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How Hijazi Men and Women Say “NO”: A Pragmatic
and Discourse Analysis Study of the Speech Act of
Refusal, Gender and Culture in Saudi Arabia

Wjoud Almadani

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Abstract

This research focuses on the speech act of refusal within ethnically distinct groups in Saudi Arabia. The study explores how men and women in the Afro-Saudi and Arab-Saudi communities in the western region of Saudi Arabia (Hijaz) refuse requests and invitations. This thesis also examined whether social distance and refusing interactions with speakers of the same or opposite gender determine the choice of refusal and the pragmatic markers. Additionally, the researcher assesses the level of difficulty that arises when Arab and African Saudi men and women refuse, and explores how people feel when producing refusals. As well as exploring the content of the refusal strategies, the sociopragmatic reasons behind the Hijazis' refusals' behaviour and their attitude towards refusals are also demonstrated.

To collect the necessary research data, a mixed-methods approach was selected, combining quantitative and qualitative data collecting methods. The quantitative and qualitative methods are a discourse completion test (DCT) questionnaire and a semi-structured interview. The DCT questionnaire was employed to identify the types of refusal, the pragmatic markers the participants use and to measure the level of difficulty when the Saudi men and women refuse requests and invitations. Meanwhile, semi-structured interviews were used to examine the participants' refusal behaviour and their attitudes towards direct and indirect refusals and pragmatic markers.

The quantitative data showed that Arab and African men and women selected almost the same refusals and pragmatic markers. However, women, regardless of their culture, gave more refusals and pragmatic markers than men, and African men and women provided fewer refusals and pragmatic markers than Arabs. The study also indicated that women are more confident about issuing refusals than men in Hijaz. However, the quantitative data highlights the influence of cultural integration on Arab and African participants' responses, since their data exhibited similarity in regard the level of difficulty refusing. According to social distance,

the participants used more varied types of indirect refusal strategies when they refused relative and friends, and they were more hesitant when it comes to refusing relatives compared to unfamiliar people. With regard to the results for refusing interlocutors of the same or opposite gender, there was no influence on refusals, but a slight impact on pragmatic markers. Also, the quantitative data indicated that all participants found producing refusal to be more difficult with people of the opposite gender more than with those of the same gender in both requests and invitation scenarios. The interview findings gave explanations for the participants' refusal behaviour and reflect their attitudes towards them. The participants followed certain refusals behaviours due to social, pragmatic and religious reasons.

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Chapter 1: Introduction

Spoken language is more than simply grammar, vocabulary, sense and sounds; language also performs acts (Austin, 1962). These speech acts are the “the basic minimal units of linguistic communication,” and are articulated directly and indirectly (Searle, 1969, p. 16). Direct speech acts occur when speakers mean what they say explicitly; however, indirect speech acts reflect the indirect relationship between language function and utterance (Searle, 1979). Speech acts are crucial elements of language, and as such are used in most communication. They are employed by speakers to assert something, to commit to doing or not doing something, and also indicate attitude toward something and more (Searle, 1979). Although Austin and Searle made a significant contribution by exploring speech acts and their directness and indirectness, they failed to relate them to social contexts or sociopragmatic variables such as power, distance, gender, age, ethnicity and culture (Meier, 2010; De Capua, 1998). The current study will demonstrate the relationships between the speech acts of refusal, gender, culture, social distance and communications with people of the same and opposite gender.

Successful communication is smooth, comfortable, and maintains relationships. However, there are also threatening speech acts, such as refusal, which may cause conflict between the illocutionary goal and the social goal. Threats can be to both negative and positive face. Therefore, studying politeness in relation to its role as a speech act is essential. In relation to this topic, Lakoff (1973) indicates the importance of politeness in language. She claims that if there is a conflict between politeness and clarity, the utterance that reflects the greatest level of politeness must be selected (Eelen, 2001; Félix-Brasdefer, 2008, Song, 2012). For Leech (1983), politeness plays a significant role in maintaining and enhancing relationships. Additionally, he identified six maxims of politeness to enhance politeness in the utterance;

these maxims are Tact, Generosity, Approbation, Modesty, Agreement and Sympathy. Furthermore, Brown and Levinson's theory (1978, 1987) provides five politeness strategies to reduce the risk of face threatening acts (FTA) to both speaker and hearer. These strategies include not performing FTA, doing the FTA off record, doing the FTA with negative politeness, doing the FTA with positive politeness, and doing the FTA baldly on the record.

One of the speech acts most often discussed in relation to politeness, is refusal. This is considered one of the most complex and threatening speech acts. This act is important, because it is employed frequently in most cultures. Daily, speakers refuse requests and invitations in both formal and informal settings, such as at home, school, and work. Searle and Vandervken (1985), Chen, Ye and Zhang (1995), and Al-Kahtani (2005) offer different definitions of refusals. To them, they mean a denial, negative response or negative counterparts to acceptance. What makes studying refusals important is their complicated features. Refusals are very complex and culturally specific in some cultures (Rubin, 1981; Félix-Brasdefer, 2008; Houck and Gass, 1999). In some cases, refusals can be very long and not easily recognized even by native speakers (Félix-Brasdefer, 2008; Houck and Gass, 1999). Refusals in certain cultures not only express decline, but also reflect cultural values and norms.

The refusal speech act has been studied in Arabic and non-Arabic contexts. Researchers have compared refusals spoken in different languages and different cultures. Refusals have also been researched in second and foreign language setting. Many of these studies assessed associated sociopragmatic factors, such as power, distance, and rank of imposition (Beebe, Takahashi and Uliss-Welltz, 1990; Hassani, Mardani and Dastjerdi, 2011; Hedayatnejad and Rahbar, 2014; Rubin, 1981; Stevens, 1993; Al-Issa, 1998; Nelson, Carson, Al Batal, and El Bakary, 2002a; Nelson, Carson, Al Batal, and El Bakary, 2002b; Morkus, 2009; Abdul Sattar, Lah, and Suleiman, 2010). Some researchers created refusal classifications; some of which can be divided into direct and indirect (Beebe, Takahashi and Uliss-Welltz, 1990; Rubin, 1981;

Stevens, 1993; Al-Issa, 1998; Nelson, Carson, Al Batal, and El Bakary, 2002a; Nelson, Carson, Al Batal, and El Bakary, 2002b).

Having said that, previous studies have explored speech acts in different languages and cultures, although a limited number discussed whether there is a relationship between the content of refusals and cultural values and norms. For example, Beebe, Takahashi and Uliss-Welltz (1990), Hassani, Mardani and Dastjerdi (2011), Hedayatnejad and Rahbar (2014), Stevens (1993), Al-Issa (1998), Nelson, Carson, Al Batal, and El Bakary (2002a), Nelson, Carson, Al Batal, and El Bakary (2002b), Abdul Sattar, Lah, and Suleiman (2010) provided American, Japanese, Persian and Arabic refusal strategies, such as statements of reason, regret and alternative, but failed to explore the content of reasons, regrets and alternatives, thereby nor relating them to cultural norms and values.

Furthermore, previous studies of speech acts, particularly refusals, have disregarded studying refusals for speakers, who speak the native language but have different cultures. For example, Saudi, Moroccan, Egyptian people speak Arabic, but have different cultures, and these cultural differences result in different speech acts. Additionally, in multicultural countries, people share the same nationality, but have different cultures. For instance, the Hijazi and Najdi cultures in Saudi Arabia are noticeably different. Najdi values originate from Bedouin culture; however, the values of Hijazi culture are mainly derived from Arab and non-Arab immigrants' cultures. The Hijazi norms and values combine influences from Arabic, African, Indian, Turkish and East Asian cultures, and the differences within this culture may create differences in terms of employing speech acts (Al-Jehani, 1985; Al-Qahtani, 2009; Alturki and Ba Gader, 2006). Moreover, due to immigration, two or three groups, who live in the same country and speak the same language, have different values. For example, African Saudi people speak Arabic as a native language, but also distinguish themselves from Arabs

and other Saudis by preserving their values. Again, these differences in values can result in new speech acts.

In addition, prior studies of the speech act of refusal, including Hassani, Mardani and Dastjerdi, (2011), Hedayatnejad and Rahbar (2014) studied the gender influence with regard to refusal; however, less attention has been directed toward showing the relationship between men and women roles in the society, and the content of refusal as a speech act. For example, in Arabic society, men and women have distinct roles. Women are more involved with domestic duties and the indoor domains. However, men have greater access to the public domain, and their roles include carrying out financial responsibilities. In addition, a hierarchal relationship between Arab men and women exists that is reinforced by cultural and religious values. The majority of women in the Arab world cannot travel, work, or marry without gaining permission from their male guardians (Le Renard, 2011; Sadiqi, 2003; Almadani, 2020). Therefore, because men and women have a different social role and power, their speech acts vary.

The current project aims to study Hijazi refusals. Hijaz is a unique context in relation to place, population, culture, dialect, men and women's social roles. Hijaz covers the western region of Saudi Arabia and includes the two main holy places; Mecca and Al-Medina. It is the birthplace of the Prophet Mohamad and that majority of his companions (Almaki¹, 2000). The uniqueness of this place results in the unique Hijazi population. The majority of Hijazi people are Arab and non-Arab immigrants, who have resided in Hijaz for centuries due to political, religious, and financial reasons and slavery (Siryani, 2005; Selm, 1993; Masud, 1990). In the present study, the focus is on the refusal preferences of Arab and African Hijazi. The Arab Hijazi group includes native Hijazi, such as the Hashemite Shrift families and the Arabic Bedouin and Arab immigrants, whose grandparents resided in Hijaz for military and business reasons. These Arab immigrants originally came from Egypt, Morocco, and the southern part

of Yemen (Al-Qahtani, 2009; Burckhardt², 1829; Alhamid, 1979; Masud, 1990; Siryani, 2005; Selm, 1993). The African Hijazi people are immigrants from first generations who came from the geographical area between the Atlantic Ocean and the Red Sea (Siryani, 2005). They resided in Hijaz as a result of British and French colonization, religious education, slavery and trade (Masud, 1990; O'Brien, 1999; Alfalati, 1994; Siryani, 2000). Today, those African Hijazi people are Saudis, and speak Saudi Arabic as a native language. The majority are well educated, and enjoy participating in economic and political life in Saudi Arabia (Tawalbeh, Dagamseh and Al-Matrafi, 2013). However, they are not completely integrated, since the majority are known by their distinguished speaking style, and particular values and norms. Therefore, this study was conducted to determine if native African values influence Hijazi African refusals and differ from the Hijazi Arab ones in relation to the frequency, rank, phrase selection and content.

In respect to culture, Hijazi culture combines native Arabic Hijazi and foreign cultures experiencing acculturation (Hamzah, 2002; Hurgronje, 2006). Acculturation occurs due to the norms of the Hijazi people that encourage acceptance of immigrants reflecting the behaviour of Al-Medina hosts *Ansar* towards the Prophet Mohammad and his followers *Almohagreen*. In addition, there are other reasons for integration, including the removal of specific ethnic groups' quarters to develop the main cities in Hijaz, as well as the existence of friendship and mixed marriage between Hijazi people with different ethnic backgrounds (Selm, 1993; Almaki⁶, 2000; Hurgronje, 2006; Siryani, 2005; Al-Jehani, 1985; Hamzah, 2002; Burckhardt¹, 1829). However, although the ethnic groups in Hijaz share certain Hijazi values, language (Hijazi dialect) and religion (Islam), they nevertheless preserve their ethnic traditions and norms (Hurgronje, 2006). Thus, the current study will demonstrate how Hijazi dominant values and African ethnic values influence participants' refusals. The study will examine refusals in Hijazi dialect, which is the main spoken dialect in Hijaz. It is distinct from other Saudi dialects

in that it borrows from Egyptian, Jordanian, Palestinian and Turkish vocabularies (Omar and Nydell, 1975; Alahmadi, 2015).

Hijazi culture, like other Islamic cultures, is male-dominant, and treats men and women differently. Honour and morality codes expect Saudi men and women in Hijaz to play different roles. Adopting honour and morality codes obliges Hijazi women to be obedient, modest and be brought up to act appropriately. In order to have the necessary moral character, women must have limited access to the public domain and be involved only in domestic chores to ensure their chastity. Hijazi men, in accordance with religious and cultural values are required to protect their families and support them financially. These different roles impose a hierarchical relationship upon men and women (Sadiqi, 2003; Alturki and Ba Gader, 2006; Al Lily, 2018). Culturally, it is not permitted for women to leave the home for work, study or travel unless explicitly granted by their male relatives. However, due to recent political changes in Saudi Arabia, women's education and work is reducing men's dominance and affording more social power and freedom to Hijazi women (Le Renard, 2011; Alturki and Ba Gader, 2006; Almadani, 2020). Sidiqi illustrates that the linguistic features selected by Arab men and women reflect their status and roles in society (2003). Saudi Hijazi women are battling for their identities today; therefore, this study seeks to explore if refusal frequency, rank, selection and content of speech reflects their social roles. Specifically, it will investigate if the liberalism movement in Saudi Arabia, particularly that related to women rights, influences their refusal styles.

In addition, Hijazi culture is collective, and it is similar to other Arabic cultures, in that it places a high value on familial relationships, but are less cooperative with people outside the family or social group. Also, Hijazi Society is sex-segregated, meaning the community prevents men and women from mixing (Al Lily, 2018; Triandis et al., 1988; Hofstede, 2011; Hofstede, Pedersen, and Hofstede, 2002). Therefore, this study aims to investigate whether

social distance and communicating with speakers of the same or opposite gender influence the rank, selection, frequency, and content of refusals and pragmatic markers.

The current study will explore the refusal strategies of Hijazi men and women. The Hijazi participants can be divided into four groups, Arab Hijazi men, Arab Hijazi women, African Hijazi men and African Hijazi women. All Hijazi participants speak Arabic as a native language, and are Saudi citizens, living in Hijazi cities, such as Mecca, Al-Medina, Jeddah and Al Taif. Two data collection methods will be employed in this study. The first being the discourse completion test (DCT) developed by Billmyer and Varghese (2000). The DCT will include eight scenarios; four involve speakers making requests and the other four interactors, who invite participants. Social distance and interactions with people of the same and opposite gender are the sociopragmatic variables that will be adopted in these scenarios. After collecting the DCT data, semi-structured interviews will be conducted. The mixed-method study will identify refusals both quantitatively and qualitatively. Depending on the quantitative data method or DCT, I will compare Arab and African men's and women's refusals in regard to frequency, rank, selected refusal strategies and chosen pragmatic markers. Also, I will test if social distance and interactions with speakers of the same or opposite gender influence Hijazi refusals. In addition, the quantitative findings will show how Hijazi Arab and African men and women perceive refusals, and how social distance and directing refusals to speakers of the same or different gender might influence their perceptions. Specifically, the quantitative analysis will demonstrate if the production of refusals by the target participants are extremely difficult, somewhat difficult, or not difficult at all. However, the qualitative data will also bring additional findings. I will explore whether Arabic and African people's cultural values and norms, and gendered social roles influence refusals. Furthermore, based on the semi-structured interviews, the study will investigate the sociopragmatic and cultural causes that modify

participants' refusals, and discuss Hijazi Arab and African attitudes towards direct and indirect refusals. The research questions in the study are:

- 1- Does an interlocutors' gender and culture influence their use of refusal strategies and pragmatic markers?
- 2- Does social distance and directing a refusal at an individual of the same or other gender determine their use of certain refusal strategies and pragmatic markers?
- 3- Does gender, culture, social distance, or refusing an interlocutor of the same or opposite gender influence the level of difficulty when producing a refusal?
- 4- Does gender, culture, social distance, or refusing an interlocutor of the same or opposite gender, influence the content of refusal strategies and pragmatic markers?
- 5- What are the socio-pragmatic reasons behind Arab and African men's and women's refusal behaviour?
- 6- What are Hijazi people's attitude towards direct, indirect refusals and pragmatic markers?

The study is significant in that it explores the linguistic features of people from different ethnic groups, and of dissimilar origin who speak the same native language, while also having distinct speech styles, ethnicity and values. In addition, studying the language of people with a different ethnic background in Saudi Arabia is a new line of enquiry. In both the social and linguistic fields little effort has been made to study African Saudis as a social group, or the history of their immigration, settlement and integration. Although Hijazi African people are known by their different Hijazi speech styles, previous literature has disregarded this, describing their language and investigating the reasons for adopting their unique linguistic style. Therefore, this study will be carried out to shed light on this group and other ethnic groups in Saudi Arabia resulting in further research and investigations needing to be conducted. Exploring the social and linguistic characteristics of ethnic groups in Saudi Arabia might

change the stereotyping of Saudi's in general, by emphasising the multicultural and multi-ethnic aspects of the country. Investigating the case of acculturation in Hijaz, and relating Hijazi cultural values and norms to refusal is a novel approach. The study is significant in terms of studying Hijazi Saudi women's language in the new Saudi era, which places a high priority on women's rights. Furthermore, researching the roles of men and women in Saudi Arabia has been explored in previous studies, but not in the area of language pragmatics. In all refusal studies, speakers' perceptions of refusal and their attitude towards its directness and indirectness have rarely been investigated. In addition, conducting interviews with participants to determine the socio-cultural reasons for refusal behaviour has also been rarely attempted in speech act studies.

This thesis will be divided into six chapters. Chapter one introduces the reader to the main elements of the thesis. It summarizes key speech act and politeness theories, as well as previous studies on refusal. This chapter also includes the research problem, a summary of the current study context and design, research questions and the structure of the thesis. The literature review covers two chapters. These are chapters two and three. Chapter two explains the main speech act theories, demonstrating both Austin's (1962) and Searle's (1969, 1979) Framework and their contributions to developing speech acts. The second chapter provides definitions of refusals, and demonstration of previous studies of Arab and non-Arab speech act of refusals. It also includes politeness theories regarding Grice's cooperative principle (1975), Lakoff's rules of politeness (1973), Leech's politeness principle (1983), Brown and Levinson's universal model of linguistic politeness, the conversational-contract view for Fraser (1978) and Fraser and Nolen (1981), Appropriacy-based approach to politeness by Arndt and Janney (1985) and (1991) and Watts' politeness behaviour theory (1989, 1992, 2003). The final part of the second chapter discusses the relationship between politeness and indirectness.

The third chapter is in the second part of the literature review and is divided into three sections. The first section involves an explanation of gender and the presentation of chief theories regarding gender variation. The three main approaches of gender, including deficit, dominance and difference are illustrated. In addition, the first section explores the relationship between men's and women's role and language in Arabic and non-Arabic context. The second section of this chapter offers interpretations of culture. It covers Riley's (2007), Žegarac's (2008), Hinnenkamp's (2009) and Grainger and Mills's (2016) definitions of culture, and clarifies the relationship between language and culture. This section also compares collective and individual values and ethnic and minority groups. At the end of this section, a description of acculturation and its relationship to language and ethnicity is presented. The final section of the third chapter provides an overview of the research context. It shows who the research participants are and where they come from, and how acculturation occurs in Hijazi society. The context also discusses gender roles in the western region of Saudi Arabia.

Chapter four helps the reader identify the research design. It explains how the study has been conducted. The methodology chapter consists of three parts. The first part describes the main data collection methods in previous speech act research. The second part shows the pilot study design, selected participants, instruments used and data analysis methods employed. The final part of chapter four is the most important, because it exhibits the approach employed in the current study. It involves a description of the research subjects, the data collection procedure, research instruments and data analysis.

The main chapter in this thesis is the findings. It is the fifth chapter of the study, and includes three sections. The first section presents the quantitative findings, and contains three parts. The first part summarizes all the quantitative data. It highlights all the refusals and pragmatic markers given in the study. The second part provides the refusals and pragmatic markers across gender and culture in the request and invitation scenarios. It also identifies the

level of difficulty when refusing requests and invitations, as stratified by gender and culture. The final part of the quantitative section explores refusals and pragmatic markers based on the social distance and refusing interactions with the same and opposite gender in request and invitation scenarios. Furthermore, the level of difficulty when refusing a request and invitation as stratified by the social distance and communication with the same and opposite gender is discussed in the last part. The second section of the findings reflects the qualitative data. It identifies major and minor refusal strategies and pragmatic markers, and shows how the content of refusals reflects cultural and gender values in Hijaz. The last section is based on the interview findings and investigates the cultural causes of men, women, Arab, African refusals' behaviour, elucidating the Hijaz attitude towards direct and indirect refusals. Chapter six is the final chapter, and connects the quantitative and qualitative data, summarizing the findings, and providing recommendations for further research.

Chapter 2: Overview of speech act and politeness theories

2.1 Introduction

The second chapter is divided into two parts. The first provides an overview of speech acts, and an explanation of Austin and Searle's contribution to the development of speech act theory. In addition, definitions of refusals, and summaries offered in prior studies, including Beebe, Takahashi and Uliss-Welltz (1990), Hassani, Mardani and Dastjerdi (2011), Hedayatnejad and Rahbar (2014), Rubin (1981), Stevens (1993), Al-Issa (1998), Nelson, Carson, Al Batal, and El Bakary (2002a), Nelson, Carson, Al Batal, and El Bakary (2002b), Morkus (2009), and Abdul Sattar, Lah, and Suleiman (2010) are given. The second part of this chapter explains the main theories associated with politeness. Grice's cooperative principle (1975), Lakoff's rules of politeness (1973), Leech's politeness principle (1983) and Brown and Levinson's universal model of linguistic politeness (1978, 1987). In addition, the conversational-contract view as set out in Fraser (1978) and Fraser and Nolen (1981), and the appropriacy-based approach to politeness outlined by Arndt and Janney (1985) and (1991), and in Watts' politeness behaviour theory (1989, 1992, 2003) are introduced. The final part of the chapter discusses directness, indirectness, politeness and impoliteness.

2.2 Overview of Speech Act Theory

Research and studies investigating language functions have a lengthy history. The Greek sophist Protagoras categorized modes of discourse according to different classifications. There are similarities between the mode of discourse and classifications of speech acts'. Protagoras divided language expressions into two broad groups, observing that judgement statements are the only ones that can be readily deemed true or false. Other linguistic forms are not truth-valued, i.e. wh-questions, imperatives and expressions of desire (Sbisa, 2009, p. 229). In the 19th century, philosophers and psychologists, including Wegener, Brentano and Marty

conducted similar studies in the domain of speech act theory. Although those scholars provided differing notions and ideas concerning language, they did share ideas about language functions, in particular how languages influence speakers' intentions and behaviour (Marmaridou, 2000, p.168). For example, Marty did research language usage, focusing on questioning, complaining, disapproving and requesting, of which resemble speech act theory. However, his study related more to psychological disciplines (Marmaridou, 2000, p. 168).

In the 20th century, researching the functionality of language gained in popularity in the domains of semiotics, linguistics and sociolinguistics. The German psycholinguist Karl Buhler (1934) was especially interested in showing the relationship between meaning and language structure; providing a similar idea when describing speech acts, showing that speech is an action (Sbisa, 2009, p. 229; Marmaridou, 2000, p. 168). In addition, Reinach, who was more interested in law, studied social acts such as promise and command (Marmaridou, 2000, p. 168).

2.2.1 Austin's Framework

Austin's theory was first introduced in 1940 and announced in 1955 in William James lecture series at Harvard University. Subsequently, in 1962, it was published in the book *How to Do Things with Words* (Marmaridou, 2000, p. 167; Pandey, 2008, p. 10). Following the philosopher L. Wittgenstein, Austin (1962) explained that a language has more than one function. It does not exist only to describe or inform something, but has other functions, such as performing an act (Pandey, 2008, p. 106; Culpeper and Haugh, 2014, p. 156). He showed that an utterance is divided into two categories: constative and performative (Austin, 1962, pp. 3-5; Culpeper and Haugh, 2014, p. 161). A constative act is an utterance that states something or describes a fact, and this can be either true or false (Austin, 1962, p. 3). The performative sentence, performative utterance or performative lexical item is derived from the verb perform, associated with action, and refers to statements used to perform actions (Austin, 1962, pp. 5-

6). The performative is known by the first person as the present indicative active, and cannot be true or false but is rather felicitous and infelicitous (Sbisa, 2009, p. 230; Austin, 1962, pp.5-21). For example, the statement “I do”, which is articulated in marriage, is a performative, because it cannot be true or false, and does not give a description (Austin, 1962, p. 5). Regarding the performative utterance, G.J Warnock described three important features, which are very similar to Austin’s: First, the performative must accompany a correct utterance. Second, such a sentence does not need to be true or false. In addition, it is usually not descriptive but rather does something (Pandey, 2008, p. 68). In addition, Marcondes De Souza Filho (1984) provided additional examples to illustrate the difference between the constative and the performative. The sentence “I promise, I shall be there” is performative, because it shows the act of promise whereas, the sentence “John promised to be there” is constative because it reports something (p.17).

However, Austin himself found it illogical to divide utterances into constative and performative, and concluded that all utterances are performative (as cited in Marcondes De Souza Filho, 1984, pp. 17-19). It appears that some performatives are truth-valued. For example, the sentence “I warn you that the bull is about to charge” is performative, and can be either true or false. In addition, constative can be an act, since it can convey certain functions, such as reporting, describing or informing. Furthermore, some constatives are used indirectly to assist in the performance of an act. For example, “I am writing a letter” is constative, and serves to effectively refuse an invitation or explain why someone is not going somewhere (Marcondes De Souza Filho, 1984, pp. 17-19).

Austin divided speech acts into three parts: Locutionary, illocutionary and perlocutionary (Yule, 1996, p. 48, Austin, 1962, p. 101; Culpeper and Haugh, 2014, p. 160). Locutionary acts occur when a speaker produces a “meaningful linguistic expression” (Yule, 1996, p. 48, Austin, 1962, p. 101). For example, “I have just made some coffee” (Yule, 1996,

p. 48). The locutionary act is classified into three parts: phonetic, which indicates phonetics and sound; phatic, which refers to the vocabulary and grammar; and rhetic, which comprises sense and reference (Austin, 1962, p. 95). The illocutionary act is “an utterance with some kinds of function in mind” (Yule, 1996, p. 48). For instance, the sentence “He urged me to shoot her” can be seen as an illocutionary utterance if the word “urged” refers to the force with which something is “said” (Austin, 1962, p. 101). Another example of an illocutionary act is the sentence “I will see you later.” This sentence reflects different forces, such as I predict that, I promise you that, or I warn you that (Yule, 1996, p. 49). Illocutionary force accompanies the illocutionary act, providing the speaker’s intention when performing the illocutionary act, such as the intention to promise, offer or explain (Yule, 1996, p.48). The perlocutionary act is the effect or the emotion the audience or hearers experience when the speaker says something (Austin, 1962, p. 108). For example, persuading the hearer to drink coffee is known as a perlocutionary effect (Yule, 1996, p. 49).

In addition, Austin (1962) provided five other classifications of speech acts according to their illocutionary force (150-151):

- **Verdictives:** this refers to proffering a verdict, such as the act of convicting, assessing or diagnosing;
- **Exercitives:** this relates to displays of power, right, or influence, such as the act of voting, ordering, advising and warning;
- **Commissive:** this type of act commits a person or speaker to do something, such as an act of promising or an announcement of intention;
- **Behabitive:** this is related to attitude and social behaviour, and reflects a reaction to people’s behaviour, such as the act of apologizing, congratulating, cursing and challenging; and

- **Expositive:** this occurs in a conversation or argument, and shows a speaker's point of view, such as I argue, I replay, I illustrate and I assure.

2.2.2 Searle's Framework

Searle (1976) developed speech act theory (Félix-Brasdefer, 2008, p. 36, Culpeper and Haugh, 2014, p. 162), which claims that when people speak a language, they are typically doing so to perform a speech act, such as asking a question or making a promise. He defined speech acts as “the basic or minimal units of linguistic communication” (Searle, 1969, p. 16). Searle explained that the speech act cannot always be explicit, and consequently it cannot necessarily be identified through the presence of performative verbs, such as the acts “I refuse” and “I promise;” however, some statements also comprise an act. For example, when insulting others, people do not say “I insult you,” instead they use other linguistic expressions carry the illocutionary force of an insult (Searle, 1979, p. 30; Félix-Brasdefer, 2008, p. 37). Searle noted the importance of speech act theory derives from the fact that all linguistics communications and interactions include acts. Additionally, no study of theories of language could be considered complete without studying the theory of action and speech acts (1969, p. 16).

Searle offered five additional categories of speech act, graded by their illocutionary force (Searle, 1979, pp.13-19; Culpeper and Haugh, 2014, p. 164):

- **Representatives:** these carry an assertion, and are truth-valued, such as scientifically factual statements;
- **Directives:** these express speakers directing effort towards getting hearers to do something, such as when giving advice or making requests of the hearer;
- **Commissives:** these represent a speaker's commitment to do something, such as to promise or refuse;
- **Expressives:** these show the speaker's attitude towards something, such as an apology or compliment; and

- **Declarations:** these can be statements connected directly to an act, such as excommunication.

In addition, Searle (1979) conducted a syntactic analysis of these categories. For expressives, he provided two examples “I apologize for stepping on your toes” and “I thank you for giving me the money.” The foundational structure of these sentences is: **I verb you + I/You VP = Gerundive noun** (p. 15).

Several factors encouraged Searle (1979) to create additional speech act categories. Searle (1979) observed a difference between an illocutionary act and the illocutionary verb. He observed that illocutionary acts occur in language in general; however, illocutionary verbs exist in particular languages only, such as in English. He claimed that Austin based his classifications on English illocutionary verbs and not illocutionary acts, resulting in inconsistent speech act categories. Another point he made was that some of the examples of verbs Austin gave, when classifying speech acts, are not in fact illocutionary verbs such as “mean to.” Also, some categories include distinctive verbs, which they definitely cannot combine into a single category. Furthermore, there is no satisfactory relationship between some categories’ definitions and the verbs given (Searle, 1979, pp. 9-11).

Searle made two other contributions to speech act theory. The first one was to relate politeness theory to speech act theory by identifying direct and indirect speech acts. He demonstrated that a direct act occurs when specific linguistic features and functions are fulfilled. Notably then, indirect speech acts refer to when a speaker utters a statement or a question, meaning to produce speech act. For example, saying “can you pass the salt” does not necessarily raise questions about the speech act of requesting (Searle, 1979, p. 31). However, Blum-Kulka (1978) highlighted the significance of indirect speech acts, identifying two types of indirectness. The first is an indirect conventional act, which depends on language to reflect its illocutionary force, for example, “can you open the door” is a request. The other type is

unconventional, and depends heavily on context. For example, the statement “it is hot in here”, uttered as a request to open the door (p.142).

Another contribution made by Searle was to identify the illocutionary point (Searle, 1979, p. 2-3; Culpeper and Haugh, 2014, p. 164). The illocutionary point concerns the basic purpose of an act, and is a part of the illocutionary force. For example, when making a request, the illocutionary point is to make the hearer do something. Searle provided five types of illocutionary point (Searle, 1979, pp.13-20):

- To assert something,
- To be committed to doing something,
- To make someone do something,
- To attend to a state of affairs, and
- To show an attitude and emotion.

Since its inception, speech act theory has been criticized for its abstractness (Marmaridou, 2000, p. 194). In particular, that it is unrelated to sociocultural aspects and norms. Austin and Searle did not discuss the relationship between interlocutors where speech acts occur (Marmaridou, 2000, pp. 194-196). Furthermore, the theory does not demonstrate social variables, such as age, gender, profession, education and social class, or how these variables influence linguistic choice (Marmaridou, 2000, p. 199).

To amend the weaknesses of speech act theory, Meier (2010) showed that research, relating cultural aspects and speech act strategies such as directness, has been conducted. Several studies demonstrate the importance of power and distance in speakers’ culture, and describe how these influence the interaction strategies (p.79). Meier (2010) noted that some studies of speech acts connect Austin and Searle’s theory and Hofstede sociological theory (1980, 1991), which describes collectivism, individualism, high power-distance and low power distance cultures, and weak and strong avoidance societies (p.79). De Capua (1998) correlated collectivistic and individualistic societies and directness. He noted that Germans, who are more

collectivistic, complain more directly than American, and that they also criticize people for not meeting their social obligations. Americans' complaints assert their individualism and status as customers, and as individuals deserving of care and attention. In addition, the relationship between Hofstede's dimension of power distance and indirectness when making requests is examined by Béal (1994) in a study that showed that in the work field, French speakers use more direct strategies than Australians when asking their supervisors for information, advice or permission. As a result, Australians perceive the French as arrogant and impatient; however, the French consider Australians hypocritical. Also, Hall theory (1976), which describes high and low context groups can be associated with speech act theory, resulting in the discovery of direct and indirect speech act strategies. In high context culture, speakers prefer using indirect and implicit messages; however, in low context culture, direct and explicit messages are adopted more. (as cited in Meier, 2010, p.79). Egner (2006) relates high and low-context with directness. The study shows that West Africans and Westerners promise in a similar way. West Africans use lengthy indirect promising in serious situations; however, a nonserious promise usually reflects an emphasis on cooperation but not commitment (as cited in Meier, 2010, p. 86).

2.3 Speech Act of Refusal

The speech act of refusal is defined as, "denies engaging in an action proposed by the interlocutor" (Chen, Ye and Zhang, 1995, p. 121). It is also defined as a negative response to a request, invitation, or suggestion (Al-Kahtani, 2005, p.38). Searle and Vandervken (1985) defined this type of act as "the negative counterparts to acceptances and consentings are rejections and refusals. just as one can accept offers, applications and invitations, so each of these can be refused or rejected" (as cited in Abdul Sattar, Lah, and Suleiman , 2010, p. 81). Speech acts of refusal occur in all languages around the world, and are distinguished between cultures (Al-Eryani, 2007, p. 21). Chang believed that although speech acts of refusal are

universal, they vary from one culture to another in terms of their frequency, and the content of their refusal strategies (2009, p. 479). A refusal is a commissive act, and one that is not usually initiated by the speaker, although it can be an immediate response to a request, offer, invitation or suggestion. Refusal is recognised by a variety of complex features. It is lengthy, complex and difficult to realise, even in speakers' native languages (Félix-Brasdefer, 2008, p. 42; Houck and Gass, 1999, p. 2).

Refusal has been studied by a number of different researchers, some of whom evaluated cross-cultural interaction, second language learning, interlanguage pragmatics, and single-language communication. They further related refusal to various formal and informal contexts, such as daily life and educational settings. Refusal has been researched in different languages including varieties of English, and Arabic. In addition, scholars in pragmatics have studied languages, which they spoke as second or foreign languages. The majority of refusal studies analysed refusal to request, invite, suggest or offer. In addition, some refusal studies examined directness and indirectness, semantic formula, or related refusals to social variables such as social distance, social power, and gender. When gathering study data, the most frequently used data collection method is the discourse completion test (DCT). Although other options exist such as role play, or combining DCT and other qualitative methods.

The following sections will present non-Arabic and Arabic studies of refusals, including cross-culture and interlanguage studies. Cross-culture studies contrast languages from of two or more different cultures. However, interlanguage researchers focus on the languages of second and foreign language learners. Additionally, it is important to note that some of these studies combine cross-culture and interlanguage research.

2.3.1 Non-Arabic studies of the Speech Act of refusal

This section offers an explanation of three studies. The first is of *pragmatic transfer in ESL Refusals* by Beebe, Takahashi and Uliss-Welltz (1990). A summary of this will be given

because it is the most cited study of refusals, and its refusal classifications are employed to code the present study data. Hassani, Mardani and Dastjerdi (2011), and Hedayatnejad and Rahbar (2014) will also be explained here, because they highlight differences in refusals by gender.

Beebe, Takahashi and Uliss-Welltz (1990) conducted a study to discover if ESL Japanese students would experience interlanguage transfer in relation to order, frequency, types of the semantic formulas when speaking English and employing refusals to reject requests, invitations, offers, and suggestions. That study included 60 male and female subjects. The subjects were Japanese who speak Japanese, and English as a second language, and Americans who speak American English. To collect the data, the DCT set out 12 scenarios. These 12 scenarios consisted of three scenarios for request, three for an offer, three for invitation and three for suggestion. Speakers of different social statuses were also included to determine if power as a social variable might influence the character of ESL Japanese speakers' refusals. The findings showed a positive transfer from native Japanese to English when spoken by Japanese participants. In the case of refusing an order, the data showed that Japanese differ from Americans in their refusal formulas. For example, when a Japanese person refused a request, an excuse was the second formula employed in the sentence; however, Americans made the excuse the third formula in the sentence. In addition, there was also evidence of positive transfer regarding the frequency of inclusion of the semantic formula. For example, in terms of rejecting a request, ESL Japanese and native Japanese speakers apologised more than Americans. Concerning the content of the semantic formulas, ESL Japanese were apparently influenced by their native language, offering vaguer and more formal excuses than the Americans did.

What makes this study especially interesting is the refusal semantic formula coding scheme created by Beebe, Takahashi and Uliss-Welltz (1990). This coding scheme covers the

best known and most cited strategies for refusal. Their refusal classifications depend on two factors. The first being the semantic formulas or the refusal strategies, which are the semantic expression used to perform the refusal. The second factor is the adjunct, which is the expression that comes with refusal, but which cannot stand alone as a way to perform a rejection (Houck and Gass, 1999, p. 12; Beebe, Takahashi and Uliss-Weltz, 1990, pp. 72-73). Details of Beebe, Takahashi and Uliss-Weltz semantic formulas and adjuncts are given below (1990, pp.72-73):

A- Semantic formulas for direct Refusal:

- 1- Performative
- 2- Non-performative

B- Semantic formulas for indirect refusal:

- 1- Regret
- 2- Wish
- 3- Reason
- 4- Alternative
- 5- Setting condition for future acceptance
- 6- Promising to accept in the future
- 7- Statement of principle
- 8- Statement of philosophy
- 9- Persuade the interlocutor
- 10- External acceptance, internal refusal
- 11- Avoidance

C- Adjuncts:

- 1- Giving a positive opinion
- 2- Showing empathy
- 3- Using language to fill pauses
- 4- Showing gratitude

With respect to refusal and gender research, Hassani, Mardani and Dastjerdi (2011) compared the English refusals spoken by EFL Iranian students and Persian refusals spoken by native speakers, illustrating how social power and gender influence these. The study included 60 participants, 30 men and 30 women. All the Iranian participants are either undergraduate or

postgraduate students at the University of Tehran, who are proficient in English. The participants completed two types of the DCTs, English and Persian DCTs. The period allowed between filling in the first and second DCT of the two different languages was two months. The reason for this interval between filling in the English DCT phase and the Persian DCT phase was to eliminate the effect of the first phase on the second phase, as each participant must complete the two surveys. The DCT includes 12 prompts consisting of request, invitation, offer and suggestion speech acts, and each speech act relates to three scenarios. Indications of social status, such as low status, equal status and higher status are involved in the survey. After analysing the data, Hassani, Mardani and Dastjerdi (2011) reported that the participants used more indirect strategies when speaking Persian than when refusing in English. They attributed this to language proficiency, specifically that the students have broader linguistic knowledge regarding how to employ indirect formulas in Persian than in English. In addition, cultural aspects were observed play an important role in employing indirect formulas, since directness reflects impoliteness in Persian cultures. In addition, the findings demonstrate that the participants used more Persian indirect refusals when refusing people with higher power. However, no significant difference was noted between Iranian men and women when employing the speech act of refusal. What was interesting in this study was the relationship between impoliteness and directness in Persian cultures and the descriptions of men's and women's refusals. However, Hassani, Mardani and Dastjerdi (2011) gave only limited explanation of the influence of Persian cultural values' on the use of direct and indirect refusals by men and women when communicating with people of different social power.

Hedayatnejad and Rahbar (2014) also highlighted differences between refusals when speaking English as linked to both use of a foreign language and gender. The study reveals the speech act of refusal plays an important role in daily interactions; therefore, this research was conducted to assess how Iranian men and women who speak English as a foreign language

refuse the suggestions of people with different social distance and of the same and opposite gender. In order to conduct this study, Hedayatnejad and Rahbar (2014) selected 60 male and female participants, with intermediate English level. The participants completed DCTs including 18 different scenarios. The formal and informal scenarios involved speech act of suggestion, interactors of different social distance, either acquaintance, intimates or strangers and speakers with the same and opposite genders. After analysing the data, the research indicates that social distance influences frequency when using direct, indirect refusals and adjuncts. Regarding direct refusal strategies, the research subjects used more direct strategies with strangers than with acquaintances and intimates. However, the interactors employed more indirect strategies with acquaintances than with intimates and stranger. The participants also followed different patterns when employing adjuncts as they adopted this formula more when they interacting with strangers. Interestingly, in terms of gender, there was no significant difference between men and women when refusing suggestions. Hedayatnejad and Rahbar (2014) demonstrated that this type of study is important for promoting appropriate use of refusals in English, and if English teachers teach their students how to refuse suggestions in English, then their learners' pragmatic knowledge will increase. Additionally, those students will be able to refuse politely and save the interlocutors face. This study is similar to the current one in terms of examining social distance and gender. However, the research would be more interesting if the researchers were to discuss the relationship between first and second language cultural roles when modifying the refusals that given by both men and women.

2.3.2 Arabic Speech Act of refusal

Some Arabic studies have investigated the speech act of refusal. They focused on three domains, including the cross-culture and interlanguage types of research. Research previously conducted in the Arabic language is Rubin (1981), Stevens (1993), Al-Issa (1998), Nelson, Carson, Al Batal, and El Bakary (2002a), Nelson, Carson, Al Batal, and El Bakary (2002b),

Morkus (2009), and Abdul Sattar, Lah, and Suleiman (2010). This section summarises the above studies only, as they were found to be relevant to the current study.

Rubin (1981) conducted one of the earliest studies on refusals. Although her study explored refusals in different cultures, I include it in this section because it included an interesting discussion about Arabic communication and refusals. Rubin (1981) wrote the paper to guide speakers living in foreign countries, so they would know how to interpret refusals. She claimed that refusals are not always recognisable, particularly when articulated by speakers from different cultures. She showed that awareness of a refusal cannot be achieved without three factors. First, speakers who are exposed to new cultures need to know the refusal forms employed by native speakers. However, this is not enough in itself because refusal formulas vary by context. For example, speakers use certain refusals strategies when declining peers' requests, but not when rejecting an employer's request. Therefore, in addition to identifying the forms of refusal, understanding when and how to refuse, and who to refuse is necessary when employing and understanding the appropriacy of refusals. Also, she added that understanding the cultural values of the foreign speech community helps understand others' rejections and provides appropriate details about refusals. Rubin (1981) indicated the importance of acknowledging cultural values, because they modify speech acts including refusals and help recognise the impedance of meaning when uttering a speech act. Therefore, those teachers who teach foreign languages should consider increasing learners' awareness of language forms and structures, the appropriate use of these forms and the cultural values attached to these forms. Following this will help learners access appropriate speech acts, including refusals. What makes this article important is a thorough explanation of the refusals' functions. Rubin (1981) provided nine refusal formulas, which she claimed to be universal, and then related them to different cultures. These functions are:

- Being salient or showing a lack of enthusiasm when an offer or invitation is given.

- Offering an alternative to avoid offending the requester.
- Postponing or delaying the answer.
- Putting the blame on a third party, such as husband, committee or budget
- Avoiding responding directly.
- A general acceptance of the offer. For example in the Arabic speaking community, if an invitation is made and the speaker said “Inshaallah” or God willing, it indicates refusal. However, if the speaker said “Inshaallah” requesting details of time and place, the meaning of that utterance is acceptance.
- Distracting the addressee.
- General acceptance but also giving an excuse.
- Showing the inappropriateness of the offer.

Furthermore, the study includes a discussion, affording examples of the relationship between form and meaning, and detailing how this relationship helps clarify refusals. Rubin (1981) demonstrated that when Arabs are invited to a feast, they use one of two forms. They either employ colloquial Arabic to indicate acceptance, or they use Classical Arabic to signify rejection. Although I have never experienced this type of communication in Hijazi society, I will check if the participants in this study employ this strategy. Furthermore, Rubin (1981) indicated that another Arab norm is that when Arabs are invited for food, their refusal will not be accepted unless the rejection of the offer is made three times. Based on my personal observation, this is a very common refusal strategy in Hijazi society. The last section of the article investigates the relationship between refusals and social parameters. Some societies, including Arabic ones, place a high value on the significance of relationships; as a result, the speakers level of difficulty when refusing might cause them to provide indirect refusals. In addition, those individuals in group communities do not usually reject invitations, as if it is impossible for them to attend, they appear for a very short time, or send a family member in their place. This example is also common in the Hijazi society, for example, if a father is invited to a wedding party and is busy or sick, he would send one of his sons instead. To conclude, this study is significant because it indicates the importance of context and culture as informing our

understanding refusals. In addition, relating this idea to Arabic culture is an important motif to mention in this section.

In respect to the cross-culture interlanguage study, Stevens (1993) compared speech acts of refusal performed by Arabic speakers, American English speakers, and Arabs learning American English. The author investigated how people refuse requests, offers, invitations, and if there is any pragmatic transfer from the native language (Arabic) to the learned language (English). Stevens (1993) used the DCT, originally designed by Blum-Kulka and Olshtain (1984) to examine refusals performed by American native speakers working in the American University of Cairo or studying at the University of South Carolina, as well as Arab native speakers learning English at the English Language Institute in the American University of Cairo or studying English at the University of South Carolina. The written DCT includes 15 scenarios, eight of which involve requests and the remainder of which include the speech acts for invitation and offer. Stevens (1993) identified different strategies for the request and invitation/offer scenarios. Starting with requests, the data shows that when the participants refused, they used more than one strategy. For example, they gave an apology and two explanations in reply to one request. Further, because the interlocutors did not give explicit refusals, (we) as hearers recognise the refusals when an explicit agreement is not given, when the speakers show why the request is not accepted and when alternative options are provided. To refuse requests the participants used two types of explanation, normal explanation and frank or aggressive explanation. Although a normal explanation is an option in both Arabic and English, English learners were not able to deliver an appropriate explanation in English due to their low language proficiency. In regard to the aggressive explanation, Arabic speakers and English language learners were the only participants to employ this formula; thus, using this strategy in American English indicates negative pragmatic transfer from Arabic to English. Furthermore, the participants used other strategies, including the non-committal statement,

which is an alternative to a conditional acceptance, and limited compliance, which is similar to yes- but is a strategy that is found in Sheldon (1997, p. 235). In addition, the participants employed sarcastic and aggressive formulas, hinting at unwillingness and making inability statements while begging for forgiveness. However, to refuse an offer, the research subjects used acceptance, partial acceptance, chiding, and hinting at inability. Stevens (1993) showed that second language learners were unable to refuse properly, in some cases due to linguistic proficiency and negative pragmatic transfer. He gave recommendations for both teachers and learners to address these issue by employing refusals with softeners and certain formulas, such as “I would like to, but.” To conclude, this study is related to the current research describing the Arabic refusals strategies. It is especially interesting as it explored the chiding strategy, which is commonplace in Arabic contexts. Arabic speakers use this strategy often to decline offers, especially when their friends or relatives are wanting to pay for their meal at a restaurant.

Having said that, Al-Issa (1998) is one of the most cited studies in English and Arabic. The author studied American English and Jordanian Arabic to evaluate pragmatic transfer from Arabic to English, which is also spoken as a foreign language. In addition, this study explores the sociocultural motivation behind pragmatic transfer. The data collection methods consist of three phases. The first phase includes an observation of university interactions to create the DCT scenario; and in the second phase, the research participants complete the DCT. Then Al-Issa (1998) conducted interviews in the final stage. Concerning the DCT, 150 research subjects filled in 15 prompts concerning speech acts of request, invitation, offer and suggestion. The DCT also incorporated assessment of sociopragmatic variables; e.g. social power and social distance. Social power is represented by interlocutors of high status, interactors of equal status and speakers of low status. The speakers with social proximity are intimate, familiar and distant. After analysing the data regarding Arabic and English refusals, Al-Issa (1998) created the new refusal classifications shown below:

Classification of Refusal Semantic Formulas (Al-Issa, 1998):

- Direct
 1. Performative:
 - Explicit rejection
 2. Non performative:
 - No
 - Negative ability/willingness
 - Justified No
- Indirect
 1. Regret (apology, asking for an excuse, asking for forgiveness)
 2. Wish
 3. Explanation/Excuse (specific and general)
 4. Alternative
 5. Future acceptance
 6. Past acceptance
 7. Principle
 8. Philosophy
- Attempt to dissuade interlocutor
 1. Negative consequences
 2. Insult, attack, and threat
 3. Critics
 4. Reprimand
 5. Sarcasm
 6. Conditional acceptance
- Avoidance
- Adjuncts to refusals

What makes this set of classifications interesting is its provision of explicit negation strategies and conditional acceptance, which exist in Arabic, as strategies used for indirect refusals. Therefore, the present study will refer to this classification scheme in combination with Beebe, Takahashi and Uliss-Welltz's (1990) semantic formulas.

Furthermore, the study reported additional findings in relation to pragmatics transfer and the associated motivations. Al-Issa (1998) indicated that English refusals, which are employed by Jordanians, experience linguistic transfer in terms of the frequency of semantic formulas, the selection of refusal strategies, refusal content and the average number of refusal strategies employed per response. There are reasons for this transfer, including positive feelings towards the Arabic language, and religious motifs that encourage Arabs to respect Islamic culture and values, and the negative perception of English as the language of westerners, who

have been engaged in many political conflicts with Arabs. Although the study focuses on interlanguage perspectives, it is important because of its refusal coding scheme, which is very applicable to Arabic refusals.

Nelson, Carson, Al Batal, and El Bakary (2002) conducted two studies pertaining to refusal. The first study is *Cross-Cultural Pragmatics: Strategy Use in Egyptian Arabic and American English Refusals*. The focus of this study is on the frequency of Arabic and English direct and indirect refusals and social power. The second study title is *Directness vs. Indirectness: Egyptian Arabic and US English Communication Style*, and concerns English and Egyptian Arabic refusals, as well as how social power and gender influence the refusals' level of directness. Since both studies are similar, the first study will be explained, and a partial explanation of the second one will be given with regard to gender.

Starting with the first study, Nelson, Carson, Al Batal, and El Bakary (2002a) investigated whether Americans and Egyptians' refusals reflect the same level of directness, and if social status influences refusals. The study included 55 participants, who are Americans and live in Georgia, Atlanta, and Egyptians who live in Cairo and speak Carine Arabic. The data collection method used is an oral DCT that includes 12 scenarios describing requests, invitations, suggestions and offers, and speakers of high, equal and low social status. However, the DCT did not include speakers of higher status who offer suggestions or make requests, because these cases are not applicable within the Egyptian culture. After creating the DCT and selecting the participants, the data collection stage commenced by interviewing the participants. These interviews included reading 12 scenarios, which are in the DCT and the participants then had to give refusals. The findings show that both American and Egyptians prefer to employ indirect refusals rather than direct ones. Moreover, the strategies most used by both groups were statements of reason, consideration of the interlocutors' feelings and suggestions of willingness. Regarding social status, no significant difference emerged between

Americans and Egyptians when refusing people of different social status. Nelson, Carson, Al Batal, and El Bakary (2002a) showed how cultural values influence refusals. For example, when conducting an interview, Arabs were more hesitant about refusing people of higher social power, such as employers, because of the hierarchal relationship between the employer and employees in Egyptian culture. In addition, in cases of equal social status, Arabs expressed difficulties refusing friends' requests because to do so violates friendship and solidarity codes. In addition, a second study by Nelson, Carson, Al Batal, and El Bakary (2002b) added gender as a variable as a way to examine if it influences refusals' directness and indirectness. This study set out a refusals' classifications scheme based on Egyptian Arabic and American refusals. These classifications are very similar and also less specific than Beebe, Takahashi and Uliss-Welltz's (1990) classifications; therefore, they will not be used in the present study to code the data. Regarding gender, the study identified no significant differences between American and Egyptian men's and women's refusals. All use the same level of directness and indirectness when refusing people of different social power. Both studies set out interesting ideas in regard to refusals, directness and indirectness, social power and gender.

One of the main cross-culture and interlanguage studies related to Arabic refusal is Morkus' research (2009), which focused on refusals in American English, Egyptian Arabic, and Arabic spoken by American advanced and intermediate learners. The researcher's motivations were intended to ascertain how three groups of speakers realise refusals, and if there is evidence of language transfer from the native language (English) to Arabic spoken by Americans. The study also investigated the potential for a relationship between second language proficiency and pragmatic knowledge. The total number of participants was 50; and the first group were 20 Americans studying Arabic at the Arabic school in Middlebury College, who know how to speak Egyptian Arabic because they learned it while living in Egypt. These speakers are intermediate and advanced level learners of Arabic. Additionally, the participants

included 10 Americans who speak English as a native language, and 10 Egyptians who speak Egyptian Arabic. The study was conducted in stages; and in the first stage the participants completed an eligibility questionnaire. In the second stage, Morkus (2009) examined the students Arabic language to determine their linguistic suitability to participate. The third stage involved the researchers' participation organising role plays to articulate refusals. The role plays included six scenarios, three including speech acts of requests and the other three involving the speech act of offering. Social power as a variable was also included in the role plays. The research covered quantitative and qualitative findings. Regarding the number of words, the quantitative findings indicated that Egyptian provided more words to express refusals than other groups, and advanced American learners of Arabic communicated more words than the intermediate learners of Arabic. Morkus (2009) showed that what encourages advanced American learners of Arabic to employ more Arabic words than intermediate learners is the high language proficiency level obtained by advanced learners. The data also shows that all groups provided more words and more refusal strategies when rejecting the requests or offers of higher status speakers. Regarding the number of turns and turn length, the study demonstrates that advanced learners of Arabic made more turns, and their turns were longer than those of intermediate Arabic learners. In addition, all the groups followed the same pattern in relation to the length of turns, as they allowed longer turns when communicating with people of higher power than when they refused low-social power speakers' requests or offers, because refusing requests and offers from interactors of high social power is risky meaning more explanations and negotiations are needed. In respect of the strategies used for refusing, all the groups preferred to employ excuses and explanations. Advanced learners of Arabic offer familial reasons in a manner similar to that expressed by Egyptians. This indicates how advanced learners' understanding of Egyptian cultural values increases the accuracy of their refusals. However, Americans, including native speakers of English and Arabic learners

expressed regret more frequently than Egyptians. This proves there is pragmatic transfer from English to Arabic. Also, advanced and intermediate students employed similar refusal strategies; however, advanced learners employed additional semantic formulas for refusal, which are complex in nature. Despite the main focus of this study being on interlanguage notions such as pragmatic transfer and linguistic proficiency, this study is important because it provides definitions, explanations and examples of a variety of Arabic refusal strategies.

With reference to language studies, Abdul Sattar, Lah, and Suleiman (2010) considered speech acts of refusal in Iraqi Arabic. They noted how Iraqi people refuse suggestions, and how social status influences their refusal. To examine performed strategies and their frequency, the researchers evaluated 30 Iraqi Arabic native speakers, living in the Iraqi community in Malaysia, to complete the written DCT. The DCT includes only three prompts; these prompts include speakers of different social power and give suggestions. The speaker in the first scenario has higher social status, and the second scenario includes speakers of equal social status, and the final scenario involves interactors with a low social status. The research subjects provided different types of direct and indirect refusals. Examples of direct refusals are the negation of proposition, negative ability and willingness. Indirect refusals such as reason, regret, openers, criticism, and attack were also employed. By relating refusals and social status, the findings show how this variable influences refusal strategies. For example, the speakers preferred to use regret, openers and promises of future acceptance when communicating with people of high social power, but when Iraqi speakers refused suggestions from people of equal status, they employed negative opinion and repetition. More threatening speech acts such as criticisms and attacks were only adopted when speakers of low status' suggestions were being refused. The research also indicated that the participants used the phrase "no," which is considered impolite in Iraqi culture, regardless of the speaker's status. Abdul Sattar, Lah, and Suleiman (2010) commented that because the phrase "no" or "La" is impolite, the participants

combined it with other refusal strategies such as regret or openers to reduce the face threat. They also demonstrated that without understanding sociocultural values in Iraqi society, a speaker would be unable to provide an appropriate refusal in Iraqi Arabic. This study is similar to the current research in that it focuses on only one dialect. In addition, this article is significant in that it relates the Baghdadi Arabic dialect, impoliteness and directness.

2.4 Politeness Theory

Politeness is a universal phenomenon and a social norm that reduces the level of conflict and makes communication between people smoother (Meier, 1995, p. 388; Vilkki, 2006, p. 323). Hill et al. define politeness as one of the main aspects of human interaction that establish rapport and create comfort (1986, p.349). Researching politeness is not new; as politeness norms date to three thousand years ago in East Asia (Haugh, 2011). Over the past 40 years, the notion of politeness has been studied scientifically, and there has also been a pragmatic movement towards politeness theory (Haugh, 2011, pp. 252–264; Held, 2005, p. 133). The main politeness theories in the pragmatics field are Grice's cooperative principle (1975), Lakoff's rules of politeness (1973), Leech's politeness principle (1983) and Brown and Levinson's universal model of linguistic politeness (1978,1987) (Félix -Brasdefer, 2008, pp. 11-17; Culpeper, 2011, pp. 397-423). All the given theories relate to the classical approach to politeness (Culpeper, 2011, pp. 397-423).

In addition, the conversational-contract view as expressed by Fraser (1978) and Fraser and Nolen (1981), the appropriacy-based approach to politeness set out by Arndt and Janney (1985) and (1991), and Watts' politeness behaviour theory (1989, 1992, 2003) are other well-known theories of politeness.

2.4.1 Grice's Cooperative Principle

In his paper, "Logic and Conventions", published in 1975, Grice explained the framework of the cooperative principle and demonstrated how people express less than what they mean (Fraser, 1990, p. 222; Grebe, 2009, p. 4). The cooperative principle indicates that you as a speaker "should say what you have to say, when you have to say it, and the way you have to say it," guaranteeing following these four maxims in order to ensure effective communication (Fraser, 1990, p. 222). These four maxims are the maxim of quantity, as related to the amount of information given. If this rule has been applied, a speaker will provide a sufficient amount of information. The second one is the maxim of quality, which aims to provide truthful and correct information dependent on evidence. Maxim of relation reflects the use of related information. The final maxim is the maxim of manner, which is related to clarity and the avoidance of ambiguity (Grebe, 2009, p. 4; Eelen, 2001, p. 2; Wardhaugh and Fuller, 2015, p. 253). These maxims must be supported by the interlocutors' efforts and cooperation if language is to be interpreted accurately, and communication achieved (Grebe, 2009, p. 5).

Grice (1975) added that if any of these maxims are violated, a non-explicit meaning will be impeded in the utterance (Fraser, 1990, p. 222). Holmes (2013) explains why speakers in conversations might not follow the four principle maxims (p. 365). One explanation is deliberately using language in a particular way to mislead others. Additionally, some people violate the cooperative principle because they do not wish to speak clearly and directly, thus carrying the responsibility of providing unpleasant expressions (Holmes, 2013, p. 365).

Although Grice's (1975) framework describes linguistic production and interpretation, it has some downsides (Eelen, 2001, p. 2). Grebe (2009) shows that Grice (1975) has failed to connect the cooperative principle with social factors (p. 5). Also, Fraser claims that this framework only describes the rational perspective of conversation and ignores grammar and linguistic structures (1990, p. 222). Furthermore, Félix-Brasdefer (2008) criticises this

framework because it does not explain why speakers employ indirect utterances, and he perceives of the universality of Grice's maxims as doubtful, since not all cultures employ these four maxims to achieve effective communication (p. 12).

2.4.2 Lakoff's politeness rules

Lakoff's politeness rules (1973) stemmed from Grice's framework of cooperative principle (1975). She is the mother of politeness, because she relates Grice's approach and politeness (Eelen, 2001, p. 4; Fraser, 1990, p. 223, Song, 2012, p. 20). She claims that Grice did not provide sufficient explanation of the speakers' disregard of the four maxims when speaking. She shows that one of the reasons for this is politeness, which is defined by her as "a system of interpersonal relations designed to facilitate interaction by minimising the potential for conflict and confrontation inherent in all human interchange" (1990 as cited in Eelen, 2001, p. 2; as cited in Song, 2012, p. 16, as cited in Félix-Brasdefer, 2008, p. 15). She provided two rules, which relate to pragmatic competence: "To be clear", which is originally taking from Grice's cooperatives and "To be polite." Under the rule "to be polite", she gave four subcategories. These subcategories are "Don't impose," "Give options" and "Make A feel good, be friendly" (Eelen, 2001, p. 3; Fraser, 1990, p. 223, Culpeper, 2011, p. 5; Félix-Brasdefer, 2008, p. 15). The speakers "Don't impose" by using modals and hedges when formal politeness is required, and they "Give options" using tag questions when informal politeness is preferred, and they "Make A feel good, be friendly" by employing informal expressions, and adopting rules for intimate politeness. If these rules are related to Brown and Levinson's negative and positive politeness, the first and the second rules relate to negative politeness, however, the last one is more involved with positive politeness (Holmes, 2013, pp. 366-367; Fraser, 1990, p. 223).

Lakoff (1973) gave high priority to politeness, showing the two rules "To be clear", and "To be polite" sometimes go together to enforce each other, although sometimes, they are

conflicted (Fraser, 1990, p. 224). When these two rules come into conflict, the speakers should avoid offence instead of seeking clarity; doing so will then preserve harmony and cohesion (Culpeper, 2011, p. 5; Song, 2012, p. 2, Félix-Brasdefer, 2008, p. 15). Also, because politeness is perceived differently by different cultures, Lakoff provided three politeness strategies to employ in social interaction. These strategies are distance, which reflects impersonality as used in European culture, deference or hesitancy as employed mainly by Asians, and camaraderie that reflects friendliness and represents American culture (Eelen, 2001, p. 3; Félix-Brasdefer, 2008, p. 15).

Although Lakoff's politeness rules contributed by relating pragmatics and cooperative principles, they have some drawbacks. Félix-Brasdefer showed that Lakoff's framework claiming universality is questionable. Also, politeness strategies are not empirically approved of because Lakoff did not conduct any empirical studies in a cross-cultural context (2008, p. 15) nor in an intercultural context.

2.4.3 Leech's politeness principles

Geoffrey Leech's theory (1983) is based on Grice's Cooperative Principle (1975). Leech relied on Grice's framework as a starting point for the development of a pragmatic framework related to politeness (Leech, 1983, p.7; Eelen, 2001, p. 6). He showed the inadequacy of Grice Cooperatives in relating sense and force, and the inability to explain why people's expressions included impeded meaning; and therefore, he extended his framework (Leech, 1983, p.80; Eelen, 2001, p. 6). Leech added two types of rhetoric or function; these functions were interpersonal and textual. The interpersonal rhetoric is a "language functioning as an expression of one's attitudes and of one's relationship with the hearer, "whereas the textual rhetoric is a "language functioning as a means of constructing a text" (as cited in Eelen, 2001, p. 7). The interpersonal function includes three principles; the Cooperative Principle, originally derived from Grice's framework, the Politeness Principle, and the Irony Principle.

The Cooperative Principles helps the hearer understand the meaning of indirect messages. The Politeness Principle enables the hearer to learn the reason behind the use of an indirect message. The Irony principle is employed by speakers giving an externally polite message that is intrinsically impolite. This principle is important for comprehending the ironic meaning of these messages (Leech, 1983, p. 82, Leech, 2005, p. 19). However, the textual function involves four principles, which are the Processibility Principle, the Clarity Principle, the Economy Principle, and the Expressivity Principle. Leech showed that every utterance includes all these functions (Leech, 1983, pp. 5-17; Eelen, 2001, pp. 6-8).

In his framework, Leech provided an extensive discussion and explanation of the politeness principle. He demonstrated that the politeness principle's role is "to maintain the social equilibrium and the friendly relations which enable us to assume that our interlocutors are being cooperative in the first place" (as cited in Leech, 1983, p. 82). This politeness principle includes maxims, which are Tact, Generosity, Approbation, Modesty, Meta, Agreement and Sympathy (Leech, 1983, pp. 107-138; Eelen, 2001, p. 8). The Tact maxim aims to increase the benefit to the speaker and reduce the cost to the hearer (Leech, 1983, p 107). The Generosity maxim concerns minimising the benefit to the speaker and maximising that to the hearer (Leech, 1983, p 133). The Appropriation maxim indicates increasingly praising the hearer and reducing lack of praise (Leech, 1983, p 135). The Modesty maxim aims to reduce self-praise and maximise dispraising (Leech, 1983, p. 136). Also, the speakers use the Meta maxim when they do not wish to disrupt the tact maxim. The Agreement maxim focuses on increasing agreement and eliminating disagreement. Finally, the sympathy maxim's objective is to maximise empathy and reduce antipathy (Leech, 1983, p. 138, Fraser, 1990, p. 225).

In addition, Leech divided politeness into two categories, absolute and relative politeness. Absolute politeness is related to utterances that are intrinsically polite, and considers politeness even if it is out of context. Relative politeness is an utterance that is judged

depending on certain norms for certain groups in certain situations (Leech 1983, pp. 83-84; Leech, 2005, p. 7). Absolute politeness includes two types, pos-politeness and neg-politeness. Pos-politeness aims to maximise politeness in polite utterances, such as employing offers, invitations and compliments. Whereas, neg-politeness helps minimise the impoliteness of impolite speech acts for example, the use of hedges and indirectness reduces the level of an offence (Leech 1983, pp. 83-84; Leech, 2014, pp. 11-12).

Leech showed that politeness is presented in degrees or scales, and is influenced by the following social variables (Leech, 2005, p. 21):

- **The vertical distance** between the hearer and speaker, such as status, power and age;
- **The horizontal distance** that exists between the speaker and hearer whether intimates, familiar people, or strangers;
- **Value or weight**, which is similar to Brown and Levinson's (1978, 1987) rank of imposition
- **The strength of the social rights and obligation**, for example, teachers' obligation to their students, or a hosts' obligation to their guests; and
- **Degree of membership** in the "self-territory" and "others' territory".

He also demonstrated that variables such as the horizontal distance might violate, flout or suspend politeness principles. For example, in intimate conversations, absolute politeness is reduced and might even be eliminated completely (Leech, 2005, p. 18).

Furthermore, in this framework, there are two types of goals, the illocutionary goal and the social goal. Leech indicated the differences between these two goals. The illocutionary goal aims to help speakers achieve what they want in terms of linguistic interactions such as persuading someone to do something; whereas the social goal concerns maintaining the relationship between interlocutors. These goals might coincide or conflict. For example, when a speaker gives a compliment, he/she achieves the illocutionary and social goal by describing

the values of the hearer's attributes and maintaining the social goal. In contrast, the two goals are in conflict when the hearer is being criticised (Leech, 2005, p. 7).

Leech provided four types of illocutionary functions to explain the relationship between illocutionary and social goals when speech acts are employed. The first is the competitive function, which represents the competitive relationship between the illocutionary goal and social goals, and involves the speech acts of ordering, asking, and demanding. This type needs to incorporate neg-politeness strategies that strike a balance between what the speaker wants and good manners. The convivial function is the second illocutionary function, which is created when an illocutionary goal comes together with the social goal. This function includes offering, inviting, thanking, and congratulation, and demands pos-politeness. The collaborative function reflects no difference between the illocutionary goal and social goals, and involves asserting, reporting and announcing. The last function is the conflictive, which represents a divergence between the illocutionary goal and social goal. This type includes speech acts associated with threatening, accusing or cursing (Leech, 1983, pp. 104-5; Fraser, 1990, p. 227).

In terms of universality, Leech did not claim the universality of his politeness model. To him, politeness varies from culture to culture depending on the priority given to either individual or group values (Leech, 2005, p. 3). Having said that, this framework has been criticised for having too many maxims which might overlap (Grebe, 2009, p. 5). Félix-Brasdefer criticised Leech's framework for being too theatrical to apply to actual language usage, and as too abstract as a theory of politeness and social interaction (2008, p. 7).

2.4.4 Brown and Levinson Politeness and Face Theory

Brown and Levinson's theory (1978, 1987) was influenced by several sources. The first being the *Interactional Rituals, Essays on Face-to-Face behaviour* (1967) by Goffman; as well as English folk terms. Goffman's source includes the notion of "face work," which was

borrowed from Chinese and American Indian texts (Bargiela-Chiappini, 2003, p. 1456). Brown and Levinson adopted the concept of face from Goffman, and applied it to their politeness theory (Brown and Levinson, 1987, p. 61). Brown and Levinson defined face as the public property everyone has, noting that it can be maintained, enhanced or lost (1987). They also divided face into negative and positive (1987, p.61). Negative face refers to a desire for autonomy and freedom; however, positive face refers to a desire to be approved and appreciated (Brown and Levinson, 1987, p. 61).

Politeness and face theory is also informed by Durkheim's *The Early Form of Religious Life* (Bargiela-Chiappini, 2003, p. 1456). Durkheim's negative and positive rituals are presented in Brown and Levinson's theory as negative and positive politeness (Bargiela-Chiappini, 2003, p. 1460; Yu, 2003, p. 1682). Positive politeness relates to positive face, and reflects closeness, solidarity, familiarity and informality; however, negative politeness refers to formality and distancing (Brown and Levinson, 1987, p.70). Another type of politeness is termed off record, and occurs when a speaker is unable to articulate face-threatening acts (FTAs) directly, and worries about losing face, so he/she provides an indirect or an ambiguous expression (Brown and Levinson, 1987, p. 211).

The main focus is on Brown and Levinson's politeness, and that of face theory is on linguistic politeness (Bargiela-Chiappini 2003, p. 1464). They consider politeness as a "formal diplomatic protocol, presuppose that potential for aggression as it seeks to disarm it" (Brown and Levinson, 1987, p.1). Brown and Levinson believe that speech acts have the potential to be face-threatening to both speaker and hearer; and politeness exists to eliminate and reduce the level of threat. For example, ordering, advising and warning are speech acts known to attack the hearer's negative face, because they encourage interlocutors to do something or avoid doing something. Complaining, criticising, and disagreeing are speech acts that attack the hearer's positive face because they include negative evaluations of hearers and disregard their needs

and feelings. There are other acts that threaten the speaker's negative and positive face. Speakers with negative face are attacked when they accept offers and thanks, because this leads to possible debt; whereas, speakers with positive face are threatened when they apologise and accept compliments. In the case of apology, speakers show a sense of regret, and thus their face will be lost. Meanwhile, accepting a compliment is perceived as threatening because speakers then encounter pressure to compliment the hearer back (Brown and Levinson, 1987, pp.65-68; Fraser, 1990, p. 229, Eelen, 2001, p. 4).

As discussed above, Brown and Levinson's theory (1987) includes several components; the first component is the notion of face, including both negative and positive face. The second component is negative and positive politeness, plus the different speech acts that threaten the positive and negative face of speakers and hearers. Examples of face threatening acts (FTAs) are requests, orders, suggestions, disapproval, refusal and invitation. Also, the theory relies on exercising rationality, which means providing the right expression to attain a certain goal, such as maintaining face or avoiding a conflict. According to Brown and Levinson, rationality is relevant to all cultures and communities (Brown and Levinson, 1987, pp. 61-68). In order to eliminate FTA speech act, Brown and Levinson (1987, p.69) identified politeness strategies as shown in the diagram below.

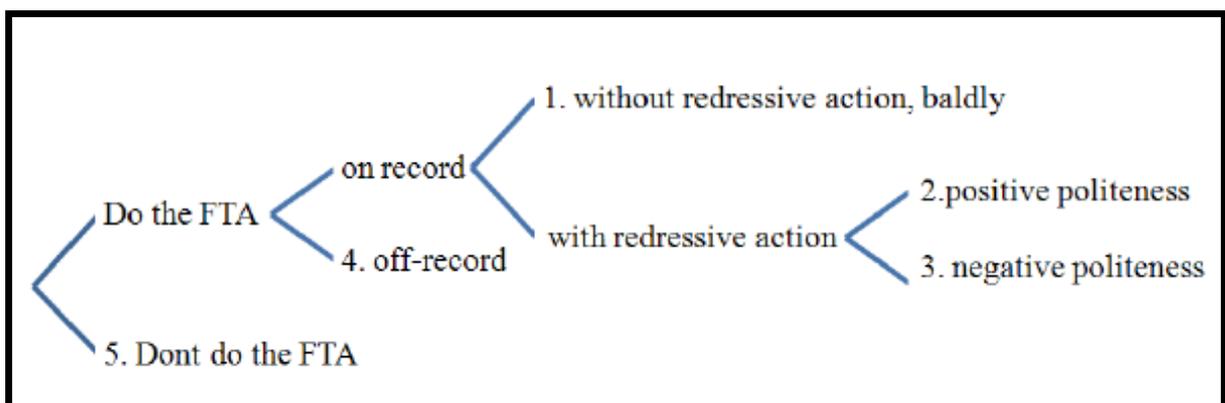


Figure 2. 1: Flow diagram of politeness strategies

Here, the strategies are arranged from most polite to least polite (Brown and Levinson, 1987, pp. 68-69; Bousfield, 2008, pp. 57-58):

- **Do not commit a FTA:** this is the politest strategy; it is relevant especially when it is otherwise very threatening to perform a FTA, and it aims to save the interlocutors' face through the use of non-verbal acts, such as facial expressions and gestures.
- **Do the FTA off record:** this strategy means performing the FTA indirectly and ambiguously to reduce the level of risk. In order to apply this, speakers give hints and use metaphors. Also, they use ironic and ambiguous expressions (Brown and Levinson, 1987, pp. 213-226).
- **Do the FTA with negative politeness:** this strategy is used when the speaker preserves the negative face of the hearer, and uses negative politeness expressions, such as the modal verbs "could" and "would", employing questions and hedges, minimising imposition and giving deference (Brown and Levinson, 1987, pp. 132-186).
- **Do the FTA with positive politeness:** this strategy refers to using positive politeness, which indicates informality and closeness, so the hearer will show his/her positive face to create a good self-image. Positive politeness is employed when the interlocutor shows interest, approval, or sympathy toward the speaker, and when the interactor asserts knowledge and concern for the hearer (Brown and Levinson, 1987, pp. 101-106).
- **Do the FTA baldly on record:** this is the least polite strategy, and means using a FTA directly without any attempt to minimise the level of face-threat. For example, using a direct, clear and concise utterance. (Brown and Levinson, 1987, pp. 94-101).

Brown and Levinson's theory (1978, 1987) exhibits politeness strategically. For example, when a speaker engages in a conversation, he/she needs to make a calculation based on several factors. The weight of the FTAs and the level of risk when using politeness strategies depends on certain sociological variables, including power (P), social distance (S), and rank of imposition or threat (R) (Brown and Levinson, 1987, p. 74; Grainger and Mills, 2016, p. 4). Social power (P) refers to the status or rank an individual has in society; including factors such as money, knowledge, role, social prestige, age and gender (Brown and Levinson, 1987, p. 74;

Roberts, 1992, p. 288; Holmes, 1995, p. 17). In addition, it indicates any asymmetry in the social dimension between speaker and hearer (Culpeper, 2011, p. 8). Social distance (D) means the level of familiarity between interlocutors, and the symmetrical social similarities and differences between speaker and hearer. The absolute ranking of imposition shows the importance of the thing that is being asked or offered (Brown and Levinson, 1987, p. 74; Roberts, 1992, p. 288; Culpeper, 2011, p. 8). These variables play an important role in the choice of politeness strategies and FTAs from culture to culture (Morand, 2003, p.527).

Several empirical studies show how these sociological variables influence the production of certain politeness strategies and FTAs. Discussing social power, Morand (2003) found that Indian and Latin American societies rely heavily on the power distance system. People with power and authority in such societies might use positive politeness. For example, they address their subordinates by their first names, and they use slang expressions. However, people with less power use negative politeness to gain acceptance and approval from superiors. They often use certain expressions, such as, “excuse me, I am really very sorry to bother you” (p.530-531). Having said that, the relationship between power and the usage of negative and positive politeness can change from one society to another. For example, in some high power distance societies, people with power use baldly-on-record strategies, but people with less power use negative or off-record politeness (Morand, 2003, p.530). For example, South American employees expect harsh, direct and bald speech from their employers (Morand, 2003, p. 531).

Regarding social distance, it appears that Japanese culture is known to be very sensitive to social distance. The Japanese use negative politeness expressions and linguistic forms such as very formal indirect forms and phrases to indicate social distance, and this also applies to Koreans (Morand, 2003, p. 528). For example, in South Korea, politeness strategies significantly vary according to social distance. They usually use direct bald strategies to

indicate the greatest distance, and use positive politeness to illustrate closeness (Holtgraves and Joong-Nam 1990, pp. 719–729).

Relating to the absolute ranking of imposition, the level of threat when producing FTAs changes from culture to another. The level of threat when making an offer in the United States and the United Kingdom is not as threatening as it is in Japan (Morand, 2003, p. 531). Accepting an offer of a glass of water in Japan is similar to accepting a mortgage in western societies (Brown and Levinson, 1987, p. 247).

Having said that, the universal aspects of Brown and Levinson's theory have attracted criticism from several scholars. After observing Japan, China and Korea, Ide (1989) criticised the rationality of this theory. He showed that not all politeness utterances or forms are based on rationality; some are based on other forms, such as honorifics, pronouns, and address terms that depend on certain cultural norms, contexts and hierarchical relationships. In addition, the goal of politeness rationality is not individual but communal, since people use rationality in interactions to gain approval from society (Félix-Brasdefer, 2008, p. 25; Kádár and Haugh, 2013, p. 21). In addition, Kitamura (2000) claimed that rationality cannot be applied to all conversations. People sometimes interact for pleasure without having a particular objective (p. 2). In his study, Kitamura (2000) finds that the daily conversation, which consists of telling stories, is not goal-oriented (p. 7). Kitamura, Higgins and Smith noted that instead of focusing on various types of interaction, Brown and Levinson discussed only limited single utterances, such as a requesting to borrow a book or providing an offer (Higgins and Smith, 2017, p. 11; Kitamura, 2000, p. 2).

In addition, Gu (1990) criticised Brown and Levinson's notion of face and type of interaction (pp. 241-242). From Gu's point of view, type of interaction in China is not instrumental, but depends on the cultural norm (1990, p.242). Also, the notion of negative face in China differs from Brown and Levinson's (Gu, 1990, p. 242). Mao (1994) also disagreed

with Brown and Levinson's ideas concerning face (pp. 460-461). Mao (1994) demonstrated that in China, people define negative and positive face differently (p. 460). Face in Brown and Levinson's model is individualistic and more applicable to western societies. In China, individuals' behaviour depends on communal approval and gaudiness. The Chinese do not use negative face to seek freedom but to attain respect and prestige within the community. Furthermore, the Chinese use positive face not only to be liked or approved of, but in order to fulfil their social duties towards their communities (Mao, 1994, pp. 460-461). Sarah Mills (2003) showed that this theory is more often related to a white-middle class female language style, and is not applied to all cultures (as cited in Wardhaugh and Fuller, 2015, p. 258). Bargiela-Chiappini (2003) suggests that in order to understand the notion of face, other factors besides sociological factors need to be considered, including masculinity, femininity, shame, guilt and self-identity (p. 1463).

Although this theory is criticised, it remains the most influential politeness theory. Its main contribution has been the ability to relate politeness, face and social interaction (Félix-Brasdefer, 2008, p. 26). Also, it can be empirically applied and tested in several fields, including education, development psychology and applied linguistics (Yu, 2003, p. 1680). In addition, Brown and Levinson's model is easy to use for comparing the nature of politeness in different cultures (Yu, 2003, p. 1680). Furthermore, the theory provides a strong prediction when using politeness strategies in interaction (Brown and Levinson, 1987, p. 12). Although the politeness model does not include unpurposive conversation, it helps analyse this type of conversation successfully (Kitamura, 2000, p. 7).

2.4.5 Fraser and Nolen's conversational contract

Bruce Fraser and William Nolen provided a "conversational contract view." They demonstrated that when participants start a conversation, they have already internalised certain

rights and obligations. These rights and obligations form the contract that allows the speakers, who engage in the conversation, to know what to expect from one another. The contract is not stable, but changes over the course of time, and informs the negotiation of face and contextual factors (Eelen, 2001, p. 13, Fraser, 1990, p. 232). This approach is similar to traditional politeness theories that consider politeness to be “strategic conflict avoidance” (Kasper, 1990, p. 2).

The contract includes four dimensions, conventional, institutional, situational and historical. The conventional dimension relates to types of interaction, such as turn-taking rules, and loudness or softness of speech. The institutional dimension relates to the rights and obligations imposed on people by social institutions, such the right to speak in court. Situational factors are more widely related to speakers’ and hearers’ attributes, such as social power and status. Finally, historical aspects show how contracts are influenced by previous experience communicating between speaker and hearer (Eelen, 2001, p. 14, Fraser, 1990, 232).

Fraser and Nolen illustrated that politeness is the condition that underpins the conversational contract, and so the evaluation of an utterance’s level of politeness must be completed by the hearer. For example, an impolite message will not be considered impolite unless the hearer decides it is (Eelen, 2001, p. 14; Félix-Brasdefer, 2008, p. 21). However, this view was criticised by Watts (2003) for failing to specify and describe attendant rights and obligations (Félix-Brasdefer, 2008, p. 21).

2.4.6 Appropriacy-based approach to politeness

Horst Arndt and Richard Janney (1985) created an appropriacy-based approach to politeness based on psychological research. Politeness in this approach relied on three elements, people, interpersonal politeness and the emotive communication (Eelen, 2001, p. 15; Félix-Brasdefer, 2008, p. 23). Emotive communication is not a synonym of emotional

communication; rather it is “the communication of transitory attitudes, feelings, and other affective states,” and is a group of conscious and strategic signals that influence people’s behaviours; however, emotional communication is governed by “spontaneous and uncontrolled expressions of emotion” (Eelen, 2001, p. 15).

Emotive communication includes verbal and vocal activities and kinesics. The verbal activities are the linguistic expressions employed during a conversation, but vocal tasks include loudness and choice of pitch direction. Kinesics include smiles, laughter, and eye contact (Eelen, 2001, p. 15; Félix-Brasdefer, 2008, p. 23). Regarding speech, Arndt and Janney (1985) divided verbal activities into three dimensions; confidence cues, positive and negative effect and intensity cues. The confidence cues refer to linguistic structures that reflect people with high and low confidence, for example, the use of direct messages might indicate high confidence; whereas, employing indirect utterances is a sign of the low level of confidence. Concerning positive and negative effects, some cues such as smile, voice with warm tones, and supporting the interlocutor’s view are positive features, but angry looks, harsh voice, and contradicting the interlocutor’s view are negative characteristics. The intensity level is indicated when for example, “I demand” is used instead of “I expect;” as the former indicates high intensity, whereas the latter refers to a low-intensity level (Eelen, 2001, p. 15; Félix-Brasdefer, 2008, p. 23).

Relative to politeness, emotive communication includes a politeness system, and politeness aims to encourage people to interact in a supportive way to be able to solve their conflicts. Although Arndt and Janney (1985) criticised previous theories of politeness, they also borrowed from Goffman’s notion of “face”, and Brown and Levinson’s negative and positive face (Eelen, 2001, p. 16; Félix-Brasdefer, 2008, p. 23). Furthermore, they added social politeness to their approach and defined “standardized strategies for getting gracefully into, and back out of, recurring social situations” (Arndt and Janney (1992) as cited in Eelen, 2001,

p. 17). Although this approach has been well-defined, politeness in this model needs to be empirically tested in cross-cultured and intercultural contexts (Félix-Brasdefer, 2008, p. 24)

2.4.7 Watts' politic behaviour theory

Watts (1989) is the founder of the notion of politic behaviour. Politic behaviour is a synonym for “appropriate behaviour,” and is defined as “socioculturally determined behavior directed towards the goal of establishing and/or for maintaining in a state of equilibrium the personal relationships between the individuals of a social group” (Watts, 2005, p. xxxviii; Eelen, 2001, p. 17). Politic behaviour is universal and includes both verbal and non-verbal behaviours that occur in closed communities that afford more importance to groups than individuals, and open communities that value “I” more than “we” (Eelen, 2001, p. 19; Félix-Brasdefer, 2008, p. 29).

Politeness is part of politic behaviour, and is defined by Watts, Ide and Elish as “one of the constraints on human behaviour which help us to achieve effective social living” (2005, p. 2). To Watts, politeness is any polished behaviour explicitly marked or conventionally interpreted, and involves ritualised behaviours, indirect speech acts, and conventionalised linguistic strategies that effectively maintain and save face (Eelen, 2001, p. 19; Song, 2012, p. 17). Those linguistic expressions, which are not explicitly and intrinsically polite or impolite can be evaluated depending on particular contexts (Félix-Brasdefer, 2008, p. 29; Song, 2012, p. 17). However, both politic behaviour and politeness can help to achieve smooth communication and well-formed discourse, and the only difference between these two notions is that the former is not marked; whereas, the latter is noticed and singled out by speakers (Eelen, 2001, p. 20). Besides conveying politeness, Watts showed that face is one of the conditions of interaction, and face work aims to enhance appropriate behaviour in cases of interaction (Félix-Brasdefer, 2008, p. 29).

In addition, Watts (1989) only conducted a study of social interaction between people within a closed community; therefore, he linked his framework to that of Bernstein (1971) who studied the differences between restricted and elaborate codes, which are comparable with the closed and open communities (Eelen, 2001, p. 18). Furthermore, Watts shows the difference between first and second-order politeness. Examples of first-order politeness “correspond to the various ways in which polite behaviour is perceived and talked about by members of socio-cultural groups,” but second-order politeness is a “theoretical construct, a term within a theory of social behaviour and language” (Watts, 2005, p. xx). Although Watts’ approach contributes to all interaction studies, politic behaviour and politeness are not validated in cross-cultural and intercultural contexts (Félix-Brasdefer, 2008, p. 29).

2.5 Politeness and (in) directness

Directness and indirectness are two perspectives that have been studied and defined by several scholars. Searle illustrates the difference between directness and indirectness. A direct speech act is performed when “the speaker utters a sentence and means exactly and literally what he says,” whereas an indirect speech act is when “one illocutionary act is performed indirectly by way of performing another” (Searle, 1975, pp. 59-60; Culpeper and Haugh, 2014, p. 169). Brown and Levinson described indirectness as “any communicative behaviour, verbal or non-verbal that conveys something more than or different from what it literally means” (1987, p. 134). Meanwhile, Grainger and Mills discussed the notion of directness and indirectness, defining indirectness as “the gap between the speaker intention and literal content” (Grainger and Mills, 2016, p. 35). According to Thomas, indirectness is “a universal phenomenon” present in all languages, and is the “mismatch between the expressed meaning and the implied meaning” (as cited in Thomas, 2013, p. 119; as cited in Grainger and Mills, 2016, p. 35). In addition, directness and indirectness was defined by Kerkam according to her study of Libyan and British people’s use of direct and indirect utterances; she also referred to

directness as what “is seen as explicit and obvious,” while defining indirectness as “ a form of speech that holds a degree of ambiguity and implicitness” (Kerkam, 2015, p.328).

Thomas (2013) showed that people speak indirectly for many reasons. They adopt indirect strategies to gain an advantage and avoid negative consequences. For example, the speakers employ indirectness to avoid hurting others, not as a way to appear pushy or look clever. In addition, indirectness is used to avoid discussing certain topics or taboos, and is also influenced by social factors. For example speakers rely on indirect utterances in response to hearers’ social power, distance, rank imposed and community rights and regulations. Their indirectness is used because some interactors love to play with language, so as to look clever or as a way to increase the effectiveness and force of their message. When two goals are in conflict, speakers may employ indirect messages, for example, adopting indirectness to tell their students that their work is substandard, at the same time as not wanting to hurt them (pp. 122-145).

Furthermore, it is assumed that indirectness indicates politeness and directness represents impoliteness; especially as traditional theorists connect directness with impoliteness (Grainger and Mills, 2016, pp. 45-54). For example, Brown and Levinson (1978, 1987) argued that indirectness is a form of politeness because it makes the imperative utterance less face-threatening (Kerkam, 2015, p.114). In addition, Brown and Levinson’s politeness strategies are ordered according to the degree of politeness. They claimed that the highest politeness strategies are off-record and negative politeness, which are associated with indirectness and saving face (Brown and Levinson, 1987, p. 75; Grainger and Mills, 2016, pp. 5-6, p. 54; Kerkam, 2015, p.114). However, bold-on-record strategies are impolite and highly face-threatening (Grainger and Mills, 2016, p. 54). In addition, Leech (1983) related between politeness and indirectness in his book, demonstrating that “to increase the degree of politeness by using a more and more indirect kind of illocution. Indirect illocutions tend to be more polite (a) because they increase the degree of optionality, and (b) because the more indirect an

illocution is, the more diminished and tentative its force tends to be.” He provided examples that reflect the relationship between politeness, directness and indirectness; the sentence “answer the phone” is baldly direct, and the least polite; whereas in contrast, the sentence “could you possibly answer the phone ?” reflects the highest degree of indirectness and politeness (Leech, 1983, p. 108).

Nevertheless, indirectness does not always reflect politeness. The relationship between politeness, impoliteness and directness and indirectness is complex because it varies from one culture to another. For example, when Brown and Levinson related politeness to indirectness, they were basing this on typical use of the English language; therefore, their assumptions were not necessarily applicable to Arabic, East Asian languages or even native English speakers (Grainger and Mills, 2016, pp. 6-8). Also, in cases where there are excuses and requests, Arabs rarely use indirectness as a way to reflect politeness. Arab speakers employ indirect excuses and requests to indicate social proximity. In such contexts, the indirectness is deemed face-threatening and impolite (Kerkam, 2015, p.114; Grainger and Mills, 2016, p.7). However, directness in some languages is perceived as the norm, and indicative of closeness and informality (Grainger and Mills, 2016, p.59). For example, in Arab-speaking cultures, directness denotes both positive politeness and cohesiveness (Grainger and Mills, 2016, p.63). In addition, Kadar and Mill (2011) showed that in most Arabic dialects, the use of indirectness can indicate distancing, antipathy and dislike; therefore, Arabic speakers sometimes appear rude when they speak English because they employ direct utterances to indicate closeness (as cited in Grainger and Mills, 2016, p.64).

2.6 The theoretical background to this study

The analysis presented in this study adopts Brown and Levinson’s theory (1978, 1987). As discussed in section (2.4.4), this provides a basis for introducing and evaluating important

principles, such as the concept of face, and speech acts. All these principles relate closely to the research topic, and are discussed in this study. First, the concept of face is a theoretical one, based on Goffman's work, but also used in lay culture. It not only exists in Chinese and American Indian culture, but is also a significant element of Arabic interaction. There are many Arabic quotes illustrating how people lose and maintain face. For example, in standard Arabic, one would say *حفظ ماء الوجه* (saving the water of ones' face) and *أراقة ماء الوجه* (losing the water of ones' face) to describe face-saving and face-loss. In addition, Saudi people say *ما عنده وجه يكلمني* (He has no face to interact with me) to indicate face-loss (Mansor, 2017, p. 83). Furthermore, Brown and Levinson's (1978, 1987) view of face is relevant to this study because it encompasses references to Saudi cultural codes such as dignity, shame, respect, reputation and honour and describes how speech acts have face threatening potential for both speaker and hearer. In this study, this theory will be adopted because it shows that speech acts have potential to face threatening to speaker and hearer. Refusal could be very threatening to both hearer and speaker, which might then influence the interlocutors' choice of refusal strategies and pragmatic markers, particularly in a collective culture that places high value on cooperation, support and social usefulness, considerations pertaining to the preservation of face are particularly important (Triandis et al., 1988, p.325; Hofstede, 2011, p.11; Hofstede, Pedersen and Hofstede, 2002, p.96).

When selecting the above approach, a number of other contemporary theories of politeness were considered; including, Mills' discourse approach (2011) and intercultural work by House (2010) and Hauge and Kadar (2017). Mills' discourse approach shifts from studying single utterances to analysing language at the discursive level, focusing on socio-cultural interactions in a particular context (Mills, 2011; Grainger and Mills, 2016). House (2010) and Hauge and Kadar (2017) study how prior sociopragmatic perspectives and the actual situational experiences of individuals influence the construction and understanding of meaning in

intercultural contexts (Kecskes, 2012, p. 67). Although these theories have the benefit of being recent, they are not adopted in this research for several reasons. Firstly, the analytical methods of discourse and intercultural approaches' are qualitative rather than quantitative (Mills, 2011, p. 44; Hauge and Kadar, 2017, p. 608). Therefore, if one of these approaches would be were employed, a quantitative analysis detailing the frequency of use of refusal strategies and pragmatic markers, as well as the tendency to employ either direct or indirect strategies would be hard to be accomplished. As a result, it would not be possible to accurately determine whether Arab and African men and women follow the same or different refusal patterns. In addition, the qualitative nature of these theories means they are typically only applied to interactions between a small group of people. As result, it is not then possible for the researcher to confirm if the interlocutors' refusal behaviour has intercultural or interpersonal origins (Hauge and Kadar, 2017, p.608); therefore, Brown and Levinson's theory which supports quantitative analysis is most applicable to this research.

Chapter 3: Language, gender, and culture

3.1 Introduction

The third chapter explores gender and culture. The first section of the chapter provides the main definitions and theories of gender. This includes an explanation of the difference between gender and sex and the main theories of gender variation — deficit, dominance, and difference. This section also presents a discussion of how gender roles relate to differences in the language used by men and women in Arabic and non-Arabic contexts. The second section presents different definitions of culture and investigates the relationship between language and culture. This is followed by a comparison between collective and individual values. Descriptions of minority and ethnicity groups are also demonstrated. The final part of the second section provides an explanation of acculturation and how it is related to language and ethnicity. The last section of the chapter presents an explanation of the Hijazi context, including a description of Arab and African Saudis in Hijaz and detailed descriptions of the Hijazi culture, Hijazi dialect and the status of Hijazi men and women are given.

