI-10 has 8 questions and use a six-point Likert scale from strongly disagree, moderately disagree, somewhat disagree, somewhat agree, moderately agree and strongly agree to choose. It also has two items that measure the frequency of involving in non-ritual and ritual religious activity. The item

number 9 has a six-point Likert scale from once a year or less to more than once a week and the item number 10 has a 10-point scale from less than once a year and several times a day. Lace and Handal (2018) administrated PRI-10 on 921 university students through online survey to calculate its reliability and validity. The outcome of internal, convergent and divergent validity showed a significant fitness and valid items. They also reported a significant test-retest reliability for PRI-10. Therefore, PRI-10 is a valid and reliable measurement to use in this research. Participants completed the online questionnaire taking on average five minutes to complete the survey. The religiosity test is presented in Appendix 6.

3.4.3 Data Collection

The data from the DCT questionnaire were collected online. The data from the DCT questionnaire was then entered into a NVivo software programme. Each compliment was coded based upon Yuan's (2002) classification of compliment strategies. Each compliment was then analysed. The scores from the religiosity questionnaire was entered into an Excel spreadsheet. The re-identifiable data that was collected was the age, gender, educational level, and Numerical identifier. The data is only re-identifiable if the person's name is linked to the numerical identifier. The names of the participants were not stored in order that there is no re-identifiable data.

3.4.4 Content Analysis

Statistical analysis was used to develop an understanding of the use and prevalence of compliments contained in the qualitative data. Data was collected from the DCT electronically and coded using content analysis for a quantitative

analysis. The data was coded using thematic analysis for a qualitative analysis. The quantitative coded data was analysed using SPSS (Statistical Package for Social Science). The initial analysis was a descriptive analysis of the data. The quantitative analysis produced outputs in tabulated format that summarised the data in terms of frequencies and percentages. Inferential statistics tests were also conducted on the non-parametric data. The Chi-square test was used. This test compared the observed frequency of the participants' compliments across their gender categories (male or female) with the expected frequencies. The Chi-test was conducted to a significance level of 0.05.

Content analysis is a reflective research approach that is a continuous process involving the coding and categorising of data (Erlingsson & Brysiewicz, 2017). The form of content analysis used in this research is directed content analysis. This approach to content analysis involves the use of a structured approach that uses an existing classification system (Hsieh & Shannon, 2005). Thematic analysis seeks to identify patterns or themes in the data (Guest, MacQueen, & Namey, 2012). The use of content analysis and thematic analysis provides a deeper understanding than simply describing and interpreting the data (Wilkinson, 2000). Content analysis is a detailed analysis approach while thematic analysis is suited to qualitative data (Ryan & Bernard, 2000). The use of thematic coding enables a detailed qualitative analysis (Boyatzis, 1998).

The assessment of religiosity was quantitative resulting in a score out of 100 for religiosity. This score could then be compared to the responses to determine if there was a correlation between religiosity and compliment usage. The SPSS

package was used for this analysis. Analysis was also conducted in respect to gender and age.

3.4.5 Stage Two: Interview

This study compliments the DCT with an interview of each participant. The interview allows for each participant to provide information on their use of compliments. The research strategy of using the language production approach of the DCT and the language perception approach of the interview has been found to be effective in evaluating speech acts (Al-Adaileh, 2007; Kasper, 1992; Kasper, 2000; Kasper & Dhal, 1991; Takahashi & DuFon, 1989). In the context, the interview is effective in exploring the participants' attitudes to a range of topics including religiosity, contextual factors, and perceptions regarding the use of compliments. By using a variety of research approaches, the validity and credibility of the research findings is enhanced. The combination of research approaches assists in understanding the underlying reasons for the nature of the speech act (Al-Adaileh, 2007; Gomm, 2004).

The interviews took ten to fifteen minutes for each participant and were completed in one month for all participants. The interview questions are presented in Appendix 6. The researcher collaborated with a female co-researcher to administer the interview to the female participants. Males are not allowed to communicate with female participants at universities in Saudi Arabia. The researcher trained the female co-researcher in the research aims and how to use the interview tool. The female co-researcher was a lecturer in the Department of English Language and Literature at ABU. The lecturer was conversant with research

interview techniques and the questions were scripted. The interview was conducted on a one-to-one interview that was recorded in audio. A structured interview process regarding their beliefs about what they do in providing compliments was used. Prior to the interview, participants signed a consent form to reaffirm their commitment to the research.

3.4.5.1 Design of Interview Questions

The interview questions were designed to link specifically to the DCT situations. The purpose of the interview was to gather a deeper understanding of the participant's use of compliments and to verify the validity of the responses that were provided in the DCT questionnaire. The interview questions were trialled with two students not involved with the main research. One was Arabic while the other was an English-speaking Arabic student. The interview questions were trialled, and the two students asked to comment on the questions in terms of understanding and sequencing. Minor changes were made to the working of some of the questions to improve the clarity, some open-ended questions were included, and a slight reordering of the questions occurred. An interim evaluation of the correlation between the responses provided through the DCT and the interview indicated a high degree of similarity.

As has been noted previously, the female assistant researcher in Saudi Arabia had experience in using interview techniques in a research context. The lead male researcher provided the assistant with the interview guide and questions. A simulated interview was conducted and recorded. This was played back for

evaluation and discussion. The primary aim was to develop consistency across the interview styles of the two interviewers.

3.4.5.2 Data Collection

The interviews are audio recorded. The interviewers make notes through the interview on any significant body language that occurs through the interview. The interviews were not recorded on video due to technological and logistical limitations.

3.4.5.3 Transcription

The interviews were recorded, and then audio data scribed using ELAN software. ELAN (EUDICO Linguistic Annotator) as described by Hellwig, (2018, p. viii) "is an annotation tool that allows you to create, edit, visualize and search annotations for video and audio data. It was developed at the Max Planck Institute for Psycholinguistics, Nijmegen, The Netherlands, with the aim to provide a sound technological basis for the annotation and exploitation of multi-media recordings. ELAN is specifically designed for the analysis of languages, sign languages, and gestures, but it can also be used by anyone who works with media corpora, i.e., with video and/or audio data, for purposes of annotation, analysis and documentation."

3.4.5.4 Analysis

The qualitative dimensions of the data were analysed using NVivo and the classification system for compliments developed by Yuan (2002). There were linkages between the data collected through the direct observation and through the audio interview. This identification was achieved through the students having a unique numerical identifier.

3.4.6 Stage Three: Observation

The ethnographic approach involves the direct observation and analysis of interactions in the field. This approach is applied in a very limited manner in the third stage of the research as a means of extending the insights gathered in Stage One and Stage Two. The ethnographic approach was used to determine the validity and reliability of the data collected through the questionnaire in Stage One and the interview in Stage Two. The recording of observations on people's use of compliments is one of the dominant research approaches to understanding compliments (Golato, 2002; Yuan, 2001). Some commentators argue for the exclusive validity of one specific approach, such as Manes and Wolfson's (1981) belief that the ethnographic approach is "the only reliable method for collecting data about the way compliments, or indeed, any other speech act functions"(p. 115). Golato (2002) and Yuan (2001) adopt a more balanced view stressing that the approach selected is dependent upon the research questions

Hymes (1962) proposed a theory to help researchers to study language in a specific context. The approach sought to identify how people use language. For Hymes (1974), language studies needed to be grounded in the community. Hymes (1974) approach involves the study of the speech community as proposed by Gumperz (1962). A speech community shares a set of rules on how and when they speak (Hymes, 1974, p.54). The second unit of study in Hymes (1974) approach is the speech situation that takes place within the community. The third unit is the speech event. Hymes (1974) provides the example of a party as a speech situation and the conversation that occurs is the speech event. The fourth unit of the approach is the communicative acts. Communicative acts are the small units of speech. The

fifth unit is the communicative style which comprises of the manner in which the subjects speak. The sixth part comprises of the ways of speaking that includes the speech patterns peculiar to a specific culture. The use of the ethnographic approach has been popular amongst researchers into speech acts (Blum-Kulka, Danet & Gheron, 1985; Holmes, 1988; Manes & Wolfson, 1981; Pomerantz, 1978; Wolfson, D'Amico-Reisner & Huber, 1983). The ethnographic approach is an effective means of understanding how language is actually (Beebe & Cummings, 1985). Ethnographic studies have unearthed new insights and hypothesis into the use of language (Van Ham, Manley, Bailey, Simpson & MacLennan, 2012). "Another advantage of ethnographic research is that it enables the researcher to sample as large a variety of speech situations as possible" (Salameh, 2001, p. 54). The shortcomings of the ethnographic approach is that it takes a considerable investment of time to collect the data; there is always the potential that that speech acts that are being studied do not occur and it may be difficult to collect the data on the demographics of the participants (Beebe & Cummings, 1985).

The observation of authentic discourse is an ethnographic approach to data collection (Golato. 2003; Wolfson, 1983). This methodology allowed the researcher to make notes in a journal on one male subject's use of compliments. Wolfson (1983) believes that this methodology is "the only reliable method of collecting data about the way speech acts function in interaction" (p.95). The effectiveness of this approach is dependent upon the observational skills of the researcher and their skills in recording their observations (Labov, 1984; Lehrer, 1989). The advantage of this approach is that the researcher is able to observe the use of compliments in natural settings (Burns, 2000; Cohen, 1996; Walsh, 1998). This approach enables the

researcher to observe the effect of the natural context on the interaction between the participants engaged in the speech act (Punch, 2005). The challenge of this approach is that the speech act of complimenting may not arise during the period that the subject is being interviewed (Tran, 2004; Yuan, 2001). The presence of the researcher impacts on the authenticity of the situation (Demeter, 2007; Labov, 1972; Wolfson, 1976). In the interests of ethical issues of breach of privacy, no attempt was made to hide the identity of the researcher.

The last stage of the research involved the shadowing of one male Saudi student participating in the research. Shadowing involves following the subject for a period of time to observe the specific phenomena in their natural environment. The student was male due to the religious norms regarding gender contact. Resource constraints mean that only one student could be shadowed. The male student was randomly selected from the male sample and asked if they would be willing to be shadowed for one day at university from 9:00 a.m. until 5:00 p.m. The student was then approached by the researcher and invited to participate in the one-day observation. The invitation occurred after completion of the interview. The participant was given three days to consider his response. His willingness to participate was confirmed in a written consent form.

The shadowing enabled some interim conclusions to be drawn on the possible levels of variance that may arise from information provided in the questionnaire and interview and actual interactions in real life. Observations by the researcher were recorded in a field journal. Direct field observation of one participant randomly selected was conducted over the space of one day to determine the value of the process. The direct field observation did not produce valuable and

meaningful data that was not captured in the questionnaire and the additional cost and resources involved in shadowing more study participants was not considered beneficial.

The tracking of the individual assisted in the determination of the degree of similarity of how the person perceived their use of compliments and how it is actually perceived by the researcher. The discrepancy was not significant, so therefore no consideration was given to extending out the number of participants who might be shadowed, given their acceptance. This method provided little additional data that was context-specific that might have been valuable in providing a deeper insight into the data collected through the questionnaire and the interview.

3.4.7 Piloting

The DCT questionnaire had been piloted in previous studies (Farghal, 2006; Qanbar, 2012) and prior to the previous research of Alqarni (2017). The religiosity questionnaire was an exact duplicate of that used in Lace and Handal's (2018) study. They administered the PRI-10 on 921 university students through the same medium employed in this research, an online survey, to determine the reliability and validity of the instrument. Lace and Handal (2018) identified that the instrument was valid and reliable. For the interview, the questions were mapped to the scenarios in the questionnaire for validity. Both interviewers trialled their interview on the same three English-speaking students drawn from the sample at Western Sydney University and the recordings compared to identify similarities and differences in the responses. The interview questions could not be trialled in this manner with the

Saudi students due to the cultural requirement for the interviewer to be of the same gender as the interviewee.

3.4.8 Participants

Stratified sampling was used to select the participants for the study. Gender and Saudi/English speakers were the specific characteristics that were used for selecting the participants from the Department of English Language and Literature (DELL) at Al Baha University (ABU) in Al Baha city in Saudi Arabia. The aim is to ensure that there is an equal distribution of males and females in the sample and Saudi speakers and Saudi English speakers. The sample of 20 students for the control group from Western Sydney University were selected using stratified sampling based on gender to ensure an equal representation of males and females. In both cases, random sampling was used to select students from a student class list as random sampling is considered to be the most rigorous method (Creswell & Creswell, 2018).

The primary study group comprised 40 participants selected from the group of 550 EFL students studying at the Department of English Language and Literature (DELL) at ABU. The stratified sample comprised of 20 males and 20 females aged from 23 years to 30 years. The stratified sample of 40 involved 20 Saudi speakers and 20 Saudi English speakers. In addition to these participants, there was a sample of 20 English-speaking students selected from Western Sydney University who were used as a control group. The total participants in the study were 60. 60 was identified as a valid sample number using Cochran's sample size formula (Creswell, 2014). Dörnyei (2003) notes that at least 50 participants are needed in order for the coefficients to be significant. According to Dörnyei (2003, p. 63):

"Because in second language studies meaningful correlations reported in journal articles have often been as low as 0.30 and 0.40, a good rule of thumb is that we need around 50 participants to make sure that these coefficients are significant and we do not lose potentially valuable results. However, certain multivariate statistical procedures require more than 50 members; for factor analysis, for example, we need a minimum of 100 but preferably more subjects."

For the Saudi Arabian students, the inclusion criterion was established by the students' participation in the DELL English language course at ABU. To participate in the course, students are required to have an IELTS score of 6.0 or more. The inclusion criterion was verified in the student's involvement in the questionnaire. The exclusion criteria were inherent within the eligibility of students to enrol in the DELL English language course. Individuals with a cognitive disability are excluded from the DELL programme.

For the 20 Australian English language speakers, eligible students in the programme must have completed Year 12, monolingual be proficient in the English language. The Saudi participants were recruited from Al Baha University. 20 Saudi bilingual students studying at the DELL were selected using stratified sampling. 20 monolingual Saudi students who communicate only in Arabic were selected from the other Departments of the University using convenience sampling. Students were informed about the research by their lecturers. Great care was taken to ensure that the student body understood that participation was voluntary and had no impact on their studies. This was achieved by reinforcement from the lecturers, an email provided to all participants by the researcher, the information sheet that

was provided to all students and on the acceptance form. The Saudi students were invited to participate through an expression of interest by an email from the researcher. From the list of students who replied affirming an expression of interest, a sample of Saudi (monolingual & bilingual) students were drawn based on the ratio number of students from each class and the sample requirements for the research. The sample ratio used was based on the number of classes for the three groups. The sample included all classes with an equal chance of being a participant and reduced the risk of bias in sampling.

The principal investigator explained the research project and its aims to all participants via email and gave students a participant information sheet. The participant information sheet was the same for all participants and was distributed prior to data collection (Appendix). Participants were given as much time as needed to consider participation in the project and were not pressured to participate.

At the outset of the research, the research participants were informed about the research aims. The participants were informed that their participation will only be used for research purposes and will not affect their academic scores. The researcher sought written consent from the participants to participate in the study. After that, the participants were provided with the links to the DCT and religiosity questionnaires. They were provided with the opportunity to complete the questionnaire online or in paper form and in either the English or Arabic language. All participants selected to complete the questionnaires online. There was no time limit placed on the participants for the completion of the questionnaire.

3.5 Conclusion

The three stages to the research provided a rich source of data for analysis. The dominance of the elicitation methodology supported by an ethnographic evaluation enabled the opportunity for deeper insights to be provided. At all stages of the research, great care was taken to respect the rights and values of each participant. The participants were sent a letter at the completion of the study thanking them for their participation and providing contact details of the Ethics Committee at Western Sydney University should they require further assistance or information. The nature of the data collected enabled both qualitative and quantitative analysis to occur so that the research questions could be addressed.

CHAPTER 4 : RESULTS

4.1 Overview

This chapter presents the result of coding the compliments based on the content and thematic analysis approach as proposed by Wilkinson (2000). The participant's responses to each of the situations in the DCT were coded using NVivo software. Yuan's (2002) classification of compliment strategies was used. The responses of the participants to the DCT scenarios were coded using unbound and bound semantic formulas.

The data was analysed according to the research objectives of determining if there was a difference between compliments used by Saudi English, Saudi Arabic and Native English. This research seeks to identify the degree of similarity and difference between the semantic formulas used by the participants to express compliments. The study also considers whether religiosity influences the use of compliments.

Each of the three groups is assessed against each other to determine if there is a difference between the frequencies of the three groups. The chi-square test is used to determine if there is a difference between the proportions in the three samples. For each situation, the null hypothesis is:

H_0 : Distribution of responses of the three cohorts are the same

while the alternative hypothesis is:

H_1 : Distribution of responses of the three cohorts are different

The level of significance is 0.05.

4.2 Demographic data of participants

4.2.1 Gender

The following tables present the data on the composition of the participants in the sample groups. The desired outcome of the sampling process was to achieve an even balance of male and female participants in the study across each of the three groups. Table 4 indicates that this was achieved.

Table 4: Composition of sampling by gender

<i>Gender</i>			f	%
Group	Saudi Arabic	Male	10	50.0%
		Female	10	50.0%
	Saudi English	Male	10	50.0%
		Female	10	50.0%
	Native-English	Male	10	50.0%
		Female	10	50.0%
Subtotal		Male	30	50.0%
		Female	30	50.0%

Table 4 indicates that the gender make-up of all groups was 50% females and 50% males. Gender balance is important in research (Heidari et al., 2016). This gender balance reflected the gender balance that occurred in the classes from which the students were selected from.

4.2.2 Educational Level

The sample of Saudi Arabic contains a dominance of students in Year Four of their degree (58.8%) whereas the largest component in the Saudi English was

students in Year Three of their degree (Table 5). Almost all the students in the sample of native English speakers were in their first year of their degree (95.0%).

Table 5: Sample composition by educational level

Group		Year One		Year Two		Year Three		Year four	
		f	%	f	%	f	%	f	%
Group	Saudi Arabic	1	5.0%	2	33.3%	7	41.2%	10	58.8%
	Saudi English	0	0.0%	4	66.7%	10	58.8%	6	35.3%
	Native-English	19	95.0%	0	0.0%	0	0.0%	1	5.9%
	Subtotal	20	100.0%	6	100.0%	17	100.0%	17	100.0%

It was only possible to gain access to a class list of a first year language subject from Western Sydney University where there were a predominance of first year students enrolled in the subject.

4.2.3 Age

Table 6: Sample composition by age

Group		Mean	Standard Deviation	Minimum	Maximum
		Saudi Arabic	21.95	1.36	19
Saudi English	21.60	1.05	20	23	
Native-English	23.55	6.36	18	46	
Subtotal	22.37	3.84	18	46	

Table 6 reflects the mean age of the participants across the three groups with a range between 21.95 and 23.55. The mean age of students across the three samples was 22.37 years. For both the Saudi Arabic group and the Saudi English group, the sample comprised of students primarily aged between 19 years and 24 years. The age range for the native English speakers was wider with the youngest being aged 18 years and the oldest being 46 years.

4.3 Semantic Formulas of Compliments

4.3.1 Compliments

This section shows the overall use of compliments by the participants in their responses to the online DCT. All the compliments were coded based on Yuan's (2002) framework of compliment strategies by using NVivo software. The tables present the data for each of the three groups: Saudi Arabic, Saudi English and the control group: Native English. Tables 8 to 11 reflect the frequency and the chi-square analysis of the hypothesis across both bound and unbound semantic formulas of the three groups.

Tables 7 to 9 presents examples of the compliment strategies used by the participants in the study.

Table 7: Examples of compliment strategies used by Saudi Arabic speakers.

Compliment Strategies		Example
Unbound Semantic Formulas	Explicit Compliment	<i>I'm so proud of you.</i>
	Implicit Compliment	<i>I wish that I could buy a phone like that.</i>
Bound Semantic formulas	Explanation	<i>Your presentation was very good, you were confident and you deliver it in prefect way.</i>
	Information Question	<i>Oh, that's nice. I like what you got, How much did it actually cost? Was it worth it?</i>
	Future Reference	<i>I should ask you when I want to buy something</i>
	Contrast	<i>Cool, I tried many times to lose weight, but I couldn't</i>
	Advice	<i>Your body is very nice, keep it up</i>
	Request	<i>Nice car you've got there. Can I borrow it?</i>
Non-Compliment		
Opt Out		<i>I would say nothing.</i>

Table 8: Examples of compliment strategies used by Saudi English speakers

Compliment Strategies		Example
Unbound Semantic Formulas	Explicit Compliment	<i>Congratulations.</i>
	Implicit Compliment	<i>Great, How much effort you put into it.</i>
Bound Semantic formulas	Explanation	<i>Your furniture is nice, cleaned, and colourful. I really like it</i>
	Information Question	<i>It's so pretty, where did you buy it?</i>
	Future Reference	<i>Wow you would be my drive to do better</i>
	Contrast	<i>Wow!! others couldn't pass the test, you got full mark!</i>
	Advice	<i>Well, great on you sis. You worked so hard for it, put all the time and effort and it's paying off so good on you.</i>
	Request	<i>Your presentation was amazing; can you teach me how to do it like you?</i>
Non-Compliment		
Opt Out		<i>I would say nothing.</i>

Table 9: Examples of compliment strategies used by native English speakers

Compliment Strategies		Example
Unbound Semantic Formulas	Explicit Compliment	<i>It looks beautiful. What a nice change.</i>
	Implicit Compliment	<i>Amazing! You must have spent a lot of time preparing for it</i>
Bound Semantic formulas	Explanation	<i>Oh, wow, you managed to save up enough money to buy a car. Congratulations, again</i>
	Information Question	<i>They look awesome. Where'd you get them from?</i>
	Future Reference	<i>You have a bright future in designing furniture.</i>
	Contrast	<i>You are smarter than me.</i>
	Advice	<i>That's a nice phone you got there. Take care of it</i>
	Request	<i>Teach me. How to do it?" I'd be very impressed</i>
Non-Compliment		
Opt Out		<i>I would say nothing.</i>

Table 10 presents the frequencies and percentages of unbound semantic formulas, categorised according to whether they are explicit or implicit. Unbound semantic formulas, as noted previously, are expressions that work autonomously as a compliment.