3.2 Language and gender

Gender is one of the main influencing factors of speech. It is examined in this study in order to ascertain how it affects the strategies and level of difficulty of refusal. This section presents different definitions of gender and how it is different to sex. It also provides a description of principal gender theories and several studies that have investigated the relationship between gender and language variation.

3.2.1 What is gender?

Feminist linguistics researchers in the white Western context have provided several definitions of gender which state that gender is not acquired naturally, but is achieved through interaction (Bassiouney, 2009, p.128). The difference between gender and sex was initially articulated by Oakley in 1972 (as cited in Talbot, 1998, p.7), who claimed that sex is more related to biological aspects such as genes and hormones, and people acquire gender characteristics through contact with other society members. Shapiro (1981, as cited in Mcelhinny, 2017, p.49) also distinguished between gender and sex and related them to different functions, arguing that:

...sex and gender serve a useful analytic purpose in contrasting a set of biological facts with a set of cultural facts. Were I to be scrupulous in my use of terms, I would use the term “sex” only when I was speaking of biological differences between males and females and use “gender” whenever I was refereeing to social, cultural, psychological constructs that are imposed upon those biological differences.

Furthermore, Coats (1993, as cited in Bassiouney, 2009, p.128) defined gender as “the term used to describe socially constructed categories based on sex”. However, Eckert and McConnell-Ginet (2003, p.10) argued that there is no clear-cut distinction between sex and gender; rather, gender is a social reflection of sex and cannot be created without the cultural identification of biological sex as male or female. The term ‘gender’ is used in this study because it carries cultural meaning.

3.2.2 Language variation and gender

Feminists and linguists have implemented different approaches to understanding the differences between masculine and feminine linguistic styles. This section discusses the main three approaches: deficit, dominance, and difference. Deficit theory explains the relationship between language and gender and describes both men’s and women’s language and power. It

can be related to the medieval perspective of the “Chain of Being: God above men, above women, above beasts” (Sadiqi, 2003, p.4). According to this notion, women are a less valuable version of the first man, Adam. Therefore, women’s language is a deficient and imperfect copy of men’s language. However, some contributors to deficit theory have rejected this notion (Sadiqi, 2003, p.4). Jespersen (1922) discussed the weaknesses of women’s language in his book *The Grammar of English*. He argued that women experience many linguistic deficiencies but men’s linguistic style is accepted. That is, women use a limited range of vocabularies and significantly depend on certain adjectives and adverbs such as ‘pretty’, ‘nice’, ‘just’ and ‘very’. Furthermore, they use less complicated sentence structures than men, and when they talk they use a notable number of incomplete sentences. Additionally, Jespersen (1922) claimed that women are very conservative in their use of politeness forms, euphemism, and avoidance of swearing (Sadiqi, 2003, pp.4-5; Weatherall, 2002, p.56).

Lakoff is one of the main contributors to deficit theory. In her article ‘Language and Women Place’ (1975), she discussed the linguistic discrimination against women in many cultures, arguing that this discrimination occurs because women learn the language in a deficient way and are not treated fairly by it. Furthermore, that women’s deficient language reflects their subordinate status, insecurity, and powerlessness (Lakoff, 2004, pp.43-50; Bassiouney, 2009, p.130; Weatherall, 2002, p.64; Sadiqi, 2003, p.5). Lakoff (1973-1975) also described men’s and women’s language and observed men’s language as being the standard that women’s language is measured against (Spender, 1985, p.8). She claimed that women use semantic and syntactic forms which make them look uncertain or even trivial. These linguistic features are:

- Precisely describing the shade of colours, including ‘beige’ and ‘lavender’.
- The use of tag questions.
- The use of rising intonation in declarative statements.

- Employing certain types of adjectives such as ‘adorable’, ‘charming’, and ‘sweet’.
- The use of intensifiers such as ‘so’ and ‘just’.
- The use of super polite forms such as indirect requests.
- Avoiding expressing emotions through the use of strong words such as ‘shit’ or ‘damn’ and substituting them with ‘oh dear’ or ‘goodness’.

(Lakoff, 2004, pp.43-50; Holmes, 2008, p.298; Speer, 2005, p.22)

Lakoff (as cited in Speer, 2005, p.24) argued that if women want to get rid of their language deficiencies, they need to adopt men’s language style. However, Holmes (2008, p.303) claimed that the use of these features is not necessarily to indicate uncertainty, but may be to indicate politeness. For example, women use more standard forms when they speak to accommodate and show respect for other speakers.

The second gender and language variation theory, the dominance approach, refers to the relationship between power, social status, and men’s and women’s language styles (Weatherall, 2002, p.64). According to Spender (1985), men were historically dominant and were able to take control of language because they were philosophers, orators, grammarians, and linguists. Therefore, they created language and introduced sexism into it (Spender, 1985, p. xix; Weatherall, 2002, p.3; Speer, 2005, p.22). As a result, women were not able to write about their experiences because they were merely the borrowers of language, which lacked words that represented them (Spender, 1985, p.12; Sadiqi, 2003, p.8; Bassiouney, 2009, p.131). Therefore, Spender (1985) urged women to participate in all aspects of language and communication in order to represent female language accurately (p.64).

The difference (the two cultures approach) is a cross cultured and inter-ethnic based. It focuses on language difference more than on power difference. This approach was established by Maltz and Barker in 1982 who stated that the linguistic differences between males and females occur because the speakers come from distinct groups. For example, females have a

specific linguistic style, which they have learnt and developed through interacting with the same-sex group members from childhood (Tannen, 1990, p.18; Bassiouney, 2009, p.132; Talbot, 1998, p.131; Mills, 2003, p.166; Sadiqi, 2003, p.9). Deborah Tannen (1990) discussed the difference approach in relation to gender subcultures. She claimed that “women speak and hear a language of connection and intimacy, while men speak and hear a language of status and independence”, thereby creating two “genderlects” (Tannen, 1990, p.18). Similarly, Mills (2003, p.166) argued that the purpose of women’s speech is to establish rapport, but men use language and give information in order to obtain a certain position in the hierarchy. As a result, misunderstanding and miscommunication occur; many women feel uncomfortable when men interrupt them and change the topic, and men are irritated by women’s speech, which is characterised by linguistic features that indicate agreement and support (Swann, 2000, p.233; Weatherall, 2002, p.70). Therefore, men and women need to learn each other’s communication style in order to understand each other (Speer, 2005, p.31).

Reformist theory is a branch of difference theory. It focuses on adding accuracy and neutrality to language and is concerned with asking two questions: Is sexist language problematic? And how do we make language less sexist? According to reformists, sexist language gives a biased representation of the world, and therefore sexist linguistic features must be eliminated. This group of theorists and feminists have successfully substituted some sexist usage for neutral lexical terms, including chairperson instead of chairman, men and women instead of men, and humanity instead of mankind (Sadiqi, 2003, pp.11-12).

Holmes (1998) highlighted the universal adoption of some linguistic features by men and women. She argued that men focus on receiving and giving information, but women give important value by providing encouragement and supportive feedback. Also, women pay significant attention to other speakers’ positive facial expressions and use linguistic styles that reflect solidarity. Furthermore, women prefer to use tag questions, hedges, and terms like ‘sort

of' and 'you know', which reflects uncertainty. On the other hand, men interrupt other speakers and speak more than women. Finally, both men and women use language for certain purposes: men use it to maintain power and women use it to show solidarity (Holmes, 1998, as cited in Bassiouney, 2009, p.132). However, there are other factors than gender that influence the employed linguistic features by both men and women. These factors are (in) formality of the context, age, social class, market forces and social networks. For example, regardless of gender, people use less standard language in informal setting. Also, people in the middle age use more standard language than teenagers (Holmes, 2013, p. 159-175; Talbot, 2010, p.24-28).

Meyerhoff (2017) observed that language and gender research has more than one wave. First wave language and gender research uses surveys to investigate language variation according to social class, status, and gender in large urban communities. In this way, it includes both dialectology and sociology. However, second wave researchers, who are interested in gender language variation, go beyond using surveys by connecting sociolinguistics and anthropology. They tend to explore language variation in the local contexts where the research is carried out (pp.88-9).

3.2.3 Contemporary theories of gender

Contemporary theories extend beyond the gender binary. Nevertheless, they attract greater attention to the behaviours of certain groups of men and women in specific situations. Contemporary theories explore how an individual's or group's behaviours correspond to, negotiate or challenge expected behaviours within society. For example, Cameron and Coat (1988) were the first to study a group of women's linguistic behaviour in a certain place and time. They explored the language of Welsh White women and British Black women in Dudley (Mills, 2003, p. 169). Elsewhere, rather than focusing on white-middle class women and generalising findings to all women, recent studies in language and gender have incorporated other variables such as class, race, education, familiarity and affiliations. In addition, recent

studies direct more attention to the relationship between power, gender and language (Mills, 2003, p.70). For example, Alkhamash and Al-Nofaie (2020) described professional Saudi women's language in Curriculum vitae (CVs), and if they use the feminine or muscling linguistic style to empower themselves.

Instead of focusing on how gender influences discourse, contemporary theories direct more attention to how discourses construct gender identity. Social constructionism and performative theory demonstrate the importance of interactions in creating gender identity, as people cooperate to construct the world (Titjen, 2018, p.14). This theory focuses linguistically on how men, women, girls and boys are addressed, and on what is written and said about them (Wodak, 2015, p. 699). In *Gender and Trouble* (1990) Butler demonstrates that gender is not a possession or something that people own, but is a continuous process and “a repeated performance of a range of behaviours associate with a particular sex” (Cited in Mills, 2003, p. 173). For Butler (1990), gender is not reflected but constructed, created through the adoption of certain linguistic patterns that confirm gender identity (Titjen, 2018, p.14). In the Saudi context specifically, Zamakhshari (2018) is one of the main Saudi researchers to discuss gender identity in Saudi Arabia. Her thesis illustrates how ideal Saudi men's and women's identities are claimed, negotiated and assigned according to Saudi cultural conservative views on social media. In addition, Bahammam (2018) explores Saudi gender identities as revealed by Saudi tweets. She shows how discourses on Twitter extend privilege and power to men, while at the same time domesticating Saudi women.

The community of practice framework is a significant approach to understanding gender identity introduced by Eckert and McConnell-Ginet (1992). It is derived from different fields including psychology, sociology, anthropology and women's studies. Its principal focus is on the active practice and mutual engagement of particular groups (Sadiqi, 2003, p.12). This approach details the importance of studying linguistic behaviour with a community based

perspective on gender. This is because in a community of practice people engage with certain goals and share similar beliefs, values, understanding of power relations and linguistic patterns, and the associated linguistic behaviours might be perceived slightly differently by individuals from other communities. In addition, although the individuals in a certain community of practice adhere to similar norms, some differences remain, especially in regard to gender. This framework is also vital, as it works to explore developments and alter the range of gender identities available within a certain community of practice, as well as increasing awareness of how legal, academic, and religious institutions and the media pressurise men and women, persuading them to adopt certain positions (Mills, 2003, p. 195-197).

Another contemporary theory of gender depends on psychoanalysis. The semiologist theory influenced by Lacanian psychoanalysis details how language shapes human behaviour. The theory explains that language is abstract and its use is subject to powerful abstract laws that people must follow to be accepted as members of society. In addition, this theory was influenced by Black and Cowards' (1990) perspective on meaning and power. These theorists believe that power, gender, class and race are important dimensions in society, as men do not force women to adopt a certain position as they do not actively control women or exercise power; nevertheless, power is wielded through ideology and discourse. For example in Saudi Arabia, the ideology and discourse of conservative religious institutions empower men giving them more authority than women. Thus, this theory is significant for feminist linguists because it associates language with gender roles, explaining why some women continue to feel subordinate, even after achieving independent economic and legal status (Sadiqi, 2003, p.14).

Recent studies in the area of gender present differing points of view regarding masculinity, femininity and power. Talbot shows that femininity is shaped by what men desire. Consequently, women's self-esteem increases if they are more physically desirable and thus attractive to men (2010, p. 137). Meanwhile, Sara Mills explains that the traditional view of

femininity was related to the status of women in the household and relative to childcare. There was a relationship between femininity, emotional excess, childcare, concern over physical appearance and incompetence in relation to science, logic and criticality. Concerning women's linguistic behaviour, the former view associates femininity with nagging, gossiping, over-politeness and excessive linguistic production (2003, p. 185-7). However, the stereotype of femininity has changed. Talbot indicates that femininity is not a synonym for sexualisation, but assists in self-creation and the organisation of women's lives (2010, p. 138). Mills explains that over the course of the preceding ten years, feminists have challenged the relational understanding of feminism, as they refute views of femininity and powerlessness that have been applied to subordinate women. Women today are more powerful due to their active participation in the public domain (2003, p. 186-7). In Saudi Arabia, femininity is shaped by Islamic institutions controlled by conservative men, and is associated with desire and seduction. Therefore, Saudi women are assigned to the private sphere with emphasis on the importance of sexual segregation (Almadani, 2020, p. 172). In addition, femininity is related to obedience to one's father and/or husband, the household and childcare (Almadani, 2020, p. 165). Linguistically, there is typically a connection made between femininity and empty and excessive talk in Saudi Arabia. Saudi people say "كلام حريم" or (women's talk) to describe any meaningless and irrational talk. However, the Saudi view of femininity is changing significantly, especially in response to the gender equality movement in Saudi Arabia. Many of the Saudi women who hold political and economic power today are playing an active role in changing opinions about Saudi women. More discussion about Saudi women specifically will be presented in section (3.4.6).

According to the traditional view of gender, masculinity is described as the opposite of femininity. Masculinity is associated with physical aggression, and direct and forceful speech (Mills, 2003, p. 188). Masculinity was given a higher value than femininity by society due to

its associations with rationality, scientific knowledge, dominance, family wages and power (Talbot, 2010, p. 160). However, this traditional view was problematic for a number of reasons. For example, some men do not feel comfortable adopting masculine behaviour or male linguistic patterns and are influenced by the women they encounter in the public domain. However, men in general nevertheless adopt masculine speech patterns or behaviour for fear of being perceived as homosexual (Mills, 2003, p. 189-190). In the context of Saudi Arabia, masculinity traditionally is characterised by assumptions of dominance, power, decision making and fiscal responsibility (Alturki and Ba Gader, 2006, p. 307). This cultural view relates masculinity, sharp, serious and direct talk. If Saudi people want to talk about a serious topic, they describe it as "كلام رجال" or "men talk." Section (3.4,6) offers additional explanations about Saudi men.

In earlier studies of gender, there was a correlation between men and power and women and powerlessness. However, Mills (2003) shows that the relationship between gender and power is more complex. Power is not only bestowed by society or institutions, but also by individuals who find themselves in a powerless state within certain institutions building their self-confidence and employing linguistic directness (p. 175). According to O'Barr and Atkins's (1980) paper "women's language or powerless language" depict confusion between powerless language and women's language. They believe that the linguistic features Lakoff (1975) attributes to men and women are associated principally with power. Male linguistic features are common to powerful language, and as such are used by both powerful men and women. Meanwhile, the linguistic features women symbolise powerlessness, and are adopted by powerless men and women, typically those from the working-classes (Mills, 2003, p. 179).

3.2.4 Language and gender-roles

In an examination of male and female linguistic variations gender must not be studied alone. It needs to be connected with other social variables such as ethnicity, class, and education, because all these factors affect men's and women's behaviours, including language use (Bassiouney, 2009, p.193). According to Sadiqi (2003, p.1), the study of gender and language perception and use cannot be conducted without relating them to the socio-cultural factors. Indeed, Holmes (2008) demonstrated how men's and women's social power and status influence their use of language. She argued that gender linguistic differences indicate a difference in individuals' social power; for example, in very hierarchal societies, men's and women's language varies significantly according to social status, and men and women may use certain forms or lexical items that reflect their social roles (Holmes, 2008, pp.159-160). Therefore, the current section of this research discusses the relationship between men's and women's social roles, social status, and linguistic variations, and the overall study investigates whether there is a relationship between men's and women's speech acts, particularly refusals, and their social status in Saudi society.

Several linguists have discussed and examined the relationship between gender variation and men's and women's power and social status. Holmes (2008, pp.164-5) claimed that women use more standard and polite language than men because society expects better behaviour from women than from men. In addition, that men act more freely than women and their misbehaviours are more tolerated, whereas women's misconducts must be quickly amended; that is, women experience a more severe reaction when they make mistakes than men when they misbehave or break the social rules (Holmes, 2008, pp.164-5). She argued that this is because women are considered good role models in society and for children; therefore, they must speak politely (Holmes, 2008, p.165). With regard to power, Holmes (2008, p.166) stated that because in some societies women are subordinated to and hold lower social power

than men, they use polite and sophisticated language to save face, obtain higher status, and/or to be more valued.

Trudgill (1972) provided similar explanations for why women use polite and prestigious language. In his research, he observed that women used more standard language than men when speaking Norwich English. This was because the women were very sensitive about social status; they were less secure and more subordinate than men. Therefore, they secured their social status by using a standard language. To them, prestigious language placed them in a better social position. In addition, the men were usually treated and rated according to their job, salary, and power, but the women were rated according to their appearance. Therefore, they used prestigious and polite language to signal their social status, to enhance their image, and appear desirable in front of others (Trudgill, 1972, pp.182-3). In another publication, Trudgill (2000, p.73) claimed that women adopt correct and polite language because they are more obliged than men to follow social norms. In addition, Romaine (2003) argued that because women usually have lower educational and economic opportunities than men, they employ standard language to gain higher social status (2003, p.104).

3.2.4.1 Language and gender-roles in the Arabic context

Arabic societies are very hierarchal in terms of the status of men and women. They give higher power and control to men than women. Men also have better access to education and jobs. Therefore, Bakir (1986), Hader (1992), Kharraki (2001), Sadiqi (2007) and Bassiouney (2009) have identified a relationship between gender linguistic variation and men's and women's social role and socioeconomic status.

One of the oldest studies to examine linguistic variation based on gender was conducted by Bakir (1986). It examined whether Iraqi men and women spoke the same or differently, and explored the reasons for any variations. It was conducted with educated male and female

participants of around 20 years old and from the same social background. Regarding the use of Standard Arabic, the study showed that the men used more standard linguistic functions than the women. In addition, the women felt that standard Arabic features were part of the men's language. Similar to other Arabic societies, Iraq is known to adopt male and female segregation rules. The women's space is in the home, because participating in public spaces is against Arabic notions of femininity and modesty. However, men are more accepted in the public world, because public domains are created exclusively for them. Thus, in order for men to communicate in public, they need to adopt standard forms, whereas women do not need to learn the standard language because they are not interested in public interactions. Furthermore, men use Standard Arabic more than women because they have better access to education and occupations, and in these domains they are judged by their language fluency and even by their verbosity. Therefore, it is not surprising that men adopt more standard features than women.

Similarly, Hader (1992) conducted a study of men's and women's language in Marrakesh and found that the distinct linguistic features used by the men and women were not related to gender alone; rather, the men and women adopted different linguistic features because they had distinct social roles that influenced their language. For example, the men used more forceful and assertive language and interrupted others' speech more than the women, whereas the women employed a more cooperative, questioning, and tentative speaking style. In addition, the women used supporting linguistic features as tools to maintain the men's dominance, particularly in conversations with men. Nevertheless, the men and women did exhibit linguistic similarities. The men adopted some female linguistic features to indicate politeness and uncertainty. In this way, the research indicated that men's and women's use of language may not always reflect social status or level of politeness but may also be influenced by context (Hader, 1992).

Kharraki (2001) also explored politeness, speech acts, and gender in the Moroccan context. Their study focused on the speech act of bargaining, which is adopted by both Moroccan males and females. Kharraki (2001) used a linguistic ethnographic method, which involves systematic observation. The study findings gave insight into the different bargaining strategies used by males and females in Moroccan markets. The first strategy, straightforward bargaining, was typically used more by women than men in order to maintain a physical distance with strange sellers and avoid violating the modesty code. The second strategy, insistent bargaining (which involves repetition, oaths, and threatening to buy from someone else) was also used more by females than males, as the use of this strategy by males was considered to reduce their social status and affect their dignity (Kharraki, 2001). The final strategy involved reducing the quality or the value of a product to get it at a cheaper price. This strategy is very threatening, and it was employed by men more than women. Kharraki (2001) found that the women preferred to negotiate with sellers because they wanted to look intelligent and able to manage their financial sources like men and therefore gain higher social status. Furthermore, a primary aspect of the role of women in Arabic society is to save their husband's money; therefore, Arabic women use bargaining strategies in order to appear ideal within society and be more valued.

Another study regarding the relationship between language use and men's and women's social roles was conducted by Sadiqi (2007). The research examined why only men in Morocco use Standard Arabic, which is considered more prestigious than other language forms. The results of the study demonstrated that Standard Arabic is the language of religion and politics, which hold prestigious and powerful positions in the Moroccan public sphere; therefore, men adopt this language style because their social role obliges them to be engaged with public domains such as governments and mosques. However, women do not adopt Standard Arabic because they only participate in private domains such as the home. The religious leaders who

practise religion publicly and speak Standard Arabic are men not women. The religious consultants, prayer leaders, and readers of the Quran are men and only communicate with men during prayer time; whereas women practise their religion at home so they do not need to communicate with those religious figures. Additionally, even when women speak Standard Arabic proficiently, they use it less than French because men have a more positive attitude of women who speak French than those who speak Arabic.

In her analysis of the novel *Palace Walk*, Bassiouney (2009) identified a relationship between politeness and women's status in Egypt. She argued that when women have less power, they become more careful in their articulation of politeness expressions, especially statements or phrases that refer to negative politeness. Furthermore, since women in most cultures have less power, they use non face-threatening acts, such as backchannel responses and tag questions, in order to indicate cooperation and support (Bassiouney, 2009, p.139). In the novel *Palace Walk*, a woman calls her husband "Sir" instead of by his first name. However, he calls her by her first name, "Aminah" (as cited in Bassiouney, 2009, p.143). Relating this example to Brown and Levinson's theory (1978,1987), it seems that the woman in the novel has little social power, so she tries to save face by using the word "Sir" to address her husband. In contrast, the husband, who has more power, does not consider saving face when he calls his wife by her first name. His reputation is protected simply because he is a man (as cited in Bassiouney, 2009, p.142).

3.3 Language and culture

Several studies into the speech act of refusal have indicated that different cultures exhibit different speech acts; therefore, in this study, culture is employed as a variable. This section gives different definitions of culture and discusses the relationship between language and culture. In addition, because the research includes participants from different ethnic groups integrated together, definitions of acculturation, ethnicity, and minorities are also stated.

3.3.1 What is culture?

Culture is what people know or believe in to a degree that makes them act acceptably to other members of the society (Hinnenkamp, 2009, p.188), and it is the social system that includes every aspect of social life (Sarangi, 2009, p.84). Grainger and Mills (2016, p.15) defined culture as a set of practices — including political, social, and religious practices — that any social group can share. According to Riley (2007, p.22), culture is ideologies and interests adopted by specific national or cultural groups. Other scholars have provided more detailed definitions of culture; for example, that is not only the high culture of painting and classical music (Berry et al., 1992, p.166), but a group of several characteristics involving speech, art, knowledge, religion, property, government and war (Wisler, 1923, as cited in Berry et al., 1992, p.165). According to Žegarac (2008, p.52), culture has many characteristics involving beliefs, values, principles, rituals, conventions, routine, norms, and communication, as well as political, educational, and legal systems. Boubendir (2012, p.42) conducted a study of Arabic culture and politeness in which she defined Arabic culture as a system of people who share language, traditions, and values that distinguish them from others. Holiday (1999) categorised culture into two groups: large ethnic, national, and international cultures and small cultures which are “any cohesive social grouping” (as cited in Grainger and Mills, 2016, p.16). According to this

view, small cultures are not independent, but are part of the larger culture, and the boundaries between them are not clear (Grainger and Mills, 2016, p.16).

Despite extensive research, notions of culture are still unclear; theorists and scholars have provided various explanations of what culture is and what it is not, as well as its purpose. First, they have argued that culture is learnt and transmitted from one generation to another. Furthermore, it is not only a race or biological inheritance, and it is inappropriate and even biased to only relate culture to the physical characteristics of certain people, because it includes many characteristics that are learnt and transmitted (Riley, 2007, p.26). In addition, Berry et al. (1992, p.166) indicated that civilisation is not a synonym of culture, since all human groups create culture, including those who are judged as sophisticated or civilised and those who are considered primitive. Moreover, culture is not aimless but exists for different purposes. For Žegarac (2008, p.49) and other mentalists, culture is a mental map that includes knowledge, beliefs, and other habits which make people able to live in a society and manage the way that they perceive and understand the world. Behaviourists view culture as a learnt communicative pattern which prompts interaction between people, whereas semiotics research posits culture as a tool that gives everything meaning (Sarangi, 2009, pp.85-86); that is, a survival tool that influences people's acquired and learnt behaviours so they can structure their lives successfully (Hamza, 2007, p.82; Boubendir, 2012, p.42; Hofstede, Pedersen and Hofstede, 2002, p.40).

3.3.2 Language and culture: the same or different entities?

Language and culture are not the same. Riley (2007), Jiang (2000), and Sarangi (2009) argued that language is a part of the culture system. According to Riley (2007, p.41), all words are cultured, but some are more cultured than others. Jiang (2000, pp.328-329) argued that culture plays an important role in presenting and shaping language, and the relationship between culture and language exists because each language form has a meaning and at the

same time carries other cultural meanings which are different from the original. For example, for English men, 'dog' is associated with a good companion, but in China it relates to a working animal that defends its owner. Another example which is more relevant to this study is the word 'lunch', which for Saudi men may refer to cooked rice and meat, but for Italians may refer to pizza or pasta. Furthermore, Hamza (2007, p.83) demonstrated that culture indicates what linguistic structures are used and how they are interpreted. Also, that culture influences language because some social factors that are part of the culture determine the linguistic differences. That is, cultural factors including region, ethnic origin, gender, and age determine the use of certain linguistic structures (Wardhaugh and Fuller, 2015, p.10). In addition, Hofstede, Pedersen, and Hofstede (2002, p.43) stated that culture may lead to differences in language between countries.

In contrast, Wardhaugh and Fuller (2015, p.11) observed that some scholars, who are defenders of the Whorfian hypothesis, believe that language influences social structure; for example, reducing the level of sexism in language may lead to a less sexist attitude in society. Indeed, Levi-Strauss (1963, as cited in Sarangi, 2009, p.96) argued that culture is not learnt and sustained without language, so language is a condition of culture existence. Sherzer (1974 as cited in Sarangi, 2009, p.96) supported this notion and stated that language is not only the tool with which to transmit a culture's values and norms, it also influences cultural practice.

On the other hand, Grainger and Mills (2016, p.20) and Hofstede, Pedersen and Hofstede (2002, p.40) proposed a different view of the relationship between language and culture. They argued that there is no one-to-one relationship between the two elements and sometimes groups of people speak the same language but have different values (Grainger and Mills, 2016, p.20). For example, people in some Arabic countries who speak Arabic as a native language may or may not hold the same values as Saudis who also speak Arabic.

3.3.3 Collectivist versus individualistic culture

Hofstede's conception of collectivist and individualist culture can be used to explain why people from different cultures communicate differently. Collective society promotes communal feelings, harmony, cooperation, social usefulness, and confrontation avoidance (Berry et al., 1992, p.56; Triandis et al., 1988, p.325; Hofstede, 2011, p.11; Hofstede, Pedersen and Hofstede, 2002, p.96). Collectivist communities generally live in Eastern countries or less developed countries or both (Hofstede, 2011, p.12). Members of these communities have strong relationships with each other and are very loyal to their extended family or other members of the clan or tribe, even if this relationship is a burden and demanding; however, they are distant and less cooperative with people of different groups and find it difficult to form strong relationships with them. Additionally, they give high priority to the group over individuals, as the group opinions and goals are more valued than the individual ones (Triandis et al., 1988, pp.324-5; Hofstede, 2011, p.11; Hofstede, Pedersen, and Hofstede, 2002, p.96). In return, they receive support, assistance, and security from other group members when they need it (Triandis et al., 1988, p.325). A member of the group's position is not determined by his/her achievement, but by his/her status and value within the group; thus, collectivists view fulfilling family needs as more important than work accomplishment (Hofstede, 2011, p.11; Hofstede, Pedersen, and Hofstede, 2002, p.96). The relationship between parents and children in collectivist communities depends on guidance and consultation, even with issues that relate to their private lives (Triandis et al., 1988, p.325). Collectivists accept authority and adhere to group norms to a degree that they don't give other groups such as women and gays rights if it is against their culture's values (Grainger and Mills 2016, p.25). External social controls such as religious beliefs have a strong power to direct and influence people's behaviour (Triandis et al., 1988, p.326).

On the other hand, individualism is a system that gives merit to competition, self-confidence, freedom, and the right of individuals (Berry et al., 1992, p.56). Individualistic societies tend to live in Western or developed countries or both (Hofstede, 2011, p.12). Individualists know few people and have independent relationships with family and friends, and they can easily move from one group to another to form new relationships if current ones are not fruitful (Triandis et al., 1988, p.324). Each member of an individualistic society must take care of his/her self and the immediate family only (Hofstede, 2011, p.11). In a such society, the relationship between parents and children depends on mutual advantage, independence, and freedom (Triandis et al., 1988, p.325; Hofstede, Pedersen, and Hofstede, 2002, p.94). Furthermore, task and work accomplishment are given greater values than relationships, privacy is appreciated, people's status is determined by accomplishment, and individuals' experiences and opinions are heard and accepted (Hofstede, 2011, p.11; Hofstede, Pedersen, and Hofstede, 2002, p.94).

Despite the significant differences between them, all cultures represent collectivist and individualistic values, but some of them are more collectivist or individualistic than others. Grainger and Mills (2016, p.25) stated that Arabic cultures are more collectivist, although Arabs do pursue individual rights. Research has also indicated that some collectivist societies are becoming more individualistic due to an increase in the number of immigrants, the existence of borders, and quick geographical and social mobility (Triandis et al., 1988, p.324). The contextual chapter provides details regarding the main characteristics of the collectivist Hijazi culture and why it is becoming more individualistic. Also, the study findings explore whether the systems of collectivism and individualism influence Saudi people's refusal expressions.

3.3.4 Ethnicity versus minority

Most societies include people of multiple ethnic backgrounds. It is rare for a country to not experience immigration either as a sender or receiver. Religious, political, and ethnic conflicts force people to move from one geographical area to another. Economic differences between countries also prompt people to leave their homes and search for better financial status elsewhere (Sam and Berry, 2016, pp.1-2). As this study discusses the refusal expressions of people from different ethnic backgrounds, it is necessary to define ethnicity and minority. Liebkind (2016, p.79) defined ethnicity as a sense of belonging to a certain ancestry or origin. Davies, Bentahila and Elgibali (2006, p.58) argued that ethnicity is a bond such as ancestral lineage that makes people identify themselves as one group. Fought (2006, p.4) referred to it as “a socially constructed category”. Fishman provided a definition that demonstrates the process of inheriting ethnicity through the paternity bond, arguing that ethnicity is “in part, of but at its core, experienced as an inherited constellation acquired from one’s parents as they acquired it from theirs, and so on back further and further” (1989, p.25). Other definitions have used ethnicity to describe in detail the types of bond that make people perceive themselves as one group. According to Montgomery (2008, p.96) people of certain ethnic groups share many characteristics including genealogical, linguistic, cultural, regional, biological, and behavioural traits. Fought (2006, p.8) stated that communities of people “entertain a subjective belief in their common descent because of similarities of the physical type of customs or both, or because of memories of colonisation and immigration”, and they identify themselves and others as one group. Both Montgomery’s (2008) and Fought’s (2006) definitions can be used to describe the African Saudi ethnic group living in the western region of Saudi Arabia. A more detailed description of this ethnic group is given in the contextual chapter. Relating ethnicity to the Arabic context, Owens (2001, p.434) argued that notions of ethnicity differ from one place to another, and it is identified in the Arab world by a number of distinct social parameters

of national and social grouping, such as religion, shared history, skin colour, kinship, lineage, and place of origin. Similarly, Albirini (2016, p.135) claimed that Arabic ethnicity is identified through the use of the Arabic language.

In order to ascertain whether the African Saudi people are a minority, different definitions of the concept of minority are provided in this section. Wirth (1945) defined the minority as a group of people who are singled out by other members of the society or the majority due to their different physical and cultural characteristics. Furthermore, he stated that minorities receive unequal treatment and collective discrimination by the dominant group who hold higher social status; therefore, minority groups are socially, politically, and economically subordinate, and their members are victims of anger, hate, violence, and low self-esteem (Wirth, as cited in Laurie and Khan, 2017, p.4). According to Hourani (1947), minorities in the Arabic world are people who live with the majority population, who are Sunni Muslims and Arabic speakers. Furthermore, these minorities have legal nationalities of the country they reside in, and they have been located in these countries or other Arabic Middle Eastern countries for a long period of time. Hourani (1947, p.1) classified these minorities into three groups: Sunni Muslims who are not Arabic speakers like Kurds; non-Sunni Muslims but Arabic speakers, including Shi'is and Copts; non-Sunni Muslims who are not Arabic speakers, such as Yazidis who speak Kurdish. The definitions of ethnicity provided in the previous section and Wirth's (1945) and Hourani's (1947) definitions of minority indicate that the Saudi African people are an ethnic group but not a minority. The people in this community perceive themselves as one ethnic group because they share characteristics such as dark skin and hair colour, region (all of them come from certain African countries between the Atlantic Ocean and the Red Sea), a history of immigration, settling, and integration, and some values and norms. However, they are not a minority because they are treated as equal to the majority

population, and they participate in and contribute to social and political life. They also speak Arabic and are Sunni Muslim.

3.3.5 Acculturation

When groups from different ethnic backgrounds settle in a new society, they don't stand on their own, but usually have a social influence or are influenced by other social groups through a social and psychological process called acculturation. Acculturation occurs when "groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original cultural patterns of either or both groups" (Redfield, Linton, and Herskovits, 1936, as cited in Jang and Kim, 2011, p.68). Indeed, the Social Science Research Council (1954, as cited in Trimble, 2005, p.6) defined acculturation as a "culture change that is initiated by the conjunction of two or more autonomous cultural systems".

Acculturation occurs when there is a long physical, online, or mass media contact, and the interaction between the majority population and the newcomers such as immigrants, refugees, asylum seekers, sojourners, and ethno-cultural groups influences the host culture's and the incoming culture's ideas, words, values, norms, behaviours, and institutions, but both groups remain distinct (Sam, 2016, pp.14-16; Trimble, 2005, p.6; Smokowski, David-Ferdon, and Stroupe, 2011, p.7). This does not only make a change at the group level, it also influences the individuals' way of thinking, forming relationships, and behaving (Jang and Kim, 2011, p.68). In addition, the influence of one culture on another depends on several factors, including economic and military power and numerical strength (Sam, 2016, p.15).

There is some variation in how people engage with the acculturation dynamic process, which depends on their desire to maintain or shed their original culture and whether they are willing to interact with the majority or other ethno-cultural groups (Alcott and Watt, 2017, p.1). Ethnic social groups choose to integrate, assimilate, separate, or marginalise (Alcott and Watt, 2017, p.1; Trimble, 2005, p.7). Integration or alternation occurs when people retain the identity

of their original culture but at the same time interact and have a positive relationship with the dominant culture (Bacallao and Smokowski, 2011, p.136). Some ethnic groups assimilate through rejecting their original culture and adopting the dominant culture's values and beliefs (Bacallao and Smokowski, 2011, p.135; Alcott and Watt, 2017, p.1; Sam, 2016, p.12). This usually occurs when the dominant culture is more desirable than the original one (Bacallao and Smokowski, 2011, p.135). For example, some African Saudis dropped their original language and adopted Arabic because they found it more prestigious.

On the other hand, separation occurs when people maintain their original culture and have very little contact with the majority population, and people who adopt marginalisation do neither maintain their original culture nor seek to interact with the dominant group (Alcott and Watt, 2017, p.1).

Consideration of these acculturation processes in relation to the African Saudi people and the background given in the current chapter indicates that this social group is integrated with Arab (the majority) and other ethnic groups. They have retained some of their culture's characteristics but they interact with other social groups in Saudi Arabia. This long-term and consistent interaction with people from other Saudi ethno-cultural groups has led to a modification of the dominant and immigrant cultures and the creation of a new and unique culture called the Hijazi culture.

3.3.6 Language, ethnicity, and acculturation

The acculturation process, which occurs in people from distinct ethnic groups, affects the original language spoken by the groups affected. Holmes (2008, p.185) stated that people of different ethnic backgrounds usually adopt the majority group culture voluntarily or forcedly and lose their ethnic language; however, they try to maintain their ethnicity by preserving their own food, religion, dress, and distinctive speech style as a way to distinguish. This observation

can be applied to the African Saudi people, who have lost their original languages such as Hausa and Fulani and substituted them with Arabic but have maintained some of their original values related to food, clothing, wedding, and speech style. The loss of original languages in this case is not only due to their perceived inferiority: African Saudis would not be able to have a well-paid job or go to college without speaking the majority language accurately (Fought, 2006, p.27). It is important to note that even when people who are ethnically different speak the language of the majority population, they may find it difficult to communicate with the dominant group (Holmes, 2008, p.344), because speakers of the same language and from the same country but with a different ethnic and cultural backgrounds may exhibit different linguistic directness features (Fought, 2006, p.157). For example, aboriginal people in Australia give higher value to the use of indirectness with the use of intonation than white Australians (Holmes, 2008, p.344).

3.3.7 Intersectionality and language

The term “intersectionality” was introduced by the legal theorist Crenshaw (1989), who discussed the inadequacies of the legal system, observing that legalisation cannot protect Black women from either racism or sexism (Levon, 2015, p. 297). Intersectionality as a theory was developed by Black feminists and described in other sociology of gender and ethnic studies. This theory posits the existence of a relationship between structures and individuals. People are located according to their positions within structures “that are inherently rooted in power disparities;” thus people will experience inequalities (Cited in Mallinson, 2006, p. 40). Intersectionality reveals that understandings of the self, the opportunities presented by people within society, and the treatments that individuals receive depend on their multiple social perspectives (Levon, 2015, p. 295). People’s status, wealth, age, colour, ability, race, sexual orientation, and nationality locate them in certain social positions within society, and ultimately determine social inequality and oppression (Mallinson, 2006, p. 39; Berger and Guidroz, 2009,

p. 1; Martínez, 2015, p. 220). Crenshaw (1989) asserts that a person cannot be defined by a single social feature, but by multiple social factors that interact and intersect. Collins (1990), the developer of Intersectionality theory, adds that inequality and oppression due to colour, race and sexual orientation cannot be looked at in isolation, as all these aspects are connected and intersect (Berson, 2019, p. 28-9).

Acknowledging the intersectionality of cultural and social capital, Erel (2010) and Martínez (2015) identified how cultural capital places individuals or groups of people in a certain social domain. For example, immigrants and ethnic groups' cultural capital are devalued by the majority. Their skills and native language are depreciated by national institutions. To avoid being located in a low social position, the members' of these ethnic groups exercise agency to modify their cultural capital and align with the majority's cultural capital. This occurs through a formal education, and acquisition of the legitimate language or language of authority and power when adopting the majority accent (Bourdieu, 1991, p. 502-3). Taking these steps helps individuals to legitimise their belongings, share a professional culture and bridge social capital (Erel, 2010, p. 642-660). For example, African Saudis have integrated with the majority of Saudi people by institutionalising their cultural capital. They enrolled in national formal education, and as consequence gained certificates, skills and linguistic competence which were then accepted by the majority and national institutions. These legitimate assets helped them devise different types of social networks.

Intersectionality sees that power is rooted in the social structure. The social structure represents the behavioural rules, which have resulted from individual actions. Human agency, sometimes can work to resist or modify the social system. Several studies have shown how women from different social settings exercise agency in selecting certain linguistic structures to either indicate compliance with the powerful social structures' ideologies or opposition to them. Mallinson (2006) employed intersectionality theory to explore the dynamic relationship

between race, class and gender, focusing on how it influences the linguistic practices of church ladies and porch sitters in the Black Southern Appalachian community of Texana. The researcher found that church ladies use certain linguistic features to maintain their social class and image as good black women. Influenced by their religiosity, they employ a soft feminine style, which is characterised by a strict use of standard English and complete avoidance of cursing. However, porch sitters also use slang and code-switch between standard and slang language, reflecting their poor education and low economic status, the informal relaxed lifestyle of black mothers and aunties and the acceptance of urban norms. In this study, Mallinson (2006) indicated that both church ladies and porch sitters reflected their cultural agency by selecting certain linguistic patterns. Church ladies use Standard English to support the majority or social structure ideology that insists on the social importance of using the Standard linguistic form. However, porch sitters employ slang to resist the social structure ideology, including linguistics structures.

In addition, Pichler (2008) related race, gender and religion, to establish how these social traits influence language. She depended on critical and conversational discourse analysis to show how social structure that involves powerful cultural and religious codes influence Bangladeshi girls' language. The girls had been raised in the UK in a Bangladeshi community, and so were not completely integrated with English society. The Bangladeshi community reserves certain religious and cultural values in relation to gender, sex and marriage, and these values impact the language of community members. For example, the girls employed teasing and boasting strategies when they were asked about dating and kissing in public to reflect religious and cultural objection to these behaviours. The study also showed how the girls switched between Bengali and English, indicating the powerful influence of Bengali culture on their spoken language.

In Intersectionality in language trajectories: African women in Spain, Martínez (2015) explored Moroccan women's condition in Spain, discussing multiple social aspects including gender, educational and economic position and linguistic competence. The author showed that Moroccan women's gender, and their low educational and economic status affect their linguistic competence. Many of the women were encouraged to stay at home instead of continuing their education because they are women. Additionally, because of their poverty, they are not able to study additional languages, with the result that their low linguistic competence. Despite these social challenges, some of them opt to continue their education and learn the legitimate language in Spain to empower themselves to alter their social status as low-profile workers.

The intersectionality theory will be used to see how multiple social aspects including race and gender influence Hijazi participants' linguistic performance.

3.4 Contextual framework of Hijaz

Little contextual research has been conducted of Hijaz, including its culture, dialect, racial groups, and gender issues. Therefore, this section is focused on providing details of the research context and exploring the origin, history, and social status of the research participants.

3.4.1 Who are the Hijazi?

The participants in this study are Hijazi people. The Hijazi people come from Saudi Arabia and particularly from the state of Hijaz, which is located on the Red Sea, to the west and north-west of Saudi Arabia (Almaki¹, 2000, p.66). The State of Hijaz, in which Arabs and African Saudis live, is home to the main Islamic holy places in Mecca and Al-Madinah, and is therefore one of the most important regions of Saudi Arabia (Almaki¹, 2000, p.66). Its major cities are Mecca, Al-Medina and Jeddah. Firstly, Mecca is of considerable religious importance, being the location of the first holy mosque and the birth of the prophet Mohammed. Secondly, Al-Medina is considered highly important, due to including the mosque and grave of Prophet Mohammad, as well as being the central city of the Prophet Mohammed Islamic and political movement. Thirdly, Jeddah is the third main city in Hijaz, being located on the Red Sea coast, and is the main port of Saudi Arabia (Almaki¹, 2000, pp.68-70). All these religious and geographical assets were able to attract different social groups including Arabs and Africans to live in Hijaz and influence its culture.

Hijazi people are either sedentaries, who live in the cities, or nomads, who settle in the suburbs plus a combination of Arab and non-Arab:

1. **Sedentaries** are a social group consisting of both Arabs and non-Arabs who have resided in Hijazi cities over a number of centuries, and are known as the *Hadar* (the urban) or *Al mojaroon* (the neighbours) (Al-Jehani, 1985, p.34; Al-Qahtani, 2009, pp.183-220). The majority of sedentaries have originated from developed countries, and their influence has

therefore improved the Hijazi lifestyle, as well as contributing to the upgrading of the urban community (Al-Jehani, 1985, p.34).

2. **Nomads** are Bedouins, who live in villages and suburbs, and are known by Hijazis as *Al-Badu* (i.e. the Bedouins) (Al-Jehani, 1985, p.34).

A. Hijazi of Arab Descent

Arab are the majority or the dominant group in the Hijaz, and they are part of the research subject. They are either the Hashemite families, Arabic tribes, or other Arabs.

1. **The Hashemite Shrift families** are the most well-known inhabitants of Hijaz, with many family members having been in command of Mecca city prior to Saudi Arabian rule (Al-Qahtani, 2009, p.204). The family can trace its origins to the Quraysh tribe, whose pedigree is drawn from Al-Hassan and Al-Hussain, the grandsons of the Prophet Mohammad (Al-Qahtani, 2009, p.204; Burckhardt², 1829, p.238).
2. **The Arabic Bedouin** tribes tend to live in Hijazi suburbs, with the main tribes consisting of the following: Abs; Huzeel; Harab; Quraysh; Bani Juhina; Bila; Bani Abs; Thaqeef; and Otibah (Burckhardt¹, 1829, p.329; Alhamid, 1979, p.195; Al-Qahtani, 2009, pp.184-204).
3. **Other Arabs** include those originating from Egypt, Morocco, Syria and Yemen, and who have (as outlined below) a number of different reasons for settling in Hijaz (Siryani, 2005, pp.189-192; Selm, 1993, p.52):
 - **Egyptians** are known by Hijazis as *Masarya*. Most arrived as soldiers and administrators with the occupation of Hijaz by Mohammad Ali Pasha in 1811 (Siryani, 2005, p.189; Selm, 1993, p.52). Others, however, chose to settle in Hijaz due to wishing to live near the holy mosque, and to easily practice their religious duties (Selm, 1993, p. 52).

- **Moroccans** came from Libya, Tunisia, Algeria and Morocco, and arrived in Hijaz for a number of reasons. Firstly, the Ottoman Empire sent Moroccans soldiers to Hijaz to secure it from its enemies; secondly French and Italians banished local inhabitants of the lands they colonised (and in particular those who opposed such colonisation); thirdly, some Moroccans visiting Hijaz for pilgrimage decided not to return to Morocco (Siryani, 2005, p.190), and finally, Masud (1990, p.30) demonstrated that some Moroccans settled in Hijaz in order to trade.
- **Syrians** came from Syria, Palestine, Jordan and Lebanon (Siryani, 2005, p.190; Selm, 1993, p.52), and primarily settled in Hijaz (and particularly in Mecca) for the purposes of trade. In addition, the existence of The Hijaz rail way or a train from Syria to Hijaz in 1908 encouraged many Syrians to emigrate to Hijaz to do business. Furthermore the Palestinian war in 1948 forced Palestinians (and particularly those living in Gaza) to leave their homes and travel to Mecca (Siryani, 2005, p.191).
- **Yemenis** are known by Hijazis as *Hadareem*, after the Hadhramout area in Yemen. They tended to come to Hijaz for religious education and to trade (Siryani, 2005, p.192).

B. Hijazi of Non-Arab Descent

Non-Arab Hijazi inhabitants including Africans are a group of Muslims who arrived from a number of Islamic and non-Islamic countries prior to Saudi rule (i.e. before September 1924). Between 1840 and 1924, there was a rapid increase in immigration from these countries to Hijaz, and particularly to Mecca and Al-Medina (Siryani, 2005, p.183). The main motivation for Muslims to travel to Mecca is their belief in the importance of *Hijrah* (immigration) once they are denied the opportunity to practice their religion freely and peacefully. They are thus following the example of the migration of Prophet Mohammad from Mecca to Al-Medina in 622 AD, when he and other Muslims were unable to practice Islam in Mecca (Masud, 1990,

pp. 30-8). This ensured that many left their lands and migrated to Mecca to practice Islam following: (1) colonisation by the British of India and Africa; (2) the French colonisation of Indo-China and West Africa; (3) the Dutch colonisation of Indonesia; and (4) colonisation of central Asia by the Russian Empire, followed by the rule of the Soviet Union (Siryani, 2003, p.68). However, not all Muslim immigrants left their lands by choice but were exiled (in particular those who expressed opposition to colonisation) by the British, French and Russian Empires, as well as the Republic of the Soviet Union (Selm, 1993, p.51).

Some of the non-Arab Hijazi came to Hijaz, and particularly to Mecca, on pilgrimage and subsequently settled in the area (Alhamid, 1979, p.195; Masud, 1990, p.117), primarily due to the physical and economic difficulties of repeating such a pilgrimage once they returned home. They thus chose to remain in Hijaz to ensure they gained the highest most spiritual advantage by staying near holy places (Masud, 1990, p.118). Such pilgrims were also encouraged to reside near the holy mosques by the availability of shelters, free food and financial payments, which were made available to impoverished pilgrims by rich Hijazis, particularly in Al-Medina (Siryani, 2003, p.68).

Many Hijazis of non-Arab descent are also the descendants of slaves, a practice once common in Hijazi society (Burckhardt¹, 1829, pp.340-1; Al-Orabi, 2010, p.na), with slave markets present in most of its cities, and in particular its ports (Selm, 1993, p. 54). During the period of Ottoman rule (1517-1918AD), most Hijaz households possessed slaves of both sexes (Burckhardt¹, 1829, pp.340-1; Al-Orabi, 2010. p.na), the majority being Africans or Circassians. Male slaves worked in trade, agriculture and manufacturing, while women worked as domestic servants or as mistresses (Selm, 1993, p.54; Al-Ghalbi, 2013, p.107; Al-Orabi, 2010, p.na). The Ottoman government also owned slaves appointed to work in holy places and serve the pilgrims (Al-Ghalbi, 2013, p.107; Al-Orabi, 2010, p.na). A significant decline took place in the Hijazi market in slaves in 1811, when the British government pressurised the

Ottoman Empire to put an end to the practice (Al-Ghalbi, 2013, p.107). However, slavery did not end until 1962 (i.e. during the period of Saudi rule), when King Faisal ordered all slaves to be freed, and to be offered Saudi citizenship, as well as being considered equal to other Saudis (Selm, 1993, p.54).

a. African Hijazi

African Hijazi men and women are part of the research participants. There are approximately 200,000 Saudi Africans in Saudi Arabia (Hamzah, 2002, p.89), who come from the geographical area between the Atlantic Ocean and the Red Sea (Siryani, 2005, p.192), e.g. Nigeria; Senegal; Mauritania; Mali; Negar; Chad; and Sudan (Siryani, 2005, p.192). The people of this social group, who are part of the African research participants in this study, are known (regardless of their tribe or country of origin) as the *Takroni* or *Takarnah* (Selm, 1993, p.52; Daghistānī, 1976, p.154), derived from Takrur, a state covering a large geographical area stretching from western Sudan to Senegal (Daghistānī, 1976, p.154). There are several reasons for the presence of the Afro-Saudi community in Hijaz.

Firstly, the British colonisation of Northern Nigeria in 1900 (Masud, 1990, p.38; Alfalati, 1994, p.47). The Sultan Caliphate Tahiru followed the belief in Muslims undertaking *Hijra* (migration) from non-Islamic to Islamic land, and thus ordered Muslim Nigerians (mainly Hausa and Fulani residents) to migrate to Mecca in 1903 (Masud, 1990, p.38; O'Brien, 1999, p.20; Alfalati, 1994, p.47). This resulted in a considerable number of Nigerians moving to Hijaz, despite the attempt of the British troops to prevent this migration (O'Brien, 1999, p.20; Alfalati, 1994, p.47), with 10,000 per year leaving their homes for Mecca between 1905 and 1909 (Siryani, 2000, p.219). Secondly, wars related to French colonisation in Africa, and hunger as a result of drought, forced Africans to leave their lands looking for safe and better places to live (Siryani, 2000, p.218). Thirdly, many Africans travelled to Hijaz for *Hajj* (i.e. pilgrimage) and then settled in the state (Siryani, 2000, p.218). Other groups came to Hijaz for

spiritual reasons, due to wishing to live near holy places and devote themselves to God (Siryani, 2000, p.218). In addition, religious education and religious lectures in the holy mosques encouraged some Africans to reside in Hijaz, along with other factors, including slavery and trade. The most well-known African families in Hijaz are Hausa; Fulani or Fallatah; Borno; Borgu; and Kambigu (Siryani, 2000, p 218). Most Africans in Hijaz are from the Hausa tribe followed by the Fulani (Daghistānī, 1976, p. 154).

Saudi Hausas came originally from Nigeria, having, like other Africans, moved to Hijaz for the purposes of pilgrimage, trade and work. It is believed that the immigration of Hausa to Hijaz took place during a global wave of Islamic migration, resulting from English, French, Spanish, Italian colonisation as well as that of the Russian Empire and the Soviet rule of Central Asia. The Hausa Saudi in Mecca are literate and employed (Tawalbeh, Dagamseh and Al-Matrafi, 2013, p. 130). They work as teachers, doctors, police officers, salespeople and traders. Hijaz also has another group of Hausa, who are not Saudi, but live illegally in the state, and particularly in Mecca. Most non-Saudi Hausa are illiterate and unemployed and speak little Arabic. They tend to work as car washers and porters and are not considered part of the Saudi Hijazi community. The focus of this current study is on Saudi Africans, who form part of the Hijazi diasporic society (Tawalbeh, Dagamseh and Al-Matrafi, 2013, p. 130).

Tawalbeh, Dagamseh and Al-Matrafi (2013) stated that Saudi Hausa speak Arabic in all contexts, and their reading, writing and comprehension in Arabic is higher than in their own language, which is consequently declining in use, particularly among the younger generation. This indicates that Saudi Hausas are experiencing a language shift, due to a preference for the use of the dominant language of Arabic over the lower status Hausa language, and a desire to avoid being segmented and differentiated from other Hijazi social groups (pp.134-6). Most Saudi Hausa are proud to be Saudi, with many of the older generation having fought with King Abdul Aziz, the founder of Saudi Arabia, to unify Saudi Arabia, and they therefore have little

interest in learning their African tribe native languages, or visiting their country of origin (Tawalbeh, Dagamseh and Al-Matrafı, 2013, pp. 136-9). One of the main African Saudi figures who fought with King Abdul Aziz and made great contribution to the Saudi army is the General of Army and the author Muhammad Tariq Afriqi (Al-Assaf, 2015). Even Saudi Hausas with an interest in their own language must learn to speak Arabic fluently to find prestigious jobs, while geographical factors that ensure that Hausa people live side by side with Arabs, thus encouraging them to speak Arabic (Tawalbeh, Dagamseh and Al-Matrafı, 2013, pp. 136-9).

3.4.2 The Hijazi dialect

This study focuses on refusals in the Hijazi dialect. The Hijazi dialect is regional and one of the Arabian Peninsula dialects. It is spoken in the western region of Saudi Arabia and is the most widely-understood dialect in the Middle Gulf (Omar and Nydell, 1975, p.5). It has a unique grammatical structure, being a null subject language with the informational and structural conditions that enable substitution of the omitted subject. Hijazi is also a topic-oriented dialect, with grammatical functions having a slight influence in determining the word order. Similar to other Arabic dialects, Hijazi dialect is stress-accented (Alzaidi, 2014, pp.74-6). Most Hijazi words come from Standard Arabic, but the dialect uses many word formations, such as word blending and sounds deletion (Al-Ansari, 2018, p.661). For example, a reporting verb such as [gal] or *told* is usually blended with the following word if it begins with the sound <l>, so it will become [gali:] or *told me* instead of [gal] [li:] (Alturki and Ba Gader, 2006, p.14). Also, Hijazi dialect words that end with the glottal stop sound <'> such as the word [sama '] or *sky* experience last sound deletion, and they are pronounced as [sama] (Alturki and Ba Gader, 2006, p.14). Although the Hijazi dialect is not the same as Standard Arabic, it involves many standard Arabic lexical items, phrases, and sentences. For instance, the phrase *Fee Amanillah* (be with the safety of Allah), which is a Standard Arabic phrase, is used heavily in the Hijazi dialect (Al-Ansari, 2018, p.661). Hijazi people produce similar sounds to Standard

Arabic except a few phones such as <θ>, <dh>, <Dh>, due to socializing and communicating with non-Arab ethnic residents.

There are two types of Hijazi accent — urban and Bedouin (Omar and Nydell, 1975, p.5; Alzaidi, 2014, pp.74-6). Both are accepted and considered prestigious. Urban Hijazi is spoken by those residing in the main Hijazi cities, i.e. Mecca, Al-Medina, Jeddah, and Taif, and Bedouin Hijazi is the accent used by nomads living in rural areas (Alzaidi, 2014, p.73). Al-Jehani (1985, p.84) noted that sedentaries who speak urban Hijazi, pronounce <t,s> instead of the Bedouin Hijazi sound <θ>, <d,z> instead of the Bedouin Hijazi sound <dh>, and <D,z> instead of the Bedouin Hijazi sound <Dh>. Indeed, several Hijazi sounds are pronounced in various different ways, i.e. the sound <θ> is pronounced by some Bedouin Hijazi people as <θ>, as in classical and Najdi Arabic, and the urban population pronounce it <t>, as in Palestinian and Egyptian dialects (Omar and Nydell, 1975, p.5; Al-Jehani, 1985, p.84).

The Hijazi dialect is not as pure as other Saudi dialects, but borrows some of its vocabulary from Egyptian, Jordanian, and Palestinian dialects, English, and Turkish (Omar and Nydell, 1975, p.5, Alahmadi, 2015, p.38). Due to the presence of Arabic immigrants, the Hijazi dialect is influenced by other Arabic dialects (Hamzah, 2002, p 98). Regarding loaned words, Hijazi people use some English words for everyday communication. These words have their original meaning but some phonological modifications. For example, the English word *prestige* is pronounced [brəs'ti:ʒ] in the Hijazi dialect, and the English word *style* is pronounced [estail] (Alturki and Ba Gader, 2006, p.14). The Hijazi dialect also includes many Turkish words, as a result of the Turkish Ottoman colonization of Hijaz over a period of 400 years (Alahmadi, 2015, p.38). Some of the loaned words (and in particular those taken from Turkish) have been appropriated by Hijazi Arabic in their original form, pronunciation, and meaning, such as *tandah* (the roof of a car). Other loaned Turkish words have undergone phonological modifications without any changes to the meaning; for example, the Turkish word *köprü*

(bridge) has been borrowed by the Hijazi dialect with various phonological changes and is pronounced [kobri:] (Alahmadi, 2015, pp.38-9).

3.4.3 Hijazi culture

Culture is considered a very important factor in modifying language including speech acts of refusal (Marmaridou, 2000, p. 194); therefore, in this section, Hamzah (2002), Hurgronje (2006), Selm (1993), Almaki⁶ (2000), Siryani (2005), Burckhardt¹ (1829), Al-Jehani (1985) are defining and describing the Hijazi culture. The Hijazi culture is a mixture of a number of different cultures. It is not a native Arabic Hijazi culture nor a complete foreign culture, but is formed from a mix of the two, demonstrating a case called a acculturation (Hamzah, 2002, p.90; Hurgronje, 2006, p.9). This has arisen from a number of socioeconomic, religious and geographical factors, including that the Hijazi are profoundly influenced by the Prophet Mohammad's Islamic *Hijrah* (i.e. migration) from Mecca to Al-Medina (Selm, 1993, p.53). They thus accept and welcome foreigners and different people as part of the Hijazi society, following the example of Al-Medina hosts *Ansar* towards the Prophet Mohammad and his companions and followers *Almohagreen* (Selm, 1993, p.53; Almaki⁶, 2000, p.213; Hurgronje, 2006, p. 8).

A further reason for the existence of a mixed of ethnicity culture is that when members of the immigrants and refugees settled in Hijaz (particularly in Mecca), they tended to inhabit specific quarters, with such social areas thus including at least one isolated ethnic group. However, the social areas in Mecca and most cities in Hijaz were demolished during the period of Saudi rule, with considerable development taking place around the holy Mosques, including in the ethnic groups quarters. This led to most of the ethnic quarters and houses being removed, being exchanged for generous compensation for the resident families. This development encouraged ethnic groups to move to new quarters, ones which tended to depend on an individual's economic status rather than race or ethnicity. Those who received large payments

from the Saudi government, or who were already wealthy, bought houses in luxurious districts, while poorer families moved to houses in a less expansive neighbourhood. As a result, the new districts include a mixture of different ethnic social groups (Siryani, 2005, pp.205-9).

The economic development of Saudi Arabia as a result of the discovery of oil led to rapid improvements in the levels of education, employment, transportation and the public health system. This development contributed to a merging between Hijazi Arabic and non-Arab ethnicity cultures. Prior to this economic development, nomads or Arab Bedouins did not have a strong relationship with sedentaries or rulers, most of whom are from a non-Arabic immigrant background. The nomads visit Hijazi cities (in particular Mecca) to sell their products (such as honey and sheep) and buy clothes and jewellery. In the past, Arab Bedouins tribes and ethnic group of non-Arab descent led a completely different life, with each of the two social groups having its own culture, codes of behaviour, food, drink and view of life. The relationship between the two social groups was highly formal and based on trade. However, following the Saudi development, Bedouins moved to Hejazi cities in search of a luxurious and comfortable life, and thus began to participate in urban life. Nomads tended to interact with other social groups in the markets, schools, hospitals, at work and in the streets, thus resulting in Bedouins gradually abandoning some of their traditions and customs and instead adopting a more urban lifestyle (Al-Jehani, 1985, pp.34-6).

Another social reason for the integration between Arabic and non-Arab cultures is the existence of strong friendships and intermarriage (Hamzah, 2002, p.90; Burckhardt¹, 1829, p.330; Selm, 1993, p.53; Hurgronje, 2006, p. 8). Yemenis marry Africans and Indians tend to marry Arabs (Hamzah, 2002, p.90), resulting in the creation of a unique Arabic race (Burckhardt¹, 1829, p.330). Hurgronje (2006, p.9) indicated that different skin colours can often be found among members of one Hijazi family, and that all these factors create a unique

culture that includes a combination of Arabic traditions and immigrant customs. The main pillars of the new Hijazi culture are the Arabic language and Islam (Siryani, 2005, p.219).

Acculturation (or a mixture of cultures) has enriched Hijazi culture with unique traditions, norms, clothing and cuisines. One of the main Hijazi traditions is hospitality and generosity to strangers, followed by a high level of politeness (Selm, 1993, p.57; Burckhardt¹, 1829, p. 369, Feghali, 1997, p. 352). In Al-Medina in particular, the Hijazi are known for their low pitch voices and even temper, as well as for their caution when addressing others. Hijazi older brothers are called *Sidi* (mister) and older sisters *Stita* (ma'am). Husband and wife do not call each other by their first name, but are rather referred to as the father or the mother of the older sister and brother, i.e. a husband is called Abu Omar (the father of Omar). Older members of the population, even those who are strangers, are called uncle or aunt, and strangers of the same age call each other brother or sister (Selm, 1993, p.53). Hijazi people are similar to other Arabs in their employment of face-saving strategies including the use of indirectness. They usually use alternative speech or opinions in order to avoid confrontation. They also use certain communication patterns that relate to their culture, such as the use of pious or religious formulas including employing the name of God when they communicate (Feghali, 1997, pp.357-8).

The acculturation process is ongoing, and some social groups remain isolated due to a language barrier or a need to be socially independent (Selm, 1993, p.53). In addition, Hurgronje (2006, p.9) noted that although Hijazi ethnic social groups have adopted Hijazi culture, they have maintained some of their original traditions, clothes, and language. For example, African Saudis speak Arabic as their native language and follow Islamic Saudi norms, they also preserve some of their culture's characteristics, including a distinct speech style, wedding traditions, and African cuisines.

A. Individualism and collectivism perspectives in the Hijazi culture

The Hijazi culture is a part of the Arabic collectivist culture. Most people in Saudi Arabia including Hijaz prioritise cultural, social, and familial responsibilities. For example, they are obliged to accept invitations to wedding parties and gatherings even if they are busy with other responsibilities (Al lily, 2018, p.127). Al lily (2018, p.127) noted that these social and familial responsibilities prevent many Saudis from developing their professional careers, since taking care of the family is considered more important than going to work on time. Another characteristic that reflects the collectivism of this culture is the eagerness to give advice and direct others, as well as adhering with the social norms (Al lily, 2018, pp.127-8).

However, rapid changes have occurred in the Hijazi culture since the discovery of oil in the region. Due to the significant construction developments, many Hijazi cities have expanded, the population has significantly increased, and the pace of life has become much faster. Today, young people prefer to live independently in order to avoid social and traditional responsibilities; as a result, extended families have almost disappeared and have been replaced with small nuclear ones (Alturki and Ba Gader, 2006, pp.60-76). Similarly, many people have stopped visiting their relatives or neighbours once or twice times per week as in the past, and instead go out to restaurants, clubs, beaches, and malls (Almaki⁶, 2000, p.198; Alturki and Ba Gader, 2006, p.281). In Hijaz, people now seek to form relationships with friends who share their interests instead of maintaining strong relationships with relatives. In addition, some Hijazi families form strong connections only with people who have a similar financial status, and they tend to ignore their blood relationships. For example, wealthy families make connections with, support, and trust other rich families. All these factors have weakened the relationship between family members (Alturki and Ba Gader, 2006, p.37, 76).

This wave of individualism has come to Hijazi society through the media, the ideologies of Saudi families who have lived abroad and then returned to Hijaz, and from non-Saudis

residing in the Hijaz region (Alturki and Ba Gader, 2006, p. 272,328). Today, the Hijazi people seek to prove their individuality instead of supporting and protecting each other. For example, a wealthy man is not considered responsible for supporting any relatives facing economic difficulties. Many people today are not held socially or culturally responsible for supporting or sacrificing for others as in the past; they also seek to neglect any social issues that harm or do not benefit them (Alturki and Ba Gader, 2006, pp.60-76).

Another behaviour that has emerged in the Hijazi culture is showing off. Since financial status has become one of the main factors informing people's acceptance and appreciation within the society, people try to demonstrate their wealth with extravagant parties, expensive furniture, and travelling abroad (Alturki and Ba Gader, 2006, p.35). However, according to Alturki and Ba Gader (2006, p.60), although individualistic aspects have appeared in the Hijazi society, it is not purely individualistic, and the Hijazi people strive for a balance between collectivist and individualistic values.

3.4.4 The status of men and women in Hijaz

Linguistic interaction reflects the structure of social power. Arabic women's selection of certain linguistic forms denotes the hierarchy of men and women in society and indicates that women have a lower status than men (Sadiqi, 2003, pp.61-2). There is also a correlation between politeness and women's status (Bassiouney, 2009, p.139). Therefore, this section discusses the role of men and women in the Hijazi culture. Hijazi society is a gender-segregated community as it prohibits men and women mixing. In addition, like other Arabic societies, it prioritises two main factors — honour and morality. The concept of honour is important because it upholds a family's public reputation, and the notion of morality is valued in Arabic society because it encourages people to follow the accepted social conducts. These two codes are taken from history and religion and are enforced by the religious parties. They require Arabic and Muslim women to be chaste, modest, hard-working, obedient, and to have had a

good upbringing (Sadiqi, 2003, pp.61-2). To fulfil the role formed by these two codes, women can only participate in the private sphere, and they should carry out domestic duties such as taking responsibility for house chores, raising children, and serving their husbands. Due to other cultural and religious factors, Hijazi men play a different role in the society and participate in the public domains. Their responsibilities include protecting their families and supporting them financially (Alturki and Ba Gader, 2006, p.13; Al Lily, 2018, p.9).

These honour and morality codes put huge psychological and social pressure on women by restricting their movement and leading to gender inequality. Furthermore, the belief that women should be controlled by society influences their education, employment, and even social life (Sadiqi, 2003, pp.61-2). Nevertheless, Hijazi society encourages both men and women to continue with higher education. There are several universities for women which offer different educational courses. Today, Hijazi women can pursue study in most of the same fields as men, including medical science, banking, journalism, and law, although not some engineering majors (Le Renard, 2011, pp.116-123). Indeed, Le Renard (2011, p.141) noted that the number of women studying at Saudi universities is almost the same as the number of men; furthermore, women looking for jobs tend to have better qualifications than men. However, although both men and women are encouraged to continue their education in Saudi Arabia, this is not the case if the women want to study abroad. Most Saudi women cannot travel abroad to study without a guardianship. Saudi women must negotiate with their family members if they want to pursue their education abroad. These negotiations either end with a decline or with a conditional acceptance of travelling with a guardian such as a father, brother, or husband (Le Renard, 2011, pp.244-250).

In business, men and women have similar opportunities. Today, women are able to create a business without a guardianship or help from men, as some national institutions offer an interest-free loan to both men and women looking to start a small business (Le Renard, 2011,

p.148). However, due to cultural and social values, women are not treated like men when seeking employment. First, women need to obtain permission from their guardians if they want to work. Although there are Saudi and Hijazi women who work as journalists, lawyers, nurses, Saudi society still encourages women to only do jobs in which men and women are segregated, such as teaching in schools or working as bankers, in order to protect their chastity. However, this rule is not always applied, as being a doctor in a hospital is now considered acceptable (Le Renard, 2011, pp.241-253).

In addition, men and women have different motivations to work. Men need to work to support themselves and their families, but there are numerous reasons why Hijazi women are motivated to seek employment. For example, some women look for a job because they do not have anything to do at home, and being employed will help them to use their time and avoid boredom. Other women work not only for the salary, but for the opportunity to go out every day and meet new people, especially if their family does not allow them to leave the house regularly or invite friends to visit. Some poor or middle class-women cannot live without work; they have to work to support themselves, their families, and their husbands. Finally, some women do not only work but take other courses such English, computing, and self-development courses in order to prove themselves as productive and to gain a higher social status (Le Renard, 2011, p.141; Alturki and Ba Gader, 2006, p.135).

Hijazi society has traditionally encouraged women to stay at home with their family most of the time, and when they need to go out, to obtain oral permission from their male guardians (Alturki and Ba Gader, 2006, p.307; Al Lily, 2018, p.9; Almadani, 2020). However, many families today believe that women need to go out and socialise with others in their free time in the same way men do. For example in Jeddah, which is considered more open-minded than other cities in Saudi Arabia, women go out to restaurants, shops, and malls alone or with their friends or relatives. They can either organise parties and gatherings at home or in the large

beach cabins located on the shore of the Red Sea. Nevertheless, Hijazi families still place more restrictions on women than on men: they are only permitted to go to places that their guardians know about and they cannot stay out of the home late (Alturki and Ba Gader, 2006, p.307).

According to Alturki and Ba Gader, male dominance still exists in Hijazi society; however, it is not as significant as before. Women's education and employment, and the political support of Saudi women's rights has increased women's social awareness and independence; as a result, women today do not accept full male dominance (Alturki and Ba Gader, 2006, p.307; Almadani, 2020). Furthermore, men's traditional social power has changed at home since women have shared the financial responsibility. However, it should be noted that although women have gained higher social status than in the 1980s and 1990s, men are still the main decision-makers at home (Alturki and Ba Gader, 2006, pp.58-59). Furthermore, Sadiqi (2003, p.61) observed that it is normal for Arabic women to use linguistic terminologies that exhibit men's dominance and control over women. Indeed, these linguistic features are commonly used and accepted among women but never used by men. The findings chapter investigates whether Hijazi men's and women's social role is reflected in their refusals.

Chapter 4: Methodological background

4.1 Introduction

This chapter covers the research design, and consists of three parts; the first part presents a review of the literature, focusing on the main research instruments used in speech act research, which include discourse completion tests (DCT) and interviews. The chapter also presents the pilot study design, including the reasons for conducting the pilot study, and information about the participants, research instruments, and data collection methods. The final and main section of this chapter explains the research procedures followed in the current research including identifying the research participants and the instruments used, discussing who the research subjects are as well as how the DCT and semi-structured interviews were administered. The final section presents the quantitative and qualitative analysis of the data; this section explains the methods used to code, translate and transcribe the DCT and interview data.

4.2 Data collection methods in speech act studies

The main data collection methods used in speech act research are the discourse completion test (DCT), and role-play. There are other methods, less frequently used in this kind of research, including interviews and observations (Roever, 2010, p. 242). The present section will provide an explanation of DCT, role-play, observation, and interviews in the context of speech act studies.

4.2.1 Discourse Completion Test (DCT)

The DCT is a written research instrument that is used in this study to record the refusals of Arab and African men and women. DCT is the most commonly used instrument in speech act research, and was first used by Bulm Kulka (1982) to study speech acts (Nurani, 2009, p. 669). The traditional DCT consists of a prompt or a description of a situation, followed by a space

for the participant's response (Roever, 2010, p. 243; Houck and Gass, 1999, p. 26). The written situation includes non-real interactions in a particular setting between imaginary interlocutors. The given situations are often very detailed, but sometimes are not (Roever, 2010, p. 243). The purpose of the DCT is to help participants respond with the appropriate speech act in different situations (Nurani, 2009, p. 667).

There are five types of DCT. The first type is the classical format described above, which includes a situation followed by a space for the participant's answer, and ends with a rejoinder replay (hearer response). The second type consists of a dialogue between interlocutors and participants; and it includes interlocutor initiation, but there is no rejoinder in this type. The third type provides a situation, but is more open in that it gives the participants the freedom to respond verbally without any limitation from an interlocutor initiation and rejoinder. The fourth type is also open, but gives freedom to the participants to provide both verbal, non-verbal responses and not to respond at all. The last type was developed by Billmyer and Varghese (2000), and is similar to the third type, with the open-item verbal response. However, the given situations in this type are more detailed (Nurani, 2009, pp. 667-9). This study adopted Billmyer and Varghese's (2000) DCT.

Regardless of type, there are different variables in the DCT that need to be considered, such as social power, social distance, and the level of imposition. To consider social power, a researcher examines the speech act in regard to the relationships between people to identify if the production of a speech act differs when articulated by people with high, low, or equal power. On the other hand, social distance, another of the main variables, is divided into three categories: low, medium, and high social distance. For example, low social distance (close social proximity) occurs between housemates; however, high social distance exists between strangers on a bus, or customers in a shop. Medium social distance occurs when two people have something in common, but do not know each other well, such as the relationship between

professors in the same department (Roever, 2010, p. 244). The last main variable is the level of imposition. Roever (2010, p. 244) explains that the nature of imposition changes depending on the type of speech act and the situation itself. For example, in a request, a low-imposition situation might be if a person asks a housemate to use their printer; a high-imposition situation might be if someone wants to borrow a large sum of money or asks a person to take them to a distant airport. There are other variables that may affect speech acts, such as age and gender (Roever, 2010, p. 244).

Like any research method, DCT has strengths and weaknesses. Regarding the strengths, there is a similarity between the semantic formula of speech acts in DCT data and natural methods data. The only differences between the two types of data are the length of the conversation and the use of speech act strategies; natural data provides longer conversations and a wider ranges of strategies such as avoidance, than in DCT (Nurani, 2009, p. 670). Furthermore, DCT enables the inclusion of a larger number of participants from different backgrounds in a short period of time, as well as helping researchers to find stereotypical speech act responses in certain social contexts (Nurani, 2009, p. 670; Houck and Gass, 1999, p. 26; Leech, 2014, p. 253). When using DCT, the given situations can be replicated to test different social groups; this cannot be achieved with some of the other speech act methods, such as natural data methods (Nurani, 2009, p. 670). Roever (2010, p. 242) found that DCT is an effective data method since it reaches the targeted data quickly and easily. DCT can be administered via the internet, which helps to reach a large number of participants (Leech, 2014, p. 253). However, DCT does have some weaknesses, since it cannot capture pragmatic cues such as hesitation and other non-verbal features. For some researchers, DCT is not an effective research method because they observe that what participants say in the DCT does not necessarily reflect what they would say in real-life situations (Nurani, 2009, pp. 672-3; Houck and Gass, 1999, p. 26). Also, DCT participants may not be able to recognise and understand

all contextual and situational details in the given prompt; this will affect the nature of their responses (Nurani, 2009, pp. 672–3). In addition, Leech (2014, p. 252) found that, in order to complete the DCT, a participant must imagine being someone else. For example, a student might be required to imagine themselves as a manager, a situation which has not occurred in his life in the past and most likely will not in the near future. Moreover, people write responses instead of articulating them as they would in real-life situations; this could have a negative influence on the nature of their responses (Leech, 2014, p. 252).

Although DCT has some weaknesses, as discussed above, there are various strategies that can be used to overcome some of them. Roever (2010, p. 242) emphasises the importance of giving detailed prompts in DCT, as this makes participants' answers more natural. More specifically, Roever (2010) recommends that the prompt must indicate the participant's role, and the nature of the interaction must also be familiar to them. Additionally, the number of situations or prompts in DCT must not exceed 20, and should ideally be limited to 12 in order to avoid unenthusiastic responses from participants. In addition, variables such as social power and distance must remain constant and be systematically controlled to enable the researcher to obtain accurate results (Roever, 2010, p. 245). Martínez-Flor and Usó-Juan (2011, p. 52) found that in order to overcome the weaknesses of DCT, researchers should employ content-enriched DCT, oral DCT, or multiple rejoinder DCT.

4.2.2 Role-play

Role-play is another commonly used method in speech act research, and involves various different situations; usually, the number of situations should not exceed six. Role-play participants take on a role and act in a controlled environment (Roever, 2010, p. 245). Furthermore, researchers who employ this method will usually videotape or audio-record the interaction (Martínez -Flor and Usó-Juan, 2011, p. 47). There are two types of role-play: closed

and open role-play. Closed role-play includes guidelines and instructions for the participants to participate in certain non-real situations (Martínez -Flor and Usó-Juan, 2011, p. 51). This is similar to visual and oral DCT because in both methods an interlocutor initiates the interaction with a statement or by describing a situation, and the scenario ends with another speaker giving a one-turn answer (Leech, 2014, p. 253; Houck and Gass, 1999, p. 28). By contrast, open role-play includes two or more interlocutors, and gives the participants the freedom to act out the situations without any guidelines; they can produce different turns to develop the level of interaction (Martínez -Flor and Usó-Juan, 2011, p. 52; Houck and Gass, 1999, p. 28). Similar to DCT, role-play also considers variables such as social power, social distance, and the degree of imposition (Roever, 2010, p. 245).

Role-play also has strengths and weaknesses. Role-play is an effective data collection method because it allows for a longer conversation, and is closer to reality than DCT (Roever, 2010, p. 245). In addition, using role-play helps researchers control social variables, such as social power and distance (Martínez -Flor and Usó-Juan, 2011, p. 52). Nevertheless, role-play is not the same as an authentic conversation; role-play participants are aware of the controlled environment and as a result, they do not have the same motivation as is possible in natural data method participants. Furthermore, role-play is time consuming and tiring for both researchers and participants (Roever, 2010, p. 245). Using the role-play method, a researcher will not be able to have a large number of participants, due to the amount of time required (Martínez -Flor and Usó-Juan, 2011, p. 52).

Bearing in mind the strengths and weaknesses of each, the choice between DCT or role-play depends on what the researcher is seeking to study. If the researcher wants to examine address terms, formulaic expressions, and the participants' knowledge of semantic formulae, DCT is more suitable. However, if the researcher wants to measure the participants' ability to produce extended discourse or a complex speech act, role-play is preferable (Roever, 2010, p.

247). In this research, I chose DCT instead of role-play because it can generate a large amount of data thus I would be able to identify the refusals' similarities and differences between Arab and African men and women.

4.2.3 Observation

Observation is an instrument used to collect natural data from spontaneous speech in a natural setting, without the interference of a researcher (Félix-Brasdefer, 2010, p. 42; Leech, 2014, p. 254). Speech act researchers use this method because it captures authentic conversation and spontaneous interaction. There are three types of observation methods used in authentic discourse research. The first type is field note observation, which is mainly used in anthropological studies, and aims to collect data of interest via the researcher noting what he/she encounters, specifically and accurately (Leech, 2014, p. 255). To get the most out of field note observation, the field workers, which usually consists of a group of students from the same class or academic year, must participate in the study. Their task is to report an incident or tasks that occurred in the past, or a situation that they will encounter in the future (Leech, 2014, p. 255). There are some weaknesses to this type of observation, since recording data this way depends only on memory, and memory is sometimes unable to recall or capture all details. Furthermore, researchers who conduct field note research do not know if or when they will encounter their topic of interest.

The second type is discourse analysis observation, which is usually conducted in interactional and conversational studies. This method is typically used by post-modern or discourse analytic researchers, and involves recording an interaction or a conversation to test for politeness. Although this method is known for its high accuracy, the researcher is only able to observe a few texts, passages, or extracts that reflect politeness. As a result, a researcher is unable to generalise politeness phenomena based on their limited data (Leech, 2014, p. 256).

The third type is a corpus analysis observation, which is a common method of corpus linguistic studies, which focus on studying language through collecting oral (discourse) and written textual data electronically, in natural contexts. The given data is usually analysed computationally. This type of observation has some weaknesses as it requires significant effort, expertise, and a large amount of time to analyse the corpus of a spoken language (Leech, 2014, p. 256).

In speech acts research specifically, collecting natural data through observation is challenging. Many interlanguage and cross-cultural researchers find it difficult to adopt this method since they cannot control social variables, such as gender, ethnicity, educational level, and social class (Félix-Brasdefer, 2010, p. 42). Also, natural data is known for containing fewer speech acts in comparison to non-natural data. Observation is also time consuming, one of the main weaknesses of this method. In addition, the use of video and tape recording can make participants feel uncomfortable (Nurani, 2009, p. 670). In this study, I also avoided observation because Saudi people give high value to privacy; video and tape recordings are prohibited in public and domestic domains (Al lily, 2018, p.35).

4.2.4 Interviews

Interviews, one of the tools used in the present study, comprise conversations where participants share their cultural knowledge through linguistic phrases and etiquette (Dornyei, 2007, p. 134). Leech (2014, p. 251) found that, in speech act studies, interviews are always used in combination with other instruments, such as DCT, multiple-choice, or ranking test. Types of the interview realised through sessions and structure. There are two types of interview, in regard to the session type: the one-session and the multiple-session interview. The one-session interview may last from 30 to 60 minutes. By contrast, the multiple-session interview consists of three meetings. The first meeting aims to introduce the participant to the

nature of the study and ‘break the ice’; this helps the subject to think about the study before starting the second interview. The second interview is the most important meeting, and focuses mainly on asking questions related to the study. The third and last interview is to allow participants to ask questions or seek clarifications. Some researchers arrange a third interview to get feedback from participants (Dornyei, 2007, pp. 134–5).

All types of interviews can differ depending on structure, and can be broken down into: structured, unstructured, and semi-structured interviews. The structured, or closed-ended, interview is similar to multiple-choice questions’ surveys, and it is closely controlled (Dornyei, 2007, p. 135; Leech, 2014, p. 251). If a researcher employs this type of interview, he/she must ask all participants the same questions. The second type is the open-ended or unstructured interview, which is more flexible and informal. This interview is initiated without giving participants clear directions or guidelines, and without preparing any specific questions; however, some researchers will prepare one or two questions to open the interview with. In an unstructured interview, the researchers’ role is only to listen to participants, with minimum interruption, for example if they want to ask for clarification or to reinforce an idea or a certain point of view (Dornyei, 2007, p. 136). The third type, semi-structured interviews, falls in the middle of the two extremes, the structured and the unstructured interview. A researcher who conducts a semi-structured interview must prepare questions, guidelines, and general direction in advance, and will usually ask all participants the same questions, though not necessarily in the same order or with the same phrasing. The researcher will also allow the participants to explain and interpret their ideas, and new questions may arise and be asked by the researcher to gain further information about the research topic (Dornyei, 2007, p. 136). In this project, semi-structured interviews are used to identify the motives behind the refusal behaviours of Arab and African participants. I chose a telephone interview instead of face to face interview

because it matches the Hijazi conservative values that prohibit a face to face meeting and communication with men, who are not members of the family (Al lily, 2018, p.7).

4.3 The pilot study

In this research, a pilot study with particular objectives and goals was carried out. The objectives of the pilot study were to examine if gender, culture, social distance, or communicating with someone of the same or different gender would influence Saudi-Arab and -African men and women's refusal strategies, and the number of words their refusals contained. The pilot study also explored the level of difficulty faced when Saudi-Arab and -African social groups refused interlocutors' requests, invitations, offers, and suggestions, and investigated whether refusing is face-threatening or face-enhancing. The goal of this partial study was to assess the length of the research instruments, to examine the clarity of the research instruments, to identify whether the given situations in the DCT were familiar in the Saudi culture, and to measure the effectiveness of the research instruments and the data analysis.

4.3.1 Participants

Thirty subjects participated in this study: seven Saudi-Arab men, seven Saudi-African men, nine Saudi-Arab women, and seven Saudi-African women completed the DCT survey. Of the 30 subjects, 23 completed the feedback survey; only two participants were interviewed. All of the participants were Saudi and spoke Arabic, in particular the Hijazi dialect. Their ages ranged from 18 to 54 years, and they worked as teachers, administrators, technicians, lecturers, journalists, and soldiers. The chain sample technique was employed to access participants, which includes selecting participants who know each other (Albirini, 2016, p. 55).

4.3.2 Research instruments

The pilot study utilised three research instruments: the discourse completion test (DCT), the feedback survey, and semi-structured interviews carried out via phone. The DCT survey was divided into three parts. The first part contained questions about the demographic characteristics of the participants, such as age, gender, occupation, education, dialect, and ethnicity/culture. The second had four sections covering invitations, requests, offers, and suggestions; each of these sections consisted of two situations: the first included a person of the same sex as the participant, in a close relationship with the participant, such as a friend or sibling; the second situation involved a person of a different sex than the participant, in a close relationship with him/her. The last part of the survey followed the same procedure as the second, and included another eight situations; however, these situations included people at great social distance, such as an unfamiliar person at the airport (for more details, please see Table 2.1 below). In the second and third parts, and in each situation, Likert scale questions were included. In the pilot study, the Likert scale measured how difficult the participant felt it was to refuse. The Likert scale offered four response options, ranging from “extremely difficult” to “not at all difficult.”

N	Prompt Description	Speech Acts	Sociopragmatic Variables	
			Social Distance	Same or Opposite Gender
1	Request assistance in a project	Request	Close	Same
2	Request to host a guest	Request	Close	Opposite
3	Invitation to a wedding party	Invitation	Close	Same
4	Invitation to visit the house of a nephew or niece	Invitation	Close	Opposite
5	Offering to teach a school subject	Offer	Close	Same
6	Offering a book fair ticket	Offer	Close	Opposite
7	Suggesting hosting a party	Suggest	Close	Same
8	Suggesting taking a course in English	Suggest	Close	Opposite
1	Request to complete a questionnaire	Request	Far	Same
2	Request to change a flight seat	Request	Far	Opposite
3	Invitation to teachers' gatherings	Invitation	Far	Same

4	Invitation to attend a workshop	Invitation	Far	Opposite
5	Offering to give money	Offer	Far	Same
6	Offering to pay the bill	Offer	Far	Opposite
7	Suggesting supervising children	Suggest	Far	Same
8	Suggesting to go to a five-star hotel	Suggest	Far	Opposite

Table 4. 1: Overview of the piloted DCT

After completing the DCT, the participants were also asked to evaluate the DCT by completing the feedback survey. The feedback survey consisted of three sections; the first section included questions to test the clarity of the DCT, the second contained questions about its length, and the last section included questions about the cultural appropriateness of the DCT situations.

After analysing the DCT and obtaining the findings, the semi-structured interview questions were created. The interviews covered different themes, such as how people perceive refusals, the number of words refusals contain, refusal strategies, gender and culture.

4.3.3 Data collection and analysis methods

Data from the DCT and feedback survey was collected electronically using Survey Monkey, a website that helps creating surveys. The participants were interviewed via telephone, and the interviews were recorded and saved on Google Drive. Then, quantitative and qualitative methods were used to analyse the data. For the DCT data, in order to explore and measure the frequency of refusal strategies and to calculate the number of words refusals contained, manual coding and Microsoft Excel were employed. In addition, the Chi-square via SPSS was used to identify if there were significant differences between Saudi-Arab and -African refusal strategies and the number of words in refusals. Furthermore, the level of difficulty of refusing the interlocutor's requests, invitations, offers, and suggestions were calculated using Microsoft Excel.

The quantitative findings of the feedback surveys automatically appeared on the Survey Monkey tool, so no additional analysis was needed. However, the interviews were coded and analysed according to different topics and themes.

4.3.4 Results

1. Length of the research instruments

There are three factors which indicated that the DCT was too long. First, 18.75% of participants completed only half of the survey; second, Survey Monkey showed that the participants took between 40 and 50 minutes to complete the survey. Furthermore, in regard to the feedback survey, 31.58% of the participants found the survey too long. As a result, the length of the DCT survey was shortened by providing less detailed instructions and editing the DCT situations. Some situations were deleted, specifically those that included the speech acts of offers and suggestions. Eight scenarios out of 16 were retained, edited, and improved. Regarding the interviewees' feedback, the length of the interview was deemed appropriate, at approximately 15 minutes.

2. Clarity of the research instruments

The feedback survey showed that 89.47% of the participants found the DCT instructions to be clear, and 95% of the participants reported that the situations given in the DCT were clear. Therefore, regarding the clarity, no changes were needed. The interviewees' feedback also indicated that the interview questions were clear.

3. Appropriateness of the research instruments

The feedback survey revealed that 82% of the participants found the situations given in the DCT to be familiar and relevant to the Arabic Saudi culture. Correspondingly, no changes are needed.

4. Effectiveness of the research instruments and analysis

The DCT and semi-structured interviews were judged to be effective data collection methods since they helped me to collect the required data in a short period of time. Regarding the analysis, analysing the data through SPSS and Microsoft Excel was effective as these pieces of software helped me to calculate the numerical data accurately. However, the DCT manual coding was initially not a consistent method. Multiple rounds of revisions were made to increase the level of accuracy of the coding. Therefore, a second reviewer, an expert in Arabic discourse analysis, was needed for coding. Having a second reviewer for the DCT coding helps to increase accuracy and reduce the level of subjectivity.

4.4 The main study

4.4.1 The researcher's position

Concerning researchers, Brain Bourke stated, “we can never truly divorce ourselves of subjectivity” (2014, p. 3). Researchers' position in society, as well as their gender, race, ideology, education, cultural background, and social and economic status are typically reflected in the research they produce, and can assist with or hinder interpretation of the research topic (Bourke, 2014, p.3; Moser, 2008, p.385). My position as a researcher places me in an ideal position to write about this research topic. I am a woman who has lived through all the gender related movements in Saudi Arabia in recent years, including the conservative movement between 1970 to 2001, the pre-gender equality era from 2001 to 2014 and the gender empowerment movement which began in 2015 and is still in progress. Although there was gender segregation for more than 40 years in Saudi Arabia, I have a good understanding of Saudi men's social role and behaviour, due to my daily contact with male family members, my communication with male colleagues at work, and my observation of discourse on social media either created by men or addressing and describing the role of men. In addition, my mixed

ethnic background enriches my cultural competence, enabling me to observe the dynamic relationship between Arabic and African culture. Moreover, my mixed-race gives me the opportunity to access to both Arabic and African communities. I am not perceived as an intruder by Saudi Arabian and African participants, but as an insider.

4.4.2 Participants

The main study included 303 participants. Of the 303 research subjects who participated in this study, 74 were Afro-Saudi males, 74 were Afro-Saudi females, 76 were Arab Saudi males, and 79 were Arabic Saudi females. The reason for including a large number of participants was to obtain accurate findings that reflect the general sociolinguistic pattern in Hejaz. Since this study is focused on the linguistic patterns of people in certain communities, the snowball or chain sample technique was used to access participants, which involves selecting participants who know each other (Albirini, 2016, p. 55). Both Arab and African Saudis live in Saudi Arabia, particularly in the cities of the western region, such as Jeddah, Mecca, Al-Madinah, and Al Taif, and they speak Saudi Arabic as a native language. Although some of them speak English fluently, due to travelling and studying abroad, and some Africans speak African native languages, such as Hausa, all must use Saudi Arabic particularly Hijazi dialect as their main language of interaction because it is the targeted dialect in this study. The participants' ages ranged from 18 to 60 years, and they had different educational and occupational backgrounds, and different jobs, working as teachers, medical doctors, bank managers, and administrators.

4.4.3 Research design and method

This research is a mixed-methods study, which combines quantitative and qualitative instruments. Using mixed methods adds value to the study; the quantitative method enables generalisations to be made, and the qualitative method can maximise the data that is collected (Albirini, 2016, p. 48; Dornyei, 2007, p. 45). The mixed-methods design is suitable for this

study because it is considered the best tool for researching complex topics that study people and other social variables, and how these variables influence behaviours and attitudes, including linguistic ones (Dornyei, 2007, p. 45). However, before applying this method in this research, some factors needed to be considered, which will be discussed below.

The first factor is timing, which refers to the order in which quantitative and qualitative methods are applied (Ivankova and Creswell, 2009, p. 138). In this research, the quantitative method (DCT) was used, and the data it obtained, was analysed first. Then, the qualitative method (the semi-structured interviews) was applied, and the findings it yielded were analysed. To be more specific, the DCT was used to uncover the main findings, including refusal strategies, level of difficulty, and number of articulated refusal strategies per response. Once the DCT data had been analysed, the interviews were conducted to determine how culture or ethnicity, social distance, gender, communications with people of the same and opposite gender, requests, and invitations can influence Arabic and African Saudi refusals. The reason for conducting and analysing the DCT data before conducting the interviews was so that the DCT findings could be used to create the interview questions. For instance, the DCT findings may require changes or additions to be made to the topics covered in the interviews; thus, it was necessary to start by conducting the DCT and analysing the findings.

The second factor is weighting, which relates to whether the quantitative or qualitative method takes priority in the research (Ivankova and Creswell, 2009, p. 138). In this study, the quantitative method (the DCT) is considered more important than the qualitative method (the semi-structured interviews). The quantitative method answered the core questions and yielded the main findings; the qualitative method was used only to extend the sociocultural knowledge about the speech act of refusal.

The final factor is the mix, which relates to how and when the quantitative and qualitative methods are combined (Ivankova and Creswell, 2009, p. 139). In this research, the

DCT and interviews were conducted and analysed independently; they were then integrated in the interpretation and discussion stage, particularly in section (6.2).

This research followed a design taken from a study by Saito and Ebsworth (2004, as cited in Ivankova and Creswell, 2009, p. 140), shown below:

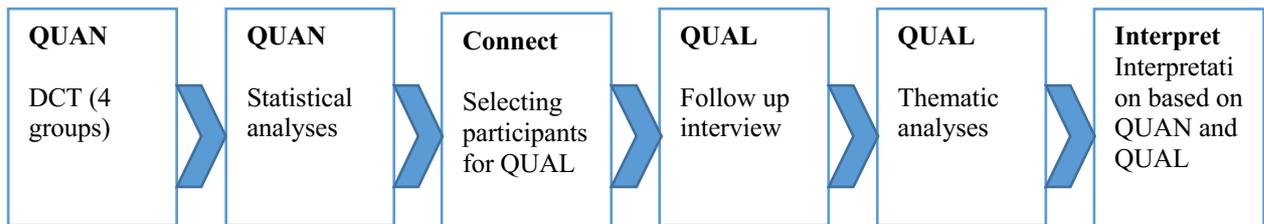


Figure 4. 1: The research design

4.4.4 Discourse Compilation Test as a research instrument

The DCT was used to examine gender, culture, social distance, communications with people of the same and opposite gender and production of the speech act of refusal in the Saudi Hijazi context. The DCT survey used was a modified version of Billmyer and Varghese's (2000) new DCT, which provides detailed descriptions of certain situations (Nurani, 2009, p. 669). The reason for using this newer version of the DCT is its ability to provide more information about the given situations, such as the nature of the relationship between interlocutors, and the social distance between them. These details could make the given situations closer to reality and, as a result, yield more accurate findings.

The statements in the DCT are authentic. They emerged from observations of actual events and authentic interactions among Saudi people in Hijazi society. This makes the study more accurate and closer to reality. In addition, the statements concerning these scenarios are very commonplace and familiar to the members of Saudi society; 82% of the pilot study's participants indicated these statements are high frequency. The familiarity of these scenarios

facilitates my capacity to answer the DCT. Furthermore, the existence of the tested variables serves as an important reason for selecting the statements in these scenarios. For example, to test social distance, the scenarios presented in the first part of the DCT involve interlocutors who are very familiar to the participants, including relatives and friends. However, the scenarios in the second part include interlocutors whom the participants had met for the first time, such as an airline passenger. In addition, both parts of the DCT represent interactions between people of the same or opposite gender, such as interactions between friends of the same gender, and interactions between work colleagues with different genders. In addition, all parts include requests and invitations, such as requests to host guests or usher invitations to a wedding party. The following section describes the DCT parts in detail.

As shown in Table 2.2 below, the DCT survey is divided into three parts. The first part contains questions about the demographic characteristics of the participants, such as age, gender, occupation, education, dialect, and ethnicity. The second part of the survey has two sections, with each section consisting of two situations including invitations and requests. The first situation includes a person of the same sex as the participant, who has a close relationship with the participant, such as a cousin or friend. The second situation involves a person of a different sex than the participant, and who has a close relationship with him/her. The last part of the survey follows the same procedure as the second part, and includes four further situations; these situations involve people at a great social distance, such as an unfamiliar person at university. In the second and third parts, and under each situation, Likert scale questions are included. These kinds of questions are useful in assessing participants' feelings regarding certain behaviours (Wagner, 2010, p. 28). In this study, the Likert scale questions measured how much difficulty people felt when refusing, and offered four options, ranging from "extremely difficult" to "not at all difficult."

N	Prompt Description	Speech Acts	Sociopragmatic Variables	
			Social distance	Same or Opposite Gender
1	Request assistance in a project	Request	Close	Same
2	Request to host a guest	Request	Close	Opposite
3	Invitation to a wedding party	Invitation	Close	Same
4	Invitation to visit the house of a nephew or niece	Invitation	Close	Opposite
5	Request to complete a questionnaire	Request	Far	Same
6	Request to change a flight seat	Request	Far	Opposite
7	Invitation to teachers' gatherings	Invitation	Far	Same
8	Invitation to attend a workshop	Invitation	Far	Opposite

Table 4. 2: Description of the main DCT

The survey was written in standard Arabic and the quotations in the scenarios were translated by into the Hijazi Arabic dialect to be closer to the Saudi reality, and then distributed to the participants by me. The participants read and imagined the written situations, then filled in the blanks by responding to the invitations and requests in the eight given situations. Before completing the survey, the participants read and agreed with the consent form, which was attached to the survey. The consent form included an explanation of the study and a statement regarding the confidentiality of the results. This form also informed the participants of their freedom to refuse to participate or stop at any time, if they wished (Dornyei, 2007, p. 70). If the participants were happy to proceed with the study, they were asked to select "Agree." The survey also included instructions that advised participants to answer only in Hijazi dialect, and that surveys completed in Standard Arabic would be excluded.

I created two versions of the survey, an electronic and a hard copy. The reason for using an electronic copy was to save time and money, since collecting data through traditional methods is more expensive and time-consuming (Dornyei, 2007, p. 121). Also, collecting data electronically increases the level of anonymity and puts participants at ease when completing the survey, which may increase the level of honesty in their responses. Moreover, the electronic copy enables access to a wider population, as well as more easily reaching special social groups

such as African Saudi people (Dornyei, 2007, p. 121). To this end, the Survey Monkey website was used to publish the electronic version of the survey. Printed copies of the surveys were also created, in case there was a need to reach more participants not accessible online. The intention was to only use the electronic copies, if enough online surveys were completed.

4.4.5 The interviews

I applied a qualitative method, conducting semi-structured interviews with Arab and African Saudi males and females via telephone. The telephone interview themes were taken from both parts of the DCT quantitative findings. The first part details the quantitative findings of the refusals and pragmatic markers that stratified by gender and culture. Also, this part includes the level of difficulty Arab and African Hijazi perceived when producing refusals in requests and invitation scenarios. The second part involves the quantitative findings for refusals and pragmatic markers based on social distance (close and far social proximity) and communication with people of the same and opposite gender. This part is similar to the previous one because it demonstrates the level of difficulty the participants perceive in relation to social distance and communications with people of same and opposite gender.

The themes in the interview are not coming from all the quantitative findings, but they are only originated from findings that are existed in both request and invitation scenarios. For example, because Arab and African refusal's selection and rank are similar in both request and invitation scenarios, these findings were used as a theme concerning culture or ethnicity. Also, one of the interview themes, which is related to social distance, is developed from the findings that indicate refusing friends and relatives more extremely difficult than declining unfamiliar people because it occurred in both requests and invitation scenarios.

One interview session was conducted with each participant, which lasted between 15 and 20 minutes. Two African Saudi males, three African Saudi females, two Arabic Saudi males, and two Arabic Saudi females were interviewed. I used the participants' phone number

or email address, which had been provided in the DCT, to contact and arrange the interviews. The telephone interviews were recorded. To do this, prior to conducting the interviews, I downloaded and tested a call recorder. Before starting the interview, I read the consent form in a clear voice. If the participants were happy to proceed with the study, they stated “yes”. Different types of questions were put to the participants. Beginning with questions related to the participants’ backgrounds helped the participants to relax; these were followed by content or the main study questions, probes, which were used for clarifications, and closing questions, which allowed the research subject to add something further or to ask a question (Dornyei, 2007, p. 137). The interviews were informal and friendly, and the employed language was the Hijazi dialect. After conducting the interview, the interview recordings were saved on Google Drive, and were used only for research purposes. Another copy of each of the recorded interviews was created as a backup.

4.4.6 Data analysis

4.4.6.1 Discourse Compilation Test

The data was analysed in two stages: raw data analysis and quantitative analysis. After receiving the DCT questionnaire, I first coded the data. The next section will describe how the DCT was coded.

1. Coding

The DCT was coded using Beebe, Takahashi, and Uliss-Weltz’s (1990) and Al-Issa’s (1998) classifications of the speech act of refusal. Most participants in the current study used more than one refusal strategy and pragmatic marker per response; therefore, the coding was conducted in different stages. First, I coded each refusal as either direct or indirect, based on Beebe, Takahashi, and Uliss-Weltz’s (1990) and Al-Issa’s (1998) refusal strategies. For example, when the participants wrote:

- I am sorry, I will not be able to attend because I am very busy.
- I cannot, but can you please let me know if there are similar courses in the future.

The refusals were coded as follows:

- I am sorry [**indirect**] + I will not be able to attend [**direct**] + because I am very busy. [**indirect**]
- I cannot [**direct**] + but can you please let me know if there are similar courses in the future. [**indirect**]

In the second stage, specific direct and indirect refusals were coded based on Beebe, Takahashi, and Uliss-Weltz's (1990) and Al-Issa's (1998) refusal formulas, as shown below:

- I am sorry [**indirect + regret**] + I will not be able to attend [**direct + negative ability**] + because I am very busy. [**indirect + explanation/reason**]
- I cannot [**direct + negative ability**] + but can you please let me know if there are similar courses in the future. [**indirect + request for assistance or help**]

The third stage involved coding of the pragmatic markers, for example:

- I am sorry [**indirect + regret**] + I will not be able to attend [**direct + negative ability**] + because I am very busy. [**indirect + explanation/reason**] + [**pragmatic marker + intensifier**]
- I cannot [**direct+ negative ability**] + but can you please let me know if there are similar courses in the future. [**indirect + request for assistance or help**] + [**pragmatic marker + politeness markers**]

Finally, coding of the minor strategies was applied, based on Beebe, Takahashi, and Uliss-Weltz's (1990) and Al-Issa's (1998) refusal classification scheme. For instance:

- I am sorry [**indirect + regret (apology)**] + I will not be able to attend [**direct + negative ability**] + because I am very busy. [**indirect+ explanation/reason (vogue reason)**]+ [**pragmatic marker+ intensifier**]

If the utterance lacked minor strategies, the coding was as follows:

- I cannot [**direct+ negative ability**] + but can you please let me know if there are similar courses in the future. [**indirect + request for assistance or help**] + [**pragmatic marker + politeness markers**] - (minor strategy)

2. The coding scheme

This section discusses the coding scheme used in this study to analyse Arab and African Saudi men and women’s refusals. The first table consists of direct refusals only.

Semantic formulae for direct refusal
1- Performative: e.g. (I refuse your request) 2- Non-performative <ul style="list-style-type: none"> • Negative ability: e.g. (I can’t help you) • Negative willingness: e.g. (I don't want to meet her husband) • No, and explicit negation: e.g. (hard, impossible, no way)

Table 4. 3: Direct Refusals

All direct refusals were taken from Beebe, Takahashi, and Uliss-Weltz (1990) and Al-Issa (1998), except for ‘no’, and the explicit negation formula, which were taken from Al-Issa’s (1998) coding scheme. The next tables present the indirect refusals used in the current study. These indirect refusals are divided into two groups. The first group reflects the indirect refusals cited in Beebe, Takahashi, and Uliss-Weltz (1990) and/or Al-Issa (1998). The second group includes any refusals that originated from the current data, or refusals that originally existed in Beebe, Takahashi, and Uliss-Weltz’s (1990) and/or Al-Issa’s (1998) classifications and were then developed by me.

Indirect refusals cited in Beebe, Takahashi, and Uliss-Weltz (1990) and/or Al-Issa (1998)

- 1- Wish: e.g. (I wish I could help you)
- 2- Setting condition for past or future acceptance
 - Condition for past acceptance: e.g. (I wish you had arranged with me earlier or reminded me)
 - Condition for future acceptance: e.g. (If it were tomorrow, I would have joined you)
- 3- Promising to accept in the future: e.g. (Let it be another time)
- 4- Statement of principle: e.g. (I don't like to work on research with anyone)
- 5- Statement of philosophy: e.g. (This is study, not fun)
- 6- Attempt to dissuade interlocutor (attack and lack of empathy)
 - Attack: e.g. (Get lost, Go away)
 - Lack of empathy: e.g. (You forgot, so it's your problem. Solve it.)
- 7- Attempt to dissuade interlocutor (request for assistance and information): e.g. (If there are similar courses in the future, I hope you will let me know)
- 8- Attempt to dissuade interlocutor (let interlocutor off the hook): e.g. (But no problem, it's alright)
- 9- Attempt to dissuade interlocutor (request for empathy)
 - Request for empathy: e.g. (I'm lost as well. I'll hardly focus.)
- 10- Acceptance that functions as a refusal: e.g. (God willing)
- 11- Avoidance (postponement): e.g. (Let me think and get back to you)
- 12- Avoidance (hedging): e.g. (But I don't know if I'll be able)
- 13- Avoidance (repetition of part of the request or invitation): e.g. (Next Thursday?)
- 14- Conditional acceptance: e.g. (If there is a chance, it will be an honour for me to come)

Table 4. 4: Basic Indirect Refusals

All indirect refusals in the above table are present in Beebe, Takahashi, and Uliss-Weltz's (1990) and Al-Issa's (1998) classifications, except setting the condition for future acceptance, lack of empathy, request for empathy, acceptance that functions as a refusal, and

repetition of part of the request or invitation, which are exclusively cited by Beebe, Takahashi, and Uliss-Weltz (1990), and conditional acceptance, which is found only in Al-Issa's (1998) classification. The following table presents the indirect refusals that were created or developed in this study.

New or developed indirect refusals
<p>1- Regret</p> <ul style="list-style-type: none"> • Apologising: e.g. (Sorry) • Asking for forgiveness: e.g. (Forgive me) • Asking for an excuse: e.g. (Excuse me) • Description of distress: e.g. (I'm ashamed) <p>2- Reason</p> <ul style="list-style-type: none"> • Vague reason: e.g. (I have so much to do) • Detailed reason: e.g. (My daughter is a baby and I need to be close to her because her mother has little experience in childcare) • Family-related reason: e.g. (Because my wife is sick and I have to stay with her and help her) • Appealing to a third party reason: e.g. (My family don't allow me to go out except for family events) • Uncontrollable reason: e.g. (But today I'm sick) <p>3- Alternative</p> <ul style="list-style-type: none"> • Offers to do X instead of Y: e.g. (But I don't mind if you'd like me to call your friend's husband and apologise to him) • Suggests to the requester or inviter to do X instead of Y: e.g. (You can ask the restaurant to send you dinner) • We can do X instead of Y: e.g. (We can meet in a city that is halfway between us, so that it is close to you and me) • Alternatives in a counter-question form: e.g. (But what do you think of meeting after the lecture?) • Alternatives in a conditional form: e.g. (I remain at your disposal if you require any further assistance) <p>4- Attempt to dissuade interlocutor (showing negative or positive consequences)</p> <ul style="list-style-type: none"> • Statement of negative consequences to the requester: e.g. (I'm concerned if we work together, you'll get into trouble or lose marks because of me) • Statement of negative consequences to the interlocutor or a rejecter: e.g. (If I'm late, I'm doomed)

<ul style="list-style-type: none"> • Statement of negative consequences to a third party: e.g. (Because if the baby cries, the whole plane will be disturbed) • Statement of negative consequences to the requester and interlocutor (rejecter): e.g. (If the professor finds out we worked together, we may both fail this subject) • Statement of positive consequences to the interlocutor (rejecter): e.g. (But I want to work with other students to have a different experience with different students) • Statement of positive consequences to the requester and interlocutor (rejecter): e.g. (I think everyone should work on their project on their own to show their unique work. Everyone has their unique strengths and so it won't all be the same.) <p>5- Attempt to dissuade interlocutor (criticise):</p> <ul style="list-style-type: none"> • Criticising the requester: e.g. (You are lazy and so dependent) • Criticising a third party: e.g. (Some passengers are not cooperative, and the airplane is crowded) <p>6- Attempt to dissuade interlocutor (advice): e.g. (You should also be stronger and rely on yourself)</p> <p>7- Counter question: e.g. (How so? Are you serious?)</p>
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Table 4. 5: New or developed indirect refusals

The origin of the new and developed refusals will be discussed below:

- Regret is originally taken from Beebe, Takahashi, and Uliss-Weltz's (1990) and Al-Issa (1998) classifications. The description of distress formula is the only one that originated in the present study, and was created based on Hijazi refusals.
- Detailed and vague reasons are cited by Beebe, Takahashi, and Uliss-Weltz's (1990) and Al-Issa (1998), and appealing to a third party is one of Rubin's (1981) refusal formulae. However, other minor formulae, such as familial and uncontrollable reasons, were developed in the present study.
- The alternative formula is also mentioned by Beebe, Takahashi, and Uliss-Weltz (1990) and Al-Issa (1998). However, I developed the statement 'We can do X instead of Y', alternatives in a counter-question form, and alternatives in a conditional form.

- The statement of negative and positive consequences includes six minor strategies. One of these six (statement of negative consequences) is mentioned by Beebe, Takahashi, and Uliss-Weltz (1990) and Al-Issa (1998). The other five formulas were developed by myself.
- Criticising the interlocutor is also taken from Beebe, Takahashi, and Uliss-Weltz's (1990) and Al-Issa's (1998) classifications; however, criticising a third party was developed in this study.
- Both advice and counter questions were developed in the current research.

The next table presents five pragmatic markers that were identified in the present study.

Pragmatic markers
<p>1- Adjunct</p> <ul style="list-style-type: none"> • Giving a positive opinion or feelings: e.g. (May you always be happy) • Showing empathy: e.g. (I understand your request) • Using language to fill pauses: e.g. (Oh, Hmmm, Aha) • Showing gratitude: e.g. (Thank you for the invitation) • Softener: e.g. (May Allah guide you)
<p>2- Intensifier</p> <ul style="list-style-type: none"> • Swearing with the name of God: e.g. (I swear with the name of God) • Repetition: e.g. (Seriously, seriously) • Intensive forms: e.g. (So much, Very, Definitely)
<p>3- Address forms</p> <ul style="list-style-type: none"> • Kinship terms: e.g. (Sister, Brother) • Friendship terms: e.g. (Mate, Friend) • Affectionate terms: e.g. (Dear, Honey) • formal terms: e.g. (Sir)
<p>4- Abusive markers</p> <ul style="list-style-type: none"> • Attacking character markers: e.g. (Stupid) • A resemblance to animal markers: e.g. (Donkey) • Sexual reference markers: e.g. (Ladyboy)

5- Politeness markers: e.g. (please).

Table 4. 6: Pragmatic Markers

Most of the pragmatic markers were taken from previous studies in linguistics. The adjuncts and their minor formulas, except the softeners, were developed by Beebe, Takahashi, and Uliss-Weltz (1990) and Al-Issa (1998). The softener formula was found in the present study; it is a prayer that was used by the participants when they employed an aggressive speech act. The aim for using such a formula is to maintain politeness and reduce the impact of the threatening act. The intensifiers, particularly the intensive forms, originate from Ito and Tagliamonte (2010). Other intensifiers were found in the current research. Both address forms and abusive markers are cited in Parkinson (1985). Politeness markers, especially the word “please”, originate from Blum-Kulka (1987).

3. Inter-coding reliability

I followed certain steps to maintain the reliability of the coded data. First, the study depended mainly on Beebe, Takahashi, and Uliss-Weltz’s (1990) and Al-Issa’s (1998) coding schemes, which have been cited and used by many researchers. Second, the data was coded twice. In the first coding phase, I coded any utterances that indicated refusals or other pragmatic markers. When the first coding stage was complete, the second coder, who is from Hijaz and speaks the Hijazi dialect, revised all coded materials. The second coder is a lecturer in English who holds a Master’s degree in applied linguistics, and is the author of a PhD thesis in speech act theory in a bilingual setting, and so is familiar with pragmatic and discourse markers. If there was a disagreement between the first coder and the second coder, a third coder was consulted. The third coder holds a Master’s degree in teaching English as a second language, and teaches Arabic as a second language. There were slight differences between the first and the second coding. The second coder agreed with 95% of the first coding; 5% of the data was

either changed or maintained depending on the third coder's evaluation. The main disagreement between the first and second coders was on coding the phrase “ʔin fa:ʔ ʔallah” or (God Willing). The first coder considered it a statement that reflects acceptance and implicitly means refusal. However, the second coder had a different view, that “God willing” is used as a promise. In this case, a third coder was contacted to test the first and the second coding. Based on the third coder's evaluation, “God Willing” was coded as an acceptance that functions as a refusal; this is in agreement with Rubin's (1981, p. 8) point of view on this phrase, that “In Arabic speaking countries, the following is a negation: Let's have a picnic next Saturday? Imshaallah (God willing), (equivalent to 'no'). But Imshaallah plus time and details (equivalent to 'yes')”.

4. Translation and transcription

The participants' responses were written in Hijazi Arabic. After the first coding, conducted by myself, and the second coding that was carried out by the second coder, the data was translated into English. In some cases, two or more Arabic sentences or words were equal to one sentence or word in English. For example, Hijazi people use (Takfa), (Lo: tikaramti), (ʔardʒu:k), and (Wabillah) to mean “please”. Therefore, phonetic transcription of the Hijazi refusals was done to enable readers who do not speak Arabic to read and understand the phonetic and structural differences between these words and sentences. I then used Gairdner's (1925) International Phonetic Alphabet (IPA) to transcribe the data. A sample of these letters is given below:

Arabic phonetic system							
IPA	Arabic Letter	IPA	Arabic Letter	IPA	Arabic Letter	IPA	Arabic Letter
a	اَ	f	ف	n	ن	u:	و
a:	اِ، اِي	h	ه	q	ق	w	و
aj	اِي	ħ	ح	r	ر	x	خ
aw	او	ɾ	رَ	s	س	ɣ	غ
b	ب	i:	ي	sʕ	ص	z	ز
d	د	j	ي	ʃ	ش	zʕ	ظ
dʕ	ض	k	ك	t	ت ة	ʔ	ء
dʒ	ج	l	ل	tʕ	ط	ʕ	ع
ð	ذ	ɫ		θ	ث		
ðʕ	ظ	m	م	u	وُ		

Table 4. 7: The IPA used for the phonetic transcription

5. Quantitative analysis

Using MS Excel, the frequencies and percentages of direct and indirect refusals and pragmatic markers in each social group and in each situation were calculated (please see Appendix (I)). Additionally, the frequencies and percentages of these refusals and other markers were calculated depending on sociopragmatic variables such as gender, ethnicity/culture, social distance, and the speech acts of request and invitation; for more details, please see the first section of the findings. The frequencies and percentages of the Likert scale responses, which

reflect how people perceive refusals, were also calculated using MS Excel; please see Appendix (J) and the first section of the findings. After calculating the frequencies, a chi-square test was performed to check whether there are significant differences between Arab and African men and women when articulating refusals, and when using pragmatic markers. The aim being to ascertain if there are significant differences in use of refusals and pragmatic markers in request and invitation scenarios, as are stratified by social distance and communications with people of the same and opposite gender. In addition, the same statistical test was employed to identify whether level of difficulty refusing requests and invitation scenarios differed significantly.

The findings in this research included both significant and non-significant data for several reasons. First, presenting both types of data maintains objectivity and avoid bias in the data analysis. Second, the non-significant data is not wrong, but is simply insufficient to conclusively determine the relationships between variables. In this study, even where there is no statistical evidence, there is other evidence available in the literature and qualitative data. For example, there are no statistically significant differences between men and women in terms of how they perceive refusals, but the literature review and interview findings indicated a difference exists due to their gender position in society as well as cultural values. In addition, in this study, the non-significant data is very valuable because it still describes Arab and African refusal patterns and their perceptions towards refusals.

4.4.6.2 Interviews

Qualitative data analysis

After conducting the interview, the recorded conversations were transcribed into text. I transcribed all interviews manually. After the transcription stage, I translated the interviews from Hijazi dialect to English. Then, I read the whole text, highlighted the targeted points, and

began the initial coding. The aim of coding was to convert participants' answers into single sentences or short phrases united under one theme (Holliday, 2010, p. 102). Examples of these themes include gender, ethnicity/culture, social distance, request, and invitation. There were also codes within these themes. For instance, there were two codes under the theme of gender: women's perception of refusal, and men's perception of refusal. The themes are used as headings in the findings section. Under the headings, examples and extracts from the data are given (Holliday, 2010, pp. 102–3). Finally, the interview findings were interpreted and related to the quantitative findings.

Chapter 5: Results and findings

5.1 Introduction

The findings' chapter is the longest and most important in this thesis. It includes analysis and discussion of the quantitative and qualitative data. The quantitative data was derived from the discourse completion test (DCT), and provides details regarding the frequency of direct and indirect refusals and the pragmatic markers of Arab and African Hijazi participants, when declining requests and invitations. Additionally, it explores the frequency of semantic formulas and pragmatic markers used in refusal when the participants reject the requests and invitations of interlocutors with close and far social distance, and people with the same and opposite gender. This quantitative section also shows the level of difficulty that Hijazi people perceive when refusing requests and invitation scenarios. The qualitative findings include two main parts. The first is driven from the DCT, and presents definitions and examples of refusal strategies and pragmatic markers as articulated in requests and invention scenarios. This part also shows whether gender, culture, social distance and communicating with people of the same and opposite gender influences the content of these strategies. The second part of the qualitative section discusses the interview findings. It indicates how gender, culture, social distance, communicating with people of the same and different genders, and requests and invitations play important roles in influencing Arab and African Hijazi individuals' refusal behaviour. Furthermore, this part explores the participants' attitudes towards direct and indirect refusals and pragmatic markers.

5.2 Quantitative Findings

This quantitative section presents the findings of the discourse completion test (DCT). It is divided into four parts: The first part (5.2.1) details all the refusals and pragmatic markers employed by the participants, regardless of their gender or culture. The second part (5.2.2)

includes two sections; the first exploring each social group's refusals and pragmatic markers in requests scenarios, and the second in invitation scenarios. This part also includes the level of difficulty Arab and African Hijazi perceived when producing refusals in both invitation and request scenarios. The third part (5.2.3) details the quantitative findings for refusals and pragmatic markers based on social distance (close and far social proximity) and communication with people of the same and opposite gender. This part is similar to the previous one, because it is divided into two sections. The first section demonstrates refusals and pragmatic markers in request scenarios, and the second section investigates refusals and pragmatic markers in invitation scenarios. This part also discusses the level of difficulty the participants perceive relative to social distance and communications with people of same and opposite gender. The final part of the quantitative findings (5.2.4) covers the similarities and differences influencing the selection of refusals and pragmatic markers, rank, average for response and frequency in the request and invitation scenarios.

5.2.1 Refusal strategies and pragmatic markers across all participants

The total (n=8423) refusal strategies and pragmatic markers for the Arab and African Saudi male and female participants (n=303) were identified from the data. The participants, regardless of their culture, gender, social distance, and their communications with people of the same or opposite sex provided two main types of refusal strategies, which are direct and indirect refusals alongside pragmatic markers. The table below shows the refusal strategies and pragmatic markers' according to rank and frequency in detail:

Table 5. 1 Refusal strategies and pragmatic markers across all participants (n = 303)

Refusal strategy	Count	Percentage
Direct refusals		
Negative ability/willingness	782	9.28%
No/explicit rejection	94	1.12%
Performative	2	0.02%
Total	878	10.42%
Indirect Refusals		
Reason	1994	23.67%
Regret	1234	14.65%
Alternatives	634	7.53%
Promise of future acceptance	425	5.05%
Wish	272	3.23%
Conditional acceptance	164	1.95%
Acceptance that functions as a refusal	149	1.77%
Dissuade attack, lack of empathy	76	0.90%
Avoidance postponement	56	0.66%
Dissuade negative/positive consequences	54	0.64%
Statement of principle	53	0.63%
Dissuade criticise	32	0.38%
Condition for future or past acceptance	31	0.37%
Avoidance hedging	24	0.28%
Dissuade request for assistance, help	24	0.28%
Counter question	22	0.26%
Letting the interlocutor off the hook	18	0.21%
Dissuade request for empathy	14	0.17%
Avoidance repetition of part of the request or invitation	12	0.14%
Statement of philosophy	12	0.14%
Advice	8	0.09%
Total	5308	63.02%
Pragmatic Markers		
Intensifier	987	11.72%
Adjunct	720	8.55%
Address form	507	6.02%
Politeness marker	12	0.14%
Abusive markers	11	0.13%
Total	2237	26.56%
Overall total	8423	100.00%

Percentages were calculated for the total refusals and pragmatic markers (n = 8423) Refusal strategies and pragmatic markers are arranged in descending order

Direct refusal is the first major type of refusal strategy, and includes three semantic formulas; negative ability and willingness, no and explicit rejection, and performatives. The most used direct strategy is negative ability and willingness (n=782; 9%) such as:

- مقدر اساعدك
Maqdar ?asa?idak
I can't help you
- ماراح اسوي معاك الشغل
Ma:rah ?asawi: ma?a:k ?alfuyul
I won't do the work with you

Negative willingness was also used extensively by the participants in Nelson, Carson, Al Batal, and El Bakary's (2002a) and (2002b) studies. The second most frequently used direct strategy is the word "No" and explicit negation (n=94; 1%). In Abdul Sattar, Lah, and Suleiman's (2010) study, the refusal expression "no" was also ranked as the second most used strategy. An example of explicit negation is:

- صعب
s'a?ab
Hard
- مستحيل
Mustahi:l
Impossible

The least used direct refusal formula is performative (n=2; 0.02%). Performative statements are only used twice by participants when declining requests or invitations. An example of this strategy appears below:

- انا ارفض
?ana ?arfud'
I refuse

The second type of refusal is the **indirect**, and includes 21 semantic formulae. The most commonly used indirect strategy is reason (n=1994). 23% of the data was coded as the reason formula. The participants also used reason statements, such as:

- أنا مشغولة

?ana mafyulah

I'm busy

- عندي اسبابي الخاصة
?indi: ?asbabi: ?alxa:s'ah
I have my personal reasons

The reason strategy is the most frequently used in research conducted by Nelson, Carson, Al Batal, and El Bakary (2002a) and (2002b), Al-Eryani (2007), Abdul Sattar, Lah, and Suleiman (2010), Al-Issa (1998), and in Morkus (2009). Regret is ranked as the second most often used indirect strategy (n=1234). 14% of the data consists of regret statements; i.e.

- أسف
A:sif
Sorry
- أعتذر منك
?a?taθir minak
I beg your pardon

The third most used strategy is alternatives (n=634; 7%). Examples of alternative statements are:

- لو تكلمي وحدة ثانية من بدري افضل
Lo: tikalimi: wahdah θanijah min badri: ?afd'al
It is better that you talk to someone else in advance
- راح أزورك قبل الزواج
rah ?azu:rakum qabil ?alzawa:d3
I'll visit you before marriage

The promise of future acceptance (n=425; 5%) and wish (n=272; 3%) are ranked fourth and fifth in this study. The least commonly used indirect strategy is letting the interlocutor off the hook (n=18; 0.21%), Dissuading the interlocutor from making a request for empathy (n=14; 0.17%), Avoidance by repeating part of the request (n=12; 0.14%), Statement of philosophy (n=12; 0.14%) and advice (n=8, 0; 0.09%).

In addition, the table shows the participants employed indirect refusals almost five times more often than direct ones, when refusing requests and invitations. The total number of

direct refusals was only (n=878, 10%); however, the research participants produced (n=5308) indirect refusal formulas; 63% of the data consists of indirect refusal strategies.

The Pragmatic markers are accompanied by refusal strategies, and the research data includes (n=2237) markers. In this study, Arab and African Hijazi men and women produced five types of pragmatic markers, which are intensifiers, adjuncts, address forms, politeness and abusive markers. The most frequently used pragmatic marker is the intensifier (n=987; 11%). The participants swear with the name of God and use some words, such as **مره marah** (so much), **كثير kaθi:r** (a lot), **حيل hajl** (very) to intensify their viewpoints. Adjuncts appear after the intensifiers as the most used markers. The data contains (n=720) adjuncts. The participants provided five types of adjuncts in this study, four being similar to the ones in Beebe, Takahashi and Uliss-Weltz's (1990) work, which are statements of positive opinion/feeling or agreement, statements of empathy, pause fillers, and statements of gratitude or appreciation. The new adjunct, developed in the current study, is a softener. This softener is a statement that softens unmitigated refusals. This adjunct will be discussed in detail in the content of the semantic formulas section. The least used markers are politeness and abusive markers. The participants provided only 12 politeness markers and 11 abusive phrases.

5.2.2 Refusals and pragmatic markers across gender and culture

1. Refusing interlocutors' request

This section explores the refusals of Arab Saudi men (n=76), Arab Saudi women (n=79), African Saudi men (n=74) and African Saudi women (n=74) when declining requests in the first scenario (request assistance in a project), the second scenario (request to host a guest), the fifth scenario (request to fill in a questionnaire) and the sixth scenario (request to change a flight seat). Each table in this section exhibits the selection and ranking of refusals in

each group, and is distinguished by either gender (men or women) and culture (Arab and African).

Additionally, the following tables include the average rate for response, which is the average number of refusals and pragmatic markers used by each participant in all four scenarios, and the total number of refusals and pragmatic markers in each group divided by the total number of participants in each group. The reason for expressing the average for response is to contrast between the four social groups. In addition, all the tables below show that the participants (n=303) used direct, indirect strategies and the pragmatic markers when declining other's requests. The following section will discuss their usage of the principal refusal strategies and pragmatic markers in details:

A. Direct refusals

Table 5. 2 Direct refusals across gender and culture in request scenarios									
	Male				Female				
	Arab		African		Arab		African		
Participants N	76		74		79		74		
	F	%	F	%	F	%	F	%	
Direct refusals									
Performative	0	0.00%	1	0.93%	1	0.82%	0	0.00%	
No and explicit negation	22	19.30%	14	13.08%	22	18.03%	25	21.93%	
Negative ability /willingness	92	80.70%	92	85.98%	99	81.15%	89	78.07%	
Total	114	100%	107	100%	122	100%	114	100%	
Average number of responses per person across 4 scenarios	1.5		1.4		1.5		1.5		

In respect of refusal selections, the table above shows African men and Arab women are the only two social groups to use all the direct refusal strategies. In contrast, Arab men and African women employ only two types of direct refusals, which are negative willingness and ability, and use no explicit negation formulas. The average response in the table demonstrates that each participant from each of the social groups used around one direct refusal in the four request scenarios. In addition, According to the total of direct refusals, there is no significant difference between the four social groups in employing the direct refusals ($\chi^2= 0.0006$, $p=0.9810$).

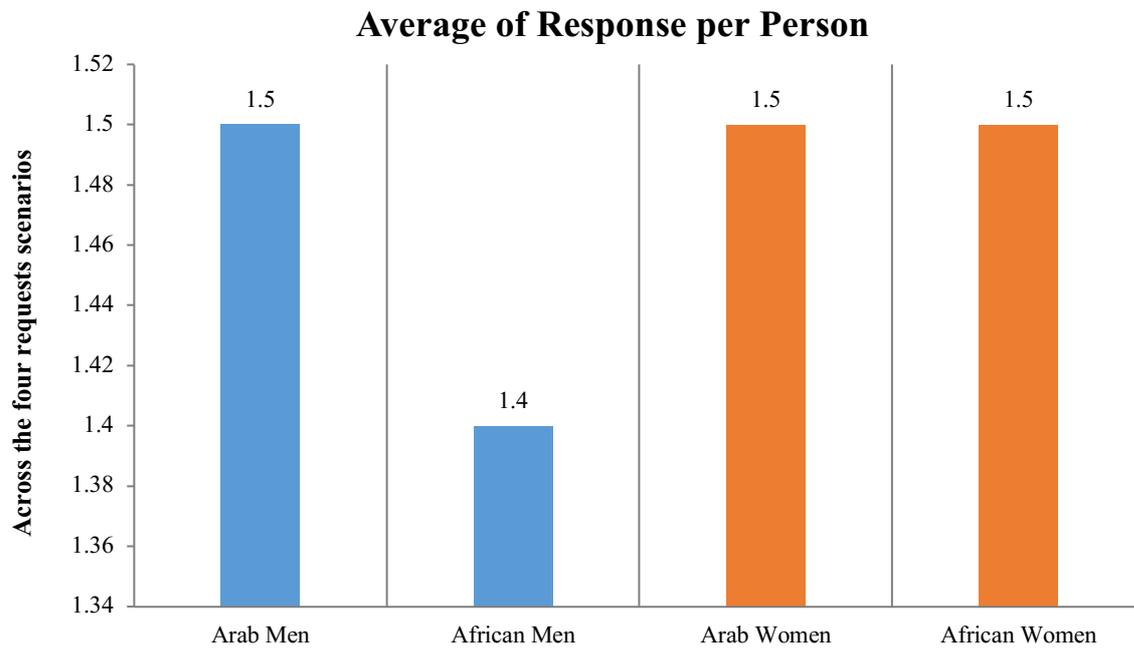


Figure 5. 1: Direct refusals' average of response across gender and culture in request scenarios

Concerning the ranking for direct refusals, Arab and African men and women exhibited similar results. All four groups employed negative ability and willingness intensively when rejecting requests. In total, 80% (n= 92) of the Arab men's direct refusal data and 85% (n=92) of the African men's direct refusal data consisted of negative ability and willingness statements. Negative ability and willingness statements comprise 81% (n= 99) of Arab women's and 78% (n=89) of African women's direct refusal responses. The second most used strategy for Arab and African men and women is no or explicit negation. Arab men and women return the same result in terms of the rank of no and explicit negation strategy. Each group only provided (n=22) of such statements. The African men produced (n=14) no and explicit negation phrases; however, the African women employed more no and negation phrases, as they used (n=25) such statements when refusing to request data. The strategy least used by African men

and Arab women was the performative strategy (n=1); this strategy is not employed by Arab men nor by African women across the four scenarios.

Direct Refusals

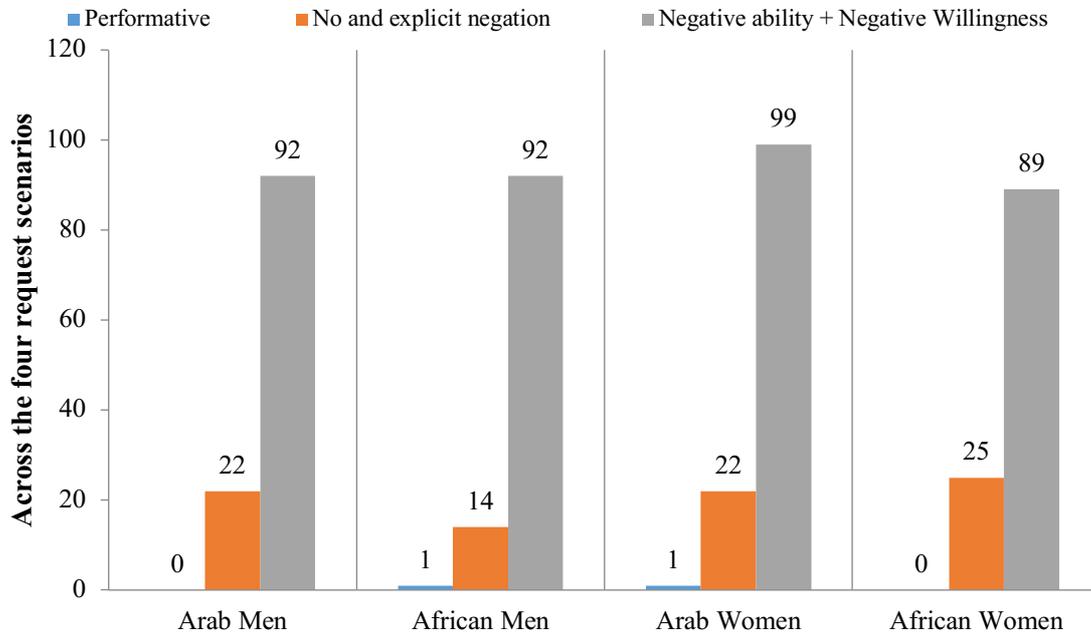


Figure 5. 2: Direct refusals across gender and culture in request scenarios

B. Indirect refusals

Table 5. 3 Indirect refusals across gender and culture in request scenarios

Participants N	Male				Female			
	Arab		African		Arab		African	
	F	%	F	%	F	%	F	%
Indirect refusals								
Regret	170	26.65%	151	26.08%	242	27.66%	213	32.52%
Wish	15	2.35%	10	1.73%	28	3.20%	19	2.90%
Reason	244	38.24%	223	38.51%	311	35.54%	242	36.95%
Alternative	137	21.47%	131	22.63%	163	18.63%	108	16.49%
Condition for future or past acceptance	2	0.31%	1	0.17%	5	0.57%	4	0.61%
Promise of future acceptance	1	0.16%	7	1.21%	9	1.03%	6	0.92%
Statement of principle	5	0.78%	3	0.52%	22	2.51%	11	1.68%
Statement of philosophy	2	0.31%	0	0.00%	3	0.34%	1	0.15%
Dissuade attack, lack of empathy	23	3.61%	21	3.63%	20	2.29%	12	1.83%
Dissuade request for (assistance, help)	3	0.47%	0	0.00%	0	0.00%	0	0.00%
Dissuade criticise	8	1.25%	4	0.69%	15	1.71%	5	0.76%
Letting the interlocutor off the hook	1	0.16%	4	0.69%	5	0.57%	4	0.61%
Dissuade negative consequences	11	1.72%	9	1.55%	23	2.63%	11	1.68%
Dissuade request for empathy	2	0.31%	0	0.00%	9	1.03%	1	0.15%
Acceptance that functions as a refusal	0	0.00%	4	0.69%	1	0.11%	0	0.00%

Avoidance postponement	7	1.10%	3	0.52%	1	0.11%	1	0.15%
Avoidance hedging	2	0.31%	3	0.52%	5	0.57%	3	0.46%
Avoidance repetition of part of the request	1	0.16%	0	0.00%	2	0.23%	1	0.16%
Counter question	3	0.47%	1	0.17%	7	0.80%	7	1.07%
Conditional acceptance	1	0.16%	2	0.35%	2	0.23%	2	0.31%
Advice	0	0.00%	2	0.35%	2	0.23%	4	0.61%
Total	638	%100	579	%100	875	%100	655	%100
Average number of responses per person across 4 scenarios	8.3		7.8		11.0		8.8	

Regarding the selection of refusal strategies, the data indicates that each group followed a different pattern when excluding refusal strategies. Arab women participants used indirect refusal strategies when rejecting one another's requests, except requests for assistance or help. Further, Arab men employed all refusal strategies except use of acceptance that functions as refusal and advice refusal formulas. Out of 21 possible indirect refusals, African men only used 17 refusal strategies, excluding statements of philosophy, requests for assistance, requests involving empathy, and repetition of part of the request. African women also preferred to use 19 refusal semantic formulas except when dissuading the interlocutor by making a request or asking for help, and acceptance functioning as a refusal. Looking for the highest average number of responses, the data shows Arab women provided more indirect refusals than other social groups. Each Arab woman employed around (n=11) indirect refusal strategies, whereas each Arab man only used (n= 8). Each African man only gave (n=7) indirect refusals; however, each African woman produced (n=8) refusal formulas in four request contexts. Having said that, the data indicated a significant difference in the number of using indirect refusals by the four social groups ($x^2 = 6.2217$, $p=0.0126$).

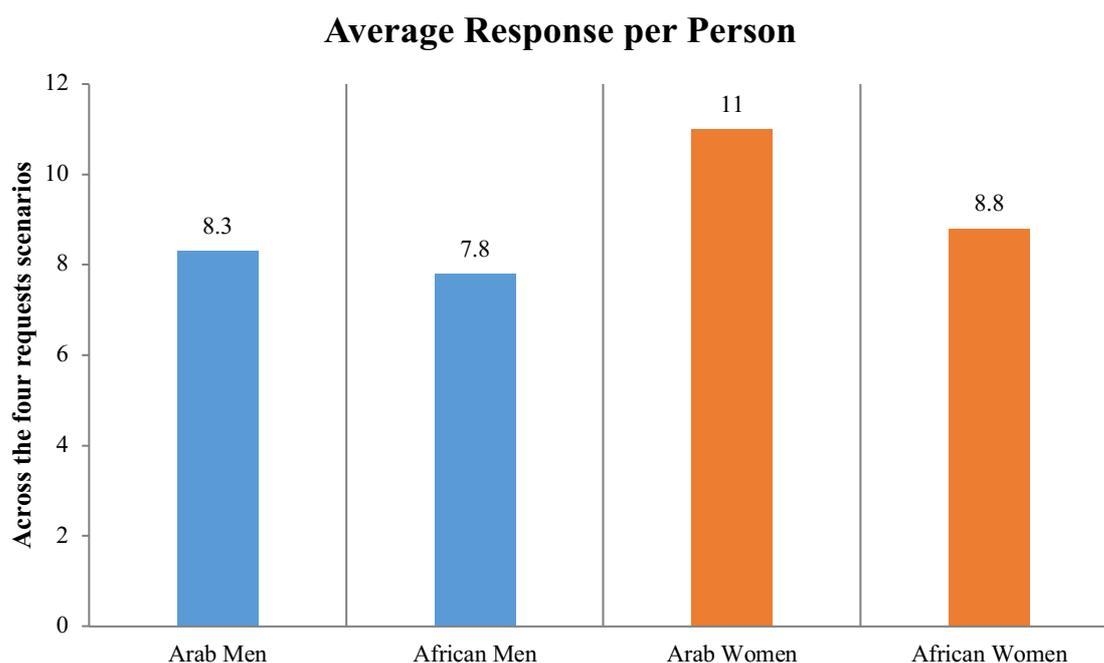


Figure 5. 3: Indirect refusals' responses across gender and culture in request scenarios

In respect of the indirect refusal ranks, the most commonly used refusal formula in the Arab and African men's and women's data is reason. Around 35% of all the participants' responses, regardless of their culture and gender, consist of reason statements. The four groups' second and third most used strategies are regret and the alternatives. Regret statement phrases comprise 26% of the Arab and African men's data. In the Arab and African women's data, 27% of the Arab women and 32% of the African women use regrets. Alternative's frequency is also high in the Arab and African men's and women's data. There are (n=137) alternative forms from Arab men, and (n= 131) alternative statements from African men. Arab women employed (n=163) phrases suggesting alternatives, whereas African women gave (n=108) alternatives strategies.

Most Used Indirect Refusals

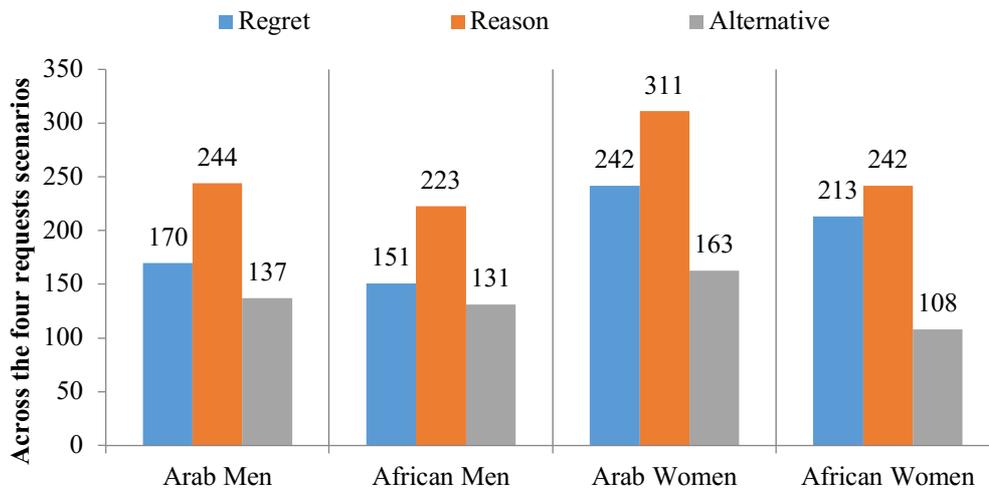


Figure 5. 4: Most common indirect refusals' across gender and culture in request scenarios

There are some differences in the strategies least used by the four groups across the four scenarios. Arab men's least common strategies are promising future acceptance (n=1), letting the interlocutor off the hook (n=1), avoidance of the interlocutor by repeating part of the request (n=1), and conditional acceptance (n=1). However, the least used strategies, employed once or twice by African men, are the conditions for past and future acceptance, counter questioning, conditional acceptance and advice.

Least Used Indirect Refusals

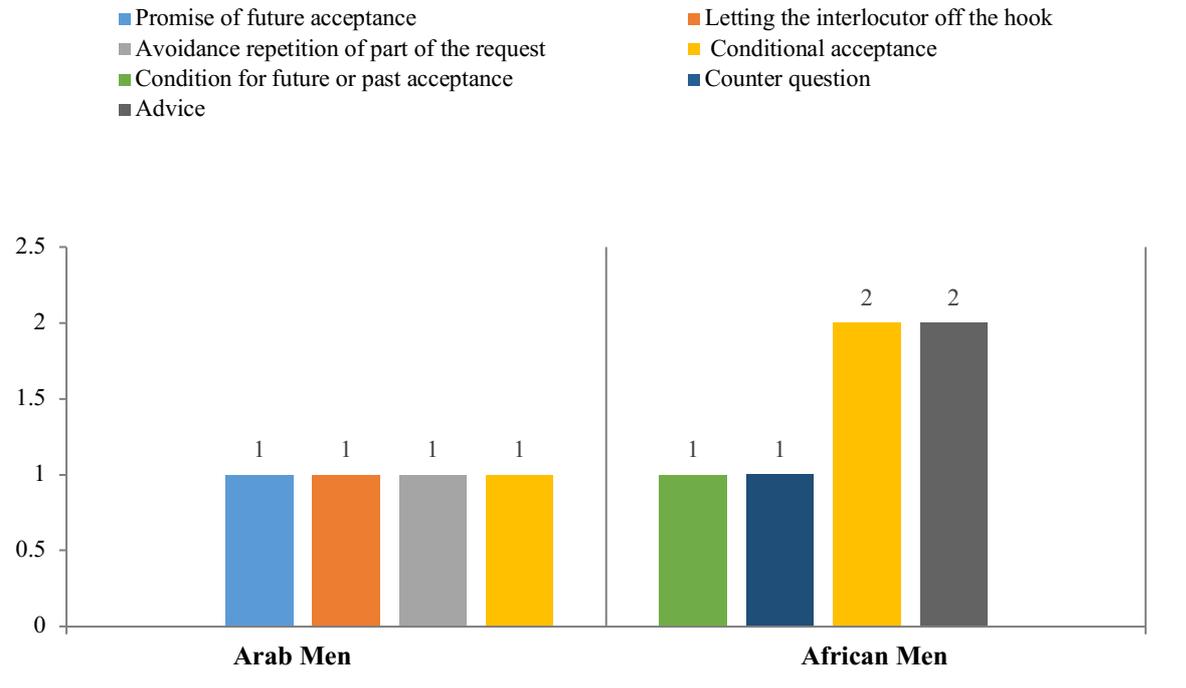


Figure 5. 5: Least common indirect refusals’ in request scenarios

Despite the above, in the Arab women’s data, acceptance that functions as a refusal (n=1), avoidance by postponing and holding request (n=1), avoidance by repeating part of the request (n= 2), conditional acceptance (n=2) and advice (n=2) are the least used strategies. Whereas, the African women’s least used strategies are statement of philosophy, dissuading the requester by requesting empathy, and postponement and avoidance through repeating part of the request.

Least used indirect refusals

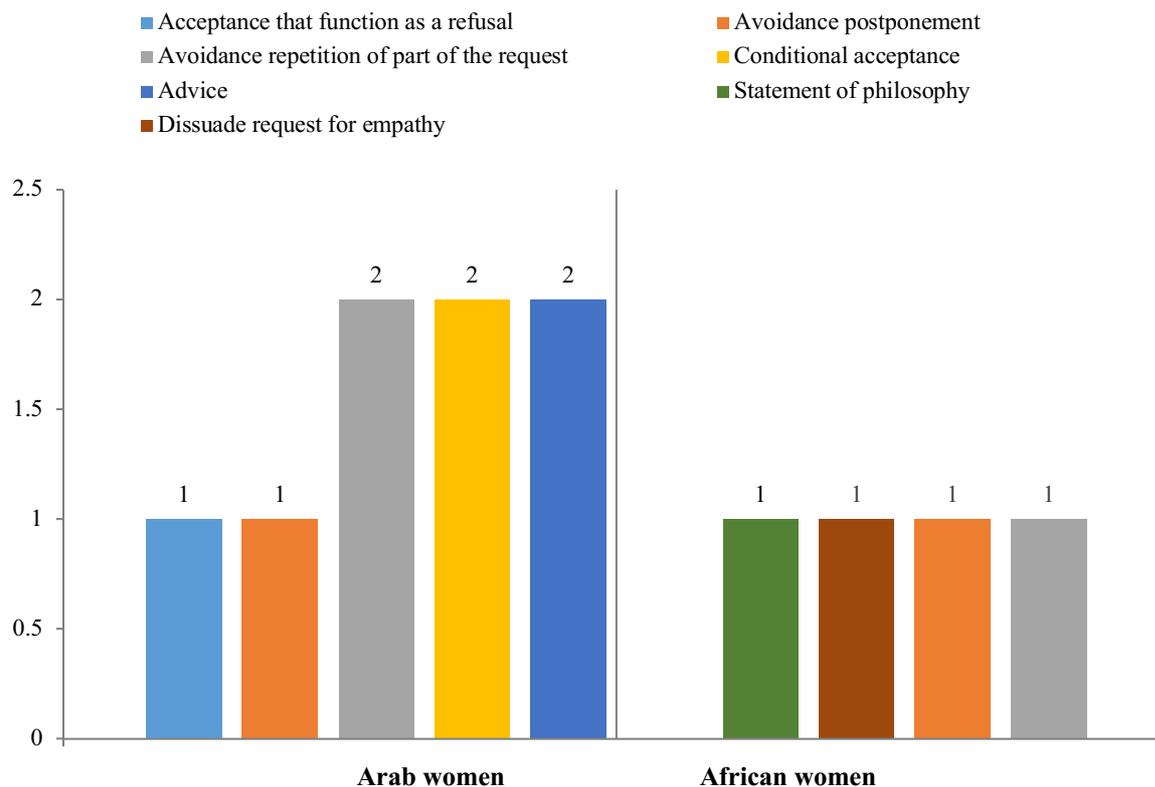


Figure 5. 6: Least common indirect refusals' in request scenarios

C. Pragmatic markers

	Male				Female			
	Arab		African		Arab		African	
	76		74		79		74	
Participants N	F	%	F	%	F	%	F	%
Pragmatic markers								
Politeness markers	0	0.00%	2	1.63%	4	1.47%	1	0.61%
Abusive markers	5	2.96%	6	4.88%	0	0.00%	0	0.00%
Intensifier	91	53.85%	59	47.97%	144	52.94%	84	51.22%
Adjunct	24	14.20%	21	17.07%	56	20.59%	26	15.85%
Address form	49	28.99%	35	28.46%	68	25.00%	53	32.32%
Total	169	%100	123	%100	272	%100	164	%100
Average number of responses per person across 4 scenarios	2.2		1.6		3.4		2.2	

Starting with the selection of pragmatic markers, the table indicates the only group to use all the pragmatic markers in the four request scenarios are African male participants. The other three groups exclude one of the markers. The Arab men’s data includes intensifiers, adjuncts, abusive markers, and address forms, but excludes politeness markers. Also, Arab and African women use all the pragmatic markers given in the table except for the abusive formulas. Resembling the average response in terms of indirect refusals, each Arab woman used more pragmatic markers than each of the Arab men and the African men and women. Each Arab woman employed around (n= 3) pragmatic markers, but each Arab man and African woman only used (n=2) pragmatic markers. African men’s data included the lowest average response, as each African man only provided (n=1) pragmatic formulas in four requests scenarios. Looking to the difference between the four groups in the total number of using pragmatic markers, the data show no significant differences ($\chi^2=1.4886$, $p=0.2224$).

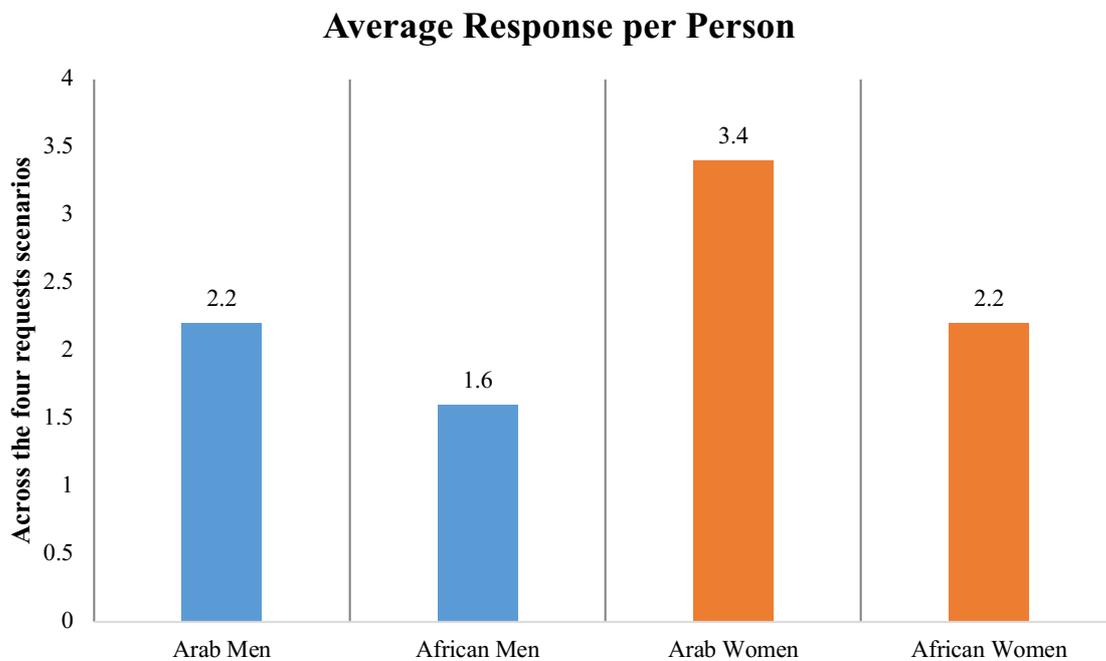


Figure 5. 7: Pragmatic markers’ average of response across gender and culture in request scenarios

Concerning the pragmatic markers' ranks, intensifiers were the most common pragmatic markers for all social groups, as approximately half the Arab and African men's and women's pragmatic markers responses were intensifiers. The address form comes just after the intensifier as a preferred strategy by Arab and African men and women. Arab men employed (n=49) address forms, and the African men used (n=35) address forms across the four request scenarios. The Arab women provided (n=68) address form when declining a request, and the African women used (n=53) the address form. The pragmatic strategies least used by Arab men are abusive markers (n=5); however, Arab women and African men and women used politeness markers less often than other pragmatic markers. The politeness markers were only used four times in the Arab women's data, and only once or twice in the African men's and women's data.

Pragmatic Markers

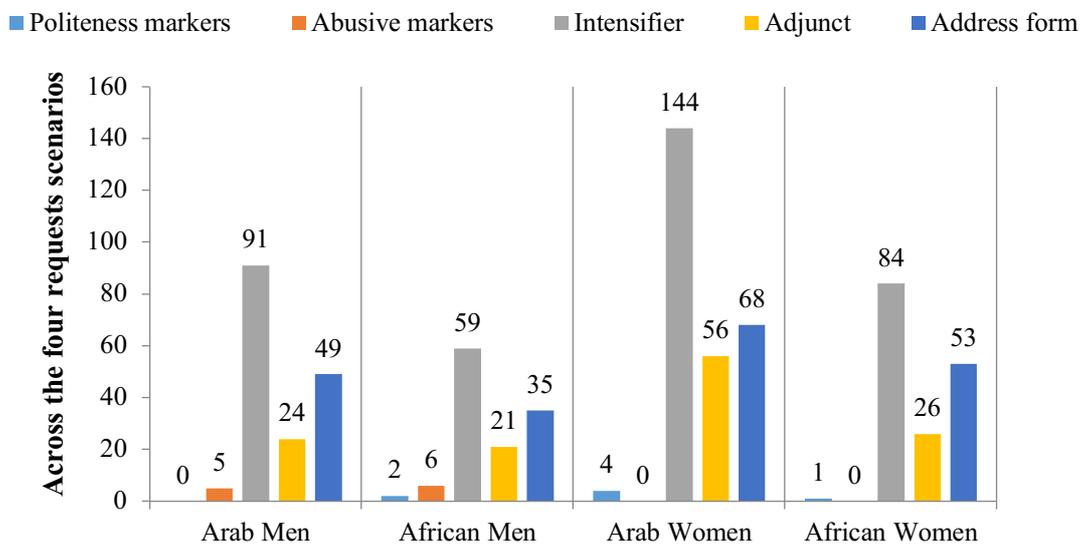


Figure 5. 8: Pragmatic markers across gender and culture in request scenarios

D. Totals and the average responses

	Male				Female			
	Arab		African		Arab		African	
Participants N	76		74		79		74	
	F	%	F	%	F	%	F	%
Total for direct Refusal	114	12.38%	107	13.23%	122	9.61%	114	12.22%
Total for indirect refusal	638	69.27%	579	71.57%	875	68.95%	655	70.20%
Total for pragmatic markers	169	18.35%	123	15.20%	272	21.43%	164	17.58%
Total	921		809		1269		933	
Average number of responses per person across 4 scenarios	12		10.9		16		12.6	

The table (5.5) indicates a significant difference between the Arab and African men and women in overall total of refusals and pragmatic markers ($\chi^2 = 7.5752$, $p=0.0059$). Also, It shows Arab and African men and women followed similar patterns when selecting and ranking refusals and pragmatic markers. All the social groups used a greater number of indirect refusals and pragmatic markers than they did direct refusals. Between 68% and 70% of the data was comprised of indirect refusals. However, the percentage of direct refusals in each social group's data was much lower, as only between 9% and 13% of all data is a direct formula.

Total of Refusals and Pragmatic Markers

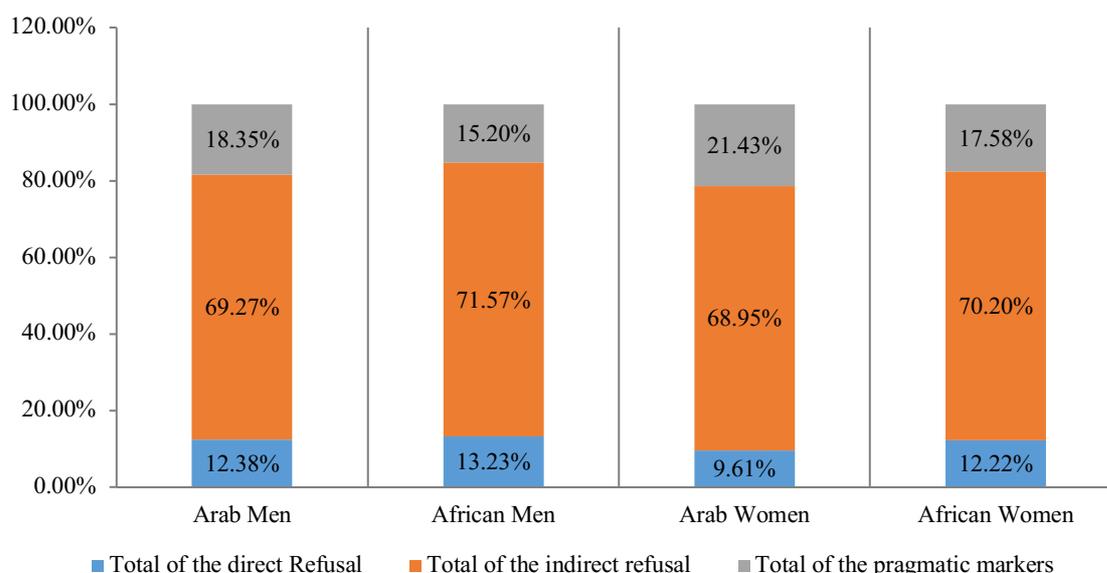


Figure 5. 9: Total for refusals and pragmatic markers across gender and culture in request scenarios

As mentioned above, the average number of responses correlate with the average number of refusals and pragmatic markers produced by each participant in all four scenarios. By looking at figure (5.10) below, it is apparent that Arab women shared the highest rate of refusal strategies and pragmatic markers in the four request situations (n=16). Meanwhile, in contrast, African men employed the lowest number of refusal strategies and pragmatic formulae in the given scenarios (n=10.9). Arab women and African men’s average responses explain why Arab women’s data result in the highest total for refusals and other markers’, and why African men’s refusals and pragmatic formula total is the lowest.

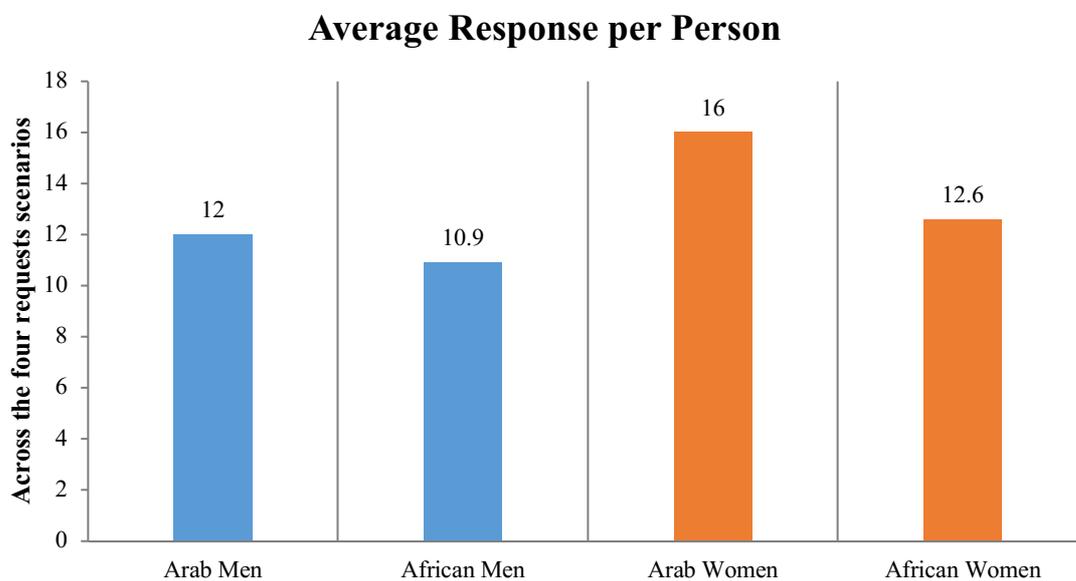


Figure 5. 10: Refusals’ and pragmatic markers’ average of response across gender and culture in request scenarios

E. Gender, selection, rank and the frequency of refusal and pragmatic markers

By linking gender with the selection of refusals, the data in tables (5.2) and (5.3) did not show a remarkable relationship between gender and the selection of direct and indirect refusals. Arab and African men and women followed a different pattern in terms of preferring and excluding direct and indirect refusal formulas, despite their gender. For example, Arab and African men varied when choosing and avoiding refusals. Arab men excluded advice, but African men avoided other indirect strategies, such as a statement of philosophy, or requests

for empathy. Nevertheless, the selection of pragmatic markers appeared to be influenced by gender. The Arab and African women selected all the pragmatic markers and avoided abusive formulas. However, the men, regardless of their culture, employed abusive markers when rejecting requests.

Also, the rank of refusal is apparently not influenced by gender, since the participants' data shared almost the same rank in terms of frequently used refusal strategies and pragmatic markers, despite their different genders. For example, the participants, including the men and women, chose from statements of negative ability and willingness, reasons, regrets, alternatives, attacks, wishes, intensifiers, address forms, adjuncts more than other refusals and pragmatic formulas.

The frequencies of responses were apparently influenced by gender. As shown in table (5.5), Arab women's average responses in the four situations were higher than in the Arab men's data. Each Arab female participant provided more refusals and pragmatic markers ($n=16$) than each Arab man ($n=12$) in the request scenarios. Additionally, each African woman employed more refusals and pragmatic markers ($n=12.6$) than each of the African men ($n=10.9$).

F. Culture, selection, rank, the frequency of refusals and pragmatic markers

Similar to the previous section, the selection of refusals in the four request scenarios were not noticeably influenced by culture, since no similarities or differences in the refusal selections or ranking are determined by culture. The rank of refusal is apparently not affected by culture, since the participants' data shared the same rank.

The number of refusals and pragmatic markers were also influenced by culture. Arab Hijazi provided more responses when declining requests than the African group did. In detail, Each Arab man's total number of responses ($n=12$) were higher than the African man's

responses (n= 10.9). Also, the Arab women’s average responses’ (n= 16) are noticeably higher than the African woman ones (n= 12.6).

G. Difficulty refusing request stratified by gender and culture

This section explains the participants’ perception of refusals, and their difficulty refusing each of the requests. In addition, the table below indicates how people perceive refusals, and if there is a relationship between perceptions and gender and/or culture.

Table 5. 6 Difficulty refusing requests stratified by gender and culture										
Gender	Male				Female					
Culture	Arab		African		Arab		African			
Participants N	76		74		79		74			
Difficulty with refusals	F	%	F	%	F	%	F	%	X²	P-value
Extremely difficult	34	11.18%	30	10.14%	14	4.43%	24	8.11%	2.5374	0.1111
Somewhat difficult	66	21.71%	66	22.30%	71	22.47%	67	22.64%	0.0567	0.8121
Slightly difficult	72	23.68%	67	22.64%	76	24.05%	71	23.99%	0.0003	0.9867
Not at all difficult	132	43.42%	133	44.93%	155	49.05%	134	45.27%	0.8088	0.3684
Total	304	100%	296	100%	316	100%	296	100%		

Around half the responses in the Arab and African men’s and women’s data suggested that refusing requests is not difficult at all. Regarding perceiving refusals as slightly difficult and somewhat difficult, around 20% of Arab and African men’s and women’s responses indicated this to be the case. A small number of responses showed refusing requests is extremely difficult. Perceiving refusals as extremely difficult is influenced by gender, since the Arab men and African men responded “extremely difficult” more often than women in their culture. However, culture as an independent variable does not have a significant influence on the data, since the participants provide almost similar responses regardless of culture.

Summary

The above section explored the selection, average rates of response and ranking of direct, indirect refusals and pragmatic markers in the first scenario (request assistance on a project), the second scenario (request to host a guest), the fifth scenario (request to fill in a questionnaire) and the sixth scenario (request to change a flight seat). In respect of the selection of direct refusal, there was evidence that both Arab men and African women were following similar patterns. Also, Arab women and African men selected the same direct refusals. With regard to indirect refusal strategies, the data showed the four social groups followed different patterns in selecting these refusals. Similarity was apparent between the Hijazi Arab and African women regarding selection of all the pragmatic markers, except for the abusive formulas. In regard the average number of responses, women used more refusal strategies and pragmatic markers than men. Also, Arabs communicated using more refusal strategies and pragmatic markers than the Africans. In terms of the ranking of refusals, the participants preferred to use statements of negative ability and willingness, reason, regret, alternative and intensifiers more than other formulas when rejecting requests. The level of difficulty when refusing request data indicates that a high number of Arab and African men's and women's responses show that it is not difficult to refuse interlocutors' requests.

2. Refusing interlocutors' invitations

This section will demonstrate the selection, rank, and average responses for refusals and pragmatic markers from Arab and African men and women in the third, fourth, seventh and eighth invitation scenarios. These scenarios are an invitation to a wedding party, an invitation to visit a nephew's or niece's house, an invitation to a teachers' gathering, an invitation to attend a workshop. In the four invitation scenarios, the data shows the participants, regardless of their culture and gender, used direct, and indirect refusals, plus appropriate pragmatic markers. The following section discusses this in detail.

A. Direct refusal

	Male				Female			
	Arab		African		Arab		African	
	76		74		79		74	
Participants N	F	%	F	%	F	%	F	%
Direct refusals								
Performative	0	0.00%	0	0.00%	0	0.00%	0	0.00%
No and explicit negation	1	1.04%	3	3.23%	3	2.31%	4	3.92%
Negative ability /willingness	95	98.96%	90	96.77%	127	97.69%	98	96.08%
Total	96	100%	93	100%	130	100%	102	100%
Average number of responses per person across 4 scenarios	1.2		1.2		1.6		1.3	

Regarding the selection of direct refusals, the Arab and African men's and women's data in the table (5.7) indicates that only two strategies detailing direct refusals had been selected. The participants used no and explicit negation and negative ability and willingness, and excluded performative statements when declining invitations. The participants from each group used approximately one direct refusal when responding to the four invitation scenarios. Also, there is no significant difference has been shown between the four direct refusal total ($\chi^2 = 1.1505, p=0.2834$).

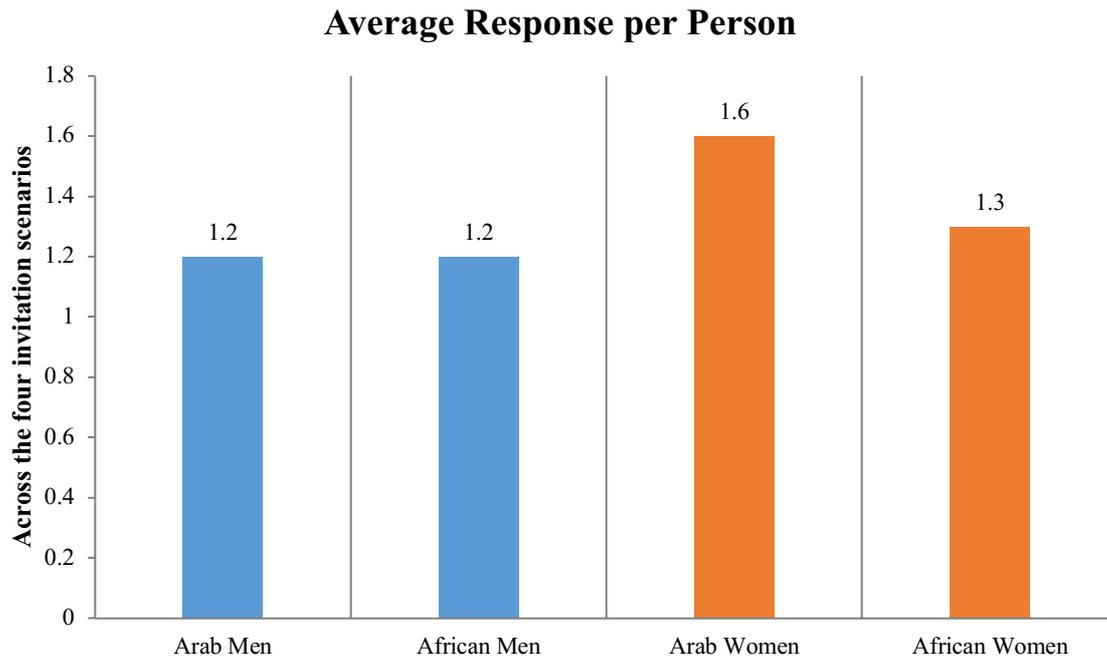


Figure 5. 11: Direct refusals' average of responses across gender and culture in the invitation scenarios

According to the rank of refusals, the data indicates that negative ability is the most common formula given in direct refusal strategies, and it is significantly well used by the Arab and African men and women, with more than 90% of direct refusals in the invitation data expressing negative ability and willingness. The Arab women gave (n=127) negative ability and willingness, but the Arab men and African men and women produced between (n=90) and (n=98) of this same strategy. However, in the Arab and African men and women data, no, and explicit negation is ranked second after expression of negative ability and willingness by the participants, although its use is limited. From (n=1) to (n=4) of Arab and African men and women responses express no and explicit negation. This indicates that Arab and African Saudi people prefer to avoid using no and other negation when rejecting invitations across the four invitation scenarios.

Direct Refusals

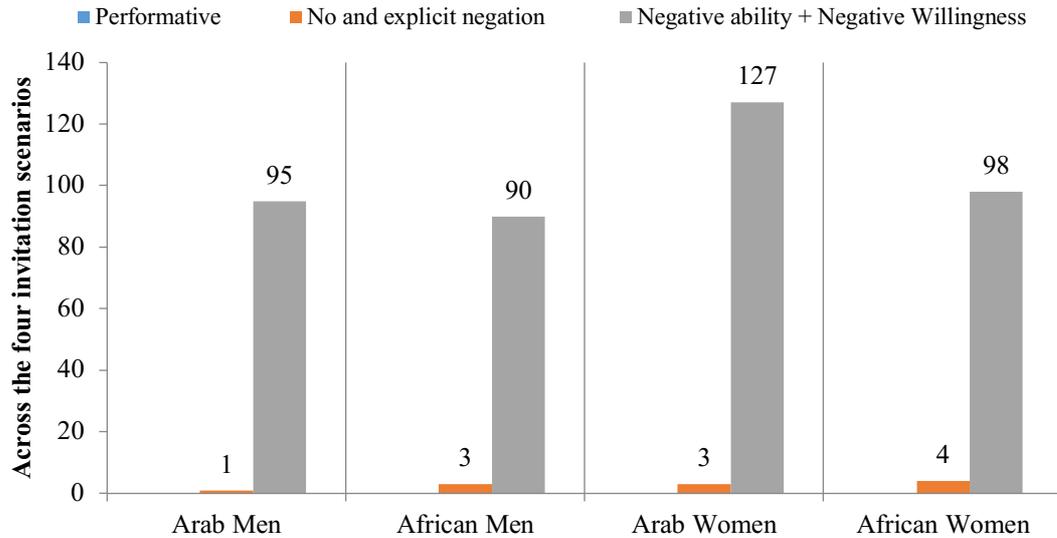


Figure 5. 12: Direct refusals across gender and culture in invitation scenarios

B. Indirect refusals

Table 5. 8 Indirect refusals across gender and culture in invitations' scenarios

	Male				Female			
	Arab		African		Arab		African	
	F	%	F	%	F	%	F	%
Participants N	76		74		79		74	
Indirect refusals								
Regret	119	19.29%	109	19.57%	125	15.84%	105	17.56%
Wish	38	6.16%	32	5.75%	82	10.39%	48	8.03%
Reason	239	38.74%	219	39.32%	300	38.02%	216	36.12%
Alternative	16	2.59%	15	2.69%	38	4.82%	26	4.35%
Condition for future or past acceptance	4	0.65%	4	0.72%	7	0.89%	4	0.67%
Promise of future acceptance	89	14.42%	84	15.08%	113	14.32%	116	19.40%
Statement of principle	1	0.16%	1	0.18%	9	1.14%	1	0.17%
Statement of philosophy	2	0.32%	0	0.00%	2	0.25%	2	0.33%
Dissuade attack, lack of empathy	0	0.00%	0	0.00%	0	0.00%	0	0.00%
Dissuade request for (assistance, help)	8	1.30%	3	0.54%	8	1.01%	2	0.33%
Dissuade criticise	0	0.00%	0	0.00%	0	0.00%	0	0.00%
Letting the interlocutor off the hook	1	0.16%	1	0.18%	1	0.13%	1	0.17%
Dissuade negative consequences	0	0.00%	0	0.00%	0	0.00%	0	0.00%
Dissuade request for empathy	0	0.00%	0	0.00%	2	0.25%	0	0.00%
Acceptance that function as a refusal	45	7.29%	38	6.82%	31	3.93%	30	5.02%
Avoidance postponement	9	1.46%	7	1.26%	14	1.77%	14	2.34%
Avoidance hedging	2	0.32%	2	0.36%	6	0.76%	1	0.17%
Avoidance repetition of part of the invitation	2	0.32%	2	0.36%	3	0.38%	1	0.17%
Counter question	0	0.00%	0	0.00%	4	0.51%	0	0.00%
Conditional acceptance	42	6.81%	40	7.18%	44	5.58%	31	5.18%

Advice	0	0.00%	0	0.00%	0	0.00%	0	0.00%
Total	617	100%	557	100%	789	100%	598	100%
Average number of responses per person across 4 scenarios	8.1		7.5		9.9		8	

When selecting indirect refusal strategies, Arab women selected more indirect refusals than the individuals from the other social groups. Of 21 indirect refusals, Arab women used (n=17) refusals and the Arab men and African women only employed (n=15). The number of indirect strategies chosen by African men was the lowest (n=14). All participants avoided using the four strategies inappropriate to invitation contexts. These four strategies dissuade the interlocutor by attacking him/her, criticising, dissuading the speaker by showing negative consequences if complying with an invitation, and advice. In addition, the statement of philosophy was not used by African men, although it was used twice in the other social group's data. Request for empathy and counter question formulas were only employed four times by Arab women; Arab men and African men and women avoided using this strategy when declining an invitation. Regarding the average number of responses, the data indicated that Arab women provided more indirect refusal strategies than the other participants did. Each Arab Saudi woman gave approximately (n=9) indirect refusals. Each Arab men only employed (n=8) indirect refusals, and each African man and woman used between (n=7) and (n=8) indirect refusal formulas. Regarding the total of indirect refusals, a significant difference has been traced between Arab and African men and women ($x^2 = 4.8146$, $p = 0.0282$).

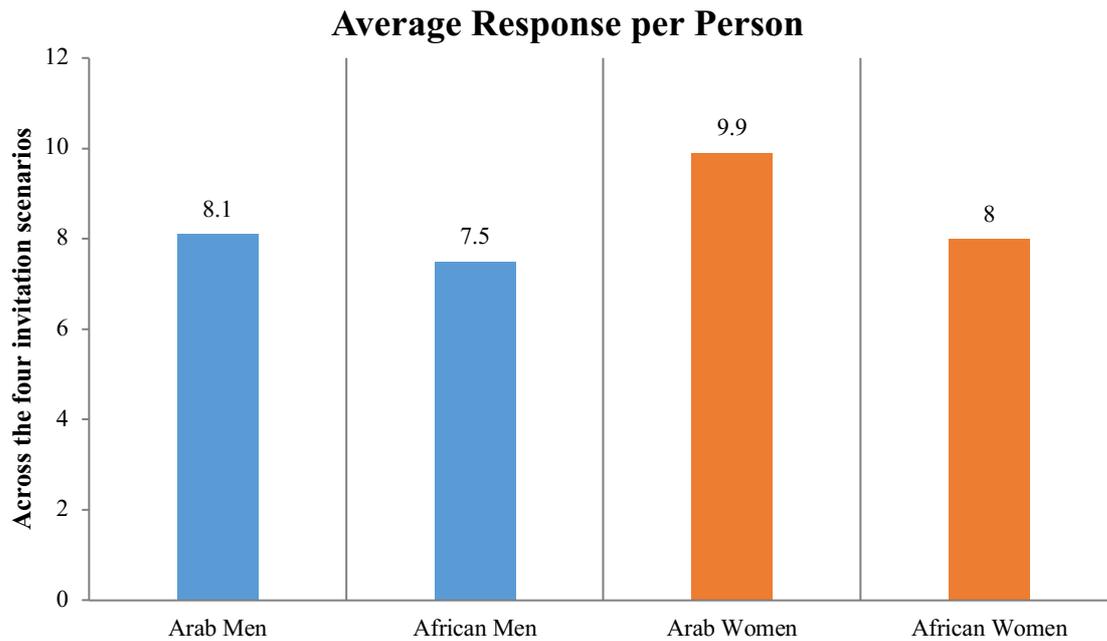


Figure 5. 13: Indirect refusals' average of response across gender and culture in invitations' scenarios

The participants, regardless of their culture and gender, ranked indirect refusals almost the same. The most common refusal strategy for all four groups is reason. Approximately 38% of all groups' indirect refusal responses were reason statements. As in the request data, regret formula was also one of the most selected indirect strategies. 19% of the Arab and African men data expressed regrets. Arab and African women's percentage for expression of regret was lower than men's. Only 15% of the Arab women in the data expressed regret, and only 17% of the African women's responses used this strategy. A promise of future acceptance was also used remarkably often in the invitation data. The Arab and African men gave between (n= 84) and (n=89) promise phrases, and the Arab and African women employed more promise statements, as they produced between (n=113) and (n=116) formulas. The Saudi participants used the wish formulas intensively in the data. The Arab women reported the highest number of wish statements, as they employed (n= 82) wish phrases in the invitation scenarios. The Arab men and African men and women used between (n= 30) and (n=50) wish phrases.

Most Used Indirect Refusals

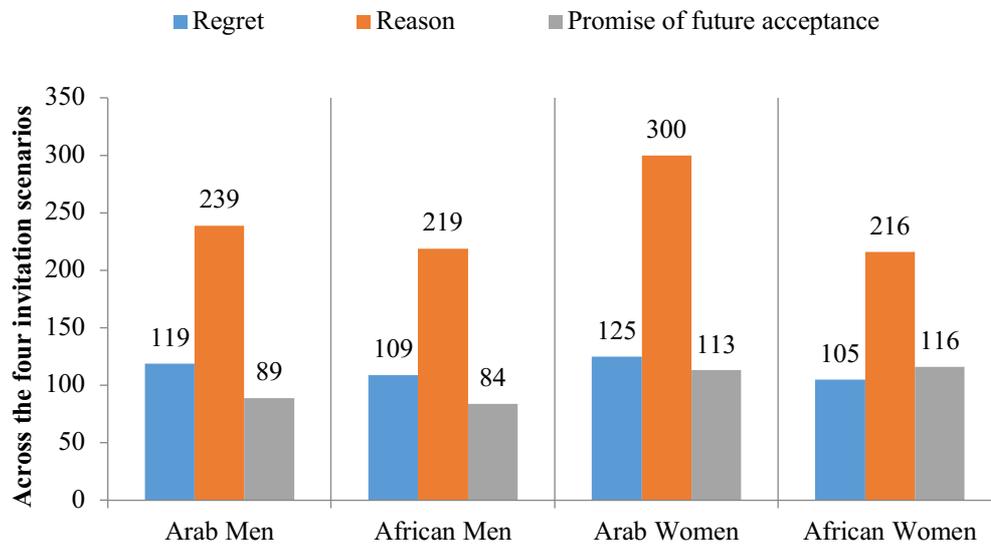


Figure 5. 14: Most common indirect refusals' across gender and culture in invitations' scenarios

Arab and African men and women are similar in their selection of the least used indirect refusals. The letting the interlocutor off the hook formula is the least used strategies and was only used once in each group invitation data. In addition, avoidance of refusal by repeating part of the invitation is considered one of the lowest used formulas as it was only used once by African women, twice by Arab and African men, and three times by Arab women. A statement of principle was only employed once each by Arab men and African men and women. Request for empathy is one of the least frequently used indirect refusals in the Arab women's data. This strategy is not employed at all in the remainder of the data.

Least Used Indirect Refusal

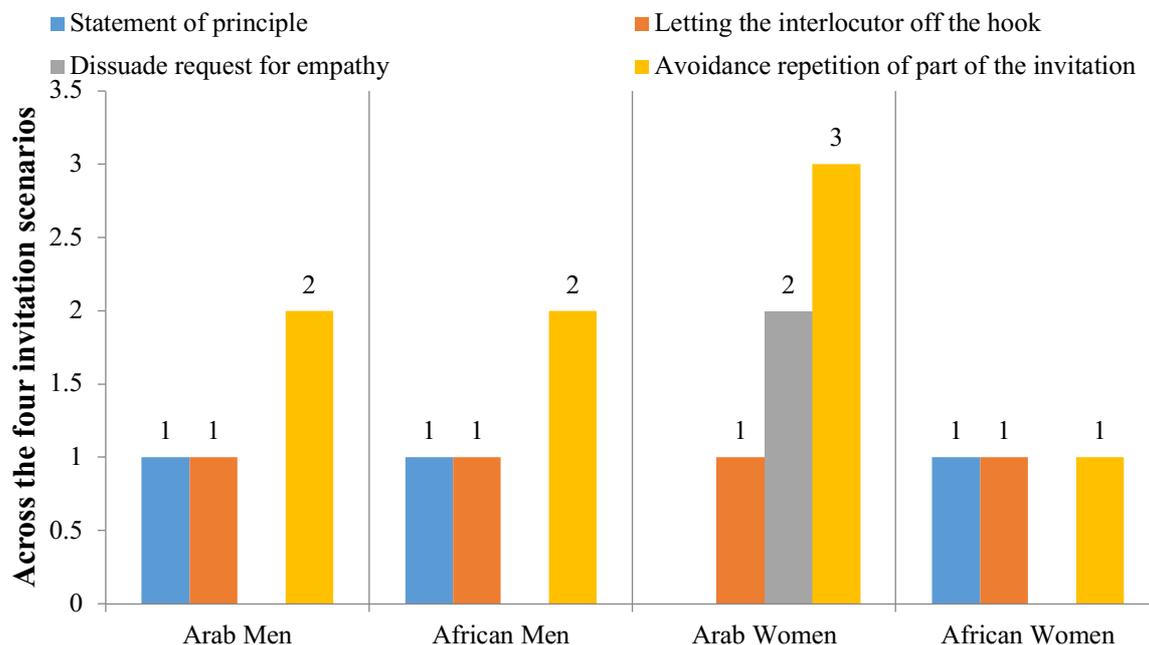


Figure 5. 15: Least common indirect refusals' in invitations' scenarios

C. Pragmatic markers

	Male				Female			
	Arab		African		Arab		African	
	76		74		79		74	
Participants N	F	%	F	%	F	%	F	%
Pragmatic Markers								
Politeness markers	2	0.54%	1	0.40%	1	0.17%	1	0.32%
Abusive markers	0	0.00%	0	0.00%	0	0.00%	0	0.00%
Intensifier	133	35.66%	101	40.73%	243	42.19%	132	42.31%
Adjunct	156	41.82%	91	36.69%	231	40.10%	115	36.86%
Address form	82	21.98%	55	22.18%	101	17.53%	64	20.51%
Total	373	100	248	100	576	100	312	100
Average number of responses per person across 4 scenarios	4.9		3.3		7.3		4.2	

For the selection of pragmatic markers, the data in the table indicates that the participants used all the pragmatic markers except for the abusive formulas. The abusive markers were completely avoided in the invitation scenarios. According to the average number of pragmatic markers, each Arab woman provided a higher number of pragmatic markers than

the other social groups did. She gave around double the other groups' pragmatic marker responses. According to the total of the pragmatic markers, there are no statistically significant differences between the four groups ($\chi^2 = 3.6083$, $p = 0.0575$) despite each Arab woman provided higher pragmatic markers than other social groups.

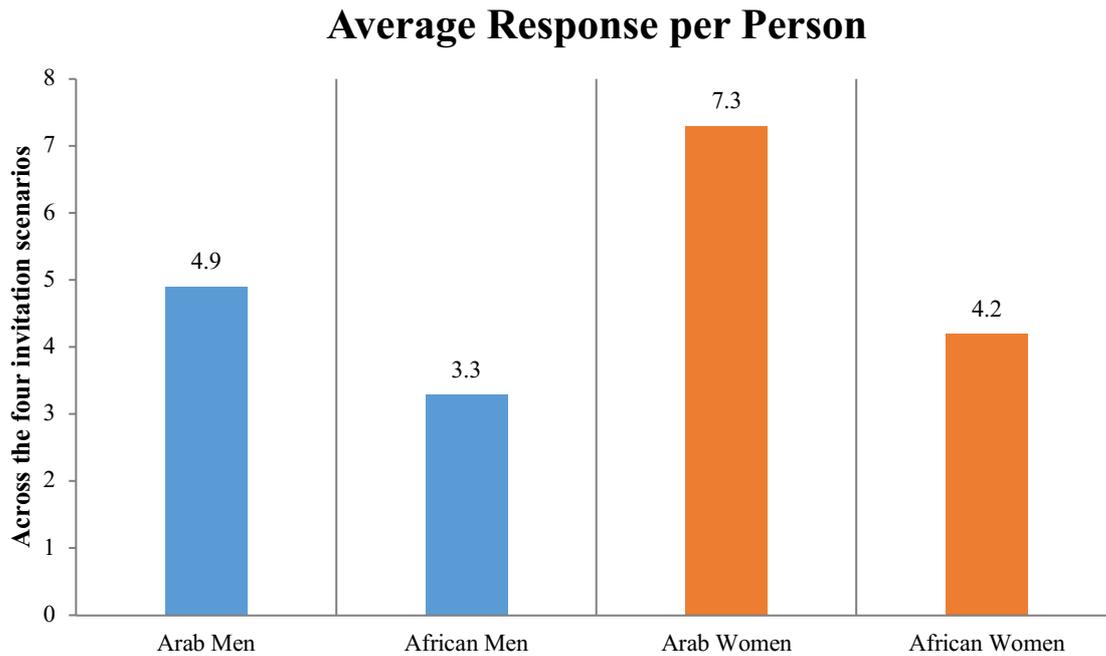


Figure 5. 16: Pragmatic markers' average of response across gender and culture in invitations' scenarios

The data shows that the intensifier marker is the most used by African men and women and Arab women only. There are between (n= 101) and (n= 243) different phrases of intensifiers in the three social groups data. The adjunct is the most common marker in the Arab men's data (n= 156), and is the second most frequently used formula among the Arab women (n= 231) and African men (n= 91) and African women data (n= 115). Politeness markers are the least used. They are only used twice in the Arab men's data and once in the Arab women's and African men's and women's data.