Table 10: Overall frequencies and percentages of compliment strategies (unbound semantic formulas) among the participants

Compliment Strategies		Saudi Arabic	Saudi English	Native English
Unbound Semantic Formulas	<u>Compliments</u>			
	<i>Explicit Compliments</i>	99 (82.50%)	111 (92.50%)	108 (90%)
	<i>Implicit Compliments</i>	20 (16.67%)	8 (6.67%)	12 (10%)
	<u>Non-Complimentary Replies</u>			
	<i>Non-Compliment</i>	0 (0%)	1 (0.83 %)	0 (0%)
	<i>Opt Out</i>	1 (0.83%)	0 (0%)	0 (0%)
	Total	120	120	120

Considering the data overall, Table 10 indicates that across the three groups there is a dominance of explicit compliments: Saudi English (92.5%) (*Congratulations*); Native English (90%) (*It looks beautiful. What a nice change*); and Saudi Arabic (82.50%) (*I'm so proud of you*). Implicit compliments are more prevalent for Saudi Arabic (16.67%) than the other two groups.

To test the hypotheses that the distribution of responses of the three cohorts are the same at a level of significance of 0.05, a chi-square test is used. The results are presented in Table 11.

Table 11: Chi-square results for all situations (unbound semantic).

	Groups			Test		P-value
	Saudi Arabic	Saudi English	Native English	chi square value	Degree of freedom	
Explicit compliments	99	111	108	10.336	6	0.111
Implicit compliments	20	8	12			
Non-compliment	0	1	0			
Opt out	1	0	0			

p is greater than 0.05 Accept the null hypothesis that there is no difference in the proportions

The chi-square test across all the situations, suggests there is no difference in the use of unbound semantic formulas between the three groups ($p=0.111$). The null hypothesis must be accepted. The use of unbound semantic formulas is the same for speakers of Saudi Arabic, Saudi English and Native English speakers.

Bound semantic formulas are expressions that cannot be considered as compliments in their own right. They are required to be used in association with an unbound semantic formula. Table 12 presents the frequencies and percentages of the use of bound semantic formulas for each of the three groups across all the scenarios.

Table 12: Overall frequencies and percentages of compliment strategies (Bound Semantic Formulas) among the participants

Compliment Strategies	Saudi Arabic	Saudi English	Native English
Bound Semantic Formulas			
<i>Advice</i>	26 (25.74%)	13 (12.15%)	6 (5.82%)
<i>Contrast</i>	2 (1.98%)	1 (0.93%)	0 (0%)
<i>Explanation</i>	54 (53.47%)	81 (75.70%)	87 (84.47%)
<i>Future Reference</i>	10 (9.90%)	6 (5.61%)	0 (0%)
<i>Information Question</i>	9 (8.91%)	6 (5.61%)	9 (8.74%)
<i>Request</i>	0 (0%)	0 (0%)	1 (0.97%)
Total	101	107	103

Table 12 highlights the dominance of explanation across the three groups: Native English (84.47%) (*Oh, wow, you managed to save up enough money to buy a car. Congratulations, again*); Saudi English (75.70%) (*Your furniture is nice, cleaned, and colourful. I really like it*); and Saudi Arabic (53.47%) (*Your presentation was very good; you were confident, and you deliver it in prefect way*). Saudi Arabic speakers have a stronger use of advice (25.74%) (*Your body is very nice, keep it up*) and future reference (9.90%) (*I should ask you when I want to buy something*) than the other two groups. There is a similar percentage frequency across the groups on the use of information questions: Saudi Arabic (8.91%) (*Oh that's nice. I like what you got. How much did it actually cost? Was it worth it?*); Native

English (8.74%) (*They look awesome. Where'd you get them from?*); and Saudi English (5.61%) (*It's so pretty. Where did you buy it?*).

It is necessary to test the hypothesis that there is no difference across the three groups in respect of their use of bound semantic formulas (Table 13).

Table 13: Chi-square results for all situations (Bound Sematic Formulas)

	Groups			Test		
	Saudi Arabic	Saudi English	Native English	Chi square value	Degree of freedom	P-value
Advice	26	13	6	36.710	10	0.000
Contrast	2	1	0			
Explanation	54	81	87			
Future reference	10	6	0			
Information question	9	6	9			
p is less than 0.05	Reject the null hypothesis that there is no difference in the proportions					

Given the p-value ($p=0.000$), the null hypothesis must be rejected and the alternative hypothesis accepted that there is a difference in the use of bound semantic formulas across the three groups.

4.3.2 Influence of gender on compliments

It is necessary to determine whether the introduction of the variable of gender produces a difference in the way in which bound and unbound semantic formulas are used between the three groups. Table 14 and Table 15 provides the frequencies and percentages for unbound semantic formulas and bound semantic formulas respectively.

Table 14: Overall frequencies and percentages of compliment strategies (Unbound Semantic Formulas) among the participants according to gender

Compliment Strategies	Saudi Arabic		Saudi English		Native English	
	Male	Female	Male	Female	Male	Female
Unbound Semantic Formulas						
<i>Explicit Compliments</i>	54 (90%)	45 (75%)	56 (93.33%)	55 (91.67%)	53 (88.33%)	55 (91.67%)
<i>Implicit Compliments</i>	6 (10%)	14 (23.33%)	3 (5%)	5 (8.33%)	7 (11.67)	5 (8.33%)
<u>Non-Complimentary Replies</u>						
<i>Non-Compliment</i>	0 (.0)	0 (.0)	1 (1.67%)	0 (.0)	0 (.0)	0 (.0)
<i>Opt Out</i>	0 (.0)	1 (1.67%)	0 (.0)	0 (.0)	0 (.0)	0 (.0)
Total	60	60	60	60	60	60

When considering the impact that gender might have on the use of unbound semantic formulas, Table 14 shows that for Saudi Arabic speakers, men use explicit compliments more frequently than women. For Saudi Arabic speakers, Saudi Arabic women use implicit compliments more frequently than men. For the other two groups of Saudi English and Native English, the use of explicit and implicit compliments is very similar across the two groups.

The influence of gender in the use of bound semantic formulas across the three groups is presented in Table 15.

Table 15: Overall frequencies and percentages of compliments (Bound Semantic Formulas) among the participants according to gender.

Compliment Strategies	Saudi Arabic		Saudi English		Native English	
	<i>Male</i>	<i>Female</i>	<i>Male</i>	<i>Female</i>	<i>Male</i>	<i>Female</i>
<u>Bound Semantic Formulas</u>						
<i>Advice</i>	17 (29.82%)	9 (20.45%)	8 (14.54%)	5 (9.61%)	4 (7.14%)	2 (4.25%)
<i>Contrast</i>	0 (.0)	2 (4.54%)	1 (1.82%)	0 (.0)	0 (.0)	0 (.0)
<i>Explanation</i>	29 (50.88%)	25 (56.82%)	40 (72.73%)	41 (78.85%)	45 (80.36%)	42 (89.36%)
<i>Future</i>	7 (12.28%)	3 (6.82%)	3 (5.45%)	3 (5.77%)	0 (.0)	0 (.0)
<i>Reference</i>	4 (7.02%)	5 (11.36%)	3 (5.45%)	3 (5.77%)	6 (10.71%)	3 (6.38%)
<i>Question</i>	0 (.0)	0 (.0)	0 (.0)	0 (.0)	1 (1.78%)	0 (.0)
Total	57	44	55	52	56	47

In respect to the gender differences for bound semantic formulas, as presented in Table 15, amongst Saudi Arabic speakers, men are stronger users of advice and future references than women. For Saudi Arabic speakers, both gender groups have a preference for the use of explanations. Explanations are also the strongest form of a bound semantic compliment for Saudi English and Native English speakers with no significant differences in level of usage between the genders. For Saudi English speakers, men use advice more frequently than women. This is also true for Native English.

This suggests that there are differences in the use of compliments that are gender-based within a group and across groups. Given the finding from the non-gendered analysis of the three groups in Tables 10 to 13, that there is a difference between how each of the three groups use bound semantic formulas, it is important to determine if the general findings hold true across all situations.

4.3.3 Situational differences for compliments.

The frequency and chi-square tables referred to in this section are contained in Appendix 8.

4.3.3.1 Situation 1

Situation One involved a brother/sister receiving a scholarship for their successful academic work at school/university. The participants in the study went to compliment them on their scholarship. In this situation, all three groups show a strong dominance in the use of explicit compliments as unbound semantic formulas (Table 52) (Saudi Arabic: *I'm so proud of you*; Saudi English: *congratulations*; Native English: *Congratulations, your hard work has paid off*). The use of implicit compliments is evident predominantly in Saudi Arabic (15%)

(*I wish I could have the same chance*) than in the other two groups (Table 52).

Table 53 reveals that there is no difference between the three groups' use of unbound semantic formulas as the p-value of 0.153 is greater than 0.05

Table 54 shows the use of bound semantic formulas with the use of only advice (Saudi Arabic: *Keep working hard as such. Make success and excellence be your target all the time*; Saudi English *study hard and we will support you to get a higher marks*; Native English *congrats, keep up the good word*) and explanation (Saudi Arabic: *I am really proud of you. I am sure you can make it and return with the highest degree* ; Saudi English *congratulations you really deserve it after the hard work you have done in your academic study*; Native English *Wow that's amazing congratulations. you worked really hard on this and it paid off. good on you*) being used by all three groups. There is evidence of the use of an information question in Saudi English (7.14%) (*Awesome! How did you get it?*) and no use of future references for the native English group. For Saudi Arabic, the dominant form is advice (62.50%) (*Keep working hard as such. Make success and excellence be your target all the time*) followed by future references (31.25%) (*Congratulations. Wish you always success till you make your PhD*). For Saudi English, the dominant form is explanation (46.15%) (*congratulations for getting a scholarship because it's not easy to get it*) followed by advice (30.77%) (*study hard and we will support you to get a higher marks*). Future reference also features strongly (23.08%) (*You deserve it, I'm sure you gonna be something big in future*). For Native English, explanations show a clear dominance (85.71%) (*Congratulations on your scholarship. I know you worked hard for it.*). There does appear to be a significant variation in how each group uses bound semantic formulas in Situation One. This is

supported by the chi-square results that indicates that there is a difference in the way that each group uses bound semantic formulas in Situation 1 ($p=0.001$) (Table 54).

4.3.3.2 Situation 2

Situation Two involves a classmate giving a good presentation in the class. You were very impressed by the presentation. You compliment him/her after the class.

Explicit compliments are the dominant form of unbound semantic formulas used by all three groups (Saudi Arabic: *I like your presentation very much*; Saudi English *Good job my friend*; Native English *Well done, you did such a good job*) (Table 55). Saudi Arabic is the only group that uses implicit compliments (15%) (*You really shocked us today with your performance*). There is a difference in the way that Saudi Arabic uses unbound semantic formulas in relationship to the way that Saudi English and Native English uses unbound semantic formulas ($p=0.043$) (Table 56).

For Saudi Arabic, the dominant bound semantic formula used is explanation (66.67%) (*Thanks for such a wonderful presentation. You are always creative*) with a prevalence of advice (25%) (*amazing! keep working hard*) (Table 57). Saudi English reflect a similar predominance of explanation (82.35%) (*Great presentation skills!, I am sure you felt some pressure, but that's normal, it really didn't show at all, great effort mate.*) followed by advice (11.76%) (*Wow, .keep up for the good work.*). In contrast, Native English use on explanation (100%) (*Congratulations on your successful presentation. You really had everyone's attention.*). On face value, there appears significant variance between the compliment strategies of Native English and the other two groups (Table 57). The chi-square results indicate that

there is no difference in the proportions of the way that each of the three groups uses bound semantic formulas in Situation 2 ($p=0.249$) (Table 58).

4.3.3.3 Situation 3

Situation 3 concerns a neighbour buying a new cell phone. You are impressed by the distinctive features of the phone. You want to compliment him/her.

For this situation, there is a decline in the prevalence of explicit compliments for Saudi Arabic speakers compared to the previous situations (Table 59). Explicit compliments (*I like your phone. It is really cool*) have declined in frequency to 75% while implicit compliments (*I wish that I could buy phone like that*) have increased in frequency to 25% (Table 59). Saudi English speakers use only explicit compliments (100%) (*Oh amazing I really like it*) and explicit compliments (*Nice phone there*) dominate Native English unbound semantic formulas (95%). There is a difference in the proportions of the way that each group uses unbound semantic formulas in Situation 3 ($p=0.02$) (Table 60).

The data in Table 61 reveals that Saudi Arabic are using explanations (38.46%) (*Your phone is wonderful. It has the most modern technologies*), information questions (30.77%) (*(Masha Allah)! Where did you buy your phone from? And how much was it?*) and advice (23.08%) (*Congratulations. Use it appropriately. Make it useful to you and others*). Both Saudi English and Native English have a stronger predominance of the use of explanation with 66.67% (*Well done, good pick . A good price for a good phone, these days you really need a good phone with such features like the one you have it can do the all work.*) and 78.57% (*I love that the phone has that feature, it is something I'm interested in*) respectively. Native English is the only

group to use a request (7.14%) (*wow, can I have it for a moment?*) while the use of future references (*This is a great phone. And its many features I liked a lot. I will buy like him I need a phone like him. Your choice is very good*) is strongest for Saudi English (11.11%). In this situation, information questions has become a stronger response than in the previous situations. The chi-square test indicates that the proportion of each group in their use of bound semantic formulas is the same ($p=0.2$) (Table 62).

4.3.3.4 Situation 4

Situation 4 concerns your sister/brother wearing a new pair of shoes. The shoes look very expensive. You want to compliment her/him.

Although explicit compliments remain the dominant response across the three groups (Saudi Arabic: *Your shoes are nice. I like your choice.* ; Saudi English *Woow this is so beautiful* ; Native English *I love your shoes*), in this situation implicit comments has become a more dominant response for Native English (15%) (*you must spent a lot of money*) (Table 63). As in the previous situations, Saudi English use explicit compliments exclusively (100%) (*Your shoes fantastic*). There is no difference in the proportions of the way that each group uses unbound semantic formulas in Situation 4 ($p=0.122$) (Table 64)

For Saudi Arabic, the range of bound semantic formulas used for compliments has increased with explanations (35.71%) (*Your shoes is nice, I love this kind of shes*), information questions (*Nice shoes, how much does it cost you?*), advice (21.43%) (*Masha Allah, the best of creators. Keep this shoe because it's expensive*), and contrast (14.28%) (*nice shoes, don't be*

extravagant). The range of bound semantic formulas used by Saudi English and Native English is less than Saudi Arabic (Table 65). Explanations are prevalent for Saudi English (82.35%) (*What an awesome shoes! It impresses me, I believe that everyone will like it.*) and Native English (86.67%) (*fleeex the new kicks man! Your fit is looking swweet. You always buy nice shoes*). There is no difference in the use of proportions for each group in the use of bound semantic formulas in Situation 4 ($p=0.054$) (Table 66).

4.3.3.5 Situation 5

Situation concerns the person being at the house of a close friend. You are impressed by the clean furniture in the house. You want to compliment him/her.

There is a higher level of use of explicit compliments (unbound semantic) across the three groups (Saudi Arabic: *Your furniture is clean*; Saudi English *Wow the furniture looks so clean*; Native English *It's very clean*) (Table 67). Compared to the previous situations, implicit compliments are evident across the three groups: Saudi Arabic (5%) , Saudi English (10%) and Native English (20%) (Saudi Arabic *I must know the things that keep your house cleaned*; Saudi English *must be a pain to keep it clean though.* ; Native English *Your place looks like a display home*). There is no difference in the use of proportions for each group in the use of unbound semantic formulas in Situation 5 ($p=0.41$) (Table 68).

Table 69 reveals that in this situation, explanation dominate as the compliment bound semantic strategy: Saudi Arabic (72.73%); Saudi English

(100%) and Native English (90.48%) (Saudi Arabic: *Your furniture is clean and classy. It shows how classy you are;* Saudi English *I love your furniture man the colours are just eye catching;* Native English *You have your house done up so nice! I absolutely love it. It feels so homely.*). Saudi Arabic use advice (13.64%) (*your house is very clean, keep it like that*) and future reference (9.09%) (*nice house, you'll be a house designer in the future*) that is not evident with the other groups. There is no difference in the use of proportions for each group in the use of bound semantic formulas in Situation 5 ($p=0.073$) (Table 70).

4.3.3.6 Situation 6

In situation your friend has finished a long diet. He/she lost many kilos and looks more fit now. You want to compliment him/her.

This situation has the highest level of usage of implicit compliments of all the situations across the three groups with Saudi Arabic (20%), Saudi English (30%) and Native English (15%) (Saudi Arabic: ; Saudi English; Native English) (Table 71) . Explicit compliments still dominate the three groups: Saudi Arabic (80%), Saudi English (70%) and Native English (85%) (Saudi Arabic: ; Saudi English *you're on a new energy these days;*; Native English *that's great the amount of effort you put in. It really shows.*) (Table 71). There is no difference in the use of proportions for each group in the use of unbound semantic formulas in Situation 6 ($p=0.503$) (Table 72).

Explanations dominate the bound semantic formulas: Saudi Arabic (79.17%), Native English (72%) and Saudi English (70.83%) (Saudi Arabic: *You are fit. You made a plan and you achieved it. You are amazing;* Saudi English *What*

a beautiful body. Your facial features have become clearer and more beautiful than before. This is a good job; Native English *wow you look amazing, in shape and looking healthy. good on you*) (Table 73). The other significant compliment is advice: Saudi English (25%), Native English (20%) and Saudi Arabic (16.66%) (Saudi Arabic: *wow keep it up and don't eat fast food;* Saudi English *You are fitness man , stay in this shape;* Native English *you look nicer, Keep up the good work.*) (Table 73). There is no difference in the use of proportions for each group in the use of bound semantic formulas in Situation 6 ($p=0.912$) (Table 74).

4.3 Descriptive Profile of Religiosity Questionnaire

Saudi Arabic

The mean of religiosity score is 45.95 with a standard deviation of 6.443887. The median is 45 and the mode is 42. The range is 24 with a high score of 56 and a low score of 32. The kurtosis is -0.1156 and the skewness is -0.1475. The median and the mode are very close together indicating a symmetrical distribution. The normal distribution is skewed slightly to the left. The negative value for the kurtosis indicates that the data has a slightly lighter tail than the normal distribution. There is no correlation of religiosity with gender (-0.088) and only a low negative correlation with age (-0.24) and education (-0.27).

Saudi English

The mean religiosity score is 40.9 with a standard deviation of 7.691. The data has a median of 41 and a mode of 46. The range is 39 with a maximum of 58 and a minimum of 19. The kurtosis is 3.20 and a skewness of -0.683. The median and the mode are not close indicating that the data is less symmetrically skewed than for Arabic speakers. The positive value of the kurtosis reveals that the data is skewed

to the right and the negative skewness reveals that there is a lighter tail. There is a low negative correlation with gender (-0.187), a low positive correlation with age (0.139) and a low negative correlation (-0.284) with education.

Native English

The mean religiosity score is 29.5 with a standard deviation of 15.105. The data has a median of 28.5 and a mode of 35. The high degree of difference between the mode and the mean indicates that the data is less normally distributed than the other two groups. The range is the highest of the three groups at 50 with a high of 60 and a low of 10. This indicates that this group has the highest variance in religiosity than the other two groups. The kurtosis is =0.345 and the skewness is 0.421. The data is skewed to the left and there is a longer tail. There is no correlation between education and religiosity score with a correlation of 0.086. There is a low negative correlation with gender (-0.22) and a low positive correlation with age (0.227).

Comparison of Religiosity

The Analysis of Variance (ANOVA) has been employed to analyse the mean of the religiosity among the three groups.