Pragmatic Markers

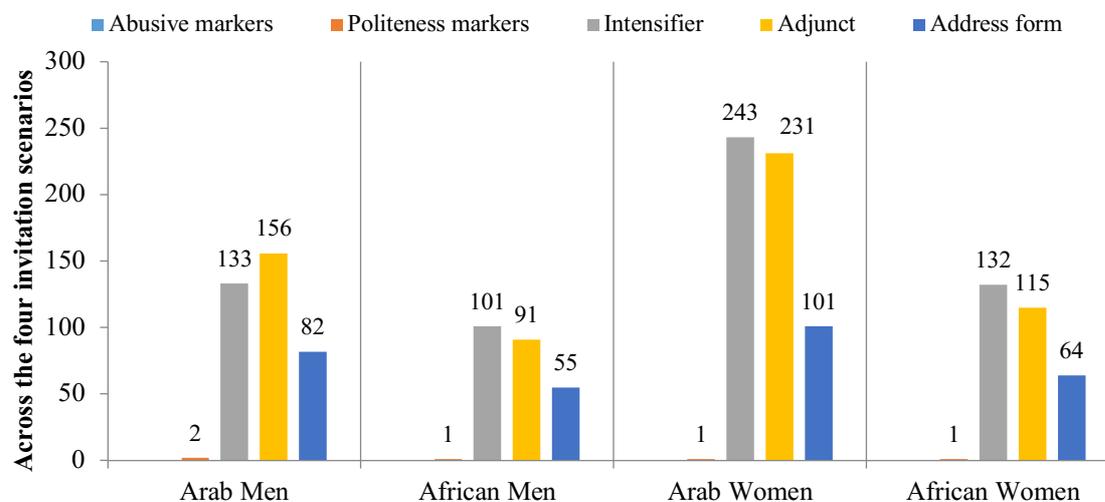


Figure 5. 17 : Pragmatic markers across gender and culture in invitation scenarios

D. Total and average responses

Table 5. 10 Total and the average response in invitation scenarios

	Male				Female			
	Arab		African		Arab		African	
	76		74		79		74	
Participants N	F	%	F	%	F	%	F	%
Total number of direct refusals	96	8.84%	93	10.36%	130	8.70%	102	10.08%
Total number of indirect refusals	617	56.81%	557	62.03%	789	52.78%	598	59.09%
Total number of pragmatic markers	373	34.35%	248	27.62%	576	38.53%	312	30.83%
Total	1086		898		1495		1012	
Average number of responses per person across the 4 scenarios	14.2		12.1		18.9		13.6	

All the four participants provided a significantly different total number of refusals and pragmatic markers in the four invitation situations ($\chi^2= 10.8579$, $p=0.0009$). Similar to declining requests, the participants, regardless of their culture and gender, used more indirect refusals and pragmatic markers than direct refusals, principally to save the interlocutors face. The four social groups only produced between 8% and 10% of direct refusal data. However, between 52% and 62% of the Arab and African men's and women's data is comprised of indirect refusals.

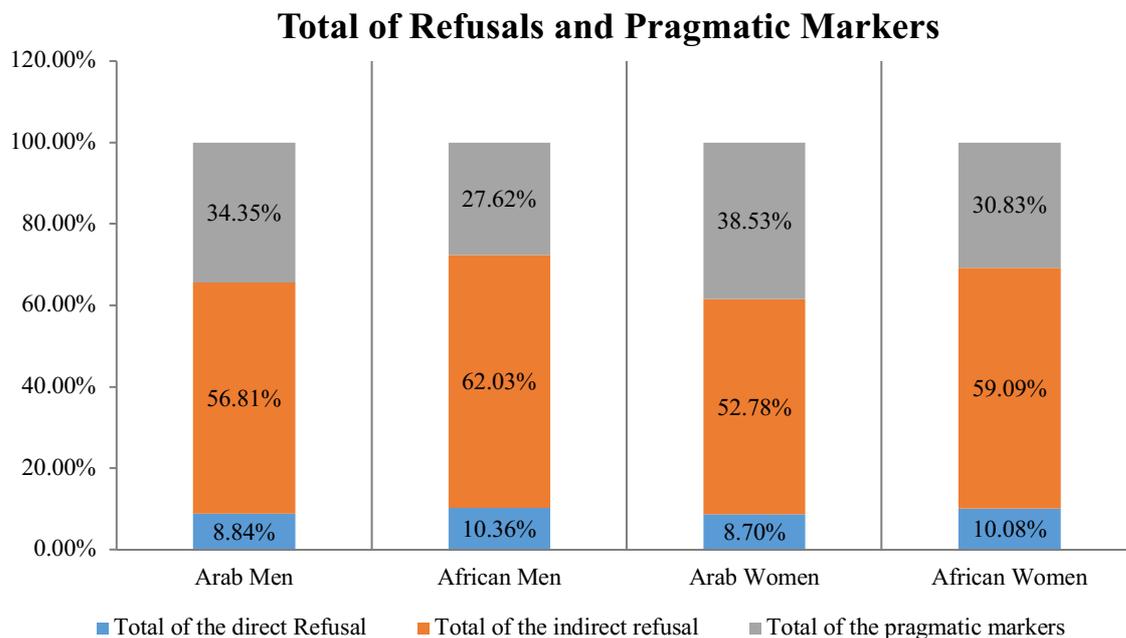


Figure 5. 18: Total number of refusals and pragmatic markers across gender and culture in invitation's scenarios

The average of responses in the four invitation situations explains why Arab women report the highest refusals and pragmatic marker total, and why African men report the lowest. Arab women provided the highest rate of responses, as each Arab woman gave around (n=18) refusals and pragmatic markers in the four invitation situations. However, African men have the lowest direct, indirect and pragmatic marker total, because African men only employed around (n=12) refusal strategies and pragmatic markers when declining invitations. Each Arab man and African woman's average rate of responses is around (n=14) refusals and pragmatic markers.

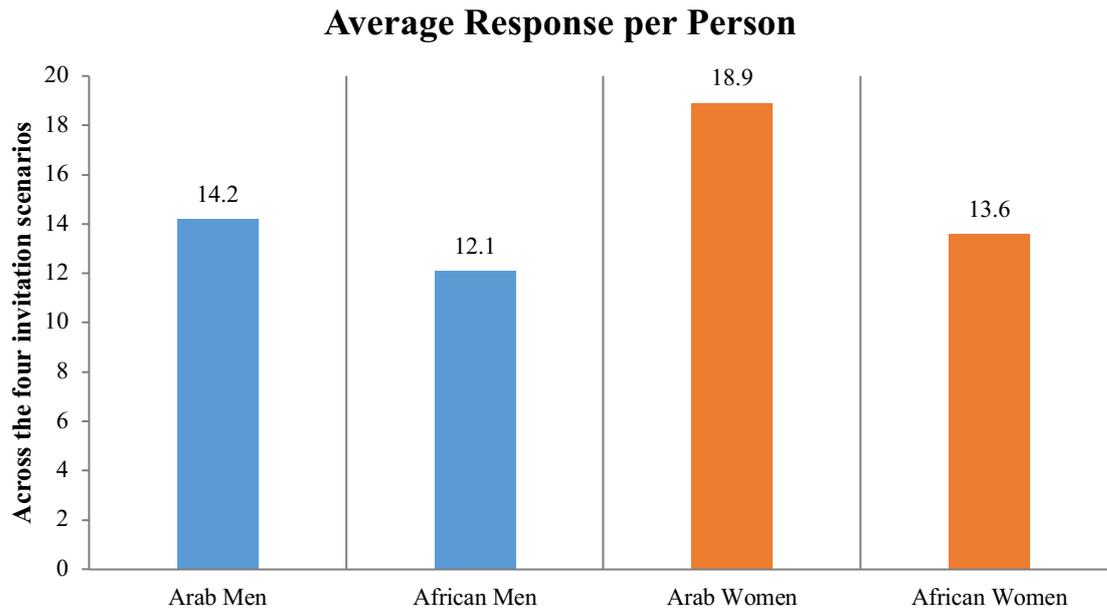


Figure 5. 19: Refusals' and pragmatic markers' average of response across gender and culture in invitations' scenarios

E. Gender, culture, selection, rank, frequency of refusals and pragmatic markers

As seen in tables (5.7), (5.8) and (5.9) the selection and rank of refusals and pragmatic markers is not obviously influenced by gender or culture, since the participants follow almost the same patterns regardless of their gender and culture. The average for participants' responses are affected by the two independent variables, culture and gender. Arab and African women's average responses are higher than those of men in their cultures. According to cultural norms, the data indicates that each of the Arab male and female participants provided a higher total number of responses than the African men and women. When looking at the table (5.10), it emerged that each Arab man (n=14.2) employed more responses than each African man (n=12.1). In addition, each Arab woman's total number of responses (n=18.9) was greater than African women's responses (n=13.6) in the four invitation scenarios.

F. Difficulty refusing invitations as stratified by gender and culture

As detailed in the request situations section, the perception of refusals by the participants will be demonstrated and then linked to both culture and gender.

Gender	Male				Female					
Culture	Arab		African		Arab		African			
Participant N	76		74		79		74			
Difficulty with refusals	F	%	F	%	F	%	F	%	X ²	P-value
Extremely difficult	34	11.18%	40	13.51%	15	4.75%	24	8.11%	0.5825	0.4453
Somewhat difficult	96	31.58%	86	29.05%	56	17.72%	65	21.96%	1.2156	0.2702
Slightly difficult	89	29.28%	79	26.69%	105	33.23%	93	31.42%	0.0001	0.9917
Not at all difficult	85	27.96%	91	30.74%	140	44.30%	114	38.51%	1.940	0.1636
Total	304	100%	296	100%	316	100%	296	100%		

Arab women and African men and women exhibited similarities when deciding on refusals for invitations, as they relate to other types of perceptions. Between 30% and 44% of the three groups' do not find it at all difficult to refuse one another's invitations. However, Arab men's highest rate of responses relate to somewhat difficult. 31% of the Arab men's level of difficulty when refusing result from level of difficulty responding. Establishing the lowest rate of difficulty across all groups is extremely difficult.

A further point is that the level of difficulty refusing invitations appears to be influenced by gender. The table above shows that both Arab and African men perceived refusals as extremely difficult more so than women in their culture. In addition, Arab and African women's total response rate stating not at all difficult are higher than Arab and African men's ones. However, there is no noticeable relationship between culture and the level of difficulty refusing.

Summary

This section presented Arab and African selection, rank, and average responses to refusals in four invitation scenarios. These scenarios were being invited to a wedding party, being invited to visit a nephew's or niece's house, being invited to a teachers' gathering, and being invited to attend a workshop. Regarding the selection of refusal and pragmatic markers, the data shows the participants followed almost the same pattern. They employed direct refusals entirely, except for the performative type. For indirect refusals, Arab and African Hijazi disregarded aggravated refusal strategies such as attack, displaying lack of empathy and criticism. Again, the four social groups selected all the pragmatic markers, except for abusive formulas. In respect of the average number of refusals and pragmatic markers employed, the data indicated that women, regardless of their culture, and Arabs, regardless of their gender engaged in more refusals and used more pragmatic markers than other groups. In addition, in these scenarios, the speakers intensively employed negative ability/willingness, reason, regret, promise of future acceptance, adjuncts and intensifiers. The least used strategies were statements of principles, letting the interlocutor off the hook, repeating part of the invitation and politeness markers. Concerning level of difficulty, a high number of the Arab and African participants' responses showed that it is not difficult to refuse one another's invitations.

5.2.3 Refusals and pragmatic markers based on the social distance and refusing interactions with people of the same or opposite gender

1. Refusing interlocutors' requests

This section will focus on the selection, rank and frequency of the refusals and pragmatic markers produced by the participants. The total number of participants' refusals and pragmatic formulas will be analysed, depending on social distance and communications with people of the same and opposite gender, instead of on the gender of the participants and their culture. Here, only the features of refusals and other markers across the four request situations will be demonstrated. The four request scenarios are:

1. Scenario one (**request to assist in a postgraduate project**), which includes close social distance and communication with people sharing the same-gender variable.
2. Scenario two (**request to host a guest**), which includes close social distance and communication with people of the opposite-gender variable.
3. Scenario five (**request to fill a questionnaire**), which includes far social distance and communication with people sharing the same-gender variable.
4. Scenario six (**request to change a flight seat**), which includes far social distance and communicating with people of the opposite-gender variable.

Table 5. 12 Pragmatic markers and refusals to request based on same/opposite gender and social distance

Social distance	Close social distance				Far social distance			
	Same/Opposite gender		Opposite		same		Opposite	
Scenarios N	S. 1		S. 2		S. 5		S.6	
Across all participants	303		303		303		303	
Direct refusals	F	%	F	%	F	%	F	%
Performative	0	0.00%	0	0.00%	0	0.00%	2	1.09%
No and explicit negation	23	19.66%	17	19.10%	3	4.41%	40	21.86%
Negative ability / willingness	94	80.34%	72	80.90%	65	95.59%	141	77.05%
Total	117	100%	89	100%	68	100%	183	100%
Indirect refusals								
Regret	195	29.95%	97	12.81%	222	30.92%	262	42.19%
Wish	19	2.92%	2	0.26%	39	5.43%	12	1.93%
Reason	207	31.80%	300	39.63%	269	37.47%	244	39.29%
Alternative	77	11.83%	239	31.57%	148	20.61%	75	12.08%

Condition for future or past acceptance	6	0.92%	4	0.53%	2	0.28%	0	0.00%
Promise of future acceptance	5	0.77%	13	1.72%	5	0.70%	0	0.00%
Statement of principle	40	6.14%	1	0.13%	0	0.00%	0	0.00%
Statement of philosophy	4	0.61%	1	0.13%	0	0.00%	1	0.16%
Dissuade attack, lack of empathy	14	2.15%	56	7.40%	1	0.14%	5	0.81%
Dissuade request for (assistance, help)	3	0.46%	0	0.00%	0	0.00%	0	0.00%
Dissuade criticise	24	3.69%	7	0.92%	0	0.00%	1	0.16%
Letting the interlocutor off the hook	2	0.31%	6	0.79%	5	0.70%	1	0.16%
Dissuade negative consequences	18	2.76%	0	0.00%	22	3.06%	14	2.25%
Dissuade request for empathy	8	1.23%	2	0.26%	1	0.14%	1	0.16%
Acceptance that function as a refusal	2	0.31%	1	0.13%	2	0.28%	0	0.00%
Avoidance postponement	11	1.69%	0	0.00%	1	0.14%	0	0.00%
Avoidance hedging	11	1.69%	2	0.26%	0	0.00%	0	0.00%
Avoidance repetition of part of the request	1	0.15%	3	0.40%	0	0.00%	0	0.00%
Counter question	0	0.00%	17	2.25%	0	0.00%	1	0.16%
Conditional acceptance	1	0.15%	1	0.13%	1	0.14%	4	0.64%
Advice	3	0.46%	5	0.66%	0	0.00%	0	0.00%
Total	651	100%	757	100%	718	100%	621	100%
Pragmatic markers								
Politeness markers	0	0.00%	5	2.87%	2	0.78%	0	0.00%
Abusive markers	8	3.60%	0	0.00%	3	1.17%	0	0.00%
Intensifier	129	58.11%	57	32.76%	137	53.31%	55	73.33%
Adjunct	20	9.01%	34	19.54%	60	23.35%	13	17.33%
Address form	65	29.28%	78	44.83%	55	21.40%	7	9.33%
Total	222	100%	174	100%	257	100%	75	100%
Total of direct refusals								
	117	11.82%	89	8.73%	68	6.52%	183	20.82%
Total of indirect refusals								
	651	65.76%	757	74.22%	718	68.84%	621	70.65%
Total of the pragmatic markers								
	222	22.42%	174	17.06%	257	24.64%	75	8.53%
Overall Total								
	990		1020		1043		879	

In all four request situations, depending on the social distance and the gender of the requester, the Saudi participants adhered to specific patterns, as will be discussed in detail below:

A. Scenario one (close social distance and communicating with people of the same gender)

In the first situation, the requester is very close and shares the same gender as the participant. The data shows that when a lazy close cousin asks for help on a postgraduate project, the Saudi Hijazi participants declined his/ her requests by employing direct and indirect refusals alongside pragmatic markers. Thus, it appears that all the direct refusals in this situation had been selected except for one, which was the performative statement, “I refuse.”

In addition, the participants used all the indirect refusals and pragmatic markers except counter questions and politeness markers.

Regarding the rank of the individual refusing, the most common direct refusals related to negative ability and willingness. The participants used these intensively when refusing someone relationally close of the same gender as the interlocutor. About 80% of the direct refusal average total pertains to negative ability and willingness formulas. The second most extensively used direct refusal is no and explicit negations. The Saudi participants did not feel hesitant about saying “no” or using other negations when they rejected their relative’s requests, as these statements were used (n=23) times. Looking for indirect refusals in the first situation, it was shown that reason is considered the most frequently used strategy, and it is used (n=207) times by the participants. The other most used strategies are regrets and then alternatives. Between (n= 77) and (n=195) of the data pertaining to this situation is regret and alternatives statements. Intensifiers, which are in the pragmatic marker group, are considered the most common (n= 129).

S1

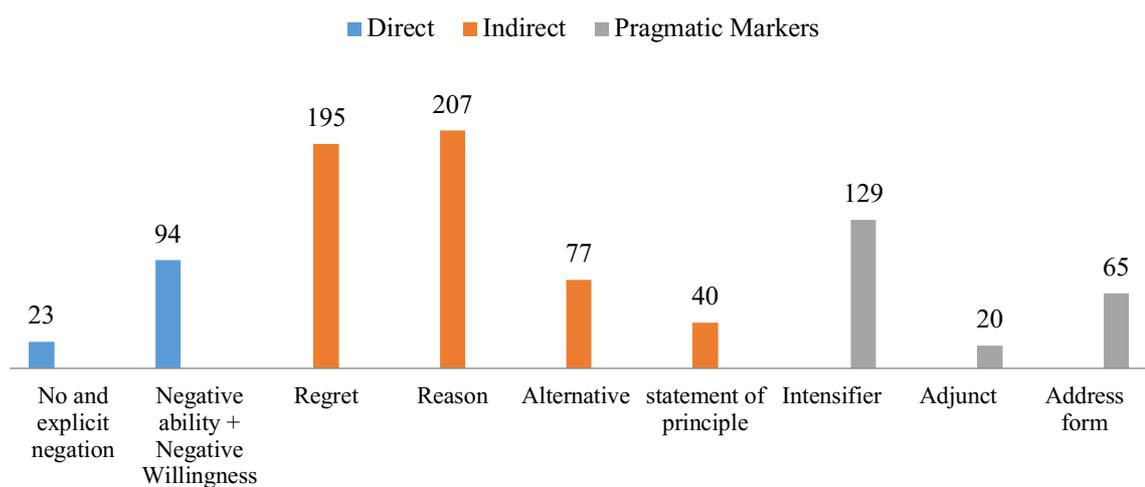


Figure 5. 20: Most common refusals and pragmatic markers in the first scenario

When the participants refused to assist with the project, they tried to save the requester's face by using more indirect refusals and pragmatic markers than direct ones. Indirect refusals totalled (n= 651; 65%) and pragmatic markers overall account is (n=222; 22%), however, direct refusals are only (n=117; 11%).

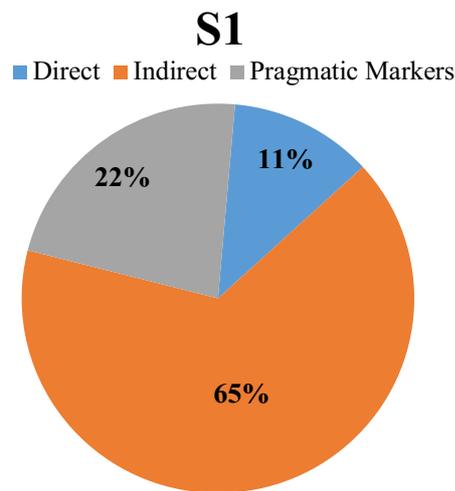


Figure 5. 21: Percentages of direct and indirect refusals and pragmatic markers

B. Scenario two (close social distance and communicating with people of the opposite gender)

In this situation, the requester is close to the participants but has a different gender. The requester in this scenario is a husband or wife asking his/her busy partner to host guests. As in the first situation, the participants employed direct and indirect refusals and pragmatic markers when refusing. For direct refusals, only negative ability and willingness, and no explicit negation are used; however, indirect refusals have been employed with the exception of three, which are a request for assistance and help, showing the negative consequences if a request has been approved, and postponement. When the participants declined their husbands and wives requests, they used pragmatic markers avoiding abusive ones.

When making direct and indirect refusals and pragmatic markers, some strategies were used very intensively. Specifically, negative ability and willingness were used repeatedly in direct refusals; this formula was employed (n=72) times. No and explicit negation strategy was used, and negative ability and willingness were the most frequently used direct formulas. The Hijazi research subject used less no and explicit negation with their partners, differing from when they declined their cousins. No and other negation was only employed (n=17) times. In addition, reason and alternatives strategies were extensively employed to reject hosting guests. More than half the data comprises reasons and alternative statements. The Saudi Hijazi participants employed address forms more frequently than other pragmatic markers when rejecting their partners, which indicated the closeness and intimacy between them.

S2

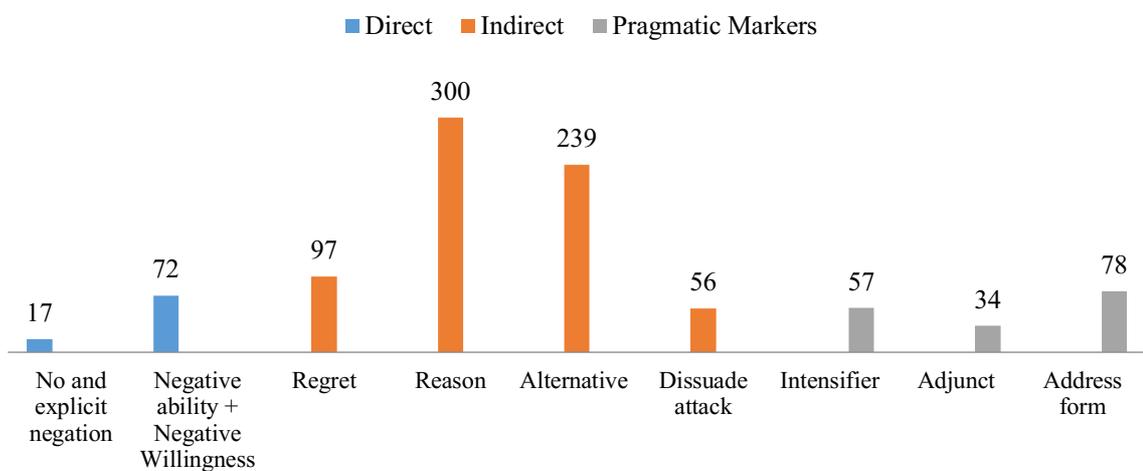


Figure 5. 22: Most common refusals and pragmatic markers in the second scenario

Rejecting a partners' request is a face threatening act; therefore, to reduce the threat, indirect refusals and pragmatic markers were employed more often than direct refusals. The participants gave (n= 757; 74%) indirect refusals, and (n=174; 17%) pragmatic markers. The total of direct refusals is approximately half the total for pragmatic markers.

S2

■ Direct ■ Indirect ■ Pragmatic Markers

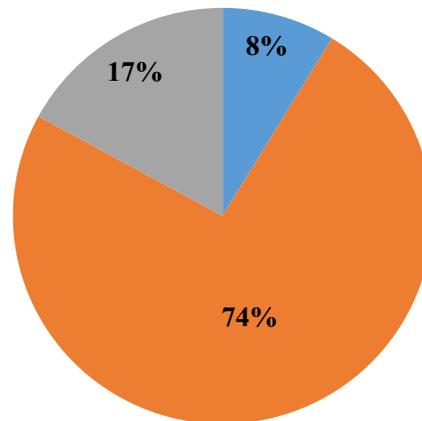


Figure 5. 23: Percentages of direct and indirect refusals and pragmatic markers

C. Scenario five (far social distance and communicating with people of the same gender)

The requester is a student with great social distance from, although the same gender as the participant. This student is requesting that the participant fill in a questionnaire at an inappropriate time for the students or the research participants. When declining this request, the participants used direct, indirect refusals and pragmatic markers. Concerning direct refusals, only negative ability and willingness were mentioned, and no and explicit negation strategies were used. For indirect refusals, of 21, just 13 indirect refusals were employed to decline socially far distant interlocutors. The participants excluded statements of philosophy and principle, requests for help, criticisms and etc. Although many indirect refusals had been neglected in the request situation, the participants made use of all the pragmatic markers.

The results of the ranking of refusals and pragmatic markers were very similar to those for the first situation. Regarding direct refusals, the participants expressed a high quantity of negative willingness and ability (n=65). For the indirect refusals, the Arab and African men and women frequently used reason, since around a third of the data set consisted of this

strategy. Regret and alternatives were also employed extensively in this situation. The participants also adopted regret (n=222) and alternative (n= 148) formulas. In the pragmatic marker data, the total number of intensifiers was very high (n=137), and it is considered that the most used pragmatic markers were used here, since about half of the pragmatic markers' responses consisted of this strategy.

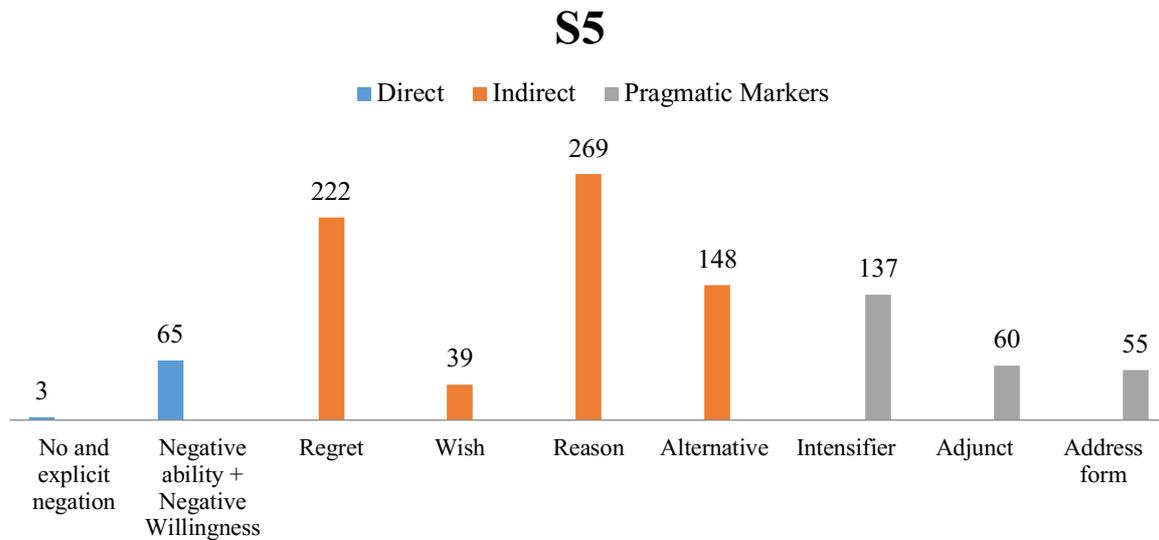


Figure 5. 24: Most common refusals and pragmatic markers in the fifth scenario

Although the requester had great social distance from the participants, they were careful to refuse him/her, by using more indirect and pragmatic markers than direct refusals to save his/her face. In this situation, there are (n=718; 68%) indirect refusals, (n=257; 24%) pragmatic markers, and only (n=68; 6%) direct refusals.

S5

■ Direct ■ Indirect ■ Pragmatic Markers

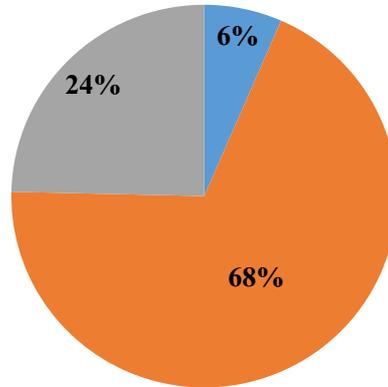


Figure 5. 25: Percentages of direct and indirect refusals and pragmatic markers

D. Scenario six (far social distance and communicating with people of the opposite gender)

In scenario six, the interlocutor making the request was a traveller, who wished to change his/her flight seat. In declining his/her request, the participants used direct, indirect refusals and the pragmatic markers. When choosing refusal strategies and other markers, the data in the table above indicates that Arab and African men and women employed all direct refusals strategies; however, they only used 12 indirect refusals. In addition, out of five, they only selected three types of the pragmatic markers: intensifiers, adjunct and address form.

Based on figure (5.26), negative ability and willingness were the most frequently used direct refusals (n=141) when the participants were declining a request from a socially far distant person of the opposite gender. More than half the direct refusal data consisted of this strategy. In regard to the ranking of the indirect refusal, the participants expressed more regret than they gave reasons. Here, regret was the most used strategy (n=262), and 42% of the indirect refusals contained such statements. These were followed by reasoning strategy (n=244), which accounted for only 39% of the participants' responses. As in the first and fifth scenarios,

intensifiers were the most used pragmatic strategies in this situation. The participants employed (n=55) intensifiers when declining changing their flight seat.

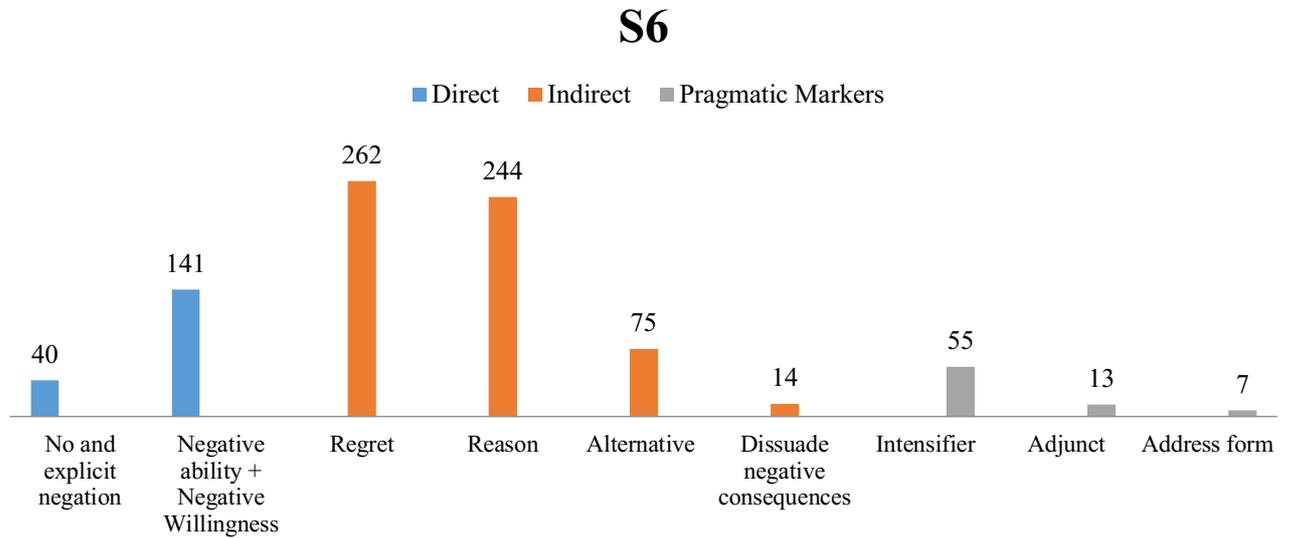


Figure 5. 26: Most common refusals and pragmatic markers in the sixth scenario

Refusing to change seats had not been perceived as threatening in previous situations, as the participants had provided more direct refusals, rather than pragmatic markers. In this situation, they gave (n=183; 20%) direct and (n=612; 70%) indirect refusals, but also employed a very low number of pragmatic markers (n=75; 8%).

S6

■ Direct ■ Indirect ■ Pragmatic Markers

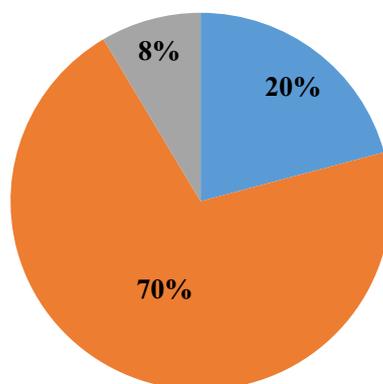


Figure 5. 27: Percentages of direct and indirect refusals and pragmatic markers

E. Overall totals for request scenarios

Table 5. 13 Pragmatic markers and refusals to request based on same/opposite gender and social distance

Social distance	Close social distance				Far social distance			
	same		Opposite		same		Opposite	
Same/Opposite gender	S. 1		S. 2		S. 5		S.6	
Scenarios	303		303		303		303	
Across all participants	117	11.82%	89	8.73%	68	6.52%	183	20.82%
Total of direct refusals	651	65.76%	757	74.22%	718	68.84%	621	70.65%
Total of indirect refusals	222	22.42%	174	17.06%	257	24.64%	75	8.53%
Total of the pragmatic markers	990		1020		1043		879	
Overall total								

According to the totals given, the participants provided more refusals and pragmatic markers when declining unfamiliar requests from interlocutors of the same gender (n= 1043). The reason for establishing the highest total is the extensive usage of intensifiers. When Saudi men and women chose not to fill in the questionnaire, they used intensifiers extensively. This contributed to a noticeably high overall total. However, when the participants declined a person of far social distance and opposite gender, they returned the lowest total number of refusals and pragmatic markers (n=879). The low number of refusals and pragmatic markers in the six scenarios reflects Arabic cultural values that discourage men and women from speaking to

strangers of the opposite gender, to avoid immorality and potential infidelity (Almadani, 2020). In addition, there are statistically significant differences in the frequency of using direct refusal ($\chi^2 = 41.4343$, $p=0.0000$), indirect refusals ($\chi^2 = 14.9777$, $p=0.0001$), pragmatic markers ($\chi^2 = 36.5752$, $p=0.0000$) in the all four request scenarios are obvious. Also, The overall four situations' totals show significant differences ($\chi^2 = 9.8864$, $p=0.0016$).

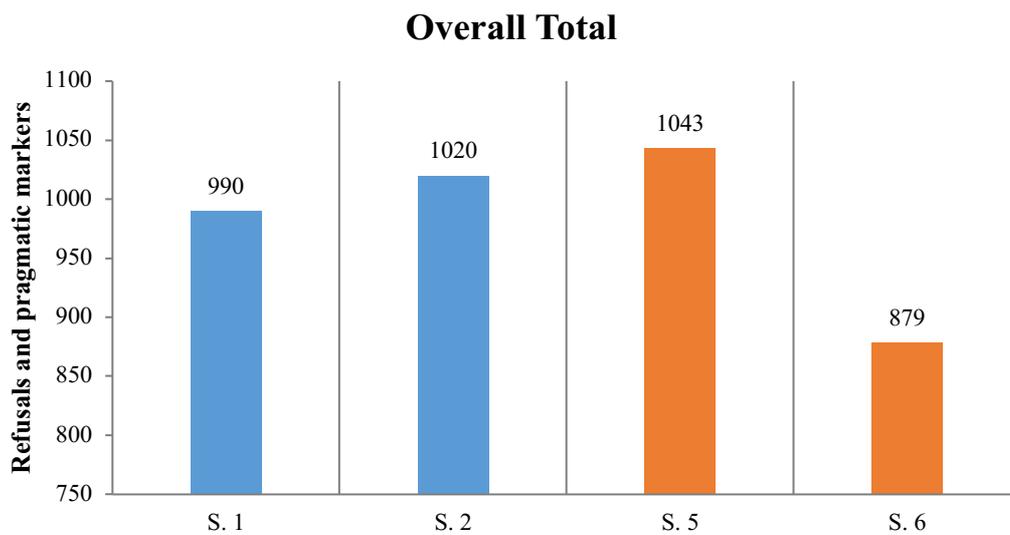


Figure 5. 28: Overall totals in request scenarios

F. Similarities and differences in the request situations

There are some similarities and differences between the four request scenarios in terms of the selection, rank, and total number of refusals and pragmatic markers. In respect of the selection of preferred direct refusal method, the data indicated that only two direct refusals had been used in all the request situations except one, the performative. In scenario six, the participants used all the direct refusal strategies. When selecting indirect refusals and pragmatic markers, the participants followed different patterns.

According to the refusal and pragmatic markers rankings, negative ability and willingness strategies were ranked first as the most used direct refusal formulas in all situations. Also reason, regret and alternatives were produced intensively in the request data. However, in

situation six, the participants expressed more regret than they gave explanation when declining others; this was not apparent in the other three situations. Looking at the pragmatic markers, intensifiers were employed far more often than the other markers, except for scenario two, in which the data included more address forms than intensifiers.

In situations one, two and five, the participants gave pragmatic markers more than the direct refusals. However, in scenario six, the Saudi participants preferred to give more direct refusals than pragmatic markers.

G. Social distance, communicating with people of the same or opposite gender, selection, rank, frequency of refusal and pragmatic markers

Social distance and communicating with people of the same or opposite gender had a slight influence in the requests' data. In far social distance scenarios, the participants selected fewer indirect refusal strategies than in closely social ones. In detail, when the participants declined a relative or a partner, they used between 19 and 18 indirect refusals. However, when the Hijazi participants declined unfamiliar people's requests, they used between 11 to 13 indirect refusals only.

In terms of declining a request involving participants of the same or opposite gender, the data indicated that Arab and African participants provided more pragmatic markers when rejecting a request from a person of the same gender.

H. Difficulty refusing requests stratified by social distance and communicating with people of the same and opposite gender

The participants perceived varying levels of difficulty when refusing a request from a person of the same or opposite gender as well as when they declined familiar and unfamiliar interlocutors. This section will discuss the perceived level of difficulties experienced by the

participants, and identify any relationship between social distance, the gender of the requester and the level of difficulties.

Table 5. 14 Difficulty to refuse requests based on same/opposite gender and social distance										
Social Distance	Close social distance				Great social distance					
Same/Opposite gender	Same gender		Opposite gender		Same gender		Opposite gender			
Scenario	Sit. 1		Sit.2		Sit.5		Sit.6			
Difficulty of refusals	F	%	F	%	F	%	F	%	X²	P-value
Extremely difficult	34	11.22%	49	16.17%	3	0.99%	16	5.28%	4.2387	0.0395
Somewhat difficult	117	38.61%	96	31.68%	23	7.59%	34	11.22%	3.8281	0.0504
Slightly difficult	93	30.69%	75	24.75%	64	21.12%	54	17.82%	0.0351	0.8513
Not at all difficult	59	19.47%	83	27.39%	213	70.30%	199	65.68%	4.353	0.0369
Total	303	100%	303	100%	303	100%	303	100%		

The data demonstrates that the Saudi participants' responses were somewhat difficult and rated highest amongst the other difficulties levels, when declining friends and relatives requests. Between 31% and 38% of the data consists of this category. However, most Saudi participants felt that it was not difficult at all to refuse unfamiliar people. Responses to this effect included declining requests from people of greater social distance, totalling between 65% and 70% of all responses. This is most likely because of the collectivist values that encourage Hijazi people to actively support their relatives, group members or members of their close community (Al Lily, 2018, p. 127). In addition, the participants find it extremely difficult to refuse people of the opposite gender. An explanation of this linguistics pattern will be given in section (5.4.4).

Summary

This section demonstrates the participants' refusals of requests based on social distance when speaking with people of the same and opposite gender. The data reflects the selection used, ranking and frequency of refusals. Regarding the selection of direct refusals, the research subjects followed the same pattern in the majority of scenarios; selecting only negative ability and willingness and "no" and explicit negation. For indirect refusals and pragmatic markers, the participants selected distinctive patterns. Concerning refusals' and pragmatic marker's rank, negative ability and willingness, reason, regret, alternatives, intensifiers were employed more often than other strategies. Furthermore, the data indicates that the Hijazi people issued more refusals and pragmatic markers when declining people with greater social distance but with the same gender; however, fewer formulas were used when the participants were rejecting a request from people of greater social distance but a different gender. In terms of the level of difficulty experienced, the participants found it more difficult to refuse relatives' and friends' requests.

2. Refusing interlocutors' invitation

This section is similar to the previous one, as the participants' findings will be analysed and organised depending on the social distance and gender of the inviter. What makes this section different, is the category. Here, the study results are related to four invitation situations. These situations are:

1. Scenario three (**inviting to a wedding party**), which includes close social distance and communicating with people of the same-gender variable.
2. Scenario four (**inviting to visit a nephew or niece house**), which includes close social distance and communicating with people with the opposite-gender variable.
3. Scenario seven (**inviting to the teachers' gatherings**), includes far social distance and communicating with people with the same-gender variable.
4. Scenario eight (**inviting to attend a workshop**), which includes far social distance and communicating with people of the opposite-gender variable.

Table 5. 15 Pragmatic markers and refusals to invitation based on same/opposite gender and social distance

Social distance	Close social distance				Far social distance			
	Same/Opposite gender		Opposite		same		Opposite	
Scenario	S. 3		S. 4		S. 7		S. 8	
Across all participants	303		303		303		303	
Direct refusals	F	%	F	%	F	%	F	%
Performative	0	0.00%	0	0.00%	0	0.00%	0	0.00%
No and explicit negation	1	0.94%	2	1.89%	5	5.05%	3	2.73%
Negative ability + Negative willingness	105	99.06%	104	98.11%	94	94.95%	107	97.27%
Total	106	100%	106	100%	99	100%	110	100%
Indirect Refusals								
Regret	175	28.32%	91	11.93%	128	20.98%	64	11.23%
Wish	49	7.93%	57	7.47%	23	3.77%	71	12.46%
Reason	222	35.92%	280	36.70%	207	33.93%	265	46.49%
Alternative	10	1.62%	54	7.08%	18	2.95%	13	2.28%
Condition for future or past acceptance	4	0.65%	0	0.00%	6	0.98%	9	1.58%
Promise of future acceptance	58	9.39%	115	15.07%	153	25.08%	76	13.33%
Statement of principle	6	0.97%	0	0.00%	4	0.66%	2	0.35%
Statement of philosophy	1	0.16%	0	0.00%	0	0.00%	5	0.88%
Dissuade attack, lack of empathy	0	0.00%	0	0.00%	0	0.00%	0	0.00%
Dissuade request for (assistance, help)	0	0.00%	0	0.00%	1	0.16%	20	3.51%
Dissuade criticism	0	0.00%	0	0.00%	0	0.00%	0	0.00%

Letting the interlocutor off the hook	0	0.00%	1	0.13%	2	0.33%	1	0.18%
Dissuade negative consequences	0	0.00%	0	0.00%	0	0.00%	0	0.00%
Dissuade request for empathy	1	0.16%	1	0.13%	0	0.00%	0	0.00%
Acceptance that function as a refusal	47	7.61%	56	7.34%	22	3.61%	19	3.33%
Avoidance postponement	12	1.94%	2	0.26%	20	3.28%	10	1.75%
Avoidance hedging	2	0.32%	3	0.39%	3	0.49%	3	0.53%
Avoidance repeating part of the invitation	1	0.16%	0	0.00%	3	0.49%	4	0.70%
Counter question	0	0.00%	0	0.00%	2	0.33%	2	0.35%
Conditional acceptance	30	4.85%	103	13.50%	18	2.95%	6	1.05%
Advice	0	0.00%	0	0.00%	0	0.00%	0	0.00%
Total	618	100%	763	100%	610	100%	570	100%
Pragmatic markers								
Politeness markers	2	0.51%	0	0.00%	0	0.00%	3	0.87%
Abusive markers	0	0.00%	0	0.00%	0	0.00%	0	0.00%
Intensifier	108	27.55%	234	46.99%	111	40.36%	156	45.35%
Adjunct	208	53.06%	87	17.47%	124	45.09%	174	50.58%
Address form	74	18.88%	177	35.54%	40	14.55%	11	3.20%
Total	392	100%	498	100%	275	100%	344	100%
Total of direct refusals								
	106	9.50%	106	7.75%	99	10.06%	110	10.74%
Total of indirect refusals								
	618	55.38%	763	55.82%	610	61.99%	570	55.66%
Total of pragmatic markers								
	392	35.13%	498	36.43%	275	27.95%	344	33.59%
Total	1116		1367		984		1024	

In the following sections, the selection, the rank and the frequency of refusals and pragmatic markers in each situation will be discussed in details. Then, the similarities and differences between refusals and other markers will be demonstrated across the four invitation situations.

A. Scenario three (close social distance and communicating with people of the same gender)

The inviter in this situation is a friend who invited the participant to attend her/his sister's wedding party. The gender of the inviter is the same as the participants' gender. In this situation, the participants used all the main refusal types: direct, and indirect beside pragmatic markers. In detail, the Arab and African people selected all direct refusals except for performatives. For indirect refusals, they only used 14 indirect refusal categories such as reason, regret, alternatives, promise of future acceptance and conditional acceptance. The

participants also employed all pragmatic markers, excluding abusive markers, since it is not appropriate to swear in invitation contexts.

Almost all the participants gave direct refusals, citing negative ability and willingness. The data indicates that the Hijazi people did not prefer to use no and other explicit negation nor performatives when being invited by friends of the same gender. No and explicit negation was only employed once and performatives were not used at all. In addition, when declining an invitation, the participants gave many reasons, regret, adjuncts and intensifiers to convince the interlocutors of the need to decline attending the wedding party. Around 61% of the indirect strategies involved giving reasons (n=222) and expressing regrets (n=175), and 80% of the pragmatic markers' responses were adjuncts (n=208) and intensifiers (n=108).

S.3

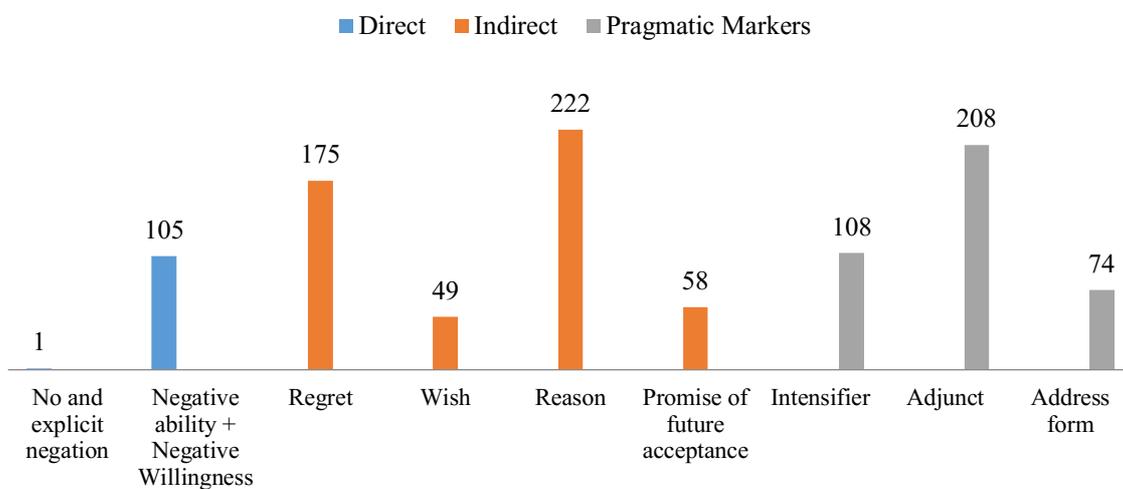


Figure 5. 29: The most common refusals and pragmatic markers in the third scenario

Moreover, the pie chart below (5.30) demonstrates that when people declined the invitation, they chose to protect their face and the inviter's also. As a result, they issued more indirect refusals and adjuncts than direct ones. The participants in this situation used (n=618; 55%) indirect refusal, (n=392; 35%) pragmatic markers, and only (n=106; 9%) direct refusals.

S.3

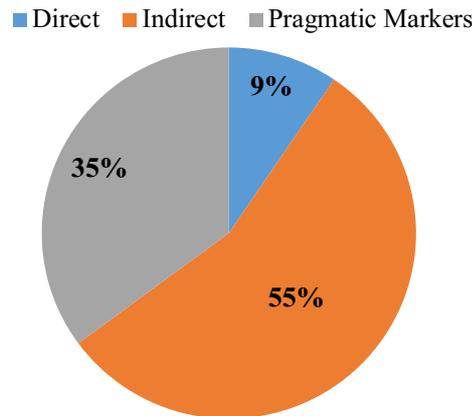


Figure 5. 30: Percentages for direct and indirect refusals and pragmatic markers

B. Scenario four (close social distance and communicating with people of the opposite gender)

In scenario four, the participants are asked to respond to an invitation from a close nephew or niece. The speaker is of the opposite gender to the participant. All main refusal categories, and pragmatic markers were used when declining to visit a relative's house. When refusing this invitation the participants only used two types of direct refusal. They employed negative ability intensively, and no or explicit negations only twice. For the indirect refusals and pragmatic markers, the participants used only half of the indirect refusal. The pragmatic marker data only includes intensifiers, adjuncts and address forms.

As in the previous situation, negative ability is the most commonly used direct strategy by participants to refuse an invitation from a relative of the opposite gender. The data demonstrates that approximately all the direct refusal data consists of negative ability statements and willingness. However, the Hijazi subjects only used no and explicit negation twice to save their relatives' face and to avoid disappointing him/her. On the other hand, the selection of the second most used indirect refusals and pragmatic markers differed from those used in the previous situation. Here, reason and promise of future acceptance are used more

than other indirect refusals. Around (n=280) reason and (n=115) promise of future statements phrases were set out in this situation. In addition, intensifiers and address forms were used more frequently than adjuncts in this context. Around half the pragmatic markers are intensifiers (n=234), and a third of the responses are address forms (n=177). The intensive usage of the address form indicates the closeness and affection between the participants and their close in age nephew or niece.

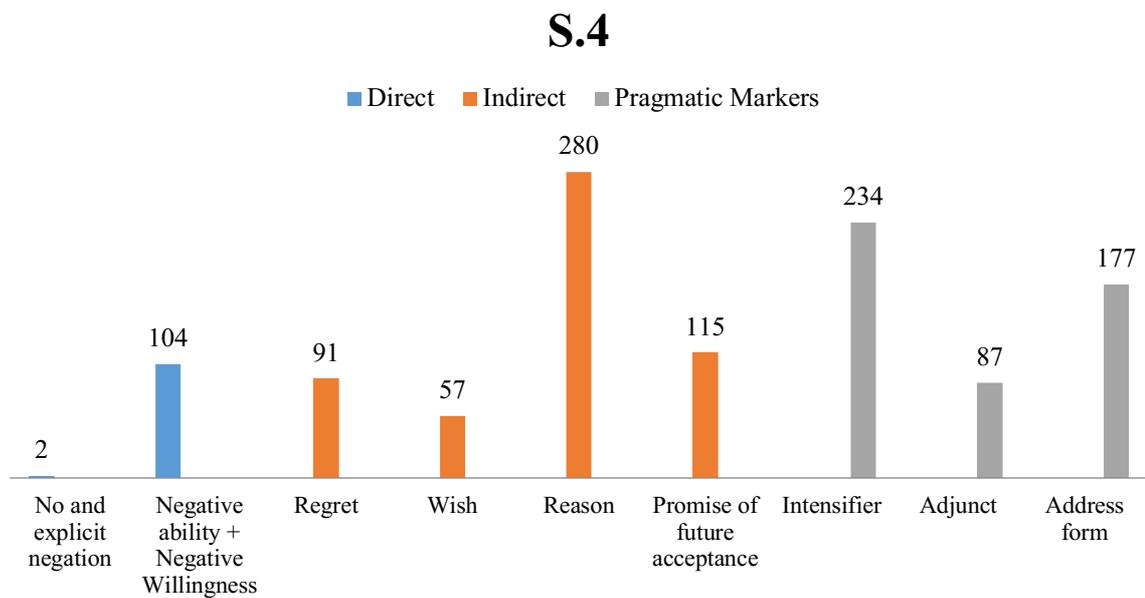


Figure 5. 31: Most frequently used refusals and pragmatic markers in the fourth scenario

The division of the total number of main categories is similar to the previously stated one as the total for indirect refusals and the pragmatic total is higher than for indirect ones. The direct refusal total is only (n= 106; 7%); however, the total for indirect refusals and other markers is noticeably higher, as there are (n=763; 55%) indirect refusals and (n=498, 36%) pragmatic markers.

S.4

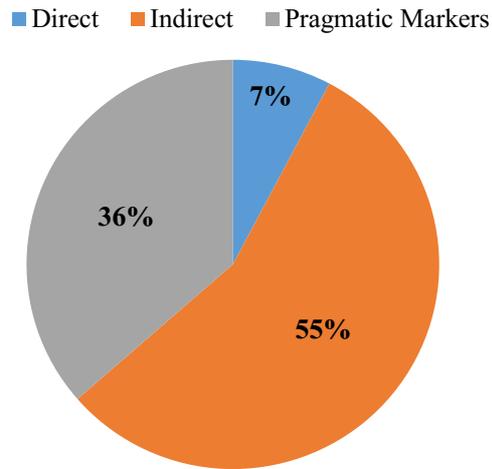


Figure 5. 32: Percentages of direct and indirect refusals and pragmatic markers

C. Scenario seven (far social distance and communicating with people of the same gender)

The inviter here is a teacher, who is unfamiliar with the participants, although they share the same gender. As in all the scenarios, the participants used refusals and pragmatic markers to decline the teacher's invitation. Similar to the previous scenario, the participants only selected negative ability and willingness with no, and explicit negation to refuse directly. However, to decline the teacher's invitation, the Hijazi participants selected more indirect refusal strategies than was the case in the previous situation. 15 out of 21 indirect refusals were employed. For the pragmatic markers, the study subjects only used intensifiers, adjuncts and address forms.

The ranking of direct and indirect refusals is very similar to that undertaken in the previous situation. Negative ability and willingness are the refusal strategies most preferred by the participants (n=94), and around 94% of the data describes this formula. No and explicit negations are considered the second most frequent direct strategies, although they were used very infrequently in the data to preserve the teacher's face. For indirect refusals, reason (n=207) and promises of future acceptance (n=153) were employed extensively, for declining to attend

gatherings. More than half the data includes these two strategies. Adjuncts were used more than other pragmatic markers, and then intensifiers. The participants used (n=124) adjuncts to demonstrate positive feelings and (n=111) intensifiers to stress certain points or to contribute a sense of credibility.

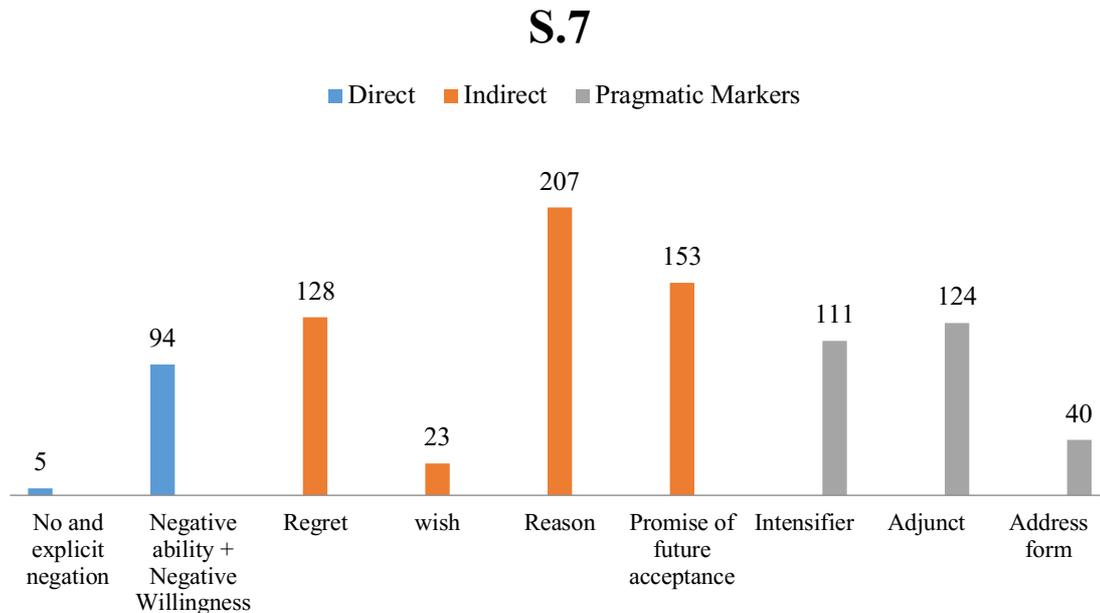


Figure 5. 33: Most common refusals and pragmatic markers in the seventh scenario

Here, the indirect refusal total is higher than that for direct refusals and pragmatic markers. The Hijazi participants provided softer and more indirect refusals to avoid displeasing the teacher. The total number of indirect refusals is (n= 610; 61%), but for direct refusals, the overall account is (n= 99; 10%). The pragmatic markers total is higher than that for direct refusals, at just (n= 275; 27%).

S.7

■ Direct ■ Indirect ■ Pragmatic Markers

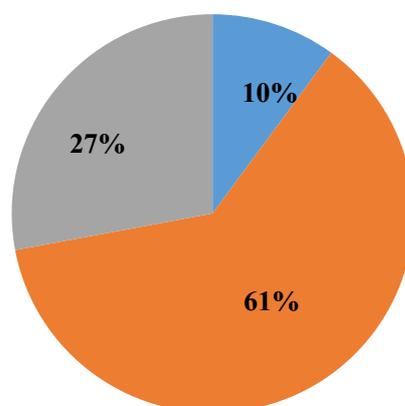


Figure 5. 34: Percentages of direct and indirect refusals and pragmatic markers

D. Scenario eight (far social distance and communicating with people of the opposite gender)

A new colleague of the opposite sex is the inviter in this situation. He/she invited the participants to attend a workshop. As in the previous three invitation situations, the participants used refusals and pragmatic markers to decline the invitation. When the Saudi participants refused the invitation made by unfamiliar and opposite gender interlocutors, they used direct refusal strategies, with the exception of performatives. In addition, they employed 16 different indirect refusal strategies, such as promise of future acceptance, wishes, alternatives and regrets. In order not to disappoint unfamiliar colleagues, they used all the pragmatic markers except for abusive ones to support their refusals.

Regarding the ranking of refusals and pragmatic markers, and as in the other invitation scenarios, the Hijazi research subjects intensively used negative ability and willingness, as there are around (n=107) such statements in the situational data. In addition, reason and promises of future acceptance were used frequently when refusing to attend a workshop. Around half the data contains reasons (n=265); promises of future acceptance, and refusal strategies from the second rank as the most frequently used indirect refusals (n=76), and also

dominates 13% of responses. Intensifiers (n=156) and adjuncts (n=174) are also employed extensively as pragmatic markers; around 95% of the data consists of both strategies.

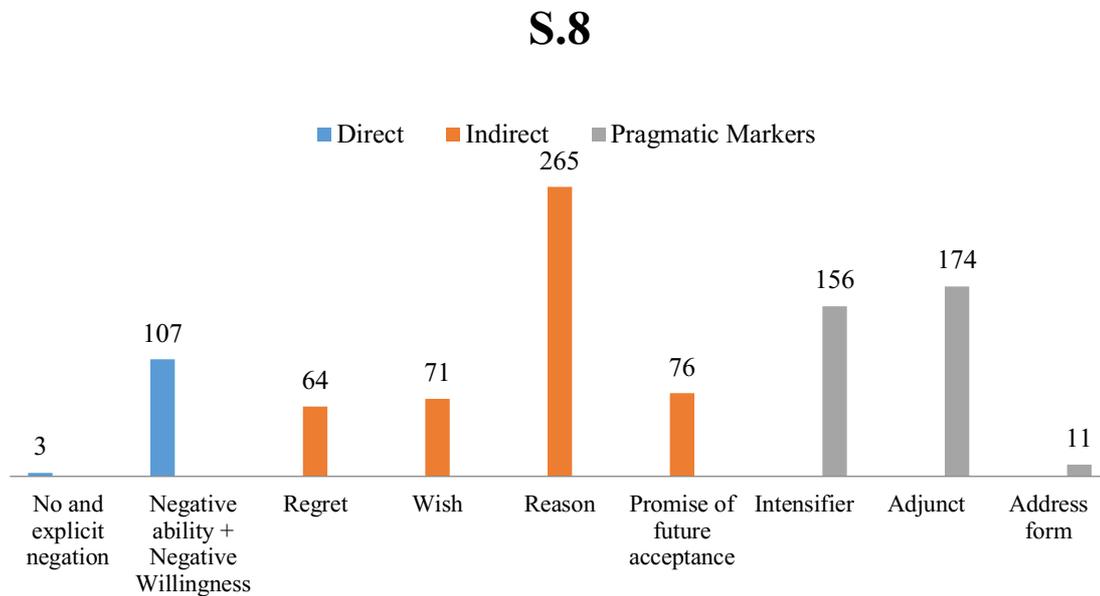


Figure 5. 35: Most common refusals and pragmatic markers in the eighth scenario

Although the participants declined the interlocutors with far social distance, they still tried to save face his/her face by using indirect refusals and adjuncts. To refuse a new workmate, the Hijazi men and women produced (n=570; 55%) indirect refusals and (n= 344; 33%) pragmatic markers and only (n=110; 10%) direct refusal.

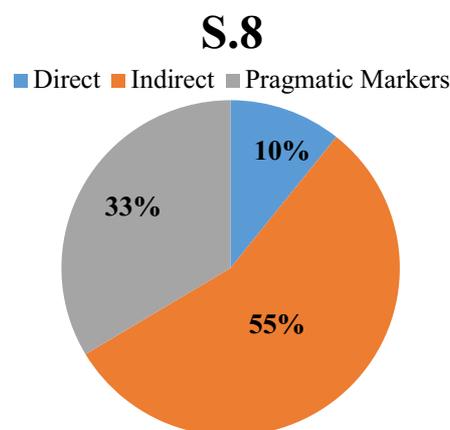


Figure 5. 36: Percentages of direct and indirect refusals and pragmatic markers

E. Overall totals in invitation scenarios

Table 5. 16 Pragmatic markers and refusals to invitation based on same/opposite gender and social distance

Social distance	Close social distance				Far social distance			
	same		Opposite		same		Opposite	
Scenario	S. 3		S. 4		S. 7		S. 8	
Across all participants	303		303		303		303	
Total of direct refusals	106	9.50%	106	7.75%	99	10.06%	110	10.74%
Total of indirect refusals	618	55.38%	763	55.82%	610	61.99%	570	55.66%
Total of pragmatic markers	392	35.13%	498	36.43%	275	27.95%	344	33.59%
Total	1116		1367		984		1024	

The above table (5.16) indicates that the Hijazi people provided more refusals and pragmatic markers when refusing friends' and relatives' invitations. In addition, the participants provided the highest number of refusals and pragmatic markers (n=1367) when declining an invitation from a relative of the opposite gender; but gave the lowest strategies (n=984) when declining an invitation from an unfamiliar teacher of the same gender. Statistically significant differences between the four invitations scenarios' indirect refusal totals are apparent ($\chi^2= 12.2961$, $p=0.0004$). However, the frequency of all direct refusals and pragmatic markers show no significant difference. Direct refusals results is ($\chi^2= 0.2917$, $p=0.5891$) and pragmatic markers chi-square findings is ($\chi^2= 0.0215$, $p=0.8832$). Although almost half of the data show no significant difference; the overall totals in the four invitation contexts indicate significant differences ($\chi^2= 7.3449$, $p=0.0067$).

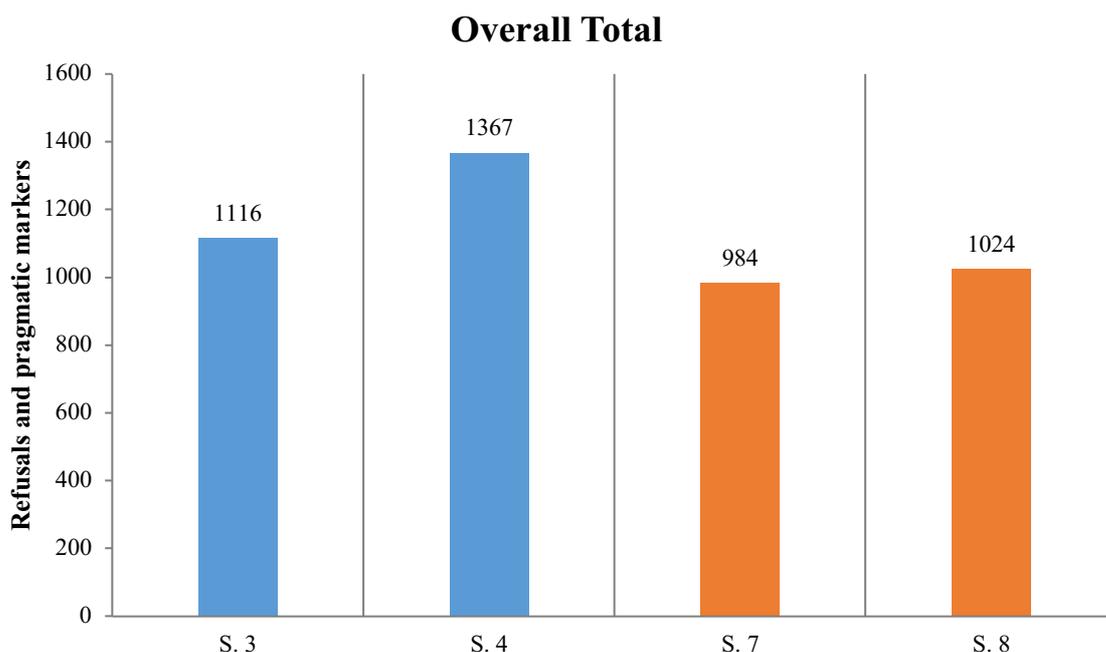


Figure 5. 37: Overall totals in invitation scenarios

F. Similarities and differences in invitation situations

There are noticeable differences and similarities regarding the selection, rank and the frequency of refusals and pragmatic markers in all four invitation situations. Looking for the Hijazi men and women's selection, it appears from the data that they used only two types of direct refusal, which are negative ability and no and explicit negation, despite the level of social distance and the inviters' gender. Regardless of the nature of the relationship with the inviter or his/her gender, the participants, in all four invitation situations completely avoid using statements of attack, criticism, or negative consequences if the invitation is fulfilled, advice and abusive markers.

Looking at the ranking of the four situations, the data shows that negative ability and willingness were employed intensively when encouraging individuals to decline the invitation directly. No and explicit negation was also used, but very infrequently, since it seemed inappropriate to decline the invitation using the word "no". Regarding indirect refusals, explanations and promises of future acceptance, formulas were used more often than other

indirect strategies, except in situation three, as the participants preferred to use explanation and regret when declining a friend's wedding invitation. In addition, to support their refusals and save face, the participants frequently used intensifiers and adjuncts more often than other pragmatic markers, except in the situation four, in which the participants used more address forms beside intensifiers to indicate solidarity and closeness.

In respect of frequency, in all four invitations contexts, the participants tried to maintain face and that of the inviter also by employing more indirect refusals and pragmatic markers than direct strategies.

G. Social distance, communicating with people of the same or opposite gender influence on selection, rank, frequency of refusals and pragmatic markers

Social distance does not have a noticeable influence, except in terms of the frequency and selection of refusals and other markers. The participants provided a higher number of direct, indirect refusals strategies and pragmatic markers, when declining relatives' and friends' invitations, to minimise the refusal threat, than they did when rejecting unfamiliar people. However, the participants also selected more varied indirect strategies when refusing unfamiliar people.

The data did not show a significant relationship between the gender of the inviter and the selection, rank, and frequency of refusals and pragmatic strategies.

H. Difficulty refusing invitations, stratified by social distance and communicating with people of the same/opposite gender

This section demonstrates how Arab and African Saudi people perceived refusals when declining invitations. Here, the perception of refusal was related to social distance and the gender of the inviter.

Social Distance	Close social distance				Great social distance					
Same/Opposite gender	Same gender		Opposite gender		Same gender		Opposite gender			
Scenario	Sit.3		Sit.4		Sit.7		Sit.8			
Difficulty of refusals	F	%	F	%	F	%	F	%	X ²	P-value
Extremely difficult	24	7.92%	49	16.17%	7	2.31%	33	10.89%	3.0691	0.0797
Somewhat difficult	88	29.04%	84	27.72%	64	21.12%	67	22.11%	0.1584	0.6906
Slightly difficult	95	31.35%	86	28.38%	98	32.34%	87	28.71%	0.0087	0.9256
Not at all difficult	96	31.68%	84	27.72%	134	44.22%	116	38.28%	0.003	0.9563
Total	303	100%	303	100 %	303	100%	303	100%		

In all the invitation situations, feeling that it was not at all difficult or slightly difficult to decline invitations received the highest response rate among the types of refusals and perceptions in all scenarios. More than half the responses were from these two categories. However, regardless of social distance and the gender of the investors, fewer respondents indicated finding refusing an invitation to be extremely difficult.

The social distance and gender of the interlocutors influenced the perception of refusals. The participants felt that it was extremely difficult to refuse friends and relatives invitations, more so than to reject unfamiliar workmates. In addition, the Hijazi participants perceived a lesser threat when declining people with greater social distance, because more of the research subjects indicated that it was not at all difficult to refuse unknown people, whereas refusing relatives was harder.

The gender of the inviters also affected the data, as the Saudi participants felt it was extremely difficult to reject a person of the opposite sex, more so than declining an invitation from an interlocutor of the same gender.

Summary

This section explores the refusals and pragmatic markers used in the invitations scenarios. These strategies were found to be influenced by social distance and the gender of the inviters. The data shows the participants follow the same pattern of disregarding performative statements, criticism, attack, advice, negative consequences and abusive markers. The most frequently used refusals and pragmatic markers were negative ability and willingness, reason, regret, promise of future acceptance, intensifiers, and adjuncts. Regarding the frequency of the strategies used, the Hijazi participants relied more on pragmatic markers when rejecting family and friends' invitations than direct refusals. In respect of the level of difficulty refusing, the participants found it more difficult to refuse relatives and friends, and those of a different gender.

5.2.4 An overview of refusals and pragmatic markers similarities and differences in requests' and invitations' scenarios

In this section, the similarities and differences when employing refusals and pragmatic markers depending on whether the situation was a request or an invitation will be discussed. It will detail and explore the selection, rank, average number of responses, and frequency of refusals and pragmatic markers in requests and invitations. First, in the refusal and pragmatic markers selection, the data indicates that the participants employed direct, indirect refusals and pragmatic markers in both the request and the invitation scenarios. However, Arab and African men and women used some strategies in request scenarios and avoided them in the invitation situations. For example, attack, and lack of empathy statements were evident in the request situations, but never employed in the invitations' contexts. In addition, criticism and showing negative consequences were only used to refuse requests. In addition, Arab and African men used abusive markers when rejecting requests, but not for declining invitations.

Regarding the ranking of refusals and pragmatic markers, negative ability and willingness, reason, regret and intensifiers were the most popular formulas in the request and invitation situations. However, no and explicit negation, alternative and attack statements were noticeably more commonly used in request situations, although in the invitation scenarios, these strategies were used much less or avoided entirely. Also, the promise of future acceptance is one of the most commonly used strategies in invitation contexts, but was used only a little in request situations.

In respect of the average number of responses and frequency, the data indicates that, in most request and invitation scenarios, the participants employed more indirect refusals and pragmatic markers than direct ones, except in scenario six when the participants declined requests from people with far greater distance and of the opposite gender. Also, part (5.2.2) indicates that Arab and African women's average number of responses was higher than that of men from the same culture in both request and invitation scenarios. Also, Arab men's and

women's refusal response counts are greater than those of Saudi African men and women responses. However, the same section proves that Arab and African men and women employed more pragmatic markers for invitations than they did in request contexts. Furthermore, the Saudi participants' average responses were greatest for invitation than request situations. In addition, in part (5.2.3) the participants provided more refusals and pragmatic markers in invitation scenarios than in request prompts, except in situation seven, when the participants declined invitations from people of greater social distance and a similar gender. Regarding the level of difficulty the participants received when refusing others, the higher response rate shows it is not difficult to refuse requests or invitations.

5.3 Qualitative Findings

The qualitative findings are presented in the second part of this chapter. Below, an exploration of the content of refusal strategies and pragmatic markers derived from the discourse completion test (DCT) are given. This section provides definitions and examples of direct and indirect refusals and pragmatic markers. The direct refusals include three strategies; the indirect refusals include twenty-one strategies; and the pragmatic markers include five strategies. Some of these strategies have other minor semantic formulas. The examples presented in this section are taken from the Arab and African Hijazi participants' data and from both the request and invitation scenarios. If a certain example is used by all or some social groups, additional information will be given regarding this example including the scenario number, gender and culture of the participants. If the refusals or pragmatic markers' statements are employed by only one social group, the gender and culture of their users will be given.

5.3.1 Direct refusals

1) Negative ability and negative willingness

Negative ability and negative willingness were employed intensively by the participants. These aggravated strategies reflect interlocutors' inability or desire to comply with requests or invitations. Additionally, negative ability and negative willingness are direct strategies, but they are less direct and less offensive than using "no" and other forms of explicit negation.

a. Negative ability

The negative ability strategy was used in both the request and invitation scenarios. The most frequent form of negative ability used by the Arab and African men and women was:

1. مقدر

Maqdar

I can't (Arab and African men and women.)

This short statement, which indicates inability, was used by all social groups in all eight situations. It was used by participants either at the beginning, middle, or end of their refusals.

A similar form also used frequently by all social groups was:

2. مقدر أساعدك

Magdar ʔasaʔidak

I can't help you (Arab and African men and women.)

Arab and African men and women employed this exact statement to refuse their relative's requests in the first scenario. One of the Arab male participants also used it in the second scenario to refuse his wife's request.

3. ما حيمديني

Ma:hajimdi:ni

I'm not able (Arab men and women and African women.)

This statement was employed frequently by Arab men and women in the close social distance scenarios. The Arab men used it in scenarios one, two, and three, and the Arab women used it in scenarios one, three, and four. The African women also used it, but in scenario eight, to communicate with interlocutors of a far social distance and opposite gender. Other examples of data produced exclusively by one of the social groups are:

1. مارح يكون بامكاني ابدا

Ma:rah jiku:n biʔimka:ni ʔabadan

I would never be able (Arab men.)

2. ما اقدر اشارك معاك

Ma:ʔaqdar ʔaʔa:rik maʔa:k

I can't participate with you (Arab women.)

4. ماظنيت اني اقدر اخوش معاك

Ma:ðʔani:t ʔini:ʔaqdar ʔaxuʃ maʔa:k

I don't think I can participate with you (African men.)

5. ماأقدر اشتغل معاكي
Ma: ?aqdar ?astayil maʕa:ki
 I can't work with you (African women.)

b. Negative willingness

Arab and African men and women depended more on negative willingness in the request scenarios than in the invitation scenarios, since they considered it face threatening to show an unwillingness to accept others' invitations. Furthermore, negative willingness statements were not used frequently by any of the participants. The following are examples of the negative willingness strategies used and by whom:

1. مالي رغبة أقابل زوجها
Mali: raybah ?aqabil zo:dʒha
 I don't want to meet her husband. (Arab men.)
2. ماراح اشارك احد في المشروع
Ma: ra:h ?aʕa:rik ?ahad fi: ?almaʕru:ʕ
 I won't partner up with anyone for the project. (Arab men.)
3. ماراح اسوي معاك الشغل
Ma:rah ?asawi: maʕa:k ?alfuyul
 I won't do the work with you. (Arab women.)
4. لكن ما اعتقد راح اكون معاكم دي المرة
Lakin ma: ?aʕtaqid rah ?aku:n maʕa:kum dil marah
 But I don't think I'll be with you this time. (Arab women.)
5. ما راح اقابل ضيوفك
Ma: ra:h?aqa: bil d'uju:fak
 I won't meet your guests. (African men.)
6. مني رايح اشتري اكل
Mani ra:jih ?astari ?akil
 I won't buy food. (African men.)
7. ما افضل تغيير مكاني
Ma: ?afad'il tayji:r makani:
 I don't want to change my seat. (African women.)
8. ماني طباخه
Ma:ni t'a:bxah
 I won't cook. (African women.)

2) “No” and explicit negation

According to Al-Issa (1998), “no” and other explicit negations are direct refusals. Al-Rubai’ey (2016) argued that refusing with the word “no” in Arabic society is considered impolite and shameful, and is therefore a very strong refusal type. Indeed, the Hijazi participants in the current study attached this strategy to indirect refusal strategies in order to reduce the level of threat, and when the Saudi participants used this formula they usually followed it with reason or regret formulas in order to maintain face. Furthermore, they mostly used this strategy in the request rather than invitation scenarios, since employing the word “no” in the latter was considered socially inappropriate. The direct strategies “no” and explicit negation do not include any sub-strategies. The following are examples of the participants’ use of these strategies taken from the data:

a. “No” (Arab and African men and women.)

This statement was employed by all social groups in the request and the invitation scenarios. Arab men used it in the first, second, third, fifth and sixth scenario; Arab women employed in the first, second, sixth, seventh and eighth scenario; African men and women used this form in all scenarios except three and eight..

b. Explicit negation

The only statement used by all social groups regardless of gender and culture in both the request and invitation scenarios was:

1. صعب

s’aʕab

Hard (Arab and African men and women.)

This word, which indicates negation, was produced by Arab men and African women in scenario two, Arab women in scenario seven, and African men in scenario four. The following are other examples taken from the data that were only produced by certain social groups:

1. مستحيل
Mustahi:l
Impossible (Arab men.)
2. مافي
Ma:fi:
No way (Arab men.)
3. ما أظن تتيسر
Ma: ?að'un titjasar
I don't think it's possible. (Arab women.)
4. بس مارح ينفع
Bas Ma:rah jinfaʕ
But it won't work. (Arab women.)
5. و لا في الاحلام
Wa la: fil ?ahla:m
Not even in your dreams. (meaning no way) (African men.)
6. تستريح
Tistari:h
Just rest! (meaning no way) (African men.)
7. لا تجي
La: ti:dzi
She **must not** come. (African women.)

3) Performative

The performative verb 'refusing' "actually refers to the act in which s is involved at the moment of speech" (Leech, 1983, p.215). Performative is also an aggravated strategy and was used much less frequently in this study than other direct refusals, and only to refuse requests. This strategy comes in one form, thus no minor strategies were generated. The following are examples of this performative strategy used by participants:

1. انا ارفض طلبكم
?ana ?arfud' t'alabkum
I refuse your request. (Arab women.)
2. انا ارفض اغير مقعدي
?ana ?arfud' ?ayajir maqʕadi
I refuse to change my seat. (African men.)

5.3.2 Indirect refusals

1) Reason

In this study, 'reason' refers to an excuse given by participants for not meeting the requesters' or inviters' expectations. Reason has been observed as a common mitigation strategy for refusal in numerous Arabic cross-cultural and interlanguage studies. Arab participants employed this strategy in research conducted by Nelson, Carson, Al Batal, and El Bakary (2002a and 2002b), Al-Eryani (2007), Abdul Sattar, Lah, and Suleiman (2010), Al-Rubai'ey (2016), Al-Issa (1998), Stevens (1993) and Morkus (2009). The data gathered in the current study shows that the participants used different types of sub-strategies for reason, such as vague, detailed, related to family, appealing to a third party, and uncontrollable reasons. Also, reason statements were differentiated when they were used in counter-question forms. Arab and African men and women used both vague and detailed reasons to decline others' requests and invitations. These findings contradict the findings of Al-Issa (1998) regarding refusals, which were gathered from a DCT and indicated that Jordanian men and women only give undetailed reasons when they speak Arabic. In the current study, some participants provided very vague reasons. In addition, use of vague reason as a sub-strategy was not influenced by gender, culture, communication with the same or opposite gender, or social distance. Examples of participants' use of this sub-strategy are given below:

1. عندي اعمال كثير

ʕindi:ʔ aʕma:l kaθi:rah

I have so much to do. (Arab men.)

2. انا عندي التزامات في نفس اليوم

?ana ʕindi: ?iltiza:ma:t fi: nafs ?aljom

I have commitments on the same day. (Arab men.)

3. بس عندي ظروف

Bas ʕindi: ðʕuru:f

But I have some matters to attend to. (Arab women.)

4. عندي اسبابي الخاصة

ʕindi: ʔasbabi: ʔalxa:sʕah

I have my private reasons. (Arab women.)

5. بسبب عندي كم موضوع

Bisabab ʕindi: kam mo:dʕuʕ

Because I have some issues. (African men.)

6. الظروف ما حتساعدني

ʔalðʕuru:f ma:hatisaʕid

The circumstances will not allow me. (African men.)

7. عندي اسباب شخصيه

ʕindi: ʔasbab ʕaxsʕijah

I have my personal reasons. (African women.)

8. عندي ارتباطات

ʕindi: ʔirtibatʕa:t

I have commitments. (African women.)

Saudi men and women employed less vague reasons, which were also are not influenced by social variables; however, they were used in all situations except situation six in the following form:

1. أنا مشغول/ مشغولة

ʔana mafyul / mafyulah

I'm busy. (Arab and African men and women.)

The example above, which represents a vague reason, was frequently used by Arab and African men and women to indicate refusal. Arab men and women plus African women employed it in all situations except two, three, and six. African men frequently used this reason strategy in all situations except six. Other examples from the data that reflect less vague reasons are:

1. بس عندي موعد مهم جدا فنفس اليوم

Bas ʕindi: mawʕid mu:him fi: naffs ʔaljo:m

But I have an important appointment on the same day. (Arab men.)

2. أنا مومستعدة

ʔana mu: mustaʕidah

I'm not ready. (Arab women.)

3. مرتبط بموعد هام

murtabit' bimo:Sid ha:m

I have an important appointment. (African men.)

4. وقتي مره ما يسمح

waqti: marah ma: jismah

My time doesn't allow me to at all. (African women.)

It is also notable that some of the vague statements used to reflect explanation included euphemism. The data shows that male participants used a sensitive topic — an indication of a lack of money — as a reason to decline the invitations. However, they adopted euphemism by referring to this topic indirectly and using metaphor to describe their difficult financial situation. They adopted this euphemistic strategy because they considered it culturally shameful to directly indicate a lack of money. Furthermore, the inviters would have directly assumed that the interlocutors needed financial support from them. In this study, these cases occurred when the male participants declined to visit a relative's house because they did not have the money for transportation and when they rejected paying for and going to a teacher gathering because they were struggling financially. For example, when one Saudi man declined to visit a relative, he substituted the word “money” with another general word in order to refer indirectly to his limited budget:

1. حاليا المادة مو متوفرة

halijan ?alma:dah mu mutwafirah

I don't have enough **item or commodity** (referring to money) currently. (Arab men.)

Another man used metaphor to describe his difficult financial situation by referring to his tight budget as an empty well:

2. وانت عارف البير و غطاه

wa?intah Sa:rif ?albi:r wa yat'a:h

You know what's inside the well and its cover. (Meaning: You are well aware of the financial situation.) (African men.)

In this study, the euphemisms relating to a lack of money were exclusively used by male participants because Saudi women are not financially responsible for themselves or their family

(Alturki and Ba Gader, 2006, p.135); therefore, using lack of money as a refusal reason does not apply to their social role.

In addition, the short and general reason statements and in contradiction with Al Issa's (1998) findings, the Arab and African men and women provided very long and detailed explanations to convince both socially close and far requesters and inviters. For example:

1. بنتي رضيعه واحتاج اكون بقربها لقلّة خبرة امها بلعنايه ونحن ازواج جدد ودي اول سفره لينا وحبيب اكون جندهم
Binti: radʕi:ʕa wa ʔahta:dʒ ʔaku:n biqurbiha: liqilat xibrat ʔumiha: bil ʕinajah wa na hnu:ʔazwa:dʒ dʒudud wa di ʔawal saffrah li:na wa habib ʔaku:n dʒanbahum
 My daughter is just a baby and I need to be close to her because her mother has little experience in childcare. We are a newly married couple and this is our first time travelling and I want to be near them. (Arab men.)
2. عندي اعمال كثيرة ومعايا كذا واحد من اصحابي ورجعتنا لجدة مع بعض، واليوم الي بوصل فيه جده عندي اجتماع
ʕindi: ʔaʕma:l kaθi:rah wa maʕaja kaða wahid min ʔasʕhabi: wa radʒʕattna: lidʒidah maʕa baʕadʕ wa ʔalju:m ʔili: bawsʕal fi:h dʒidah ʕindi: ʔidʒtimaʕ
 I have so much work and several friends with me and we're going back to Jeddah together. And I have a meeting on the day I reach Jeddah. (Arab men.)
3. بس اهتماماتنا مرا تختلف انتي مشروعك غير عن مشروعي واهتماماتي غير
Bas ʔihtimamatana mara tixtalif ʔinti maʕru:ʕik yi:r ʕan maʕru:ʕi wa ʔihtima:mati yi:r
 But our interests are so different. Your project is different from mine and so are my interests. (Arab women.)
4. أنا متفقّه مع صحباتي نتقابل اليوم ..من زمان ماشفتهم وقلت لك من قبل على موعدنا
ʔana mutafiqah maʕa sʕhba:ti netgabal ʔaljom min zama:n ma: fuftahum wa qult lak min qabil ʕala mo:ʕidna
 I've agreed with my friends to meet today. I haven't seen them for ages and I told you before about our appointment. (Arab women.)
5. لاني تويي متزوج وغير كذا الواحد يادوب يقعد مع اهلو
liʔani: tawini: mutazawidʒ wa yaʒr kiða ʔalwahid wadu:b jiqʔud maʕa ʔahlu:
 Because I've just got married and other than that I can hardly spend time with my family. (African men.)
6. بس انا عندي شغل وجالس يوم في لندن وبعدها رايح اسبانيا

Bas ?ana ?indi: fuyy:l wa d?alis jo:m fi: landon wa ba?daha: ra:jih ?ispanija.
But I have work and I'm staying in London for one day. After that I'm going to Spain.
(African men.)

7. كل مرة اشتغل فيها مع احد أحس اني اتشتت فأبغا اجرب اشتغل لوحدي
**Kul marah ?aftaqil fi:ha ma?a ?ahad ?ahis ?ini: ?atfatat fa?abya ?adzarib
?aftayil liwahdi**
Every time I work with someone I feel distracted, so I want to try working on my
own. (African women.)

8. بس انا وحدة من صحباتي اتفقنا وحنشتغل سوا وبدأنا ورتبنا كل شي
**Bas ?ana wa wahdah min s'ahba:ti ?itafaqna: wahaniftayil sawa wabada?na wa
ratabna: kul faj**
But one of my friends and I have agreed that we'll work together. We have started and
arranged everything. (African women.)

Some of these excuses were delivered in the counter-question form rather than in sentence form. This counter-question strategy was employed by both men and women only when refusing opposite gender requests in the second scenario:

1. أنا ماقلتلك إنني رايج لأصحابي؟
?ana ma: qultalak ?ini: rajih li?as' habi:
Didn't I tell you that I'm going to my friends? (Arab men.)
2. مو عارفه اني عندي موعد مع الشباب؟
Mu: ?arfah ?ini: ?indi: mo: ?id ma?a ?alfaba:b
Don't you know that I have an appointment with the guys? (Arab men.)
3. نسيت إنني خارجة؟
Nisi:t ?ini: xa:ridzah
Did you forget that I'm going out? (Arab women.)
4. اشبك نسيت انا مواعده صحباتي؟
?if bak nisi:t ?ana muwa?idah s'ahba:ti:
Did you forget that I'm meeting my friends? (Arab women.)
5. يعني ماتدري ان عندي عزيمه اليوم؟
ja?ni: ma: tidri:n ?in ?indi: ?azi:mah ?aljo:m
Didn't you know that I have an invitation today? (African men.)
6. انا مو مرتب معاك من قبل انه راح اقابل اصدقائي اليوم؟
?ana mo: moratib ma?a:k min qabil ?inuh ra:h ?aqa: bil ?as'diqa: ?i ?aljo:m
Haven't we agreed that I'm meeting my friends today? (African men.)

7. اليوم عندي جمعة البنات. مو اتفقنا؟
ʔaljo:m ʕindi: dʒamʕat ʔalbanat mu: ʔitafaqna:
 Haven't we agreed that I'm having a girls' meeting today? (African women.)

8. ايشبك نسيت اني معزومه اليوم؟؟
ʔajʃbak nisi:t ʔini maʕzumah ʔaljo:m
 Did you forget that I'm invited today? (African women.)

According to Al lily (2018, p. 127), Saudi people give high priority to their family. Indeed, in the current study participants used familial excuses to convince interlocutors of why they could not fulfil their expectations. All participants — regardless of gender, culture, social distance, and the gender of the inviter or requester — used this strategy. The familial reasons either related to the whole family or to one aspect, such as parents, a husband and his family, a wife, brother, son, or cousins. The following examples present the use of this strategy in detail:

1. لانو حرمتي تعبانه ولازم اقعد معها اساعدها
liʔanu: ʕurmati: taʕba:nah wa lazim ʔaqʕud ʔasaʕidha
 Because my wife is sick and I have to stay with her and help her. (Arab men.)
2. بس انا مرتببط في هذا اليوم مع أهلي
Bas ʔana murtabitʕ fi: haða: ʔaljo:m maʕa ʔahli:
 But I'll busy with my family that day. (Arab men.)
3. مشغولة مرة في بيتي ومع زوجي
maʕyu:la marah fi: bajti: wa maʕa zudʒi:
 I'm so busy with my home and my husband. (Arab women.)
4. وكل ويكيند اصلا احنا عند اهلي او عند اهل زوجي اونمشي البيزورة
Kul wi:kajnd ʔasʕlan ʔihna: ʕind ʔahil zo:dʒi: aw nimafi: ʔalbazu:rah
 We spend each weekend with my parents or with my husband's parents or having a walk with the kids. (Arab women.)
5. بس عندي زواج ولد خالي بنفس اليوم
Bas ʕindi: zawadʒ walad xalati: binaffs ʔaljo:m
 But my cousin's wedding is on the same day. (African men.)
6. حاوصل اهلي المطار
Hawa sʕil ʔahli: ʔalmatʕa:r
 I'll drive my family to the airport. (African men.)

7. عندي اطفال صغار وما عندي خادمة تمسكهم
ʕindi: ʔatʕfa:l sʕiya:r wa ma: ʕindi: xadamah timsikhum
 I have little kids and I don't have a maid to hold them. (African women.)
8. بس انا اجلس عندي امي كل خميس وما احب اكسر بخاطر ها
Bas ʔana ʔadzlis ʕind ʔu:mi kul xami:s wa ma: ʔahib ʔaksir bixatʕirha:
 But I spend each Thursday at my mother's place and I don't like to let her down.
 (African women.)

In addition, the Saudi participants gave other family-related refusals that reflected two social cases. The semantic formulation of the familial reasons given as refusal statements illustrates the segregation between men and women in Saudi and Hijazi society. Some of the African female participants declined the invitation by giving reasons such as being busy with gatherings for their mother and sisters; for example:

1. مرتبطة الخميس بجمعه الوالدة
murtabitʕah ʔalxami:s bidʕamʕat ʔalwalidah
 On Thursday, I'm busy with my mother's gathering. (African women.)
2. بس خساره نفس اليوم امي واخواتي عندهم استراحه و مجمعين كل الاهل
Bas xasa:rah nafs ʔaljo:m ʔumi: wa ʔaxwa:ti: ʕindahum ʔistira:hah wa mudʕamiʕi:n kul ʔalʔahil
 But unfortunately, my mother and sisters have a gathering on the same day and have invited everyone. (African women.)

Men used the same reasons but related to their fathers, reflecting how sons are expected to support their fathers when they are in need, especially in social gatherings:

1. الوالد عنده ضيوف الليلة
ʔalwalid ʕinduh dʕ iju:f ʔalilah
 My father has guests tonight. (Arab men.)
2. بس نفس ذاك اليوم الوالد مسوي عشاء
Bas nafs ʔa:k ʔaljo:m ʔalwalid misawi: ʕaʕa
 But my father is hosting dinner on the same day. (Arab men.)
3. مرتبط مع الوالد لانه عاجم رجال الليلة
murtabitʕ maʔa ʔalwalid liʔanuh ʕa:zim ridʕa:l ʔalajlah
 I am busy with my father as he is inviting some men today. (African men.)

However, the data shows that no statements were made indicating a daughter's support of her father or a son's support of his mother for any gatherings, because these gatherings were

usually made either for men or women. This reflects the arguments made by Al Lily (2018, p.13), that male hosts do not interact with female guests or go to their spaces and vice versa, and children can go to both men-only and women-only spaces or rooms and are used to deliver messages and food to the men and women. Indeed, mixed-sex parties are not allowed in the Saudi tradition, which depends on Islamic values that prohibit men and women mixing in one place (Almadani, 2020).

One of the socially-significant phenomena reflected in the data is women driving. Women in Saudi Arabia have only recently been permitted to drive (Almadani, 2020), and driving is still a male-dominated activity in Saudi society. Although some women know how to drive, they tend to avoid it, especially during busy hours, due to the men's aggressive driving (Al Lily, 2018, p.10). Therefore, it is still considered the responsibility of men to drive their families to school, the airport, and shops. This attitude was clearly demonstrated by the African men when they employed reason strategies in their refusals; for example:

1. اليوم حكون مرررة مشغول مع الوالدة في مشاوير كثيرة
?aljo:m ħaku:n marrrah mafju:l maʕa ?awalidah fi: maʕa:wi:r kaθi:rah
 I'll be so busy with my mother today running several errands. (African men.)
2. حاوصل اهلي المطار
Hawa s'il ?ahli: ?almat'a:r
 I'll drive my family to the airport. (African men.)

In addition, some Arab and African Saudi women declined invitations because they did not have drivers; for example:

1. لأن الظاهر زوجي مسافر بنفس الشهر اللي بنتزوج فيه أختك فما ادري اذا فيه سيارة توصلني
li?an ?alð'ahir Zo:dʒi: musa:fir binafs ?afahar ?ili: bitjizawadʒ fi:h ?uxtik fama: ?adri: ?iða fi:h saja:rah tiwas'ilni:
 Because it seems that my husband will be travelling during the same month of your sister's wedding, so I don't know if there will be a car to drive me. (Arab women.)
2. بس اخويا مسافر ومافي احد يوصلني
Bas ?axuja musafir wa mafi: ?ahad jawas'ilni:
 But my brother is travelling and there's no one to drive me. (African women.)

Nevertheless, the Hijazi participants also employed uncontrollable reasons as a strategy to avoid disappointing the inviters. These uncontrollable reasons were related to sickness, being out of town, and working night shifts. These sub-strategies were only employed in the invitation context. They were also predominantly used by men, except for reasons related to sickness, which were employed by Arab men and women and African women when rejecting the wedding invitation in the third scenario. The example below is a sickness reason given by a male participant:

1. بس اليوم مريض
Bas ?aljo:m mari:dʕ
But today I'm sick. (Arab men.)

These are similar examples given by Saudi women:

1. تعبانة هذه الفترة
taʕbanah haθih ?alfatrah
I'm not feeling well these days. (Arab women.)
2. لانو جسمي تعبان ومصدعة
li?nu:dzismi: taʕba:n wa musʕadifah
Because my body aches and I have a headache. (African women.)

The following are other examples of uncontrollable reasons given by Arab and African men when they declined invitations from socially close people in the third and fourth scenarios:

1. راح اكون في الدوام عندي الشفت المسائي
rah ?aku:n fi:ʔaldawam ʕindi: ?alfift ?almasaʔi
I'll be at work. I have the night shift. (Arab men.)
2. واليوم الي بوصل فيه جده عندي اجتماع
wa ?alju:m ?ili: bawsʕal fi:h ʕindi: ?idztimaʕ
And I have a meeting on the day I reach Jeddah. (Arab men.)
3. يومها حكون في مؤتمر في مدينة خارج السعودية
Jo:maha: haku:n fi: muʔtamar fi: madi:nah xaridz ?alsuʕudijah
That day I'll be in a conference in a city out of Saudi Arabia. (Arab men.)
4. بس فنفس اليوم حكون فالشرقيه بالدوام
Bas finaffs ?aljo:m haku:n fi ?alfarqijah biʔaldawam
I'll be at work in Ash Sharqiya on the same day. (African men.)

5. في الميعاد دا حاكون مسافر شغل
Fi:ʔalmi:ʕad da: ʕaku:n musafir ʕuju:l
I'll be travelling during that time for work. (African men.)
6. لان يومها عندي شفت ليل
liʔanu jo:maha: ʕindi: ʕift lajl
Because I have a night shift on that day. (African men.)

Most of the uncontrollable reasons were given by the male participants, which demonstrates the influence of gender and context on this sub-strategy. Of appealing to a third party, Saudi women only used their families, parents, and husbands as reasons for being unable to comply with the invitations of close or unfamiliar people in order to avoid criticism. Examples of appealing to a third party sub-strategy are given below:

1. اهلي مايرضوا اننا اطلع غير المناسبات العائلية
ʔahli: ma: jirdʕu: ʔinana ʔatʕlaʕ yir ʔalmunasabat ʔalʕaʔilijah
My family don't allow me to go out except to family events. (Arab women.)
2. زوجي مايسمجلي
Zo:dʒi: ma: jismahli:
My husband doesn't allow me. (Arab women.)
3. بابا ما يرضى اطلع مع البنات
Ba:ba ma: jirdʕa: ʔatʕlaʕ maʕa ʔalbana:n
My father doesn't accept me going out with my girlfriends. (Arab women.)
4. أمي ما تسمح لي
ʔumi: ma: tismaħ li:
My mother doesn't allow me. (African women.)
5. زوجي مايخليني اطلع
Zo:dʒi: ma: jixali:ni: ʔatʕlaʕ
My husband doesn't allow me to go. (African women.)
6. وعائلي وأهلي رافضين فكرة الخروج مع الصحابات
Wa ʕaʔilati: waʔahli: ra:fidʕi:n fikrat ʔalxuru:dʒ maʕa ʔalsʕħba:t
And my family and parents don't accept the idea of going out with friends. (African women.)

The participant's use of the sub-strategies of giving uncontrollable reasons and appealing to a third party reveal a connection between refusals and men's and women's social

roles in Saudi Arabia. As discussed in the contextual chapter, Hijazi men and women have different roles in Saudi society. The local customs oblige Hijazi men to protect their families and to have a job to support them financially. As a result, the men make final decisions regarding all familial matters. In the current study, the social roles of Saudi men and women were reflected in their language, specifically in their uncontrollable refusals statements. The male participants provided reasons related to duties outside the home when they declined the invitations, such as being busy with work, conferences, meetings, and night shifts. However, the uncontrollable circumstances described by the women were not related to work or conferences, because these responses were not applicable to their traditional social roles. The use of the appealing to a third party strategy indicates the Saudi women's acceptance of the social structure's gender rules, and it shows how the hierarchical nature of the relationship between men and women is reflected in women's linguistics features, particularly in relation to pragmatics, which demonstrates men's dominance and control over women in Hijazi society. Furthermore, it appears that because the men, as fathers and/or husbands, were the decision-makers in the family, the women used their authority as a reason to decline invitations, because they could not leave the home without their permission. Indeed, many families in Saudi Arabia still discourage women from going out unless necessary. Going out with friends to parties is still uncommon in Saudi society. The data show no evidence of women's resistance against this behaviour.

2) Regret

Regret was one of the most frequent refusal strategies used by the participants in this study. This mitigation strategy has been significantly cited in cross-cultural and interlanguage Arabic refusal studies including Stevens (1993), Al-Issa (1998), Nelson, Carson, Al Batal, and El Bakary (2002a), Nelson, Carson, Al Batal, and El Bakary (2002b), Morkus (2009), and Abdul Sattar, Lah, and Suleiman (2010). According to Al-Issa (1998), they use three types of

regret: apologising, asking for forgiveness, and asking for an excuse. The data for the current study includes a fourth regret type used by participants — a description of distress. It also shows that no sub-strategies were influenced by social variables except the description of distress. The reasons people tend to use these strategies is to save face, to be very polite, and to prevent the requesters or the inviters from insisting with their requests or invitations (Al-Rubai'ey, 2016). Examples of these strategies used in the current study are given in the following sections.

a. Apologising

Arab and African men and women frequently used three apologising forms in all eight scenarios. These forms were:

1. اسف/أسفة
A:sif/ A:sifah
Sorry (Arab and African men and women.)
2. معليش
maʕalajj
Sorry (Arab and African men and women.)
3. أعتذر منك
?aʕta0ir minak
I beg your pardon (Arab and African men and women.)

Other two apologising statements used less frequently were:

1. المعذره
?almaʕ0irah
Sorry (Arab men and women and African men.)

The above statement was used in both the request and invitation scenarios by Arab men and women and African men. Arab men employed this form in scenarios one, three, five, and six; Arab women also used this form when they refused people in scenarios three, five, six, and seven; and African men used this form in scenarios five, six, and seven.

2. تقبل/تقبلي اعتذاري
Taqabal/ Taqabali ?iʕti0ari
Accept my apology. (Arab and African men.)

The **Taqabal/ Taqabali ?iʕtiθari** (accept my apology) strategy was used more than once in the Arab and African men's invitation scenarios. Both social groups used an apologising statement in the third scenario; Arab men also used it in scenario eight. Finally, the following example was only used by one Arab man:

3. تقبلي عذري واعتذاري
Taqabali: ʕuθri: wa ?iʕtiθa:ri:
Accept my excuse and apology. (Arab men.)

b. Asking for forgiveness strategies

The participants also repeatedly employed some strategies to ask for forgiveness. For example:

1. سامحني/ سامحيني
Sa:mihni: / Sa:mihini:
Forgive me (Arab and African men and women.)

This strategy was used multiple times by Arab and African men and women in both the request and invitation scenarios. Arab men used it in all scenarios except in situations six and eight. Arab women also employed it in most situations, but not in scenarios three and eight. African men asked for forgiveness in scenarios one, two, four, seven, and eight, and African women used this strategy in scenarios one, three, four, five, and seven. The following example was employed less frequently than the one above:

2. ما تزعل/ تزعلي مني
Ma: tizʕal/ tizʕali: mini:
Don't be mad at me. (Arab women and African men.)

The example above was only used by Arab women and African men in the third and fourth scenarios to refuse the invitation. African men also employed it in the first scenario to decline the request. The following examples were only used by certain social groups in the invitation scenarios:

1. ماتاخذ بخاطرك
Ma: taʕxuθ bixa:tʕirak
Don't be disappointed. (Arab women.)

2. اطلب منك السماح
?at'lub minka ?alsama:h
I ask your forgiveness. (Arab men.)

c. Asking for an excuse

As with the previous regret sub-strategies, the data related to asking for an excuse reveals that participants frequently used a particular statement, which was:

1. اعذرنني / اعذريني
?iʕʕurni: / ?iʕʕurini:
Excuse me (Arab and African men and women.)

This strategy was employed by Arab and African men and women in almost all the study situations to refuse requests and invitations. Arab men used it in all scenarios except situation three. Arab women and African men employed it in scenarios one, three, four, five, and six. However, the African women only used it in scenarios one, three, five, seven, and eight. The following example was only used by Arab men in the fifth scenario and African men in the fifth and eighth scenarios:

2. اسمح / اسمحي لي
ismahli: / ismahili:
Excuse me (Arab and African men.)

d. Description of distress

The following examples was the only sub-strategy influenced by gender, as it was only cited twice by Arab and African men participants in the request and invitation scenarios when they communicated with a person of the same gender. An Arab man employed it to refuse a friend's invitation in the third scenario, and an African man used it in the first scenario to refuse a relative's request:

1. انا محرج منك
?ana muharidʒ minak
I'm ashamed. (Arab and African men.)

3) Alternatives

Statement of alternative refusal strategies were adopted when the Hijazi people declined other Saudi requests and invitations, whereby they provided a substitute option to reduce the refusal threat and to save face. This mitigation strategy has been previously observed by Nelson, Carson, Al Batal, and El Bakary (2002a and 2002b), Al-Eryani (2007), Al-Issa (1998), and Morkus (2009). Two alternative refusal strategies — originally identified by Beebe, Takahashi, Uliss-Weltz (1990) — were used in the current study. These occurred when the rejecter offered to do X instead of Y or suggested that the requester or inviter did X instead of Y. Additional alternative strategies were found in this study. The first was the proposal to do X instead of Y together, which reflects the collectivistic Saudi culture that gives high value to group solidarity and focuses more on group benefits than on individuals (Al lily, 2018, pp.127-8). Arab and African participants employed alternative strategies in three different forms: A) in statement form, B) in counter-question form, and C) in a conditional form. Examples of these different strategies are given below:

a. I can do X instead of Y

This strategy was not influenced by social variables, and was observed in most request and invitation situations:

1. بس اذا تحبي انا اكلم زوج صاحبتك واعتذر منه بنفسي ماعندي مشكله
Bas ?iða tihibi ?ana ?akalim zo:dʒ sʔahbatik wa ?aʕtaðir minuh binafsi: ma: ʕindi: muʕkilah
But I don't mind if you'd like me to call your friend's husband and apologise to him.
(Arab men.)
2. حمر عليكم مرة من المرات من باب المعزة وتلبية الدعوة
hamur ʕalajkum marah min ?almarat min ba:b ?almaʕazah wa talbijat ?aldaʕwah
I'll visit you out of love and to accept the invitation. (Arab men.)
3. وان شاءالله أزورها في بيتها
Wa ?inʕa? ?allah ?azu:raha: fi: bajtaha:
I'll hopefully visit her at her place. (Arab women.)

4. ممكن اخذ الاستبيان واعيبه وتتقابل بعد المحاضرة
Mumkin ?axuð ?al?istibja:n wa?aʕabih wa nitqa:bal baʕd ?almuħa:dʕarah
I can take the survey and fill it in and we can meet after the lecture. (Arab women.)
5. أنا ممكن استقبل الضيف شوية وامشي
?ana mumkin ?astaqbil ?aldʕajf juwajah wa ?amʕi:
I can receive the guest for some time and go. (African men.)
6. بس حاخذ زوجها معايا
Bas ħ?axuð zo:dzaha: maʕaja
But I'll take her husband with me. (African men.)
7. بس اذا احتجت استشارة في أي موضوع عيوني لك
Bas ?iða ?ihtadzt ?istifa:rah fi: ?aj mo:dʕu:ʕ ʕuju:ni lik
I'll be at your service, if you need consultation on any topic. (African women.)
8. احاول اشوف اذا في نفس دوره في وقت ثاني واسجل
?aha:wil ?afu:f ?iða fi: nafs ?aldo:rah fi: waqat tani: waʕasadzil
I'll try to see if the same course is available at another time and sign up. (African women.)

b. Why don't you do X instead of Y?

This strategy was only used when the participants refused the request of a relative or spouse in scenarios one and two.

1. و تقدرني تطلبني من المطعم يوصلكم العشاء
Wa tiqdari: titʕlubi: min ?almatʕʕam jiwasilakum ?alʕafa?
And you can ask the restaurant to send you dinner. (Arab men.)
2. كلمي واحد من اخوانك
Kalimi: waħid min ?axwanik
Ask one of your brothers. (Arab men.)
3. لو تكلمي وحدة ثانية من بدري افضل
Lo: tikalimi: waħdah θanijah min badri: ?afdʕal
It is better that you talk to someone else in advance. (Arab women.)
4. شوفي البنات التانيين يمكن زيك بيغو احد يشتغل معهم
Ju:fi: ?albana:t ?aθanijin jimkin jibyu: waħid jiftayil maʕahum
See the other girls, maybe they also need someone to work with. (Arab women.)
5. خلي ضيوفك يجوني بكره
Xali: dʕuju:fak jidzuni bukraħ
Let your guests come to me tomorrow. (African men.)

6. شوف احد تاني غيري
Ju:f ?aħad tani Ƴajri
Find someone else. (African men.)
7. ممكن تاچل زيارة صاحبك وحرمتو ليوم ثاني
Mumkin tit?adʒal zija:rat s'aħbak wa hurmatu: lijo:m θani:
You can postpone visiting your friend and his wife to another day. (African women.)
8. جيب من برا اكل ومو لازم عشا بس قهوة وشاهي
dzi:b min barah ?akil wa mu lazim ʕaʃa bas qahwah wa ʃahi
Go buy some food. It doesn't have to be dinner, just coffee and tea. (African women.)

c. We can do X instead of Y

This strategy occurred when a rejecter proposed an alternative and at the same time suggested for a requester or inviter to collaborate with him/her. It was employed in both request and invitation scenarios and by all social groups except Arab men.

1. تحبي نتقابل بعد المحاضرة ما عندي مانع
tihibi nitqa:bal baʕad ?almuħad'arah ma: ʕindi: ma:niʕ
Would you like to meet after the lecture? I don't mind. (Arab women.)
2. نتقابل في مدينة بالنص بيننا قريبة مني و منك
Nitqa:bal fi: madi:nah bilnus' binanah qari:bah mini wa minak
We can meet in a city that is halfway between us, so that it is close to you and me. (African men.)
3. نحاول نتقابل في منطقه وسط بين المدينتين
Niha:wil nitqa:bal fi: mant'iqah wasat'h bain almadinatin
We'll try to meet somewhere that is halfway between both cities (African women.)

d. Alternative in a counter-question form

Similar to the counter-question reason strategy, this strategy was only used when men and women refused people of the opposite gender, except in the fifth scenario when an Arab male participant declined to fill out the questionnaire of a male requester and proposed an alternative in counter-form by saying:

1. ما اقدر اعبيه دحين لكن وش رايك اقبالك بعد المحاضره؟
Ma: ?aqdar ?aʕabi:h dahi:n lakin wajf ra?jak ?aqa:biak baʕad ?almuħa:dʕarah
I cannot fill it out now, but what do you think of meeting after the lecture? (Arab men.)

The following are examples of alternatives in counter-question form used by men and women when communicating with people of the opposite gender:

1. تقدر ي تجي لندن؟
Teqdar tidzi: London
Can you come to London? (Arab men.)
2. ايش رأيك نخلي صاحبك وزوجته يجو الاسبوع الجي باذن الله؟
?ajf ra?jak nixali: sʕahbak wa zo:dʒatuh jidzu ?al?isbu:ʕ ?aldʒaj bi?iðin ?allah
What do you think about making your friend and his wife come next week, God willing? (Arab women.)
3. ايش رايك تجيني على لندن منها تغير جو ومنها اشوفك؟
?ajf ra?jak ti:dʒi ʕala london minha: tiyajir dʒo: wa minha: ?afufak
What do you think of coming to London for a change and to meet? (Arab women.)
4. ينفع احضر الكورس اللي بعده؟
jinfaf ?ah dʕur ?alku:rs ?ili: baʕduh
Can I attend the next course? (African men.)
5. ايش رأيك نخليهم يجو بكره؟
?ajf ra?jak naxali:hum ji:dzu bukrah
What do you think of making them come tomorrow? (African men.)
6. اش رايك صاحبك يجي بكره واسويلكم أحلى عشاء؟
?ajf ra?jak sʕahbak jidzi: bukrah wa ?asawilakum ?ahla ʕafa
What do you think of making your friend come tomorrow and I'll prepare the best dinner for you? (African women.)
7. ليش ما تجيني انت احسن؟
lajf ma: ti:dʒini ?inta ?ahsan
Why don't you come to me? (African women.)

e. Alternative in a conditional form

Proposing an alternative in conditional form was a sub-strategy used frequently by participants that was not influenced by social variables. It was used by all social groups regardless of culture and gender; for example:

1. وانا ف خدمتك اذا صعب عليك اي شي
waʔana fi: xidmatak ʔiθa sʔiʔib ʔalajk ʔaj ʔaj
I remain at your disposal if you require any further assistance. (Arab men.)
2. وإذا احتجت مساعدة فأخدمك باللي أقدر عليه
Waʔiða ʔiħtadzʔt musa:ʔadah ħaʔaxdimak bili ʔaqdar ʔalih
And if you need help, I will serve you as well as I can. (Arab men.)
3. اذا انت تقدر ومداك تجيني تعال
ʔiθa ʔint tiqdar wa mada:k taʔa:l
Come, if you can and have time. (Arab women.)
4. لكن احتجتي اي مساعده كلميني اي وقت
Lakin ʔiða ʔiħtadzʔti ʔaj musa:ʔadah kalimi:ni ʔaj waqt
But if you need any help, talk to me at any time. (Arab women.)
5. اذا الامر مرة ضروري، اطلعي على رحلة ثانية
ʔiθa ʔal ʔamar marrah dʔaruri ʔatʔlaʔi ʔalah riħlah θa:nijah
If it is really necessary, find another flight. (African men.)
6. اذا في دورة ثانية اسجل فيها
ʔiθa fi: ʔaldo:rah θanijah ʔasadzil fi:ħa
I'll sign up if there is another course. (African men.)
7. اذا انت عندك فرصه تجيني لندن
ʔiθa ʔint ʔindak fursʔah ti:dzi london
If you have a chance, come to me in London. (African women.)
8. اذا عندك وقت ابشري حاساعدك
ʔiθa ʔindak waqt ʔibʔiri: ħasa:ʔidak
If you have time, I'll help you. (African women.)

4) Promise of future acceptance

A promise of future acceptance was one of the most frequent refusal strategies used by participants to indicate the assurance of acceptance of other requests or invitations in the future. Hijazi participants used this mitigation formula frequently when declining invitations in order to avoid disappointing the inviters and to maintain a relationship with them. This strategy has no sub-strategies; thus, a discussion of the influence of social variables on the sub-strategies will not be conducted. The following sections give examples of Arab and African participants' promises of future acceptance that occurred frequently:

1. خليها مرة تانيه

Xali:ha: marah θa:ni:ah

Let it be another time. (Arab and African men and women.)

The participants used this strategy multiple times to express their promise to accept other requests or invitations in the future. Saudi participants from all social groups used it in scenarios four and seven; Arab men also used it in scenarios three and eight; Arab women used it in scenarios two and eight; and African women used it when refusing relatives and friends in scenarios one and three.

2. الجايات اكثر

?aldzaja:t ?akθar

More is coming up. (Arab and African men and women.)

This example was also repeatedly used by all social groups but in the invitation scenarios only. Arab and African women used it in scenarios three, four, and seven; Arab and African men employed it in situations three, four, and eight. The following examples were also used by certain social groups:

3. خليها وقت ثاني

Xali:ha: waqt θa:ni:

Let's do it another time. (Arab men and women.)

Arab men and women used this strategy to refuse teacher gathering invitations in the seventh scenario, and the following example was also used by Arab men and women in the third scenario:

4. نعوضها بأفراح ثانية
niʕawidʕha: biʔfra:h ʔa:nijah
We will make up for it with other weddings. (Arab men and women.)

The examples below were only provided by specific social groups:

1. نحضر لكم باقي الحفلات
niḥ dʕar lakum baqi: ʔilḥafala:t
We'll attend the rest of your celebrations. (Arab men.)
2. المرة الجايه من عيوني استقبل صاحبك ومرته
ʔalmarah ʔadzajah min ʕuju:ni: ʔastaqbil sʕahbak wa maratuh
Next time, I'll gladly receive your friend and his wife. (Arab women.)
3. لكن اوعدك اني اجيكي مره مخصوص عشائك
Lakin ʔo:ʕidak ʔini: ʔadzi:ki marah maxxʕu: sʕ ʕalajfa:nik
But I promise you that I will come sometime specially for you. (African men.)
4. بس الافراح باقية
Bas ʔalʔafra:h ba:qijah
But there are still weddings to attend. (African women.)

5) Wish

In this context, wish is the expression of a desire or strong feeling to not decline invitations and requests. It is a mitigation formula that increases the level of politeness when the speaker declines other's needs. Al-Rubai'ey (2016) stated that when people use wish as a refusal strategy, they demonstrate positive social behaviours such as appreciation, admiration, and sincerity. In this study, the participants expressed the wish to help others, to meet someone, or to attend a place. No sub-strategies of wish were observed. Examples taken from the data are presented below:

1. كان نفسي أساعدك
Ka:n naffsi: ?asa:ʕidik
I wish I could help you. (Arab men.)
2. كان على عيني
Ka:n ʕala ʕini:
I would have loved that. (Arab men.)
3. ياليت كنت اقدر اشتغل معاك
Jalajt kunt ?aqdar ?aftaqil maʕa:k
I wish I could work with you. (Arab women.)
4. نفسي أجيكم وأبارك لكم وأشارككم فرحتكم
Nafsi: ?adzi:kum wa ?aba:rik lakum wa ?afarikum farhatkum
I hope I come to congratulate you and share your happiness with you. (Arab women.)
5. واتمني اكيد احضر دورات خاصة أنه راح تفيديني ف مجال عملي
Wa ?atamana: ?aki:d ?ahdʕur do:ra:t xa:sʕah ?inuh ra:h tifi:dani fi: madza:l ʕamali:
And I definitely want to attend courses, especially if they will be useful for my job. (African men.)
6. كان ودي أحضر هالزواج
Ka:n widi: ?ahdʕur halzawa:dʒ
I wish I could come to this wedding. (African men.)
7. كنت اتمني اشارككم الفرح
Kunt ?atmana ?afa:rikum ?alfarah
I wish I could share your happiness with you. (African women.)
8. كان ودي اجي معاكم ومنها اتعرف عليكم اكثر وانبسط
Ka:n widi: ?adzi maʕa:kum waminha ?atʕaraf ʕalikum ?akθar wa?abasiʕ
I wish I could come with you to get to know you more and have fun. (African women.)

6) Conditional acceptance

To reduce the level of refusal risk, the participants employed a mitigated refusal strategy called conditional acceptance to refuse people's requests and invitations. Conditional acceptance was developed by Al-Issa (1998), and it involves accepting a request or invitation if certain conditions are fulfilled. Similar to the reason sub-strategies, here the participants used general, specific, familial, and appealing to third party acceptance conditions. With regard to general conditions, the data shows that the Saudi people used phrases such as related to

circumstances, God's will, and time to indicate conditional acceptance. This strategy was not influenced by social variables. The following are examples of participants' use of this type of sub-strategy:

1. اذا في مجال بجي واتشرف بدعوتك
?iða fi: madʒa:l badʒi: wa ?atafaraf bidaʕwatikum
 If there is a chance, it will be an honour for me to come. (Arab men.)
2. اذا ربي قدرني اجيكي كده سفره لخالها ونهيص سوا زي ماتحبي
?iða rabi qadarni ?adziki kidah safrah lihalaha wanihajisʕ sawa zaj matihibi
 If it is God's will, I could come and travel just for you and we could have fun together as you wish. (Arab men.)
3. اذا لقيت وقت ان شاء الله حزورك
?iða laqi:t waqt ?ifa:? ?allah hazu:rak
 If I have time, I'll visit you. (Arab women.)
4. لولا الظروف هذي كنت جيت
Lo:la: ?alðʕuru:f haði: kunt dʒi:t
 I would have come if it weren't for these circumstances. (Arab women.)
5. انت تدري لو عندي امكانية راح اساعدك
?int tidri: lo: ʕindi: ?imka:nijah ra:h ?asaʕidak
 You know I'll help you if I can. (African men.)
6. اذا وقتي سمحلي بزورك
?iða waqti samahli bazu:rik
 I'll visit you if my time allows. (African men.)
7. إزا مداني حاجي
?iða mada:ni haʔdʒi
 I'd come if I could. (African women.)
8. ولو ربي كتب حضر
Wa lo: rabi: katab haħdʕur
 If God wills it, I'll come. (African women.)

Besides giving general conditions, the participants also provided more specific conditions to add credibility and sincerity and thus not disappoint the interlocutors. These specific conditions were also not influenced by the social variables:

1. انا عندي موعد في نفس الوقت..لو خلصت راح اجيكم على طول
?ana: ʕindi: mo:ʕid fi: nafs ?awaqt lo: xalasʕt rah ?adʒi:kum ʕala tʕu:l

I have an appointment at the same time; if I finish I'll come straight away. (Arab men.)

2. لو خلصت شغلي مع الشباب بدري وكان عندي وقت جيتكم
Lo: xalas^t suyli: ma^ʕ ʔashabab badri wa ka:n ʔindi: waqt dʒi:tkum
If I finish my work with my colleague early and I have time, I will come to you. (Arab men.)
3. اذا قدرت ارتب اعمالك واضغطها اكلمك عشان اشوف جدولك وكيف اجيك
ʔiða qidirt ʔaratib ʔa^ʕma:li: wa ʔad^ʕya^tha: ʔakalimak ʕalafa:n ʔa^ʕfu:f dʒadwalak wa kajf ʔadʒi:k
If I can arrange my work to take a shorter time, I'll call you to find out about your schedule and how I can come to you. (Arab women.)
4. إلا اذا نقلتونا فالدرجة الاولى فماعندي أي مشكله اغير مكاني
ʔila: ʔiða naqaltu:na fildaradzah ʔalʔulah fama: ʕindi: ʔaj mu^ʕkilah ʔaya^ʒir maka:ni:
If you transfer us to the first class then I will not have any problems with changing my seat. (Arab women.)
5. احاول امدد الرحلة اذا قدرت عشان اجيكي
ʔahawil ʔamadid ʔalrihlah ʔiða qadart ʕafa:n ʔadʒi:ki
I'll try to extend the trip if it's possible to come to you. (African men.)
6. مستعد اغير مقعدي اذا انا وزوجتي وولدي حنجلس مع بعض
musta^ʕid ʔaya^ʒir maq^ʕadi: ʔiða ʔana: wa zo:dʒati: wa waladi: hanidʒlis ma^ʕa ba^ʕad^ʕ
I'm ready to change my seat, if my wife, my child and I can sit together. (African men.)
7. اذا خلصت اشغالي وكان عندي وقت قبل السفر من عيوني بجي
ʔiða xalas^t ʔa^ʕya:lil wa ka:n ʕindi: waqt min ʔiu:ni: badʒi:
If I finish my work and still have time before I travel, I'll gladly come. (African women.)
8. بس خلي خططي تترتب وانا اول وحدة تلاقوني في الاستراحة
Bas xali xut^ʕat^ʕi titratib waʔana ʔawal wahdah tila:quni fi: ʔalʔistiraha
If my plan goes well, I'll be the first to come to the chalet. (African women.)

In Hijazi society, it is acceptable to make a refusal because of family issues, since the family has priority and high value in the collectivist Saudi society, as demonstrated by the conditional refusal responses to invitations presented below. The examples indicate that this

type of sub-strategy was only produced by African men and Arab women when refusing invitations of the same gender in scenario three and seven. In the first example, an Arab woman used a lack of family commitments as a condition and the African man in the second example used the finishing of errands as a condition:

1. ان ما كانت عندنا التزامات عائليه تيشري على خير
?in ma: ka:nat ʕindana: ?iltiza:ma:t ʕa:ʔilijah tibfiri ʕala xajr
 If I don't have family commitments, then fine. (Arab women.)
2. اليوم حكون مرررة مشغول مع الوالدة في مشاوير و كثير اذا قدرت اخلصها بدرى جيتك
?aljo:m haku:n marrah mafyu:l maʕa ?awalidah fi: mafa:wi:r wa kaθi:r ?iða qidirt ?axalisʕha: badri: dʒi:tak
 I'll be so busy with my mother today running several errands. **If I finish them early, I can come to you.** (African men.)

Furthermore, Saudi women used their guardians' acceptance as a condition of accepting the invitation when they refused other women. In the first example given below, an Arab woman used her father's acceptance of attending a teachers' gathering. In the second example, an African woman used her husband's acceptance of attending a wedding. These women used this strategy to save face.

1. بشوف الوالد إذا سمح لي بيكون لي الشرف
bafu:f ?alwalid ?iða samaħ li: bijiku:n li: ?alʕaraf
 If my father allows me, it would be an honour to me. (Arab women.)
2. حكلم زوجي اول ولا وافق بحضر
ħakalim zo:dʒi ?awal wala wa:faq baħdʕar
 I will discuss that with my husband first, **if he accepts I will come.** (African women.)

The statements above demonstrate the social hierarchy and the treatment of women in Hijazi society and support the claims of Le Renard (2011) and Alturki and Ba Gader (2006) that Saudi women must obtain permission from their guardianship before leaving the home, since they are discouraged from leaving home regularly unless for something necessary such as going to school or work. Indeed, the male participants never used such statements in this

study, because men hold higher social power in Saudi society and therefore don't need to obtain permission from anybody as they face less restrictions regarding going outside the home.

7) Acceptance that functions as a refusal

When the participants perceived a high level of risk, they used very brief phrases which indicated a willingness to accept but which pragmatically functioned as refusals. In this study, this strategy was mainly used in the invitation contexts and people used this highly-mitigating strategy when they accepted invitations unenthusiastically. The data has not yielded any sub-strategies for this formula, and all examples given below were frequently used by Arab and African men and women.

1. احاول اجي

?aħa:wil ?adzi

I will try to come. (Arab and African men and women.)

This example was used many times by all social groups in the invitation scenarios only. Arab men and African women employed it in scenarios three, four, and seven; and Arab women and African men used it in scenarios three, four, and eight.

2. ان شاء الله

?in ja:? ?allah

God willing. (Arab and African men and women.)

?in ja:? ?allah (God willing) was used less frequently than the previous example. Arab and African men employed it when refusing friends' and relatives' invitations in scenarios three and four; Arab women employed it to reject invitations in scenarios three and seven; African women used it in scenarios four, seven, and eight.

3. خليها بظروفها

Xaliha bið'uru:faha

Leave it to chance. (Arab and African men and women.)

Arab men used this form in more situations than the other social groups, specifically in the third, fourth, seventh, and eighth scenarios. African men used it as a refusal strategy in scenarios three and four; and Arab and African women only employed it in one scenario each — scenarios seven and four, respectively.

4. ان شاء الله خير

?in fa:? ?allah xajr

It would be good, God willing. (Arab and African men and African women.)

This strategy was used by all social groups except Arab women. Arab men and African women used it just in the third scenario, and African men used it in scenarios three, seven, and eight.

5. خليها بالتساهيل

Xaliha biltasahi:l

When it is facilitated. (Arab men and African women.)

Arab men and African women are the only social groups who used this strategy. Arab men used it in scenarios three and seven, and African women used it in the fourth scenario.

8) Attack and lack of empathy

Attack and lack of empathy are very threatening and aggravated acts that were only used in request situations and predominantly to target people of close social distance. An attack is an indirect but aggravated refusal formula that sometimes involves or comes after or before the abusive markers. Lack of empathy statements are also aggravated since they indicate carelessness towards the requesters and their needs. The following are examples of attack formulas used by the participants in this study:

1. حل عن سما دين أهلي

hil ?an sama ?ahli

Get lost. (Arab men.)

2. انقلع
?inqaliʕ
Get out. (Arab men.)
3. ف شقلبي وجهك
Fa jaqlibi wadʒhik
So, look away. (Meaning get out of here.) (Arab women.)
4. ايش فيك انت تستهبل
?ajf fi:k inta tistahbil
What's wrong with you? You are acting silly. (Arab women.)
5. توكل على ربك
Tawakal ʕala rabak
Just leave. (African men.)
6. ومع نفسك اللي فيا مكفيني
wamaʕa naffsak ?ili fi:ja mukafi:ni
Be on your own. I have had enough. (African men.)
7. اولاً انت عارف اني مو خدامه هنا
?awalan ?inta ʕarif ?ini mu: xada:mah hina
First, you know that I'm not a servant here. (African women.)
8. فكني بس
Fukani bas
Just leave. (African women.)

Below are examples of lack of sympathy statements used by study participants to demonstrate a lack of solidarity and support for the requester:

1. نسييتي هذي مشكلتك حلها
Nisi:ti haði muʕkilatik hili:ha
You forgot so it's your problem. Solve it. (Arab men.)
2. انتي مو مهتمه في الأشياء اللي تخصني انا أسف اني ماراح اهتم في الأشياء اللي تخصك
?inti mu: muhtamah fi: ?al?afja? ?ili: tixusʕani ?ana a:sif ?ini ma:rah ?ahtram fi: ?al?afja? ili: tixusʕik
You don't care about my stuff so I am sorry, **I won't care about yours.** (Arab men.)
3. مو ذنبي انك نسييت... شوفلك صرفه ثانية
Mu: ðanbi ?inak Nisi:t ju:flak sʕirfah θanijah
It's not my fault that you forgot. Find another way out. (Arab women.)
4. انا مو شغلي اذا انت نسييت اني مرتبطه اليوم مع صحباتي
?ana mu: fuyl?i ?iða ?inta nisi:t ?ini murtabitʕah ?aljo:m maʕa sʕahba:ti

It's none of my business if you forgot that I'm busy today with my friends. (Arab women.)

5. هذي مشكلتكم معاهم ومو مشكلتي
haði muʃkilatkum maʃahum wa mu: muʃkilati
That's your problem with them, not my problem. (African men.)
6. تحملي اخطائك
tahamali ʔaxt'a:ʔik
Bear your own faults. (African men.)
7. ذا مو شغلي اصلا
ða mu: ʃuyli ʔasʕlan
That's not my job. (African women.)
8. مالي صلاح
Mali: sʕala:h
I have nothing to do with it. (African women.)

9) Postponement

Postponement is an avoidance strategy and was not used frequently in this study. It was used as a mitigation strategy when the participants did not want to accept or refuse the invitation or the request, but put them on hold in order to save the interlocutor's face. The following are examples of the ways this strategy was used by participants:

1. خليني افكر و ارد لك خبر
Xali:ni ʔafakir wa ʔarudalak xabar
Let me think and get back to you. (Arab men.)
2. ما اقدر اعطيك كلمة دحين يومتها اشوف وضعي و اردلك
Ma: ʔaqdar ʔaʕtʕi:k kilmah dahi:n jo:matha ʔafu:f wadʕi wa ʔarudlak
I can't give you my word now. I'll consider my circumstances on that day and get back to you. (Arab men.)
3. حفكر في الموضوع
hafakir fi: ʔalmo:dʕu:ʕ
I'll think about it. (Arab women.)
4. بس خلينا نشد حيلنا دحين وبعدين نشوف كيف
Bas xali:na niʃud helana wabaʕdajn niʃu:f kajf
But let's work harder now and later will figure out how. (Arab women.)
5. بس خليني أكلم الشباب ويصير خير
Bas xali:ni ʔakalim ʔalfaba:b wa jisʕi:r xajr

Let me talk to the guys and it'll be ok. (African men.)

6. راح اشوف اللي اقدر عليه

Ra:h ?afu:f ?ili ?aqdar ?alajh

Let me see what I can do. (African men.)

7. خليني افضى و اعطيك خبر

Xali:ni ?afd'a wa ?aft'i:k xabar

Let me get back to you when I have time. (African women.)

8. لكني لازم اشوف وضعي و بعدين ارد عليك

Lakini la:zim ?afu:f wad'fi waba?dajn ?arud ?alajk

But I have to see my situation and get back to you. (African women.)

Some Saudi women used a postponement strategy when they were waiting to obtain an answer or permission from their guardians regarding an invitation. This demonstrates the dominance of men over women in Hijazi culture. For example:

1. بس خليني اشوف وضعي هذي اليومين وهل زوجي حيوافق ولا لا ؟ و اردلك باذن الله

Bas xali:ni ?afu:f wad'fi ha?i ?aljomajn wa hal zo:dzi: hajiwafiq wa la la wa ?arudalak bi?i?ni ?all

But let me consider my circumstances these days and see if my husband agrees or not and get back to you. (Arab women.)

2. بكلم أبوية واشوف

Bakalim ?abujah wa?afu:f

I'll talk to my family and see. (African women.)

10) Statement of negative or positive consequences

The statement of negative or positive consequences refusal formula was only used in request contexts. Participants used this mitigation strategy to persuade the requesters to put their requests on hold. This strategy generally includes six sub-strategies. The first one which was originally defined by Beebe, Takahashi, and Uliss-Weltz (1990) and Al-Issa (1998): a statement of negative consequences to the requester. The other sub-strategies in this study were a statement of negative consequences to the interlocutor or rejecter; a statement of negative consequences to a third party; a statement of negative consequences to the requester and

interlocutor (rejecter); a statement of positive consequences to the interlocutor (rejecter); and a statement of positive consequences to the requester and interlocutor (rejecter). The first sub-strategy — a statement of negative consequences to the requester — was employed by participants to indicate that if they accepted the request the requester would be harmed. This sub-strategy was affected by context, since it was only employed in the request scenarios, and it was used to decline requests made by both relatives and unfamiliar people. Additionally, it was used by all social groups except Arab men. The following are examples of the ways this sub-strategy was used by participants:

1. اخاف نشغل مع بعض و تنورطي معايا أو تنقصي بسببي
?axa:f niftayil maʕa baʕadʕ wa titwaratʕi: maʕaja aw titqasʕi: bisababi
 I'm concerned that if we work together, you'll get into trouble or lose marks because of me. (Arab women.)
2. بصراحة انا يمكن أجيب العيد بالمشروع ما ابغى اورطك معايا
bisʕara:hah ?ana jimkin ?adzi:b ?alsi:d bilmaʕru:ʕ ma: ?abya ?awaritʕak maʕaja
 I may not do well in the project and I don't want to get you involved with me. (Arab women.)
3. دحين رايح تتكل عليه طوال حياتك و دا مو في مصلحتك
dahi:n rajih titakil ʕalajh tʕawa:l haja:tak wada mu: fi: masʕlahatak
 Now you'll rely on me all of your life, and that's not in your best interest. (African men.)
4. عشان الطفل يبكي ويزعجك
ʕalafa:n ?altʕifil jibki: wa jizʕidzak
 Because the child will cry and disturb you. (African women.)
5. طفلي مرة يحب يبكي و ماتوقع تتحمل كل هذا
tʕfli marah jihib jibki: wa ma:ʔatwaqaʕ tithamal kul ha:ða
 My child cries a lot and I don't expect you to bear all of this. (African women.)

Hijazi men and women employed a different negative consequences strategy, which was a statement of negative consequences to the interlocutor (rejecter). The participants used this statement to show that if they accepted the request, negative consequences would occur solely

for them. This formula was specifically used by participants to reject unfamiliar people's requests by indicating their own priority over the unfamiliar people's needs. For example:

1. لو تأخرت ضاع مستقبلي
Lo: tiʔaxart d'a:ʕ mustaqbali
If I'm late, I'm doomed. (Arab men.)
2. لو غيرت مكاني حبعد عن زوجي وراح اتبهذل لحالي
Lo: yajar maka:ni habʕid ʕan zo:dʒi wa rah ʔatbahdal liha:li
If I change my seat, I'll be away from my husband and will struggle on my own. (Arab women.)
3. لو تأخرت ما راح يدخلني الدكتور وبيفوتني الدرس
Lo: taʔxart ma: rah jidaxilni: ʔaldiktur wa bijifutani ʔaldars
If I'm late, the professor won't let me in and I'll miss the lesson. (African men.)
4. بس الدكتور حطردني لو تاخرت دقائق
Bas ʔaldiktu:rah hatidruʕni lo: tiʔxart daqajiq
But the professor will kick me out if I'm a few minutes late. (African women.)

The participants employed a statement of negative consequences to the third parties when they refused the requests of socially distant people of the opposite gender. By employing this sub-strategy, they showed that if they accepted the request, a group of people would be negatively affected, thereby indicating the importance of the group over fulfilling the needs of an individual, which reflects a fundamental rule of collectivist cultures. The only social groups who employed this sub-strategy were Arab men and women in the sixth scenario.

1. لانه لو بكى البيبي الطائرة كلها حتنزعج
lʔiʔnuh law biki ʔabajbi ʔatʕja:rah kulaha htinzaʕidʒ
Because if the baby cries, the whole plane will be disturbed. (Arab men.)
2. لانه الرحلة طويلة وعندي طفل لازم يكون قريب من ابوه عشان مانزعج الركاب
lʔiʔanuh ʔalrihlah tʕawi:lah wa ʕindi: tʕifil la:zim jikun qari:b min ʔabuh ʕalafa:n ma: nizʕidʒ ʔalruka:b
Because it's a long journey, and I have a baby who has to be close to his dad **so we don't disturb the other passengers.** (Arab women.)

The statement of negative consequences to the requester and the interlocutor (rejecter) means that harm will occur to both interlocutors if the request is accepted. Examples of such harm or

negative consequences are weak family relationships and poor academic performance. The study data shows that this sub-strategy was influenced by context, social distance, and the requester's gender, because it was only used in the first scenario when people refused the requests made by relatives of the same gender. The participants used this strategy with their relatives to indicate closeness, solidarity, care, and unity.

1. بس صدقني ما حنشتغل بشكل كويس والتقييم حيكون سيء لنا كلنا
Bas s'adiqi:ni ma: haniftayil bifakil kuwajas wa?altaqjim hajikun saji? lina kulana
 But believe me, we won't work well and the evaluation will be bad for both of us. (Arab men.)
2. انا مابغى اي مشاكل تصير بيننا بسبب الدراسه واحنا أهل
?ana ma: ?abya ?aj mafa:kil tis'i:r bajnana:bisabab ?aldirasah wa?ihna ?ahil
 I don't want any problems to arise between us due to studying because we are a family. (Arab women.)
3. ولو اكتشف الدكتور انو اشتغلنا سوا ممكن يرسبنا في المادة
Wa lo: ?iktafaf ?aldiktu:r ?inu: ?iftayalna: sawa: mumkin jirasibna: fi:?almdah
 If the professor finds out we worked together, we may both fail this subject. (African men.)
4. كل وحده تشتغل لوحدها عشان مانخسر بعض
Kul wahdah tiftayil liwahdaha: ?alafa:n ma: nixsar ba?ad^f
 Everyone should work on their own so we don't lose each other. (African women.)

The same context also yielded another sub-strategy — a statement of positive consequences to the interlocutor (rejector) if the request was declined. According to this minor semantic formula, the rejecter will be rewarded if a refusal occurs. This sub-strategy was only used by Arab men and African women when the relative's request in the first scenario was rejected. For example:

1. بس انا حاب اشتغل مع طلاب اخرين عشان اخد خبره مختلفه من طلاب مختلفين
Bas ?ana ha:b ?aftayil ma?a t'ula:b ?a:xari:n ?alafa:n ?axuð xibrah muxtalifah min t'ula:b muxtalifi:n
 But I want to work with other students to have a different experience with different students. (Arab men.)
2. افضل اشتغل لحالي عشان تركيزي يكون احسن

ʔafdʕal ʔaftayil lihali: ʔalafa:n tarki:zi jiku:n ʔahsan
I prefer to work on my own **so I can focus better.** (African women.)

Furthermore, the participants used another strategy in the same context — a statement of positive consequences to the requester and interlocutor (rejector) if the relative's request was declined. This sub-strategy was only used once and by Arab women. The purpose of using this strategy was to encourage the relatives or the requesters to put off their request so both speakers would be rewarded or benefited. Adopting such a strategy also indicated a sense of solidarity; for example:

1. أنا اشوف كل وحدة تشتغل على مشروعها بنفسها عشان تظهر بصمتها فيه كل وحدة بتتميز بشي وما يكون يشبه بعض
ʔana ʔafu:f kul wahah tiftayil ʕala mafru:ʕaha: tiðʕhir basʕmatha: fi:h kul wahadah bitmajaz bifaj wa ma: jiku:n jifbah baʕadʕ
I think everyone should work on her project on her own to **show her unique work.**
Everyone has their unique strengths and so it won't all be the same. (Arab women.)

11) Statement of principle

The statement of principle strategy was used in both request and invitation scenarios. Hijazi participants used it if they wanted to show the requesters or inviters that they were refusing because they held certain principles or preferences that influenced their decision and led to rejection. This strategy has extensive mitigation functionality and was used by participants to reduce the refusal risk. The data has not yielded any sub-strategies of this formula, but one form was frequently used by all participants in the first scenario when they rejected a relative's request, as follows:

1. انا احب اشتغل لحالي
ʔana ʔahib ʔaftayil liha:li
I like to work on my own. (Arab and African men and women.)

The following examples were used exclusively by certain social groups:

1. ما حب اشتغل في البحوث مع احد
Ma: hib ?aftayil fi: ?albuħu:θ maħa ?ahad
I don't like to work on research with anyone. (Arab men.)
2. انا احب اطور من مهاراتي
?ana ?ahib ?at'awir min maha:ra:ti
I like to develop my skills. (Arab men.)
3. انا ادمية ما اعرف اشتغل شغل جماعي ودا شي حقيقي، اضيع وتتلخبط افكاري
?ana ?adamijah ma: ?aħrif ?aftayil fuyul dzama:ħi (wa da faj ħaqi:qi) ?ad'ħi:ħ wa titlaxbat' ?afka:ri
I'm a person who cannot do group work, and that's a real thing, I get confused. (Arab women.)
4. لكن أنت تعرفيني مو كثير أحب الطلعة من البيت
Lakin ?inti tiħrifi:ni mu: kaθi:r ?ahib ?alt'alħah min ?albajt
But you know that I don't like to go out a lot. (Arab women.)
5. أفضل اشتغل لوحدي
?afad'ħil ?aftayil liwahdi
I prefer to work alone. (African men.)
6. ما احب بيئة العمل الانانية
Ma: ?ahib bi?at ?alħamal ?al?ananijah
I don't like non-cooperative work environments. (African men.)
7. انا ما احب اشترك مع احد في زي دي المواضيع
?ana ma: ?ahib ?aftarik maħa ?ahad fi: zaj di ?almawad'ħi:ħ
I don't like to partner up with someone for such issues. (African women.)
8. وما احب كثرة الاجتماعات
Ma: ?ahib kaθrat ?al?idztima:ħat
And I don't like attending many meetings. (African women.)

12) Criticism

The criticism strategy was an indirect but aggravated strategy that only occurred in request scenarios. Hijazi men and women used it to show the fault of the requesters' or third parties' behaviour or personality. This formula included two sub-strategies: criticising the requester, which was frequently used by the participants, and criticising a place or a third party, which was only used once. The first sub-strategy was influenced by the social distance and context, since it was only used when the Hijazi people were criticising relatives who made requests. The following are examples of how participants used this sub-strategy:

1. انت كسول ومره اتكالي
?inta kasu:l wa marah ?itika:li
 You are lazy and so dependent. (Arab men.)

2. احتاج شخص يساعدي في المشروع وانت للاسف تزيد الحمل علي
?ahta:dʒ faxsʕ jisa:ʕidni fi ?lmashru:ʕ wa ?inta lilʔasaf tizi:d ?alhimil ʕalja
 I need someone to help me with the project and you, unfortunately, make it harder.
 (Arab men.)

3. اعرفك كويس لا يعتمد عليك واتكاليه
?aʕrifik kuwajs la: juʕtamad ʕalajki wa ?itika:lijah
 I know you well. You are unreliable and dependent. (Arab women.)

4. جربتك من قبل وماكنتي تسوي معايا الشغل وتساعديني
dʒarabtak min qabil wa ma: kunti tisawi: maʕaja ?alfuyul wa tisa:ʕidi:ni
 I tried you before and you didn't do the work with me or help me. (Arab women.)

5. انت الشغل معاك مو قد كدا
?inta ?alfuyul maʕa:k mu: qad kidah
 Working with you is not that good. (African men.)

6. يعني انا استأذذك في كل امر وانت تبغي تتخذي قراراتك بدون ما تستشيرني حتى
jaʕni ?ana ?astʔðinik fi: kul ?amar wa ?inti tbiyi titaxiði qara:rik bidu:n ma: tistafiri:ni hata
 So, I ask your permission about everything and you want to make your decisions without even consulting me. (African men.)

7. المرة الي فاتت الشغل صار كله علي بسبب اهمالك، وما أبغى يتكرر الموضوع
?almarah ?ili fa:tat ?alfuyul sʕa:r kuluh ?alaj bisabab ?hmali:k wa ma: ?abya jitkarar ?almo:dʕu:ʕ
 Last time, I had to do all of the work because of your carelessness, and I don't want to repeat that. (African women.)

8. انحطينا في موقف محرج بسبب تصرفك الغريب
?inhatʕina fi: mo:qif muhridʒ bisabab tasʕarufak ?alyari:b
 We had an embarrassing situation because of your weird behaviour. (African women.)

When the participants communicated with a requester of far social distance, they only criticised a place or third party. This example was employed by one Arab man in the sixth scenario:

1. انا عارف ان بعض الركاب مو متعاونيين و الطائرة مرة زحمة و حالة بس ما اقدر اغير مكاني
?ana ʕarif ?in baʕdʕ ?alrukab mu: mutaʕawini:n wa ?altʕjarh marah zahmah wa halah bas ma ?aqdar ?ayjir maka:ni
 I know that some passengers are not cooperative and the airplane is crowded and so on, but I cannot change my seat. (Arab men.)

13) Conditions for future or past acceptance

The strategy of setting conditions for future or past acceptance was first developed by Beebe, Takahashi, Uliss-Weltz (1990), and it was employed in this study in both request and invitation scenarios. Hijazi participants used it to show that the current point in time was not suitable for complying with the request or the invitation, and they would have been able to fulfil the requester's or inviters' need if it had been made at a past or future point in time. This was considered a very polite and mitigated refusal and was used to save the interlocutor's face. Examples of the condition of future acceptance were not influenced by any of the social variables except culture, since it was only produced by Arab men and women; for example:

1. ليتها كانت الاسبوع القادم
Litaha kanat ?al?isbu:ʕ ?alqa:dim
 I wish it were next week. (Arab men.)
2. لو هي بالايام الجايه و لو ظبطت اكيد بجيكم
Lo: hija bil?aja:m ?aldza:jah walo: ʔ'abtʕat ?aki:d badzi:kum
 If it's going to be in the next days, I'll visit you if possible. (Arab men.)
3. لو كانت بكرة كان جيت معاكم
Lo: ka:nt bukrah ka:n dzi:t maʕakum
 If it were tomorrow, I would have joined you. (Arab women.)
4. لو في الاسبوع الجاي او الي بعدو اروح
Lo: fi: ?al?isbu:ʕ ?aldzaj aw ?ili baʕdu ?aruħ
 I'll go if it's going to be next week or the week after. (Arab women.)

Also, the condition of past acceptance was influenced by social distance. Arab and African men and women only used it to reject a relative's, spouse's, or friend's requests and invitations; for example:

1. لبتك نسقتي معايا قبل والا ذكرتيني
Lajtik nasaqti maʕajah qabil wa ʔila ɖakarti:ni
 I wish you had arranged with me earlier or reminded me. (Arab men.)
2. لو انك جيتي ابدر من كدا كان ممكن
Lo: ʔinak dzi:tani ʔabdar min kidah ka:n mumkin
 It would have been possible if you had come earlier. (Arab women.)
3. لو اعطيتيني خبر من بدري كان ع القليل ما ارتبطت مع احد
Lo: ʔaʕtʔajti:ni xabar min badri ka:r ʕalqalil ma: ʔartabatʔt maʕa ʔahad
 If you had told me earlier, at least I wouldn't have arranged something with anyone else. (African men.)
4. لبتك قتلتي قبل
Lajtak qultali qabil
 I wish you told me earlier. (African women.)

14) Hedging

Hedging is another avoidance strategy. When the perceived risk of refusal was high, the participants used this mitigation strategy to avoid refusing directly or to have more time to think of an appropriate refusal that wouldn't harm the requester's or the inviter's face. For example:

1. بس ما ادري كيف حتكون ظروفي
Bas ma: ʔadri kajf ʕatikun ɖʕuru:fi
 But I don't know if I'll be able to. (Arab men.)
2. ما اعرف كيف حيكون الوضع ليوم الزواج
Ma: ʔaʕrif kajf ʕajikun ʔalwadʕif lijo:m ʔalzawadz
 I don't know how things will be until the wedding day. (Arab women.)
3. مافي فكرة في باللي للمشروع الى الان
Ma: fi: fikrah fi: ba:li lilmaʕfru:ʕ ʔila ʔalʔa:n
 I don't know what I'll do with the project. (African men.)

4. مدري ايش اقلك

Madri ?ajf ?aqulak

I don't know what to tell you. (African women.)

15) Request for assistance

In this study, requests for assistance or information were used in invitation scenarios more than in request scenarios, and were employed to distract the requesters and inviters, draw their attention to the desire of the other interlocutors, and thus to save their face. This is another mitigation strategy type, and was not used by participants in any sub-forms. The following are examples of participants' use of this strategy:

1. لكن يهمني أعراف أهم محاور الدورة منك بعد ماتحضرها

Lakin jihimini ?aʕrif ?aham maḥawir ?aldorah minik baʕad ma:tihdʕariha

But I'd like to know the main points of the course from you after you attend it. (Arab men.)

2. وفي المستقبل اذا في دورات زي كذا اتمنى تطلعني عليها

Wa fi: ?almustaqbal ?iḏa fi: dora:t zaj kiḏa ?atmana titʕliʕi:ni ʕaliha

And if there are similar courses in the future, I hope you let me know. (Arab women.)

3. ما يمكن يتأجل موضوع الدورة دي كمان اسبوع

Ma: jimkin jitʕadʕal modʕu:ʕ ?aldorah di kana:n ?isbu:ʕ

May the course be postponed one more week? (African men.)

4. بس هل دوره راح تعقد مره اخري ومتى اذا ممكن تفيديني

Bas hal ?aldorah raḥ tuʕqad maraḥ ?uxraḥ wa mata: mumkin tifi:di:ni

But is the course going to be held again and when, if you can help me. (African women.)

16) Counter-question

The counter-question to indicate refusal is a new strategy not cited by Beebe, Takahashi, Uliss-Weltz (1990) or Al-Issa (1998), or in other Arabic refusal studies. It was used by participants in the current study predominantly in request scenarios, when Hijazi people used it to express either shock or frustration, thereby aggravating the refusal. When the participants employed it in invitation contexts, it expressed surprise and enthusiasm, thereby mitigating the refusal and decreasing the perceived risk. As mentioned in the previous section, specifically in

Tables (5.3) and (5.8), men tend to use fewer counter-question strategies than women, regardless of their culture. Indeed, men used only one counter-question form in this study. Here is an example of the only counter-question that was employed by men:

1. ايشبك؟
?ajfbak
What is the matter with you? (Arab and African men and women.)

Although this was the only form used by men, female participants employed it as well as other counter-questions forms. It was also used only in the second scenario when the Arab and African men and women rejected their spouse's requests. Below are other examples that were given by either African or Arab women in the request situations:

2. كيف كذا؟
Ki:f kiða
How so? (Arab women.)
3. منجدك؟؟
midʒidak
Are you serious? (Arab women.)
4. ايش؟
?ajf
What? (Arab women.)
5. وي؟
waj
What? (African women.)
6. و عزومتي؟
wa ʒuzumati
What about my invitation? (African women.)

The following are also examples of women's counter-questions in the invitation scenarios:

1. من جد؟
Min dzid
Are you serious? (Arab women.)
2. والله؟
Wallah
Are you sure? (Arab women.)

17) Let the interlocutor off the hook

Letting the interlocutor off the hook is one of the mitigation strategies developed by Beebe, Takahashi, Uliss-Weltz (1990) and Al-Issa (1998), who defined it as a dissuading strategy that aims to persuade the interlocutor to put off their request, invitation, offer, or suggestion. In this study, this strategy was mostly used as an avoidance tool. Hijazi men and women employed it to give themselves time to think of an appropriate refusal and to reduce the level of threat. It was always used before reason and alternative strategies and mostly in request scenarios. The most frequent way it was used by Arab and African men and women was in the form:

1. بس مو مشكلة
bas mu: muʃkilah
But no problem. (Arab and African men and women.)

All social groups used this form in request and invitation scenarios. Arab and African women employed it in the second scenario; Arab men used it in the fifth and seventh scenarios; and African men used it in scenarios one, two, five, and eight. As the male participants only adopted the example above to let the interlocutor off-hook, the following examples were employed by women only:

1. ولا يهملك
wala jihimak
It's alright. (Arab women.)
2. ما عندي مانع
ma: ʃindi: ma:niʃ
No problem. (African women.)

18) Requests for empathy

Requests for empathy is very polite mitigation strategy that saves the requester's or the inviter's face and at the same time makes them appreciate and understand the interlocutor's refusal. In this study, this strategy occurred more frequently in the request scenarios. The request for empathy as a strategy was influenced by context, and it was employed by all social

groups except African men. The following are examples of the request for empathy forms used by participants:

1. انا حاييس نفس الشئ يادوبي اركز
?ana ha:jis nafs ?alfaj ja: du:bi ?arakiz
I'm lost as well. I'll hardly focus. (Arab men.)
2. أجل لو شفت شغلي الي طالبه الدكتور أيش بتقول
?adzal lo: fuft fuyli ?ili t'a:libah ?aldiktor ?ajf bitqu:l
But what will you say when you see my work that the professor requested? (Arab men.)
3. انا احس نفسي حاييسه زيك
?ana ?ahis nafi ha:jsah zajak
I feel lost like you. (Arab women.)
4. قلبي وجعني.. حط نفسك في مكاني
qalbi wadzaʕni hutʕ nafsak fi: maka:ni
My heart aches. Put yourself in my shoes. (Arab women.)
5. حتى انا ملخبطة بسبب الدراسة
hata ?ana mulaxbatʕah bisabab ?aldira:sah
Because of my study, I am so confused too. (African women.)

19) Repetition of part of the request or invitation

Repetition of part of the request or invitation is another avoidance strategy. It was used in this study but less frequently than the other avoidance strategies identified. The participants implemented this strategy by repeating some parts of the request or invitation in order to give themselves time to construct an appropriate refusal that would save their face. Examples of these strategies are below:

1. نشتغل مع بعض؟
niftayil maʕa baʕadʕ
We work together? (Arab men.)
2. وحتكفل القناة بالتكاليف؟
wahattkalaf ?alqana:t biltaka:li:f
And the channel will cover the costs? (Arab women.)
3. الخميس الجاي؟
?alxami:s ?aldza:j
Next Thursday? (African men.)

4. عزمتم صاحبك؟؟

ʕazamt sʕaħbak

You invited your friend? (African women.)

20) Statement of philosophy

Statement of philosophy is an indirect mitigating strategy which is similar to the statement of principle. In this study, Hijazi people use this refusal formula to indicate that they were refusing either a request or an invitation because they held certain philosophies and beliefs regarding their life, family, work, or study. African men were only the group who did not employ this formula. Examples taken from Arab men's and women's and African women's data are given below:

1. هذي دراسه مو لعب

haði dira:sah mu: liʕib

This is study not fun. (Arab men.)

2. بس العمل مافيه اختي او قريبتني

Bas ʔalʕamal ma: fi:h ʔuxti aw qari:bat

But there are no exceptions at work. (Arab women.)

3. دوره تروح ودوره تجي

Dorah tiru:h wa dorah tidzi

A course goes and another comes. (African women.)

21) Advice

Advice is a mitigating refusal strategy, and was the least used strategy in the study, only being employed in the request scenarios. It was not cited in the Beebe, Takahashi, and Uliss-Weltz (1990) or Al-Issa (1998) refusal classification schemes, but it can nevertheless be considered a dissuading strategy since Hijazi men and women used it in this study to persuade requesters to change their mind regarding the request. This strategy was used by all social groups except Arab men. Examples of the strategy are given below:

1. اذا حبيت تعزم احد كلمني قبلها بوقت كافي عشان ارتب وضعي

ʔiða ħabibt tiʕzim ʔaħad kalimni qablaha biwaqt ka:fi ʕalafa:n ʔaratib wadʕi

If you'd like to invite someone, give me enough time in advance so I can get ready. (Arab women.)

2. وانتني كمان لازم تشد حيلك وتعتمد ع نفسك

Wa ?intah kama:n la:zim tifud hajlik wa ti?tamid ?ala nafsak

You should also be stronger and rely on yourself. (African men.)

3. اهتمي بدراستك و اتعلمي

?ihtami bidara:satik wa?it?alami

Give more attention to your study and learn. (African women.)

5.3.3 Pragmatic markers

Pragmatic markers are linguistic forms used with direct and indirect refusal strategies to give additional meaning. Some of these markers, such as intensifiers, adjuncts, and politeness markers, were used by the participants to mitigate refusals, reduce refusal risk, and thus save face. However, a few participants, particularly young men, employed abusive markers to aggravate the refusal and attack the requester's face. Definitions and examples of these pragmatics markers are presented in the following sections.

1) Intensifiers

The intensifier is the most common pragmatic marker, and it is one of the mitigating refusal tools which has different types. It was used in this study to stress or highlight a certain idea to indicate credibility, avoid disappointing others, and maintain social relationships. The data contains three types of intensifiers used by participants: swearing in the name of God, repetition, and using intensive words. The given examples are taken from the data.

a. Swearing in the name of God

The swearing in the name of God sub-strategy was not influenced by any of the social variables. However, Arab men and women frequently used the same form in all eight scenarios when they swore in the name of God:

1. والله

Wallah

I swear in the name of God. (Arab and African men and women.)

Additionally, some social groups used other forms when they invoked the oath, such as:

1. وربي

wa rabi:

I swear in the name of my God. (Arab women.)

2. يمينا بالله

jimi:n billah

I swear in the name of God. (African men.)

b. Repetition

Repetition is one of the major features of Arabic discourse (Feghali, 1997, p.357). It is also a type of intensifier used in this study and was influenced by context and social distance. Arab and African men and women used it when refusing friends' and relatives' invitations. Some of these forms occurred in more than one scenarios and employed by different social groups; for example:

1. جد جد

dʒad dʒad

Seriously, seriously. (Arab men and women.)

This form was employed by Arab men and women only. Arab men used it in the fourth scenario and Arab women had it in the third scenario when they declined friends and relatives invitations.

2. حدي حدي

hadi: hadi:

So much so much. (Arab and African men.)

The male participants, regardless of culture, used this form in the fourth scenario when refusing their relatives' invitation. The final example (below) was only used by African women:

3. مرة مرة

Marah Marah

So much, so much. (African women.)

c. Intensive words

The data shows that intensive words were used by all social groups, so they were not influenced by any of the social variables. However, the participants used some intensive forms more than others; for example:

1. مره

Marah

So much (Arab and African men and women.)

Marah (so much) was frequently used in all situations by all social groups.

2. جدا

dʒi:dan

Very (Arab and African men and women.)

Arab and African men and women used this form repeatedly. Arab men employed it in the third, fourth, fifth, and eighth scenarios; Arab women used it in all scenarios; African men data used it in all scenarios except two and three; and African women also employed it frequently, but not in scenarios one, two, or three. The following example was also used more than once, but less than the previous examples:

3. طبعًا

tʻabbʃan

Of course (Arab and African women.)

This form was only employed by Arab and African women. Arab women used it in the third scenario and African women adopted it in scenarios one and two. The following forms were only used by certain social groups:

1. كثير

kaθi:r

A lot (Arab men.)

2. حدي
hadi:
Very (Arab men.)
3. حيل
hajl
Very (Arab women.)
4. حقيقي
haqi:qi:
Real (Arab women.)
5. أكيد
?aki:d
Definitely (Arab women.)
6. بشدة
bifi:dah
Really (Arab women.)

2) Adjuncts

Adjunct is included in the Beebe, Takahashi, and Uliss-Weltz (1990) and Al-Issa (1998) refusal classification schemes. It is not a refusal strategy, but adjunct statements are used with direct and indirect refusals to add additional meaning. Adjuncts were used extensively by Hijazi men and women in the study, but slightly different to the use described by Beebe, Takahashi, Uliss-Weltz (1990) was the use of pious or religious formulas which are very common in Arabic communication (Feghali, 1997, p.358). This study data includes five adjuncts types, four of which — a statement of positive opinion, feeling, or agreement; a statement of empathy; pause fillers; and a statement of gratitude or appreciation — were previously identified by Beebe, Takahashi, and Uliss-Weltz (1990) and Al-Issa (1998) and seek to mitigate refusals. The fifth type included in the data is the softener, which is an adjunct that uses with non-positive feeling statements. This adjunct is a newly-identified strategy in this study that was used by participants to add a sense of mitigation. In the invitation situations, the participants provided adjuncts that included good wishes, prayers, and the name of God to

reflect their good feelings toward the interlocutor and his family, and some of these forms were used more than others.

1. ماشاء الله تبارك الله
Ma: ʃa:ʔ ʔallah taba:raK ʔallah
Glory to Allah! (Arab and African men and women.)

The above example was used by all social groups when refusing either friends' or unfamiliar people's invitations. Arab and African men and women used this statement in scenarios three and seven, and Arab men also used it in the eighth scenario.

1. الف الف مبروك
ʔalf ʔalf mabru:k
Congratulations (Arab and African men and women.)
2. ربنا يتمم علي خير
Rabana: jitamim ʃala xajr
May it all go well. (Arab and African men and women.)

The above two examples were also employed by all social groups, but only in the third scenario.

The following form was also used only in the third scenario, and was used only by Arab men and women:

3. الله يديم افراحكم
ʔallah jidi:m ʔafraħakum
May Allah extend your happiness. (Arab men and women.)

Furthermore, the following examples were only used by certain social groups:

1. بارك الله لهما وبارك عليهما وجمع بينهما في خير
Ba:raka ʔallahu lahu:ma: wa ba:raka ʃalajhuma: wa dʒamaʃa bajnahuma: fi: xajr
May Allah bless them and shower His blessings upon them, and may He unite them both in goodness. (Arab men.)
2. اتمنى لهم حياة سعيدة
ʔatamana lahu:m ħaja:t saʃi:dah
I wish them a happy life. (Arab men.)

3. ويارب ايامك كلها فرح وسرور
Wa ja: rab ?ajamakum kulaha: fara:h wa suru:r
And I wish all your days to be full of joy and happiness. (Arab women.)
4. الله لايفرق جمعكم
?allah la: jifariq dzam?akum
May you always be together. (Arab women.)
5. وبيت مال و عيال يارب
Wa bajt ma:l wa ?ija:l ja: rab
And lots of money and kids. (African men.)
6. ابرك الساعات
?abrak ?alsa:sa:t
The most blessed hours. (African men.)
7. الله يسعدهم و يوفقهم و يرزقهم الذرية الصالحة الطيبة
?allah jisfidhum wa jiwafiqhum wa jirzuqhum ?al?urijah ?als?alihah ?alt?ajibah
May Allah grant them happiness and give them good rightful children. (African women.)
8. حاكون ميسوطه لو شفتك
ha?aku:n mabsu:t?ah lo: juftak
I'll be happy to see you. (African women.)

In addition, in the invitation contexts, the Arab and African participants thanked the inviter by giving some statements that were repeated several times by different social groups.

1. شكرا ع العزيمة/الدعوة
ʃukran ʕa ?alʕazi:mah/?aldaʕwah
Thank you for the invitation. (Arab and African men and women.)

This statement was employed by all social groups specifically in the invitation scenarios. Arab men used it in the third and eighth scenario; Arab women employed only in the third scenario; African men followed the same pattern and used this form in only the eighth scenario; and African women used it in scenarios four, seven, and eight.

2. جزاك الله خير
dʒaza:k ?allahu xajran
May God reward you for this. (Arab and African men and women.)

Hijazi men and women used the above form several times. Arab and African men used it in scenario seven and Arab and African women employed it in situation eight. The following

example was employed by Arab men and women plus African men in scenarios seven and eight:

3. شاكر/ شاكره و مقدر/ مقدره

ʃa:kir/ ʃa:kirah wa muqadir/ muqadirah

I'm grateful and appreciative (Arab men and women and African men)

The final example, shown below, was employed by all social groups except Arab women. Arab men used it in scenario seven; African women used it in the fourth scenario; and African men used it in more scenarios, adopting it in situations three, four, and seven.

4. تسلم/تسلمي

Tislam/ Tislami

Thank you (Arab men and African men and women.)

In the request scenarios, the Hijazi participants used another type of adjunct — statements of empathy to indicate solidarity. This sub-strategy was influenced by context since it was only given in request scenarios and was also produced by all groups except African men. The following are examples of ways this sub-strategy was used by participants:

1. انا اتفهم طلبك

?ana ?atafaham t'alabak

I understand your request. (Arab men.)

2. ادري انك محتاجة اني اعبي دا الاستبيان

?adr: ?inik muhta:dʒah ?aʃabi: da ?alʔistibja:n

I know you need me to fill in this survey. (Arab women.)

3. مقدرة الظروف الي تمر فيها

Muqadirah ?alð'uru:f ?ili: timuri: fi:ha:

I understand your current circumstances. (African women.)

Although the pause filler is usually associated with spoken data more than written data, it was included in Beebe, Takahashi, and Uliss-Weltz's (1990) and Al-Issa's (1998) written DCT data and is also present in the current study data, which indicates the effectiveness of the written data. A written DCT is able to identify non-written linguistic formulas including pause fillers.

In this study, Arab men and women employed pause fillers in both the request and invitation scenarios to give themselves time to think of an answer or to demonstrate surprise or shock feelings. Examples of these fillers are given in the following sections.

1. اووه

?o:h

Oh (Arab and African men and women.)

The above example is the only pause filler statement that was used by all social groups. It is also the only form that was used by male participants. Arab men employed it in scenarios two and six; Arab women used it in scenarios two, three, and eight; and African men and women used it in the third scenario. The following forms were only employed by Hijazi women:

1. اممممم

?mmmmm

Hmmm (Arab and African women)

This form was adopted by both Arab and African women. Arab women used it in the first and eighth scenario, and African women employed it in scenarios one and two. Other pause fillers were used by either Arab women or African women:

2. يووه

?o:h

Oh (Arab women.)

3. اها

?aha:

Aha (African women.)

4. اه

?ah

Ah (African women.)

Arab and African men and women used softeners in the first and second request scenarios, particularly after using attacking or criticising semantic formulas. The purpose of using the statement **اللّٰه يهديك** (May Allah guide you) was to show disagreement with the requester's behaviour and to soften the attack and criticism.

3) Address forms

Address form is the word used in certain speech events to refer to the addressee. Address forms convey social meanings and reflect the nature of the relationship between the interlocutors. People use certain types of address form to maintain relationships or to distance themselves from others (Parkinson, 1985, pp.1-3). In this study, address forms were used heavily and can be divided into four types: reflecting kinship, indicating friendship, demonstrating positive feelings or affectation, and indicating formality. Further details are given regarding each address form type in the following sections.

a. Kinship

Address forms referring to kinship were used in all situations and for two purposes. First, they were employed by the participants to indicate blood relationships and solidarity. Some of the research subjects used them — particularly the terms “sister” and “brother” — with people of far social distance to show solidarity. For example, two participants of the same gender with far social distance used them when communicating to indicate brotherhood and support. However, “sister” and “brother” carry different meanings when people of far social distance and opposite gender interact. Thus, the second purpose of these address forms was to indicate formality and distance, due to the cultural values which prohibit gender mixing (Almadani, 2020). Examples of the address forms used by the social groups are given in the following sections.

1. يختي **Jaxti** sister/ ياخوي **jaxui**: brother (Arab and African men and women.)

“Sister” and “brother” were used by Arab and African men and women and not only to address their real brothers or sisters. Arab and African men employed these terms in more situations than Arab and African women, when referring to cousins, wives, friends, and unfamiliar

people. Arab men used them in all scenarios except the fourth; African men used them in scenarios three, five, six, and eight; and women of both cultural backgrounds employed them in the sixth and eighth scenarios.

2. يا ولد أخويا **Ja: walad ?axu:ja** my nephew/يا بنت اخويه **Ja: bint ?axu:ja** my niece (Arab men and women and African women.)

The above example was used by Arab men and women and African women when interacting with their nephews or nieces in scenario four.

3. يا حبيب عمك **Ja: habi:b ?amatak** my beloved nephew/حبيبة عمك **habi:bat ?amik** my beloved niece (Arab men and women and African women.)

As in the previous example, the above forms were used by Arab men and women and African women to address their nephews or nieces in scenario four.

4. يا ابن العم **Ja: ?bin ?a?am** cousin (Arab and African men.)

The above example was only used by Arab and African men in the first scenario to address their cousins and indicate the blood relationship.

5. زوجي **Zo:dzi:** my husband (Arab and African women.)

The address form “my husband” was employed by Arab and African women in the second scenario.

The following example was only given by members of one social group:

1. الاهل **?al?ahil** wife, sister, or mother (Arab men.)

Although this above example was only used once by an Arab man when he refused his friend’s invitation, this address form is discussed in this section because it carries cultural significance. In this example, the address form has two meanings. The original meaning is “family”, but Hijazi people use it to refer to their wives, sisters, or mothers. The reason for employing this

strategy is to hide the woman's identity and their relationship with the speaker and thus not violate the code of honour and modesty. According to Bassiouney (2009, p.146), because people in Arabic society appreciate honour and modesty codes, men do not let other men know their wives' names, and they use other lexical items to refer to them. In this example, the participant used the word (?al?ahil) to substitute the name of this mother, wife, or sister in order to hide her identity.

2. يا عمو **Ja: ʕamo** uncle (Arab men.)

The above example was used more than once by the Arab men, particularly in the fourth scenario. It is notable here because "uncle" is usually employed to address a brother of the mother or father or husband of the aunt. However, the male participants in this study employed the word "uncle" to address their nieces, thereby using this strategy to indicate fatherhood and extreme love and affection.

b. Friendship

The address forms which reflect friendship were only used by men to refer to friends and unfamiliar people. The male participants used these forms to maintain relationships and save face when communicating with their friends, and they employed them with unfamiliar interlocutors to show solidarity. Examples taken from the men's data are given below:

1. يا صاحبي **Ja: s'a:hbi** mate (Arab and African men.)

The above example was employed by Arab men in the third scenario and by African men in the third and fifth scenario.

2. يا صديقي **Ja: s'adi:qi** my friend (Arab and African men.)

Arab and African men used the above example in different scenarios: Arab men employed it in the third scenario, and African men used it in scenario five.

3. يا خال **Ja: xa:l** mate (African men.)

This address form was only used in the third scenario and only by African men. The word [xa:l] literally means “beauty spot”, but was used in this context by African men communicating with their male African friends in order to indicate solidarity. It is not considered appropriate for Arab men to use this address form when communicating with Hijazi Africans, and it is very face-threatening because it indicates ethnic segmentation. Although using this term by Hijazi African reflects positive politeness, it is impolite to be employed by out-group members.

c. Positive feelings

Address forms that reflect positive feelings were used a lot in the study by both men and women. They were used to address relatives, friends, and unfamiliar people of the same gender. They were completely avoided by the participants in scenarios six and eight when communicating with people of far social distance and the opposite gender. Examples of these address forms are given in the following sections.

1. حبيبي **habi:bi** / حبيبتي **habi:bati** darling (Arab and African men and women.)

This address form was employed to address men and women, and it was used by all social groups in scenarios one, two, three, four, five, and seven to reflect intimacy and reduce the rejection threat.

2. ياقلبي **Ja: qalbi**: sweetheart (Arab and African men and women.)

Women from both cultures used this address form more than men. Arab and African women used it to address both men and women in all scenarios except six and eight; Arab and African men employed it in the second and fourth scenarios when refusing female relatives.

3. الغالي **?alya:li** / الغالية **?alya:liah** precious (Arab and African men and women.)

This form was used to address men and women. Arab and African men and women used it in scenarios three and four; it was also employed by Arab men in scenarios five and seven and African men in scenarios one and seven. African women employed it in the first scenario.

4. يا عسل **Ja: fasal** sweetie (Arab and African men and women)

Arab and African women used this address form in more scenarios than men to address both men and women. Arab women used it in scenarios four, five, and seven, and African women used it in the same scenarios plus scenario three. Arab men used it in scenario five, and African men used it in scenario four.

5. عزيزي **fazi:zi** / عزيزتي **fazi:zati** dear (Arab and African men and women.)

This address form was used in fewer situations than the forms above and to address both men and women. Arab men used it in scenarios four and five; Arab women used it in scenarios one and five; African women employed it in scenarios five and seven; and African men only used it in scenario seven.

6. يا قمر **Ja: qamar** pretty (Arab and African men and women.)

This address form was used to address women only. Arab men used it to refuse their female relatives in scenario four; Arab and African women employed it when rejecting their female friends in the third scenario; and African men used it when declining their wife and niece in the second and fourth scenarios, respectively.

d. Formality

The participants also employed some address forms to address people of far social distance. All of the following examples were used to indicate formality and distance.

1. استاذي **?ustaði: (sir)**/ياستاذه **Ja: ?ustaðah (ma'am)** (Arab and African men and women.)

Arab and African men and women used the above example with men and women of far social distance. Arab men employed the form “ma’am” in scenarios six and eight when communicating with women of far social distance; Arab men also used the form “sir” when declining the teacher’s invitation in the seventh scenario. Arab and African women only used the form “sir” when declining the invitations of men of far social distance in scenario eight; and African men only used it when rejecting the male teacher’s invitation in the seventh scenario to indicate formality and distance.

2. زميلتي **zami:lati: colleague** (African men.)

The above example was only used by one African man, in the eighth scenario when declining the invitation of a woman of far social distance.

4) Politeness markers

Participants used politeness markers to mitigate the refusals and reduce their risk. Saudi men and women used these phrases to enhance their politeness when declining requests or invitations. Below are examples taken from the data:

1. تكفى
takfa
Please (intensified please) (Arab men.)
2. لو تكرمتي
lo: tikaramti
If you please (Arab women.)
1. لكن ارجوك تعذرني
lakin ?ardzu:k tiʕðurni
But **please** excuse me. (African men.)
2. وبالله لو في شغلات حلوة زي كذا قولولي
wabillah lo: fi: fayla:t hilwah zaj kidah qu:luli
And **please** let me know about any similarly good stuff. (African women.)

5) Abusive markers

According to Parkinson (1985, p.201), abusive markers are used for two purposes: either sarcastically when communicating with friends and youthful peers to indicate intimacy, closeness, and friendship, or to reflect anger, disgust, and disapproval of the addressee's behaviours. In this study, the abusive markers were the least used markers, and they were only employed in the request scenarios to indicate anger or disapproval. Three types of abusive marker were used by participants in this study: attacking character, resemblance to animals, and sexual references. Parkinson (1985, pp.202-3) categorised abusive terms into light, medium, and heavy, arguing that attacking character and resemblance to animal markers are light to medium, but sexual references should always be considered heavily abusive.

The data shows that young Hijazi men aged from 18 to 25 years were the only participants who used abusive markers. These participants employed these markers to either attack the requester or a third party. This finding supports the work of Parkinson (1985, p.205) and Holmes (2008, p.174), who stated that younger people give and receive abusive terms more than older people, and the use of swearing is reduced as people get older. In this study, the use of abusive markers to attack the requester only occurred in close social distance scenarios, particularly the first one, and the use of these abusive words against a third party only occurred in the fifth scenario, which included communication with people of far social distance. In addition, when participants attacked the requester (the relative), they employed all types of abusive markers. Parkinson (1985, p.207) also noted that in the Egyptian context most abusive terms were given to people with close social distance, including families, brothers, and cousins, but people with far social distance rarely received such markers. For example:

A. Attacking character markers

1. يارمة

Ja: rimah

Useless, good for nothing (Arab men.)

2. يامزفت
Ja: mzifft
Bastard (Arab men.)
3. رخمة
Rixmah
Stupid, berk (Arab men.)
4. يا حبة
Ja: habah
Little (African men.)

B. Resemblance to animal markers

1. يا حيوان
Ja: hajawan
Animal (African men.)
2. يا حمار
Ja: hima:r
Donkey (African men.)

C. Sexual reference markers

1. حتتمخنت عليا و تسيب الشغل كله على راسي
hattmaxnaθ ʕalaja wa tisi:b ʔafuyul kuluh ʕala ra:si:
You'll behave like a ladyboy and leave all the work for me to do. (African men.)

Young Saudi men used the attacking character and resemblance to animal markers when attacking a third party in the fifth scenario. For example:

a. Attacking character markers:

1. الاستاذ مره معقد و شديد
ʔalʔustað marah muʕaqad wa fadi:d
The professor is so **complicated** and strict. (Arab and African men.)

b. Resemblance to animal markers

1. والدكتور فلان تعرفه حيوان
Wa ʔaldiktu:r fula:n tiʕrifah hajawa:n
And you know Professor (X) is **an animal**. (Arab men.)

In this study, the men employed abusive markers only when communicating with people of the same gender. This echoes the claim made by Holmes (2008, p.174), that men prefer to use these markers only in male settings. Additionally, the female participants completely avoided all kinds of abusive markers when declining requests and invitations, thereby aligning with the claims of Trudgill (1972), Holmes (2008), and Romaine (2003) that women tend to use more polite language in order to obtain higher status and better social approval.

Summary

In this study, Arab and African men and women employed 29 types of refusals and pragmatic markers. All of these refusals and pragmatic markers and their sub-strategies were taken from the written DCT data. The two types of refusal identified were direct and indirect. Direct refusals took the form of negative ability and willingness, no and explicit negation, and performative. None of these direct formulas had any sub-strategies. With regard to politeness, employing the “no” formula was considered less polite than other direct refusals. The indirect refusals included 21 different formulas, some of which were mitigated and polite and some of which were aggravated and face-threatening. Furthermore, less than half of the indirect strategies contained sub-strategies. The indirect mitigated refusals and their sub-strategies were:

- 1. Reason.** An indirect mitigation strategy with six sub-strategies: vague, detailed, related to family, appealing to a third party, and uncontrollable. Reason also occurred in the form of counter-questions, which can also be considered a sub-strategy. Some of these sub-strategies were influenced by social variables such as gender and communicating with the same or opposite gender.
- 2. Regret.** A very polite strategy with four sub-strategies: apologising, asking for forgiveness, asking for an excuse, and the description of the distress. None of the sub-

strategies were influenced by any of the social variables except description of the distress.

3. **Alternative.** An indirect mitigation strategy with five sub-strategies: suggesting that the interlocutor do X instead of Y; suggesting that the requester do X instead of Y; suggesting that both the interlocutor and the requester do X instead of Y; suggesting an alternative in a counter-question form; and suggesting an alternative in a conditional form. All these sub-strategies were influenced by social variables except suggesting that the interlocutor do X instead of Y and suggesting an alternative in a conditional form.
4. **Conditional acceptance.** A mitigation strategy used when the participants found it extremely difficult to refuse. This strategy had four sub-strategies: general, detailed, familial, and appealing to a third party. Familial and appealing to a third party were the only sub-strategies influenced by social variables such as gender and context.
5. **Statement of negative or positive consequences.** An indirect mitigation strategy with six sub-strategies: a statement of negative consequences to the requester, a statement of negative consequences to the interlocutor (rejector), a statement of negative consequences to a third party, a statement of negative consequences to the requester and interlocutor (rejector), a statement of positive consequences to the interlocutor (rejector), and a statement of positive consequences to the requester and interlocutor (rejector). All of these sub-strategies' statement of negative consequences to the requester were influenced by social variables.

The indirect mitigated refusals without sub-strategies identified in this study were: promise of future acceptance; wish; acceptance that functions as refusal; postponement; statement of principle; condition for past or future acceptance; hedging; request for assistance

or help; letting the interlocutor off the hook; request for empathy; repetition of part of the request or invitation; and statement of philosophy and advice.

The data also included indirect but aggravated strategies. Attack and lack of sympathy are examples of indirect and threatening refusals. Other indirect aggravated strategies used in this study were:

1. **Criticism.** This strategy was only employed in the request scenarios and included two sub-strategies. The first sub-strategy was criticising the requester, which was considered very threatening and aggravated. The second formula was criticising a third party or place, which was considered less aggravated.
2. **Counter-questions.** The levels of mitigation and aggravation of this strategy depended on the context. For example, the use of counter-questions in the request scenarios reflected shock and frustration, which is aggravated; however, when the same strategy was used in the invitation scenarios, it reflected surprise and enthusiasm, thereby mitigating the refusal.

Pragmatic markers are linguistic forms that occur with refusals and can be categorised into five types: intensifiers, adjuncts, address forms, politeness markers, and abusive markers. All of these markers except politeness markers had sub-strategies, and all of them except abusive markers were used to mitigate the refusals. Details of the use of these pragmatic markers in the study are as follows:

1. **Intensifiers** were the most used marker, and were employed to mitigate refusals, add a sense of credibility, and to highlight certain points. There were three intensifier sub-strategies used by participants: swearing in the name of God, repetition, and

using intensive words. None of these sub-strategies were influenced by the social variables except repetition, which was influenced by context and social distance.

2. **Adjuncts** were also used to mitigate refusals and took the form of four sub-strategies: a statement of positive opinion, feeling or agreement; a statement of empathy; pause fillers; a statement of gratitude or appreciation; and a softener. All of these sub-markers except pause fillers were influenced by context and were used differently in the request and invitation scenarios.
3. **Politeness markers** were employed by the Hijazi participants to mitigate and soften the refusal as well as enhance the level of politeness. This marker type did not include any sub-strategies.
4. **Abusive markers** were used by participants to enhance the level of aggravation and face-threatening. This was the least used marker type and included three sub-types: attacking character, resemblance to animals, and sexual references. All sub-types were influenced by all the social variables except culture. The additional variable age was identified as influencing the use of abusive markers, since all participants who employed them were between 18 and 25 years old.

5.4 Refusal behaviour in Saudi Hijazi society

This section examines the participants' interview responses to provide further explanation of the quantitative findings in section (5.2). These describe the selection, rank and frequency of refusal as well as the average number of response and the refusals' level of difficulty. The quantitative findings reflect specific refusal behaviours, such as providing a higher or lower number of refusal strategies, feeling more or less confident to refuse, employing fewer direct refusals such as saying no and explicit negation, and giving more intensifiers and adjuncts. In addition, this section examines how gender, culture, social distance, communication with the same or opposite gender and request and invitation influence the refusal behaviour of Saudi Arab and African men and women.

Nine individuals were interviewed for the study as follows: two Arabic Saudi males, two Arabic Saudi females, two African Saudi males and three African Saudi females. All the participants speak Hijazi and live in the main cities in the Hijazi region, i.e. Jeddah, Mecca, or Al Madinah. The table below will provide demographic data for each participant. Their personal details were collected while conducting the interview.

Participants' name	Gender	Culture/ethnicity	Age	Educational level	Occupation	Location
ARM1	Male	Arab Hijazi	35	Master degree	Research assistant	Jeddah
ARM2	Male	Arab Hijazi	21	High School	Student	Mecca
ARW1	Female	Arab Hijazi	34	High school	House wife	Jeddah
ARW2	Female	Arab Hijazi	25	Master degree	Lecturer	Medina
AFM1	Male	African Hijazi	27	High Diploma	Marketing specialist	Mecca
AFM2	Male	African Hijazi	23	Bachelor degree	Admin	Mecca
AFW1	Female	African Hijazi	36	High Diploma	Nurse	Jeddah

AFW2	Female	African Hijazi	34	Bachelor degree	Teacher	Jeddah
AFW3	Female	African Hijazi	44	Bachelor degree	Admin	Medina

5.4.1 Saudi men and women and refusal behaviour

The influence of gender on participants' refusal behaviour, such as giving more refusals and pragmatic markers, and feeling hesitant or finding it easy to refuse, is discussed further in the following sections. The first section examines why women provided more refusals and pragmatic markers. The interview responses indicate that as Saudi women have more social roles in society, they have more reasons and explanations to give. In addition, they usually use a wider range of language to gain more social approval from society. The second section explains the confidence of Hijazi women when they refuse and men's hesitation when they adopt the same behaviour. The interview findings showed that women are becoming more assertive as they gain more social power through education or employment. However, some participants claimed that refusal does not affect a woman's image and is not threatening to her because she is not the sole decision-maker; instead, that role falls to her father, brother or husband. Regarding Saudi men, the data show that they are less confident at refusing than women because they have been raised to avoid doing so and to assume responsibility towards family members and society.

1. Women used more refusals and pragmatic marker strategies

The refusal behaviour of Arab and African women differs from men in terms of the frequency of the refusal and pragmatic strategies. Looking at the average of the responses, which is the approximate number of refusals and pragmatic markers given by each Arab and African male and female participant in the four requests and four invitation scenarios in section (5.2.2), it was found that when Arab and African women refused requests and invitations, they provided a higher response rate than men from the same culture. In detail, each Saudi woman,

regardless of her culture, gave between (n=12.6) and (n=16) refusals and pragmatic markers across the four request scenarios when declining requests, whereas each man from the two social groups gave between (n=10.9) and (n=12) refusals and pragmatic strategies. The same issue occurred when the Saudi participants declined invitations. Across the four invitation scenarios, each Arab woman employed around (n=18.9) refusals and pragmatic markers; however, each Arab male participant produced approximately (n=14.2). Furthermore, each African woman gave around (n=13.6) responses, which is higher than the average number of responses for African men (n=12.1). The interview was carried out to find the reasons for this pragmatic pattern. The participants related this behaviour to the social role of women and social approval. Starting with the social role, Saudi interviewees stated that as Hijazi women have more roles in the society than men, they can offer more reasons to convince the requester and inviters. For example, ARW2, one of the Arab female participants said: “a woman has a lot of responsibilities in the society. She works and she has duties towards her family and her husband’s family as she is obliged by such responsibilities in the Saudi society. Therefore, she provides more refusal strategies as she has many reasons to give when she rejects.” In addition, the male Arab participants discussed this in detail. ARM2 said: “A woman is more responsible than a man. I mean, she has more excuses, and her social roles make it imperative for her to apologies and to give more reasons.” ARM1’s statement supports this: “Saudi women have more reasons, and the man does not have as much work as a woman.”

The participants showed another motivation behind this refusal pattern. They indicated that women are more eager to gain social approval through using language. Saudi women, despite their culture, provided more refusals and pragmatic strategies to justify their decline in order to maintain their relationship with others. ARM1, an Arab male participant, attempted to justify why Saudi women have a higher overall number of strategies. He said: “In order to show that this rejection is credible, it is necessary for her to justify more and to give more excuses”

especially as “there are people who think that if a person refuses, he/she is not dear to them.” ARW1, an Arab woman, supported this concept by saying: “A woman talks more when she refuses to clarify to the person that she cannot do something or attend somewhere,” because “she does not want the relationship to be affected. I also feel that a woman tries to maintain relationships through language as much as possible, especially in the case of family relationships.” AFW1, an African woman, showed that women want to serve their own interests but at the same time use language to try not to disappoint people: “A woman wants to refuse but, at the same time, she doesn’t want to make another person mad. She wants both at the same time. For example, she does not want to go but she does not want the inviter to be upset. She wants both things but she doesn’t want anyone to lose out,” and “she cares about herself and her responsibilities and at the same time cares about people.”