Table 16: The mean of the religiosity among the three groups

	N	Statistic		ANOVA Test	
		Mean	Std. Deviation	f	P
Saudi Arabic	20	45.95	6.44	12.95	0.000
Saudi English	20	40.90	7.69		
Native English	20	29.50	15.10		
Total	60	38.78	12.41		

Table 17: RS religiosity

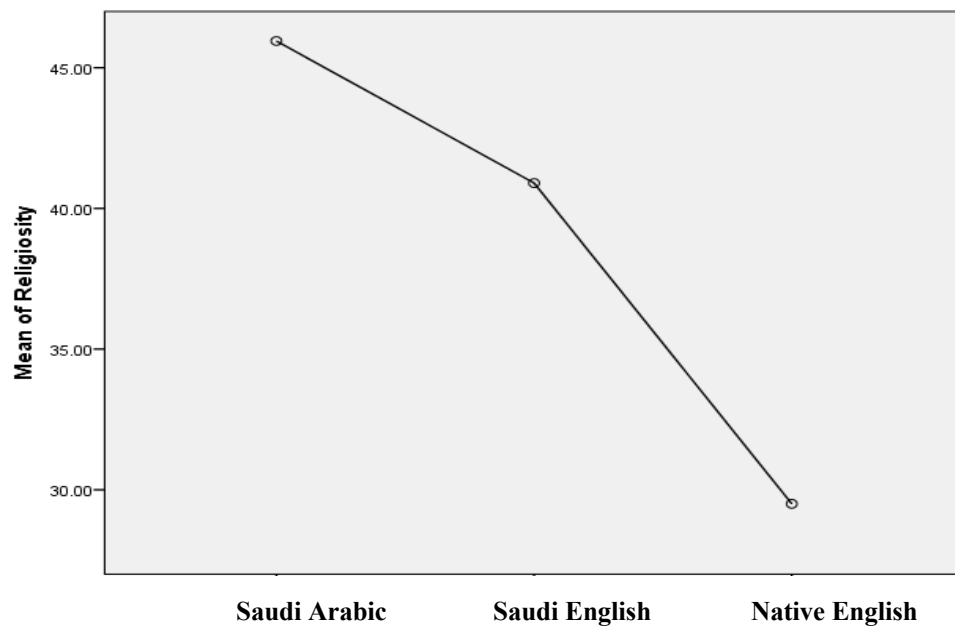
Tukey HSD^a

Group	N	Subset for alpha = 0.05	
		1	2
Native English	20	29.50	
Saudi English	20		40.90
Saudi Arabic	20		45.95
Sig.		1.000	.287

Means for groups in homogeneous subsets are displayed.

a. Uses Harmonic Mean Sample Size = 20.000.

Figure 2: The mean of religiosity amongst the three groups



The ANOVA test shows that there is significant difference ($F = 12.95$, $P < 0.05$) among three groups, so that Saudi Arabic ($M = 45.95$) and Saudi English ($M = 40.90$) are significantly religious than Native English ($M = 29.50$).

4.4 Religious Content

For each of the situations, the three groups are assessed against each other to determine if there is a difference between the frequencies of the three groups in respect to religious content in their compliments. The chi-square test is used to determine if there is a difference between the proportions in the two samples. For each situation, the null hypothesis is:

H_0 : The frequency of religious content in the compliments of the three cohorts are the same

While the alternative hypothesis is:

H_1 : The frequency of religious content in the compliments of the three cohorts is different.

The level of significance is 0.05.

Situation 1

Table 18: Religious content for situation 1

Crosstab

Count

		Religious content		Total
		Non-Religious	Religious	
Group	Saudi Arabic	10	10	20
	Saudi English	20	0	20
	Native English	20	0	20
Total		50	10	60

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	24.000 ^a	2	.000
Likelihood Ratio	26.341	2	.000
Linear-by-Linear Association	17.700	1	.000
N of Valid Cases	60		

Symmetric Measures

			Asymptotic Standard Error ^a	Approximate T ^b
		Value		
Interval by Interval	Pearson's R	-.548	.074	-4.986
Ordinal by Ordinal	Spearman Correlation	-.548	.074	-4.986
N of Valid Cases		60		

Symmetric Measures

	Approximate Significance
Interval by Interval Pearson's R	.000 ^c
Ordinal by Ordinal Spearman Correlation	.000 ^c
N of Valid Cases	

- a. Not assuming the null hypothesis.
- b. Using the asymptotic standard error assuming the null hypothesis.
- c. Based on normal approximation.

Religious content is only present in the compliments of Saudi Arabic (n=10) (*Congratulations, May allah bless you. Keep it up*). Both Saudi English and Native English have no religious content in their compliments. The *p*-value is less than 0.05 so the null hypothesis must be rejected. The frequency of religious content is different between the three cohorts. There is a clear difference between the level of religiosity in the compliments of Saudi Arabic and the compliments of Saudi English and Native English.

Situation 2

Table 19: Religious content for situation 2

Crosstab

Count

		Religious content		Total
		Non-Religious	Religious	
Group	Saudi Arabic	11	9	20
	Saudi English	20	0	20
	Native English	20	0	20
Total		51	9	60

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	21.176 ^a	2	.000
Likelihood Ratio	23.200	2	.000
Linear-by-Linear Association	15.618	1	.000
N of Valid Cases	60		

Symmetric Measures

			Asymptotic Standard Error ^a	Approximate T ^b
		Value		
Interval by Interval	Pearson's R	-.514	.075	-4.569
Ordinal by Ordinal	Spearman Correlation	-.514	.075	-4.569
N of Valid Cases		60		

Symmetric Measures

	Approximate Significance
Interval by Interval Pearson's R	.000 ^c
Ordinal by Ordinal Spearman Correlation	.000 ^c
N of Valid Cases	

- Not assuming the null hypothesis.
- Using the asymptotic standard error assuming the null hypothesis.
- Based on normal approximation.

Religious content is only present in the compliments of Saudi Arabic (n=9) (*Mashallah, I like your presentation. ما شاء الله أعجبتي بإفانك*). Both Saudi English and Native English have no religious content in their compliments. The *p*-value is less than 0.05 so the null hypothesis must be rejected. The frequency of religious content is different between the three cohorts. There is a clear difference between the level of religiosity in the compliments of Saudi Arabic and the compliments of Saudi English and Native English.

Situation 3

Situation 3 concerns a neighbour showing a person the new cell phone that they purchased. The cell phone has a number of new interesting features. The participant compliments the neighbour.

Table 20: Religious content for situation 3

Crosstab

Count

		Religious content		Total
		Non-Religious	Religious	
Group	Saudi Arabic	10	10	20
	Saudi English	19	1	20
	Native English	20	0	20
Total		49	11	60

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	20.260 ^a	2	.000
Likelihood Ratio	21.503	2	.000
Linear-by-Linear Association	16.419	1	.000
N of Valid Cases	60		

Symmetric Measures

			Asymptotic Standard Error ^a	Approximate T ^b
		Value		
Interval by Interval	Pearson's R	-.528	.080	-4.729
Ordinal by Ordinal	Spearman Correlation	-.528	.079	-4.729
N of Valid Cases		60		

Symmetric Measures

	Approximate Significance
Interval by Interval Pearson's R	.000 ^c
Ordinal by Ordinal Spearman Correlation	.000 ^c
N of Valid Cases	

- a. Not assuming the null hypothesis.
- b. Using the asymptotic standard error assuming the null hypothesis.
- c. Based on normal approximation.

Religious content is present in the compliments of Saudi Arabic (n=10) (*Congratulations on your new phone. May allah give you the goodness of it and protect you from its evil.* مبروك عليك الجوال الجديد، الله يعطيك خيره ويكفيك شره) and in Saudi English (n=1) (*Mashallah*). Native English has no religious content in their compliments. The *p*-value is less than 0.05 so the null hypothesis must be rejected. The frequency of religious content is different between the three cohorts. There is a clear difference between the level of religiosity in the compliments of Saudi Arabic, Saudi English and Native English.

Situation 4

Table 21: Religious content for situation 4

Crosstab

Count

		Religious content		Total
		Non-Religious	Religious	
Group	Saudi Arabic	14	6	20
	Saudi English	18	2	20
	Native English	20	0	20
Total		52	8	60

In this situation the participants were asked to imagine an interaction between themselves and their sister/brother who is wearing a new pair of shoes. The shoes look very expensive.

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	8.077 ^a	2	.018
Likelihood Ratio	9.683	2	.008
Linear-by-Linear Association	7.659	1	.006
N of Valid Cases	60		

Symmetric Measures

			Asymptotic Standard Error ^a	Approximate T ^b
		Value		
Interval by Interval	Pearson's R	-.360	.090	-2.941
Ordinal by Ordinal	Spearman Correlation	-.360	.089	-2.941
N of Valid Cases		60		

Symmetric Measures

		Approximate Significance
Interval by	Pearson's R	.005 ^c
Interval		
Ordinal by	Spearman Correlation	.005 ^c
Ordinal		
N of Valid Cases		

- a. Not assuming the null hypothesis.
- b. Using the asymptotic standard error assuming the null hypothesis.
- c. Based on normal approximation.

In this situation, the level of religious content compared to the previous situations has declined for Saudi Arabic (n= 6) (Mashallah, you're handsome, have a good one brother. *صرت وسيم، ما شاء الله*) and increased for Saudi English (n=2) (*OMG, Mashallah, your shoes is fantastic*). There is no religious elements in the compliments of Native English. The *p*-value is less than 0.05 (0.018) so the null hypothesis must be rejected. The frequency of religious content is different between the three cohorts. There is a clear difference between the level of religiosity in the compliments of Saudi Arabic and the compliments of Saudi English and Native English.

Situation 5

In Situation 5 the respondent is asked to imagine that he/she is at the house of a close friend and is impressed by the clean furniture in the room.

Table 22: Religious content for situation 3

Crosstab

Count

		Religious content		Total
		Non-Religious	Religious	
Group	Saudi Arabic	8	12	20
	Saudi English	17	3	20
	Native English	20	0	20
Total		45	15	60

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	16.533 ^a	2	.000
Likelihood Ratio	19.939	2	.000
Linear-by-Linear Association	15.864	1	.000
N of Valid Cases	60		

Symmetric Measures

			Asymptotic Standard Error ^a	Approximate T ^b
		Value		
Interval by Interval	Pearson's R	-.519	.085	-4.619
Ordinal by Ordinal	Spearman Correlation	-.519	.085	-4.619
N of Valid Cases		60		

Symmetric Measures

		Approximate Significance
Interval by	Pearson's R	.000 ^c
Interval		
Ordinal by	Spearman Correlation	.000 ^c
Ordinal		
N of Valid Cases		

- Not assuming the null hypothesis.
- Using the asymptotic standard error assuming the null hypothesis.
- Based on normal approximation.

Religious content is present in the compliments of Saudi Arabic (n=12) (*Mashallah, may allah make you live longer. ما شاء الله الله يجعلك راعيه*) and Saudi English (n=3) (*Wow Mashallah, your furniture is nice and clean*). Native English has no religious content in their compliments. The *p*-value (0.00) is less than 0.05 so the null hypothesis must be rejected. The frequency of religious content is different between the three cohorts. There is a clear difference between the level of religiosity in the compliments of Saudi Arabic and the compliments of Saudi English and Native English.

Situation 6

In this case each respondent was asked to imagine an interaction with his/her friend who has finished a great diet and has lost many kilos and looks fitter.

Table 23: Religious content for situation 6

Crosstab

Count

		Religious content		Total
		Non-Religious	Religious	
Group	Saudi Arabic	13	7	20
	Saudi English	18	2	20
	Native English	20	0	20
Total		51	9	60

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	10.196 ^a	2	.006
Likelihood Ratio	11.824	2	.003
Linear-by-Linear Association	9.448	1	.002
N of Valid Cases	60		

Symmetric Measures

		Value	Asymptotic Standard Error ^a	Approximate T ^b
Interval by Interval	Pearson's R	-.400	.088	-3.325
Ordinal by Ordinal	Spearman Correlation	-.400	.088	-3.325
N of Valid Cases		60		

Symmetric Measures

	Approximate Significance
Interval by Interval Pearson's R	.002 ^c
Ordinal by Ordinal Spearman Correlation	.002 ^c
N of Valid Cases	

- a. Not assuming the null hypothesis.
- b. Using the asymptotic standard error assuming the null hypothesis.
- c. Based on normal approximation.

Religious content is present in the compliments of Saudi Arabic (n=7) (Mashallah, you look way younger than your age. ما شاء الله رجعت اصغر من عمرك بسنين) and Saudi English (n=2) (*OMG Mashallah, I'm very proud of you*). Native English has no religious content in their compliments. The *p*-value (0.00) is less than 0.05 so the null hypothesis must be rejected. The frequency of religious content is different between the three cohorts. There is a clear difference between the level of religiosity in the compliments of Saudi Arabic and the compliments of Saudi English and Native English.

Total

Table 24: Religious content for all situations

*Group * Religious content Crosstabulation*

Count

		Religious content		Total
		Non-Religious	Religious	
Group	Saudi Arabic	66	54	120
	Saudi English	112	8	120
	Native English	120	0	120
Total		298	62	60

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	99.294 ^a	2	.000
Likelihood Ratio	106.826	2	.000
Linear-by-Linear Association	84.989	1	.000
N of Valid Cases	360		

Symmetric Measures

			Asymptotic Standard Error ^a	Approximate T ^b
		Value		
Interval by Interval	Pearson's R	-.750	.059	-8.635
Ordinal by Ordinal	Spearman Correlation	-.750	.059	-8.635
N of Valid Cases		60		

Symmetric Measures

	Approximate Significance
Interval by Interval Pearson's R	.000 ^c
Ordinal by Ordinal Spearman Correlation	.000 ^c
N of Valid Cases	

- a. Not assuming the null hypothesis.
- b. Using the asymptotic standard error assuming the null hypothesis.
- c. Based on normal approximation.

Religious content is present in the compliments of Saudi Arabic (n=54) and to a lesser degree in the compliments of Saudi English (n=8). Native English has no religious content in their compliments. The *p*-value (0.00) is less than 0.05 so the null hypothesis must be rejected. The frequency of religious content is different between the three cohorts. There is a clear difference between the level of religiosity in the compliments of Saudi Arabic and the compliments of Saudi English and Native English. The results suggest that speakers have adopted the norms of English to some degree when speaking English and this includes the lack of religious formulae. The differences in the form of compliments are more telling because they show clear parallelisms with Arabic. This is a significant finding.

4.5 Interviews

The purpose of the interview was to gather a deeper understanding of the participant's use of compliments and to verify the validity of the responses that were provided in the DCT questionnaire. This required linking the interview questions to the DCT questions (Appendix 6).

4.6 Findings

How often would you give a compliment to another person?

Table 25: Frequency of compliments

Response	Frequency		
	Saudi English	Saudi Arabic	Native English
Rare	1	1	1
Occasionally	0	0	1
Sometimes	0	0	4
In a big event	0	0	2
Frequently	19	19	12

Compliments are a common feature of the three groups and have a high frequency (Table 25).

The last time you gave a compliment

Table 26: Last time provided a compliment

Answer	Frequency		
	Saudi English	Saudi Arabic	Native English
Today	6	5	9
Big events	3	0	1
Yesterday	6	3	3
Months ago	1	4	1
A long time ago	0	3	0
Current month	0	1	0
Current week	0	4	4
Unrelated answer	2		1

The majority of people in the three groups have provided a compliment within the last two days (Table 26).

Who was it?

Table 27: Who did you give the compliment to?

Answer	Frequency		
	Saudi English	Saudi Arabic	Native English
Mother	1	1	5
Brother-Sister	3	4	0
A friend	11	10	8
A service provider	3	3	0
My children	0	1	0
Classmates	3	0	2
Cousin/aunt	1	0	1
Boyfriend/girlfriend	0	0	2
Stranger	0	0	1

All three groups provide compliments more frequently to friends than to other groups of people (Table 27)

What did you say?

Table 28: Nature of the compliment

Answer	Frequency		
	Saudi English	Saudi Arabic	Native English
Thanking	2	4	2
Keep it up	1	2	3
Easy to do	1	0	0
Confirming	12	10	10
Congratulations	3	3	2
Advising	0	1	0
Showing interest	0	0	3

The dominant nature of compliments for the three groups appears to be confirming. This suggests that politeness is a strong influence in the use of compliments. This suggests it is a reaction to the behaviour or comment made by the other person. Compliments appear to be behabitive (Austin, 1962).

Compliment someone of the same gender as you on their appearance

Table 29: Frequency of compliments regarding appearance to person of same gender

Answer	Frequency		
	Saudi English	Saudi Arabic	Native English
Sometimes	2	0	2
Agree	15	18	17
Disagree	2	2	1

There does not appear to be any issue with complimenting another person of the same gender on their appearance (Table 29).

What would you say?

Table 30: Compliment given to same gender on their appearance

Answer	Frequency		
	Saudi English	Saudi Arabic	Native English
Clothing	2	1	5
Handsome or beautiful	5	10	6
Hairstyle	5	0	3
Fitness	1	3	1
General	3	4	4

It is interesting that there appears a shift in the range of compliments given in Saudi English from the focus on handsome or beautiful compliments to a wider diversity reflected in the range of compliments given by native English speakers (Table 30)

Compliment opposite gender on their appearance

Table 31: Frequency of compliments regarding appearance to person of different gender

Answer	Frequency		
	Saudi English	Saudi Arabic	Native English
Agree	8	5	12
Agree with a condition	0	8	7
Disagree	10	7	1
Sometimes	2	0	0

There appears to be a lower willingness to extend a compliment about appearance to a person of the opposite gender than to the same gender.

Table 32: Compliments on eyes

Answer	Frequency		
	Saudi English	Saudi Arabic	Native English
Yes	13	10	15
No	7	10	5

There reflects a slight shift towards providing personal compliments of Saudi English to reflect the compliments provided by native English speakers.

Would you compliment someone on their smile?

Table 33: Compliments on smile

Answer	Frequency		
	Saudi English	Saudi Arabic	Native English
Yes	13	13	17
No	7	7	3

Table 33 suggests that there is no change between providing compliments for Saudi English and Saudi Arabic.

Would you compliment someone on their clothes?

Table 34: Compliments on clothes

Answer	Frequency		
	Saudi English	Saudi Arabic	Native English
Yes	19	16	19
No	1	4	1

There is a shift in the frequency of compliments of Saudi English towards that of native English.

Would you compliment someone on their success?

Table 35: Compliments on success

Answer	Frequency		
	Saudi English	Saudi Arabic	Native English
Yes	18	18	20
No	1	2	0

There is no discernible difference between the three groups.

Table 36: Why do you give compliments?

Answer	Frequency		
	Saudi English	Saudi Arabic	Native English
Physical appearance	1	0	2
Show gratitude	5	6	20
Improve relationships	4	4	0
Make people feel positive	9	7	17
Meet person's need for compliment	1	1	2
Motivate the person	8	7	9
Celebrate success	7	3	4
Express interest	3	6	2
Religious expression	1	3	0
Big event	2	3	0
Initiate positive energy	0	2	1

It is interesting to note that native English speakers predominantly use compliments to show gratitude and to make people feel positive. The range of functions for Saudi English and Saudi native speakers is more diverse in their frequency.

Table 37: How important do you think complimenting another person is

Answer	Frequency		
	Saudi English	Saudi Arabic	Native English
Very important	10	14	10
Extremely	1	1	2
Important	6	4	4
Not important	1	1	1

There does not appear a discernible difference between the three groups.

Table 38: Does gender influence your use of compliments?

Answer	Frequency		
	Saudi English	Saudi Arabic	Native English
Agree	13	15	14
Disagree	4	4	5
Sometimes	0	0	1

There is no discernible difference between the three groups.

Table 39: Are the compliments that you give your family different than compliments to other people?

Answer	Frequency		
	Saudi English	Saudi Arabic	Native English
Yes	17	16	13
No	1	3	5

It does appear that Saudi English and Saudi Arabic are more likely to use a different set of compliments for family members than native English speakers.

Table 40: Do you give compliments to strangers?

Answer	Frequency		
	Saudi English	Saudi Arabic	Native English
Yes	9	7	13
No	6	8	6
Appearance	1	0	0
Formal	2	0	1

There is no discernible difference between the three groups.

Table 41: Are the compliments you give to classmates different than others

Answer	Frequency		
	Saudi English	Saudi Arabic	Native English
Yes	14	16	10
No	3	4	6
It depends			3

For both Saudi English and Saudi Arabic, the nature of compliments used is more affected by the person receiving the compliments than is evidenced in native English speakers.

4.7 Validation of the DCT

Part of the purpose of the interview was to validate the responses in the DCT questionnaire.

Table 42: Frequencies and Percentages of Compliments Strategies for Question 25 (Unbound Semantic Formulas) among the Participants

Compliment Strategies		Saudi Arabic	Saudi English	Native English
Unbound Semantic Formulas	<u>Compliments</u>			
	<i>Explicit Compliments</i>	20 (100.00)	18(94.74)	18 (90.00)
	<i>Implicit Compliments</i>	0	1(5.26)	2 (10.00)
	<u>Non-Complimentary Replies</u>			
	<i>Non-Compliment</i>			
	<i>Opt Out</i>			
	Total			

Table 43: Frequencies and Percentages of Compliments Strategies for Question 25 (Bound Semantic Formulas) among the Participants

Compliment Strategies	Saudi Arabic	Saudi English	Native English
Bound Semantic Formulas			
<i>Advice</i>	0 (0%)	2 (16.67%)	0 (0%)
<i>Contrast</i>	0 (0%)	0 (0%)	0 (0%)
<i>Explanation</i>	8 (44.44%)	8 (66.67%)	18 (100.0%)
<i>Future Reference</i>	10 (55.56%)	1 (8.33%)	0 (0%)
<i>Information</i>	0 (0%)	0 (0%)	0 (0%)
<i>Question</i>			
<i>Request</i>	0 (0%)	1 (8.33%)	0 (0%)
Total	18	12	18

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	2.074 ^a	2	.355
Likelihood Ratio	2.880	2	.237
N of Valid Cases	59		

a. 3 cells (50.0%) have expected count less than 5. The minimum expected count is .97.