2. Women are more confident at refusing than men

Looking at the quantitative data, and specifically at the difficulty to refuse tables (5.6) and (5.11), it was found that Arab and African Saudi women were more confident at refusing than Saudi men. In the requests and invitation scenarios, more Arab and African men perceived refusal as extremely difficult than women in their culture. In order to examine this case, the participants were asked about the various reasons for women’s refusal decisions. The first reason relates to their social position. Today, Saudi women are challenging the traditional view of femininity, which focuses on obedience. They are resisting the social values which are enforced by social structure through refusals. Saudi women are gaining more social power and thus the ability to refuse, due to their increasing awareness through education and work. AFW3, an African woman, stated: “The conditions of women have changed. Women now have a better education which could indicate increased awareness. I think women also have many responsibilities and priorities.” ARW1, who is a member of the female Arab group,

commented: “They – Saudi women - are now stressed because they now also work and study, so they do a lot of work at the same time. Women have become like machines.” Furthermore, ARM2, an Arab man, added: “Women have more responsibilities and are way busier.”

Another reason for this behaviour is the social status of women in Saudi Arabia. Saudi women cannot be engaged in something or go out without the permission of their guardians. This is in line with the findings of a study by Alturki and Ba Gader (2006), which showed that men have ultimate control and authority over women in Hijaz. Therefore, rejection is more accepted from women, since they are not the sole decision-makers; instead, their fathers, brothers and husbands are also involved. For example, ARW1, an Arab woman, said: “When a woman refuses a request from her mother or any person, then maybe her husband prevented her because she does not have much authority, unlike men. A woman has a father to tell her “no”, and also has brothers. In some cases, her brothers interfere with her life, and when she gets married, her husband takes over this responsibility, so she is never freed.” ARW2, an Arab woman, stated that: “A lot of women say I swear my husband does not agree.” Therefore, as AFW2, an African participant, said: “Women are limited in their abilities to help others or to accept invitations. For example, if she - meaning a Saudi woman - gets invited to something, she may refuse, not because she wants to, but because she doesn’t have the full authority and freedom to do anything, unlike men.” ARM1, one of the Arab male participants, commented: “Women don’t have authority, so society accepts their rejection. Rejection does not diminish their femininity and that’s it; it does not even affect them in front of their friends.” AFM1, one of the African participants, added: “Their status is not affected when they refuse.” In the case of invitations, it is common for Saudi women to refuse to go to a wedding or party, and it is becoming more accepted because society encourages them to stay at home. AFM2, a male African participant, reflected on this by saying: “In this society, the woman doesn’t go out much; it is the man who does this more, so it is normal to refuse invitations.” This opinion is

supported by Alturki and Ba Gader (2006), who claim that Hijazi women are traditionally expected not to go out of the home regularly, unlike men.

However, tables (5.6) and (5.11) in the quantitative findings show that men are more hesitant at refusing than women, which is mainly related to their upbringing. In Hijaz, men are raised to be supportive, and to serve and help members of society and fulfil their needs; therefore, refusing requests and invitations may contradict Hijazi values and traditional codes of masculinity.. As a result, they do not decline invitations as easily as do women. AFW2, an African female interviewee, supported this claim by saying: “That’s because in our society we raise men to be supportive and responsible and not to refuse to help others and so on. Even if he can’t do a certain thing, he tries hard to do it, so that he can’t say no to someone who invited him or asked something from him because his “no” makes him feel like he is not a responsible man, but for women it’s ok as they don’t have the control.” In addition, ARW2, an Arab woman, added: “In our society, to be a man, you have to carry responsibility and face difficult circumstances, so when someone asks for a request, even if he has a lot of things to do, he must fulfil the request because it is part of his personality as a man; it is necessary that he does what he is asked to do, it is one of his duties as a man.” Arab male participants emphasised this point, with ARM2 stating: “It’s natural for a man to be supportive out of manhood.” ARM1 added: “Men find it difficult to refuse, especially if they could comply with the request or the invitation. I mean, a man always puts pressure on himself and accepts. It is common in Saudi Arabia that if someone asks you to do something, you are required to meet his request.”

Other reasons for this refusal behaviour are protecting men’s self-image and playing the expected social role towards their families. Hijazi men do not feel comfortable at refusing because this may affect their masculinity and reputation. AFW1, an African woman, indicated that: “Men care about what society would say about them as they are men and should do what is necessary to serve the society. For example, men think that when a requester comes to them

in the middle of his/her mess and chooses them over other people, he/she must not be turned down, and maybe they think about what society would say about them if they refused.” In addition, AFM1, an African man, related this case to self-image by saying: “Men hesitate to refuse because they feel that refusal is not accepted in male society and may break their self-image, as it’s hard for them to be not helpful.” Other female participants believed that in Hijazi society, one of the roles of men is to support and protect their families (Alturki and Ba Gader, 2006). One of their responsibilities is to meet their family's needs, as asking outsiders for help is shameful. ARW1, an Arab woman, said that for a Saudi man, his “family and wife depend on him, so they asked him only because he’s a real responsible man”. AFW3, an African woman, added: “Men must be proactive and supportive as they have guardianship; they naturally do not want their family to depend on or ask someone else.” Therefore, they are more reluctant to refuse requests or invitations.

5.4.2 Saudi Arab and African behaviour and the speech act of refusal

The influence of culture on the Arab and African refusal pattern is discussed here. African and Arab participants share some similarities in terms of their selection and ranking of refusals and pragmatic markers due to the acculturation and integration of the two social groups. Having said that, African men and women provided fewer refusals and pragmatic markers due to the influence of their native language or culture.

Similarities:

The section (5.2.2) indicates a significant similarity between Arab and African Saudis in terms of adopting refusal strategies and pragmatic markers. Both social groups have the same rank of refusals and other markers. In the request scenarios, negative ability and willingness and express an explicit negation were the most frequent forms of direct refusal. Reason, regret and alternative indirect refusals were used intensively. For pragmatic markers, all groups used intensifiers and forms of address more than other markers. In addition, the culturally distinctive

groups also followed the same patterns in the invitation scenarios. The participants depended heavily only on negative ability and a willingness to decline invitations. Indirect refusals, reasons, regret and promises for future acceptance reached the highest rank in data from all groups. African and Arab Saudis frequently employed two of the pragmatic markers, namely intensifiers and adjuncts. The reasons for this similarity between Arabs and Africans are integration and intermarriage. AFW2, an African woman, said: “Our Hejazi society doesn’t have isolation, as most people are families from different countries. There is almost no-one originally from Hejaz; they are all people who came to do Hajj and Omrah and then got married and started living here.” As a result, “those people speak almost the same and refuse the same.” AFW1, who is from the same culture, added: “The new generation is hard to distinguish because they have become more involved in society,” and “African people who live in areas that have a civilised society will speak like others.” ARW1, an Arab woman, reflected this claim by saying: “Most people from different ethnicities are completely integrated into society; there will be no difference in their dialect.” The responses of African and Arab women were supported by the literature. Hamzah (2002) and Hurgonje (2006) indicate that Hijazi culture is a result of acculturation. It is a mixture of Arabic and multi-foreign culture, whose people are integrated together through marriage and friendships. As a result, these people speak the same dialect and adopt almost identical traditions (Hamzah, 2002).

Differences:

Nevertheless, the pragmatic difference between Arab and African Hijazis must not be ignored. The quantitative data in section (5.2.2) show that African people had a lower total of refusals and pragmatic markers than Arabs of the same gender. Some of the respondents admit to a slight general difference between Arabs and Africans in spoken language because they have inherited or preserved native African language and culture. An Arab female participant (ARW2) stated that African Saudi people are either “mixing between their original language

and Arabic” or, as AFW3, an African woman, indicated, this may be “because of the culture they inherited from their parents and ancestors.” ARW1, an Arab female research subject, related this to the preservation of the native language by saying: “the family has individuals who hold on to their mother tongue and preserve it”. AFW2, African woman, explained: “For example, my aunts speak with each other in their native language. I know a lady who is the same age of my aunts and she is a professor in a university in Saudi Arabia, but she speaks her native African language; however, this is because they want to save their language and they consider it a secret language between them.” Some participants ascribed this to a lack of integration with other social groups and a wish to maintain their culture, as described in Selm (1993) and Hurgronje (2006). ARM1, an Arab man, stressed this point by saying: “There are some of the African groups who do not mix with other people. I mean, for example, the people who live in Jeddah, unlike those who live in Mecca, may be close to themselves and their accent is a little different, but if they live with other races, there are mostly no differences at all”. AFM1, an African male interviewee, added that “Africans in Saudi Arabia initially lived together to the extent that they have their unique language tone. African people who are born and grow up in African districts are influenced by the original African languages, but the African Saudis who live in areas of Arabic or mixed origin speak a dialect that is very similar to the majority” as they “accommodate people who live around them.”

One of the African women showed a pragmatic difference between Arab and African men and women. AFW1 believes that Africans depend more on non-verbal language such as facial expressions, and use codes rather than verbal language when they produce speech acts such as refusals. She said that African people depend “more on facial expressions and omit letters” and rely more on “looks and gestures using their faces and hands” when they speak. In refusals, they provide certain “voices and looks” by “lifting the brow.” When AFW1 was asked why African people employed these non-verbal signs, she said “they got that from their parents’

culture so they inherited it” and for them, “it expresses more. I think because even in the African dialects, there are some difficult words or long phrases that they replace with eye and body movements. Or maybe it is a cultural thing and they maybe took them from their mothers, I mean like something subliminal.” Will (2009) supports this notion, arguing that African speakers of Hausa use gestures and facial expressions as replacements for verbal language. Akujobi (2015) also demonstrates that speakers of Igbo and Hausa use signifiers such as **(tsk tsk)** or **(mm m!)** and gestures that involve shaking the head sideways when they refuse, indicate disapproval, or give negative indicators.

5.4.3 Saudi refusal behaviour and social distance

Hijazi men and women are sensitive to social distance when they refuse requests and invitations. They are more hesitant when it comes to refusing relatives compared to unfamiliar people. The quantitative data particularly tables (5.14) and (5.17) show that the participants found refusing friends and relatives extremely difficult in comparison to declining unfamiliar students and co-workers, and flight passengers. Furthermore, the participants’ responses indicate that it is not at all difficult to refuse people who are at a social distance, whereas it is much harder to refuse relatives and friends. The interview responses suggest a number of reasons for such findings. Some Saudi people hesitate to refuse relatives for social and religious reasons. In terms of social reasons, participants stated that the love, kindness and solidarity they feel towards their relatives causes them to think more before refusing. ARW1, an Arab female participant, stated: “I accept relatives’ requests and invitations out of brotherhood and love and out of righteousness and honouring kinship.” ARW2, who is also an Arab woman, added: “Relatives and friends have high expectations that we will accept either a request or invitation” and “I care much for them, so I do not want to refuse any request or invitation from them. I mean, if one of our relatives asked me to come to a wedding, a place or a market, I

would not upset her and would stand by her side. She is my relative, and I do not want to leave her alone because I love her, and I take care of her.” AFW3, one of the African female participants, added: “A relative is someone close to me like my friend, sister and aunt” and “I care about the feelings of a relative. I don’t want him/her to be disappointed or embarrassed, but I don’t care about the disappointment of a stranger.”

Male participants refuse relatives with difficulty because they do not want to break their relationships with them. AFM1, an African man, said: “I do not like to refuse; I do not want to break our social relationship because I refused, and people today do not accept refusals; however, if a requester is a stranger, I do not think there is something linking us together, so I refuse his query more easily.” Another Arab man (ARM1) showed why refusing people of a close social distance is difficult, saying: “Socially, maybe it is shameful to reject the relatives, and refusal affects relationships.” In addition, AFM2, an African man, added: “I feel embarrassed when I refuse, and with a relative I feel more embarrassed, so that I don’t refuse the close people. Refusing a stranger will not affect anything but the close one, it will affect our relationship.”

Other Saudi men and women relate this case to religion. They find refusing requests and invitations from a relative to be unfavourable, because supporting relatives is obligatory in Islam. ARW1, an Arab woman, does not find it easy to refuse relatives: “Because we are connected to our families and relatives with a religious link and God will punish us if we don’t always communicate and be with them, so, in my opinion, it’s a religious reason not because they will say why didn’t she come or why she did not accept.” ARM2, an Arab man, said, “I do that for definitely a religious reason, out of honouring kinship and the love of relatives.”

5.4.4 Saudi refusal behaviour and interacting with the same or opposite gender

In the quantitative section, tables (5.14) and (5.17) indicate that the participants find producing refusal to be extremely difficult with people of the opposite gender more than with those of the same gender in both requests and invitation scenarios. Men sometimes feel more reluctant to refuse a woman because they feel more sympathy toward her and do not want to her to depend on someone else. AFM1, an African man, said: “Yes, it is possible, for example when a woman asks me for something, I do not want to tell her no, maybe she is in need of this thing. I mean, I hesitate to tell her “no”, because I am afraid she might see someone else and ask him. This is the only thing that makes me hesitate to refuse, even if it is difficult to comply with her request.” ARM1, an Arab man, added: “As a Hijazi man, I do not want a woman to depend on someone else” and therefore refusing her is difficult. This notion is also supported by AFM2, a Saudi African man, who said: “Men do not easily refuse women because they deal with a female and sympathise with her.” Female participants also describe reasons for this. An African woman (AFW1) said: “Sometimes, some men see the woman as a weak person who needs their help, so they feel they should help her”.

The Arab women showed that in the Hijazi society refusals from men towards women are less acceptable than women refusing women or men refusing men; therefore, many men are not willing to refuse females. ARW2 stated: “I expect that it is more difficult to accept a refusal from men, because I do not ask him unless it is a very important issue. I mean it is easy for a woman to ask another woman like a sister, because she accepts her very courteous refusal, but for men, you don’t ask them until you reach a stage when you must ask them, and it hurts if they refuse.” ARW1 added: “Because the man is the backbone for us, if my father or my husband refused me, then it will be not accepted to go and ask strangers.”

In addition, some women are hesitant to refuse men due to religious reason and because they rarely make requests of women. ARW1, an Arab female participant, said: “Tradition and

religion ask us to obey our fathers and husbands; therefore, I try my best not to refuse them.” AFW2, the African woman, stated: “Men do not regularly ask us, and they do not usually request something from us, so it is not fair to refuse them.”

5.4.5 Refusal behaviour in request and invitation scenarios

Section (5.2) shows that Hijazi people used less harsh refusals when they declined invitations. They use ‘no’ and other explicit forms of performative negation less often. In addition, regardless of their culture and gender, they completely avoid attack, criticism, and abusive markers strategies, but instead used more intensifiers, adjuncts and address forms in the invitation scenarios. The participants gave some reasons for this refusal behaviour. They are cautious when refusing invitations because the inviter just asks for a little effort and time and wants to share happiness with the other. ARM1, one of the Arab participants, stated: “The person will not ask us to attend an invitation unless there is love, compassion and appreciation. He did not ask us for a big thing. He just requests our attendance, and this is not so difficult, and it does not deserve harsh rejection. That is why we feel more embarrassed when we refuse, and we try to refuse kindly; and sometimes harsh rejection of the invitation shows that we are not keen on the relationship and this is the problem.” ARW2, an Arab woman, said: “The inviter spends a lot of money to have a party to celebrate with me. I mean, it costs her a lot to make me and others happy, so when I refuse, I give her only reasons and good words.” Other participants also emphasised using kind words when they refuse the inviters, as they are only asked for a little time and effort from them. AFW3, an African woman, said: “Now events are no longer simple. People make an effort to provide something superb for their guests and they want people to share their happiness, and happiness is not complete without sharing. When they invite us, they don’t want anything from us but a little bit of time, and if we cannot go, we should apologise so that they can feel a bit better at least.” AFM2, an African man, added:

“When I invite someone and I want him to be with me in my good days, no effort is needed for this.” Therefore, soft refusals must be given.

However, Arab and African men and women showed significant similarity in all requests and invitation scenarios. The quantitative data in section (5.2) show that a large proportion of the participants indicated that it is not at all difficult to refuse requests and invitations, whereas few indicated that it is extremely difficult to refuse them. Regardless of all four variables (gender, culture, social distance and communicating with the same and opposite gender) the participants tend to refuse easily rather than refuse with extreme caution. In the interviews, the participants were asked about the reasons for this occurrence, and all of them linked it to social factors such as the spread of individualistic values, an increase in women’s employment rate, and weak relationships. ARW2, one of the Arab female participants, said: “Rejection is slightly easier now. I expect maybe the Hijazi people are intermingling with other people, or a lot of people come from outside Medina or the Hijaz; they have lived with us and added new norms and values. Therefore, Hijazi people have today become accustomed to rejection. Refusing is not a shameful thing. The rejection becomes acceptable. Also, today men and women work, and they are sometimes too busy to accept invitations and requests. I mean, in the past only men were working and women were not. Now, all people, men and women, are busy and employed and so on. They do not have a problem with refusing. It means that they have a lot of reasons to be busy and refuse.” She also stated, “As it is known that women work, they do not have time. Also, they are used to being serious in work and even in their social lives.” ARW1, an Arab woman, added: “People now have more awareness especially the new generation; they now give priority to themselves. Everyone cares for their own interests. People are no longer idle as they used to be, they are now busy. Nobody has free time except for a duty, real duty and first-degree relatives. People don’t have much time except for really necessary events.” In addition, ARM1, an Arab man, emphasised the lack of time as a reason

for people to refuse easily: “People have become busier, and their responsibilities greater, and they give more priority to themselves. For example, in the past, a woman was not working, now she is working, and she is responsible for her work and her kids”; this means that “now the refusal has become more understood than before.” However, another reason for this refusal behaviour is weak relationships. AFM2, an African man, said: “Social ties are not as strong as before and the situation is not like 20 years ago. People in the past were raised together and close to each other, but now even the brothers do not live together; one is here and the other is there. Long distance weakens relationships. Therefore, we do not feel guilty when we refuse; we do not care if someone is upset or not, we do not care about his queries.” All participants’ responses were supported in the literature. Members of Hijazi society have started to adopt some of the values of individualistic societies because of the spread of ideas from the media, foreign residents, and Saudis who used to live abroad (Alturki and Ba Gader, 2006). Hijazi people prefer to live independently to free themselves from social burdens. As ARM1 said, “people do not put too much social pressure on them as was the case in the past.”

5.4.6 Saudi attitudes toward refusals in Hijaz

Refusals’ level of directness and the attitudes of Hijazi people

This section draws on the interview responses, to discuss the attitudes of Hijazi people towards direct and indirect refusals and pragmatic markers. The participants indicated that ‘no’ and explicit negation are the only refusals that are perceived negatively if they are used alone, without adjuncts, intensifiers, reason or regret statements. Otherwise, there is a positive attitude towards indirect refusals, and pragmatic markers, since these reflect respect, solidarity, care and credibility. The sections below discuss this in more detail:

1. Attitude towards direct refusals

Direct refusals, particularly 'no' and other explicit negations, if they are produced alone, are perceived negatively by Hijazi Arab men and women. ARW1 described the attitudes of the Saudi people towards direct refusals by saying: "we are not used saying no or using any form of refusal directly in someone else's face, no matter how close this person is to us. We - meaning the Hijazi people - keep side-stepping around the issue." The refusals that are produced directly are described by ARM2 as "not OK." In addition, ARW2 finds this kind of refusal to be "socially unacceptable." AFW3 rejects employing direct refusal, claiming that they are "not in our community," and AFW1 thinks that: "people get upset about this type of direct refusal." Moreover, in the Hijazi community, people who give a direct refusal without justification or providing additional indirect or pragmatic markers are considered by ARW2 as: "impolite". She may not feel that she "will get close to them" because "dealing with them is uncomfortable." In addition, according to AFM1, the interlocutors who refuse directly are the people who "annoy others and may affect their feelings" because, as ARW1 said: "they do not understand people's situation" or even as AFM2 commented: "they underestimate their queries."

The same participants have different opinions regarding direct refusals if they are accompanied by other indirect refusals, such as reason and regret, and pragmatic formulas as intensifiers and adjuncts. They find them more acceptable. ARW2 found the use of direct refusals accompanied by a justification or regret to be "normal." ARM2 found it "very acceptable," and ARW1 considered it: "better and does not disappoint us." Furthermore, AFW1 perceived as "fine." The previous interview statements indicate that Hijazi people have a negative attitude towards direct refusals unless they are accompanied by other refusals or pragmatic markers. The quantitative data support this finding; out of 2,424 responses, less than

10 responses included only direct refusals. Other responses included a combination of direct and indirect refusals and other markers.

2. Attitudes towards indirect refusals

The data show that indirect refusals, particularly reasons and regrets, are widely used and perceived positively by Hijazi people. The interviewees showed the reasons for this phenomenon. The following participants explained the reasons for having a positive attitude towards reason and regret. For them, these indirect refusals enhance politeness, courtesy and credibility. ARW1 said: “I feel that apologising is a polite and nice way of convincing others that I did not refuse without a good reason; I have a reason that prevents me from accepting the request.” In addition, AFW2 said: “this is - referring to a reason — more convincing and less harmful, and when I apologise, I seem careful.” Employing reasons and regret can “mitigate others’ anger” and “reflects respect.” ARM2 has a similar view towards reasons, commenting: “Giving reasons is the easiest way to convince”. Reasons “make people satisfied and not disappointed.” Furthermore, other participants linked appreciation and care with giving reasons and regrets. AFW1 stated: “apologising means that you appreciate this person and there is a real reason that makes you unable to do what he wants, so that person will not get upset.” AFM2 supported this notion by saying: “Look, when you give an excuse, people will feel appreciated and will not get upset if they are convinced by the excuse, and apologising makes them feel that you care.” ARW2 emphasised the benefit of using regret and reason by saying: “good reasons make people happy to accept your rejection, and apologies make them feel better.”

3. Attitudes towards pragmatic markers

Based on the interview responses, the participants also have a positive attitude towards pragmatic markers. They linked giving adjuncts and intensifiers with credibility. ARM1 stated: “People use these polite methods to prove their credibility and in order not to upset the other people.” In addition, ARW2 had a similar point of view, commenting: “People prefer to use intensifiers and swear with the name of God to make people believe them. Furthermore, other participants made links between, solidarity, love, support and intensifiers and adjuncts. AFW2 said: “We were raised to be with each other, to show support, and to love and complement each other. This is how we were raised and we are not used refusing alone, but instead use intensifiers and adjuncts to reflect these good feelings.” AFW1 supported this notion, saying: “Intensifiers and adjuncts are the tools to show care and reflect solidarity.” AFW3 made a connection between these pragmatic markers and politeness by saying: “We prefer to use intensifiers to lighten the shock of refusal for the other person, and because one does not accept refusal in the first place; however, with intensifiers and adjuncts, the refusal becomes nicer.” This section shows that intensifiers and adjuncts serve certain social roles and thus foster positive attitudes.

Summary

This section comprises the final part of the findings, and relies on the interview data. It shows the sociopragmatic reasons behind Arab and African Hijazi refusals, and represents Hijazi people’s attitude towards direct, indirect refusal and pragmatic markers. The first part of this section shows that men and women differ in their refusal behaviour, due to their social roles and status. Additionally, Arab and African Hijazi groups vary in their choice of language for social and linguistic reasons. Furthermore, Hijazi people’s refusals are influenced by social aspects of social distance, and whether one is communicating with the same or opposite gender,

and by context, for social and religious reasons. The second part of this qualitative section indicates that Arab and African men and women have positive attitudes towards expressing reasons, regret, adjuncts and intensifiers. However, they have negative attitudes towards the use of “no” and explicit negation.

Chapter 6: Conclusion

6.1 Introduction

The conclusion provided a discussion of all the findings. It exhibits the relationship between refusal, gender, culture, social distance and ability to communicate with people of the same and opposite genders. Also, it summarises Hijazi people's attitude towards direct, indirect refusals and pragmatic markers. The final sections of this chapter demonstrate the implications of the research, the research limitations and research recommendations.

6.2 Discussion of all findings

This thesis explored the speech act of refusal and pragmatic markers articulated by Arab and African Hijazi men and women when declining requests and invitations. A discourse completion test (DCT) was employed to collect data about Arab and African Hijazi refusals and pragmatic markers, and level of difficulty refusing. A semi-structured interview was conducted to establish the sociopragmatic motivations behind Hijazi men's and women's refusals and their attitude toward direct, indirect refusals and pragmatic makers. The following sections will answer the research questions in the study:

- 1- Does an interlocutors' gender and culture influence their rank, selection, average response of use of refusal strategies and pragmatic markers?
- 2- Does social distance and directing a refusal at an individual of the same or other gender determine their rank, selection, frequency of use of refusal strategies and pragmatic markers?
- 3- Does gender, culture, social distance, or refusing an interlocutor of the same or opposite gender influence level of difficulty when producing a refusal?
- 4- Does gender, culture, social distance, or refusing an interlocutor of the same or opposite gender, influence the content of refusal strategies and pragmatic markers?

- 5- What are the socio-pragmatic reasons behind Arab and African men's and women's refusal behaviour?
- 6- What are Hijazi people's attitude towards direct, indirect refusals and pragmatic markers?

6.2.1 Refusal and gender

Gender is one of the main variables influencing the speech act of refusals and associated pragmatic markers. Men and women in Hijaz follow certain roles regarding Islamic social and cultural values. Hijazi men's main roles are to protect their family and support them financially. They have more freedom than women to participate in activities outside the home. Hijazi women are responsible for domestic tasks and the indoor domain, with emphasis on retaining their modesty and chastity. These different men's and women's roles result in a gender hierarchal relationship. Hijazi men have greater social authority than women. They are the decision makers in the family, and do not consider it socially and culturally acceptable for women to study, work or travel without their male guardians' permission (Alturki and Ba Gader, 2006; Al Lily, 2018; Almadani, 2020; Sadiqi, 2003). Hijazi women cannot accept invitations without consulting their male guardians for approval. The findings of the study investigate how the expectations of the different genders in Hijaz influences men's and women's refusals.

Commencing with the quantitative findings, Hijazi people, regardless of gender, preferred to use indirect refusals and pragmatic markers over direct refusals. In addition, the data showed that the participants, in spite of their gender, provided almost the same ranking for refusal strategies and pragmatic markers. In request scenarios, Arab and African men and women used statements of negative ability and willingness intensively, focusing on reason, regret, and the associated alternatives. They also frequently used certain pragmatic markers such as intensifiers, adjuncts and address forms. Furthermore, in invitation scenarios, the

participants from different social groups also report the same ranking of refusals and pragmatic markers. They depended intensively on statements of negative ability and willingness, reasons, regret, promises of future acceptance, intensifiers and adjuncts when declining invitations. Depending on the previous findings, gender did not influence the ranking of refusals and pragmatic markers.

However, the selection and avoidance of abusive markers was influenced by gender. Men, regardless of their culture, adopted abusive markers in request scenarios, particularly when declining interlocutors of the same gender and those with whom they have a close relationship, although women completely avoided employing this strategy. This is due to different treatment that men and women receive when misbehaving. That is, women experience a more severe reaction when making mistakes or misbehaving than men. In addition, women often want to be polite to enhance their image and appear desirable. Typically, women have a lower social status than men; therefore, women are more likely to speak politely to improve their social power (Trudgill, 1972; Holmes, 2008; Romaine, 2003).

In regard to the frequency of use of refusal and pragmatic markers, the quantitative data shows that Arab and African women responded at a higher rate than men from the same culture, in both request and invitation scenarios. For example, each Arab woman gave between (n=12.6) and (n=18.9) refusals and pragmatic markers across eight request and invitation scenarios; however, each Arab man only provided between (n=12) and (14.2) over the same scenarios. In addition, in the eight request and invitation scenarios each African woman employed between (n=12.6) and (n=13.6) responses, but each African man responded at a lower rate, giving between (n=10.9) and (12.1) responses. The interview responses explained this linguistic pattern. Hijazi women issued more refusals and used more pragmatic strategies than men, because they have more social responsibilities than men in Hijaz. They work, taking care of their husbands and children, and so offer more justifications and reasons for declining

invitations and requests. In addition, Hijazi women gain social approval through their use of language. Consequently, they provide more refusals and pragmatic strategies to clarify their refusals to appear credible, save face and maintain their social relationships.

The study also indicates that women are more confident about issuing refusals than men in Hijaz. The DCT responses test the refusal's level of difficulty, showing that such women found it easier to refuse requests and invitations than men. Meanwhile, men found it extremely difficult to refuse requests and invitations; more so than women. Alturki and Ba Gader (2006) and Almadani (2020) indicated that women gain more social power, independence and higher awareness through study and work. This result reflects Saudi women's resistance against the social system that disempower them. In addition, the recent political changes in Saudi Arabia have helped improve women's rights, increasing their freedom and independence; therefore, for them, refusal is not perceived as very threatening. In addition, the interview responses have shown that women's social responsibilities and work mean it can be challenging for them to accept others' requests and invitations readily, since they have more priorities. In addition, there are other factors encouraging Hijazi women to follow this pattern. Refusals are more acceptable from Hijazi women because they are not the sole decision makers; however, their male-guardians, including fathers, husbands and brothers must give permission for women to accept or decline a request or invitation. Additionally, due to cultural expectations, Hijazi women are encouraged to stay at home and be more involved with managing the private domain; therefore, their declining of invitations is understood and accepted by the Hijazi people. Having said that, Hijazi men found refusing to be extremely difficult because it contradicts men's social roles, including deciding to be supportive, helpful and cooperative. Furthermore, Hijazi men do not refuse, unless it is essential they do so, because declining interlocutors' requests and invitations and failing to fulfil family members' and relatives' needs could damage their social image, masculinity, and reputation.

Nonetheless, the content of refusal strategies is influenced by men's and women's roles and their status in Hijazi society. Women, regardless of their culture used appealing to third party statements, such as "my husband doesn't allow me" and "my father doesn't accept me going out with my girlfriends" to reflect male authority over females in Hijaz (Alturki and Ba Gader, 2006; Al Lily, 2018; Almadani, 2020). The use of this refusal strategy indicates women complying with social structure's behavioural rules. In addition, Arab and African women employed statements of postponement, such as "but let me consider my circumstances those days and see if my husband agrees or not and I'll get back to you" to allow time to obtain permission from their male guardians before accepting the invitation, again indicating the authority Hijazi men hold over women. In addition, men's refusals reflect their social roles, particularly when they cited reasons that were out of their control. Arab and African men provided reasons related to duties outside the home when declining invitations, such as being busy with work, conferences, meetings, and night shifts. Furthermore, Hijazi men issued refusal statements that refer to lack of money, because they are responsible for the finances. In this study, women did not mention lack of money as a factor in a refusal, because it is not applicable to their traditional social roles.

6.2.2 Refusal and culture

Hijazi society is a multi-cultural one, including both Arab and non-Arab residents. Arab Hijazi are either the original Hijazi, including the Hashemite Shrift families, and the Arabic Bedouin, or other Arab Hijazi, such as the Egyptians, Moroccans, Syrians and Yamani, who arrived as soldiers or to make business (Al-Qahtani, 2009; Burckhardt¹, 1829; Siryani, 2005; Selm, 1993). Non-Arab Hijazi, including Africans arrived from Islamic and non-Islamic countries before Saudi rule as a result of British and French colonisation, pilgrimage, for business purposes, slavery and religious education (Siryani, 2005). Arab and non-Arab Hijazi live together, creating a mixed culture that causes acculturation. Although integration between

these Arab and foreign cultures is occurring, some of the ethnic groups including the African still maintain some of their original values and traditions (Hamzah, 2002; Hurgronje, 2006). This study shows if acculturation or distinctive Arab and African values influences the participants' choice of refusals.

Arab and non-Arab acculturation influences the speech act of refusal and pragmatic markers. By looking at the quantitative data, as discussed in section (5.2.2) Arab and African Hijazi provided more indirect refusals and pragmatic markers than direct refusals. In addition, their rank of refusal is similar in the case of both request and invitation scenarios. In request scenarios they frequently used statements of negative ability and willingness, gave reasons, expressed regret, offered alternatives and intensifiers. When Arabs and Africans refused invitations, they extensively employed statements of negative ability and willingness, reasons, regret, promise of future acceptance, intensifiers and adjuncts. The interview responses explain this pragmatic behaviour. The interview participants noted that both Hijazi Arabs and Africans speak the same way, due to integration and intermarriage. These participants' responses echo the claims of Hamzah (2002), Burckhardt¹ (1829), Selm (1993), Hurgronje (2006), and Siryani (2005) who identify social reasons, such as strong friendships and intermarriage among people from different ethnic backgrounds as the cause of integration, and encourage Hijazi people to speak the same language (i.e. Arabic).

However, these culturally different groups exhibit different frequency of refusals and pragmatic markers. Arab Hijazi provided more responses than Africans when declining requests. In the four request scenarios, each Arab man gave around (n=12) responses, which were greater in number than the African man's responses (n= 10.9). In addition, each Arab woman's total number of responses (n= 16) was noticeably higher than the African women's ones (n= 12.6). The Arabs and Africans follow the same pattern when declining an invitation. The quantitative findings indicate that each Arab man (n=14.2) provided more responses than

each African man (n=12.1). Furthermore, each Arab woman's total number of responses (n=18.9) was higher than each African women's responses (n=13.6) over the four invitation scenarios. The interview responses demonstrate why the African participants' responses were lower in number than the Arab's responses. The interviewees claimed that African Hijazi provided a lower number of words because they are influenced by their original African languages, such as Hausa and Igbo, that depend more on nonverbal expressions, such as facial expressions and omit letters. In addition, preservation of native language and social isolation causes differences in the Hijazi dialect spoken by Arabs and Africans. However, in respect of the selection of refusals and pragmatic markers, there is no clear evidence indicating a relationship between culture and the selection of certain refusals and pragmatic strategies in both requests and invitations scenarios. The Arab and African participants followed different patterns when selecting and avoiding employing refusals and pragmatic markers.

Regarding the level of difficulty refusing, the quantitative data highlights the influence of cultural integration on Arab and African participants' responses, since their data exhibited similarity. The percentages of both the Arab and African participants' responses indicated that in general refusing requests and invitations was not difficult. The qualitative data shows that acculturation influences the content of refusals and pragmatic markers. Arab and African people use almost the same refusals and pragmatic content as used in Saudi Hijazi Islamic culture. They provided similar statements regarding major and minor refusals and pragmatic markers. However, their culture influenced the content of indirect refusals. Arabs are the only group who employ two minor strategies, which are the statements of condition for future acceptance, such as "if it's going to be in the next days, I'll visit you if possible" and negative consequences to a third party, such as "I have a baby who has to be close to his dad **so we don't disturb the other passengers.**" Also, African men are the only participants who employed the address from "Ja: xa:l" or (mate) to describe people with dark skin. Arab Hijazi did not use this

strategy, because it is not acceptable for Arabs to use this address form when speaking of Africans.

6.2.3 Refusal and social distance

Hijazi culture is similar to other Arabic cultures, in that it is collective. Hijazi people place a high value on familial relationships, but are less cooperative with people outside the family or social group (Al Lily, 2018; Triandis et al., 1988; Hofstede, 2011; Hofstede, Pedersen, and Hofstede, 2002). This section will investigate whether social distance influenced the rank, selection, frequency, and content of refusals and pragmatic markers, and how social distance impacts difficulty when producing refusals.

Social distance and the collective value of making family and friends a priority had a slight influence on the use of refusals and pragmatic markers. Across the eight scenarios, the participants preferred to use more indirect refusals than direct ones, in spite of the interlocutors' social proximity. Particularly in the four request scenarios, Arab and African refusals and pragmatic rankings are similar, regardless of the requesters' social distance. They heavily depended on negative ability and willingness, reason, regret, alternatives, and intensifiers when rejecting requests. For refusal and pragmatic marker's selection, social distance was clearly influential, since Hijazi selected more indirect refusal strategies when refusing relatives than when rejecting unfamiliar people's requests. With regard to frequency of refusals and pragmatic markers', there is no clear evidence of social distance being of influence, because the participants' frequency varies from one scenario to another.

In respect of the invitation scenarios, social distance showed no obvious influence arising from the ranking of refusals and pragmatic markers. The Hijazi participants extensively employed negative ability, explanation, promise of future acceptance, intensifiers, and adjuncts in all the invitation scenarios when declining both relatives, friends, and unfamiliar people's invitations. In addition, regarding the selection of refusals and other markers, no influence was

noted, since Arab and African men and women selected the same direct refusals and avoided statements of criticism, attack, showing negative consequences, advice and abusive markers, despite the nature of social distance as it affects inviters. Social distance was only an influence when the participants selected less indirect refusal strategies and declined relatives and friends' invitations, rather than when they rejected unfamiliar teachers and colleagues' invitations. In terms of frequency of refusals and pragmatic formulas, there is an impact due to social distance, since the participants used more refusals and pragmatic markers when declining invitations from socially closed people.

The collective culture that encourages people to be supportive and cooperative with their families and relatives influences the participants' level of difficulty, as they choose to refuse people with different social distance. The Hijazi participants found refusing friends and relatives to be extremely difficult relative to declining unfamiliar people. Furthermore, a higher participant response rate indicated that it is not at all difficult to refuse people with a distant social proximity, as it is much harder to refuse relatives and friends. The interview responses explained the reasons behind these findings. The interviewees felt that it is difficult to refuse relatives and friends because they are socially obliged to give love, care, and support to their family members and friends. Also, religious values encourage Hijazi people to help their family in times of need. Since no social or religious obligations apply with people of far social distance, refusals were not difficult at all for the Hijazi.

The content of refusals and pragmatic markers is therefore influenced by social distance. There are some minor strategies that were only employed when the participants declined requests and invitations from people with either close social proximity or who were unfamiliar to them. The Hijazi participants made statements proposing alternatives (suggestion to do x instead of y), such as "it is better that you talk to someone else in advance" when they were declining relatives' and friends' request. Further, the participants used statements of

negative consequences to the requester and rejecter; such as, “we won’t work well and the evaluation will be bad for both of us”, when refusing relatives’ requests, to consolidate feelings of unity and solidarity. Furthermore, conditions for past acceptance, such as “I wish you had arranged with me earlier or reminded me”, were only given when declining relatives’ invitations and requests. In addition, kinship address forms, such as “nephew” and “cousin” were used to refer to relatives only.

There are other minor refusal strategies and pragmatic markers, which were exclusively employed when unfamiliar requests and invitations were rejected. Statements of negative consequences, such as “if I’m late, the professor won’t let me in and I’ll miss the lesson” were used when the participants declined requests from people of great social distance, indicating they prioritised themselves over unfamiliar people. Also, statements of negative consequences to third parties, such as “if the baby cries, the whole plane will be disturbed” were employed when unfamiliar people’s requests were being rejected, so as to assert the importance of group values over unfamiliar requesters’ need. In addition, formal address forms, such as “sir” and “ma’am” were only used when the requesters or inviters were unfamiliar to the participants.

6.2.4 Refusal and communicating with speakers of the same or opposite gender

Society in Hijaz is sex-segregated, meaning the community prevents men and women from mixing. Men are the principal participants in the public domain, and women have limited mobility outside the home, being engaged in private settings. Some Hijazi families adopt sex-segregation rules even at private parties and gatherings, and this is reflected in the qualitative data, particularly in articulating reasons. The female participants rejected invitations by giving reasons, such as being busy with gatherings for their mother or sisters, while Hijazi men gave the same reasons but in relation to their fathers. However, the data did not show statements were made by indicating a daughter’s support for her father or a son’s support for his mother at any gatherings, because these gatherings usually involved either men or women. This reflects

Al Lily's (2018) claim, that male hosts do not interact with female guests, or enter their spaces and vice versa. This section will show how sex-segregation influences refusals and pragmatic markers when Hijazi people communicate with interlocutors of the same or opposite gender.

Starting with quantitative data, communicating with people of same or opposite gender has no influence on refusals, but a slight impact on pragmatic markers. The participants employed more indirect refusals than direct ones when rejecting interlocutors of the same or opposite gender in request and invitation scenarios. In respect of the ranking of refusals and pragmatic formulas, the participants depended heavily on certain refusals and pragmatic strategies regardless of the requesters and the inviters' genders. In the selection of refusals and pragmatic markers there is no clear evidence provided when communicating with interlocutors of the same or opposite gender. In addition, communicating with people of the same or opposite gender had no clear influence on the frequency of refusals and other markers, except in one case, when the participants provided more pragmatic markers when declining requests from people of the same gender.

However, communicating with people of same gender influences the difficulty level associated with refusals. The participants found producing a refusal to be "extremely difficult" with people of the opposite gender, more so than with people of the same gender in both request and invitation scenarios. The interview responses indicated that men are more reluctant to refuse women in Hijaz, because Hijazi women are stereotyped as weak and in need of support and help. Moreover, women also feel uncomfortable about refusing men, particularly their father or husband, due to religious and cultural expectations.

In regard to the content of refusals and pragmatic markers, communicating with people of the same and gender was found to influence their minor strategies. The participants employed statements of reason in counter question form; such as "didn't I tell you that I'm going to my friends?" and alternatives in counter form, such as "what do you think about

making your friend and his wife come next week?” when they refused requests and invitations from people of a different gender. In addition, the male participants employed abusive markers when declining interlocutors of the same gender. This corresponds with Holmes’ claim, that men prefer to use abusive markers only in male settings (2008).

6.2.5 Refusal, request and invitation

The speech acts (request and invitation) that the interlocutors articulated influenced the speech act of refusal. In respect of the refusals’ and pragmatic markers’ rank, although the participants were highly dependent on statements of negative ability and willingness, reason, regret and intensifiers were present in both request and invitation scenarios, the Hijazi people heavily employed statements of alternative in request scenarios and promising future acceptance when they declined invitations. For refusals and pragmatic markers’ selection, all the participants (regardless of the context) selected direct, indirect and pragmatic markers. However, Arab and African men and women deselected some strategies when rejecting invitations, such as statements of attack and lack of empathy, criticism, negative consequences to the interlocutors, and abusive markers. The interview responses outlined the explanations behind the participants’ selection pattern. The participants avoided harsh refusals and pragmatic strategies when rejecting invitations, because inviters require little time and effort from participants. In addition, using harsh refusals and pragmatic markers when declining invitations could damage social relationships. Also, the quantitative data detailed the influence from request and invitation on the frequency of refusals’ and other markers’. The participants employed more refusals and pragmatic markers when declining invitations, except in the seventh scenario. Furthermore, the quantitative findings indicated that the participants tend to refuse easily, rather than with extreme caution in both request and invitation scenarios. The reasons behind this finding include the influence of individualistic values, the increase in women’s employment rate, and weak familial relationships.

With regard to the content of refusal and pragmatic markers, requests and invitations influence the use of, or avoid some minor formulas. The participants only employed reasons outside their control, such as “today I'm sick” when declining invitations. Also, adjuncts that consist of good wishes and prayers and reflect positive feelings, such as “may Allah extend your happiness” and thanking, such as “thank you for the invitation” are only articulated when invitations were declined. In request scenarios only, Hijazi people employed statements of doing x instead of y; such as “but I don't mind if you'd like me to call your friend's husband and apologise to him” and statement of empathy such as “I understand your current circumstances.”

6.2.6 Attitude towards refusal and pragmatic markers

Hijazi participants have consistent attitudes towards direct refusals (no and explicit negation), indirect refusals (reasons and regret), and pragmatic markers (intensifiers and adjunct). The interview responses showed that the participants have a negative attitude towards statements of no and explicit negation, particularly when they are not involved statements of reason or regret. The participants found this direct strategy to be impolite and annoying. Statements of reasons and regrets are perceived positively by Hijazi people because they enhance politeness, courtesy and credibility. They also reflect apparent care and appreciation. The intensifiers and adjuncts that are part of the pragmatic markers in this study, developed a positive attitude, because to the Hijazi participants, intensifiers reflect credibility and adjuncts enhance politeness and positive feelings.

6.3 Research implications

This study changes current stereotyping, which indicates that Arabs are known to prefer to employ indirect statements (Feghali, 1997). In this research, Hijazi people, who are adopting Arabic culture, are heavily dependent on direct refusals, particularly statements of negative

ability and willingness. Direct refusals are not just used frequently in this study, but also contribute to a positive attitude if combined with other indirect refusals, such as reasons and regret.

Furthermore, the results of this study contradict notions that attribute collective social behaviour to Arabic culture. For Al Lily (2018), all Arabic Saudi cultures, including the Hijazi are collective, but this appears to not be accurate. Hijazi culture holds both collective and individualistic values, which is reflected in how the participants perceived refusals. Although Hijazi people place high value on their family, due to economic and social development, they readily refuse others if their needs contradict their own. Hijazi people, including men and women, place more priority on themselves and their work. The relationships between Hijazi people are based more on interest and economic status rather than on blood (Alturki and Ba Gader, 2006).

Although there have been significant developments furthering women's right in Saudi Arabia, the hierarchical relationship between Hijazi men and women is still reflected in their refusals. This indicates the strong influence of cultural values on language, even if they are no longer supported politically. From the study's findings, I can observe that cultural values need more time to be changed or placed alongside other values. Thus, more studies are required to identify specific male and female linguistic features, and if the changing Saudi culture is influencing gendered use of language.

In regard to culture, gender and intersectionality, this study disagrees with those by Crenshaw (1989) and other Black feminists who believed that African women experience more pressure from society due their gender and ethnicity. In Hijaz, ethnicity does not influence women's social position. However, both Arab and African women shared the same experience concerning gender inequality. Before the recent gender equality movement, neither Arab nor African women could work, study, travel or receive medical treatment without their guardians'

agreement. Based on the study data, some Saudi women still promote the traditional view of femininity and comply with the traditional gender rules even if they cause disadvantage. In Saudi Arabia, some women still refer all their actions to men for approval. In addition, Hijazi men regardless of their ethnicity, follow the traditional codes of masculinity which oblige them to support their families and the society. In addition, both Arab and African men still have more power, freedom and authority than women do.

This research also increases awareness about ethnicity, men and women status, Hijazi culture in Saudi Arabia. The social, cultural and ethnic information in this thesis will enrich the literature concerning Saudi history, literature, sociology, women studies, geography. Additionally, the international media frequently presents Saudi people as religious conservatives with Arab ethnicity. Therefore, this study could change this stereotype by focusing on other Saudis to change the world's view of Saudi citizens. Follow up studies are needed to focus on moderate Saudis, and thus enhance their image.

Furthermore, this study can be used by the Saudi media to enhance the image of Saudi Arabia internationally. The Saudi media need to focus on peaceful and unplanned integration between Arab and non-Arab social groups in Hijaz. This integration has existed for more than one hundred years without discrimination or prejudicial treatment of any ethnic groups' members. Discussing this social and cultural case in public enhances positive attitudes towards Saudis and reflects the justice and equal treatment that ethnic groups have received.

The findings of this study could be used to disprove recent, informal and racist claims on Saudi social media about Hijazi identity. According to this study, Hijazi identity is not only Arab, and it is not exclusively foreign. Arab and non-Arab cultural traditions and values are both important aspects that inform both Hijazi culture and Hijazi identity. All Hijazis, including those who are originally Arab and non-Arab are Saudi, and have made great economic and

educational contributions to Hijaz. These claims can affect national unity, and so should have no place on the social media.

6.4 Limitations of the study and recommendations for further research

This study explored the speech act of refusal within ethnically distinct groups in Saudi Arabia. The study demonstrated how men and women in the Afro-Hijazi and Arab Hijazi communities in Hijaz refuse requests and invitations. Therefore, it cannot be generalised to the entire Saudi culture, because it only focused on the Hijazi context and exploring the Hijazi dialect. In addition, the study cannot be generalised to other ethnic groups in Hijaz, because every ethnic group has its own particular original language, history of immigration, values and traditions.

Although the methodology employed was able to create a huge data set that enabled me to identify the pragmatic differences between Arab and African men and women and provide explanations for participants behaviour, it would have been better if this study had been supported by observation and visual data to identify non-verbal communication, such as body language and facial expression; particularly as those Hijazi people who are originally African might rely significantly on non-verbal expressive cues.

The speech act of refusal has been studied before; however, it has never been fully explored. Another study of refusals needs to be conducted to discover the refusal strategies of people from different ethnic groups, who preserve their original language and hold particular values and traditions, that are distinct from those of the majorities. Examples of these ethnic groups are Turkish Hijazi and Indian Hijazi, who speak Arabic as a native language and adopt Arabic culture, but also preserve their original language and some aspects of their native cultures.

In addition, studying refusals from isolated religious groups who have unique dialects, including the Nakhwila (most of whose followers are farmers of *nakhl* i.e. the palm date tree),

is recommended. The Nakhwila are Arab Imamiyya Shi'a living in Hijaz, particularly in Al-Medina. They are a very isolated group, who live in their own quarters and farms. Although they live in Hijaz, the Nakhwila have their own dialect, which includes Arabic words unfamiliar to other Hijazis, and they also maintain their own traditions and norms, which differ from those of the Hijazis. The uniqueness of their dialect, traditions and norms must be studied in relation to the speech act of refusals (Al-Nakhli, 2012).

Moreover, as well as detailing refusal strategies and pragmatic markers, it is recommended to study the double voiced and single voiced strategies present in refusals. Examples of these strategies are originally reported by Sheldon (1997) and Baxter (2014) and include qualification, apology, humour, expression of positive feelings and opinions. In order to explore doubled and singled voiced refusals, different research methods need to be employed; i.e. discourse completion test, observation or role-play. Additionally, social variables such as gender, culture, social distance and age could be applied. Double voiced and single voiced refusals could be studied in formal contexts, such as work and educational settings as well as in informal contexts.

I also recommend making further studies relating to Hijazi Africans. An initial study will need to explore the phonological aspects of Hijazi African accents to clarify if they differ from the majority. Another study of African people in Hijaz and politeness is needed. The researcher can utilise either an appropriacy-based approach to politeness or Watts' politic behaviour theory to identify the verbal and non-verbal cues and test levels of politeness. Researchers could also study other speech acts as performed by Hijazi Africans.

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APPENDICES

APPENDIX A: The main study's discourse analysis test for male participants (Translated copy)

My name is Wjoud Almadani. I am a graduate student studying for a PhD in Linguistics at the University of Sunderland. The research title is **How Hijazi Men and Women Say “NO”: A Pragmatic and Discourse Analysis Study of the Speech Act of Refusal, Gender and Culture in Saudi Arabia**. The purpose of the study is to focus on the speech act of refusal as it occurs within culturally different groups in Hijaz. Participation in this study is completely voluntary. If you choose to participate, you can subsequently withdraw your agreement to participate at any time without any restriction. If you participate in this study, there will be a questionnaire to answer, which will take around 15 minutes. When completing this questionnaire, you will not be asked your name. The demographic information requested will assist the researcher in reaching her findings, and will only be used for the research purpose. Before answering, try to imagine these situations, using your **own dialect** to answer by giving **refusals**, which are similar to those you would use in real life situations. Please avoid answering using Standard Arabic.

If you have any question, please contact me via my email:

bg98mm@research.sunderland.ac.uk

Do you agree to participate in this study?

- Yes
- No

An example of an answered situation:

It is 5:00 PM, and you have just arrived home. You are very tired and hungry. You need to take a rest because you have another job to do in the evening. When you enter the house, your sister asks you if you want to go with her to the mall to buy some items for her wedding. She says “I really want to go shopping. Can you go with me?” You do not want to go because you are simply exhausted, and going shopping that day is almost impossible anyway because you have another job to finish in the evening.

How are you going to **refuse** your sister's **request**?

You: I am really sorry I cannot make it today. Let's go there tomorrow.

How hard is it to **refuse** your sister's **request**?

- Extremely difficult
- Somewhat difficult
- Slightly difficult
- Not at all difficult ✓

1- Demographic Information

1. Your gender
 - Male
 - Female
2. Your age
 - 18-24
 - 25-34
 - 35-44
 - 45- 54
 - 55-64
3. Your nationality
 - Saudi
 - Other (please specify)
4. Your native language
 - Arabic
 - English
 - Other (please specify)
5. Level of Education
 - Intermediate degree
 - High school degree
 - High Diploma degree
 - Bachelor's degree
 - Master's degree
 - PhD
6. Your job
7. Your Dialect is

- Hejazi dialect
 - Najdi dialect
 - Gulf dialect
 - Northern dialect
 - Southern dialect
 - Other (please specify)
8. Your racial background
- Arabic Saudi
 - African Saudi
 - Asian Saudi
 - Turkish Saudi
 - Other (please specify)
9. If you want to participate further in this study please indicate this by giving
- Your email (optional).....
 - Your phone number (optional).....

Please read each of the **8 situations**. After each situation, write a response (**refusal**) using your own **dialect** in the blank space. Respond as if you were actually in this situation.

2- Refusing people with close social distance (4 situations)

1- You are studying for an MA degree at King Abdul Aziz University. You are taking your studies seriously. You have a final project to do, and the course Professor is very strict. You are very worried about getting low grades or failing this course. Your cousin, who has no motivation to study, asks if he can work with you, saying “please bro, let’s work on this project together. You know I cannot do all of it by myself.” You know very well that he will let you do all the work alone, and you don’t want to be troubled, especially as you had a bad experience with him on a previous project.

So, how are you going to **refuse** your male relative’s **request**?

.....

How hard is it to **refuse** your male relative’s **request**?

- Extremely difficult
- Somewhat difficult
- Slightly difficult
- Not at all difficult

2- You are invited by a friend to a dinner. You are very enthusiastic about going and meeting up with old friends, who you don't see for long periods of time. You have already notified your wife about the dinner. However, your wife, as usual, has forgotten about it, and on the day of the party, in the morning, she tells you "my friend will come to our house with her husband today. What do you think about buying delicious food for us?"

You don't want to meet her friend's husband that day, because you already promised your friend you would attend his dinner, and you are not in the mood to meet her guests and buy food for them.

In this case, how are you going to **refuse** your wife's **request**?

.....

.....

How hard is it to **refuse** your wife's **request**?

- Extremely difficult
- Somewhat difficult
- Slightly difficult
- Not at all difficult

3- One of your male friends invites you to attend his sister's wedding party. He calls saying "please come to my sister wedding party. I am sure you will enjoy it". You do not want to go because the party will be very big and there will be many people you don't know. If you were to go to such a party, you would have to go to the mall to buy clothes, and you would need to ask someone to take you to the wedding. You are not in the mood for making all of these arrangements.

How are you going to **refuse** your male friend's **invitation**?

.....

.....

How hard is it to **refuse** your male friend's **invitation**?

- Extremely difficult
- Somewhat difficult
- Slightly difficult
- Not at all difficult

4- You are travelling to London. Your niece who you are very close to, and who is around your age, heard the news. She calls you saying “Hello my dear, I know you are coming to the UK very soon, so you are invited to my house. Please come; I will be very happy seeing you.” You appreciate her call, but you do not want to visit her house because you have a tight schedule. Also, she lives in Glasgow, which is quite far away from London. If you were to go there, sufficient time and money would be essential.

Therefore, how are you going to **refuse** your niece's **invitation**?

.....
.....

How hard is it to **refuse** your niece's **invitation**?

- Extremely difficult
- Somewhat difficult
- Slightly difficult
- Not at all difficult

3- Refusing people with great social distance (4 situations)

1- You are studying at Umm Al-Qura University. A male student, you don't know, who comes from another department asks you politely to fill in a form immediately. He says smiling “Hi, I am conducting a study about X and Y, which is very important to me, would you please fill in the form.” You are very busy because you have to get to class on time or the professor will not allow you in.

How are you going to **refuse** the male student's **request**?

.....

.....

How hard is it to **refuse** the male student's **request**?

- Extremely difficult
- Somewhat difficult
- Slightly difficult
- Not at all difficult

2- You are travelling from Jeddah to New York. The duration of the flight is more than 9 hours. You will travel with your wife and two year-old child. You have booked seats in advance to be sure that you all can sit together. By sitting together, you will be able to help your wife take care of the child. A female traveller comes up to you and says “sorry for the interruption. Would you please change your seat and sit in mine at the front? A man is sitting beside me, and I do not feel comfortable at all”. You do not want to leave your wife because she needs your help. Also, you would not feel comfortable sitting beside a stranger for more than 9 hours.

How are you going to **refuse** the female traveller's **request**?

.....
.....

How hard is it to **refuse** the female passenger's **request**?

- Extremely difficult
- Somewhat difficult
- Slightly difficult
- Not at all difficult

3- This is the first week in your new job as a teacher. Since the first day, you have been very busy getting to know your classes, meeting students and creating lesson plans. Therefore, you have not had time to get to know all the teachers in the teachers' room. One day, a male teacher, who you don't know, introduces himself and says, “The other teachers and I usually pay a sum of money to go out for a picnic once every month or every two months. Next Thursday, we will go out and meet, what do you think about coming with us? You can bring your friends or your children if you want.”

You do not want to go because you do not know the other teachers very well, and you are very

busy with lessons preparation. Also you do not have enough money to pay for the picnic.

So, how are you going to **refuse** the male teacher's **invitation**?

.....
.....

How hard is it to **refuse** the male teacher's **invitation**?

- Extremely difficult
- Somewhat difficult
- Slightly difficult
- Not at all difficult

4- You are an interpreter, and you finally get a job working at a very well-known T.V. channel. You are very happy and have great enthusiasm for the work. On the first day, your supervisor introduces you to the other employees. After being introduced to the people at the T.V channel, one of the female employees approaches you and says, "I am an interpreter, and I have been working here for more than ten years. Because you are new here, I wanted to let you know that the other interpreters and I are going to attend a development workshop at the weekend. The channel will pay all the fees and the transportation for the workshop. What do you think about coming with us?"

You cannot go to the workshop because you just moved to a new house, which needs furnishing.

How are you going to **refuse** the female interpreter's **invitation**?

.....
.....

How hard is it to **refuse** the female interpreter's **invitation**?

- Extremely difficult
- Somewhat difficult
- Slightly difficult
- Not at all difficult

الاستبيان الأساسي للذكور (النسخة العربية)

أنا الباحثة وجود حسين المدني، أحضر حالياً رسالة الدكتوراه بجامعة سندرلاند تخصص اللغويات. وأضع بين أيديكم نسخة استبيان لدراسة بعنوان: (دراسة لغوية لأساليب الرفض عند الإناث والذكور بالمملكة العربية السعودية). إن الهدف الرئيسي من الدراسة هو التحقق من أساليب الرفض لدى الذكور والإناث لدى طوائف ثقافية مختلفة وتحليلها لاكتشاف أوجه الشبه والاختلاف بينهما. وغني عن الإشارة أن المشاركة في هذا البحث اختيارية ويمكنك التوقف في أي لحظة. إذا وافقت على المشاركة في هذه الدراسة قد يأخذ الاستبيان من وقتك 15 دقيقة تقريباً. وأعلم أن المعلومات الشخصية التي ستدلي بها ستكون موضع العناية والاهتمام والسرية التامة، ولن تستخدم إلا لأغراض البحث العلمي ولمساعدة الباحثة للوصول الى النتائج فلا داعي لذكر اسمك. قبل البدء بالإجابة، تخيل المواقف المذكورة وجاوب **بالرفض** مستخدماً **اللهجة العامية**. الرجاء **عدم** المشاركة مستخدماً اللغة العربية الفصحى.

وإذا كان لديكم استفسار، نرجو منكم التواصل عن طريق البريد الإلكتروني:

bg98mm@research.sunderland.ac.uk

هل انت موافق على المشاركة في هذه الدراسة:

- نعم
- لا

مثال معطى لسيناريو مع الإجابة بالرفض

الساعة الخامسة عصراً. لقد وصلت توأ إلى منزلك. انت متعب ومرهق وجائع وتحتاج لشيء من الراحة فلديك عمل هام في المساء. بمجرد دخولك إلى المنزل، اقتربت أختك منك طالبة الذهاب إلى السوق حتى تكمل مشتريات حفل زفافها قانلة (نفسى أروح السوق، ايش رايبك تجي معايا؟). أنت لا تود الذهاب لأنك ببساطة متعب. بالإضافة إلى ذلك الذهاب مع أختك إلى السوق في هذا اليوم شبه مستحيل، وخاصة أن لديك عمل هام لابد أن تنتهيه في المساء .

كيف سترفض طلب أختك؟

الجواب: مررة أسف اليوم بصراحة ما أقدر خيلنا نروح بكرة

ماهي درجة صعوبة الرفض؟

- غاية في الصعوبة
- صعب نوعاً ما
- صعب بشكل بسيط √
- ليس صعباً على الإطلاق

معلومات عن المشارك

1 - الجنس

- ذكر
- أنثى

2 - العمر

- ٢٤-١٨
- ٣٤-٢٥
- ٤٤-٣٥
- ٥٤-٤٥
- ٦٤-٥٥

3 - الجنسية

- سعودية
- أخرى (الرجاء التوضيح)

4 - اللغة الأم

- العربية
- الإنجليزية
- أخرى (الرجاء التوضيح)

5 - مستوى التعليم

- متوسط
- ثانوي
- دبلوم عالي
- بكالوريوس
- ماجستير
- الدكتوراة

6 - المهنة:

7 - اللهجة:

- الحجازية
- النجدية
- الخليجية الشرقاوية
- الشمالية
- الجنوبية
- أخرى (الرجاء التوضيح)

8 - العرق

- سعودي عربي
- سعودي أفريقي
- سعودي آسيوي
- سعودي تركي
- أخرى (الرجاء التوضيح)

9 - للمشاركة بالخطوة الثانية للدراسة، نرجو منك كتابة

البريد الإلكتروني (الإجابة اختيارية)
رقم الهاتف/ الجوال (الإجابة اختيارية)

عزيزي المشارك نرجو منك قراءة المواقف ٨ الآتية وتخيلها. بعد قراءة كل موقف نرجو منك الرفض مستخدماً لهجتك العامية. ببسيط العبارة، اكتب أسلوب الرفض الذي تستخدمه في حياتك اليومية.

الجزء الثاني: ٤ مواقف تتطلب رفض أشخاص تربطك بهم علاقة قوية

1 - أنت تدرس الماجستير في جامعة الملك عبد العزيز وتأخذ الدراسة على محمل الجد. للأسف لديك مادة دراسية في غاية الصعوبة، وأستاذها في غاية الشدة والتعقيد. هذه المادة لديها متطلبات وهو عمل مشروع في آخر الفصل الدراسي. ابن عمك يدرس بنفس القسم وطلب مشاركتك في المشروع قائلاً: (الله يخليك يا أخوية خرينا نشغل مع بعض في المشروع النهائي، تدري أنا ما أقدر أسوي كل الشغل لحالي). أنت تعلم أن قريبك العزيز سينكل عليك بشكل كامل في إتمام المشروع، خاصة وأن لديك خبرة سابقة سيئة معه .

كيف سترفض طلب ابن عمك؟

.....
.....

ماهي درجة صعوبة رفض الطلب؟

- غاية في الصعوبة
- صعب نوعاً ما
- صعب بشكل بسيط
- ليس صعباً على الإطلاق

2 - أنت مدعو إلى العشاء من قبل أحد أصدقائك. فقد وجدتتها فرصة جيدة لمقابلة أصدقائك القدامى. بعد تأكدك من موعد العشاء، أخبرت زوجتك بذلك. كعادتها، زوجتك نسيت موضوع دعوة العشاء. وفي صباح ذلك اليوم أخبرتك زوجتك قائلة: (اليوم صاحبتني جاية مع زوجها عندينا. ايش رأيك تشتري لنا عشا من برا و شوية حلويات). أنت

غير راغب في لقاء ضيوف زوجتك لأنك مدعو إلى حفل عشاء صديقك. وأنت لست في مزاج جيد للتبضع واستقبال الضيوف القادمين .

فكيف سترفض طلب زوجتك؟

.....
.....

ماهي درجة صعوبة رفض الطلب؟

- غاية في الصعوبة
- صعب نوعاً ما
- صعب بشكل بسيط
- ليس صعباً على الإطلاق

3- تم دعوتك من قبل أحد أصدقائك لحفل زفاف شقيقته. وأتصل عليك قائلاً: (أفضل زواج أختي. شوقتك تسعدنا). أنت لا ترغب في الذهاب للحفل لأنه كبير جداً وبه كثير من المدعوين الذين لا تربطك بهم أي علاقة. هناك أسباب أخرى لعدم الذهاب ومنها عدم توفر ثوب جديد وليس لديك سيارة للذهاب.

فكيف سترفض دعوة صديقك؟

.....
.....

ماهي درجة صعوبة رفض الدعوة؟

- غاية في الصعوبة
- صعب نوعاً ما
- صعب بشكل بسيط
- ليس صعباً على الإطلاق

4- أنت ستسافر إلى لندن. ابنة أخيك المقربة منك جدا و القريبة من عمرك أيضاً علمت بنبا سفرك فاتصلت عليك قائلة: (هلا عمي حبيبي، سمعت إنك جاي لندن، لازم تزورني. حكون مبسوطه مرة لو جيت). أنت تقدر اتصالها ولكن لن تتمكن من زيارتها لأنك ستكون مشغول جداً بكثير من الأعمال في لندن، وبيتها يقع في مدينة جلاسكو التي تبعد كثيراً عن لندن، والسفر لتلك المدينة يحتاج مالا ووقتا .

كيف سترفض دعوة أبنه أخيك؟

.....
.....

ماهي درجة صعوبة رفض الدعوة؟

- غاية في الصعوبة
- صعب نوعاً ما
- صعب بشكل بسيط
- ليس صعباً على الإطلاق

الجزء الثالث: ٤ مواقف تتطلب رفض أشخاص لا تربطك بهم اى علاقة

1 - أنت تدرس في جامعة أم القرى. اقترب منك طالب من قسم آخر طالبا منك تعبئة استبيان وقائلاً: (انا عندي دراسة عن كذا وكذا ومهمة عندي جدا. ممكن لو سمحت تعبي لي الاستبيان الان). أنت مشغول جداً فلديك محاضرة، وفي حالة تأخرك عنها، لن يسمح لك أستاذ المادة بدخول القاعة والاستماع للمحاضرة .

كيف سترفض طلب الطالب؟

.....
.....

ماهي درجة صعوبة رفض الطلب؟

- غاية في الصعوبة
- صعب نوعاً ما
- صعب بشكل بسيط
- ليس صعباً على الإطلاق

2 - أنت مسافر مع زوجتك وابنتك الرضيع من جدة إلى نيويورك. مدة الرحلة بالطائرة أكثر من 9 ساعات، وحتى تضمن جلوسك بقرب عائلتك، ومساعدة زوجتك في العناية بطفلكما، حجزت مقاعدكم مبكراً. وعند صعودك الطائرة وجلوسك بالمقعد، تقدمت إليك إحدى الراكبات قائلة: (معلش أعتذر عن ازعاجك، ممكن تغير مقعدك وتروح تجلس قدام بمكاني، في رجال جالس جنبي و الموضوع مرة يضايق). أنت لا تريد تغيير مقعدك لعدة أسباب من أهمها أن زوجتك تحتاج مساعدتك للعناية بالطفل، وأنت لن تشعر بالراحة عند جلوسك بجانب رجل غريب لأكثر من 9 ساعات.

كيف سترفض طلب الراكبة؟

.....
.....

ماهي درجة صعوبة رفض الطلب؟

- غاية في الصعوبة
- صعب نوعاً ما
- صعب بشكل بسيط
- ليس صعباً على الإطلاق

3 - هذا الأسبوع الأول من تعيينك كمعلم. أنت مشغول منذ أول يوم في معرفة الفصول المسؤول عنها، ومقابلة الطلاب والتعرف عليهم والتحضير للدروس. وبالتالي لم يكن لديك الوقت الكافي للتعرف على جميع المعلمين بالحجرة. في يوم من الأيام تقدم إليك أحد من المعلمين، والذي لم تلتق به من قبل، وعرف بنفسه ثم استطرد قائلاً: (ترا انا والمعلمين كل شهر او شهرين نقط ونتجمع ونتعشى في استراحة، والخميس الجاي حنجمع، ايش رايك تجي و تجيب من تحب معاك؟) أنت لا تعرف عن المعلمين شيئاً ومشغول جدا بالتحضير وليس لديك القدرة المالية للاشتراك معهم ولذلك لا تود الحضور .

فكيف سترفض دعوة المعلم؟

.....
.....

ماهي درجة صعوبة رفض الدعوة؟

- غاية في الصعوبة
- صعب نوعاً ما
- صعب بشكل بسيط
- ليس صعباً على الإطلاق

4 - أنت متخصص ك مترجم، وأخيراً حصلت على وظيفة ممتازة في قناة إعلامية مشهورة. أنت سعيد بحصولك على هذه الوظيفة ومتحمس جداً للعمل. في أول يوم عمل عرفك المسؤول على الموظفين والموظفات بالقناة. بعد مرور عدة دقائق تقدمت إليك أحد الموظفات وعرفت بنفسها ثم بادرت قائلاً: (انا مترجمة فورية في القناة ولي أكثر من ١٠ سنوات و مادام أنت جديد في القناة حبيت اقلك انه في دورة تدريبية لتطوير المترجمين آخر الاسبوع والقناة حنتكفل ماديا لدفع رسوم الدورة والمواصلات، ايش رأيك تحضر معايا ومع بقية الزملاء؟!). أنت مشغول هذه الفترة بتأنيث بيتك الجديد وليس لديك أي وقت لحضور الدورة.

كيف سترفض دعوة المترجمة الفورية؟

.....
.....

ماهي درجة صعوبة رفض الدعوة؟

- غاية في الصعوبة
- صعب نوعاً ما
- صعب بشكل بسيط
- ليس صعباً على الإطلاق

**APPENDIX B: The main study’s discourse analysis test for female participants
(Translated copy)**

My name is Wjoud Almadani. I am a graduate student studying for a PhD in Linguistics at the University of Sunderland. My research title is **How Hijazi Men and Women Say “NO”: A Pragmatic and Discourse Analysis Study of the Speech Act of Refusal, Gender and Culture in Saudi Arabia**. The purpose of the study is to focus on the speech act of refusal as it occurs within culturally different groups in Hijaz. Participation in this study is completely voluntary. If you choose to participate, you can subsequently withdraw your agreement to participate at any time without any restriction. If you participate in this study, there will be a questionnaire to answer, which will take around 15 minutes. When completing this questionnaire, you will not be asked your name. The demographic information requested will assist the researcher in reaching her findings, and will only be used for the research purpose. Before answering, try to imagine these situations, using your own dialect to answer by giving refusals, which are similar to those you would use in real life situations. Please avoid answering using Standard Arabic.

If you have any question, please contact me via my email:

bg98mm@research.sunderland.ac.uk

Do you agree to participate in this study?

- Yes
- No

An example of an answered situation:

It is 5:00 PM, and you have just arrived home. You are very tired and hungry. You need to take a rest because you have another job to do in the evening. When you enter the house, your sister asks you if you want to go with her to the mall to buy some items for her wedding. She says “I really want to go shopping. Can you go with me?” You do not want to go because you are simply exhausted, and going shopping that day is almost impossible anyway because you have another job to finish in the evening.

How are you going to refuse your sister’s request?

You: I am really sorry I cannot make it today. Let’s go there tomorrow.

How hard is it to **refuse** your sister's **request**?

- Extremely difficult
- Somewhat difficult
- Slightly difficult
- Not at all difficult ✓

1- Demographic Information

1. Your gender
 - Male
 - Female
2. Your age
 - 18-24
 - 25-34
 - 35-44
 - 45- 54
 - 55-64
3. Your nationality
 - Saudi
 - Other (please specify)
4. Your native language
 - Arabic
 - English
 - Other (please specify)
5. Level of Education
 - Intermediate degree
 - High school degree
 - High Diploma degree
 - Bachelor's degree
 - Master's degree
 - PhD
6. Your job

7. Your Dialect is
 - Hejazi dialect
 - Najdi dialect
 - Gulf dialect
 - Northern dialect
 - Southern dialect
 - Other (please specify)
8. Your racial background
 - Arabic Saudi
 - African Saudi
 - Asian Saudi
 - Turkish Saudi
 - Other (please specify)
9. If you want to participate further in this study please indicate this by giving
 - Your email (optional).....
 - Your phone number (optional).....

Please read each of the **8 situations**. After each situation, write a response (**refusal**) using your own **dialect** in the blank space. Respond as if you were actually in this situation.

2- Refusing people with close social distance (4 situations)

1- You are studying for an MA degree at King Abdul Aziz University. You are taking your studies seriously. You have a final project to do, and the course Professor is very strict. You are very worried about getting low grades or failing this course. Your cousin, who has no motivation to study, asks if he can work with you, saying “please sister, let’s work on this project together. You know I cannot do all of it by myself.” You know very well that she will let you do all the work alone, and you don’t want to be troubled, especially as you had a bad experience with her on a previous project.

So, how are you going to **refuse** your female relative’s **request**?

.....

.....

How hard is it to **refuse** your female relative's **request**?

- Extremely difficult
- Somewhat difficult
- Slightly difficult
- Not at all difficult

2- You are invited by a friend to a dinner. You are very enthusiastic about going and meeting up with old friends, who you don't see for long periods of time. You have already notified your husband about the dinner. However, your husband, as usual, has forgotten about it, and on the day of the party, in the morning, he tells you "my friend will come to our house with his wife today. What do you think about making delicious food for us?"

You don't want to meet his friend's wife that day, because you already promised your friend you would attend her dinner, and you are not in the mood to meet his guests and cook food for them.

In this case, how are you going to **refuse** your husband's **request**?

.....
.....

How hard is it to **refuse** your husband's **request**?

- Extremely difficult
- Somewhat difficult
- Slightly difficult
- Not at all difficult

3- One of your female friends invites you to attend her sister's wedding party. She calls saying "please come to my sister wedding party. I am sure you will enjoy it". You do not want to go because the party will be very big and there will be many people you don't know. If you were to go to such a party, you would have to go to the mall to buy clothes, and you would need to ask someone to take you to the wedding. You are not in the mood for making all of these arrangements.

How are you going to **refuse** your female friend's **invitation**?

.....
.....

How hard is it to **refuse** your female friend's **invitation**?

- Extremely difficult
- Somewhat difficult
- Slightly difficult
- Not at all difficult

4- You are travelling to London. Your nephew who you are very close to, and who is around your age, heard the news. He calls you saying “Hello my dear, I know you are coming to the UK very soon, so you are invited to my house. Please come; I will be very happy seeing you.” You appreciate his call, but you do not want to visit his house because you have a tight schedule. Also, he lives in Glasgow, which is quite far away from London. If you were to go there, sufficient time and money would be essential.

Therefore, how are you going to **refuse** your nephew's **invitation**?

.....
.....

How hard is it to **refuse** your nephew's **invitation**?

- Extremely difficult
- Somewhat difficult
- Slightly difficult
- Not at all difficult

3- Refusing people with great social distance (4 situations)

1- You are studying at Umm Al-Qura University. A female student, you don't know, who comes from another department asks you politely to fill in a form immediately. She says smiling “Hi, I am conducting a study about X and Y, which is very important to me, would you please fill in the form.” You are very busy because you have to get to class on time or the professor will not allow you in.

How are you going to **refuse** the female student's **request**?

.....
.....

How hard is it to **refuse** the female student's **request**?

- Extremely difficult
- Somewhat difficult
- Slightly difficult
- Not at all difficult

2- You are travelling from Jeddah to New York. The duration of the flight is more than 9 hours. You will travel with your husband and two year-old child. You have booked seats in advance to be sure that you all can sit together. By sitting together, your husband will be able to help you take care of the child. A male traveller comes up to you and says “ sorry for the interruption. Would you please change your seat and sit in mine at the front? A woman is sitting beside me, and I do not feel comfortable at all”. You do not want to leave your husband because you need his help. Also, you would not feel comfortable sitting beside a stranger for more than 9 hours. How are you going to **refuse** the male traveller's **request**?

.....
.....

How hard is it to **refuse** the male passenger's **request**?

- Extremely difficult
- Somewhat difficult
- Slightly difficult
- Not at all difficult

3- This is the first week in your new job as a teacher. Since the first day, you have been very busy getting to know your classes, meeting students and creating lesson plans. Therefore, you have not had time to get to know all the teachers in the teachers' room. One day, a female teacher, who you don't know, introduces herself and says, “The other teachers and I usually pay a sum of money to go out for a picnic once every month or every two months. Next Thursday, we will go out and meet, what do you think about coming with us? You can bring

your friends or your children if you want.”

You do not want to go because you do not know the other teachers very well, and you are very busy with lessons preparation. Also you do not have enough money to pay for the picnic.

So, how are you going to **refuse** the female teacher’s **invitation**?

.....
.....

How hard is it to **refuse** the female teacher’s **invitation**?

- Extremely difficult
- Somewhat difficult
- Slightly difficult
- Not at all difficult

4- You are an interpreter, and you finally get a job working at a very well-known T.V. channel. You are very happy and have great enthusiasm for the work. On the first day, your supervisor introduces you to the other employees. After being introduced to the people at the T.V channel, one of the male employees approaches you and says, “I am an interpreter, and I have been working here for more than ten years. Because you are new here, I wanted to let you know that the other interpreters and I are going to attend a development workshop at the weekend. The channel will pay all the fees and the transportation for the workshop. What do you think about coming with us?

You cannot go to the workshop because you just moved to a new house, which needs furnishing.

How are you going to **refuse** the male interpreter’s **invitation**?

.....
.....

How hard is it to **refuse** the male interpreter’s **invitation**?

- Extremely difficult
- Somewhat difficult

- Slightly difficult
- Not at all difficult

الاستبيان الأساسي للنساء (النسخة العربية)

أنا الباحثة وجود حسين المدني، أحضر حالياً رسالة الدكتوراه بجامعة سندرلاند تخصص اللغويات. وأضع بين أيديكم نسخة استبيان لدراسة بعنوان: (دراسة لغوية لأساليب الرفض عند الإناث والذكور بالمملكة العربية السعودية). إن الهدف الرئيسي من الدراسة هو التحقق من أساليب الرفض لدى الذكور والإناث لدى طوائف ثقافية مختلفة وتحليلها لاكتشاف أوجه الشبه والاختلاف بينهما. وغني عن الإشارة أن المشاركة في هذا البحث اختيارية ويمكنك التوقف في أي لحظة. إذا وافقت على المشاركة في هذه الدراسة قد يأخذ الاستبيان من وقتك 15 دقيقة تقريباً. واعلمي أن المعلومات الشخصية التي ستدلين بها ستكون موضع العناية والاهتمام والسرية التامة، ولن تستخدم إلا لأغراض البحث العلمي ولمساعدة الباحثة للوصول الى النتائج فلا داعي لذكر اسمك. قبل البدء بالإجابة، تخيلي المواقف المذكورة وجاوبي **بالرفض** مستخدمةً **اللهجة العامية**. الرجاء **عدم** المشاركة مستخدمةً اللغة العربية الفصحى.

وإذا كان لديك استفسار، نرجو منكم التواصل عن طريق البريد الإلكتروني:

bg98mm@research.sunderland.ac.uk

هل انت موافقة على المشاركة في هذه الدراسة:

- نعم
- لا

مثال معطى لسيناريو مع الإجابة بالرفض

إنها الساعة الخامسة عصراً. لقد وصلتِ توأً إلى منزلِك. أنتِ متعبة ومرهقة وجائعة وتحتاجين لشيء من الراحة فلديكِ عمل هام في المساء. بمجرد دخولكِ إلى المنزل، اقتربتِ أختكِ منك طالبةً الذهاب إلى السوق حتى تكملِ مشتريات حفل زفافها قائلةً (نفسى أروح السوق، ايش رايك تجي معايا؟). أنتِ لا تودين الذهاب لأنكِ ببساطة متعبة. بالإضافة إلى ذلك الذهاب مع أختكِ إلى السوق في هذا اليوم شبه مستحيل، وخاصةً أن لديكِ عمل هام لا بد أن تنتهيه في المساء .

كيف ستفرضين طلب أختكِ؟

الجواب مررة أسفة اليوم بصراحة ما أقدر خلينا نروح بكرة

ماهي درجة صعوبة الرفض؟

- غاية في الصعوبة
- صعب نوعاً ما
- صعب بشكل بسيط √
- ليس صعباً على الإطلاق

معلومات عن المشاركة

1 - الجنس

- ذكر
- أنثى

2 - العمر

- ٢٤-١٨
- ٣٤-٢٥
- ٤٤-٣٥
- ٥٤-٤٥
- ٦٤-٥٥

3 - الجنسية

- سعودية
- أخرى (الرجاء التوضيح)

4 - اللغة الأم

- العربية
- الإنجليزية
- أخرى (الرجاء التوضيح)

5 - مستوى التعليم

- متوسط
- ثانوي
- دبلوم عالي
- بكالوريوس
- ماجستير
- الدكتوراة

6 - المهنة:

7 - اللهجة:

- الحجازية الحضرية
- الحجازية البدوية
- النجدية
- الخليجية الشراوية
- الشمالية
- الجنوبية
- أخرى (الرجاء التوضيح)

8 - العرق

- سعودي عربي
- سعودي أفريقي
- سعودي آسيوي
- سعودي تركي
- أخرى (الرجاء التوضيح)

9 - للمشاركة بالخطوة الثانية للدراسة، نرجو منك كتابة

البريد الإلكتروني (الإجابة اختيارية)
رقم الهاتف/ الجوال (الإجابة اختيارية)

عزيزتي المشاركة نرجو منك قراءة المواقف ٨ الآتية وتخيلها. بعد قراءة كل موقف نرجو منك الرفض مستخدمةً لهجتك العامية. ببسيط العبارة، اكتب أسلوب الرفض الذي تستخدمينه في حياتك اليومية

الجزء الثاني: ٤ مواقف تتطلب رفض أشخاص تربطك بهم علاقة قوية

1 - أنتِ تدرسين الماجستير في جامعة الملك عبد العزيز وتأخذين الدراسة على محمل الجد. للأسف لديك مادة دراسية في غاية الصعوبة، وأستاذتها في غاية الشدة والتعقيد. هذه المادة لديها متطلب وهو عمل مشروع في آخر الفصل الدراسي. ابنة عمك تدرس بنفس القسم وطلبت مشاركتك في المشروع قائلةً: (الله يخليك خلينا نشغل مع بعض في المشروع النهائي، تدري أنا ما أقدر أسوي كل الشغل لحالي). أنتِ تعلمين أن قريبتك العزيزة ستتكلم عليك بشكل كامل في إتمام المشروع، خاصة وأن لديك خبرة سابقة سينة معها.

كيف سترفضين طلب ابنة عمك؟

.....
.....

ماهي درجة صعوبة رفض الطلب؟

- غاية في الصعوبة
- صعب نوعاً ما
- صعب بشكل بسيط
- ليس صعباً على الإطلاق

2 - أنتِ مدعوة إلى العشاء من قبل أحد صديقاتك. فقد وجدتتها فرصة جيدة لمقابلة صديقاتك القدامى. بعد تأكدك من موعد العشاء، أخبرت زوجك بذلك ووافق على إيصالك لمنزل صديقتك. كعادته، زوجك نسي موضوع دعوة العشاء. وفي صباح ذلك اليوم أخبرك زوجك قائلاً: (اليوم صاحبي جاي مع زوجته عندنا. ايش رأيك تطبخي لنا عشا وتسوي لنا حلى). أنتِ غير راغبة في لقاء ضيوف زوجك لأنك مدعوة إلى حفل عشاء صديقتك. وأنتِ لست في مزاج جيد للطبخ واستقبال الضيوف القادمين .

فكيف سترفضين طلب زوجك؟

.....
.....
ماهي درجة صعوبة رفض الطلب؟

- غاية في الصعوبة
- صعب نوعاً ما
- صعب بشكل بسيط
- ليس صعباً على الإطلاق

3 - تم دعوتك من قبل إحدى صديقاتك لحفل زفاف شقيقتها. واتصلت عليك قائلة: (أفضلتي زواج أختي. شوفتك تسعدنا). أنت لا ترغبين في الذهاب للحفل لأنه كبير جداً ولا تعرفين العروس وبه كثير من المدعوات اللاتي لا تربطك بهن أي علاقة. هناك أسباب أخرى لعدم الذهاب ومنها وعدم توفر ثوب جديد ولا يوجد شخص يصحبك لحفل الزفاف. أنت لست في مزاج جيد لكل هذه الترتيبات.

.....
.....
فكيف سترفضين دعوة صديقتك؟

.....
.....
ماهي درجة صعوبة رفض الدعوة؟

- غاية في الصعوبة
- صعب نوعاً ما
- صعب بشكل بسيط
- ليس صعباً على الإطلاق

4 - أنت ستسافرين إلى لندن. ابن أخيك المقرب منك جداً و القريب من عمرك أيضاً علم بنياً سفرك فاتصل عليك قائلاً: (هلا عمتي هلا بالغالالية، سمعت إنك جاية لندن، لازم تزوريني. حكون مبسوط مرة لو جيتي). أنت تقدرين اتصاليه ولكن لن تتمكنين من زيارته لأنك ستكونين مشغولة جداً بكثير من الأعمال في لندن، وبيته يقع في مدينة جلاسكو والتي تبعد كثيراً عن لندن، والسفر لتلك المدينة يحتاج مالملاً ووقتاً.

.....
.....
كيف سترفضين دعوة ابن أخيك؟

.....
.....
ماهي درجة صعوبة رفض الدعوة؟

- غاية في الصعوبة
- صعب نوعاً ما
- صعب بشكل بسيط
- ليس صعباً على الإطلاق

الجزء الثالث: ٤ مواقف تتطلب رفض أشخاص لا تربطك بهم اي علاقة

1 - أنتِ تدرسين في جامعة أم القرى. اقتربت منك طالبة من قسم آخر طالبةً منك تعبئة استبيان وقائلةً: (انا عندي دراسة عن كذا وكذا ومهمة عندي جدا. ممكن لو سمحتي تعبي لي الاستبيان الان). أنتِ مشغولة جداً فلديك محاضرة، وفي حالة تأخرك عنها، لن تسمح لك أستاذة المادة بدخول القاعة والاستماع للمحاضرة .

كيف سترفضين طلب الطالبة؟

.....
.....

ماهي درجة صعوبة رفض الطلب؟

- غاية في الصعوبة
- صعب نوعاً ما
- صعب بشكل بسيط
- ليس صعباً على الإطلاق

2 - أنتِ مسافرة مع زوجك وابنك الرضيع من جدة إلى نيويورك. مدة الرحلة بالطائرة أكثر من 9 ساعات، وحتى تضمين جلوسك بقرب عائلتك، ومساعدة زوجك لك في العناية بطفلكما، حجزتم مقاعدكم مبكراً. وعند صعودك الطائرة وجلوسك بالمقعد، تقدم إليك احد الركاب قائلاً: (معلش أعتذر عن ازعاجك، ممكن تغيري مقعدك وتروحي تجلسي قدام بمكاني، في حرمة جالسة جنبي و الموضوع مرة يضايق). أنتِ لا تريدين تغيير مقعدك لعدة أسباب من أهمها أنكِ تحتاجين مساعدة زوجك للعناية بالطفل، وأنتِ لن تشعرين بالراحة عند جلوسك بجانب امرأة غريبة لأكثر من 9 ساعات.

كيف ستترفضين طلب الراكب؟

.....
.....

ماهي درجة صعوبة رفض الطلب؟

- غاية في الصعوبة
- صعب نوعاً ما
- صعب بشكل بسيط
- ليس صعباً على الإطلاق

3 - هذا الأسبوع الأول من تعيينك كمعلمة. أنت مشغولة منذ أول يوم في معرفة الفصول المسؤولة عنها، ومقابلة الطالبات والتعرف عليهن والتحضير للدروس. وبالتالي لم يكن لديك الوقت الكافي للتعرف على جميع المعلمات بالحجرة. في يوم من الأيام تقدمت إليك أحد من المعلمات، والتي لم تلتق بها من قبل، وعرفت بنفسها ثم استطردت قائلة: (ترا انا والمعلمات كل شهر او شهرين نقط ونتجمع ونتعشى في استراحة، والخميس الجاي حنجمع، ايش رايك تحي و تجيبي الي تحبي معاكي؟) أنت لا تعرفين عن المعلمات شيئاً ومشغول جدا بالتحضير وليس لديك القدرة المالية للاشتراك معهن ولذلك لا تودين الحضور .

فكيف ستترفضين دعوة المعلمة؟

.....
.....

ماهي درجة صعوبة رفض الدعوة؟

- غاية في الصعوبة
- صعب نوعاً ما
- صعب بشكل بسيط
- ليس صعباً على الإطلاق

4 - أنت متخصصة كترجمة فورية، وأخيراً حصلت على وظيفة ممتازة في قناة إعلامية مشهورة. أنت سعيدة بحصولك على هذه الوظيفة و متحمسة جداً للعمل. في أول يوم عمل عرفك المسؤول على الموظفين والموظفات

بالقناة. بعد مرور عدة دقائق تقدم إليك أحد الموظفين وعرف بنفسه ثم بادر قائلاً: (انا مترجم فوري في القناة ولي أكثر من ١٠ سنوات و مادام أنت جديدة في القناة حبيت اقلك انه في دورة تدريبية لتطوير المترجمين آخر الاسبوع والقناة تحتكفل ماديا لدفع رسوم الدورة والمواصلات، ايش رأيك تحضري معايا ومع بقية زملاء؟!). أنت مشغولة هذه الفترة بتأثيث بيتك الجديد وليس لديك أي وقت لحضور الدورة.

كيف سترفضين دعوة المترجم الفوري؟

.....
.....

ماهي درجة صعوبة رفض الدعوة؟

- غاية في الصعوبة
- صعب نوعاً ما
- صعب بشكل بسيط
- ليس صعباً على الإطلاق

APPENDIX C: The main study's interview (Translated copy)

Interview Questions:

- **Gender**

1. In this study, the female participants utilised more refusals strategies than the male participants. **Are there any reasons or social variables that encourage Arab and African Saudi women to produce more refusal strategies?**
2. The data showed that a high proportion of the male participants, regardless of their culture, indicated that it is extremely difficult to refuse either requests or invitations, and the questions I ask are:
 - a. **What are the socio-culture factors that make women more confident about refusing than men?**
 - b. **Why do men feel more hesitant than women about refusing? Are there any socio-cultural reasons behind their refusal behaviour?**

- **Culture**

3. There are slight differences between Arab Saudi and African Saudi refusals, particularly in terms of frequency. African men and women refuse less often than Arabs. **Referring to your communication and socialisation with other ethnic groups, do you think Arabs and Africans speak Hijazi dialect differently? If yes, why?**

- **Social distance**

4. A higher number of Arab and Afro Hijazi, regardless of their gender, find refusing relatives and friends to be more difficult than refusing people with greater social distance. **What are the socio-cultural reasons behind such behaviour?**

- **Communicating with the same and opposite gender**

5. Why do Hijazi people find it more difficult to refuse people of the opposite gender?

- **Invitation/Request**

6. The data indicates that a high number of the participants find refusing requests and invitations easy.
 - a. **What are the socio-cultural reasons behind this phenomenon?**
 - b. **Are there any religious or socio-cultural reasons that encourage Arab and Afro men and women to provide less harsh refusals when they refuse an invitation than a request?**

- **Attitude toward refusals and pragmatic markers**

7. The study shows that the participants, regardless of their culture and gender, rely on direct refusals heavily in the data.
 - a. **Do you think that producing direct refusal is impolite?**
 - b. **What is people's attitude towards using indirect refusals, such as reasons and regret plus pragmatic markers, particularly intensifiers and adjuncts?**

أسئلة المقابلة (النسخة العربية)

• الجنوسة

1. في هذه الدراسة يستخدم النساء أساليب رفض أكثر من الذكور. من وجهة نظرك، ماهي الأسباب الاجتماعية والثقافية التي تدفع المرأة ذات الأصول العربية و الأفريقية لاستخدام أساليب رفض أكثر أو استخدام كلمات أكثر عند الرفض؟!
2. أثبتت بيانات البحث بوجود عدد كبير من الذكور و بغض النظر عن ثقافتهم وعروقهم الاثنية بصعوبة رفضهم للطلب و الدعوة اكثر من النساء.
▪ من وجهة نظرك ماهي الأسباب الاجتماعية والثقافية التي تدفع المرأة الحجازية بأن تكون أكثر ثقة من الرجل عند الرفض؟!
▪ لماذا يشعر الرجل الحجازي بالتردد عند الرفض؟! ماهي الأسباب الاجتماعية والثقافية خلف هذه الظاهرة.

• الثقافة

3. هناك اختلاف بسيط بين رفض السعوديين العرب و السعوديين الأفارقة و خاصة فيما يخص عدد أساليب الرفض المستخدمة. الدراسة تبين أن الأفارقة السعوديين يستخدمون أساليب رفض أقل من غيرهم. اعتمادا على تواصلك واختلاطك بمجموعات عرقية و ثقافية مختلفة، هل الحجازيون الأفارقة يصدرن كلمات أقل أو يتكلمون بطريقة متخلفة عن الحجازيين العرب؟! ان كانت الإجابة بنعم، رجاء اذكر السبب.

• الفارق الاجتماعي

4. هناك عدد كبير من المشاركين الحجازيين العرب و الأفارقة ، نساء و رجالاً يجدون صعوبة كبيرة عند رفض الناس المقربين و سهولة ويسر في رفض غير المقربين. هل تعتقد أن هناك أسباب اجتماعية ثقافية خلف هذه الظاهرة؟! ان كانت الإجابة بنعم رجاء اذكر الأسباب

- تواصل المخاطب مع متحدث متشابه او متخلف عنه من ناحية الذكورة و الانوثة
- 5. لماذا يصعب على الحجازيين رفض اشخاص مختلفين عنهم من حيث الذكورة و الانوثة؟!

• الطلب/الدعوة

6. تبين الدراسة ان كثير من المشاركين يرفضون الطلب و الدعوة بسهولة.
▪ ماهي الاسباب الاجتماعية و الثقافية خلف هذه الظاهرة؟!
▪ اعتمادا على خبرتك، هل هناك أسباب اجتماعية ثقافية أو دينية تشجع الحجازيين العرب و الأفارقة في إصدار أساليب رفض أقل هجومية عند الدعوة خلافا عند رفض الطلب؟!

• توجه الحجازيين نحو الرفض و إشارات اللغوية

7. تبين الدراسة أن المشاركين يعتمدون بشكل كبير على الرفض المباشر و خاصة استخدام مصطلحات عدم القدرة. السؤال هو :
▪ هل استخدام الرفض المباشر يدخل ضمن أساليب التأدب؟
▪ ماهو توجه الحجازيين نحو الرفض الغير مباشر مثل تقديم السبب و الاعتذار و الاشارات اللغوية المرافقة له ؟ !

Appendix D

APPENDIX D: The Pilot Discourse Completion Test for Male Participants

1- The Demographical Information

معلومات عن المشارك

1. Your gender الجنس

- Male ذكر
- Female أنثى

2. Your age العمر

.....

3. Your nationality الجنسية

.....

4. Your native language اللغة الأم

- Arabic العربية
- English الإنجليزية

Another أخرى.....(please specify التوضيح)

5. Level of Education مستوى التعليم

- Intermediate degree متوسط
- High school degree ثانوي
- Bachelor degree بكالوريوس
- Master degree ماجستير
- PhD دكتوراه

6. Your job المهنة

.....

7. What city were you born in? أين ولدت

.....

8. Where do you live now في اي مدينة تسكن الآن

- Jeddah جدة
- Mecca مكة

- المدينة Al Medina
- (الرجاء التوضيح) أخرى (please specify).

9. How long have you been living in this city? كم لك في هذه المدينة?

.....

10. Your Dialect is اللهجة:

- Hejazi Arabic الحجازية
- Bedouin Hejazi الحجازية البدوية
- Najdi Arabic النجدية
- Gulf Arabic الخليجية الشرقاوية
- Northern Arabic الشمالية
- Southern Arabic الجنوبية
- (الرجاء التوضيح) أخرى (please specify).

11. Your racial background العرق

- عربي Arabic
- أفريقي عربي Afro-Arab
- آسيوي عربي Asian-Arab
- تركي عربي Turks-Arab
- (الرجاء التوضيح) أخرى (please specify).

12. if you want to participate further in this study please write
للمشاركة بالخطوة الثانية للدراسة، نرجو منك كتابة

Your email البريد الإلكتروني

Your phone number رقم الهاتف/ الجوال

Please read the **16 situations**. After each situation, write a response (**refusal**) using your **dialect** in the blank. Respond as you are in an actual situation.

عزيزي المشارك نرجو منك قراءة **المواقف ١٦ الآتية** وتخيّلها. بعد قراءة كل موقف نرجو منك **الرفض** مستخدماً **لهجتك العامية**.

2- Refusing people with **close social proximity** (8 situations)

الجزء الثاني: ٨ مواقف تتطلب **رفض** أشخاص تربطك بهم **علاقة قوية**

A- You are studying for an MA degree at King Abdul Aziz University. You are taking your studies seriously. You have a final project to do, and the course Professor is very strict. You are very worried about getting low grades or failing this course. Your cousin, who has no motivation to study, asks if he can work with you, saying “please bro, let’s work on this project together. You know I cannot do all of it by myself.” You know very well that he will let you do all the work alone, and you don’t want to be troubled, especially as you had a bad experience with him on a previous project.

أنت تدرس الماجستير في جامعة الملك عبد العزيز وتأخذ الدراسة على محمل الجد. للأسف لديك مادة دراسية في غاية الصعوبة، وأستاذها في غاية الشدة والتعقيد. هذه المادة لديها متطلبات وهو عمل مشروع في آخر الفصل الدراسي. قريبك وزميلك بالقسم طلب مشاركتك في المشروع قاتلاً: (الله يخليك يا أخوية خرينا نشتغل مع بعض في المشروع النهائي، تدري أنا ما أقدر أسوي كل الشغل لحالي). أنت تعلم أن قريبك العزيز سينكل عليك بشكل كامل في إتمام المشروع، خاصة وأن لديك خبرة سابقة سيئة معه.

So, how are you going to **refuse** your relative’s **request**?

كيف ست**رفض** **طلب** قريبك؟

.....
.....

How hard is to **refuse** your relative’s **request**?

ماهي درجة صعوبة **رفض** **الطلب**؟

- Extremely difficult غاية في الصعوبة
- Somewhat difficult صعب نوعاً ما
- Slightly difficult صعب بشكل بسيط
- Not at all difficult ليس صعباً على الإطلاق

B- You are invited by a friend to a dinner. You are very enthusiastic about going and meeting up with old friends, who you don't see for long periods of time. You have already notified your wife about the dinner. However, your wife, as usual, has forgotten about it, and on the day of the party, in the morning, she tells you "my friend will come to our house with her husband today. What do you think about buying delicious food for us?" You don't want to meet her friend's husband that day, because you already promised your friend you would attend his dinner, and you are not in the mood to meet her guests and buy food for them.

أنت مدعو إلى العشاء من قبل أحد أصدقائك. فقد وجدت لها فرصة جيدة لمقابلة أصدقائك القدامى. بعد تأكدي من موعد العشاء، أخبرتك زوجتك بذلك. للأسف زوجتك نسيت موضوع دعوة العشاء. وفي صباح ذلك اليوم أخبرتك زوجتك قائلة: (اليوم صاحبتني جاية مع زوجها عندنا. ايش رأيك تشتري لنا عشا من برا و شوية حلويات). أنت غير راغب في لقاء ضيوف زوجتك لأنك مدعو إلى حفل عشاء صديقك. وأنت لست في مزاج جيد للتبضع واستقبال الضيوف القادمين.

In this case, how are you going to **refuse** your wife's **request**?

فكيف **سترفض** **طلب** زوجتك؟

.....

How hard is to **refuse** your wife's **request**?

ماهي درجة صعوبة **رفض** **الطلب**؟

- Extremely difficult غاية في الصعوبة
- Somewhat difficult صعب نوعاً ما
- Slightly difficult صعب بشكل بسيط
- Not at all difficult ليس صعباً على الإطلاق

C- One of your male friends invites you to attend his sister's wedding party. He calls saying "please come to my sister wedding party. I am sure you will enjoy it". You do not want to go because the party will be very big and there will be many people you don't know. If you were to go to such a party, you would have to go to the mall to buy clothes, and you would need to ask someone to take you to the wedding. You are not in the mood for making all of these arrangements.

تم دعوتك من قبل أحد أصدقائك لحفل زفاف شقيقته. وأتصل عليك قائلاً: (أفضل زواج أختي. شوفتك تسعدنا). أنت لا ترغب في الذهاب للحفل لأنه كبير جداً وبه كثير من المدعوين الذين لا تربطك بهم أي علاقة. هناك أسباب أخرى لعدم الذهاب ومنها عدم توفر ثوب جديد وليس لديك سيارة للذهاب.

How are you going to **refuse** your male friend's **invitation**?

فكيف سترفض دعوة صديقك؟

How hard is to **refuse** your male friend's **invitation**?

ماهي درجة صعوبة رفض الدعوة؟

- Extremely difficult غاية في الصعوبة
- Somewhat difficult صعب نوعاً ما
- Slightly difficult صعب بشكل بسيط
- Not at all difficult ليس صعباً على الإطلاق

D- You are travelling to London. Your niece who you are very close to, and who is around your age, heard the news. She calls you saying “Hello my dear, I know you are coming to the UK very soon, so you are invited to my house. Please come; I will be very happy seeing you.” You appreciate her call, but you do not want to visit her house because you have a tight schedule. Also, she lives in Glasgow, which is quite far away from London. If you were to go there, sufficient time and money would be essential.

أنت ستسافر إلى لندن. ابنة أخيك علمت بنياً سفرك فاتصلت عليك قائلة: (هلا عمي حبيبي، سمعت إنك جاي لندن، لازم تزورني. حكون مبسوطه مرة لو جيت). أنت تقدر اتصاليها ولكن لن تتمكن من زيارتها لأنك ستكون مشغول جداً بكثير من الأعمال في لندن، وبيتها يقع في مدينة جلاسكو التي تبعد كثيراً عن لندن، والسفر لتلك المدينة يحتاج مالاً ووقتاً.

Therefore, how are you going to **refuse** your niece's **invitation**?

كيف سترفض دعوة ابنة أخيك؟

How hard is to **refuse** your niece's **invitation**?

ماهي درجة صعوبة رفض الدعوة؟

- Extremely difficult غاية في الصعوبة
- Somewhat difficult صعب نوعاً ما
- Slightly difficult صعب بشكل بسيط
- Not at all difficult ليس صعباً على الإطلاق

E- You are not doing very well in physics. Your parents refuse to pay for a private tutor to help you with this subject. One day your uncle learns of this and calls you to offer help;

saying “if you want to learn physics, come to my house any day next week. I will be happy to teach you.” You know from other relatives that your uncle is not good at teaching. Also, visiting him is a waste of time, since his house is quite far from yours. In addition, you are busy next week, preparing for your final exams.

أنت تجد صعوبة في فهم مادة الفيزياء. والداك وبكل أسف رفضا إحضار ودفع المال لمعلم خصوصي يساعدك في استيعاب هذه المادة. علم عمك بهذا الأمر، فاتصل عليك قائلاً: (إذا تبغى تدرس فيزياء تعال عندي اي يوم الأسبوع الجاي. أنا حدرسك). لقد سمعت من أحد اقربائك أن عمك لا يجيد التدريس، ومنزله بعيد جدا عن منزلك. بالإضافة إلى ذلك، أنت مشغول جدا الأسبوع القادم تحضيراً للاختبارات النهائية.

How are you going to **refuse** your uncle’s **offer**?

كيف سترفض عرض عمك؟

.....
.....

How hard is to **refuse** your uncle’s **offer**?

ماهي درجة صعوبة رفض العرض؟

- Extremely difficult غاية في الصعوبة
- Somewhat difficult صعب نوعاً ما
- Slightly difficult صعب بشكل بسيط
- Not at all difficult ليس صعباً على الإطلاق

F- You just finished school. Now, you are enjoying your vacation. Your elder sister, who loves reading books, gives you a ticket to a book fair. She says “what do you think about taking this ticket. I will not be able to attend and cannot request a refund. Please go, the ticket cost more than 200 SR.” You don’t want to go because you don’t like reading. Also, that day, you are going to meet your friends.

لقد انتهيت نوا من الدراسة. أنت تستمتع بإجازاتك الصيفية الآن. أختك الكبرى والتي تحب القراءة كثيراً أعطتك تذكرة لحضور معرض الكتاب ثم بادرت قائلة: (انا ما حقدر اروح معرض الكتاب وما اقدر كمان استرجع رسوم التذكرة، روح انت بدالي. والله التذكرة تكلفتها تقريباً 200 ريال). أنت لا ترغب في الذهاب لأنك لا تحب القراءة، وأنت مشغول في ذلك اليوم بلقاء بعضاً من أصدقائك.

How are you going to **refuse** your sister’s **offer**?

فكيف سترفض عرض أختك؟

.....
.....

How hard is to **refuse** your sister's **offer**?

ماهي درجة صعوبة **رفض العرض**؟

- Extremely difficult غاية في الصعوبة
- Somewhat difficult صعب نوعاً ما
- Slightly difficult صعب بشكل بسيط
- Not at all difficult ليس صعباً على الإطلاق

G- You have been married for more than ten years, and finally you have a child. Your brother suggests you host a big party celebrating your new baby's arrival. He says "I suggest you hold a big party and invite our family to celebrate, since you have finally had a child." You do not have enough money or time for a party since it is very expensive and preparing for it would be time consuming.

أنت متزوج منذ عشر سنوات، وأخيراً أنجبت زوجتك طفلاً. اقترح أخيك عليك قائلاً: (أنا أشوف إنكم تسوا مناسبة كبيرة تعزموا فيها الأهل عشان ننسب ونحتفل خاصة أنه ربنا رزقكم بطفل أخيراً). أنت لا تملك المال ولا الوقت لإقامة حفل لابنك، خاصة وأن الحفل مكلف مادياً ويحتاج الكثير من الوقت لترتيبه.

How are you going to **refuse** your brother's **suggestion**?

كيف ست**رفض** اقتراح أخيك؟

.....
.....

How hard is to **refuse** your brother's **suggestion**?

ماهي درجة صعوبة **رفض الاقتراح**؟

- Extremely difficult غاية في الصعوبة
- Somewhat difficult صعب نوعاً ما
- Slightly difficult صعب بشكل بسيط
- Not at all difficult ليس صعباً على الإطلاق

H- You have just received your BA in tourism. You have started applying for jobs, you have not received any responses yet. Your sister suggests taking an English course in order to improve your English language and enhance your application. She says, "I think it is a good idea to improve your English language to support your application. I recommend you take an intensive English course." You don't have any money to register for an English course. Also, you do not want to borrow money from anyone because you do not know when you are going to be able to repay the money.

لقد حصلت أخيراً على شهادة البكالوريوس في تخصص السياحة، وبدأت فعلياً بالتقديم على الوظيفة، ولكن للأسف لم يصلك رداً من أي من الشركات حتى الآن. اقترحت عليك أختك اقتراحاً قائلة: (اقترح عليك انك تطور اللغة الإنجليزية عشان تدعم ملفك. ليش ما تاخذ دورة مكثفة للغة الانجليزية). أنت لا تملك المال للتسجيل في برنامج لتعلم اللغة الإنجليزية. ولا تود الاقتراض خاصة وإنك لا تعلم متى ستعيد المال لأصحابه.

How are you going to **refuse** your sister's **suggestion**?

كيف سترفض اقتراح أختك؟

.....
.....

How hard is to **refuse** your sister's **suggestion**?

ماهي درجة صعوبة رفض الاقتراح؟

- Extremely difficult غاية في الصعوبة
- Somewhat difficult صعب نوعاً ما
- Slightly difficult صعب بشكل بسيط
- Not at all difficult ليس صعباً على الإطلاق

3- Refusing people with great social distance (8 situations)

الجزء الثالث: ٨ مواقف تتطلب رفض أشخاص لا تربطك بهم أي علاقة

A- You are studying at Umm Al-Qura University. A man, you don't know, who comes from another department asks you politely to fill in a form immediately. He says smiling "Hi, I am conducting a study about X and Y, which is very important to me, would you please fill in the form." You are very busy because you have to get to class on time or the professor will not allow you in.

أنت تدرس في جامعة أم القرى. اقترب منك طالب من قسم آخر طالبا منك تعبئة استبيان وقائلاً: (انا عندي دراسة عن كذا وكذا ومهمة عندي جدا. ممكن لو سمحت تعبي لي الاستبيان). أنت مشغول جداً فلديك محاضرة، وفي حالة تأخرك عنها، لن يسمح لك أستاذ المادة بدخول القاعة والاستماع للمحاضرة.

How are you going to **refuse** the male student's **request**?

كيف سترفض طلب الطالب؟

.....
.....

How hard is to **refuse** the male student **request**?

ماهي درجة صعوبة **رفض** **الطلب**؟

- Extremely difficult غاية في الصعوبة
- Somewhat difficult صعب نوعاً ما
- Slightly difficult صعب بشكل بسيط
- Not at all difficult ليس صعباً على الإطلاق

B- You are travelling from Jeddah to New York. The duration of the flight is more than 9 hours. You will travel with your wife and two year-old child. You have booked seats in advance to be sure that you all can sit together. By sitting together, you will be able to help your wife take care of the child. A female traveller comes up to you and says “ sorry for the interruption. Would you please change your seat and sit in mine at the front? A man is sitting beside me, and I do not feel comfortable at all”. You do not want to leave your wife because she needs your help. Also, you would not feel comfortable sitting beside a stranger for more than 9 hours.

أنت مسافر مع زوجتك وابنتك الرضيع من جدة إلى نيويورك. مدة الرحلة بالطائرة أكثر من 9 ساعات، وحتى تضمن جلوسك بقرب عائلتك، ومساعدة زوجتك في العناية بطفلكما، حجزت مقاعدكم مبكراً. وعند صعودك الطائرة وجلوسك بالمقعد، تقدمت إليك إحدى الراكبات قائلة: (أعتذر عن ازعاجك، ممكن تغيير مقعدك وتروح تجلس قدام لأنه انا قدام جالسة جنب رجال وحابة اغير مكاني). أنت لا تريد تغيير مقعدك لعدة أسباب من أهمها أن زوجتك تحتاج مساعدتك للعناية بالطفل، وأنت لن تشعر بالراحة عند جلوسك بجانب رجل غريب لأكثر من 9 ساعات.

How are you going to **refuse** the female passenger's **request**?

كيف ست**رفض** **طلب** الراكبة؟

.....
.....

How hard is to **refuse** the female passenger's **request**?

ماهي درجة صعوبة **رفض** **الطلب**؟

- Extremely difficult غاية في الصعوبة
- Somewhat difficult صعب نوعاً ما
- Slightly difficult صعب بشكل بسيط
- Not at all difficult ليس صعباً على الإطلاق

- C- This is the first week in your new job as a teacher. Since the first day, you get very busy knowing your classes, meeting students and creating lesson plans. Therefore, you do not have time to know all teachers in the teachers' room. One day, a teacher, who you don't know, introduces himself and says "my son is already graduated from high school with very high grades. I am making party for him in my home, and you are invited to this party. This is my home address- give you a paper including his home address."
The teacher looks very nice, but you don't know him, and you don't have any knowledge about his background. You simply will not attend.

هذا الأسبوع الأول من تعيينك كمعلم. أنت مشغول منذ أول يوم في معرفة الفصول المسؤول عنها، ومقابلة الطلاب والتعرف عليهم والتحضير للدروس. وبالتالي لم يكن لديك الوقت الكافي للتعرف على جميع المعلمين بالحجرة. في يوم من الأيام تقدم إليك أحد من المعلمين، والذي لم تلتق به من قبل، وعرف بنفسه ثم استطرد قائلاً: (ولدي والله الحمد تخرج من الثانوي بمعدل عالي وحعمل له حفلة، وانت معزوم.. حياك الله)، ثم ناولك بطاقة فيها عنوان منزله. المعلم يبدو معلماً وقوراً ولكن أنت لا تعلم عنه شيئاً، ولذلك لا تود الحضور.

So, how are you going to **refuse** the male teacher's **invitation**?

فكيف سترفض دعوة المعلم؟

.....
.....

How hard is to **refuse** the male teacher's **invitation**?

ماهي درجة صعوبة رفض الدعوة؟

- Extremely difficult غاية في الصعوبة
- Somewhat difficult صعب نوعاً ما
- Slightly difficult صعب بشكل بسيط
- Not at all difficult ليس صعباً على الإطلاق

- D- You are an interpreter, and you finally get a job working at a very well-known T.V. channel. You are very happy and have great enthusiasm for the work. On the first day, your supervisor introduces you to the other employees. After being introduced to the people at the T.V channel, one of the female employees approaches you and says, "I am an interpreter, and I have been working here for more than ten years. Because you are new here, I wanted to let you know that the other interpreters and I are going to attend a development workshop at the weekend. The channel will pay all the fees and the transportation for the workshop. What do you think about coming with us? You cannot go to the workshop because you just moved to a new house, which needs furnishing.

أنت متخصص كترجم، وأخيراً حصلت على وظيفة ممتازة في قناة إعلامية مشهورة. أنت سعيد بحصولك على هذه الوظيفة ومتحمس جداً للعمل. في أول يوم عمل عرفك المسؤول على الموظفين والموظفات بالقناة. بعد مرور عدة دقائق تقدمت إليك أحد الموظفات وعرفت بنفسها ثم بادرت قائلاً: (انا مترجمة فورية في القناة ولي أكثر من ١٠ سنوات و مادام أنت جديد في

القناة حبيت اقلك انه في دورة تدريبية لتطوير المترجمين آخر الاسبوع والقناة تحتكفل ماديا لدفع رسوم الدورة والمواصلات، ايش رأيك تحضر معايا ومع بقية زملاء؟! أنت مشغول هذه الفترة بتأنيث بيتك الجديد وليس لديك أي وقت لحضور الدورة.

How are you going to **refuse** the female interpreter's **invitation**?

كيف سترفض دعوة المترجمة الفورية؟

.....
.....

How hard is to **refuse** the female interpreter's **invitation**?

ماهي درجة صعوبة رفض الدعوة؟

- Extremely difficult غاية في الصعوبة
- Somewhat difficult صعب نوعاً ما
- Slightly difficult صعب بشكل بسيط
- Not at all difficult ليس صعباً على الإطلاق

E- You are in the supermarket with your three children buying some food and other things for the house. While you are busy shopping, your children are collecting toys and candies that you don't wish to buy since you have very strict budget. Once you are at the cashier, you find that you don't have enough money to purchase all the items. As a result, you return some items. People in the queue are waiting for you to finish. A strange old man offers to pay the rest of the money, saying, "Don't worry; I will pay the rest. Many people are waiting."

أنت متجه إلى السوبرماركت مع أبنائك الثلاثة لشراء بعض الطعام وأغراض للمنزل، وأنت مشغول في جمع الأغراض، كان ابناءك مشغولين بجمع الحلويات والألعاب. علماً بأن ما لديك من المال لا يكفي لشراء ما تم جمعه من الأطفال. وبعد انتهائك من التسوق والتوجه إلى صندوق المحاسبة اكتشفت أن ما لديك من مال أقل مما تريد شراءه، مما أجبرك على إعادة الألعاب والحلويات. وأنت في هذه الحال، كان كثير من الناس في انتظارك. وفي تلك اللحظة تقدم إليك رجل كبير في السن لا تعرفه ويبادر قائلاً : (خلاص لا تشيل هم، أنا ددفع الباقي. يا كثر الناس الي مستنين ورا) .

So, how are you going to **refuse** the strange old man's **offer**?

كيف سترفض عرض الرجل؟

.....
.....

How hard is to **refuse** the strange old man's **offer**?

ماهي درجة صعوبة رفض العرض؟

- Extremely difficult غاية في الصعوبة
- Somewhat difficult صعب نوعاً ما
- Slightly difficult صعب بشكل بسيط
- Not at all difficult ليس صعباً على الإطلاق

F- You are studying medicine, and you become tired of reading medical books at home, so you decide to study in a nearby coffee shop. You enter the coffee shop and find a suitable table. You put your books and notes on the table, order your coffee and begin reading and writing. A group of females approaches your table. One of them mistakenly and accidentally spills her coffee onto your very expensive medical book. The book is partly damaged. The woman is very apologetic, and says “I am sorry, I swear to God I did not mean it, but don’t worry I will pay for the damaged book. How much does it cost?” Although the expensive book is significantly damaged, you do not want to take money from the woman. Also, you don’t want anybody to see you talking to a strange female.

أنت تدرس في كلية الطب ولقد مللت كثيراً من القراءة والاستذكار في المنزل، فقررت الذهاب إلى أقرب مقهى لإكمال المذاكرة. فعلاً دخلت المقهى واخترت طاولة مناسبة وطلبت قهوتك ومن ثم بدأت في القراءة. مجموعة من الفتيات اقتربن من طاولتك، وبالخطأ سكبت واحدة منهن القهوة على كتابك. للأسف الكتاب تضرر بشكل جزئي. اعتذرت الفتاة بشدة قائلة: (أقسم بالله بالغلط، لكن مو مشكلة أنا مستعدة أدفع لك حق الكتاب). على الرغم أن سعر الكتاب غال جداً، فأنت لا تود أخذ المال من الفتاة. ولا تود أن تستمر في الحديث مع فتاة لا تربطك بها أي صلة.

So, how are you going to **refuse** the strange woman’s **offer**?

كيف سترفض عرض الفتاة؟

.....

How hard is to **refuse** the strange woman’s **offer**?

ماهي درجة صعوبة رفض العرض؟

- Extremely difficult غاية في الصعوبة
- Somewhat difficult صعب نوعاً ما
- Slightly difficult صعب بشكل بسيط
- Not at all difficult ليس صعباً على الإطلاق

G- You are travelling with your three children from Jeddah to Dammam. The airport is very busy, and you have a hard time getting a boarding pass and calming down your children. After waiting at the airport for two hours, you finally depart. On the airplane, your infant starts to cry loudly for more than 10 minutes, and you don’t know why he is crying. A strange and old man says, “I think it is a good idea to have someone to come along and help you with your children next time. You are not able to supervise your children alone.”

You are tired and angry, and do not welcome his suggestion.

أنت مسافر من جدة إلى الدمام مع أبنائك الثلاثة. يبدو المطار مزدحماً جداً في ذلك اليوم. ومع تهديئة الأطفال والعناية بهم، حصلت على بطاقة الصعود بصعوبة. وبعد ساعتين من الانتظار، سعدت الطائرة أخيراً. للأسف بمجرد دخولك الطائرة بدأ طفلك الأصغر بالبكاء بصوت عالٍ لأكثر من ١٠ دقائق بدون معرفة ما السبب. رجل غريب وكبير في السن قال لك: (يا بوية مرة ثانية جيب أحد معاك يهتم بالبيزورة، إنت ما تقدر عليهم لحالك). أنت مرهق وغازب ولست في مزاج جيد لقبول اقتراح الرجل .

How are you going to **refuse** the strange man's **suggestion**?

كيف سترفض اقتراحه؟

.....
.....

How hard is to **refuse** the strange man's **suggestion**?

ماهي درجة صعوبة رفض الاقتراح؟

- Extremely difficult غاية في الصعوبة
- Somewhat difficult صعب نوعاً ما
- Slightly difficult صعب بشكل بسيط
- Not at all difficult ليس صعباً على الإطلاق

H- You are travelling to Cairo to meet and stay with a very dear friend. Your friend plans to pick you up from the airport. Unfortunately, his car has broken down, so you decide to take a taxi. You pick up a taxi and show the female taxi driver the address. The taxi driver suggests going to a five-star hotel instead of your friend house. She says “I know a very beautiful and affordable hotel near the airport. I will be happy to take you there if you want.” You don't want to go to a hotel because your friend is waiting for you.

أنت مسافر إلى القاهرة للقاء وزيارة صديق عزيز. كان صديقك مخطط لأخذك من المطار ولكن سيارته بها عطل ولا تعمل، فاضطرت لأخذ سيارة أجرة، واعطيت السائقة عنوان صديقك. سائقة سيارة الأجرة اقترحت عليك قائلة: (اي رأيك يا فندم اخذك على فندق خمس نجوم حلو جدا ورخيص وقريب من المطار). أنت لا تود الذهاب إلى فندق لأن صديقك في انتظارك بالمنزل .

How are you going to **refuse** the female taxi driver's **suggestion**?

كيف سترفض اقتراح السائقة؟

.....
.....

How hard is to **refuse** the female taxi driver's **suggestion**?

ماهي درجة صعوبة رفض الاقتراح؟

- Extremely difficult غاية في الصعوبة
 - Somewhat difficult صعب نوعاً ما
 - Slightly difficult صعب بشكل بسيط
 - Not at all difficult ليس صعباً على الإطلاق
-

APPENDIX E: The Pilot Discourse Completion Test for Female Participants

1- The Demographical Information

معلومات عن المشاركة

1. Your gender

- Male ذكر
- Female أنثى

2. Your age العمر

.....

3. Your nationality الجنسية

.....

4. Your native language اللغة الأم

- Arabic العربية
- English الإنجليزية

Another أخرى.....(الرجاء التوضيح please specify)

5. Level of Education مستوى التعليم

- Intermediate degree متوسط
- High school degree ثانوي
- Bachelor degree بكالوريوس
- Master degree ماجستير
- PhD دكتوراه

6. Your job المهنة

.....

7. What city were you born in? أين ولدت

.....

8. Where do you live now في أي مدينة تسكنين الآن

- Jeddah جدة
- Mecca مكة
- Al Medina المدينة

- Another أخرى (please specify التوضيح).

9. How long have you been living in this city? كم لك في هذه المدينة?

.....

10. Your Dialect is اللهجة:

- Hejazi Arabic الحجازية
- Bedouin Hejazi الحجازية البدوية
- Najdi Arabic النجدية
- Gulf Arabic الخليجية الشرفاوية
- Northern Arabic الشمالية
- Southern Arabic الجنوبية
- Another أخرى(please specify التوضيح)

11. Your racial background العرق

- Arabic عربي
- Afro-Arab أفريقي عربي
- Asian-Arab آسيوي عربي
- Turks-Arab تركي عربي
- Another أخرى (please specify التوضيح)

12. if you want to participate further in this study please write
للمشاركة بالخطوة الثانية للدراسة، نرجو منك كتابة

Your email البريد الإلكتروني

Your phone number رقم الهاتف/ الجوال

Please read the **16 situations**. After each situation, write a response (**refusal**) using your **dialect** in the blank. Respond as you are in an actual situation.

عزيزتي المشاركة نرجو منك قراءة المواقف ١٦ الآتية وتخيلها. بعد قراءة كل موقف نرجو منك الرفض مستخدمةً لهجتك العامية.

2- Refusing people with close social proximity (8 situations)

الجزء الثاني: ٨ مواقف تتطلب رفض أشخاص تربطك بهم علاقة قوية

A- You are studying for an MA degree at King Abdul Aziz University. You are taking your studies seriously. You have a final project to do, and the course Professor is very strict. You are very worried about getting low grades or failing this course. Your cousin, who has no motivation to study, asks if she can work with you, saying “please sister, let’s work on this project together. You know I cannot do all of it by myself.” You know very well that she will let you do all the work alone, and you don’t want to be troubled, especially as you had a bad experience with her on a previous project.

أنتِ تدرسين الماجستير في جامعة الملك عبد العزيز وتأخذين الدراسة على محمل الجد. للأسف لديكِ مادة دراسية في غاية الصعوبة، وأستاذتها في غاية الشدة والتعقيد. هذه المادة لديها متطلبات وهو عمل مشروع في آخر الفصل الدراسي. قريبتك وزميلتك بالقسم طلبت مشاركتك في المشروع قائلةً: (الله يخليك خلينا نشغل مع بعض في المشروع النهائي، تدري أنا ما أقدر أسوي كل الشغل لحالي). أنتِ تعلمين أن قريبتك العزيزة ستتكل عليكِ بشكل كامل في إتمام المشروع، خاصة وأن لديكِ خبرة سابقة سيئة معها.

So, how are you going to **refuse** your relative’s **request**?

كيف سترفضين طلب قريبتك؟

How hard is to **refuse** your relative’s **request**?

ماهي درجة صعوبة رفض الطلب؟

- Extremely difficult غاية في الصعوبة
- Somewhat difficult صعب نوعاً ما
- Slightly difficult صعب بشكل بسيط
- Not at all difficult ليس صعباً على الإطلاق

B- You are invited by a friend to a dinner. You are very enthusiastic about going and meeting

up with old friends, who you don't see for long periods of time. You have already notified your husband about the dinner. However, your husband, as usual, has forgotten about it, and on the day of the party, in the morning, he tells you "my friend will come to our house with his wife today. What do you think about making delicious food for us?" You don't want to meet his friend's wife that day, because you already promised your friend you would attend her dinner, and you are not in the mood to meet his guests and cook food for them.

أنتِ مدعوة إلى العشاء من قبل أحد صديقاتك. فقد وجدتَها فرصة جيدة لمقابلة صديقاتك القدامى. بعد تأكدك من موعد العشاء، أخبرتَ زوجك بذلك ووافق على إيصالك لمنزل صديقتك. للأسف زوجك نسي موضوع دعوة العشاء. وفي صباح ذلك اليوم أخبرك زوجك قائلاً: (اليوم صاحبي جاي مع زوجته عندنا. ايش رأيك تطبخي لنا عشا وتسوي لنا حلى). أنتِ غير راغبة في لقاء ضيوف زوجك لأنك مدعوة إلى حفل عشاء صديقتك. وأنتِ لست في مزاج جيد للطبخ واستقبال الضيوف القادمين.

In this case, how are you going to **refuse** your husband's **request**?

فكيف **سترفضين طلب** زوجك؟

.....
.....

How hard is to **refuse** your husband's **request**?

ماهي درجة صعوبة **رفض الطلب**؟

- Extremely difficult غاية في الصعوبة
- Somewhat difficult صعب نوعاً ما
- Slightly difficult صعب بشكل بسيط
- Not at all difficult ليس صعباً على الإطلاق

C- One of your female friends invites you to attend her sister's wedding party. She calls saying "please come to my sister wedding party. I am sure you will enjoy it". You do not want to go because the party will be very big and there will be many people you don't know. If you were to go to such a party, you would have to go to the mall to buy clothes, and you would need to ask someone to take you to the wedding. You are not in the mood for making all of these arrangements.

تم دعوتك من قبل إحدى صديقاتك لحفل زفاف شقيقتها. واتصلت عليك قائلة: (أفضلني زواج أختي. شوفتك تسعدنا). أنت لا ترغبين في الذهاب للحفل لأنه كبير جداً وبه كثير من المدعووات اللاتي لا تربطك بهن أي علاقة. هناك أسباب أخرى لعدم الذهاب ومنها عدم توفر ثوب جديد ولا يوجد شخص يصحبك لحفل الزفاف. أنت لست في مزاج جيد لكل هذه الترتيبات.

How are you going to **refuse** your female friend's **invitation**?

فكيف سترفضين دعوة صديقتك؟

.....
.....

How hard is to **refuse** your female friend's **invitation**?

ماهي درجة صعوبة رفض الدعوة؟

- Extremely difficult غاية في الصعوبة
- Somewhat difficult صعب نوعاً ما
- Slightly difficult صعب بشكل بسيط
- Not at all difficult ليس صعباً على الإطلاق

D- You are travelling to London. Your nephew who you are very close to, and who is around your age, heard the news. He calls you saying “Hello my dear, I know you are coming to the UK very soon, so you are invited to my house. Please come; I will be very happy seeing you.” You appreciate his call, but you do not want to visit him house because you have a tight schedule. Also, he lives in Glasgow, which is quite far away from London. If you were to go there, sufficient time and money would be essential.

أنت ستسافرين إلى لندن. ابن أخيك علم بنياً سفرك فاتصل عليك قائلاً: (هلا بالغاللية، سمعت إنك جاية لندن، لازم تزوريني. حكون مبسوط مرة لو جيتي). أنت تقدرين اتصاليه ولكن لن تتمكنين من زيارته لأنك ستكونين مشغولة جداً بكثير من الأعمال في لندن، وبيته يقع في مدينة جلاسكو والتي تبعد كثيراً عن لندن، والسفر لتلك المدينة يحتاج مالاً ووقتاً.

Therefore, how are you going to **refuse** your nephew's **invitation**?

كيف سترفضين دعوة ابن أخيك؟

.....
.....

How hard is to **refuse** your nephew's **invitation**?

ماهي درجة صعوبة رفض الدعوة؟

- Extremely difficult غاية في الصعوبة
- Somewhat difficult صعب نوعاً ما
- Slightly difficult صعب بشكل بسيط
- Not at all difficult ليس صعباً على الإطلاق

E- You are not doing very well in physics. Your parents refuse to pay for a private tutor to help you with this subject. One day your aunt learns of this and calls you to offer help; saying “if you want to learn physics, come to my house any day next week. I will be happy to teach you.” You know from other relatives that your uncle is not good at teaching. Also, visiting her is a waste of time, since her house is quite far from yours. In addition, you are busy next week, preparing for your final exams.

أنتِ تجدين صعوبة في فهم مادة الفيزياء. والداك وبكل أسف رفضا إحضار ودفع المال لمعلم خصوصي يساعدك في استيعاب هذه المادة. علمت عمك بهذا الأمر، فاتصلت عليك قائلاً: (إذا تبغي تدرسي فيزياء تعالي عندي اي يوم الأسبوع الجاي. أنا مدرسك). لقد سمعت من أحد قريباتك أن عمك لا تجيد التدريس، ومنزلها بعيد جداً عن منزلك. بالإضافة إلى ذلك، أنتِ مشغولة جداً الأسبوع القادم تحضيراً للاختبارات النهائية.

How are you going to **refuse** your aunt's **offer**?

كيف سترفضين عرض عمك؟

.....

.....

How hard is to **refuse** your aunt's **offer**?

ماهي درجة صعوبة رفض العرض؟

- Extremely difficult غاية في الصعوبة
- Somewhat difficult صعب نوعاً ما
- Slightly difficult صعب بشكل بسيط
- Not at all difficult ليس صعباً على الإطلاق

F- You just finished school. Now, you are enjoying your vacation. Your elder brother, who loves reading books, gives you a ticket to a book fair. He says “what do you think about taking

this ticket. I will not be able to attend and cannot request a refund. Please go, the ticket cost more than 200 SR.” You don’t want to go because you don’t like reading. Also, that day, you are going to meet your friends.

لقد انتهيت توا من الدراسة. أنت تستمعين بإجازتك الصيفية الآن. أخيك الأكبر والذي يحب القراءة كثيراً أعطاك تذكرة لحضور معرض الكتاب ثم بادر قائلاً: (انا ما حقد اروح معرض الكتاب وما اقدر كمان استرجع رسوم التذكرة، روجي انت بدالي. والله التذكرة تكلفتها تقريباً 200 ريال). أنت لا ترغبين في الذهاب لأنك لا تحبين القراءة، وأنت مشغولة في ذلك اليوم بلقاء بعضاً من صديقاتك.

How are you going to **refuse** your brother’s **offer**?

فكيف سترفضين عرض أخيك؟

.....
.....

How hard is to **refuse** your brother’s **offer**?

ماهي درجة صعوبة رفض العرض؟

- Extremely difficult غاية في الصعوبة
- Somewhat difficult صعب نوعاً ما
- Slightly difficult صعب بشكل بسيط
- Not at all difficult ليس صعباً على الإطلاق

G- You have been married for more than ten years, and finally you have a child. Your sister suggests you host a big party celebrating your new baby’s arrival. She says “I suggest you hold a big party and invite our family to celebrate, since you have finally had a child.” You do not have enough money or time for a party since it is very expensive and preparing for it would be time consuming.

أنت متزوجة منذ عشر سنوات، وأخيراً أنجبت طفلاً. اقترحت أختك عليك قائلة: (أنا أشوف إنكم تسوا مناسبة كبيرة تعزموا فيها الأهل عشان ننسب ونحتفل خاصة أنه ربنا رزقكم بطفل أخيراً). أنت لا تملكين المال ولا الوقت لإقامة حفل لابنك، خاصة وأن الحفل مكلف مادياً ويحتاج الكثير من الوقت لترتيبه.

How are you going to **refuse** your sister’s suggestion?

كيف سترفضين اقتراح أختك؟

.....

.....

How hard is to **refuse** your sister's **suggestion**?

ماهي درجة صعوبة **رفض الاقتراح**؟

- Extremely difficult غاية في الصعوبة
- Somewhat difficult صعب نوعاً ما
- Slightly difficult صعب بشكل بسيط
- Not at all difficult ليس صعباً على الإطلاق

H- You have just received your BA in tourism. You have started applying for jobs, you have not received any responses yet. Your brother suggests taking an English course in order to improve your English language and enhance your application. He says, “I think it is a good idea to improve your English language to support your application. I recommend you take an intensive English course.” You don’t have any money to register for an English course. Also, you do not want to borrow money from anyone because you do not know when you are going to be able to repay the money.

لقد حصلت أخيراً على شهادة البكالوريوس في تخصص السياحة، وبدأت فعلياً بالتقديم على الوظيفة، ولكن للأسف لم يصلك ردا من أي من الشركات حتى الآن. اقترح عليك أخيك اقتراحاً قانلاً: (اقترح عليك إنك تطوري اللغة الإنجليزية عشان تدعمي ملفك. ليش ما تاخدي دورة مكثفة للغة الانجليزية) .أنت لا تملكين المال للتسجيل في برنامج لتعلم اللغة الإنجليزية. ولا تودين الاقتراض خاصة وإنك لا تعلمين متى ستعيدين المال لأصحابه.

How are you going to **refuse** your brother's **suggestion**?

كيف ست**رفضين** **اقتراح** اخيك؟

.....

.....

How hard is to **refuse** your brother's **suggestion**?

ماهي درجة صعوبة **رفض الاقتراح**؟

- Extremely difficult غاية في الصعوبة
- Somewhat difficult صعب نوعاً ما
- Slightly difficult صعب بشكل بسيط
- Not at all difficult ليس صعباً على الإطلاق

3- Refusing people with great social distance (8 situations)

الجزء الثالث: ٨ مواقف تتطلب رفض أشخاص لا تربطك بهم أى علاقة

A- You are studying at Umm Al-Qura University. A female student, you don't know, who comes from another department asks you politely to fill in a form immediately. She says smiling "Hi, I am conducting a study about X and Y, which is very important to me, would you please fill in the form." You are very busy because you have to get to class on time or the professor will not allow you in.

أنتِ تدرسين في جامعة أم القرى. اقتربت منك طالبة من قسم آخر طالبةً منك تعبئة استبيان وقائلةً: (انا عندي دراسة عن كذا وكذا ومهمة عندي جدا. ممكن لو سمحتي تعبي لي الاستبيان). أنتِ مشغولة جداً فلديك محاضرة، وفي حالة تأخرك عنها، لن تسمح لك أستاذة المادة بدخول القاعة والاستماع للمحاضرة .

How are you going to **refuse** the female student's **request**?

كيف سترفضين طلب الطالبة؟

.....
.....

How hard is to **refuse** the female student's **request**?

ماهي درجة صعوبة رفض الطلب؟

- Extremely difficult غاية في الصعوبة
- Somewhat difficult صعب نوعاً ما
- Slightly difficult صعب بشكل بسيط
- Not at all difficult ليس صعباً على الإطلاق

B- You are travelling from Jeddah to New York. The duration of the flight is more than 9 hours. You will travel with your husband and two year-old child. You have booked seats in advance to be sure that you all can sit together. By sitting together, your husband will be able help you take care of the child. A male traveler comes up to you and says " sorry for the interruption. Would you please change your seat and sit in mine at the front? A woman is sitting beside me,

and I do not feel comfortable at all”. You do not want to leave your husband because you need his help. Also, you would not feel comfortable sitting beside a stranger for more than 9 hours.

أنت مسافرة مع زوجك وابنتك الرضيع من جدة إلى نيويورك. مدة الرحلة بالطائرة أكثر من 9 ساعات، وحتى تضمنين جلوسك بقرب عائلتك، ومساعدة زوجك لك في العناية بطفلكما، حجزتم مقاعدكم مبكراً. وعند صعودك الطائرة وجلوسك بالمقعد، تقدم إليك احد الركاب قائلاً: (معلش أعتذر عن ازعاجك، ممكن تغيري مقعدك وتروحي تجلسي قدام بمكاني، في حرمة جالسة جنبي و الموضوع مرة يضايق). أنت لا تريدين تغيير مقعدك لعدة أسباب من أهمها أنك تحتاجين مساعدة زوجك للعناية بالطفل، وأنت لن تشعرين بالراحة عند جلوسك بجانب امرأة غريبة لأكثر من 9 ساعات.

How are you going to **refuse** the male flight passenger’s **request**?

كيف **سترفضين** **طلب** الراكب؟

.....
.....

How hard is to **refuse** the male flight passenger’s **request**?

ماهي درجة صعوبة **رفض** **الطلب**؟

- Extremely difficult غاية في الصعوبة
- Somewhat difficult صعب نوعاً ما
- Slightly difficult صعب بشكل بسيط
- Not at all difficult ليس صعباً على الإطلاق

C- This is the first week in your new job as a teacher. Since the first day, you get very busy knowing your classes, meeting students and creating lesson plans. Therefore, you do not have time to know all teachers in the teachers’ room. One day, a teacher, who you don’t know, introduces herself and says “my daughter is already graduated from high school with very high grades. I am making party for her in my home, and you are invited to this party. This is my home address- give you a paper including his home address.”

The teacher looks very nice, but you don’t know her, and you don’t have any knowledge about her background. You simply will not attend.

هذا الأسبوع الأول من تعيينك كمعلمة. أنت مشغولة منذ أول يوم في معرفة الفصول المسؤولة عنها، ومقابلة الطالبات والتعرف عليهن والتحضير للدروس. وبالتالي لم يكن لديك الوقت الكافي للتعرف على جميع المعلمات بالحجرة. في يوم من

الأيام تقدمت إليك أحد من المعلمات، والتي لم تلتق بها من قبل، وعرفت بنفسها ثم استطردت قائلةً: (بنتي والله الحمد تخرجت من الثانوي بمعدل عالي وحعمل لها حفلة، وانت معزومة.. حياك الله)، ثم ناولتك بطاقة فيها عنوان منزلها. المعلمة تبدو وقورة ولكن أنت لا تعلمين عنها شيئاً، ولذلك لا تودين الحضور.

So, how are you going to **refuse** the female teacher's **invitation**?

فكيف سترفضين دعوة المعلمة؟

.....
.....

How hard is to **refuse** the female teacher's **invitation**?

ماهي درجة صعوبة رفض الدعوة؟

- Extremely difficult غاية في الصعوبة
- Somewhat difficult صعب نوعاً ما
- Slightly difficult صعب بشكل بسيط
- Not at all difficult ليس صعباً على الإطلاق

D- You are an interpreter, and you finally get a job working at a very well-known T.V. channel. You are very happy and have great enthusiasm for the work. On the first day, your supervisor introduces you to the other employees. After being introduced to the people at the T.V channel, one of the male employees approaches you and says, “I am an interpreter, and I have been working here for more than ten years. Because you are new here, I wanted to let you know that the other interpreters and I are going to attend a development workshop at the weekend. The channel will pay all the fees and the transportation for the workshop. What do you think about coming with us? You cannot go to the workshop because you just moved to a new house, which needs furnishing.

أنت متخصصة كترجمة فورية، وأخيراً حصلت على وظيفة ممتازة في قناة إعلامية مشهورة. أنت سعيدة بحصولك على هذه الوظيفة ومتمسكة جداً للعمل. في أول يوم عمل عرفك المسؤول على الموظفين والموظفات بالقناة. بعد مرور عدة دقائق تقدم إليك أحد الموظفين وعرف بنفسه ثم بادر قائلاً: (انا مترجم فوري في القناة ولي أكثر من ١٠ سنوات و مادام أنت جديدة في القناة حبيت اقلك انه في دورة تدريبية لتطوير المترجمين آخر الاسبوع والقناة تحتكفل ماديا لدفع رسوم الدورة والمواصلات، ايش رأيك تحضري معايا ومع بقية زملاء؟!). أنت مشغولة هذه الفترة بتأثيث بيتك الجديد وليس لديك أي وقت لحضور الدورة.

How are you going to **refuse** the male interpreter's **invitation**?

كيف سترفضين دعوة المترجم الفوري؟

.....
.....

How hard is to **refuse** the male interpreter's **invitation**?

ماهي درجة صعوبة رفض الدعوة؟

- Extremely difficult غاية في الصعوبة
- Somewhat difficult صعب نوعاً ما
- Slightly difficult صعب بشكل بسيط
- Not at all difficult ليس صعباً على الإطلاق

E- You are in the supermarket with your three children buying some food and other things for the house. While you are busy shopping, your children are collecting toys and candies that you don't wish to buy since you have very strict budget. Once you are at the cashier, you find that you don't have enough money to purchase all the items. As a result, you return some items. People in the queue are waiting for you to finish. A strange old woman offers to pay the rest of the money, saying "Don't worry; I will pay the rest. Many people are waiting."

أنت متجهة إلى السوبرماركت مع أبنائك الثلاثة لشراء بعض الطعام وأغراض للمنزل، وأنت مشغولة في جمع الأغراض، كان أبنائك مشغولين بجمع الحلويات والألعاب. علماً بأن ما لديك من المال لا يكفي لشراء ما تم جمعه من الأطفال. وبعد انتهائك من التسوق والتوجه إلى صندوق المحاسبة اكتشفت أن ما لديك من مال أقل مما تريد شراءه، مما أجبرك على إعادة الألعاب والحلويات. وأنت في هذه الحال، كان كثير من الناس في انتظارك. وفي تلك اللحظة تقدمت إليك سيدة كبيرة في السن لا تعرفينها وبادرت قائلة: (خلاص لا تشيلي هم، أنا حدفح الباقي. يا كثر الناس الي مستنين ورا).

So, how are you going to **refuse** the strange old woman's **offer**?

كيف سترفضين عرض السيدة؟

.....
.....

How hard is to **refuse** the strange old woman's **offer**?

ماهي درجة صعوبة رفض العرض؟

- Extremely difficult غاية في الصعوبة
- Somewhat difficult صعب نوعاً ما
- Slightly difficult صعب بشكل بسيط
- Not at all difficult ليس صعباً على الإطلاق

F- You are studying medicine, and you become tired of reading medical books at home, so you decide to study in a nearby coffee shop. You enter the coffee shop and find a suitable table. You put your books and notes on the table, order your coffee and begin reading and writing. A group of males approaches your table. One of them mistakenly and accidentally spills his coffee onto your very expensive medical book. The book is partly damaged. The man is very apologetic, and says “I am sorry, I swear to God I did not mean it, but don’t worry I will pay for the damaged book. How much does it cost?” Although the expensive book is significantly damaged, you do not want to take money from the man. Also, you don’t want anybody to see you talking to a strange male.

أنت تدرسين في كلية الطب ولقد مللت كثيراً من القراءة والاستذكار في المنزل، فقررت الذهاب إلى أقرب مقهى لإكمال المذاكرة. فعلاً دخلت المقهى واخترت طاولة مناسبة وطلبت قهوتك ومن ثم بدأت في القراءة. مجموعة من الشباب اقتربوا من طاولتك، وبالخطأ سكب واحد منهم القهوة على كتابك. للأسف الكتاب تضرر بشكل جزئي. اعتذر الشاب بشدة قائلاً: (أقسم بالله بالغلط، لكن مو مشكلة أنا مستعد أدفع لك حق الكتاب). على الرغم أن سعر الكتاب غالٍ جداً، فأنت لا تودين أخذ المال من شاب لا تعرفينه. ولا تودين الاستمرار في الحديث مع شاب لا تربطك به أي صلة.

So, how are you going to **refuse** the strange man’s **offer**?

كيف سترفضين عرض الشاب؟

.....
.....

How hard is to **refuse** the strange man’s **offer**?

ماهي درجة صعوبة رفض العرض؟

- Extremely difficult غاية في الصعوبة
- Somewhat difficult صعب نوعاً ما
- Slightly difficult صعب بشكل بسيط

- Not at all difficult ليس صعباً على الإطلاق

G- You are travelling with your three children from Jeddah to Dammam. The airport is very busy, and you have a hard time getting a boarding pass and calming down your children. After waiting at the airport for two hours, you finally depart. On the airplane, your infant starts to cry loudly for more than 10 minutes, and you don't know why he is crying. A strange old woman says, "I think it is a good idea to have someone to come along and help you with your children next time. You are not able to supervise your children alone." You are tired and angry, and do not welcome her suggestion.

أنت مسافرة من جدة إلى الدمام مع أبنائك الثلاثة. يبدو المطار مزدحماً جداً في ذلك اليوم. ومع تهديئة الأطفال والعناية بهم، حصلت على بطاقة الصعود بصعوبة. وبعد ساعتين من الانتظار، سعدت الطائرة أخيراً. للأسف بمجرد دخولك الطائرة بدأ طفلك الأصغر بالبكاء بصوت عال لأكثر من ١٠ دقائق بدون معرفة ما السبب. سيدة غريبة وكبيرة في السن قالت لك: (يا ستي مرة ثانية جيبي أحد معاك يهتم بالبرورة، إنت ما تقدري عليهم لحالك). أنت مرهقة و غاضبة ولست في مزاج جيد لقبول اقتراح السيدة.

How are you going to **refuse** the strange woman's **suggestion**?

كيف سترفضين اقتراحها؟

.....

How hard is to **refuse** the strange woman's **suggestion**?

ماهي درجة صعوبة رفض الاقتراح؟

- Extremely difficult غاية في الصعوبة
- Somewhat difficult صعب نوعاً ما
- Slightly difficult صعب بشكل بسيط
- Not at all difficult ليس صعباً على الإطلاق

H- You are travelling to Cairo to meet and stay with a very dear friend. Your friend plans to pick you up from the airport. Unfortunately, her car has broken down, so you decide to take a taxi. You pick up a taxi and show the male taxi driver the address. The taxi driver suggests going to a five-star hotel instead of your friend house. He says "I know a very beautiful and affordable hotel near the airport. I will be happy to take you there if you want." You don't want to go to a hotel because your friend is waiting for you.

أنت مسافرة إلى القاهرة للقاء وزيارة صديقة عزيزة. كان صديقك مخططة لأخذك من المطار ولكن سيارتها بها عطل ولا تعمل، فاضطرت لأخذ سيارة أجرة، وأعطيتِ السائق عنوان صديقك. سائق سيارة الأجرة اقترح عليك قائلاً: (اي رأيك يا فندم اخذك على فندق خمس نجوم حلو جدا ورخيص وقريب من المطار). أنتِ لا تودين الذهاب إلى فندق لأن صديقك في انتظارك بالمنزل .

How are you going to **refuse** the male taxi driver's **suggestion**?

كيف سترفضين اقتراح السائق؟

.....
.....

How hard is to **refuse** the male taxi driver's **suggestion**?

ماهي درجة صعوبة رفض الاقتراح؟

- Extremely difficult غاية في الصعوبة
- Somewhat difficult صعب نوعاً ما
- Slightly difficult صعب بشكل بسيط
- Not at all difficult ليس صعباً على الإطلاق

APPENDIX F: The pilot study interview (Translated copy)

Interview Questions:

1. The study suggests the participants produce the word “No” less frequently than they implement other refusal strategies. **Do you think using the word “No” to refuse is impolite and offensive in Saudi culture? If yes, would you please tell me why?**
2. The study also shows participants produce the word “No” more when communicating with people with great social distance, and so my question is: **Do you feel more comfortable saying “No” to strangers than to your relatives or friends? If yes, why?**
3. There are some differences between Arab–Saudi and African Saudi refusals. **Depending on your communication and socialization with other ethnic groups, do you think Arabs and Africans speak the Hijazi dialect differently? If yes, would you please provide an example?**
4. In this study, the female participants use more words than the male participants. **Are there any reasons or social variables that encourage Arab-Saudi and African Saudi women to produce more words when they refuse?**
5. In the literature, refusal is always portrayed as a face threatening act, and it is rarely employed to maintain an interlocutor’s face. **In Saudi culture, how do people perceive refusals?**

أسئلة المقابلة التجريبية (النسخة العربية)

1. نتائج الدراسة تبين أن المشاركين في البحث يقولون من استخدام كلمة لا عند الرفض. السؤال هو: هل تعتقد أن كلمة لا كلفظة في المجتمع السعودي مهينة وغير مؤدبة؟! إن كان الجواب نعم.. الرجاء ذكر السبب
2. الدراسة تبين أن المشاركين يستخدمون لا أكثر مع الأغراب. السؤال هو: هل تشعر بقلق أقل عند نطق كلمة لا للغريب عوضاً عن القريب والصديق؟! إن كان الجواب نعم الرجاء ذكر السبب
3. هناك اختلاف واضح بين الرفض عند السعوديين العرب و الأفارقة.. اعتماداً على تواصلك مع مجموعات عرقية مختلفة بالمملكة العربية السعودية هل تعتقد أن الأفارقة والعرب يتحدثون بلهجة حجازية مختلفة؟! إن كان الجواب نعم هل تذكر لي مثال
4. في هذه الدراسة، النساء يتحدثن أكثر من الرجال عند الرفض، في رأيك ماهي الأسباب الاجتماعية خلف هذه الظاهرة
5. في أدبيات البحث، الرفض يعتبر أمر محرّج للمستمع والمتلقي ونادراً ما يعتبر الرفض وسيلة لتقوية العلاقات بين الأفراد بالمجتمع الواحد.. السؤال هو، كيف يُعرف الرفض في المجتمع السعودي؟!

APPENDIX G: The Pilot Discourse Completion Test Evaluation (Translated copy for male participants)

The **aim** of this survey is to evaluate the below discourse completion test to establish *How Hijazi Men and Women Say “NO”: A Pragmatic and Discourse Analysis Study of the Speech Act of Refusal, Gender and Culture in Saudi Arabia*

1- Please evaluate the **survey instructions** regarding **clarity**

- a) **Clear**
- b) **Unclear**

2- Please evaluate the following **situations** regarding **clarity**

A- You are studying for an MA degree at King Abdul Aziz University. You are taking your studies seriously. You have a final project to do, and the course Professor is very strict. You are very worried about getting low grades or failing this course. Your cousin, who has no motivation to study, asks if he can work with you, saying “please bro, let’s work on this project together. You know I cannot do all of it by myself.” You know very well that he will let you do all the work alone, and you don’t want to be troubled, especially as you had a bad experience with him on a previous project.

- a) **Clear**
- b) **Unclear**

B- You are invited by a friend to a dinner. You are very enthusiastic about going and meeting up with old friends, who you don’t see for long periods of time. You have already notified your wife about the dinner. However, your wife, as usual, has forgotten about it, and on the day of the party, in the morning, she tells you “my friend will come to our house with her husband today. What do you think about buying delicious food for us?” You don’t want to meet her friend’s husband that day, because you already promised your friend you would attend his dinner, and you are not in the mood to meet her guests and buy food for them.

- a) **Clear**
- b) **Unclear**

C- One of your male friends invites you to attend his sister’s wedding party. He calls saying “please come to my sister wedding party. I am sure you will enjoy it”. You do not want to go because the party will be very big and there will be many people you don’t know. If you were to go to such a party, you would have to go to the mall to buy clothes, and you would need to ask someone to take you to the wedding. You are not in the mood for making all of these arrangements.

- a) **Clear**
- b) **Unclear**

D- You are travelling to London. Your niece who you are very close to, and who is around your age, heard the news. She calls you saying “Hello my dear, I know you are coming to the UK very soon, so you are invited to my house. Please come; I will be very happy seeing you.” You appreciate her call, but you do not want to visit her house because you have a tight schedule. Also, she lives in Glasgow, which is quite far away from London. If you were to go there, sufficient time and money would be essential.

- a) **Clear**
- b) **Unclear**

E- You are not doing very well in physics. Your parents refuse to pay for a private tutor to help you with this subject. One day your uncle learns of this and calls you to offer help; saying “if you want to learn physics, come to my house any day next week. I will be happy to teach you.” You know from other relatives that your uncle is not good at teaching. Also, visiting him is a waste of time, since his house is quite far from yours. In addition, you are busy next week, preparing for your final exams.

- c) **Clear**
- d) **Unclear**

F- You just finished school. Now, you are enjoying your vacation. Your elder sister, who loves reading books, gives you a ticket to a book fair. She says “what do you think about taking this ticket. I will not be able to attend and cannot request a refund. Please go, the ticket cost more than 200 SR.” You don’t want to go because you don’t like reading. Also, that day, you are going to meet your friends.

- a) **Clear**
- b) **Unclear**

G- You have been married for more than ten years, and finally you have a child. Your brother suggests you host a big party celebrating your new baby’s arrival. He says “I suggest you hold a big party and invite our family to celebrate, since you have finally had a child.” You do not have enough money or time for a party since it is very expensive and preparing for it would be time consuming.

- a) **Clear**
- b) **Unclear**

H- You have just received your BA in tourism. You have started applying for jobs, you have not received any responses yet. Your sister suggests taking an English course in order to improve your English language and enhance your application. She says, “I think it is a good idea to improve your English language to support your application. I recommend you take an intensive English course.” You don’t have any money to register for an English course.

Also, you do not want to borrow money from anyone because you do not know when you are going to be able to repay the money.

a) Clear

b) Unclear

I- You are studying at Umm Al-Qura University. A man, you don't know, who comes from another department asks you politely to fill in a form immediately. He says smiling "Hi, I am conducting a study about X and Y, which is very important to me, would you please fill in the form." You are very busy because you have to get to class on time or the professor will not allow you in.

a) Clear

b) Unclear

J- You are travelling from Jeddah to New York. The duration of the flight is more than 9 hours. You will travel with your wife and two year-old child. You have booked seats in advance to be sure that you all can sit together. By sitting together, you will be able to help your wife take care of the child. A female traveller comes up to you and says "sorry for the interruption. Would you please change your seat and sit in mine at the front? A man is sitting beside me, and I do not feel comfortable at all". You do not want to leave your wife because she needs your help. Also, you would not feel comfortable sitting beside a stranger for more than 9 hours.

a) Clear

b) Unclear

K- This is the first week in your new job as a teacher. Since the first day, you get very busy knowing your classes, meeting students and creating lesson plans. Therefore, you do not have time to know all teachers in the teachers' room. One day, a teacher, who you don't know, introduces himself and says "my son is already graduated from high school with very high grades. I am making party for him in my home, and you are invited to this party. This is my home address- give you a paper including his home address."

The teacher looks very nice, but you don't know him, and you don't have any knowledge about his background. You simply will not attend.

a) Clear

b) Unclear

L- You are an interpreter, and you finally get a job working at a very well-known T.V. channel. You are very happy and have great enthusiasm for the work. On the first day, your supervisor introduces you to the other employees. After being introduced to the people at the T.V channel, one of the female employees approaches you and says, "I am an interpreter, and I have been working here for more than ten years. Because you are new

here, I wanted to let you know that the other interpreters and I are going to attend a development workshop at the weekend. The channel will pay all the fees and the transportation for the workshop. What do you think about coming with us? You cannot go to the workshop because you just moved to a new house, which needs furnishing.

- a) **Clear**
- b) **Unclear**

M- You are in the supermarket with your three children buying some food and other things for the house. While you are busy shopping, your children are collecting toys and candies that you don't wish to buy since you have very strict budget. Once you are at the cashier, you find that you don't have enough money to purchase all the items. As a result, you return some items. People in the queue are waiting for you to finish. A strange old man offers to pay the rest of the money, saying, "Don't worry; I will pay the rest. Many people are waiting."

- a) **Clear**
- b) **Unclear**

N- You are studying medicine, and you become tired of reading medical books at home, so you decide to study in a nearby coffee shop. You enter the coffee shop and find a suitable table. You put your books and notes on the table, order your coffee and begin reading and writing. A group of females approaches your table. One of them mistakenly and accidentally spills her coffee onto your very expensive medical book. The book is partly damaged. The woman is very apologetic, and says "I am sorry, I swear to God I did not mean it, but don't worry I will pay for the damaged book. How much does it cost?" Although the expensive book is significantly damaged, you do not want to take money from the woman. Also, you don't want anybody to see you talking to a strange female.

- a) **Clear**
- b) **Unclear**

O- You are travelling with your three children from Jeddah to Dammam. The airport is very busy, and you have a hard time getting a boarding pass and calming down your children. After waiting at the airport for two hours, you finally depart. On the airplane, your infant starts to cry loudly for more than 10 minutes, and you don't know why he is crying. A strange and old man says, "I think it is a good idea to have someone to come along and help you with your children next time. You are not able to supervise your children alone." You are tired and angry, and do not welcome his suggestion.

- a) **Clear**
- b) **Unclear**

P- You are travelling to Cairo to meet and stay with a very dear friend. Your friend plans to pick you up from the airport. Unfortunately, his car has broken down, so you decide to take a taxi. You pick up a taxi and show the female taxi driver the address. The taxi driver

suggests going to a five-star hotel instead of your friend house. She says “I know a very beautiful and affordable hotel near the airport. I will be happy to take you there if you want.” You don’t want to go to a hotel because your friend is waiting for you.

- a) **Clear**
- b) **Unclear**

3- If any of the situations are unclear, do you have any suggestions to improve them?

.....

4- Please evaluate **the length of the survey instruction**

- a) Long
- b) Not long (appropriate length)
- c) Short

5- Please evaluate **the length of the whole survey**

- a) Long
- b) Not long (appropriate length)
- c) Short

6- Please evaluate the situations regarding **their relation to the Saudi culture?**

A- You are studying for an MA degree at King Abdul Aziz University. You are taking your studies seriously. You have a final project to do, and the course Professor is very strict. You are very worried about getting low grades or failing this course. Your cousin, who has no motivation to study, asks if he can work with you, saying “please bro, let’s work on this project together. You know I cannot do all of it by myself.” You know very well that he will let you do all the work alone, and you don’t want to be troubled, especially as you had a bad experience with him on a previous project.

- a) **Related**
- b) **Unrelated**

B- You are invited by a friend to a dinner. You are very enthusiastic about going and meeting up with old friends, who you don’t see for long periods of time. You have already notified your wife about the dinner. However, your wife, as usual, has forgotten about it, and on the day of the party, in the morning, she tells you “my friend will come to our house with her husband today. What do you think about buying delicious food for us?” You don’t want to meet her friend’s husband that day, because you already promised your friend you would attend his dinner, and you are not in the mood to meet her guests and buy food for them.

- a) **Related**
- b) **Unrelated**

C- One of your male friends invites you to attend his sister's wedding party. He calls saying "please come to my sister wedding party. I am sure you will enjoy it". You do not want to go because the party will be very big and there will be many people you don't know. If you were to go to such a party, you would have to go to the mall to buy clothes, and you would need to ask someone to take you to the wedding. You are not in the mood for making all of these arrangements.

- a) **Related**
- b) **Unrelated**

D- You are travelling to London. Your niece who you are very close to, and who is around your age, heard the news. She calls you saying "Hello my dear, I know you are coming to the UK very soon, so you are invited to my house. Please come; I will be very happy seeing you." You appreciate her call, but you do not want to visit her house because you have a tight schedule. Also, she lives in Glasgow, which is quite far away from London. If you were to go there, sufficient time and money would be essential.

- a) **Related**
- b) **Unrelated**

E- You are not doing very well in physics. Your parents refuse to pay for a private tutor to help you with this subject. One day your uncle learns of this and calls you to offer help; saying "if you want to learn physics, come to my house any day next week. I will be happy to teach you." You know from other relatives that your uncle is not good at teaching. Also, visiting him is a waste of time, since his house is quite far from yours. In addition, you are busy next week, preparing for your final exams.

- a) **Related**
- b) **Unrelated**

F- You just finished school. Now, you are enjoying your vacation. Your elder sister, who loves reading books, gives you a ticket to a book fair. She says "what do you think about taking this ticket. I will not be able to attend and cannot request a refund. Please go, the ticket cost more than 200 SR." You don't want to go because you don't like reading. Also, that day, you are going to meet your friends.

- a) **Related**
- b) **Unrelated**

G- You have been married for more than ten years, and finally you have a child. Your brother suggests you host a big party celebrating your new baby's arrival. He says "I suggest you hold a big party and invite our family to celebrate, since you have finally had a child." You do not have enough money or time for a party since it is very expensive and preparing for it would be time consuming.

- a) **Related**
- b) **Unrelated**

H- You have just received your BA in tourism. You have started applying for jobs, you have not received any responses yet. Your sister suggests taking an English course in order to improve your English language and enhance your application. She says, “I think it is a good idea to improve your English language to support your application. I recommend you take an intensive English course.” You don’t have any money to register for an English course. Also, you do not want to borrow money from anyone because you do not know when you are going to be able to repay the money.

- a) **Related**
- b) **Unrelated**

I- You are studying at Umm Al-Qura University. A man, you don’t know, who comes from another department asks you politely to fill in a form immediately. He says smiling “Hi, I am conducting a study about X and Y, which is very important to me, would you please fill in the form.” You are very busy because you have to get to class on time or the professor will not allow you in.

- a) **Related**
- b) **Unrelated**

J- You are travelling from Jeddah to New York. The duration of the flight is more than 9 hours. You will travel with your wife and two year-old child. You have booked seats in advance to be sure that you all can sit together. By sitting together, you will be able to help your wife take care of the child. A female traveller comes up to you and says “sorry for the interruption. Would you please change your seat and sit in mine at the front? A man is sitting beside me, and I do not feel comfortable at all”. You do not want to leave your wife because she needs your help. Also, you would not feel comfortable sitting beside a stranger for more than 9 hours.

- a) **Related**
- b) **Unrelated**

K- This is the first week in your new job as a teacher. Since the first day, you get very busy knowing your classes, meeting students and creating lesson plans. Therefore, you do not have time to know all teachers in the teachers’ room. One day, a teacher, who you don’t know, introduces himself and says “my son is already graduated from high school with very high grades. I am making party for him in my home, and you are invited to this party. This is my home address- give you a paper including his home address.”

The teacher looks very nice, but you don’t know him, and you don’t have any knowledge about his background. You simply will not attend.

- a) **Related**
- b) **Unrelated**

L- You are an interpreter, and you finally get a job working at a very well-known T.V. channel. You are very happy and have great enthusiasm for the work. On the first day, your supervisor introduces you to the other employees. After being introduced to the people at the T.V channel, one of the female employees approaches you and says, “I am an interpreter, and I have been working here for more than ten years. Because you are new here, I wanted to let you know that the other interpreters and I are going to attend a development workshop at the weekend. The channel will pay all the fees and the transportation for the workshop. What do you think about coming with us? You cannot go to the workshop because you just moved to a new house, which needs furnishing.

a) Related

b) Unrelated

M- You are in the supermarket with your three children buying some food and other things for the house. While you are busy shopping, your children are collecting toys and candies that you don't wish to buy since you have very strict budget. Once you are at the cashier, you find that you don't have enough money to purchase all the items. As a result, you return some items. People in the queue are waiting for you to finish. A strange old man offers to pay the rest of the money, saying, “Don't worry; I will pay the rest. Many people are waiting.” You are offended by his attitude.

a) Related

b) Unrelated

N- You are studying medicine, and you become tired of reading medical books at home, so you decide to study in a nearby coffee shop. You enter the coffee shop and find a suitable table. You put your books and notes on the table, order your coffee and begin reading and writing. A group of females approaches your table. One of them mistakenly and accidentally spills her coffee onto your very expensive medical book. The book is partly damaged. The woman is very apologetic, and says “I am sorry, I swear to God I did not mean it, but don't worry I will pay for the damaged book. How much does it cost?” Although the expensive book is significantly damaged, you do not want to take money from the woman. Also, you don't want anybody to see you talking to a strange female.

a) Related

b) Unrelated

O- You are travelling with your three children from Jeddah to Dammam. The airport is very busy, and you have a hard time getting a boarding pass and calming down your children. After waiting at the airport for two hours, you finally depart. On the airplane, your infant starts to cry loudly for more than 10 minutes, and you don't know why he is crying. A strange and old man says, “I think it is a good idea to have someone to come along and help you with your children next time. You are not able to supervise your children alone.” You are tired and angry, and do not welcome his suggestion.

- a) **Related**
- b) **Unrelated**

P- You are travelling to Cairo to meet and stay with a very dear friend. Your friend plans to pick you up from the airport. Unfortunately, his car has broken down, so you decide to take a taxi. You pick up a taxi and show the female taxi driver the address. The taxi driver suggests going to a five-star hotel instead of your friend house. She says “I know a very beautiful and affordable hotel near the airport. I will be happy to take you there if you want.” You don’t want to go to a hotel because your friend is waiting for you.

- a) **Related**
- b) **Unrelated**

7- If there are unrelated situations to the Saudi culture, do you have any **suggestion** to improve them?

.....

8- If you have other **suggestions or recommendations**, please write them down?

.....

تقييم استبيان الدراسة اللغوية لأساليب الرفض عند الإناث والذكور بالمملكة العربية السعودية (النسخة العربية للذكور)

الهدف من طرح هذا الاستطلاع هو تقييم الاستبيان الأساسي والذي تم تعيئته من قبلكم مسبقاً

قيم إرشادات الاستبيان من ناحية الوضوح

الإرشادات واضحة
الإرشادات غير واضحة

قيم المواقف من ناحية الوضوح

أنت تدرس الماجستير في جامعة الملك عبد العزيز وتأخذ الدراسة على محمل الجد. للأسف لديك مادة دراسية في غاية الصعوبة، وأستاذها في غاية الشدة والتعقيد. هذه المادة لديها متطلبات وهو عمل مشروع في آخر الفصل الدراسي. قريبك وزميلك بالقسم طلب مشاركتك في المشروع قائلاً: (الله يخليك يا أخوية خرينا نشغل مع بعض في المشروع النهائي، تدري أنا ما أقدر أسوي كل الشغل لحالي).

أنت تعلم أن قريبك العزيز سيتكل عليك بشكل كامل في إتمام المشروع، خاصة وأن لديك خبرة سابقة سيئة معه .

الموقف واضح
الموقف غير واضح

أنت مدعو إلى العشاء من قبل أحد أصدقائك. فقد وجدت لها فرصة جيدة لمقابلة أصدقائك القدامى. بعد تأكدك من موعد العشاء، أخبرت زوجتك بذلك. للأسف زوجتك نسيت موضوع دعوة العشاء. وفي صباح ذلك اليوم أخبرتك زوجتك قائلة: (اليوم صاحبتني جاية مع زوجها عندنا. ايش رأيك تشتري لنا عشا من برا و شوية حلويات).

أنت غير راغب في لقاء ضيوف زوجتك لأنك مدعو إلى حفل عشاء صديقك. وأنت لست في مزاج جيد للتبضع واستقبال الضيوف القادمين .

الموقف واضح
الموقف غير واضح

تم دعوتك من قبل أحد أصدقائك لحفل زفاف شقيقته. وأتصل عليك قائلاً: (أفضل زواج أختي. شوفتك تسعدنا). أنت لا ترغب في الذهاب للحفل لأنه كبير جداً وبه كثير من المدعوين الذين لا تربطك بهم أي علاقة. هناك أسباب أخرى لعدم الذهاب ومنها عدم توفر ثوب جديد وليس لديك سيارة للذهاب.

الموقف واضح
الموقف غير واضح

أنت ستسافر إلى لندن. ابنة أخيك علمت بنياً سفرك فاتصلت عليك قائلة: (هلا عمي حبيبي، سمعت إنك جاي لندن، لازم تزورني. حكون مبسوطه مرة لو جيت).

أنت تقدر اتصالها ولكن لن تتمكن من زيارتها لأنك ستكون مشغول جداً بكثير من الأعمال في لندن، وبيتها يقع في مدينة جلاسكو التي تبعد كثيراً عن لندن، والسفر لتلك المدينة يحتاج مالا ووقتا .

الموقف واضح الموقف غير واضح

أنت تجد صعوبة في فهم مادة الفيزياء. والداك وبكل أسف رفضا إحضار ودفع المال لمعلم خصوصي يساعدك في استيعاب هذه المادة. علم عمك بهذا الأمر، فاتصل عليك قائلاً: (إذا تبغى تدرس فيزياء تعال عندي اي يوم الأسبوع الجاي. أنا حدرسك). لقد سمعت من أحد اقربانك أن عمك لا يجيد التدريس، ومنزله بعيد جدا عن منزلك. بالإضافة إلى ذلك، أنت مشغول جدا الأسبوع القادم تحضيراً للاختبارات النهائية .

الموقف واضح الموقف غير واضح

لقد انتهيت توا من الدراسة. أنت تستمع بإجازتك الصيفية الآن. أختك الكبرى والتي تحب القراءة كثيراً أعطتك تذكرة لحضور معرض الكتاب ثم بادرت قائلة: (انا ما حقدر اروح معرض الكتاب وما اقدر كمان استرجع رسوم التذكرة، روح انت بدالي. والله التذكرة تكلفتها تقريباً 200 ريال). أنت لا ترغب في الذهاب لأنك لا تحب القراءة، وأنت مشغول في ذلك اليوم بلقاء بعضاً من أصدقائك.

الموقف واضح الموقف غير واضح

أنت متزوج منذ عشر سنوات، وأخيراً أنجبت زوجتك طفلاً. اقترح أخيك عليك قائلاً: (أنا أشوف إنكم تسوا مناسبة كبيرة تعزموا فيها الأهل عشان ننبسط ونحتفل خاصة أنه ربنا رزقكم بطفل أخيراً). أنت لا تملك المال ولا الوقت لإقامة حفل لابنك، خاصة وأن الحفل مكلف مادياً ويحتاج الكثير من الوقت لترتيبه .

الموقف واضح الموقف غير واضح

لقد حصلت أخيراً على شهادة البكالوريوس في تخصص السياحة، وبدأت فعلياً بالتقديم على الوظيفة، ولكن للأسف لم يصلك ردا من أي من الشركات حتى الآن. اقترحت عليك أختك اقتراحاً قائلة: (اقترح عليك انك تطور اللغة الإنجليزية عشان تدعم ملفك. ليش ما تاخذ دورة مكثفة للغة الانجليزية). أنت لا تملك المال للتسجيل في برنامج لتعلم اللغة الإنجليزية. ولا تود الاقتراض خاصة وإنك لا تعلم متى ستعيد المال لأصحابه

الموقف واضح الموقف غير واضح

أنت تدرس في جامعة أم القرى. اقتررب منك طالب من قسم آخر طالبا منك تعبئة استبيان وقائلاً: (انا عندي دراسة عن كذا وكذا ومهمة عندي جدا. ممكن لو سمحت تعبي لي الاستبيان).

أنت مشغول جداً فلديك محاضرة، وفي حالة تأخرك عنها، لن يسمح لك أستاذ المادة بدخول القاعة والاستماع للمحاضرة .

الموقف واضح
الموقف غير واضح

أنت مسافر مع زوجتك وابنتك الرضيع من جدة إلى نيويورك. مدة الرحلة بالطائرة أكثر من 9 ساعات، وحتى تضمن جلوسك بقرب عائلتك، ومساعدة زوجتك في العناية بطفلكما، حجزت مقاعدكم مبكراً. وعند صعودك الطائرة وجلوسك بالمقعد، تقدمت إليك إحدى الركابات قائلة: (معلش أعتذر عن ازعاجك، ممكن تغير مقعدك وتروح تجلس قدام بمكاني، في رجال جالس جنبي و الموضوع مرة يضايق). أنت لا تريد تغيير مقعدك لعدة أسباب من أهمها أن زوجتك تحتاج مساعدتك للعناية بالطفل، وأنت لن تشعر بالراحة عند جلوسك بجانب رجل غريب لأكثر من 9 ساعات.

الموقف واضح
الموقف غير واضح

هذا الأسبوع الأول من تعيينك كمعلم. أنت مشغول منذ أول يوم في معرفة الفصول المسؤول عنها، ومقابلة الطلاب والتعرف عليهم والتحضير للدروس. وبالتالي لم يكن لديك الوقت الكافي للتعرف على جميع المعلمين بالحجرة. في يوم من الأيام تقدم إليك أحد من المعلمين، والذي لم تلتق به من قبل، وعرف بنفسه ثم استطرد قائلاً: (ولدي والله الحمد تخرج من الثانوي بمعدل عالي وحعمل له حفلة، وانت معزوم.. حياك الله)، ثم ناولك بطاقة فيها عنوان منزله . المعلم يبدو معلماً وقوراً ولكن أنت لا تعلم عنه شيئاً، ولذلك لا تود الحضور .

الموقف واضح
الموقف غير واضح

أنت متخصص كترجم، وأخيراً حصلت على وظيفة ممتازة في قناة إعلامية مشهورة. أنت سعيد بحصولك على هذه الوظيفة ومتحمس جداً للعمل. في أول يوم عمل عرفك المسؤول على الموظفين والموظفات بالقناة. بعد مرور عدة دقائق تقدمت إليك أحد الموظفات وعرفت بنفسها ثم بادرت قائلاً: (انا مترجمة فورية في القناة ولي أكثر من ١٠ سنوات و مادام أنت جديد في القناة حبيت اقلك انه في دورة تدريبية لتطوير المترجمين آخر الاسبوع والقناة حتتكفل ماديا لدفع رسوم الدورة والمواصلات، ايش رأيك تحضر معايا ومع بقية زملاء؟!). أنت مشغول هذه الفترة بتأنيث بيتك الجديد وليس لديك أي وقت لحضور الدورة.

الموقف واضح
الموقف غير واضح

أنت متجه إلى السوبرماركت مع أبنائك الثلاثة لشراء بعض الطعام وأغراض للمنزل، وأنت مشغول في جمع الأغراض، كان ابناؤك مشغولين بجمع الحلويات والألعاب. علماً بأن ما لديك من المال لا يكفي لشراء ما تم جمعه من الأطفال. وبعد انتهائك من التسوق والتوجه إلى صندوق المحاسبة اكتشفت أن ما لديك من مال أقل مما تريد شراءه، مما أجبرك على إعادة

الألعاب والحلويات. وأنت في هذه الحال، كان كثير من الناس في انتظارك. وفي تلك اللحظة تقدم إليك رجل كبير في السن لا تعرفه وبادر قائلاً بشكل فظ: (خلاص لا تشيل هم، أنا حدفع الباقي. يا كثر الناس الي مستنين ورا). أسلوب الرجل سبب لك الكثير من الإهانة.

الموقف واضح
الموقف غير واضح

أنت تدرس في كلية الطب ولقد مللت كثيراً من القراءة والاستذكار في المنزل، فقررت الذهاب إلى أقرب مقهى لإكمال المذاكرة. وفعلاً دخلت المقهى واخترت طاولة مناسبة وطلبت قهوتك ومن ثم بدأت في القراءة. مجموعة من الفتيات اقتربن من طاولتك، وبالخطأ سكبت واحدة منهن القهوة على كتابك. للأسف الكتاب تضرر بشكل جزئي. اعتذرت الفتاة بشدة قائلة: (أقسم بالله بالغلط، لكن مو مشكلة أنا مستعدة أدفع لك حق الكتاب).

على الرغم أن سعر الكتاب غال جداً، فأنت لا تود أخذ المال من الفتاة. ولا تود أن تستمر في الحديث مع فتاة لا تربطك بها أي صلة

الموقف واضح
الموقف غير واضح

أنت مسافر من جدة إلى الدمام مع أبنائك الثلاثة. يبدو المطار مزدحماً جداً في ذلك اليوم. ومع تهدئة الأطفال والعناية بهم، حصلت على بطاقة الصعود بصعوبة. وبعد ساعتين من الانتظار، صعدت الطائرة أخيراً. للأسف بمجرد دخولك الطائرة بدأ طفلك الأصغر بالبكاء بصوت عال لأكثر من 10 دقائق بدون معرفة ما السبب. رجل غريب وكبير في السن قال لك غاضباً: (يا بوية مرة تانية جيب أحد معاك يهتم بالزورة، إنت ما تقدر عليهم لحالك). أنت مرهق وغازب ولست في مزاج جيد لقبول اقتراح الرجل .

الموقف واضح
الموقف غير واضح

أنت مسافر إلى القاهرة للقاء وزيارة صديق عزيز. كان صديقك مخطط لأخذك من المطار ولكن سيارته بها عطل ولا تعمل، فاضطرت لأخذ سيارة أجرة، واعطيت السائقة عنوان صديقك. سائقة سيارة الأجرة اقترحت عليك قائلة: (اي رأيك يا فندم اخذك على فندق خمس نجوم حلو جدا ورخيص وقريب من المطار). أنت لا تود الذهاب إلى فندق لأن صديقك في انتظارك بالمنزل .

الموقف واضح
الموقف غير واضح

إن كان هناك موقف غير واضح. ماهي الوسيلة لجعله أكثر وضوحاً؟!

قيم إرشادات الاستبيان من حيث الشرح التفصيلي ومستوى الإطالة

الإرشادات طويلة ومفصلة جدا

شرح الاستبيان مناسب جدا
الإرشادات قصيرة وغير مفصلة

قيم الاستبيان بشكل كلي من حيث مستوى الإطالة

الاستبيان طويل جداً
طول الاستبيان مناسب جدا
الاستبيان قصير جداً

هل المواقف الآتية مألوفة لديك ومرتبطة بالمجتمع السعودي

أنت تدرس الماجستير في جامعة الملك عبد العزيز وتأخذ الدراسة على محمل الجد. للأسف لديك مادة دراسية في غاية الصعوبة، وأستاذها في غاية الشدة والتعقيد. هذه المادة لديها متطلبات وهو عمل مشروع في آخر الفصل الدراسي. قريبك وزميلك بالقسم طلب مشاركتك في المشروع قائلاً: (الله يخليك يا أخوية خرينا نشتغل مع بعض في المشروع النهائي، تدري أنا ما أقدر أسوي كل الشغل لحالي).
أنت تعلم أن قريبك العزيز سيتكل عليك بشكل كامل في إتمام المشروع، خاصة وأن لديك خبرة سابقة سيئة معه .

نعم
لا

أنت مدعو إلى العشاء من قبل أحد أصدقائك. فقد وجدتتها فرصة جيدة لمقابلة أصدقائك القدامى. بعد تأكدك من موعد العشاء، أخبرت زوجتك بذلك. للأسف زوجتك نسيت موضوع دعوة العشاء. وفي صباح ذلك اليوم أخبرتك زوجتك قائلة: (اليوم صاحبتي جاية مع زوجها عندنا. ايش رأيك تشتري لنا عشا من برا و شوية حلويات).
أنت غير راغب في لقاء ضيوف زوجتك لأنك مدعو إلى حفل عشاء صديقك. وأنت لست في مزاج جيد للتبضع واستقبال الضيوف القادمين .

نعم
لا

تم دعوتك من قبل أحد أصدقائك لحفل زفاف شقيقته. وأتصل عليك قائلاً: (أفضل زواج أختي. شوفتك تسعدنا).
أنت لا ترغب في الذهاب للحفل لأنه كبير جداً وبه كثير من المدعوين الذين لا تربطك بهم أي علاقة. هناك أسباب أخرى لعدم الذهاب ومنها عدم توفر ثوب جديد وليس لديك سيارة للذهاب.

نعم
لا

أنت ستسافر إلى لندن. ابنة أخيك علمت بنياً سفرك فاتصلت عليك قائلة: (هلا عمي حبيبي، سمعت إنك جاي لندن، لازم تزورني. حكون مبسوطه مرة لو جيت). أنت تقدر اتصالها ولكن لن تتمكن من زيارتها لأنك ستكون مشغول جداً بكثير من الأعمال في لندن، وبيتها يقع في مدينة جلاسكو التي تبعد كثيراً عن لندن، والسفر لتلك المدينة يحتاج مالا ووقتا .

نعم
لا

أنت تجد صعوبة في فهم مادة الفيزياء. والداك وبكل أسف رفضا إحضار ودفع المال لمعلم خصوصي يساعدك في استيعاب هذه المادة. علم عمك بهذا الأمر، فاتصل عليك قائلاً: (إذا تبغى تدرس فيزياء تعال عندي اي يوم الأسبوع الجاي. أنا حدرسك). لقد سمعت من أحد اقربائك أن عمك لا يجيد التدريس، ومنزله بعيد جدا عن منزلك. بالإضافة إلى ذلك، أنت مشغول جدا الأسبوع القادم تحضيراً للاختبارات النهائية .

نعم
لا

لقد انتهيت توا من الدراسة. أنت تستمع بإجازاتك الصيفية الآن. أختك الكبرى والتي تحب القراءة كثيراً أعطتك تذكرة لحضور معرض الكتاب ثم بادرت قائلة: (انا ما حقدر اروح معرض الكتاب وما اقدر كمان استرجع رسوم التذكرة، روح انت بدالي. والله التذكرة تكلفتها تقريبا 200 ريال). أنت لا ترغب في الذهاب لأنك لا تحب القراءة، وأنت مشغول في ذلك اليوم بلقاء بعضاً من أصدقائك.

نعم
لا

أنت متزوج منذ عشر سنوات، وأخيراً أنجبت زوجتك طفلاً. اقترح أخيك عليك قائلاً: (أنا أشوف إنكم تسوا مناسبة كبيرة تعزموا فيها الأهل عشان ننبسط ونحتفل خاصة أنه ربنا رزقكم بطفل أخيراً). أنت لا تملك المال ولا الوقت لإقامة حفل لابنك، خاصة وأن الحفل مكلف مادياً ويحتاج الكثير من الوقت لترتيبه .

نعم
لا

لقد حصلت أخيراً على شهادة البكالوريوس في تخصص السياحة، وبدأت فعلياً بالتقديم على الوظيفة، ولكن للأسف لم يصلك ردا من أي من الشركات حتى الآن. اقترحت عليك أختك اقتراحاً قائلة: (اقترح عليك انك تطور اللغة الإنجليزية عشان تدعم ملفك. ليش ما تاخذ دورة مكثفة للغة الانجليزية). أنت لا تملك المال للتسجيل في برنامج لتعلم اللغة الإنجليزية. ولا تود الاقتراض خاصة وإنك لا تعلم متى ستعيد المال لأصحابه.

نعم
لا

أنت تدرس في جامعة أم القرى. اقترب منك طالب من قسم آخر طالبا منك تعبئة استبيان وقائلاً: (انا عندي دراسة عن كذا وكذا ومهمة عندي جدا. ممكن لو سمحت تعبي لي الاستبيان). أنت مشغول جداً فلديك محاضرة، وفي حالة تأخرك عنها، لن يسمح لك أستاذ المادة بدخول القاعة والاستماع للمحاضرة .

نعم
لا

أنت مسافر مع زوجتك وابنك الرضيع من جدة إلى نيويورك. مدة الرحلة بالطائرة أكثر من 9 ساعات، وحتى تضمن جلوسك بقرب عائلتك، ومساعدة زوجتك في العناية بطفلكما، حجزت مقاعدكم مبكراً. وعند صعودك الطائرة وجلوسك بالمقعد، تقدمت إليك إحدى الراكبات قائلة: (معلش أعتذر عن ازعاجك، ممكن تغيير مقعدك وتروح تجلس قدام بمكاني، في رجال جالس جنبي و الموضوع مرة يضايق). أنت لا تريد تغيير مقعدك لعدة أسباب من أهمها أن زوجتك تحتاج مساعدتك للعناية بالطفل، وأنت لن تشعر بالراحة عند جلوسك بجانب رجل غريب لأكثر من 9 ساعات.

نعم
لا

هذا الأسبوع الأول من تعيينك كمعلم. أنت مشغول منذ أول يوم في معرفة الفصول المسؤول عنها، ومقابلة الطلاب والتعرف عليهم والتحصير للدروس. وبالتالي لم يكن لديك الوقت الكافي للتعرف على جميع المعلمين بالحجرة. في يوم من الأيام تقدم إليك أحد من المعلمين، والذي لم تلتق به من قبل، وعرف بنفسه ثم استطرد قائلاً: (ولدي والله الحمد تخرج من الثانوي بمعدل عالي وحعمل له حفلة، وانت معزوم.. حياك الله)، ثم ناولك بطاقة فيها عنوان منزله . المعلم يبدو معلماً وقوراً ولكن أنت لا تعلم عنه شيئاً، ولذلك لا تود الحضور .

نعم
لا

أنت متخصص ك مترجم، وأخيراً حصلت على وظيفة ممتازة في قناة إعلامية مشهورة. أنت سعيد بحصولك على هذه الوظيفة ومتحمس جداً للعمل. في أول يوم عمل عرفك المسؤول على الموظفين والموظفات بالقناة. بعد مرور عدة دقائق تقدمت إليك أحد الموظفات وعرفت بنفسها ثم بادرت قائلاً: (انا مترجمة فورية في القناة ولي أكثر من ١٠ سنوات و مادام أنت جديد في القناة حبيت اقلك انه في دورة تدريبية لتطوير المترجمين آخر الاسبوع والقناة تحتكفل ماديا لدفع رسوم الدورة والمواصلات، ايش رأيك تحضر معايا ومع بقية زملاء؟!). أنت مشغول هذه الفترة بتأنيث بيتك الجديد وليس لديك أي وقت لحضور الدورة.

نعم
لا

أنت متجه إلى السوبرماركت مع أبنائك الثلاثة لشراء بعض الطعام وأغراض للمنزل، وأنت مشغول في جمع الأغراض، كان ابناؤك مشغولين بجمع الحلويات والألعاب. علماً بأن ما لديك من المال لا يكفي لشراء ما تم جمعه من الأطفال. وبعد انتهائك من التسوق والتوجه إلى صندوق المحاسبة اكتشفت أن ما لديك من مال أقل مما تريد شراءه، مما أجبرك على إعادة الألعاب والحلويات. وأنت في هذه الحال، كان كثير من الناس في انتظارك. وفي تلك اللحظة تقدم إليك رجل كبير في السن لا تعرفه وبادر قائلاً بشكل فظ: (خلاص لا تشيل هم، أنا حدف الباقي. يا كثر الناس الي مستنين ورا) . أسلوب الرجل سبب لك الكثير من الإهانة .

نعم
لا

أنت تدرس في كلية الطب ولقد مللت كثيراً من القراءة والاستذكار في المنزل، فقررت الذهاب إلى أقرب مقهى لإكمال المذاكرة. فعلاً دخلت المقهى واخترت طاولة مناسبة وطلبت قهوتك ومن ثم بدأت في القراءة. مجموعة من الفتيات اقتربن

من طاولتك، وبالخطأ سكبت واحدة منهن القهوة على كتابك. للأسف الكتاب تضرر بشكل جزئي. اعتذرت الفتاة بشدة قائلة:
(أقسم بالله بالغلط، لكن مو مشكلة أنا مستعدة أدفع لك حق الكتاب).