The chi-square test of the comparison of the responses provided in the interview and those provided in the DCT returned a p-value greater than 0.05. This suggests that there is not a significant difference in the compliment strategies between the DCT and those provided in the interview for question 25.

This chi-square analysis reveals that there is consistency between the responses of the participants in the DCT and their responses in the interview.

Table 44: Frequencies and Percentages of Compliments Strategies for Question 26 (Unbound Semantic Formulas) among the Participants

Compliment Strategies	Saudi Arabic	Saudi English	Native English
Unbound Semantic Formulas			
<u><i>Compliments</i></u>			
<i>Explicit Compliments</i>	20 (100.00)	19(94.74)	20 (90.00)
<i>Implicit Compliments</i>	0	1(5.26)	0
<u><i>Non-Complimentary Replies</i></u>			
<i>Non-Compliment</i>			
<i>Opt Out</i>			
Total			

Table 45: Frequencies and Percentages of Compliments Strategies for Question 26 (Bound Semantic Formulas) among the Participants

Compliment Strategies	Saudi Arabic	Saudi English	Native English
Bound Semantic Formulas			
<i>Advice</i>	0 (0%)	0 (0%)	0 (0%)
<i>Contrast</i>	0 (0%)	0 (0%)	0 (0%)
<i>Explanation</i>	19 (95.0%)	16 (100.0%)	17 (85.0%)
<i>Future</i>	1 (5.0%)	0 (0%)	0 (0%)
<i>Reference</i>			
<i>Information</i>	0 (0%)	0 (0%)	3 (15.0%)
<i>Question</i>			
<i>Request</i>	0 (0%)	0 (0%)	0 (0%)
Total	20	16	20

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	2.034 ^a	2	.362
Likelihood Ratio	2.231	2	.328
N of Valid Cases	60		

a. 3 cells (50.0%) have expected count less than 5. The minimum expected count is .33.

The chi-square test of the comparison of the responses provided in the interview and those provided in the DCT returned a p-value greater than 0.05. This suggests that there is no significant difference in the compliment strategies between the DCT and those provided in the interview for question 26.

Table 46: Frequencies and Percentages of Compliments Strategies for Question 27 (Unbound Semantic Formulas) among the Participants

Compliment Strategies		Saudi Arabic	Saudi English	Native English
Unbound Semantic Formulas	<u>Compliments</u>			
	<i>Explicit Compliments</i>	20 (100.00)	17 (94.44)	20 (100.00)
	<i>Implicit Compliments</i>	0	1(5.56)	0
	<u>Non-Complimentary Replies</u>			
	<i>Non-Compliment</i>			
	<i>Opt Out</i>			
	Total			

Table 47: Frequencies and Percentages of Compliments Strategies for Question 27 (Bound Semantic Formulas) among the Participants

Compliment Strategies	Saudi Arabic	Saudi English	Native English
Bound Semantic Formulas			
<i>Advice</i>	0 (25.74%)	0 (12.15%)	0 (0%)
<i>Contrast</i>	0 (1.98%)	0 (0%)	0 (0%)
<i>Explanation</i>	13 (72.22%)	14 (87.5%)	17 (72.22%)
<i>Future</i>	1 (5.56%)	0 (0%)	0 (0%)
<i>Reference</i>			
<i>Information</i>	4 (22.22%)	2(12.5%)	3 (27.78%)
<i>Question</i>			
<i>Request</i>	0 (0%)	0 (0%)	0 (0%)
Total	18	16	20

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	2.261 ^a	2	.323
Likelihood Ratio	2.379	2	.304
N of Valid Cases	58		

a. 3 cells (50.0%) have expected count less than 5. The minimum expected count is .31.

The p-values of 0.323 and 0.304 are greater than 0.05 and indicate that there is no significant difference in the compliment strategies between the DCT and those provided in the interview for question 27.

This chi-square analysis reveals that there is consistency between the responses of the participants in the DCT and their responses in the interview.

Table 48: Frequencies and Percentages of Compliments Strategies for Question 28 (Unbound Semantic Formulas) among the Participants

Compliment Strategies		Saudi Arabic	Saudi English	Native English
Unbound Semantic Formulas				
	<u><i>Compliments</i></u>			
	<i>Explicit Compliments</i>	19 (95.00)	16 (100.00)	20 (100.00)
	<i>Implicit Compliments</i>	1 (5.00)	0	0
	<u><i>Non-Complimentary Replies</i></u>			
	<i>Non-Compliment Opt Out</i>			
	Total			

Table 49: Frequencies and Percentages of Compliments Strategies for Question 28 (Bound Semantic Formulas) among the Participants

Compliment Strategies	Saudi Arabic	Saudi English	Native English
Bound Semantic Formulas			
<i>Advice</i>	6 (30.0%)	0 (0 %)	0 (0%)
<i>Contrast</i>	0 (0%)	0 (0 %)	0 (0%)
<i>Explanation</i>	9 (45.0%)	13 (86.67%)	19 (95.0%)
<i>Future Reference</i>	1 (5.0%)	2 (13.33%)	0 (0%)
<i>Information Question</i>	2 (10.0%)	0 (0%)	1 (5.0%)
<i>Request</i>	2 (10.0%)	0 (0%)	0 (0 %)
Total	20	15	20

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	1.833 ^a	2	.400
Likelihood Ratio	2.092	2	.351
N of Valid Cases	56		

a. 3 cells (50.0%) have expected count less than 5. The minimum expected count is .29.

The p-values of 0.4 and 0.351 are greater than 0.05 indicating that there is no significant difference in the compliment strategies between the DCT and those provided in the interview for question 28.

Table 50: Frequencies and Percentages of Compliments Strategies for Question 29 (Unbound Semantic Formulas) among the Participants

Compliment Strategies		Saudi Arabic	Saudi English	Native English
Unbound Semantic Formulas				
	<u><i>Compliments</i></u>			
	<i>Explicit Compliments</i>	20 (100.00)	17 (89.47)	19 (95.00)
	<i>Implicit Compliments</i>	0	2 (10.53)	1 (5.00)
	<u><i>Non-Complimentary Replies</i></u>			
	<i>Non-Compliment</i>			
	<i>Opt Out</i>			
	Total			

Table 51: Frequencies and Percentages of Compliments Strategies for Question 29 (Bound Semantic Formulas) among the Participants

Compliment Strategies	Saudi Arabic	Saudi English	Native English
Bound Semantic Formulas			
<i>Advice</i>	6 (30.0%)	4 (22.22%)	1 (5.26%)
<i>Contrast</i>	0 (0%)	0 (0%)	0 (0%)
<i>Explanation</i>	9 (45.0%)	7 (38.89%)	16 (84.21%)
<i>Future</i>	5 (25.0%)	6 (33.33%)	0 (0%)
<i>Reference</i>			
<i>Information</i>	0 (0%)	0 (0%)	2 (10.53%)
<i>Question</i>			
<i>Request</i>	0 (0%)	1 (5.56 %)	0 (0 %)
Total	20	20	19

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	2.237 ^a	2	.327
Likelihood Ratio	2.991	2	.224
N of Valid Cases	59		

a. 3 cells (50.0%) have expected count less than 5. The minimum expected count is .97.

The p-values of 0.327 and 0.224 indicate that there is no statistical difference between the responses to question 29 in the interview and the DCT.

This chi-square analysis reveals that there is consistency between the responses of the participants in the DCT and their responses in the interview.

CHAPTER 5 : DISCUSSION

5.1 Discussion

The research sets out to explore the following four questions:

- What is the nature of the evidence in the use of compliments in Saudi English (L2) to indicate transference (influence) from Saudi Arabic (L1)?
- What discourse features can be found to substantiate that this process is occurring?
- Does the religiosity of a person affect the level of religious content in their use of compliments?

In the following sections, the findings will be discussed.

5.2 Transference

In the context of second language acquisition with this research cohort, transference refers to the influence that Arabic has on how Saudi English speakers use English (Sabbah, 2015). Native language transference contributes to two-thirds of the transference that arises when a person is learning their target language and one third arises from intra-English transference (Bhela, 1999, Ghawi, 1993; Karim & Nassaji, 2013). Given the major differences between Arabic and English, one might expect there to be significant transference from L1 to L2 (Richards & Schmidt, 2002). Errors that arise from the target language are called “intralingual/developmental errors” (Sabbah, 2015, p. 271). Learners may use their misconceptions of the patterns of the language when they are using the target language. These elements arise from the transference of prior learning of L1

language patterns with second language learning resulting in interlingual errors (Ellis, 2006). This is known as proactive inhibition and results in interlingual errors (Ellis, 2006). Intra lingual errors arise from the challenge of recalling past language patterns due to the learning of new language patterns (Ellis, 2006). This is known as retroactive inhibition.

The two control groups of native English speakers and native Arabic speakers provide the benchmarks for assessing whether SLA shifts the Arabic speaker away from their native language norms towards English language norms. Positive transfer occurs when the transfer from L1 to L2 results in current forms in L2. If this has not occurred, then there is likely to have been negative transfer. In a different context, Cuesta and Ainciburu (2015) found that Arabic learners of Spanish found that there was transference from the Arabic language into the compliments offered in the Spanish language. Religious expressions used frequently in Arabic compliments were not transferred. The current research supports this research.

Ghawi's (1993) investigation of pragmatic transfer in Arabic learners of English using the framework of Olshtain (1983) assessed the apology strategies of a group of 17 Arabic speakers learning English at the University of Arizona with a control group of 17 native English speakers. Role plays were used to assess the apology strategies of the two groups across eight role plays. Ghawi (1993) found that Arabic English speakers used less direct apology strategies than native English speakers. Arabic speakers felt that Americans tended to apologise without feeling whereas Arabic speakers were more sincere in their apology strategies.

The methodology for determining that language transfer has occurred was proposed by Sarah Thomason (2001). The comparative method rests on the regularity hypothesis that proposes that if x in one morpheme in the language of L1 turns into y in environment z in L2, then x will turn into y in environment z in every morpheme in L2, unless there is a disturbance to the process. Disturbances can arise from a wide range of sources including dialect borrowing, analogic change, and sound changes. There is consistency in the use of the different types of unbound semantic formulas and these formulas are not effective as a means of determining that language transfer has occurred. In respect to bound semantic formulas, there is evidence of a difference in the use of the different bound semantic formulas between the three groups. What is noted is that there is a gender shift as the greater use of explicit compliments by Saudi men and implicit compliments by Saudi women is not evident amongst Saudi English speakers. The next step is to determine if there is a variation occurring within specific situations.

In situation 1, across the 3 cohorts there was a dominance of unbound semantic formulas with the dominance of explicit compliments. However only Saudi native speakers used implicit compliments in Arabic. This suggests in Situation 1 that there is no transference from the Saudi language into the use of Saudi English. There was no discernible difference in how each of the groups used unbound semantic formulas when providing compliments in situation 1. This is also reflected in the unbound semantic formulaic strategies in situation 4 that also involve compliments delivered between a brother and sister. Explicit compliments are the dominant strategy across all three cohorts. In situation 5, there is no difference in the compliment strategies of unbound semantic formulas when complimenting the clean

furniture in a house ($p=0.41$). Across all three cohorts, there is a higher level of implicit compliments given the sensitivity of the subject and the need for politeness. Situation 6 involves the most sensitive issue of complimenting a friend on their improved appearance after they have been dieting. This situation has the highest level of implicit compliments of all the situations across all three cohorts: Saudi Arabic (20%); Saudi English (30%); Native English (15%). The similarity suggests that the need for politeness inherent in all social reactions requires that implicit compliments are used as part of the compliment strategy using unbound semantic formulas ($p=0.503$).

In situation 2, there is a discernible difference in how the three cohorts use unbound semantic formulas as their compliment strategy. Situation 2 involved providing a compliment to a classmate who had just delivered a presentation. In situation 1, the social relationship is family and therefore the social closeness is likely to be stronger than providing a compliment to a classmate. Saudi Arabic use implicit compliments in this situation (15%). In both native English and Saudi English speakers there is no implicit compliments. This indicates that transference is not occurring in this situation. In learning English, Arabic speakers are being more explicit in their compliments and are being less influenced by the nature of the social relationship when selecting the form of compliment to use.

Situation 3 involved complimenting a neighbour on the new phone that they had purchased. There is a difference in how unbound semantic formulas are used in this situation between the three groups ($p=0.02$). Although across all cohorts there is a dominance of explicit compliments, 25% of the unbound semantic formulas for Saudi Arabic speakers are implicit compliments. This is due to the social norms of

not placing the person in a social obligation of having to gift the phone to the complimenter. In Saudi English speakers, there is no implicit compliments. It does not appear that transference is occurring.

There was a variation in how bound semantic formulas are used in situation 1 by each of the groups. Saudi Arabic speakers predominantly use advice (62.5%) and future reference (31.25%) as part of their compliment strategy. For native English speakers, the dominant form of compliment is the use of the explanation (85.71%). Saudi English use a mixture of advice (30.77%), explanation (46.15%) and future reference (23.08%). This suggest that Saudi Arabian compliment strategies using bound semantic formulas are retained by Saudi English speakers and incorporated with the dominant English compliment strategy of explanation. In situation 1, there is transference of Arabic compliment strategies into the use of compliments by the Saudi English cohort. The results of the chi-square test confirm this observation as the proportions of bound semantic formulas between the three groups are different.

It is interesting that this degree of difference is not reflected in situation 4. Although there is no difference between the social relationship of the brother and sister complimenting each other, the difference arises from the object being complimented. In situation 1, it concerns gaining a scholarship which is strongly linked to the personal achievement of the person whereas in situation 4, the object is a pair of expensive shoes. In this context, it appears that the compliment strategies across the three cohorts are similar.

This was not evident to the same degree in Situation 2, Situation 3, Situation 5 and Situation 6 where there was no discernible difference between how each group used bound semantic formulas in their compliment strategy ($p=0.249$; $p=0.2$). In both situations, the context involves a more distant social relationship than present in Situation 1. In situation 2, the use of explanation was prevalent in all three groups: Saudi Arabic (66.67%); Saudi English (82.35%); Native English (100%). What is interesting is that Saudi English speakers are retaining the use of advice (11.76%) and future references (5.88%) which are evident in the compliment strategies of Saudi Arabic speakers but not present in the compliment strategies of native English speakers. The occurrence of advice and future reference is occurring to a lesser degree in the bound semantic formula strategies of Saudi English speakers compared to Saudi Native speakers. This suggests that there is a process of transference occurring.

In situation 3, it appears that both advice (5.55%) and future reference (11.11%) are bound semantic formulas retained by Saudi English speakers that are evident in the bound semantic compliment strategies of Saudi Arabic but there are not present in the bound semantic compliment strategies of native English speakers. This suggests that there is a slight degree of transference occurring in this context. In situation 5 involving the complimenting of furniture there is no transference occurring. Although Saudi Arabic speakers will use advice (13.64%) and future reference (9.09%), Saudi English speakers use only explanation (100%). There is no transference occurring ($p=0.073$). In the most sensitive of all six situations, the use of bound semantic formulas in Situation 6 is similar across all three cohorts

($p=0.912$). Explanation is the dominant strategy followed by advice and then the information question.

Looking at the situations overall, there is no evidence of transference in how Saudi English speakers use unbound semantic formulas. However, there is evidence that transference is occurring in how Saudi English speakers use bound semantic formulas in giving specific types of compliments ($p=0.000$). There is a shift from the frequency of use of unbound semantic formulas in respect to advice, contrast, explanation, and future reference of Saudi Arabic speakers and Native English speakers but not a complete shift of abandoning the dominance of these strategies.

In terms of gender, there does not appear to be any difference in transference in the use of unbound semantic formulas. In respect to bound semantic formulas, Saudi women English speakers appear to be subject to greater transference than Saudi male English speakers. This might be a reflection of the social pressures of conformance to tradition and religious norms placed to a greater degree on women than are placed on men.

The research of Mahboob and Elyas (2014) suggested that Saudi English is subject to L1 transfer. They identified the inclusion of Arabic religious greetings and blessings within Saudi English. In a Saudi Arabian medical setting, Ghobain (2014) found that Arabic English speakers actively restricted the language transfer that occurred. In the context of this research if language transfer is occurring, it might be expected that there would be significant inclusion of Saudi Arabic formulas in the compliment strategies of Saudi Arabic speakers.

Looking at the use of unbound semantic formulas as part of the compliment strategies of Saudi English speakers indicates that language transfer is not occurring as Saudi English speakers are becoming more explicit in the compliment strategies that they use. Implicit compliments are evident in the unbound semantic formulas used by Saudi native speakers and this is not being transferred over to the Saudi English context. This suggests that Saudi English speakers are becoming more direct in the compliments due to their acquisition of L2 compliment strategies. In delicate situations, politeness requires that implicit compliments are used in both the Australian and Saudi Arabian context.

In respect to the use of bound semantic formulas, there is evidence that language transfer is occurring. Normal pragmatic transfer is occurring as reflected by the level that the English-speaking compliment strategies using bound semantic formulas are incorporated into Arabic English compliment strategies. This is occurring across all of the situations. Explanation is the dominant bound semantic formulaic strategy used by English speakers often at the exclusion of all other strategies. The wider range of bound semantic formulaic strategies used by Saudi Arabic speakers is being retained by Saudi English speakers. Despite the frequency of explanation as a bound semantic formulaic strategy, Saudi English speakers are retaining a wide range of compliment strategies than is evident amongst native English speakers. This tends to suggest that language transfer is occurring. It does appear that language transfer is occurring to a lesser degree with Saudi Arabian women who are shifting from using implicit comments to a greater use of explicit compliments. This suggests that in learning English they are gaining confidence in being able to express compliments in a more direct manner to others.

5.3 Discourse features

5.3.1 Saudi Arabic

The nature of unbound semantic formulas for Saudi Arabic speakers is dominated by the use of explicit comments. The degree of implicit compliments used is dependent upon the situation. The frequency of implicit compliments increasing when complimenting an object owned by a person that the complimentor has limited contact with and in respect to personal aspects such as a person's appearance. In respect to the use of unbound semantic formulas, Saudi Arabic speakers have a high use of advice, explanation, information questions and future reference with the frequency being dependent upon the social context. The more sensitive the social context the greater is the tendency to use a wider range of complimenting strategies. In respect to the gender difference, Saudi women use implicit compliments more frequently than men. They tend to rely on the explanation as a dominant bound semantic formulaic compliment than men and have a higher use of information questions and contrast. This appears to change amongst Saudi English speakers where the gender difference is no longer apparent and the gendered use of compliments reflects the gendered pattern of native English speakers.

5.3.2 Native English

Native English speakers have a high level of usage of explicit compliments. As situations become more socially sensitive, the frequency of implicit compliments can increase to comprise 25% of the compliments used. In respect of unbound semantic formulas, explanation is clearly dominant for native English speakers. In situation 2, it is the only unbound semantic formula that is used. In other situations,

it might dominate in partnership with one other compliment strategy as in situation 3 where 78.57% of the compliments are explanation and 14.28% are information questions or situation 4 where 86.67% are explanations and 13.33% are information questions. This is a common trend in the situations surveyed. It is only in situation 6 that advice strategy is included with a frequency of 20%. This suggests that in the English language there is a limited range of compliments. This was noted in the research of Wolfson and Manes (1990) and Wolfson (1981). Yuan (2002) found that explicit compliments often combine with explanations along with information questions. This was strongly evident in the use of compliments by native English speakers. Implicit compliments combine with explanations (Yuan, 2002).

5.3.3 Saudi English

The discourse features of Saudi English appear to occupy a position somewhere between the diverse nature of compliments used by Saudi Arabic speakers and the almost singularity approach of explanations of native English speakers. Although the frequency of explanations increases to be the dominant compliment strategy, Saudi English speakers retain the diversity of compliment strategies but at a lower frequency than that evidenced by native Saudi speakers. This suggests that Saudi English speakers are shifting partially towards the compliment strategies used by English speakers but not totally. Given this important finding, language transfer is occurring in the process of learning English. There is transference from the Saudi language into providing compliments by Saudi English speakers.

Saudi English women speakers show an increase in the explicit compliments that they use to reflect the same frequency as occurs with female native English speakers. There is a decline in their use of implicit compliments suggesting that the process of learning English is making Saudi women more assertive. This is also reflected in the significant increase in the use of explanations for Saudi women for bound semantic formulas.

5.4 Religiosity

Saudi Arabic speakers have the highest mean religiosity (45.95) and native English speakers have the lowest mean religiosity score (29.5). There is a slight decline in the mean religiosity score for Saudi English speakers (40.9). The ANOVA test shows that there is significant difference ($F = 12.95$, $P < 0.05$) among three groups, so that Saudi Arabic ($M = 45.95$) and Saudi English ($M = 40.90$) are significantly more religious than Native English ($M = 29.50$). Testing the two hypotheses:

H_0 : The frequency of religious content in the compliments of the three cohorts are the same

H_1 : The frequency of religious content in the compliments of the three cohorts is different across each of the situations revealed some interesting findings.

In situation 1, religious content was only present in the compliments of Saudi Arabic speakers ($n=10$). Both Saudi English and Native English have no religious content in their compliments. There was a difference in the religious content in the compliments suggesting that despite a relatively high religiosity score for the Saudi

English speakers, there is no evidence of religious content in the compliments of Saudi English speakers. This situation was replicated in Situation 2.

In situation 3, there was remnants of religious content in one of the complimentor's compliments. The presence of religious content in all of the compliments of native Arabic speakers was no longer evident in the speech acts of compliments of Saudi English speakers. This was also the case in situation 4 where there were remnants of religious content in the compliments of Saudi English speakers but a significant decline in the number of religious expressions. It is evident that the more impersonal and sensitive the situation, the greater is the religious content in the compliments used by Saudi English speakers but that there is a significant decline in the frequency of religious expressions in Saudi English speakers than for native Saudi speakers. Although there is only a slight decline in the religiosity of Saudi English speakers compared to native Saudi speakers, there is a significant decline in the level of religious expressions used by Saudi English speakers.

5.5 Conclusion

Looking at the situation in total, there was no evidence of language transfer occurring in the use of unbound semantic formulas by Saudi English speakers. Evidence of a difference was identified between the types of bound semantic and this is a significant finding. There is a statistically significant difference between the frequency of religious expressions in the compliments of Saudi Arabic speakers and Saudi English speakers. Saudi English speakers approach the zero presence of religious expressions in compliments expressed by native English speakers.

CHAPTER 6 : CONCLUSION

6.1 Conclusion

The research by Alqarni (2017) identified a need for a more detailed comparative study of the use of compliments by Saudi English speakers using two control groups: those that speak Saudi Arabic and those that are native English speakers. Alqarni (2017) identified that the dominant form of unbound semantic formulas used in compliments was explicit compliments.

This research posed three research questions:

- What is the nature of the evidence in the use of compliments in Saudi English (L2) to indicate transference (influence) from Saudi Arabic (L1)?
- What discourse features can be found to substantiate that this process is occurring?
- Does the religiosity of a person affect the level of religious content in their use of compliments?

The dominant form of unbound semantic formulas used in compliments was explicit compliments. This is not a culturally specific characteristic (Pour & Zarei, 2016; Yuan, 2002). Alqarni (2017) identified, that in delicate situations, the frequency of implicit compliments increased. This was confirmed by this research. Compliments are required to meet the norms for demonstrating politeness and respect in the Saudi culture and this is evident in the use of implicit compliments in socially sensitive situations (Aunger et al., 2016). This is evidenced by the higher frequency of implicit compliments when commenting on the clean furniture in a house and how a person looks after dieting. The use of comparative research

revealed that implicit compliments are more prevalent in a wider range of sensitive social situations for Saudi Arabic speakers than for Saudi English speakers. In their use of unbound semantic formulas, Saudi English speakers tend to emulate the use of unbound semantic formulas of native English speakers. This suggests that in the use of unbound semantic formulas, transference is not occurring.

The reforms introduced by the Saudi Arabian government have not been successful in achieving the desired results of developing competence in the use of English (Alrahaili, 2018). There is also growing criticism of the growing prevalence of English use in Saudi society (Alrahaili, 2018; Al-Sultan, 2009). This dichotomy between needing to learn the English language and the need to preserve the cultural identity of Saudi Arabia is an ongoing debate. The cultural identity of Saudi Arabia has its roots in a tribal culture that is conservative (Al-Seghayer, 2005; Menoret, 2005; Yamani, 2005). It is a highly patriarchal society where power is vested in the males of society and the 'tribal hierarchy'. Religion is deeply buried within the Saudi culture exerting a strong influence over behaviour (Al-Abdel Al Haq & Smadi, 1996). It is expected that the King will rule in accordance with Islamic principles. Likewise, the primary purpose of education is to develop Islamic beliefs in Saudi Arabian youth. There is therefore a strong orientation to sustain the dominance of Arabic. Given the resistance to English it could be reasonably expected that transference would be high of L1 to L2 might be high.

Evidence was found that transference was not occurring in the use of unbound semantic formulas for compliments by Saudi Arabian English speakers, but that transference was occurring in the use of bound semantic formulas. This suggests that spatio-temporal demarcation is congruent with the Saudi Arabic

culture (Aldraehim, 2013). The research identified that Saudi Arabic speakers have a wider range of compliment strategies in respect to the use of bounded semantic formulas than native English speakers who tend to evidence a dominance of explanation. In learning English, there is transference from L1 as the wider range of compliment strategies using bound compliments is retained but at lower frequencies. The degree of transference is affected by the social situation. Where the social relationship is not close, the degree of transference declines. The Saudi English speakers reveal that they are unwilling to abandon the use of advice, contrast and future reference in their compliment speech acts and retain these, albeit to a lesser degree than that exhibited by Saudi Arabic speakers.

In the previous research of Alqarni (2020), it was identified that there was minimal difference between the genders in their use of compliments. This study found that in respect to the use of unbound semantic formulas there was no discernible difference based on gender. What is interesting is that when compared with Saudi Arabic women, Saudi English-speaking women have increased their frequency of explicit compliments. Transference is occurring to a lesser degree for Arabic women than Arabic men as learning English appears to be increasing their assertiveness and confidence. Saudi Arabic women are experiencing a greater degree of transference in their use of bound semantic formulas than their male counterparts. It is postulated that is a reflection of the inequality of women in Saudi Arabian society.

In respect to unbound semantic formulas, there was no evidence of language transference. There is evidence of an increase in the directness of the compliments provided, particularly amongst women. Evidence was found for transference in the

Saudi English speakers use of bound semantic formulas. There is a restriction in the degree of shift towards the speech patterns of bound semantic formulas used by native English speakers. Language transfer was identified in all situation with respect to the use of bound semantic formulas. Saudi English speakers are retaining their diversity of bound semantic formulas.

There has been a slow paradigm shift in Saudi Arabia in respect to the gender gap, discrimination and inequality experienced by women (Varshney, 2019). This paradigm shift is due to the improved education of women, their increased level of awareness of the rights of women and their increased financial independence (Varshney, 2019). This has increased the level of volatility between the orthodox religious element in society and the forces for change (Varshney, 2018). This is because gender segregation in Saudi Arabia has been linked to the mis-interpreted religious principles of Islam (Inglehart & Norris, 2003; Mir-Hosseini, 2006). This influence is pervasive and deep-rooted in Saudi Arabian society (Geel, 2016). This has resulted in the institutionalisation of gender inequality (Doumato, 2010). In the latest report in the global gender gap (World Economic Forum, 2020), Saudi Arabia is ranked 148th out of 153 countries for the global gender gap. Women represent less than 10% in the political ministry of Saudi Arabia (World Economic Forum, 2020). In Saudi Arabia, women comprise only 16% of the labour force (World Economic Forum, 2020). There has been an increase in the active voicing of opposition to the inequality of women in Saudi Arabia (Varshney, 2019). The findings of this study that women learning English demonstrate an increase in the frequency of explicit compliments when using compliments suggests a growing confidence and assertiveness. Further research is needed to determine if there is a connection

between the study of English as a second language and a growing confidence and assertiveness of Saudi Arabian women. I hope that in a small way, the learning of English and the associated exposure to different social orders is assisting Saudi Arabian women in being more assertive. Certainly, learning a foreign language can reshape the way that a person thinks (Behtash et al., 2017). However, in respect to their use of bound semantic formulas, Saudi Arabian English speakers are experiencing a greater level of transference from Arabic than Arabic male speakers. It is postulated that this is due to the greater pressure for conformance on females than males in Saudi Arabian society which is highly masculine in its orientation (Hofstede, 2020). The reasons for greater transference in the compliment patterns in respect of Saudi female speakers warrants further research.

Although there is no relationship between a person's religious orientation and their proficiency in the use of the English language (Khodadady & Saadi, 2015), it does appear that learning English will reduce the level of religious expressions in the language of the person. In many of the situations, unlike their Saudi Arabic counterparts, Saudi English speakers showed no religious content in their compliments. In the more sensitive and impersonal situations, there were remnants of religious content. This might be a reflection of the need for a higher level of politeness in these situations. The research identified a statistically significant difference in the prevalence of religious expressions for Saudi English speakers that was more closely aligned with native English speakers than with native Arabic speakers.

6.2 Importance of the research

This research is important on a number of levels. Firstly, there is a lack of research on the use of compliments in the Saudi Arabian context. This research builds on the initial findings by Alqarni (2017) into the use of compliments and compliment responses by young Saudi Arabians. The research of Alqarni (2017) identified a need for comparative research to be conducted into the use of compliments in order to determine if there is a difference between how compliments are used by native Saudi speakers, Saudi English speakers and native English speakers. The second is that there is minimal evidence that transference is occurring. This is contrary to the findings of Farghal & Haggan (2006) who found that transference was occurring with the use of compliments of Kuwaiti students who were studying English. There was a semantic cultural change in the way that Saudi English speakers use compliments. The third is that there appears to be a decline in the socio-religious rules on how compliments are to be used, particularly by women. Exposure to western language and customs appears to be changing the way that compliments are being used and breaking down the socio-religious rules that govern behaviour in the Saudi Arabian context. The research has identified that there is a significant decline in the presence of religious expressions in the use of compliments by Saudi English speakers despite their scores for religiosity being high relative to native English speakers. There is also evidence that learning English is increasing the confidence and assertiveness of Saudi Arabic women. In the research of Alsweel (2013), Saudi Arabian women learning English were found to be empowered. While some Saudi Arabian women value learning English, others are concerned of the impact that it has on their traditional culture (Meccawy, 2010).

The research provides evidence that there is minimal transference occurring in association with a change in the way that Saudi Arabian English speakers are using compliments. The research challenges the assertion that religious beliefs are difficult to change in respect to their influence over language use (Deacon, 1997). The research suggests that learning English is breaking down the strong religious links of language usage to religious beliefs. This is evidenced in the presence of religious expressions in compliments used by Saudi Arabic speakers but their significant decline in the compliment speech acts of Saudi English speakers. The implication of this finding is that it is likely to further fuel the alarm of the conservative Muslim element in Saudi Arabian society who make the unsubstantiated claims that exposure to western society is breaking down the religious fabric of Saudi Arabian society. The findings of this research appear to support their claims. An extremist reaction to these findings need to be tempered by the knowledge that the level of religiosity amongst Saudi English speakers is still high compared to native English speakers. For the researcher, it is evident that in the field of compliments, that learning English is contributing to a change in the social relationships of women in Saudi Arabian society and to the frequency of usage of religious expressions within compliments.

6.3 Implications

Looking to the future, learning English and immersing Saudi English students in western culture as part of their learning and development will not only improve their competence in the use of English but it will be a factor in social change. A younger generation exposed to gender equality and a more secular society may consciously or subconsciously change their social attitudes and consequently their behaviour. If they return to the highly conservative society of Saudi Arabia, it

is likely that they will seek to retain the positive social mores that they have experienced in a western social setting. The more assertive are likely to become advocates for social change and, coupled with internal and external pressures on the Saudi Arabian government, create a climate of debate on what the nature of Saudi Arabian society should be like. Because of the highly religious nature of Saudi Arabian society, this debate will create conflict between the conservative religious and those seeking change. This conflict is a reality (Ismail, 2018).

There is a strong resistance from Saudi Arabian clerics against learning English where the outcome is greater integration of western culture (Alrahaili, 2018). Saudi Arabian clerics are adamant that speaking English ahead of speaking Arabic is not to be permitted. The result is that teachers of English remove western culture from the English classroom (Mekheimer & Aldosari, 2011). This results in the Saudisation of English textbooks and limits the English resources that can be used in the classroom (Mekheimer & Aldosari, 2011). Learning English is seen as a threat to the established cultural values of Saudi Arabian society (Karmani & Pennycook, 2005). English is seen as a vehicle of neo-colonialism and Western secularity (De Swaan, 2001; Dorian, 2009; Picard, 2006). The perception amongst many people in Saudi Arabia is that English is “an indoctrinating imperialist force” (Picard, 2006, p. 19). This has resulted in a lobby that promote the Saudisation of the English language (Picard, 2006). This would involve the de-secularisation of English (Hadley, 2004; Picard, 2006). This lobby is in conflict with the pragmatists who argue for the need for Saudi Arabia to be more internationalist in its orientation and therefore need contextual understanding (Picard, 2006).

The authenticity of the religious social identity of Saudi Arabia is being challenged (Ismail, 2018). The influence of the Sunni clerics (*ulama*) has declined as Saudi Arabia has become modernised (Ismail, 2018). The *ulama* establish the parameters for change such that it is slow and gradual (Ismail, 2018). This research suggests that one of the silent conduits for social change is the learning of English as a second language and the exposure to western society. The research clearly shows a decline in religious expressions in the compliment speech acts of Saudi English speakers and an increase in the level of assertiveness found in the compliments of Saudi women English speakers. The nature of this change and the determination as to whether it is permanent or transitory warrants further research. Irrespective, this research demonstrates that language can be an agent for social change through the new cognitive connections that are developed in the mind of the learner. Despite minimal evidence of transference, the evidence for a decline in religiosity and female empowerment is stronger. This is the key finding of this research. What it means for the future of Saudi Arabian society is yet to be determined.

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Appendices

Appendix 1: Ethics Approval

WESTERN SYDNEY
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HUMAN RESEARCH ETHICS COMMITTEE

24 April 2019

Doctor Robert Mailhammer

School of Humanities and Communication Arts

Dear Robert,

Project Title: "An Investigation of the Use of Compliments by Saudi Arabian Students"

HREC Approval Number: H13163

Risk Rating: HREC - Moderate

I am pleased to advise the above research project meets the requirements of the National Statement on Ethical Conduct in Human Research 2007 (Updated 2018).

Ethical approval for this project has been granted by the Western Sydney University Human Research Ethics Committee. This HREC is constituted and operates in accordance with the National Statement on Ethical Conduct in Human Research

2007 (Updated 2018).

Approval of this project is valid from 24 April 2019 until 24 April 2021.

This protocol covers the following researchers:

Robert Mailhammer, Saad Alqarni, Adrian Hale, Rachel Hendery

Summary of Conditions of Approval

1. A progress report will be due annually on the anniversary of the approval date.
2. A final report will be due at the expiration of the approval period.
3. Any amendments to the project must be approved by the Human Research Ethics Committee prior to being implemented. Amendments must be requested using the HREC Amendment Request Form.
4. Any serious or unexpected adverse events on participants must be reported to the Human Research Ethics Committee via the Human Ethics Officer as a matter of priority.
5. Any unforeseen events that might affect continued ethical acceptability of the project should also be reported to the Committee as a matter of priority.
6. Consent forms are to be retained within the archives of the School or Research Institute and made available to the Committee upon request.
7. Project specific conditions:
There are no specific conditions applicable.

Please quote the registration number and title as indicated above in the subject line on all future correspondence related to this project. All correspondence should be sent to humanethics@westernsydney.edu.au as this email address is closely monitored.

Yours sincerely

Professor Elizabeth Deane

Presiding Member,

Western Sydney University Human Research Ethics Committee

Appendix 2: Participant Information Sheet (English)



Participant Information Sheet (**Online Questionnaire**)

Project Title: An Investigation of the Use of Compliments by Saudi Arabian Students.

Project Summary: I am researching into how students from Saudi Arabia use compliments. I have successfully completed my Master's thesis and want to test the results through interviewing and by including more people in the research. I am interested in how your learning of a second language (English) has impacted on how you use compliments.

You are invited to participate in this research study being conducted by Saad Alqarni, a student at Western Sydney University under the Supervision of Dr. Robert Mailhammer, Dr. Rachel Hendery, and Dr. Adrain Hale, School of Humanities and Communication Arts.

How is the study being paid for?

This is a Higher Degree Research project.

What will I be asked to do?

You are requested to respond to an online questionnaire consisting of six situations and ten multiple-choice questions.

How much of my time will I need to give?

It will take 20 minutes at most.

What benefits will I, and / or the broader community, receive for participating? This experience may benefit you personally in the following ways:

1. It may enrich your general knowledge of communicative styles in the different cultures.
2. It may improve your cultural awareness and knowledge about how you express compliments in the English language.
3. It may help you communicate more effectively with others.

Will the study involve any discomfort or risk for me? If so, what will you do to rectify it?

No, this study will not involve any discomfort or risk for you at all.

How do you intend to publish the results?

Please be assured that only the researcher and his supervisors will have access to the raw data you provide.

The findings of the research will be published in the researcher's PhD thesis and also via academic journal publications.

*Please note that the minimum retention period for data collection is five years after the PhD project has been completed.

Can I withdraw from the study?

Participation is entirely voluntary and you are not obliged to be involved. If you do participate you can withdraw at any time without giving reason and without any consequences.

If you do choose to withdraw, any information that you have supplied will be discarded immediately and will not be included in any subsequent analysis.

If you wish to ask questions at any time regarding the questionnaire, below are the researcher's contact details.

Tel +61 2 4736 0229

E-mail: 18403132@student.westernsydney.edu.au

Can I tell other people about the study?

Yes, you can tell other people about the study and can provide them with the researcher's contact details should they wish to ask questions or wish to discuss their participation in the study.

Data storage

There are government initiatives in place to centrally store research data and to make it available for further research. For more information, see <http://www.ands.org.au/> and <http://www.rdsi.uq.edu.au/about>.

Regardless of whether the information you supply or about you is stored centrally or not, it will be stored securely and it will be de-identified before it is made available to any other researcher.

What if I require further information?

Please contact the researcher should you wish to discuss the research further before deciding whether or not to participate.

Mr. Saad Alqarni

Al Baha city – Kingdom of Saudi Arabia

Mobile: +966555037484 (in Saudi Arabia) +61410115102 (in Australia)

What if I have a complaint?

This study has been approved by the Western Sydney University Human Research Ethics Committee. The Approval number is [enter approval number once the project has been approved]

If you have any complaints or reservations about the ethical conduct of this research, you may contact the Ethics Committee through the Research, Engagement, Development and Innovation office on Tel +61 2 4736 0229 or 00966555037484 or Fax +61 2 4736 0905 or email humanethics@westernsydney.edu.au.

Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.

If you agree to participate in this study, you may be asked to sign the Participant Consent Form.

Human Research Ethics Committee

Office of Deputy Vice Chancellor and
Vice President, Research and Development

Appendix 3: Participant Consent Form (English)

WESTERN SYDNEY
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Participant Consent Form

This is a project specific consent form. It restricts the use of the data collected to the named project by the named investigators.

Project Title: An Investigation of the Use of Compliments by Saudi Arabian Students

I, _____ [name of participant] consent to participate in the research project titled [An Investigation of the Use of Compliments by Saudi Arabian Students].

I acknowledge that:

I have read the participant information sheet [or where appropriate, 'have had it read to me'] and have been given the opportunity to discuss the information and my involvement in the project with the researcher/s.

The procedures required for the project and the time involved have been explained to me, and any questions I have about the project have been answered to my satisfaction.

I consent to the participation in an online questionnaire.

I understand that my involvement is confidential and that the information gained during the study may be published but no information about me will be used in any way that reveals my identity.

I understand that I can withdraw from the study at any time, without affecting my relationship with the researcher/s now or in the future.

Signed:

Name:

Date:

Return Address:
Mr. Saad Alqarni
Al Baha city – Kingdom of Saudi Arabia

Mobile: +966555037484 - +61410115102

This study has been approved by the Western Sydney University Human Research Ethics Committee. The Approval number is: [enter approval number]

If you have any complaints or reservations about the ethical conduct of this research, you may contact the Ethics Committee through the Office of Research Services on Tel +61 2 4736 0229 Fax +61 2 4736 0905 or email humanethics@westernsydney.edu.au. Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.



Participant Information Sheet (Interview)

Project Title: An Investigation of the Use of Compliments by Saudi Arabian Students.

Project Summary: I am researching into how students from Saudi Arabia use compliments. I have successfully completed my Master's thesis and want to test the results through interviewing and by including more people in the research. I am interested in how your learning of a second language (English) has impacted on how you use compliments.

You are invited to participate in this research study being conducted by Saad Alqarni, a student at Western Sydney University under the Supervision of Dr. Robert Mailhammer, Dr. Rachel Hendery, and Dr. Adrain Hale, School of Humanities and Communication Arts.

How is the study being paid for?

This is a Higher Degree Research project.

What will I be asked to do?

You as a participant will be interviewed face-to-face using a structured interview process regarding your beliefs about what you do in providing compliments.

How much of my time will I need to give?

The interview will take about 10-15 minutes. Those who will participate in the study would have given their prior consent to participate.

What benefits will I, and / or the broader community, receive for participating? This experience may benefit you personally in the following ways:

1. It may enrich your general knowledge of communicative styles in the different cultures.
2. It may improve your cultural awareness and knowledge about how you express compliments in the English language.
3. It may help you communicate more effectively with others.

Will the study involve any discomfort or risk for me? If so, what will you do to rectify it?

There is no risk involved in this research. Every effort will be made to ensure the interview is comfortable for you by regularly checking how you feel during the interview. In case of feeling any kind of discomfort, the participant will be given the option to have a break or to continue at some later time.

How do you intend to publish the results?

Please be assured that only the researcher and his supervisors will have access to the raw data you provide.

The findings of the research will be published in the researcher's PhD thesis and also via academic journal publications.

*Please note that the minimum retention period for data collection is five years after the PhD project has been completed.

Can I withdraw from the study?

Participation is entirely voluntary and you are not obliged to be involved. If you do participate you can withdraw at any time without giving reason and without any consequences.

If you do choose to withdraw, any information that you have supplied will be discarded immediately and will not be included in any subsequent analysis.

If you wish to ask questions at any time regarding the interview, below are the researcher's contact details.

Tel +61 2 4736 0229

E-mail: 18403132@student.westernsydney.edu.au

Can I tell other people about the study?

Yes, you can tell other people about the study and can provide them with the researcher's contact details should they wish to ask questions or wish to discuss their participation in the study.

Data storage

There are government initiatives in place to centrally store research data and to make it available for further research. For more information, see <http://www.ands.org.au/> and <http://www.rdsi.uq.edu.au/about>.

Regardless of whether the information you supply or about you is stored centrally or not, it will be stored securely and it will be de-identified before it is made available to any other researcher.

What if I require further information?

Please contact the researcher should you wish to discuss the research further before deciding whether or not to participate.

Mr. Saad Alqarni

Al Baha city – Kingdom of Saudi Arabia

Mobile: +966555037484 (in Saudi Arabia) +61410115102 (in Australia)

What if I have a complaint?

This study has been approved by the Western Sydney University Human Research Ethics Committee. The Approval number is [enter approval number once the project has been approved]

If you have any complaints or reservations about the ethical conduct of this research, you may contact the Ethics Committee through the Research, Engagement, Development and Innovation office on Tel +61 2 4736 0229 or 00966555037484 or Fax +61 2 4736 0905 or email humanethics@westernsydney.edu.au.

Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.

If you agree to participate in this study, you may be asked to sign the Participant Consent Form.

Human Research Ethics Committee

Office of Deputy Vice Chancellor and
Vice President, Research and Development

WESTERN SYDNEY
UNIVERSITY



Participant Consent Form

This is a project specific consent form. It restricts the use of the data collected to the named project by the named investigators.

Project Title: An Investigation of the Use of Compliments by Saudi Arabian Students

I, _____ [name of participant] consent to participate in the research project titled [An Investigation of the Use of Compliments by Saudi Arabian Students].

I acknowledge that:

I have read the participant information sheet [or where appropriate, 'have had it read to me'] and have been given the opportunity to discuss the information and my involvement in the project with the researcher/s.

The procedures required for the project and the time involved have been explained to me, and any questions I have about the project have been answered to my satisfaction.

I consent to the participation in an audio-recorded interview.

I understand that my involvement is confidential and that the information gained during the study may be published but no information about me will be used in any way that reveals my identity.

I understand that I can withdraw from the study at any time, without affecting my relationship with the researcher/s now or in the future.

Signed:

Name:

Date:

Return Address:
Mr. Saad Alqarni

Al Baha city – Kingdom of Saudi Arabia

Mobile: +966555037484 - +61410115102

This study has been approved by the Western Sydney University Human Research Ethics Committee. The Approval number is: [enter approval number]

If you have any complaints or reservations about the ethical conduct of this research, you may contact the

Ethics Committee through the Office of Research Services on Tel +61 2 4736 0229

Fax +61 2 4736 0905 or email humanethics@westernsydney.edu.au. Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.

Appendix 4: Participant Information Sheet (Arabic)

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لجنة أخلاقيات البحوث البشرية

مكتب خدمات البحوث

معلومات عامة للمشاركين في البحث (المقابلة)

عنوان مشروع الدراسة: دراسة استخدام المديح (الاطراء) من قبل الطلاب السعوديين

ما هو هدف هذه الدراسة ؟

قيمت اطروحة الماجستير الخاصة بي استخدام استراتيجيات المديح او الاطراء من قبل ثمانين طالب سعودي بجامعة الباحة. وفيما يخص رسالتي لنيل درجة الدكتوراه فسوف يتم اختبار ما اذا كانت اطروحة الماجستير صالحة لعينة اوسع من طلاب المملكة العربية السعودية. اقتصر البحث الذي تم في مرحلة الماجستير على استخدام المديح من قبل الذكور والاناث في السعودية. فمن ضمن التحديات التي واجهها البحث ان الملاحظة المباشرة لتفاعلات الناس في الحياة اكثر فاعلية من استخدام نهج DCT. تهدف الدراسة الى اكتشاف طبيعة التغير الذي يحدثه الاتصال في مجال علم الدلالة. فعلى وجه التحديد، سيتم تقييم الدرجة التي يتم بها نقل دلالة المعنى واثار الخلفية الثقافية من اللغة الاولى الى اللغة الثانية.

كيف يتم تمويل هذه الدراسة مادياً ؟

يتم تمويل هذه الدراسة عن طريق بعثة دراسية من قبل جامعة الباحة في المملكة العربية السعودية.

ما هو المطلوب مني ؟

سوف يطلب منك المشاركة في مقابلات ستكون مسجلة صوتياً،

كيف سيتم إجراء المقابلات؟

سيتم دعوة المشاركين من الرجال لحضور المقابلات وجهاً لوجه، في حين سيتم مقابلة المشاركات من النساء عن طريق برنامج زوم (صوت فقط).

كم من الوقت ستستغرق هذه الدراسة؟

مدة المقابلات ستكون ٣٠ دقيقة.

ما هي الفوائد التي ستعود علي وعلى المجتمع بشكل أوسع لقاء مشاركتي في هذه الدراسة؟

صُممت هذه الدراسة لاثراء معرفتك العامة بالاساليب التواصلية في الثقافات المختلفة. كما انها تحسن الوعي الثقافي والمعرفي حول الاستراتيجيات اللغوية والصيغ الدلالية التي تستخدم للتعبير عن الثناء او المديح في اللغة الانجليزية. وكذلك تساعد مثل هذا النوع من الدراسة في تطوير اساليب التواصل المباشرة مع الاخرين .

هل سينتج عن الدراسة وجود مخاطر أو مضايقات قد تلحق بي كمشارك في هذه الدراسة؟ إذا كان الأمر كذلك، ما الذي ينبغي القيام به لتدارك ذلك؟

سيكون من المستبعد أن ينتج عن الدراسة وجود مخاطر أو مضايقات قد تلحق بك، وسيمتنع الباحث عن مناقشة أي موضوعات حساسة أو ثقافية قد تسبب أي إزعاج أثناء المقابلة. ولكن إذا شعرت بعدم الأريحية في إكمال الدراسة في أي مرحلة من المراحل فبإمكانك أخذ قسط من الراحة أو إنهاء المقابلة من دون أي عواقب.

كيف سيتم عرض ونشر هذه النتائج؟

تُعدّ السرية والخصوصية عنصر مهم في كل خطوة من خطوات هذه الدراسة. جميع المعلومات التي سيحصل عليها الباحث من المقابلات ستبقى معلومات سرية، مع العلم أنه سيتم استخدام أسماء مستعارة للمشاركين لحماية هوياتهم والتحفظ عليها. وسوف يتم نشر نتائج هذه الدراسة في رسالة الدكتوراه كمتطلب أساسي ويمكن أيضاً نشر هذه النتائج في مؤتمرات وندوات ومجلات وكتب علمية.

هل سيتم التخلص من هذه البيانات التي سأقدمها؟

يرجى التأكد من أن الباحث والمشرف الدراسي فقط هم من سيحصلون على بيانات هذه الدراسة، ومن الممكن استخدام هذه البيانات الخاصة في مشاريع أخرى ذات صلة لفترة طويلة من الزمن.

هل بالإمكان الانسحاب من الدراسة ؟

إن المشاركة طوعية تماما، فأنت غير ملزم بالمشاركة. ولكن في حال أنك شاركت في الدراسة ورأيت بعد ذلك الانسحاب فيمكنك ذلك في أي وقت تشاء دون إبداء أي سبب و دون أي عواقب. في حال انسحابك سيتم التخلص فوراً من جميع المعلومات التي زودتني بها ولن يتم استخدامها في أي تحليل لاحق.

كيف بالإمكان الحصول على مزيد من المعلومات؟

لمزيد من المعلومات يرجى عدم التردد في التواصل مع الباحث سعد القرني عن طريق وسائل التواصل التالية:

رقم الجوال: +484730555669

البريد الإلكتروني: saad.484@hotmail.com

ماذا لو كان لدي شكوى ؟

فإذا كان لديك أي شكوى أو تحفظات على أخلاقيات سير هذا البحث ، يمكنك الاتصال على لجنة الأخلاقيات من خلال مكتب خدمات البحوث على هاتف 0061247360229 أو فاكس 0061247360013 أو على البريد الإلكتروني humanethics@uws.edu.au

سيتم التعامل مع القضايا المثارة بكامل السرية والمهنية وسيتم التحقيق فيها بالكامل ، و سيتم إبلاغك بنتائج التحقيق.

إذا وافقت على المشاركة في هذه الدراسة، قد يطلب منك التوقيع على نموذج موافقة للمشاركة في البحث. ورقة المعلومات العامة هذه ستبقى معك أما نموذج الموافقة سيحتفظ به الباحث .

هذه الدراسة قد تم الموافقة عليها من قبل لجنة أخلاقيات البحوث البشرية في جامعة غرب سيدني ورقم الموافقة هو (.....).

Appendix 5: Participant Consent Form (Arabic)

WESTERN SYDNEY
UNIVERSITY



لجنة أخلاقيات البحوث البشرية

مكتب خدمات البحوث

نموذج موافقة المشارك (في المقابلة)

عنوان المشروع : : دراسة استخدام المديح (الاطراء) من قبل الطلاب السعوديين

أنا، ، أوافق على المشاركة في المشروع البحثي المذكور أعلاه.

وأقر بالتالي:

- لقد قرأت ورقة المعلومات العامة للمشاركين في البحث ولقد أعطيت الفرصة لمناقشة هذه المعلومات وكذلك مشاركتي في هذا المشروع مع الباحث بما في ذلك المقابلة الصوتية المسجلة.
- لقد تم شرح الإجراءات اللازمة للمشروع والوقت الذي يتطلب لإجراء المقابلة، ولقد تمت الإجابة على جميع الأسئلة التي قمت بطرحها عن المشروع بشكل مرضي.

أوافق على المشاركة في هذه المقابلة المسجلة صوتياً. وأوافق أيضاً على استخدام البيانات والمعلومات المقدمة من قبلي في هذا المشروع وفي مشاريع أخرى ذات صلة سواء في مؤتمرات أو ندوات أو مجلات أو كتب علمية لمدة لا تقل عن خمس سنوات بعد إنجاز المشروع.

أفهم أن مشاركتي في هذا البحث سرية وأن بالإمكان نشر المعلومات المكتسبة من هذا البحث ولكن لن يتم استخدام أي من معلوماتي الشخصية بأي حال من الأحوال ولن يتم الكشف عن هويتي. وأفهم أيضاً أنني أستطيع الانسحاب منه في أي وقت أشاء، دون أن يؤثر ذلك على علاقتي مع الباحث، سواء الآن أو في المستقبل.

التوقيع:

الاسم:

التاريخ:

هذه الدراسة قد تم الموافقة عليها من قبل لجنة أخلاقيات البحوث البشرية في جامعة غرب سيدني ورقم الموافقة هو (.....).

هل هناك أي فرصة لمناقشة المشروع مع الباحث؟

نعم. يمكنك التواصل مع الباحث طريق وسائل التواصل التالية:

رقم الجوال: +484730555669

البريد الإلكتروني: saad.484@hotmail.com

ماذا لو كان لدي شكوى ؟

فإذا كان لديك أي شكوى أو تحفظات على أخلاقيات سير هذا البحث ، يمكنك الاتصال على لجنة الأخلاقيات من خلال مكتب خدمات البحوث على هاتف 0061247360229 أو فاكس 0061247360013 أو على البريد الإلكتروني humanethics@uws.edu.au سيتم التعامل مع القضايا المثارة بكامل السرية والمهنية وسيتم التحقيق فيها بالكامل ، وسيتم إبلاغك بنتائج التحقيق.

لجنة أخلاقيات البحوث البشرية

مكتب خدمات البحوث

معلومات عامة للمشاركين في البحث (الاستبانة)

عنوان مشروع الدراسة: دراسة استخدام المديح (الاطراء) من قبل الطلاب السعوديين

ما هو هدف هذه الدراسة ؟

قيمت اطروحة الماجستير الخاصة بي استخدام استراتيجيات المديح او الاطراء من قبل ثمانين طالب سعودي بجامعة الباحة. وفيما يخص رسالتي لنيل درجة الدكتوراه فسوف يتم اختبار ما اذا كانت اطروحة الماجستير صالحة لعينة اوسع من طلاب المملكة العربية السعودية. اقتصر البحث الذي تم في مرحلة الماجستير على استخدام المديح من قبل الذكور والاناث في السعودية. فمن ضمن التحديات التي واجهها البحث ان الملاحظة المباشرة لتفاعلات الناس في الحياة اكثر فاعلية من استخدام نهج DCT. تهدف الدراسة الى اكتشاف طبيعة التغير الذي يحدثه الاتصال في مجال علم الدلالة. فعلى وجه التحديد، سيتم تقييم الدرجة التي يتم بها نقل دلالة المعنى واثر الخلفية الثقافية من اللغة الاولى الى اللغة الثانية.

كيف يتم تمويل هذه الدراسة ماديا ؟

يتم تمويل هذه الدراسة عن طريق بعثة دراسية من قبل جامعة الباحثة في المملكة العربية السعودية.

ما هو المطلوب مني ؟

سوف يطلب منك المشاركة في الاستبانة وذلك بالاجابة على كافة الاسئلة،

كيف سيتم إجراء الاستبانة ؟

مدة الاستبانة سيكون ٢٠ دقيقة

كم من الوقت ستستغرق هذه الدراسة؟

ما هي الفوائد التي ستعود علي وعلى المجتمع بشكل أوسع لقاء مشاركتي في هذه الدراسة؟

صُممت هذه الدراسة لاثراء معرفتك العامة بالاساليب التواصلية في الثقافات المختلفة. كما انها تحسن الوعي الثقافي والمعرفي حول الاستراتيجيات اللغوية والصيغ الدلالية التي تستخدم للتعبير عن الثناء او المديح في اللغة الانجليزية. وكذلك تساعد مثل هذا النوع من الدراسة في تطوير اساليب التواصل المباشرة مع الاخرين .

هل سينتج عن الدراسة وجود مخاطر أو مضايقات قد تلحق بي كمشارك في هذه الدراسة؟ إذا كان الأمر كذلك، ما الذي ينبغي القيام به لتدارك ذلك؟

سيكون من المستبعد أن ينتج عن الدراسة وجود مخاطر أو مضايقات قد تلحق بك، وسيمتنع الباحث عن مناقشة أي موضوعات حساسة أو ثقافية قد تسبب أي إزعاج أثناء المقابلة. ولكن إذا شعرت بعدم الأريحية في إكمال الدراسة في أي مرحلة من المراحل فبإمكانك أخذ قسط من الراحة أو إنهاء المقابلة من دون أي عواقب.

كيف سيتم عرض ونشر هذه النتائج؟

تعدّ السرية والخصوصية عنصر مهم في كل خطوة من خطوات هذه الدراسة. جميع المعلومات التي سيحصل عليها الباحث من المقابلات ستبقى معلومات سرية، مع العلم أنه سيتم استخدام أسماء مستعارة للمشاركين لحماية هوياتهم والتحفظ عليها. وسوف يتم نشر نتائج هذه الدراسة في رسالة الدكتوراه كمتطلب أساسي ويمكن أيضاً نشر هذه النتائج في مؤتمرات وندوات ومجلات وكتب علمية.

هل سيتم التخلّص من هذه البيانات التي سأقدمها؟

يرجى التأكد من أن الباحث والمشرف الدراسي فقط هم من سيحصلون على بيانات هذه الدراسة، ومن الممكن استخدام هذه البيانات الخاصة في مشاريع أخرى ذات صلة لفترة طويلة من الزمن.

هل بالإمكان الانسحاب من الدراسة ؟

إن المشاركة طوعية تماماً، فأنت غير ملزم بالمشاركة. ولكن في حال أنك شاركت في الدراسة ورأيت بعد ذلك الانسحاب فيمكنك ذلك في أي وقت تشاء دون إبداء أي سبب و دون أي عواقب. في حال انسحابك سيتم التخلص فوراً من جميع المعلومات التي زودتني بها ولن يتم إستخدامها في أي تحليل لاحق.

كيف بالإمكان الحصول على مزيد من المعلومات؟

لمزيد من المعلومات يرجى عدم التردد في التواصل مع الباحث سعد القرني عن طريق وسائل التواصل التالية:

رقم الجوال: +484730555669

البريد الإلكتروني: saad.484@hotmail.com

ماذا لو كان لدي شكوى ؟

فإذا كان لديك أي شكوى أو تحفظات على أخلاقيات سير هذا البحث ، يمكنك الاتصال على لجنة الأخلاقيات من خلال مكتب خدمات البحوث على هاتف 0061247360229 أو فاكس 0061247360013 أو على البريد الإلكتروني humanethics@uws.edu.au

سيتم التعامل مع القضايا المثارة بكامل السرية والمهنية وسيتم التحقيق فيها بالكامل ، و سيتم إبلاغك بنتائج التحقيق.

إذا وافقت على المشاركة في هذه الدراسة، قد يطلب منك التوقيع على نموذج موافقة للمشاركة في البحث.

ورقة المعلومات العامة هذه ستبقى معك أما نموذج الموافقة سيحتفظ به الباحث .

هذه الدراسة قد تم الموافقة عليها من قبل لجنة أخلاقيات البحوث البشرية في جامعة غرب سيدني ورقم الموافقة هو (.....).



لجنة أخلاقيات البحوث البشرية

مكتب خدمات البحوث

نموذج موافقة المشارك (الاستبانة)

عنوان المشروع : : دراسة استخدام المديح (الاطراء) من قبل الطلاب السعوديين

أنا، ، أوافق على المشاركة في المشروع البحثي المذكور أعلاه.

وأقر بالتالي:

- لقد قرأت ورقة المعلومات العامة للمشاركين في البحث ولقد أعطيت الفرصة لمناقشة هذه المعلومات وكذلك مشاركتي في هذا المشروع مع الباحث بما في ذلك المقابلة الصوتية المسجلة.
- لقد تم شرح الإجراءات اللازمة للمشروع والوقت الذي يتطلب لإجراء المقابلة، ولقد تمت الإجابة على جميع الأسئلة التي قمت بطرحها عن المشروع بشكل مرضي.

أوافق على المشاركة في هذه الاستبانة. وأوافق أيضاً على استخدام البيانات والمعلومات المقدمة من قبلي في هذا المشروع وفي مشاريع أخرى ذات صلة سواء في مؤتمرات أو ندوات أو مجلات أو كتب علمية لمدة لا تقل عن خمس سنوات بعد إنجاز المشروع.

أفهم أن مشاركتي في هذا البحث سرية وأن بالإمكان نشر المعلومات المكتسبة من هذا البحث ولكن لن يتم استخدام أي أ من معلوماتي الشخصية بأي حال من الأحوال ولن يتم الكشف عن هويتي. وأفهم أيضاً أنني أستطيع الانسحاب منه في أي وقت أشاء، دون أن يؤثر ذلك على علاقتي مع الباحث، سواء الآن أو في المستقبل.

التوقيع:

الاسم:

التاريخ:

هذه الدراسة قد تم الموافقة عليها من قبل لجنة أخلاقيات البحوث البشرية في جامعة غرب سيدني ورقم الموافقة هو (.....).

هل هناك أي فرصة لمناقشة المشروع مع الباحث؟

نعم. يمكنك التواصل مع الباحث طريق وسائل التواصل التالية:

رقم الجوال: +484730555669

البريد الإلكتروني: saad.484@hotmail.com

ماذا لو كان لدي شكوى ؟

فإذا كان لديك أي شكوى أو تحفظات على أخلاقيات سير هذا البحث ، يمكنك الاتصال على لجنة الأخلاقيات من خلال مكتب خدمات البحوث على هاتف 0061247360229 أو فاكس 0061247360013 أو على البريد الإلكتروني humanethics@uws.edu.au سيتم التعامل مع القضايا المثارة بكامل السرية والمهنية وسيتم التحقيق فيها بالكامل ، وسيتم إبلاغك بنتائج التحقيق.



لجنة أخلاقيات البحوث البشرية

مكتب خدمات البحوث

معلومات عامة للمشاركين في البحث (الملاحظة)

عنوان مشروع الدراسة: دراسة استخدام المديح (الاطراء) من قبل الطلاب السعوديين

ما هو هدف هذه الدراسة ؟

قيمت اطروحة الماجستير الخاصة بي استخدام استراتيجيات المديح او الاطراء من قبل ثمانين طالب سعودي بجامعة الباحة. وفيما يخص رسالتي لنيل درجة الدكتوراه فسوف يتم اختبار ما اذا كانت اطروحة الماجستير صالحة لعينة اوسع من طلاب المملكة العربية السعودية. اقتصر البحث الذي تم في مرحلة الماجستير على استخدام المديح من قبل الذكور والاناث في السعودية. فمن ضمن التحديات التي واجهها البحث ان الملاحظة المباشرة لتفاعلات الناس في الحياة اكثر فاعلية من استخدام نهج DCT. تهدف الدراسة الى اكتشاف طبيعة التغير الذي يحدثه الاتصال في مجال علم الدلالة. فعلى وجه التحديد، سيتم تقييم الدرجة التي يتم بها نقل دلالة المعنى واثار الخلفية الثقافية من اللغة الاولى الى اللغة الثانية.

كيف يتم تمويل هذه الدراسة ماديا ؟

يتم تمويل هذه الدراسة عن طريق بعثة دراسية من قبل جامعة الباحة في المملكة العربية السعودية.

ما هو المطلوب مني ؟

سوف يطلب منك المشاركة في التواجد مع الباحث في حديث عام.

كيف سيتم إجراء المقابلات؟

سيتم دعوة المشاركين من الرجال، والالتقاء بهم في الحرم الجامعي

كم من الوقت ستستغرق هذه الدراسة؟

يوم عمل كامل.

ما هي الفوائد التي ستعود علي وعلى المجتمع بشكل أوسع لقاء مشاركتي في هذه الدراسة؟

صُممت هذه الدراسة لاثراء معرفتك العامة بالاساليب التواصلية في الثقافات المختلفة. كما انها تحسن الوعي الثقافي والمعرفي حول الاستراتيجيات اللغوية والصيغ الدلالية التي تستخدم للتعبير عن الثناء او المديح في اللغة الانجليزية. وكذلك تساعد مثل هذا النوع من الدراسة في تطوير اساليب التواصل المباشرة مع الاخرين .

هل سينتج عن الدراسة وجود مخاطر أو مضايقات قد تلحق بي كمشارك في هذه الدراسة؟ إذا كان الأمر كذلك، ما الذي ينبغي القيام به لتدارك ذلك؟

سيكون من المستبعد أن ينتج عن الدراسة وجود مخاطر أو مضايقات قد تلحق بك، وسيمتنع الباحث عن مناقشة أي موضوعات حساسة أو ثقافية قد تسبب أي إزعاج أثناء المقابلة. ولكن إذا شعرت بعدم الأريحية في إكمال الدراسة في أي مرحلة من المراحل فبإمكانك أخذ قسط من الراحة أو إنهاء المقابلة من دون أي عواقب.

كيف سيتم عرض ونشر هذه النتائج؟

تُعَدّ السرية والخصوصية عنصر مهم في كل خطوة من خطوات هذه الدراسة. جميع المعلومات التي سيحصل عليها الباحث من المقابلات ستبقى معلومات سرية، مع العلم أنه سيتم استخدام أسماء مستعارة للمشاركين لحماية هوياتهم والتحفظ عليها. وسوف يتم نشر نتائج هذه الدراسة في رسالة الدكتوراه كمتطلب أساسي ويمكن أيضاً نشر هذه النتائج في مؤتمرات وندوات ومجلات وكتب علمية.

هل سيتم التخلص من هذه البيانات التي سأقدمها؟

يرجى التأكد من أن الباحث والمشرف الدراسي فقط هم من سيحصلون على بيانات هذه الدراسة، ومن الممكن استخدام هذه البيانات الخاصة في مشاريع أخرى ذات صلة لفترة طويلة من الزمن.

هل بالإمكان الانسحاب من الدراسة ؟

إن المشاركة طوعية تماماً، فأنت غير ملزم بالمشاركة. ولكن في حال أنك شاركت في الدراسة ورأيت بعد ذلك الانسحاب فيمكنك ذلك في أي وقت تشاء دون إبداء أي سبب و دون أي عواقب. في حال انسحابك سيتم التخلص فوراً من جميع المعلومات التي زودتني بها ولن يتم إستخدامها في أي تحليل لاحق.

كيف بالإمكان الحصول على مزيد من المعلومات؟

لمزيد من المعلومات يرجى عدم التردد في التواصل مع الباحث سعد القرني عن طريق وسائل التواصل التالية:

رقم الجوال: +484730555669

البريد الإلكتروني: saad.484@hotmail.com

ماذا لو كان لدي شكوى ؟

فإذا كان لديك أي شكوى أو تحفظات على أخلاقيات سير هذا البحث ، يمكنك الاتصال على لجنة الأخلاقيات من خلال مكتب خدمات البحوث على هاتف 0061247360229 أو فاكس 0061247360013 أو على البريد الإلكتروني humanethics@uws.edu.au

سيتم التعامل مع القضايا المثارة بكامل السرية والمهنية وسيتم التحقيق فيها بالكامل ، و سيتم إبلاغك بنتائج التحقيق.

إذا وافقت على المشاركة في هذه الدراسة، قد يطلب منك التوقيع على نموذج موافقة للمشاركة في البحث. ورقة المعلومات العامة هذه ستبقى معك أما نموذج الموافقة سيحتفظ به الباحث .

هذه الدراسة قد تم الموافقة عليها من قبل لجنة أخلاقيات البحوث البشرية في جامعة غرب سيدني ورقم الموافقة هو (.....).



لجنة أخلاقيات البحوث البشرية

مكتب خدمات البحوث

نموذج موافقة المشارك (في الملاحظة)

عنوان المشروع : : دراسة استخدام المديح (الاطراء) من قبل الطلاب السعوديين

أنا، ، أوافق على المشاركة في المشروع البحثي المذكور أعلاه.

وأقر بالتالي:

- لقد قرأت ورقة المعلومات العامة للمشاركين في البحث ولقد أعطيت الفرصة لمناقشة هذه المعلومات وكذلك مشاركتي في هذا المشروع مع الباحث بما في ذلك المقابلة الصوتية المسجلة.
- لقد تم شرح الإجراءات اللازمة للمشروع والوقت الذي يتطلب لإجراء المقابلة، ولقد تمت الإجابة على جميع الأسئلة التي قمت بطرحها عن المشروع بشكل مرضي.

أوافق على المشاركة في هذه الملاحظة المسجلة صوتياً. وأوافق أيضاً على استخدام البيانات والمعلومات المقدمة من قبلي في هذا المشروع وفي مشاريع أخرى ذات صلة سواء في مؤتمرات أو ندوات أو مجلات أو كتب علمية لمدة لا تقل عن خمس سنوات بعد إنجاز المشروع.

أفهم أن مشاركتي في هذا البحث سرية وأن بالإمكان نشر المعلومات المكتسبة من هذا البحث ولكن لن يتم استخدام أي أ من معلوماتي الشخصية بأي حال من الأحوال ولن يتم الكشف عن هويتي. وأفهم أيضاً أنني أستطيع الانسحاب منه في أي وقت أشاء، دون أن يؤثر ذلك على علاقتي مع الباحث، سواء الآن أو في المستقبل.

التوقيع:

الاسم:

التاريخ:

هذه الدراسة قد تم الموافقة عليها من قبل لجنة أخلاقيات البحوث البشرية في جامعة غرب سيدني ورقم الموافقة هو (.....).

هل هناك أي فرصة لمناقشة المشروع مع الباحث؟

نعم. يمكنك التواصل مع الباحث طريق وسائل التواصل التالية:

رقم الجوال: +484730555669

البريد الإلكتروني: saad.484@hotmail.com

ماذا لو كان لدي شكوى ؟

فإذا كان لديك أي شكوى أو تحفظات على أخلاقيات سير هذا البحث ، يمكنك الاتصال على لجنة الأخلاقيات من خلال مكتب خدمات البحوث على هاتف 0061247360229 أو فاكس 0061247360013 أو على البريد الإلكتروني humanethics@uws.edu.au سيتم التعامل مع القضايا المثارة بكامل السرية والمهنية وسيتم التحقيق فيها بالكامل ، وسيتم إبلاغك بنتائج التحقيق.

Appendix 6: Discourse Completion Test (Online Questionnaire ENG)

Participant Information Sheet (General)

Project Title: An Investigation of the Use of Compliments by Saudi Arabian Students.

Project Summary: I am researching into how students from Saudi Arabia use compliments. I have successfully completed for my Master's thesis and want to test the results through online questionnaire and by including more people in the research. I am interested in how your learning of a second language (English) has impacted how you use compliments.

You are invited to participate in a research study being conducted by Saad Alqarni, a student at Western Sydney University under the Supervision of Dr Robert Mailhammer, Dr Rachel Hendery, and Dr Adrian Hale, School of Humanities and Communication Arts.

How is the study being paid for?

This is a Higher Degree Research project.

What will I be asked to do?

You are requested to respond to an online questionnaire consisting of six situations and ten multiple-choice questions.

How much of my time will I need to give?

It will take 20 minutes at most.

What benefits will I, and / or the broader community, receive for participating?

Enriching your general knowledge of communicative styles in different cultures.
Improving your cultural awareness and knowledge about the linguistic strategies and semantic formulas which you use to express compliments in the English language. This experience may further help you communicate effectively with others.

Will the study involve any discomfort or risk for me? If so, what will you do to rectify it?

No, this study will not involve any discomfort or risk for you at all.

How do you intend to publish the results?

Please be assured that only the researcher and his supervisors will have access to the raw data you provide.

The findings of the research will be published in the researcher's PhD thesis and also as a journal article/s.

*Please note that the minimum retention period for data collection is five years after the PhD project has been completed.

Can I withdraw from the study?

Participation is entirely voluntary, and you are not obliged to be involved. You are not asked to write your name on the questionnaire. That is, in no way we can find which one is your answer after you have completed and submitted the questionnaire.

If you do choose to withdraw before completing the questionnaire, you can simply dispose of the questionnaire and feel free to withdraw from the study.

If you wish to ask any question regarding this questionnaire later, below are the researcher's contact details.

Tel +61 2 4736 0229

E-mail: 18403132@student.westernsydney.edu.au

Can I tell other people about the study?

Yes, you can tell other people about the study by providing them with the researcher's contact details. They can contact the researcher to obtain any information and to discuss their possibility to participate in the questionnaire.

What if I require further information?

Please contact the researcher himself should you wish to discuss the research further before deciding whether or not to participate.

Mr Saad Alqarni

Al Baha city – Kingdom of Saudi Arabia

Mobile: 00966555037484 (in Saudi Arabia) +61410115102 (in Australia)

What if I have a complaint?

This study has been approved by the Western Sydney University Human Research Ethics Committee. The Approval number is [enter approval number once the project has been approved]

If you have any complaints or reservations about the ethical conduct of this research, you may contact the Ethics Committee through the Research, Engagement, Development and Innovation office on Tel +61 2 4736 0229 or 00966555037484 or Fax +61 2 4736 0905 or email humanethics@westernsydney.edu.au.

Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.

If you agree to participate in this study, you may be asked to sign the Participant Consent Form.

Do you agree to participate in this study?

Yes

No

Below are a number of situations in which you might be involved. Please, read the situations and participate as the respondent. You are required to complete the missing part in each situation with a real compliment or compliment response that you would produce if you met the mentioned situation. In order to help us to get natural authentic data, please write down the expression that comes directly to your mind without too much thinking.

Gender

Male

Female

Other

Educational Level

Year One

Year Two

Year Three

Year Four

Age

Numerical Identifier

Your brother/sister received a scholarship for his/her successful academic work at school/university. You went to see him/her to compliment him/her on the scholarship. Write down the expression you would be most likely to say:

Your classmate gave a good presentation in the class. You were very impressed by the presentation. You compliment him/her after the class. You say:

Your neighbour bought a new cell phone. You are impressed by the distinctive features of the phone. You want to compliment him/her. You say:

Your sister/brother is wearing a new pair of shoes. The shoes look very expensive. You want to compliment her/him. You say:

You are at the house of a close friend. You are impressed by the clean furniture in the house. You want to compliment him/her. You say:

Your friend has finished a long diet. He/she lost many kilos and looks more fit now. You want to compliment him/her. You say:

Religiosity

You are asked to kindly read the following ten statements and indicate your degree of agreement. The information on the study will be used only for scholarly publications. Please kindly make sure that you answer all the questions.

	Strongly Disagree	Moderately Disagree	Somewhat Disagree	Somewhat Agree	Moderately Agree	Strongly Agree
1- My relationship with God strengthens the trust I have of other people.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2- My personal relationship with God is especially important in giving meaning to my life.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3- When I have decisions to make in everyday life, I try to discover what God's will is.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4- My relationship with God helps me not to worry excessively about the future.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
5- I tend to be generous with others because of my relationship with God.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
6- My religious beliefs are						

congruent with my beliefs about euthanasia.

7- My beliefs about capital

punishment are congruent with my religious beliefs.

8- My religious beliefs are congruent with my beliefs about

Approximately how often are you involved in non-ritual mosque-related activities?

- Once a Year or Less
- Less than once a month, but several times a year
- Once a month
- Several times a month
- Once a week
- More than once a week

Approximately how often are you involved in ritual or worship services in your mosque?

- Less than once a year
- Once a year
- Major church holidays only
- Less than once a month, but several times a year
- Once a month
- Several times a month
- Once a week
- More than once a week
- Daily
- Several times a day

Appendix 7: Discourse Completion Test (Online Questionnaire

AR)

معلومات عامة للمشاركين في البحث (الاستبانة)

عنوان مشروع الدراسة

دراسة استخدام المديح (الاطراء) من قبل الطلاب السعوديين :

ما هو هدف هذه الدراسة ؟

قيمت أطروحة الماجستير الخاصة بي استخدام استراتيجيات المديح او الاطراء من قبل ثمانين طالب سعودي بجامعة الباحة. وفيما يخص رسالتي لنيل درجة الدكتوراه فسوف يتم اختبار ما اذا كانت اطروحة اقتصر البحث الذي تم في مرحلة .الماجستير صالحة لعينة اوسع من طلاب المملكة العربية السعودية الماجستير على استخدام المديح من قبل الذكور والاناث في السعودية. وضمن التحديات التي واجهها Discourse البحث ان الملاحظة المباشرة لتفاعلات الناس في الحياة اكثر فاعلية من استخدام نهج اختبار اكمال الخطاب. تهدف الدراسة الى اكتشاف طبيعة التغير الذي يحدثه Completion Test الاتصال في مجال علم الدلالة. فعلى وجه التحديد، سيتم تقييم الدرجة التي يتم بها نقل دلالة المعنى واثـر الخلفية الثقافية عليها من اللغة الاولى الى اللغة الثانية

كيف يتم تمويل هذه الدراسة ماديا ؟

يتم تمويل هذه الدراسة عن طريق بعثة دراسية من قبل جامعة الباحة في المملكة العربية السعودية

ما هو المطلوب مني ؟

سوف يطلب منك المشاركة في الاستبانة وذلك بالاجابة على كافة الاسئلة،

كم من الوقت ستستغرق هذه الدراسة؟

مدة الاستبانة سيكون ٢٠ دقيقة

ما هي الفوائد التي ستعود علي وعلى المجتمع بشكل أوسع لقاء مشاركتي في هذه الدراسة؟
صُممت هذه الدراسة لاثراء معرفتك العامة بالاساليب التواصلية في الثقافات المختلفة. كما انها تحسن الوعي الثقافي والمعرفي حول الاستراتيجيات اللغوية والصيغ الدلالية التي تستخدم للتعبير عن الثناء او المديح في اللغة الانجليزية. وكذلك يساعد مثل هذا النوع من الدراسة في تطوير اساليب التواصل المباشرة مع الاخرين

هل سينتج عن الدراسة وجود مخاطر أو مضايقات قد تلحق بي كمشارك في هذه الدراسة؟ إذا كان الأمر

كذلك، ما الذي ينبغي القيام به لتدارك ذلك؟

من المستبعد أن ينتج عن الدراسة وجود مخاطر أو مضايقات قد تلحق بك، وسيمتنع الباحث عن مناقشة فإذا شعرت بعدم الارتياح في أي موضوعات حساسة أو ثقافية قد تسبب أي إزعاج أثناء اجراء الدراسة إكمال الدراسة في أي مرحلة من المراحل فيمكنك أخذ قسط من الراحة أو إنهاء المشاركة دون أي عواقب.

كيف سيتم عرض ونشر هذه النتائج؟

تعد السريّة والخصوصية عنصر مهم في كل خطوة من خطوات هذه الدراسة. جميع المعلومات التي سيحصل عليها الباحث من الاستبانة ستبقى معلومات سرية، مع العلم أنه ربما سيتم استخدام أسماء وسوف يتم نشر نتائج هذه الدراسة في رسالة. مستعارة للمشاركين لحماية هوياتهم والتحفظ عليها. الدكتوراه كمتطلب أساسي ويمكن أيضاً نشر هذه النتائج في مؤتمرات وندوات ومجلات وكتب علمية

هل سيتم التخلص من هذه البيانات التي سأقدمها؟

يرجى التأكد من أن الباحث والمشرّف الدراسي فقط هم من سيحصلون على بيانات هذه الدراسة، ومن الممكن استخدام هذه البيانات الخاصة في مشاريع أخرى ذات صلة لفترة طويلة من الزمن

هل بالإمكان الانسحاب من الدراسة؟

المشاركة تطوعية تماماً، فأنت غير ملزم بالمشاركة. ولكن في حال أنك شاركت في الدراسة ورأيت بعد ذلك الانسحاب فيمكنك ذلك في أي وقت تشاء دون إبداء أي سبب و دون أي عواقب. في حال انسحابك سيتم التخلص فوراً من جميع المعلومات التي زودتني بها ولن يتم إستخدامها في أي تحليل لاحق

كيف بالإمكان الحصول على مزيد من المعلومات؟

لمزيد من المعلومات يرجى عدم التردد في التواصل مع الباحث سعد القرني عن طريق وسائل التواصل

التالية:

رقم الجوال

+966555037484

255

+61410115102

البريد الإلكتروني:

saad.484@hotmail.com

ماذا لو كان لدي شكوى ؟

فإذا كان لديك أي شكوى أو تحفظات على أخلاقيات سير هذا البحث ، يمكنك الاتصال على لجنة الأخلاقيات
0061247360229 من خلال مكتب خدمات البحوث على هاتف

humanethics@uws.edu.au فاكس 0061247360013 أو على البريد الإلكتروني أو

سيتم التعامل مع القضايا المثارة بكامل السرية والمهنية وسيتم التحقيق فيها بالكامل ، و سيتم إبلاغك
بنتائج التحقيق

إذا وافقت على المشاركة في هذه الدراسة، قد يطلب منك التوقيع على نموذج موافقة للمشاركة في البحث
ورقة المعلومات العامة هذه ستبقى معك أما نموذج الموافقة سيحتفظ به الباحث

هذه الدراسة قد تم الموافقة عليها من قبل لجنة أخلاقيات البحوث البشرية في جامعة غرب سيدني ورقم
الموافقة هو

(.....).

في ما يلي عدد من المواقف التي قد تمر بها خلال حياتك اليومية. يرجى قراءة المواقف والمشاركة
كمستجيب. يرجى إكمال الجزء المفقود في كل موقف بعبارة اطراء حقيقية أو استجابة اطرائية قد تقدمها إذا
كنت قد واجهت المواقف المذكوره. من أجل مساعدتنا في الحصول على بيانات طبيعية حقيقية ، يرجى كتابة
التعبير الذي يتبادر الى ذهنك مباشرة دون الكثير من التفكير

الموقف الاول: حصل أخوك / أختك على منحة دراسية نظير تفوقه الدراسي في المدرسة / الجامعة. ذهبت
لرؤيتها لتقديم الاطراء له / لها على تلك المنحة الدراسية /لرؤيته
اكتب التعبير المحتمل قوله في هذا الموقف:

قدم زميلك / زميلتك عرضاً تقديمياً مميزاً في الفصل. وقد انبهرت كثيراً بهذا العرض. :الموقف الثاني
لها الاطراء بعد الحصة الدراسية /سنقدم له
اكتب التعبير المحتمل قوله في هذا الموقف

الموقف الثالث: اشترى جارك / جارتك هاتفًا جوالاً جديداً. وقد اعجبت انت / انتي بالخصائص المميزة لذلك لها على ذلك /الهاتف. وتريد تقديم الاطراء له
اكتب التعبير المحتمل قوله في هذا الموقف

الموقف الرابع: يرتدي اخيك / اختك زوجاً جديداً من الأحذية. ويبدو ذلك الحذاء غالي الثمن وتريد تقديم الاطراء لها / له
اكتب التعبير المحتمل قوله في هذا الموقف

الموقف الخامس: أنت / أنت في منزل صديق مقرب. وأعجبت بنظافة الأثاث في المنزل. وتريد تقديم الاطراء له
اكتب التعبير المحتمل قوله في هذا الموقف

الموقف السادس: انتهى صديقك من اتباع نظام غذائي طويل. وقد خسر / خسرت العديد من الكيلوجرامات ويبدو/ تبدو الآن أكثر رشاقة. وتريد تقديم الاطراء له / لها
اكتب التعبير المحتمل قوله في هذا الموقف

يرجى التكرم بقراءة العشر فقرات التالية وتحديد درجة موافقتك. سيتم استخدام معلومات الدراسة فقط للنشر العلمي. يرجى التكرم بالتأكد من الإجابة على جميع الأسئلة

يرجى التكرم بقراءة العشر فقرات التالية وتحديد درجة موافقتك. سيتم استخدام معلومات الدراسة فقط للنشر العلمي. يرجى التكرم بالتأكد من الإجابة على جميع الأسئلة

أوافق بشدة أوافق
أوافق إلى حد ما لا أوافق إلى حد ما لا أوافق بشدة

1- علاقتي مع الله تقوي - ثقتي في الآخرين
أوافق بشدة أوافق لا أوافق لا أوافق بشدة

2- علاقتي الشخصية مع - الله لها أهمية خاصة في إعطاء معنى لحياتي
أوافق بشدة أوافق لا أوافق إلى حد ما لا أوافق إلى حد ما لا أوافق بشدة

يرجى التكرم بقراءة العشر فقرات التالية وتحديد درجة موافقتك. سيتم استخدام معلومات الدراسة فقط للنشر العلمي. يرجى التكرم بالتأكد من الإجابة على جميع الأسئلة

	أوافق بشدة	أوافق	إلى حد ما	لا أوافق إلى حد ما	لا أوافق بشدة
3- عند اتخاذ قرارات في حياتي اليومية ، فإنني أحاول اكتشاف ما هي إرادة الله.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4- علاقتي مع الله -تساعدني على ألا أقلق بشأن المستقبل.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
5- أميل إلى أن أكون كريماً مع الآخرين بسبب علاقتي مع الله.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
6- معتقداتي الدينية تتوافق مع معتقداتي بشأن الأمانة من منطلق الرحمة.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
7- معتقداتي حول عقوبة الإعدام تتوافق مع معتقداتي الدينية.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
8- معتقداتي الدينية تتوافق مع معتقداتي حول الانخراط في علاقات جنسية قبل الزواج.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

كم عدد المرات التي اشتركت فيها في الأنشطة غير الشعائرية المتعلقة بالمساجد ؟ -9

- مرة في السنة أو أقل -
- أقل من مرة في الشهر ، ولكن عدة مرات في السنة -
- مرة واحدة في الشهر -
- عدة مرات في الشهر -
- مرة واحدة في الاسبوع -
- أكثر من مرة في الاسبوع -

10- كم عدد المرات التي اشتركت فيها في خدمات الطقوس والعبادة في مسجدك؟

- أقل من مرة في السنة -
- مرة واحدة في السنة -
- في العطلات الكبرى للكنيسة فقط -
- أقل من مرة في الشهر، ولكن عدة مرات في السنة -
- مرة واحدة في الشهر -
- عدة مرات في الشهر -
- مرة واحدة في الاسبوع -
- أكثر من مرة في الاسبوع -
- يومياً -
- عدة مرات في اليوم

Appendix 8: Interview Questions (English Version)

The interviewee will be identified by their unique research number that will include details of their gender, age, religion, and nationality.

Greeting.

1. Can you please confirm your unique research identifier number?
2. How often would you give a compliment to another person?
3. Can you remember the last time you gave a compliment?
4. Who was it to and what did you say?
5. Would you compliment some one of the same gender as you on their appearance?
6. What would you say?
7. Would you compliment some one of the opposite gender as you on their appearance?
8. What would you say?
9. Can you remember if you have ever complimented someone on their eyes?
10. When? What did you say?
11. Can you remember if you have ever complimented someone on their smile?
12. When? What did you say?
13. Can you remember if you have ever complimented someone on the clothes?
14. When? What did you say?
15. Can you remember if you have ever complimented someone on their success?
16. When? What did you say?
17. Can you list the reasons that you give compliments?

18. Can you prioritise the list?
19. How important do you think complimenting another person is?
20. Does gender influence the compliments you give?
21. Are the compliments different that you give your family compare to other people? If so in what way?
22. Do you give compliments to strangers?
23. Are the compliments you give to your classmates different than the compliments that you give others?
24. What would you say to your father if he purchased a new car?
25. What would you say to your mother if she had her hair done?
26. What would you say to your friend if they purchased a new pair of shoes?
27. What would you say to a classmate if they scored 100% in a test?
28. If you had a sister what would you say to her if she won a scholarship?
29. If you had a brother what would you say to him if he scored a hat trick in a football game?
30. Is there anything special about how you give compliments compared to other people?

Appendix 9: Interview Questions (Arabic Version)

اسئلة المقابلة

سيتم تعريف الشخص الذي اكمل الاستبانة برقم معرف البحث الفريد الخاص به والذي سيتضمن تفاصيل الجنس والمستوى التعليمي والعمر والجنسية .

تقديم التحية والشكر على المشاركة

1. هل يمكنك تأكيد رقم معرف البحث الفريد الخاص بك؟
2. كم مرة قمت بتقديم اطراء لشخص آخر؟
3. هل يمكنك تذكر آخر مرة قدمت فيها بتقديم اطراء؟
4. لمن كانت وماذا قلت؟
5. هل يمكنك تقديم عبارات اطراء لأحد من نفس جنسك على مظهره ؟
6. ماذا ستقول؟
7. هل يمكنك اطراء شخص من الجنس الآخر على مظهره؟
8. ماذا ستقول؟
9. هل تستطيع أن تتذكر ما إذا كنت قد قدمت اطراء لشخص على عينيه؟
10. متى كان ذلك؟ وماذا قلت؟
11. هل تستطيع أن تتذكر ما إذا كنت قد قدمت اطراء لشخص على ابتسامته؟
12. متى كان ذلك؟ وماذا قلت؟
13. هل تستطيع أن تتذكر ما إذا كنت قد قدمت اطراء لشخص على ملبسه؟
14. متى كان ذلك؟ وماذا قلت؟
15. هل تستطيع أن تتذكر ما إذا كنت قد قدمت اطراء لشخص على نجاحه؟
16. متى كان ذلك؟ وماذا قلت؟
17. هل يمكنك ذكر الأسباب التي تقدم فيها عبارات اطراء ؟
18. هل يمكنك ترتيب القائمة؟
19. ما مدى أهمية اطراء الاخرين؟
20. هل يؤثر الجنس على الإطراءات التي تقدمها؟

21. هل تختلف عبارات الاطراء التي تقدمها لافراد عائلتك مقارنة بأشخاص آخرين؟ اذا ماتقوله صحيح، كيف ذلك؟
22. هل تقدم عبارات اطراء للغرباء؟
23. هل عبارات الإطراء التي تقدمها لزملائك تختلف عن الإطراءات التي تقدمها للآخرين؟
24. ماذا ستقول لأبيك إذا اشترى سيارة جديدة؟
25. ماذا ستقول لأمك إذا صفتت شعرها؟
26. ماذا ستقول لصديقك إذا قام بشراء زوج جديد من الأحذية؟
27. ماذا ستقول لزميلك في الصف إذا حصل على درجة 100٪ في الاختبار؟
28. إذا كان لديك أخت ماذا ستقول لها إذا حصلت على منحة دراسية؟
29. إذا كان لديك أخ ، فماذا تقول له إذا قام بتسجيل هاتريك (ثلاثة اهداف) في مباراة كرة قدم؟
30. هل هناك أي شيء خاص حول كيفية تقديمك للاطراء مقارنة بالآخرين؟

Appendix 10: Invitation Letter

Re: recruitment

Saad Alqarni <18403132@student.westernsydney.edu.au>

Tue 17/09/2019 12:20 PM

To:

- Robert Mailhammer <R.Mailhammer@westernsydney.edu.au>

Here is the recruitment letter:

Dear students,

My name is Saad Alqarni and I am a PhD student at Western Sydney University, School of Humanities and communication Arts. I'm conducting a research study about the use of compliments. My study is supervised by Dr Robert Mailhammer, Dr Rachel Hendery, and Dr Adrian Hale, School of Humanities and Communication Arts. The study has been approved by the Western Sydney University Human Research Ethics Committee. The Approval number is H13163.

I would be very grateful if you would be willing to take part in my study. Participation will involve responding to an online questionnaire that will take 10-15 minutes to complete, and 10-15 minutes face-to-face follow-up interview. Participation is completely voluntary and your answers will be anonymous. If you do so, you will have the chance to find out more about the study before coming to any decision. You would be under no obligation to take part.

Eligibility requirements for participation in the research includes being a speaker of Australian English, either born in Australia or have migrated to Australia before the age of 12. You must not be a speaker of Arabic.

Participants will receive \$20 gift cards in recognition of their time and participation.

If you are interested, please contact me at the address below.

Saad Alqarni

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Appendix 11: Frequency and chi-square tables for each situation

Table 52: Frequencies and percentages of compliment strategies for situation 1 (Unbound Semantic Formulas)

Compliment Strategies		Saudi Arabic	Saudi English	Native English
Unbound Semantic Formulas	<u>Compliments</u>			
	<i>Explicit Compliments</i>	17 (85%)	20 (100%)	19 (95%)
	<i>Implicit Compliments</i>	3 (15%)	0 (0%)	1 (5%)
	<u>Non-Complimentary Replies</u>			
	<i>Non-Compliment</i>	0 (0%)	0 (0%)	0 (0%)
	<i>Opt Out</i>	0 (0%)	0 (0%)	0 (0%)
	Total	20	20	20

Table 53: Chi-square results for Situation 1 (unbound semantic formulas)

	Groups			Test		
	Saudi Arabic	Saudi English	Native English	Chi square value	Degree of freedom	P-value
Explicit compliments	17	20	19	3.75	2	0.153
Implicit compliments	3	0	1			

p is greater than 0.05 Accept the null hypothesis that the proportions are the same

Table 54: Chi-square results for Situation 1 (bound semantic formulas)

	Groups			Test		
	Saudi Arabic	Saudi English	Native English	Chi square value	Degree of freedom	P-value

Advice	10	4	1	23.528	6	0.001
Explanation	1	6	12			
Future reference	5	3	0			
Information						
Question	0	0	1			
<i>p is less than 0.05</i> Reject the null hypothesis that the proportions are the same						

Table 55: Frequencies and Percentages of Compliments Strategies for situation 2 (Unbound Semantic Formulas) among the Participants

Compliment Strategies	Saudi Arabic	Saudi English	Native English
Unbound Semantic Formulas			
<u>Compliments</u>			
<i>Explicit Compliments</i>	17 (85%)	20 (100%)	20 (100%)
<i>Implicit Compliments</i>	3 (15%)	0 (0%)	0 (0%)
<u>Non-Complimentary Replies</u>			
<i>Non-Compliment</i>	0 (0%)	0 (0%)	0 (0%)
<i>Opt Out</i>	0 (0%)	0 (0%)	0 (0%)
Total	20	20	20

Table 56: Chi-square results for Situation 2 (Unbound semantic)

	Groups			Test		
	Saudi Arabic	Saudi English	Native English	Chi square value	Degree of freedom	P-value
Explicit compliments	17	20	20	6.315	2	0.043
Implicit compliments	3	0	0			
<i>p is less than 0.05</i> Reject the null hypothesis that the proportions are the same						

Table 57: Frequencies and Percentages of Compliments Strategies for situation 2 (Bound Semantic Formulas) among the Participants

Compliment Strategies	Saudi Arabic	Saudi English	Native English
Bound Semantic Formulas			
<i>Advice</i>	3 (25%)	2 (11.76%)	0 (0%)
<i>Contrast</i>	0 (0%)	0 (0%)	0 (0%)
<i>Explanation</i>	8 (66.67%)	14 (82.35%)	14 (100%)
<i>Future Reference</i>	1 (8.33%)	1 (5.88%)	0 (0%)
<i>Information Question</i>	0 (0%)	0 (0%)	0 (0%)
<i>Request</i>	0 (0%)	0 (0%)	0 (0%)
Total	12	17	14

Table 58: Chi-square results for Situation 2 (Bound semantic)

	Groups			Test		
	Saudi Arabic	Saudi English	Native English	Chi square value	Degree of freedom	P-value
Advice	3	2	0	5.394	4	0.249
Explanation	8	14	14			
Future reference	1	1	0			

p is greater than 0.05 Accept the null hypothesis that the proportions are the same

Table 59: Frequencies and Percentages of Compliments Strategies for situation 3 (Unbound Semantic Formulas) among the Participants

Compliment Strategies	Saudi Arabic	Saudi English	Native English
Unbound Semantic Formulas			
<u>Compliments</u>			
<i>Explicit Compliments</i>	15 (75%)	20 (100%)	19 (95%)

<i>Implicit Compliments</i>	5 (25%)	0 (0%)	1 (5%)
<u>Non-Complimentary Replies</u>			
<i>Non-Compliment</i>	0 (0%)	0 (0%)	0 (0%)
<i>Opt Out</i>	0 (0%)	0 (0%)	0 (0%)
Total	20	20	20

Table 60: Chi-square results for Situation 3 (Unbound semantic)

	Groups			Test		
	Saudi Arabic	Saudi English	Native English	Chi square value	Degree of freedom	P-value
Explicit compliments	15	20	19	7.778	2	0.020
Implicit compliments	5	0	1			

p is less than 0.05 Reject the null hypothesis that the proportions are the same

Table 61: Frequencies and Percentages of Compliments Strategies for situation 3 (Bound Semantic Formulas) among the Participants

Compliment Strategies	Saudi Arabic	Saudi English	Native English
Bound Sematic Formulas			
<i>Advice</i>	3 (23.08%)	1 (5.55%)	0 (0%)
<i>Contrast</i>	0 (0%)	0 (0%)	0 (0%)
<i>Explanation</i>	5 (38.46%)	12 (66.67%)	11 (78.57%)
<i>Future Reference</i>	1 (7.69%)	2 (11.11%)	0 (0%)
<i>Information Question</i>	4 (30.77%)	3 (16.67%)	2 (14.28%)
<i>Request</i>	0 (0%)	0 (0%)	1 (7.14%)

<i>Total</i>	13	18	14
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Table 62: Chi-square results for Situation 3 (Bound semantic)

	Groups			Test		
	Saudi Arabic	Saudi English	Native English	Chi square value	Degree of freedom	P-value
Advice	3	1	0	11.035	8	0.200
Explanation	5	12	11			
Future reference	1	2	0			
Information question	4	3	2			
Request	0	0	1			

p is greater than 0.05 Accept the null hypothesis that the proportions are the same

Table 63: Frequencies and Percentages of Compliments Strategies for situation 4 (Unbound Semantic Formulas) among the Participants

Compliment Strategies	Saudi Arabic	Saudi English	Native English
Unbound Semantic Formulas			
<u><i>Compliments</i></u>			
<i>Explicit</i>	16 (80%)	20 (100%)	17 (85%)
<i>Implicit</i>	4 (20%)	0 (0%)	3 (15%)
<u><i>Non-Complimentary Replies</i></u>			
<i>Non-Compliment</i>	0 (0%)	0 (0%)	0 (0%)
<i>Opt Out</i>	0 (0%)	0 (0%)	0 (0%)
Total	20	20	20

Table 64: Chi-square results for Situation 4 (Unbound semantic)

	Groups			Test		
	Saudi Arabic	Saudi English	Native English	Chi square value	Degree of freedom	P-value
Explicit compliments	16	20	17	4.205	2	0.122
Implicit compliments	4	0	3			

p is greater than 0.05 Accept the null hypothesis that there is no difference in the proportions

Table 65: Frequencies and Percentages of Compliments Strategies for situation 4 (Bound Semantic Formulas) among the Participants

Compliment Strategies	Saudi Arabic	Saudi English	Native English
Bound Sematic Formulas			
<i>Advice</i>	3 (21.43%)	0 (0%)	0 (0%)
<i>Contrast</i>	2 (14.28%)	1 (5.88%)	0 (0%)
<i>Explanation</i>	5 (35.71%)	14 (82.35%)	13 (86.67%)
<i>Future Reference</i>	1 (7.14%)	0 (0%)	0 (0%)
<i>Information Question</i>	3 (21.43%)	2 (11.76%)	2 (13.33%)
<i>Request</i>	0 (0%)	0 (0%)	0 (0%)
Total	14	17	15

Table 66: Chi-square results for Situation 4 (Bound semantic)

	Groups			Test		
	Saudi Arabic	Saudi English	Native English	Chi square value	Degree of freedom	P-value
Advice	3	0	0	15.285	8	0.054
Contrast	2	1	0			
Explanation	5	14	13			

Future Reference	1	0	0
Information question	3	2	2

p is greater than 0.05 Accept the null hypothesis that there is no difference in the proportions

Table 67: Frequencies and Percentages of Compliments Strategies for situation 5 (Unbound Semantic Formulas) among the Participants

Compliment Strategies	Saudi Arabic	Saudi English	Native English
Unbound Semantic Formulas			
<u>Compliments</u>			
<i>Explicit Compliments</i>	18 (90%)	17 (85%)	16 (80%)
<u>Non-Complimentary Replies</u>			
<i>Implicit Compliments</i>	1 (5%)	2 (10%)	4 (20%)
<i>Non-Compliment</i>	0 (0%)	1 (5%)	0 (0%)
<i>Opt Out</i>	1 (5%)	0 (0%)	0 (0%)
Total	20	20	20

Table 68: Chi-square results for Situation 5 (Unbound semantic)

	Groups			Test		
	Saudi Arabic	Saudi English	Native English	Chi square value	Degree of freedom	P-value
Explicit compliments	18	17	16	6.118	6	0.410
Implicit compliments	1	2	4			
Non-compliment	0	1	0			
Opt out	1	0	0			

p is greater than 0.05 Accept the null hypothesis that there is no difference in the proportions

Table 69: Frequencies and Percentages of Compliments Strategies for situation 5 (Bound Semantic Formulas) among the Participants

Compliment Strategies	Saudi Arabic	Saudi English	Native English
Bound Sematic Formulas			
<i>Advice</i>	3 (13.64%)	0 (0%)	0 (0%)
<i>Contrast</i>	0 (0%)	0 (0%)	0 (0%)
<i>Explanation</i>	16 (72.73%)	18 (100%)	19 (90.48%)
<i>Future Reference</i>	2 (9.09%)	0 (0%)	0 (0%)
<i>Information Question</i>	1 (4.54%)	0 (0%)	2 (9.52%)
<i>Request</i>	0 (0%)	0 (0%)	0 (0%)
Total	22	18	21

Table 70: Chi-square results for Situation 5 (Bound semantic)

	Groups			Test		
	Saudi Arabic	Saudi English	Native English	Chi square value	Degree of freedom	P-value
Advice	3	0	0	11.556	6	0.073
Explanation	16	18	19			
Future reference	2	0	0			
Information question	1	0	2			

p is greater than 0.05 Accept the null hypothesis that there is no difference in the proportions

Table 71: Frequencies and Percentages of Compliments Strategies for situation 6 (Unbound Semantic Formulas) among the Participants

Compliment Strategies	Saudi Arabic	Saudi English	Native English
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Unbound Semantic				
Formulas	<u>Compliments</u>			
<i>Explicit Compliments</i>	16 (80%)	14 (70%)	17 (85%)	
<i>Implicit Compliments</i>	4 (20%)	6 (30%)	3 (15%)	
<u>Non-Complimentary Replies</u>				
<i>Non-Compliment</i>	0 (0%)	0 (0%)	0 (0%)	
<i>Opt Out</i>	0 (0%)	0 (0%)	0 (0%)	
Total	20	20	20	

Table 72: Chi-square results for Situation 6 (Unbound semantic)

	Groups			Test		
	Saudi Arabic	Saudi English	Native English	Chi square value	Degree of freedom	P-value
Explicit compliments	16	14	17	1.375	2	0.503
Implicit compliments	4	6	3			

p is greater than 0.05 Accept the null hypothesis that there is no difference in the proportions

Table 73: Frequencies and Percentages of Compliments Strategies for situation 6 (Bound Semantic Formulas) among the Participants

Compliment Strategies	Saudi Arabic	Saudi English	Native English
Bound Semantic Formulas			
<i>Advice</i>	4 (16.66%)	6 (25%)	5 (20%)
<i>Contrast</i>	0 (0%)	0 (0%)	0 (0%)
<i>Explanation</i>	19 (79.17%)	17 (70.83%)	18 (72%)

<i>Future</i>	0 (0%)	0 (0%)	0 (0%)
<i>Reference</i>			
<i>Information</i>	1 (4.17%)	1 (4.17%)	2 (8%)
<i>Question</i>			
<i>Request</i>	0 (0%)	0 (0%)	0 (0%)
<i>Total</i>	24	24	25

Table 74: Chi-square results for Situation 6 (Bound semantic)

	Groups			Chi square value	Test	
	Saudi Arabic	Saudi English	Native English		Degree of freedom	P-value
Advice	4	6	5	0.985	4	0.912
Explanation	19	17	18			
Information question	1	1	2			
p is greater than 0.05	Accept the null hypothesis that there is no difference in the proportions					