على الرغم أن سعر الكتاب غال جداً، فأنت لا تود أخذ المال من الفتاة. ولا تود أن تستمر في الحديث مع فتاة لا تربطك بها
أي صلة.

نعم
لا

أنت مسافر من جدة إلى الدمام مع أبنائك الثلاثة. يبدو المطار مزدحماً جداً في ذلك اليوم. ومع تهدئة الأطفال والعناية بهم،
حصلت على بطاقة الصعود بصعوبة. وبعد ساعتين من الانتظار، سعدت الطائرة أخيراً. للأسف بمجرد دخولك الطائرة
بدأ طفلك الأصغر بالبكاء بصوت عال لأكثر من 10 دقائق بدون معرفة ما السبب. رجل غريب وكبير في السن قال لك
غاضباً: (يا بوية مرة ثانية جيب أحد معاك يهتم بالبرورة، إنت ما تقدر عليهم لحالك).

أنت مرهق وغازب ولست في مزاج جيد لقبول اقتراح الرجل .

نعم
لا

أنت مسافر إلى القاهرة للقاء وزيارة صديق عزيز. كان صديقك مخطط لأخذك من المطار ولكن سيارته بها عطل ولا تعمل،
فاضطرت لأخذ سيارة أجرة، واطيت السائق عنوان صديقك. سائق سيارة الأجرة اقترحت عليك قائلة: (اي رأيك يا فندم
اخذك على فندق خمس نجوم حلو جدا ورخيص وقريب من المطار).

أنت لا تود الذهاب إلى فندق لأن صديقك في انتظارك بالمنزل .

نعم
لا

أن كان هناك موقف غير مألوف، ماهي الوسيلة لجعله أكثر ارتباطاً بالمجتمع السعودي
هل لديك اي اقتراح أو توجيه بخصوص استبيان الرفض عند الذكور والإناث

APPENDIX H: The Pilot Discourse Completion Test Evaluation (Translated copy for female participants)

The **aim** of this survey is to evaluate the below discourse completion test to establish *How Hijazi Men and Women Say “NO”: A Pragmatic and Discourse Analysis Study of the Speech Act of Refusal, Gender and Culture in Saudi Arabia*

1- Please evaluate the **survey instructions** regarding **clarity**

- c) **Clear**
- d) **Unclear**

2- Please evaluate the following **situations** regarding **clarity**

A- You are studying for an MA degree at King Abdul Aziz University. You are taking your studies seriously. You have a final project to do, and the course Professor is very strict. You are very worried about getting low grades or failing this course. Your cousin, who has no motivation to study, asks if she can work with you, saying “please sister, let’s work on this project together. You know I cannot do all of it by myself.” You know very well that she will let you do all the work alone, and you don’t want to be troubled, especially as you had a bad experience with her on a previous project.

- c) **Clear**
- d) **Unclear**

B- You are invited by a friend to a dinner. You are very enthusiastic about going and meeting up with old friends, who you don’t see for long periods of time. You have already notified your husband about the dinner. However, your husband, as usual, has forgotten about it, and on the day of the party, in the morning, he tells you “my friend will come to our house with his wife today. What do you think about making delicious food for us?” You don’t want to meet his friend’s wife that day, because you already promised your friend you would attend her dinner, and you are not in the mood to meet his guests and cook food for them.

- e) **Clear**
- f) **Unclear**

C- One of your female friends invites you to attend her sister’s wedding party. She calls saying “please come to my sister wedding party. I am sure you will enjoy it”. You do not want to go because the party will be very big and there will be many people you don’t know. If you were to go to such a party, you would have to go to the mall to buy clothes, and you would need to ask someone to take you to the wedding. You are not in the mood for making all of these arrangements.

- c) **Clear**
- d) **Unclear**

D- You are travelling to London. Your nephew who you are very close to, and who is around your age, heard the news. He calls you saying “Hello my dear, I know you are coming to the UK very soon, so you are invited to my house. Please come; I will be very happy seeing you.” You appreciate his call, but you do not want to visit his house because you have a tight schedule. Also, he lives in Glasgow, which is quite far away from London. If you were to go there, sufficient time and money would be essential.

c) Clear

d) Unclear

E- You are not doing very well in physics. Your parents refuse to pay for a private tutor to help you with this subject. One day your aunt learns of this and calls you to offer help; saying “if you want to learn physics, come to my house any day next week. I will be happy to teach you.” You know from other relatives that your uncle is not good at teaching. Also, visiting her is a waste of time, since her house is quite far from yours. In addition, you are busy next week, preparing for your final exams.

g) Clear

h) Unclear

F- You just finished school. Now, you are enjoying your vacation. Your elder brother, who loves reading books, gives you a ticket to a book fair. He says “what do you think about taking this ticket. I will not be able to attend and cannot request a refund. Please go, the ticket cost more than 200 SR.” You don’t want to go because you don’t like reading. Also, that day, you are going to meet your friends.

c) Clear

d) Unclear

G- You have been married for more than ten years, and finally you have a child. Your sister suggests you host a big party celebrating your new baby’s arrival. She says “I suggest you hold a big party and invite our family to celebrate, since you have finally had a child.” You do not have enough money or time for a party since it is very expensive and preparing for it would be time consuming.

c) Clear

d) Unclear

H- You have just received your BA in tourism. You have started applying for jobs, you have not received any responses yet. Your brother suggests taking an English course in order to improve your English language and enhance your application. He says, “I think it is a good idea to improve your English language to support your application. I recommend you take an intensive English course.” You don’t have any money to register for an English course. Also, you do not want to borrow money from anyone because you do not know when you are going to be able to repay the money.

- a) Clear
- b) Unclear

I- You are studying at Umm Al-Qura University. A female student, you don't know, who comes from another department asks you politely to fill in a form immediately. She says smiling "Hi, I am conducting a study about X and Y, which is very important to me, would you please fill in the form." You are very busy because you have to get to class on time or the professor will not allow you in.

- c) Clear
- d) Unclear

J- You are travelling from Jeddah to New York. The duration of the flight is more than 9 hours. You will travel with your husband and two year-old child. You have booked seats in advance to be sure that you all can sit together. By sitting together, your husband will be able help you take care of the child. A male traveller comes up to you and says " sorry for the interruption. Would you please change your seat and sit in mine at the front? A woman is sitting beside me, and I do not feel comfortable at all". You do not want to leave your husband because you need his help. Also, you would not feel comfortable sitting beside a stranger for more than 9 hours.

- c) Clear
- d) Unclear

K- This is the first week in your new job as a teacher. Since the first day, you get very busy knowing your classes, meeting students and creating lesson plans. Therefore, you do not have time to know all teachers in the teachers' room. One day, a teacher, who you don't know, introduces herself and says "my daughter is already graduated from high school with very high grades. I am making party for her in my home, and you are invited to this party. This is my home address- give you a paper including his home address." The teacher looks very nice, but you don't know her, and you don't have any knowledge about her background. You simply will not attend.

- c) Clear
- d) Unclear

L- You are an interpreter, and you finally get a job working at a very well-known T.V. channel. You are very happy and have great enthusiasm for the work. On the first day, your supervisor introduces you to the other employees. After being introduced to the people at the T.V channel, one of the male employees approaches you and says, "I am an interpreter, and I have been working here for more than ten years. Because you are new here, I wanted to let you know that the other interpreters and I are going to attend a development workshop at the weekend. The channel will pay all the fees and the transportation for the workshop. What do you think about coming with us? You cannot go to the workshop because you just moved to a new house, which needs furnishing.

- c) Clear

d) Unclear

M- You are in the supermarket with your three children buying some food and other things for the house. While you are busy shopping, your children are collecting toys and candies that you don't wish to buy since you have very strict budget. Once you are at the cashier, you find that you don't have enough money to purchase all the items. As a result, you return some items. People in the queue are waiting for you to finish. A strange old woman offers to pay the rest of the money, saying "Don't worry; I will pay the rest. Many people are waiting."

c) Clear

d) Unclear

N- You are studying medicine, and you become tired of reading medical books at home, so you decide to study in a nearby coffee shop. You enter the coffee shop and find a suitable table. You put your books and notes on the table, order your coffee and begin reading and writing. A group of males approaches your table. One of them mistakenly and accidentally spills his coffee onto your very expensive medical book. The book is partly damaged. The man is very apologetic, and says "I am sorry, I swear to God I did not mean it, but don't worry I will pay for the damaged book. How much does it cost?" Although the expensive book is significantly damaged, you do not want to take money from the man. Also, you don't want anybody to see you talking to a strange male.

c) Clear

d) Unclear

O- You are travelling with your three children from Jeddah to Dammam. The airport is very busy, and you have a hard time getting a boarding pass and calming down your children. After waiting at the airport for two hours, you finally depart. On the airplane, your infant starts to cry loudly for more than 10 minutes, and you don't know why he is crying. A strange old woman says, "I think it is a good idea to have someone to come along and help you with your children next time. You are not able to supervise your children alone." You are tired and angry, and do not welcome her suggestion.

c) Clear

d) Unclear

P- You are travelling to Cairo to meet and stay with a very dear friend. Your friend plans to pick you up from the airport. Unfortunately, her car has broken down, so you decide to take a taxi. You pick up a taxi and show the male taxi driver the address. The taxi driver suggests going to a five-star hotel instead of your friend house. He says "I know a very beautiful and affordable hotel near the airport. I will be happy to take you there if you want." You don't want to go to a hotel because your friend is waiting for you.

c) Clear

d) Unclear

3- If any of the situations are unclear, do you have any suggestions to improve them?
.....

4- Please evaluate **the length of the survey instruction**

- d) Long
- e) Not long (appropriate length)
- f) Short

5- Please evaluate **the length of the whole survey**

- d) Long
- e) Not long (appropriate length)
- f) Short

6- Please evaluate the situations regarding **their relation to the Saudi culture?**

A- You are studying for an MA degree at King Abdul Aziz University. You are taking your studies seriously. You have a final project to do, and the course Professor is very strict. You are very worried about getting low grades or failing this course. Your cousin, who has no motivation to study, asks if she can work with you, saying “please sister, let’s work on this project together. You know I cannot do all of it by myself.” You know very well that she will let you do all the work alone, and you don’t want to be troubled, especially as you had a bad experience with her on a previous project.

- c) Related**
- d) Unrelated**

B- You are invited by a friend to a dinner. You are very enthusiastic about going and meeting up with old friends, who you don’t see for long periods of time. You have already notified your husband about the dinner. However, your husband, as usual, has forgotten about it, and on the day of the party, in the morning, he tells you “my friend will come to our house with his wife today. What do you think about making delicious food for us?” You don’t want to meet his friend’s wife that day, because you already promised your friend you would attend her dinner, and you are not in the mood to meet his guests and cook food for them.

- c) Related**
- d) Unrelated**

C- One of your female friends invites you to attend her sister’s wedding party. She calls saying “please come to my sister wedding party. I am sure you will enjoy it”. You do not want to go because the party will be very big and there will be many people you don’t know. If you were to go to such a party, you would have to go to the mall to buy clothes, and you would need to ask someone to take you to the wedding. You are not in the mood for making all of these arrangements.

- a) **Related**
- b) **Unrelated**

D- You are travelling to London. Your nephew who you are very close to, and who is around your age, heard the news. He calls you saying “Hello my dear, I know you are coming to the UK very soon, so you are invited to my house. Please come; I will be very happy seeing you.” You appreciate his call, but you do not want to visit his house because you have a tight schedule. Also, he lives in Glasgow, which is quite far away from London. If you were to go there, sufficient time and money would be essential.

- a) **Related**
- b) **Unrelated**

E- You are not doing very well in physics. Your parents refuse to pay for a private tutor to help you with this subject. One day your aunt learns of this and calls you to offer help; saying “if you want to learn physics, come to my house any day next week. I will be happy to teach you.” You know from other relatives that your uncle is not good at teaching. Also, visiting her is a waste of time, since her house is quite far from yours. In addition, you are busy next week, preparing for your final exams.

- a) **Related**
- b) **Unrelated**

F- You just finished school. Now, you are enjoying your vacation. Your elder brother, who loves reading books, gives you a ticket to a book fair. He says “what do you think about taking this ticket. I will not be able to attend and cannot request a refund. Please go, the ticket cost more than 200 SR.” You don’t want to go because you don’t like reading. Also, that day, you are going to meet your friends.

- a) **Related**
- b) **Unrelated**

G- You have been married for more than ten years, and finally you have a child. Your sister suggests you host a big party celebrating your new baby’s arrival. She says “I suggest you hold a big party and invite our family to celebrate, since you have finally had a child.” You do not have enough money or time for a party since it is very expensive and preparing for it would be time consuming.

- a) **Related**
- b) **Unrelated**

H- You have just received your BA in tourism. You have started applying for jobs, you have not received any responses yet. Your brother suggests taking an English course in order to improve your English language and enhance your application. He says, "I think it is a good idea to improve your English language to support your application. I recommend you take an intensive English course." You don't have any money to register for an English course. Also, you do not want to borrow money from anyone because you do not know when you are going to be able to repay the money.

- a) **Related**
- b) **Unrelated**

I- You are studying at Umm Al-Qura University. A female student, you don't know, who comes from another department asks you politely to fill in a form immediately. She says smiling "Hi, I am conducting a study about X and Y, which is very important to me, would you please fill in the form." You are very busy because you have to get to class on time or the professor will not allow you in.

- a) **Related**
- b) **Unrelated**

J- You are travelling from Jeddah to New York. The duration of the flight is more than 9 hours. You will travel with your husband and two year-old child. You have booked seats in advance to be sure that you all can sit together. By sitting together, your husband will be able help you take care of the child. A male traveller comes up to you and says "sorry for the interruption. Would you please change your seat and sit in mine at the front? A woman is sitting beside me, and I do not feel comfortable at all". You do not want to leave your husband because you need his help. Also, you would not feel comfortable sitting beside a stranger for more than 9 hours.

- a) **Related**
- b) **Unrelated**

K- This is the first week in your new job as a teacher. Since the first day, you get very busy knowing your classes, meeting students and creating lesson plans. Therefore, you do not have time to know all teachers in the teachers' room. One day, a teacher, who you don't know, introduces herself and says "my daughter is already graduated from high school with very high grades. I am making party for her in my home, and you are invited to this party. This is my home address- give you a paper including her home address."

The teacher looks very nice, but you don't know her, and you don't have any knowledge about her background. You simply will not attend.

- a) **Related**
- b) **Unrelated**

L- You are an interpreter, and you finally get a job working at a very well-known T.V. channel. You are very happy and have great enthusiasm for the work. On the first day, your

supervisor introduces you to the other employees. After being introduced to the people at the T.V channel, one of the male employees approaches you and says, “I am an interpreter, and I have been working here for more than ten years. Because you are new here, I wanted to let you know that the other interpreters and I are going to attend a development workshop at the weekend. The channel will pay all the fees and the transportation for the workshop. What do you think about coming with us? You cannot go to the workshop because you just moved to a new house, which needs furnishing.

- a) **Related**
- b) **Unrelated**

M- You are in the supermarket with your three children buying some food and other things for the house. While you are busy shopping, your children are collecting toys and candies that you don't wish to buy since you have very strict budget. Once you are at the cashier, you find that you don't have enough money to purchase all the items. As a result, you return some items. People in the queue are waiting for you to finish. A strange old woman offers to pay the rest of the money, saying “Don't worry; I will pay the rest. Many people are waiting.”

- a) **Related**
- b) **Unrelated**

N- You are studying medicine, and you become tired of reading medical books at home, so you decide to study in a nearby coffee shop. You enter the coffee shop and find a suitable table. You put your books and notes on the table, order your coffee and begin reading and writing. A group of males approaches your table. One of them mistakenly and accidentally spills his coffee onto your very expensive medical book. The book is partly damaged. The man is very apologetic, and says “I am sorry, I swear to God I did not mean it, but don't worry I will pay for the damaged book. How much does it cost?” Although the expensive book is significantly damaged, you do not want to take money from the man. Also, you don't want anybody to see you talking to a strange male.

- a) **Related**
- b) **Unrelated**

O- You are travelling with your three children from Jeddah to Dammam. The airport is very busy, and you have a hard time getting a boarding pass and calming down your children. After waiting at the airport for two hours, you finally depart. On the airplane, your infant starts to cry loudly for more than 10 minutes, and you don't know why he is crying. A strange old woman says, “I think it is a good idea to have someone to come along and help you with your children next time. You are not able to supervise your children alone.” You are tired and angry, and do not welcome her suggestion.

- a) **Related**
- b) **Unrelated**

P- You are travelling to Cairo to meet and stay with a very dear friend. Your friend plans to pick you up from the airport. Unfortunately, her car has broken down, so you decide to take a taxi. You pick up a taxi and show the male taxi driver the address. The taxi driver suggests going to a five-star hotel instead of your friend house. He says “I know a very beautiful and affordable hotel near the airport. I will be happy to take you there if you want.” You don’t want to go to a hotel because your friend is waiting for you.

- a) **Related**
- b) **Unrelated**

7- If there are unrelated situations to the Saudi culture, do you have any **suggestion** to improve them?

.....

8- If you have other **suggestions or recommendations**, please write them down?

.....

تقييم استبيان الدراسة اللغوية لأساليب الرفض عند الإناث والذكور بالمملكة العربية السعودية (النسخة العربية للنساء)

الهدف من طرح هذا الاستطلاع هو تقييم الاستبيان الأساسي والذي تم تعبئته من قبلكن مسبقاً

قيمي إرشادات الاستبيان من ناحية الوضوح

الإرشادات واضحة
الإرشادات غير واضحة

قيمي المواقف من ناحية الوضوح

أنتِ تدرسين الماجستير في جامعة الملك عبد العزيز وتأخذين الدراسة على محمل الجد. للأسف لديك مادة دراسية في غاية الصعوبة، وأستاذتها في غاية الشدة والتعقيد. هذه المادة لديها متطلبات وهو عمل مشروع في آخر الفصل الدراسي. قريبك وزميلتك بالقسم طلبت مشاركتك في المشروع قائلةً: (الله يخليك خرينا نشتغل مع بعض في المشروع النهائي، تدري أنا ما أقدر أسوي كل الشغل لحالي).

أنتِ تعلمين أن قريبتك العزيزة ستتكلم عليك بشكل كامل في إتمام المشروع، خاصة وأن لديك خبرة سابقة سيئة معها.

الموقف واضح
الموقف غير واضح

أنتِ مدعوة إلى العشاء من قبل أحد صديقاتك. فقد وجدت لها فرصة جيدة لمقابلة صديقاتك القدامى. بعد تأكيدك من موعد العشاء، أخبرت زوجك بذلك ووافق على إصالحك لمنزل صديقتك. للأسف زوجك نسي موضوع دعوة العشاء. وفي صباح ذلك اليوم أخبرك زوجك قائلاً: (اليوم صاحبي جاي مع زوجته عندنا. ايش رأيك تطبخي لنا عشا وتسوي لنا حلى).

أنتِ غير راغبة في لقاء ضيوف زوجك لأنك مدعوة إلى حفل عشاء صديقتك. وأنتِ لست في مزاج جيد للطبخ واستقبال الضيوف القادمين .

الموقف واضح
الموقف غير واضح

تم دعوتك من قبل إحدى صديقاتك لحفل زفاف شقيقتها. واتصلت عليك قائلة: (أنتفضلي زواج أختي. شوقتك تسعدنا). أنتِ لا ترغبين في الذهاب للحفل لأنه كبير جداً وبه كثير من المدعوات اللاتي لا تربطك بهن أي علاقة. هناك أسباب أخرى لعدم الذهاب ومنها عدم توفر ثوب جديد ولا يوجد شخص يصحبك لحفل الزفاف. أنتِ لست في مزاج جيد لكل هذه الترتيبات

الموقف واضح
الموقف غير واضح

أنتِ ستسافرين إلى لندن. ابن أخيك علم نبأ سفرك فاتصل عليك قائلاً: (هلا عمتي هلا بالغالبية، سمعت إنك جاية لندن، لازم تروريني. حكون مبسوط مرة لو جيتي). أنتِ تقدرين اتصاله ولكن لن تتمكنين من زيارته لأنك ستكونين مشغولة جداً بكثير من الأعمال في لندن، وبيته يقع في مدينة جلاسكو والتي تبعد كثيراً عن لندن، والسفر لتلك المدينة يحتاج مالاً ووقتاً .

الموقف واضح
الموقف غير واضح

أنتِ تجدين صعوبة في فهم مادة الفيزياء. والداك وبكل أسف رفضا إحضار ودفع المال لمعلم خصوصي يساعدك في استيعاب هذه المادة. علمت عمك بهذا الأمر، فاتصلت عليك قائلاً: (إذا تبغى تدرس فيزياء تعالي عندي اي يوم الأسبوع الجاي. أنا حدرسك). لقد سمعت من أحد قريباتك أن عمك لا تجيد التدريس، ومنزلها بعيد جداً عن منزلك. بالإضافة إلى ذلك، أنتِ مشغولة جدا الأسبوع القادم تحضيراً للاختبارات النهائية .

الموقف واضح
الموقف غير واضح

لقد انتهيت توا من الدراسة. أنت تستمعين بإجازاتك الصيفية الآن. أخيك الأكبر والذي يحب القراءة كثيراً أعطاك تذكرة لحضور معرض الكتاب ثم بادر قائلاً: (انا ما حقدر اروح معرض الكتاب وما اقدر كمان استرجع رسوم التذكرة، روجي انتِ بدالي. والله التذكرة تكلفتها تقريباً 200 ريال). أنت لا ترغبين في الذهاب لأنك لا تحبين القراءة، وأنتِ مشغولة في ذلك اليوم بلقاء بعضاً من صديقاتك.

الموقف واضح
الموقف غير واضح

أنتِ متزوجة منذ عشر سنوات، وأخيراً أنجبت طفلاً. اقترحت أختك عليك قائلة: (أنا أشوف إنكم تسوا مناسبة كبيرة تعزموا فيها الأهل عشان ننبسط ونحتفل خاصة أنه ربنا رزقكم بطفل أخيراً). أنتِ لا تملكين المال ولا الوقت لإقامة حفل لابنك، خاصة وأن الحفل مكلف مادياً ويحتاج الكثير من الوقت لترتيبه .

الموقف واضح
الموقف غير واضح

لقد حصلتِ أخيراً على شهادة البكالوريوس في تخصص السياحة، وبدأتِ فعلياً بالتقديم على الوظيفة، ولكن للأسف لم يصلك ردا من أي من الشركات حتى الآن. اقترح عليك أخيك اقتراحاً قائلاً: (اقترح عليك إنك تطوري اللغة الإنجليزية عشان تدعمي ملفك. ليش ما تاخدي دورة مكثفة للغة الانجليزية). أنتِ لا تملكين المال للتسجيل في برنامج لتعلم اللغة الإنجليزية. ولا تودين الاقتراض خاصة وإنك لا تعلمين متى ستعيدين المال لأصحابه.

الموقف واضح
الموقف غير واضح

أنتِ تدرسين في جامعة أم القرى. اقتربت منك طالبة من قسم آخر طالبةً منك تعبئة استبيان وقائلة: (انا عندي دراسة عن كذا وكذا ومهمة عندي جدا. ممكن لو سمحتي تعبي لي الاستبيان). أنتِ مشغولة جداً فلديك محاضرة، وفي حالة تأخرك عنها، لن تسمح لك أساتذة المادة بدخول القاعة والاستماع للمحاضرة .

الموقف واضح
الموقف غير واضح

أنتِ مسافرة مع زوجك وابنتك الرضيع من جدة إلى نيويورك. مدة الرحلة بالطائرة أكثر من 9 ساعات، وحتى تضمنين جلوسك بقرب عائلتك، ومساعدة زوجك في العناية بطفلكما، حجزت مقاعدكم مبكراً. وعند صعودك الطائرة وجلوسك بالمقعد، تقدم إليك إحدى الركاب قائلاً: (معلش أعتذر عن ازعاجك، ممكن تغيري مقعدك وتروحي تجلس قدام بمكاني، في حرمة جالسة جنبي و الموضوع مرة يضايق). أنت لا تريدين تغيير مقعدك لعدة أسباب من أهمها أنك تحتاجين مساعدة زوجك للعناية بالطفل، وأنت لن تشعرين بالراحة عند جلوسك بجانب امرأة غريبة لأكثر من 9 ساعات.

الموقف واضح
الموقف غير واضح

هذا الأسبوع الأول من تعيينك كمعلمة. أنت مشغولة منذ أول يوم في معرفة الفصول المسؤولة عنها، ومقابلة الطالبات والتعرف عليهن والتحضير للدروس. وبالتالي لم يكن لديك الوقت الكافي للتعرف على جميع المعلمات بالحجرة. في يوم من الأيام تقدمت إليك أحد من المعلمات، والتي لم تلتق بها من قبل، وعرفت بنفسها ثم استطردت قائلة: (بنتي والله الحمد تخرجت من الثانوي بمعدل عالي وحعمل لها حفلة، وانت معزومة.. حياك الله)، ثم ناولتك بطاقة فيها عنوان منزلها.

المعلمة تبدو وقورة ولكن أنت لا تعلمين عنها شيئاً، ولذلك لا تودين الحضور .
الموقف واضح
الموقف غير واضح

أنتِ متخصصة كمتريجة فورية، وأخيراً حصلتِ على وظيفة ممتازة في قناة إعلامية مشهورة. أنت سعيدة بحصولك على هذه الوظيفة و متحمسة جداً للعمل. في أول يوم عمل عرفك المسؤول على الموظفين والموظفات بالقناة. بعد مرور عدة دقائق تقدم إليك أحد الموظفين وعرف بنفسه ثم بادر قائلاً: (انا مترجم فوري في القناة ولي أكثر من ١٠ سنوات و مادام أنت جديدة في القناة حبيت اقلك انه في دورة تدريبية لتطوير المترجمين آخر الاسبوع والقناة تحتكفل ماديا لدفع رسوم الدورة والمواصلات، ايش رأيك تحضري معايا ومع بقية زملاء؟!). أنت مشغولة هذه الفترة بتأثيث بيتك الجديد وليس لديك أي وقت لحضور الدورة.

الموقف واضح
الموقف غير واضح

أنتِ متجهة إلى السوبرماركت مع أبنائك الثلاثة لشراء بعض الطعام وأغراض للمنزل، وأنت مشغولة في جمع الأغراض، كان ابناؤك مشغولين بجمع الحلويات والألعاب. علماً بأن ما لديك من المال لا يكفي لشراء ما تم جمعه من الأطفال. وبعد انتهائك من التسوق والتوجه إلى صندوق المحاسبة اكتشفت أن ما لديك من مال أقل مما تريدين شراءه، مما أجبرك على إعادة الألعاب والحلويات. وأنت في هذه الحال، كان كثير من الناس في انتظارك. وفي تلك اللحظة تقدمت إليك سيدة كبيرة في السن لا تعرفينها وبادرت قائلة بشكلٍ فظ: (خلاص لا تشيلي هم، أنا حدفح الباقي. يا كثر الناس الي مستنين ورا).

أسلوب السيدة سبب لك الكثير من الإهانة .
الموقف واضح
الموقف غير واضح

أنتِ تدرسين في كلية الطب ولقد مللتِ كثيراً من القراءة والاستذكار في المنزل، فقررتِ الذهاب إلى أقرب مقهى لإكمال المذاكرة. وفعلاً دخلتِ المقهى واخترتِ طاولة مناسبة وطلبتِ قهوتك ومن ثم بدأتِ في القراءة. مجموعة من الشباب اقتربوا من طاولتك، وبالخطأ سكب واحد منهم القهوة على كتابك. للأسف الكتاب تضرر بشكل جزئي. اعتذر الشاب بشدة قائلاً: (أقسم بالله بالغلط، لكن مو مشكلة أنا مستعد أدفع لك حق الكتاب).

على الرغم أن سعر الكتاب غالٍ جداً، فأنت لا تودين أخذ المال من شاب لا تعرفينه. ولا تودين الاستمرار في الحديث مع شاب لا تربطك به أي صلة .

الموقف واضح
الموقف غير واضح

أنتِ مسافرة من جدة إلى الدمام مع أبنائك الثلاثة. يبدو المطار مزدحماً جداً في ذلك اليوم. ومع تهدئة الأطفال والعناية بهم، حصلتِ على بطاقة الصعود بصعوبة. وبعد ساعتين من الانتظار، سعدتِ الطائرة أخيراً. للأسف بمجرد دخولك الطائرة بدأ طفلك الأصغر بالبكاء بصوت عالٍ لأكثر من 10 دقائق بدون معرفة ما السبب. سيدة غريبة وكبيرة في السن قالت لك غاضبة: (يا ستي مرة ثانية جيبني أحد معاك يهتم بالبيزورة، إنتِ ما تقدري عليهم لحالك).

أنت مرهقة وغاضبة ولست في مزاج جيد لقبول اقتراح السيدة.

الموقف واضح
الموقف غير واضح

أنتِ مسافرة إلى القاهرة للقاء وزيارة صديقة عزيزة. كان صديقتك مخططة لأخذك من المطار ولكن سيارتها بها عطل ولا تعمل، فاضطرتِ لأخذ سيارة أجرة، وأعطيتِ السائق عنوان صديقتك. سائق سيارة الأجرة اقترح عليك قائلاً: (اي رأيك يا فندم اخذك على فندق خمس نجوم حلو جدا ورخيص وقريب من المطار).

أنتِ لا تودين الذهاب إلى فندق لأن صديقتك في انتظارك بالمنزل .

الموقف واضح
الموقف غير واضح

إن كان هناك موقف غير واضح. ماهي الوسيلة لجعله أكثر وضوحاً؟!

قيمي إرشادات الاستبيان من حيث الشرح التفصيلي ومستوى الإطالة

الإرشادات طويلة ومفصلة جدا
شرح الاستبيان مناسب جدا
الإرشادات قصيرة وغير مفصلة

قيمي الاستبيان بشكل كلي من حيث مستوى الإطالة

الاستبيان طويل جداً
طول الاستبيان مناسب جدا
الاستبيان قصير جداً

هل المواقف الآتية مألوفة لديك ومرتبطة بثقافة بالمجتمع السعودي

أنتِ تدرسين الماجستير في جامعة الملك عبد العزيز وتأخذين الدراسة على محمل الجد. للأسف لديك مادة دراسية في غاية الصعوبة، وأستاذتها في غاية الشدة والتعقيد. هذه المادة لديها متطلبات وهو عمل مشروع في آخر الفصل الدراسي. قريبك وزميلتك بالقسم طلبت مشاركتك في المشروع قائلةً: (الله يخليك خلينا نشغل مع بعض في المشروع النهائي، تدري أنا ما أقدر أسوي كل الشغل لحالي).

أنتِ تعلمين أن قريبتك العزيزة ستتكل عليك بشكل كامل في إتمام المشروع، خاصة وأن لديك خبرة سابقة سيئة معها.

نعم
لا

أنتِ مدعوة إلى العشاء من قبل أحد صديقاتك. فقد وجدتتها فرصة جيدة لمقابلة صديقاتك القدامى. بعد تأكدك من موعد العشاء، أخبرت زوجك بذلك ووافق على إيصالك لمنزل صديقتك. للأسف زوجك نسي موضوع دعوة العشاء. وفي صباح ذلك اليوم أخبرك زوجك قائلاً: (اليوم صاحبي جاي مع زوجته عندنا. ايش رأيك تطبخي لنا عشا وتسوي لنا حلى).

أنتِ غير راغبة في لقاء ضيوف زوجك لأنك مدعوة إلى حفل عشاء صديقتك. وأنتِ لست في مزاج جيد للطبخ واستقبال الضيوف القادمين .

نعم
لا

تم دعوتك من قبل إحدى صديقاتك لحفل زفاف شقيقتها. واتصلت عليك قائلة: (أفضلتي زواج أختي. شوقتك تسعدنا).

أنتِ لا ترغبين في الذهاب للحفل لأنه كبير جداً وبه كثير من المدعوات اللاتي لا تربطك بهن أي علاقة. هناك أسباب أخرى لعدم الذهاب ومنها عدم توفر ثوب جديد ولا يوجد شخص يصحبك لحفل الزفاف. أنتِ لست في مزاج جيد لكل هذه الترتيبات

نعم
لا

أنتِ ستسافرين إلى لندن. ابن أخيك علم نبأ سفرك فاتصل عليك قائلاً: (هلا عمتي هلا بالغاليلة، سمعت إنك جاية لندن، لازم تزوريني. حكون مبسوط مرة لو جيتي).

أنتِ تقدرين اتصاليه ولكن لن تتمكنين من زيارته لأنك ستكونين مشغولة جداً بكثير من الأعمال في لندن، وبيته يقع في مدينة جلاسكو والتي تبعد كثيراً عن لندن، والسفر لتلك المدينة يحتاج مالاً ووقتاً .

نعم
لا

أنتِ تجدين صعوبة في فهم مادة الفيزياء. والداك وبكل أسف رفضا إحضار ودفع المال لمعلم خصوصي يساعدك في استيعاب هذه المادة. علمت عمك بهذا الأمر، فاتصلت عليك قائلاً: (إذا تبغى تدرس فيزياء تعالي عندي اي يوم الأسبوع الجاي. أنا حدرسك).

لقد سمعت من أحد قريباتك أن عمك لا تجيد التدريس، ومنزلها بعيد جداً عن منزلك. بالإضافة إلى ذلك، أنتِ مشغولة جداً الأسبوع القادم تحضيراً للاختبارات النهائية .

نعم

لا

لقد انتهيت توا من الدراسة. أنت تستمعين بإجازتك الصيفية الآن. أخيك الأكبر والذي يحب القراءة كثيراً أعطاك تذكرة لحضور معرض الكتاب ثم بادر قائلاً: (انا ما حقدر اروح معرض الكتاب وما اقدر كمان استرجع رسوم التذكرة، روجي انت بدالي. والله التذكرة تكلفتها تقريباً 200 ريال).

أنت لا ترغبين في الذهاب لأنك لا تحبين القراءة، وأنت مشغولة في ذلك اليوم بلقاء بعضاً من صديقاتك.

نعم

لا

أنت متزوجة منذ عشر سنوات، وأخيراً أنجبت طفلاً. اقترحت أختك عليك قائلة: (أنا أشوف إنكم تسوا مناسبة كبيرة تعزموا فيها الأهل عشان ننسب ونحتفل خاصة أنه ربنا رزقكم بطفل أخيراً).

أنت لا تملكين المال ولا الوقت لإقامة حفل لابنك، خاصة وأن الحفل مكلف مادياً ويحتاج الكثير من الوقت لترتيبه.

نعم

لا

لقد حصلت أخيراً على شهادة البكالوريوس في تخصص السياحة، وبدأت فعلياً بالتقديم على الوظيفة، ولكن للأسف لم يصلك ردا من أي من الشركات حتى الآن. اقترح عليك أخيك اقتراحاً قائلاً: (اقترح عليك إنك تطوري اللغة الإنجليزية عشان تدعمي ملفك. ليش ما تاخدي دورة مكثفة للغة الانجليزية).

أنت لا تملكين المال للتسجيل في برنامج لتعلم اللغة الإنجليزية. ولا تودين الاقتراض خاصة وإنك لا تعلمين متى ستعيدين المال لأصحابه.

نعم

لا

أنت تدرسين في جامعة أم القرى. اقتربت منك طالبة من قسم آخر طالبة منك تعبئة استبيان وقائلة: (انا عندي دراسة عن كذا وكذا ومهمة عندي جدا. ممكن لو سمحتي تعبي لي الاستبيان).

أنت مشغولة جداً فلديك محاضرة، وفي حالة تأخرك عنها، لن تسمح لك أستاذة المادة بدخول القاعة والاستماع للمحاضرة.

نعم

لا

أنت مسافرة مع زوجك وابنك الرضيع من جدة إلى نيويورك. مدة الرحلة بالطائرة أكثر من 9 ساعات، وحتى تضمنين جلوسك بقرب عائلتك، ومساعدة زوجك في العناية بطفلكما، حجزت مقاعدكم مبكراً. وعند صعودك الطائرة وجلوسك بالمقعد، تقدم إليك احدى الركاب قائلاً: (معلش أعتذر عن از عاجك، ممكن تغيري مقعدك وتروحي تجلس قدام بمكاني، في حرمة جالسة جنبي و الموضوع مرة يضايق). أنت لا تريدين تغيير مقعدك لعدة أسباب من أهمها أنك تحتاجين مساعدة زوجك للعناية بالطفل، وأنت لن تشعرين بالراحة عند جلوسك بجانب امرأة غريبة لأكثر من 9 ساعات.

نعم

لا

هذا الأسبوع الأول من تعيينك كمعلمة. أنت مشغولة منذ أول يوم في معرفة الفصول المسؤولة عنها، ومقابلة الطالبات والتعرف عليهن والتحضير للدروس. وبالتالي لم يكن لديك الوقت الكافي للتعرف على جميع المعلمات بالحجرة. في يوم من الأيام تقدمت إليك أحد من المعلمات، والتي لم تلتق بها من قبل، وعرفت بنفسها ثم استطردت قائلة: (بنتي والله الحمد تخرجت من الثانوي بمعدل عالي وحعمل لها حفلة، وانت معزومة.. حياك الله)، ثم ناولتك بطاقة فيها عنوان منزلها. المعلمة تبدو وقورة ولكن أنت لا تعلمين عنها شيئاً، ولذلك لا تودين الحضور .

نعم
لا

أنت متخصصة ك مترجمة فورية، وأخيراً حصلت على وظيفة ممتازة في قناة إعلامية مشهورة. أنت سعيدة بحصولك على هذه الوظيفة ومتمسكة جداً للعمل. في أول يوم عمل عرفك المسؤول على الموظفين والموظفات بالقناة. بعد مرور عدة دقائق تقدم إليك أحد الموظفين وعرف بنفسه ثم بادر قائلاً: (انا مترجم فوري في القناة ولي أكثر من ١٠ سنوات و مادام أنت جديدة في القناة حبيت اقلك انه في دورة تدريبية لتطوير المترجمين آخر الاسبوع والقناة تحتكفل ماديا لدفع رسوم الدورة والمواصلات، ايش رأيك تحضري معايا ومع بقية زملاء؟!). أنت مشغولة هذه الفترة بتأثيث بيتك الجديد وليس لديك أي وقت لحضور الدورة.

نعم
لا

أنت متجهة إلى السوبرماركت مع أبنائك الثلاثة لشراء بعض الطعام وأغراض للمنزل، وأنت مشغولة في جمع الأغراض، كان ابناؤك مشغولين بجمع الحلويات والألعاب. علماً بأن ما لديك من المال لا يكفي لشراء ما تم جمعه من الأطفال. وبعد انتهائك من التسوق والتوجه إلى صندوق المحاسبة اكتشفت أن ما لديك من مال أقل مما تريدين شراءه، مما أجبرك على إعادة الألعاب والحلويات. وأنت في هذه الحال، كان كثير من الناس في انتظارك. وفي تلك اللحظة تقدمت إليك سيدة كبيرة في السن لا تعرفينها وبادرت قائلة بشكلٍ فظ: (خلاص لا تشيلي هم، أنا حدف الباقي. يا كثر الناس الي مستنين ورا). أسلوب السيدة سبب لك الكثير من الإهانة .

نعم
لا

أنت تدرسين في كلية الطب ولقد مللت كثيراً من القراءة والاستذكار في المنزل، فقررت الذهاب إلى أقرب مقهى لإكمال المذاكرة. وفعلاً دخلت المقهى واخترت طاولة مناسبة وطلبت قهوتك ومن ثم بدأت في القراءة. مجموعة من الشباب اقتربوا من طاولتك، وبالخطأ سكب واحد منهم القهوة على كتابك. للأسف الكتاب تضرر بشكل جزئي. اعتذر الشاب بشدة قائلاً: (أقسم بالله بالغلط، لكن مو مشكلة أنا مستعد أدفع لك حق الكتاب).

على الرغم أن سعر الكتاب غالٍ جداً، فأنت لا تودين أخذ المال من شاب لا تعرفينه. ولا تودين الاستمرار في الحديث مع شاب لا تربطك به أي صلة .

نعم
لا

أنت مسافرة من جدة إلى الدمام مع أبنائك الثلاثة. يبدو المطار مزدحماً جداً في ذلك اليوم. ومع تهدئة الأطفال والعناية بهم، حصلت على بطاقة الصعود بصعوبة. وبعد ساعتين من الانتظار، صعدت الطائرة أخيراً. للأسف بمجرد دخولك الطائرة بدأ

طفلك الأصغر بالبكاء بصوت عال لأكثر من 10 دقائق بدون معرفة ما السبب. سيدة غريبة وكبيرة في السن قالت لك غاضبة:
(يا ستي مرة ثانية جيبني أحد معاك يهتم بالبزورة، إنت ما تقدري عليهم لحالك).
أنت مرهقة و غاضبة ولست في مزاج جيد لقبول اقتراح السيدة.

نعم
لا

أنتِ مسافرة إلى القاهرة للقاء وزيارة صديقة عزيزة. كان صديقتك مخططة لأخذك من المطار ولكن سيارتها بها عطل ولا
تعمل، فاضطرتِ لأخذ سيارة أجرة، وأعطيتِ السائق عنوان صديقتك. سائق سيارة الأجرة اقترح عليك قائلاً: (اي رأيك يا
فندم اخذك على فندق خمس نجوم حلو جدا ورخيص وقريب من المطار).
أنتِ لا تودين الذهاب إلى فندق لأن صديقتك في انتظارك بالمنزل .

نعم
لا

أن كان هناك موقف غير مألوف، ماهي الوسيلة لجعله أكثر ارتباطاً بالمجتمع السعودي
هل لديك اي اقتراح أو توجيه بخصوص استبيان الرفض عند الذكور والإناث

APPENDIX I: The frequency of refusal strategies and pragmatic markers of Hijazi Arab and African men and women

Arab Men Data	Scenario 1		Scenario 2		Scenario 3		Scenario 4	
<i>Refusal strategies / Pragmatic markers</i>	F	%	F	%	F	%	F	%
Direct refusal								
performative	0	0.00%	0	0.00%	0	0.00%	0	0.00%
no/explicit rejection	7	2.97%	1	0.43%	1	0.36%	0	0.00%
negative ability + negative willingness	19	8.05%	25	10.78%	23	8.27%	25	7.91%
Indirect Refusals								
regret	37	15.68%	19	8.19%	49	17.63%	25	7.91%
wish	5	2.12%	0	0.00%	11	3.96%	11	3.48%
reason, explanation	50	21.19%	68	29.31%	58	20.86%	60	18.99%
alternative	22	9.32%	58	25.00%	0	0.00%	4	1.27%
condition for future or past acceptance	0	0.00%	2	0.86%	1	0.36%	0	0.00%
promise for future acceptance	0	0.00%	1	0.43%	9	3.24%	24	7.59%
statement of principle	5	2.12%	0	0.00%	0	0.00%	0	0.00%
statement of philosophy	2	0.85%	0	0.00%	0	0.00%	0	0.00%
dissuade attack	7	2.97%	15	6.47%	0	0.00%	0	0.00%
dissuade request for (assistance, help)	3	1.27%	0	0.00%	0	0.00%	0	0.00%
dissuade criticize	5	2.12%	2	0.86%	0	0.00%	0	0.00%
dissuade off the hook	0	0.00%	0	0.00%	0	0.00%	0	0.00%
dissuade negative consequences	3	1.27%	0	0.00%	0	0.00%	0	0.00%
dissuade request for empathy	2	0.85%	0	0.00%	0	0.00%	0	0.00%
acceptance that function as refusal	0	0.00%	0	0.00%	15	5.40%	14	4.43%
avoidance postponement	6	2.54%	0	0.00%	1	0.36%	1	0.32%
avoidance hedging	2	0.85%	0	0.00%	0	0.00%	1	0.32%

avoidance repetition	1	0.42%	0	0.00%	0	0.00%	0	0.00%
counter question	0	0.00%	3	1.29%	0	0.00%	0	0.00%
setting condition	0	0.00%	1	0.43%	8	2.88%	28	8.86%
advice	0	0.00%	0	0.00%	0	0.00%	0	0.00%
Pragmatic markers								
politeness markers	0	0.00%	0	0.00%	0	0.00%	0	0.00%
abusive marker	4	1.69%	0	0.00%	0	0.00%	0	0.00%
intensifier	38	16.10%	15	6.47%	25	8.99%	50	15.82%
adjunct	1	0.42%	5	2.16%	53	19.06%	29	9.18%
address form	17	7.20%	17	7.33%	24	8.63%	44	13.92%
total	236		232		278		316	

Arab Men Data	Scenario 5		Scenario 6		Scenario 7		Scenario 8	
<i>Refusal strategies / Pragmatic markers</i>	F	%	F	%	F	%	F	%
Direct refusal								
performative	0	0.00%	0	0.00%	0	0.00%	0	0.00%
no/explicit rejection	1	0.40%	13	6.50%	0	0.00%	0	0.00%
negative ability + negative willingness	22	8.70%	26	13.00%	24	9.72%	23	9.39%
Indirect Refusals								
regret	52	20.55%	62	31.00%	28	11.34%	17	6.94%
wish	8	3.16%	2	1.00%	4	1.62%	12	4.90%
reason, explanation	64	25.30%	62	31.00%	53	21.46%	68	27.76%
alternative	41	16.21%	16	8.00%	6	2.43%	6	2.45%
condition for future or past acceptance	0	0.00%	0	0.00%	1	0.40%	2	0.82%
promise for future acceptance	0	0.00%	0	0.00%	41	16.60%	15	6.12%
statement of principle	0	0.00%	0	0.00%	0	0.00%	1	0.41%
statement of philosophy	0	0.00%	0	0.00%	0	0.00%	2	0.82%
dissuade attack	0	0.00%	1	0.50%	0	0.00%	0	0.00%
dissuade request for (assistance, help)	0	0.00%	0	0.00%	1	0.40%	7	2.86%
dissuade criticize	0	0.00%	1	0.50%	0	0.00%	0	0.00%
dissuade off the hook	1	0.40%	0	0.00%	1	0.40%	0	0.00%

dissuade negative consequences	5	1.98%	3	1.50%	0	0.00%	0	0.00%
dissuade request for empathy	0	0.00%	0	0.00%	0	0.00%	0	0.00%
acceptance that function as refusal	0	0.00%	0	0.00%	11	4.45%	5	2.04%
avoidance postponement	1	0.40%	0	0.00%	6	2.43%	1	0.41%
avoidance hedging	0	0.00%	0	0.00%	0	0.00%	1	0.41%
avoidance repetition	0	0.00%	0	0.00%	1	0.40%	1	0.41%
counter question	0	0.00%	0	0.00%	0	0.00%	0	0.00%
setting condition	0	0.00%	0	0.00%	6	2.43%	0	0.00%
advice	0	0.00%	0	0.00%	0	0.00%	0	0.00%
Pragmatic markers								
politeness markers	0	0.00%	0	0.00%	0	0.00%	2	0.82%
abusive marker	1	0.40%	0	0.00%	0	0.00%	0	0.00%
intensifier	29	11.46%	9	4.50%	22	8.91%	36	14.69%
adjunct	15	5.93%	3	1.50%	32	12.96%	42	17.14%
address form	13	5.14%	2	1.00%	10	4.05%	4	1.63%
total	253		200		247		245	

Arab Women Data	Scenario 1		Scenario 2		Scenario 3		Scenario 4	
<i>Refusal strategies / Pragmatic markers</i>	F	%	F	%	F	%	F	%
Direct refusal								
performative	0	0.00%	0	0.00%	0	0.00%	0	0.00%
no/explicit rejection	4	1.25%	7	2.01%	0	0.00%	0	0.00%
negative ability + negative willingness	22	6.90%	15	4.30%	31	8.29%	31	6.60%
Indirect Refusals								
regret	59	18.50%	35	10.03%	49	13.10%	25	5.32%
wish	9	2.82%	2	0.57%	18	4.81%	29	6.17%
reason, explanation	64	20.06%	97	27.79%	66	17.65%	97	20.64%
alternative	27	8.46%	68	19.48%	7	1.87%	27	5.74%
condition for future or past acceptance	5	1.57%	0	0.00%	0	0.00%	0	0.00%
promise for future acceptance	2	0.63%	6	1.72%	18	4.81%	28	5.96%
statement of principle	22	6.90%	0	0.00%	6	1.60%	0	0.00%
statement of philosophy	2	0.63%	1	0.29%	1	0.27%	0	0.00%

dissuade attack	0	0.00%	19	5.44%	0	0.00%	0	0.00%
dissuade request for (assistance, help)	0	0.00%	0	0.00%	0	0.00%	0	0.00%
dissuade criticize	10	3.13%	5	1.43%	0	0.00%	0	0.00%
dissuade off the hook	0	0.00%	2	0.57%	0	0.00%	1	0.21%
dissuade negative consequences	13	4.08%	0	0.00%	0	0.00%	0	0.00%
dissuade request for empathy	5	1.57%	2	0.57%	1	0.27%	1	0.21%
acceptance that function as refusal	1	0.31%	0	0.00%	12	3.21%	13	2.77%
avoidance postponement	1	0.31%	0	0.00%	3	0.80%	0	0.00%
avoidance hedging	5	1.57%	0	0.00%	2	0.53%	1	0.21%
avoidance repetition	0	0.00%	2	0.57%	0	0.00%	0	0.00%
counter question	0	0.00%	6	1.72%	0	0.00%	0	0.00%
setting condition	0	0.00%	0	0.00%	10	2.67%	29	6.17%
advice	0	0.00%	2	0.57%	0	0.00%	0	0.00%
Pragmatic markers								
politeness markers	0	0.00%	4	1.15%	1	0.27%	0	0.00%
abusive markers	0	0.00%	0	0.00%	0	0.00%	0	0.00%
intensifier	42	13.17%	27	7.74%	48	12.83%	94	20.00%
adjunct	10	3.13%	20	5.73%	78	20.86%	35	7.45%
address form	16	5.02%	29	8.31%	23	6.15%	59	12.55%
total	319		349		374		470	

Arab Women Data	Scenario 5		Scenario 6		Scenario7		Scenario 8	
<i>Refusal strategies / Pragmatic markers</i>	F	%	F	%	F	%	F	%
Direct refusal								
performative	0	0.00%	1	0.37%	0	0.00%	0	0.00%
no/explicit rejection	0	0.00%	11	4.12%	1	0.32%	2	0.59%
negative ability + negative willingness	16	4.79%	46	17.23%	34	10.83%	31	9.20%
Indirect Refusals								
regret	69	20.66%	79	29.59%	40	12.74%	11	3.26%
wish	13	3.89%	4	1.50%	6	1.91%	29	8.61%
reason, explanation	80	23.95%	70	26.22%	61	19.43%	76	22.55%

alternative	47	14.07%	21	7.87%	4	1.27%	0	0.00%
condition for future or past acceptance	0	0.00%	0	0.00%	2	0.64%	5	1.48%
promise for future acceptance	1	0.30%	0	0.00%	37	11.78%	30	8.90%
statement of principle	0	0.00%	0	0.00%	3	0.96%	0	0.00%
statement of philosophy	0	0.00%	0	0.00%	0	0.00%	1	0.30%
dissuade attack	0	0.00%	1	0.37%	0	0.00%	0	0.00%
dissuade request for (assistance, help)	0	0.00%	0	0.00%	0	0.00%	8	2.37%
dissuade criticize	0	0.00%	0	0.00%	0	0.00%	0	0.00%
dissuade off the hook	2	0.60%	1	0.37%	0	0.00%	0	0.00%
dissuade negative consequences	6	1.80%	4	1.50%	0	0.00%	0	0.00%
dissuade request for empathy	1	0.30%	1	0.37%	0	0.00%	0	0.00%
acceptance that function as refusal	0	0.00%	0	0.00%	3	0.96%	3	0.89%
avoidance postponement	0	0.00%	0	0.00%	8	2.55%	3	0.89%
avoidance hedging	0	0.00%	0	0.00%	3	0.96%	0	0.00%
avoidance repetition	0	0.00%	0	0.00%	0	0.00%	3	0.89%
counter question	0	0.00%	1	0.37%	2	0.64%	2	0.59%
setting condition	0	0.00%	2	0.75%	4	1.27%	1	0.30%
advice	0	0.00%	0	0.00%	0	0.00%	0	0.00%
Pragmatic markers								
politeness markers	0	0.00%	0	0.00%	0	0.00%	0	0.00%
abusive marker	0	0.00%	0	0.00%	0	0.00%	0	0.00%
intensifier	53	15.87%	22	8.24%	44	14.01%	57	16.91%
adjunct	24	7.19%	2	0.75%	47	14.97%	71	21.07%
address form	22	6.59%	1	0.37%	15	4.78%	4	1.19%
total	334		267		314		337	

African Men Data	Scenario 1		Scenario 2		Scenario 3		Scenario 4	
<i>Refusal strategies / Pragmatic markers</i>	F	%	F	%	F	%	F	%
Direct refusal								
performative	0	0.00%	0	0.00%	0	0.00%	0	0.00%
no/explicit rejection	2	0.98%	3	1.52%	0	0.00%	1	0.37%
negative ability + negative willingness	33	16.18%	15	7.61%	29	13.30%	20	7.35%
Indirect Refusals								
regret	41	20.10%	13	6.60%	40	18.35%	22	8.09%
wish	1	0.49%	0	0.00%	7	3.21%	7	2.57%
reason, explanation	40	19.61%	65	32.99%	48	22.02%	64	23.53%
alternative	19	9.31%	54	27.41%	0	0.00%	4	1.47%
condition for future or past acceptance	0	0.00%	1	0.51%	3	1.38%	0	0.00%
promise for future acceptance	0	0.00%	5	2.54%	8	3.67%	35	12.87%
statement of principle	3	1.47%	0	0.00%	0	0.00%	0	0.00%
statement of philosophy	0	0.00%	0	0.00%	0	0.00%	0	0.00%
dissuade attack	6	2.94%	11	5.58%	0	0.00%	0	0.00%
dissuade request for (assistance, help)	0	0.00%	0	0.00%	0	0.00%	0	0.00%
dissuade criticize	4	1.96%	0	0.00%	0	0.00%	0	0.00%
dissuade off the hook	2	0.98%	1	0.51%	0	0.00%	0	0.00%
dissuade negative consequences	1	0.49%	0	0.00%	0	0.00%	0	0.00%
dissuade request for empathy	0	0.00%	0	0.00%	0	0.00%	0	0.00%
acceptance that function as refusal	1	0.49%	1	0.51%	10	4.59%	17	6.25%
avoidance postponement	3	1.47%	0	0.00%	1	0.46%	1	0.37%
avoidance hedging	2	0.98%	1	0.51%	0	0.00%	1	0.37%
avoidance repetition	0	0.00%	0	0.00%	1	0.46%	0	0.00%
counter question	0	0.00%	1	0.51%	0	0.00%	0	0.00%

setting condition	1	0.49%	0	0.00%	7	3.21%	23	8.46%
advice	1	0.49%	1	0.51%	0	0.00%	0	0.00%
Pragmatic markers								
politeness markers	0	0.00%	1	0.51%	1	0.46%	0	0.00%
abusive marker	4	1.96%	0	0.00%	0	0.00%	0	0.00%
intensifier	25	12.25%	9	4.57%	17	7.80%	39	14.34%
adjunct	2	0.98%	4	2.03%	30	13.76%	10	3.68%
address form	13	6.37%	11	5.58%	16	7.34%	28	10.29%
total	204		197		218		272	

African Men Data	Scenario 5		Scenario 6		Scenario 7		Scenario 8	
<i>Refusal strategies / Pragmatic markers</i>	F	%	F	%	F	%	F	%
Direct refusal								
performative	0	0.00%	1	0.50%	0	0.00%	0	0.00%
no/explicit rejection	1	0.48%	8	4.02%	1	0.49%	1	0.49%
negative ability + negative willingness	13	6.22%	31	15.58%	13	6.34%	28	13.79%
Indirect Refusals								
regret	41	19.62%	56	28.14%	28	13.66%	19	9.36%
wish	5	2.39%	4	2.01%	6	2.93%	12	5.91%
reason, explanation	62	29.67%	56	28.14%	50	24.39%	57	28.08%
alternative	34	16.27%	24	12.06%	6	2.93%	5	2.46%
condition for future or past acceptance	0	0.00%	0	0.00%	0	0.00%	1	0.49%
promise for future acceptance	2	0.96%	0	0.00%	34	16.59%	7	3.45%
statement of principle	0	0.00%	0	0.00%	0	0.00%	1	0.49%
statement of philosophy	0	0.00%	0	0.00%	0	0.00%	0	0.00%
dissuade attack	1	0.48%	3	1.51%	0	0.00%	0	0.00%
dissuade request for (assistance, help)	0	0.00%	0	0.00%	0	0.00%	3	1.48%
dissuade criticize	0	0.00%	0	0.00%	0	0.00%	0	0.00%
dissuade off the hook	1	0.48%	0	0.00%	0	0.00%	1	0.49%

dissuade negative consequences	5	2.39%	3	1.51%	0	0.00%	0	0.00%
dissuade request for empathy	0	0.00%	0	0.00%	0	0.00%	0	0.00%
acceptance that function as refusal	2	0.96%	0	0.00%	3	1.46%	8	3.94%
avoidance postponement	0	0.00%	0	0.00%	2	0.98%	3	1.48%
avoidance hedging	0	0.00%	0	0.00%	0	0.00%	1	0.49%
avoidance repetition	0	0.00%	0	0.00%	1	0.49%	0	0.00%
counter question	0	0.00%	0	0.00%	0	0.00%	0	0.00%
setting condition	0	0.00%	1	0.50%	6	2.93%	4	1.97%
advice	0	0.00%	0	0.00%	0	0.00%	0	0.00%
Pragmatic markers								
politeness markers	1	0.48%	0	0.00%	0	0.00%	0	0.00%
abusive marker	2	0.96%	0	0.00%	0	0.00%	0	0.00%
intensifier	18	8.61%	7	3.52%	24	11.71%	21	10.34%
adjunct	12	5.74%	3	1.51%	22	10.73%	29	14.29%
address form	9	4.31%	2	1.01%	9	4.39%	2	0.99%
total	209		199		205		203	

African Women Data	Scenario 1		Scenario 2		Scenario 3		Scenario 4	
<i>Refusal strategies / Pragmatic markers</i>	F	%	F	%	F	%	F	%
Direct refusal								
performative	0	0.00%	0	0.00%	0	0.00%	0	0.00%
no/explicit rejection	10	4.33%	6	2.48%	0	0.00%	1	0.32%
negative ability + negative willingness	20	8.66%	17	7.02%	22	8.94%	28	9.06%
Indirect Refusals								
regret	58	25.11%	30	12.40%	37	15.04%	19	6.15%
wish	4	1.73%	0	0.00%	13	5.28%	10	3.24%
reason, explanation	53	22.94%	70	28.93%	50	20.33%	59	19.09%
alternative	9	3.90%	59	24.38%	3	1.22%	19	6.15%
condition for future or past acceptance	1	0.43%	1	0.41%	0	0.00%	0	0.00%
promise for future acceptance	3	1.30%	1	0.41%	23	9.35%	28	9.06%
statement of principle	10	4.33%	1	0.41%	0	0.00%	0	0.00%

statement of philosophy	0	0.00%	0	0.00%	0	0.00%	0	0.00%
dissuade attack	1	0.43%	11	4.55%	0	0.00%	0	0.00%
dissuade request for (assistance, help)	0	0.00%	0	0.00%	0	0.00%	0	0.00%
dissuade criticize	5	2.16%	0	0.00%	0	0.00%	0	0.00%
dissuade off the hook	0	0.00%	3	1.24%	0	0.00%	0	0.00%
dissuade negative consequences	1	0.43%	0	0.00%	0	0.00%	0	0.00%
dissuade request for empathy	1	0.43%	0	0.00%	0	0.00%	0	0.00%
acceptance that function as refusal	0	0.00%	0	0.00%	10	4.07%	12	3.88%
avoidance postponement	1	0.43%	0	0.00%	7	2.85%	0	0.00%
avoidance hedging	2	0.87%	1	0.41%	0	0.00%	0	0.00%
avoidance repetition	0	0.00%	1	0.41%	0	0.00%	0	0.00%
counter question	0	0.00%	7	2.89%	0	0.00%	0	0.00%
setting condition	0	0.00%	0	0.00%	5	2.03%	23	7.44%
advice	2	0.87%	2	0.83	0	0.00%	0	0.00%
Pragmatic markers								
politeness markers	0	0.00%	0	0.00%	0	0.00%	0	0.00%
abusive marker	0	0.00%	0	0.00%	0	0.00%	0	0.00%
intensifier	24	10.39%	6	2.48%	18	7.32%	51	16.50%
adjunct	7	3.03%	5	2.07%	47	19.11%	13	4.21%
address form	19	8.23%	21	8.68%	11	4.47%	46	14.89%
total	231		242		246		309	

African Women Data	Scenario 5		Scenario 6		Scenario 7		Scenario 8	
<i>Refusal strategies / Pragmatic markers</i>	F	%	F	%	F	%	F	%
Direct refusal								
performative	0	0.00%	0	0.00%	0	0.00%	0	0.00%
no/explicit rejection	1	0.40%	8	3.76%	3	1.38%	0	0.00%
negative ability + negative willingness	14	5.67%	38	17.84%	23	10.55%	25	10.46%
Indirect Refusals								
regret	60	24.29%	65	30.52%	32	14.68%	17	7.11%

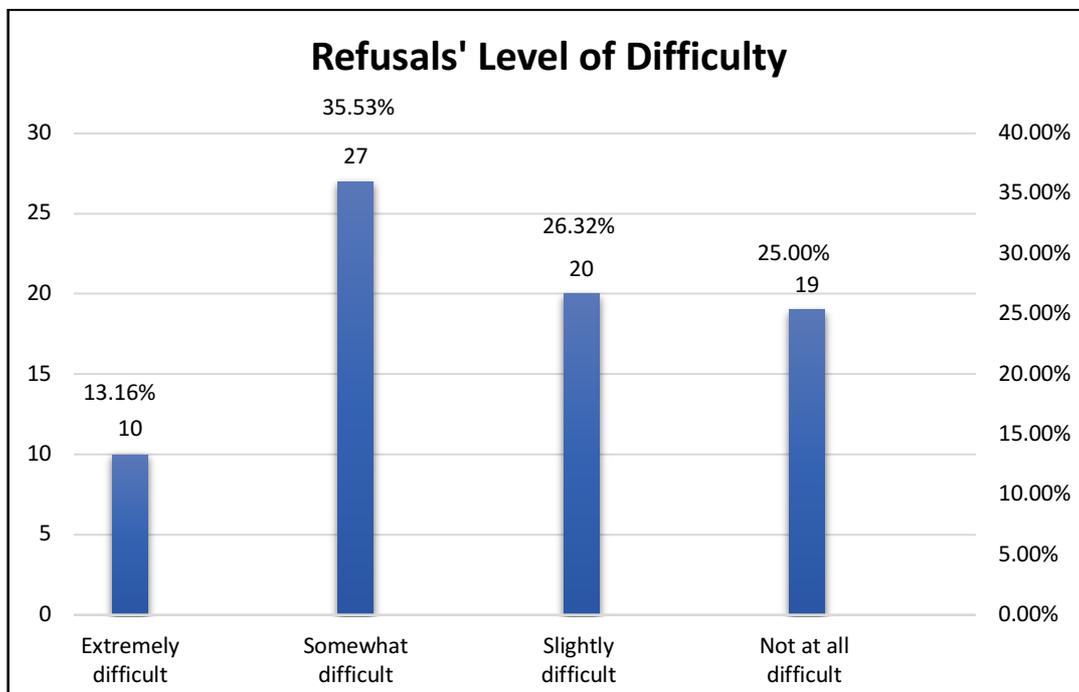
wish	13	5.26%	2	0.94%	7	3.21%	18	7.53%
Reason, explanation	63	25.51%	56	26.29%	43	19.72%	64	26.78%
alternative	26	10.53%	14	6.57%	2	0.92%	2	0.84%
condition for future or past acceptance	2	0.81%	0	0.00%	3	1.38%	1	0.42%
promise for future acceptance	2	0.81%	0	0.00%	41	18.81%	24	10.04%
statement of principle	0	0.00%	0	0.00%	1	0.46%	0	0.00%
statement of philosophy	0	0.00%	1	0.47%	0	0.00%	2	0.84%
dissuade attack	0	0.00%	0	0.00%	0	0.00%	0	0.00%
dissuade request for (assistance, help)	0	0.00%	0	0.00%	0	0.00%	2	0.84%
dissuade criticize	0	0.00%	0	0.00%	0	0.00%	0	0.00%
dissuade off the hook	1	0.40%	0	0.00%	1	0.46%	0	0.00%
dissuade negative consequences	6	2.43%	4	1.88%	0	0.00%	0	0.00%
dissuade request for empathy	0	0.00%	0	0.00%	0	0.00%	0	0.00%
acceptance that function as refusal	0	0.00%	0	0.00%	5	2.29%	3	1.26%
avoidance postponement	0	0.00%	0	0.00%	4	1.83%	3	1.26%
avoidance hedging	0	0.00%	0	0.00%	0	0.00%	1	0.42%
avoidance repetition	0	0.00%	0	0.00%	1	0.46%	0	0.00%
counter question	0	0.00%	0	0.00%	0	0.00%	0	0.00%
setting condition	1	0.40%	1	0.47%	2	0.92%	1	0.42%
advice	0	0.00%	0	0.00%	0	0.00%	0	0.00%
Pragmatic markers								
politeness markers	1	0.40%	0	0.00%	0	0.00%	1	0.42%
abusive marker	0	0.00%	0	0.00%	0	0.00%	0	0.00%
intensifier	37	14.98%	17	7.98%	21	9.63%	42	17.57%
adjunct	9	3.64%	5	2.35%	23	10.55%	32	13.39%
address form	11	4.45%	2	0.94%	6	2.75%	1	0.42%
total	247		213		218		239	

APPENDIX J: The level of difficulty that arises when Arab and African Hijazi men and women refuse

Arab Hijazi Men:

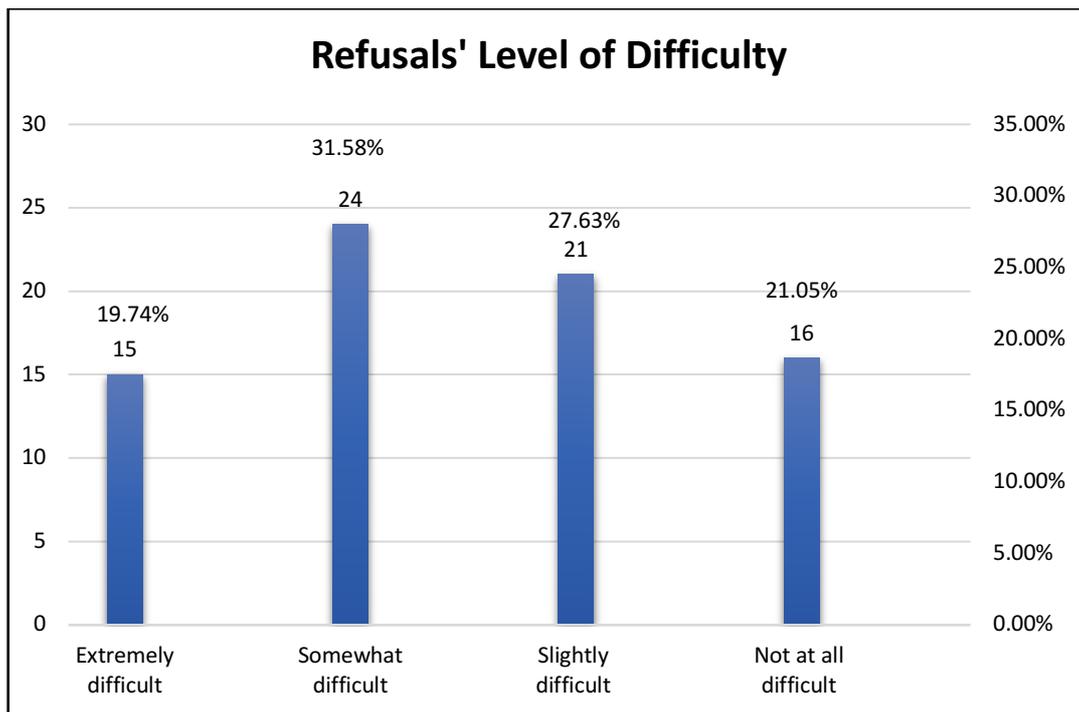
1. Situation 1: How hard is to **refuse** your male relative **request**?

Level of difficulty to refuse	Frequency	Percentage
Extremely difficult	10	13.16%
Somewhat difficult	27	35.53%
Slightly difficult	20	26.32%
Not at all difficult	19	25.00%
total	76	100%



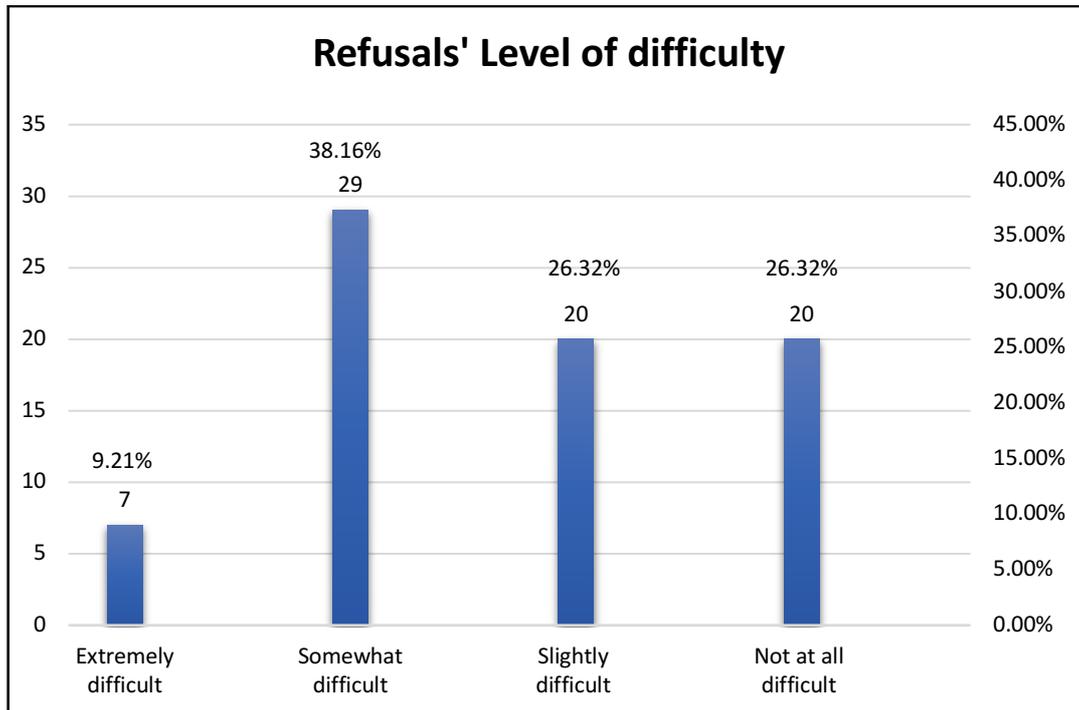
2. Situation 2: How hard is to **refuse** your wife **request**?

Level of difficulty to refuse	Frequency	Percentage
Extremely difficult	15	19.74%
Somewhat difficult	24	31.58%
Slightly difficult	21	27.63%
Not at all difficult	16	21.05%
total	76	100%



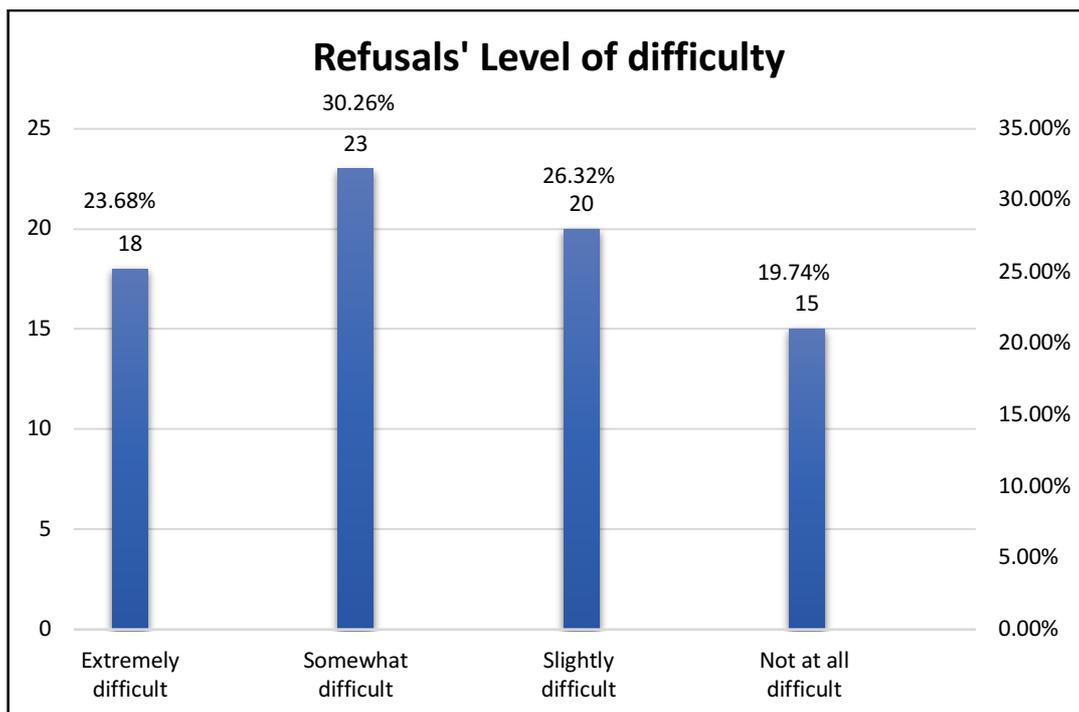
3. Situation 3: How hard is to **refuse** your male friend **invitation**?

Level of difficulty to refuse	Frequency	Percentage
Extremely difficult	7	9.21%
Somewhat difficult	29	38.16%
Slightly difficult	20	26.32%
Not at all difficult	20	26.32%
total	76	100%



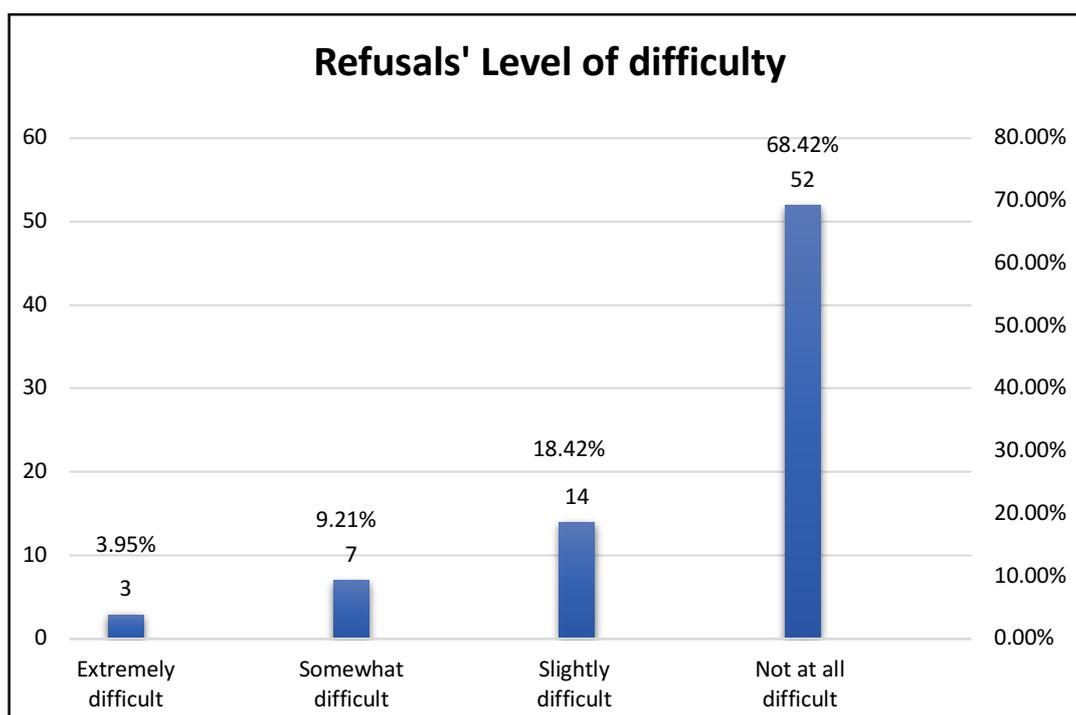
4. Situation 4: How hard is to **refuse** your niece **invitation**?

Level of difficulty to refuse	Frequency	Percentage
Extremely difficult	18	23.68%
Somewhat difficult	23	30.26%
Slightly difficult	20	26.32%
Not at all difficult	15	19.74%
total	76	100%



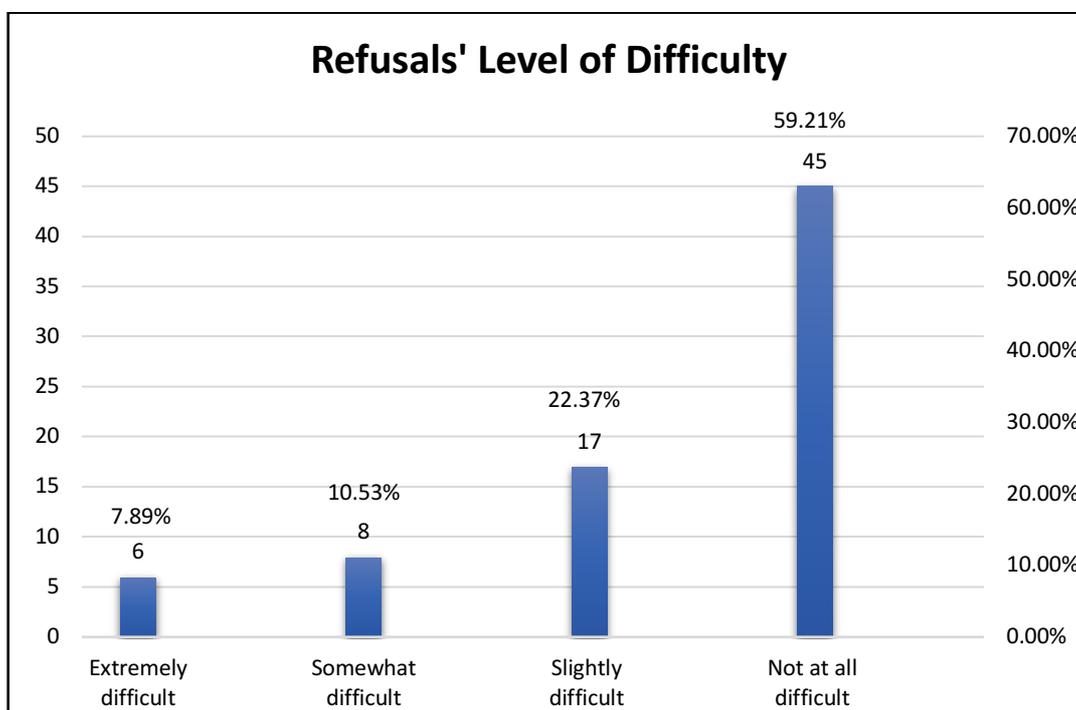
5. Situation 5: How hard is to **refuse** the male student **request**?

Level of difficulty to refuse	Frequency	Percentage
Extremely difficult	3	3.95%
Somewhat difficult	7	9.21%
Slightly difficult	14	18.42%
Not at all difficult	52	68.42%
total	76	100%



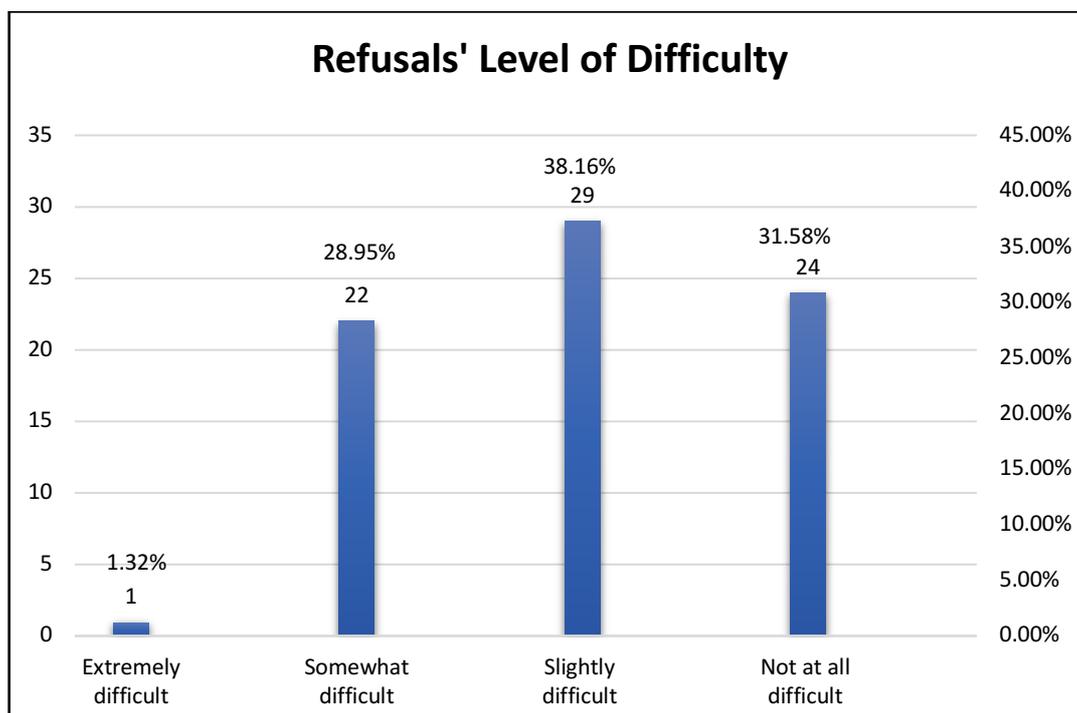
6. Situation 6: How hard is to **refuse** the female passenger **request**?

Level of difficulty to refuse	Frequency	Percentage
Extremely difficult	6	7.89%
Somewhat difficult	8	10.53%
Slightly difficult	17	22.37%
Not at all difficult	45	59.21%
total	76	100%



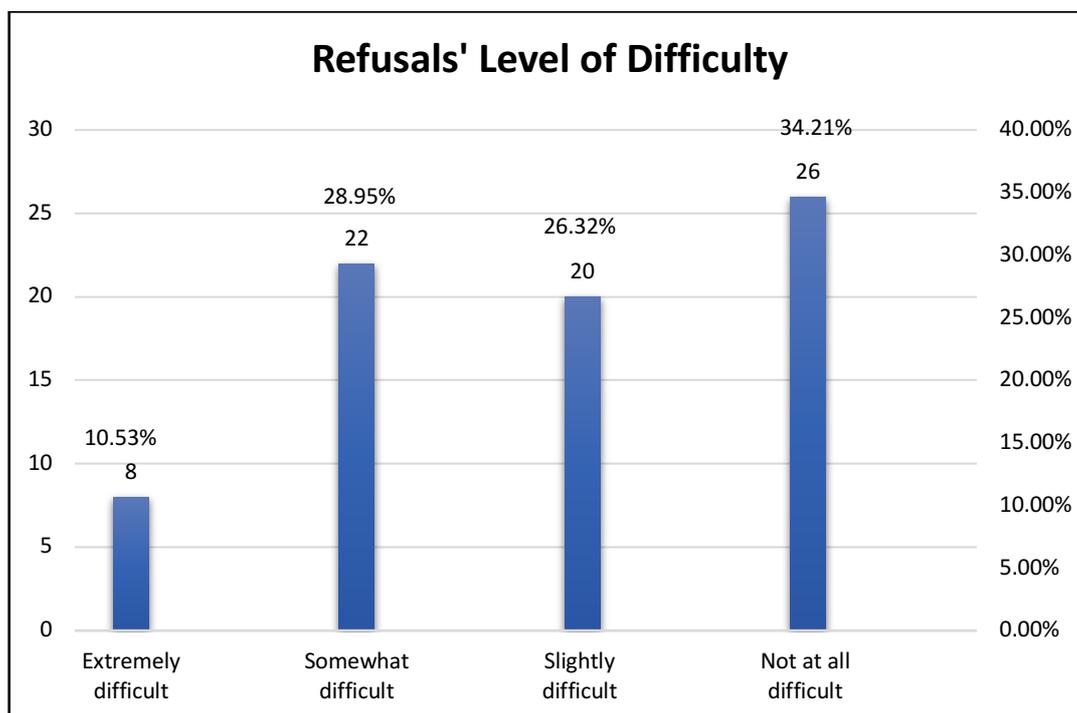
7. Situation 7: How hard is to **refuse** the male teacher **invitation**?

Level of difficulty to refuse	Frequency	Percentage
Extremely difficult	1	1.32%
Somewhat difficult	22	28.95%
Slightly difficult	29	38.16%
Not at all difficult	24	31.58%
total	76	100%



8. Situation 8: How hard is to **refuse** the female interpreter **invitation**?

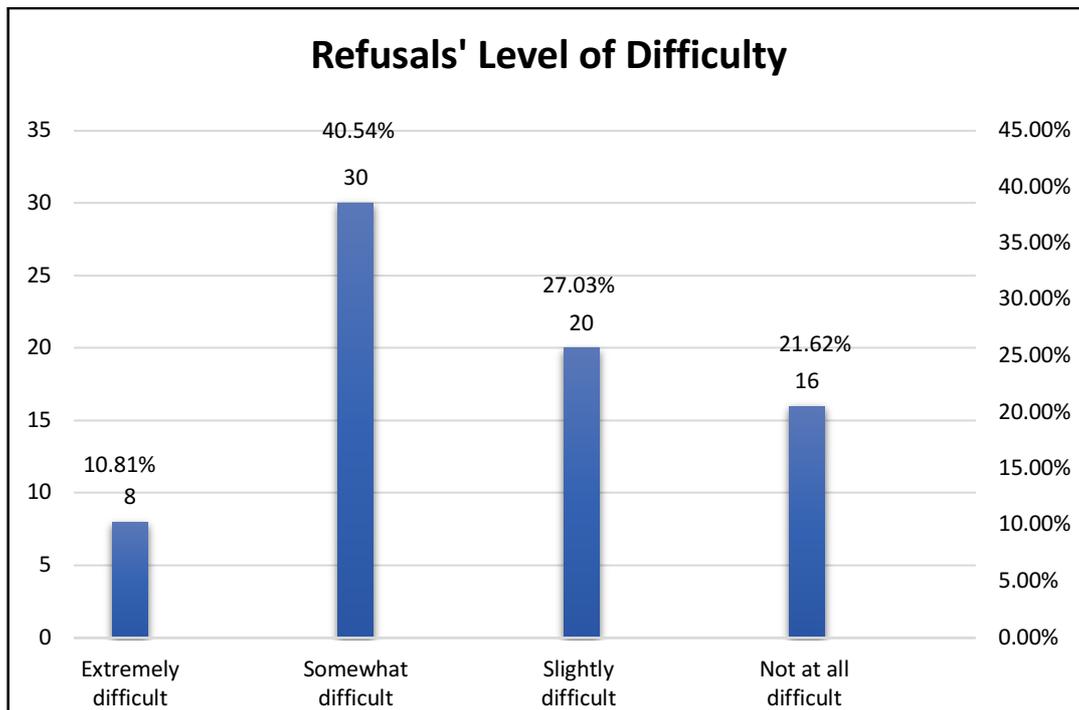
Level of difficulty to refuse	Frequency	Percentage
Extremely difficult	8	10.53%
Somewhat difficult	22	28.95%
Slightly difficult	20	26.32%
Not at all difficult	26	34.21%
total	76	100%



African Hijazi Men:

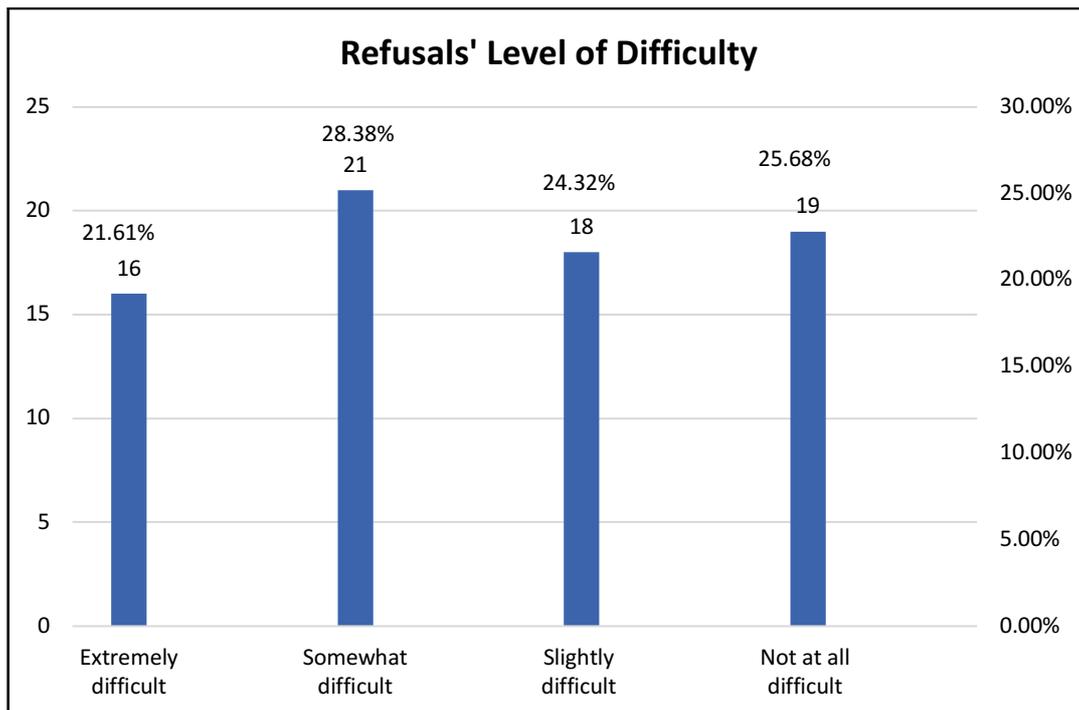
Situation 1: How hard is to **refuse** your male relative **request**?

Level of difficulty to refuse	Frequency	Percentage
Extremely difficult	8	10.81%
Somewhat difficult	30	40.54%
Slightly difficult	20	27.03%
Not at all difficult	16	21.62%
total	74	100%



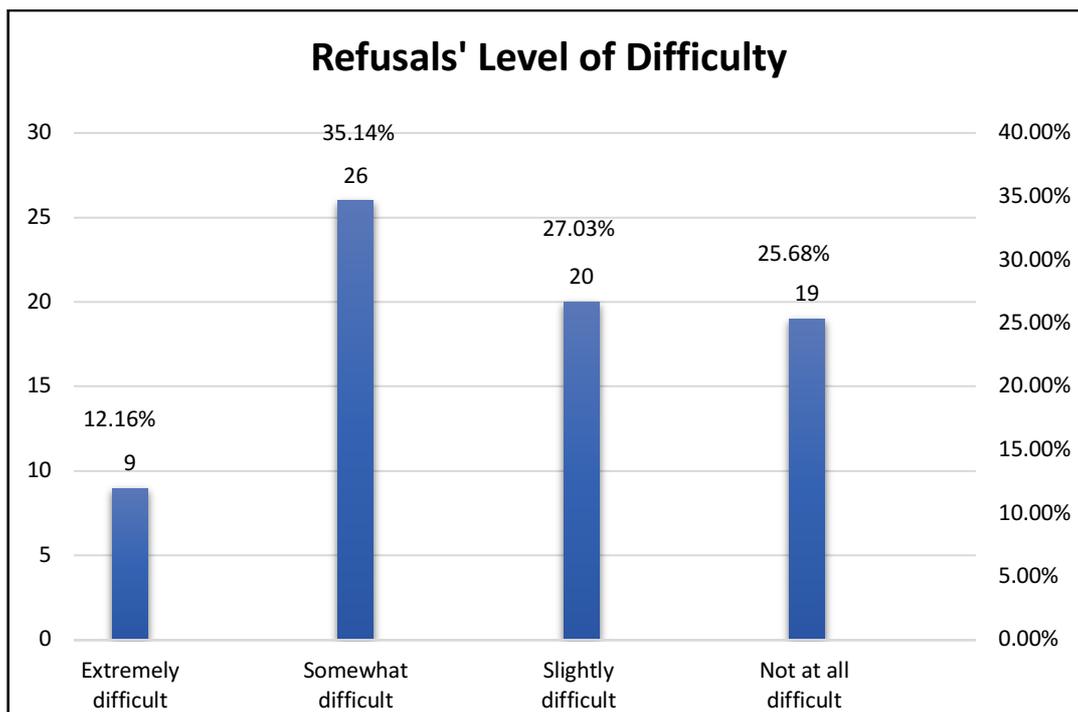
2. Situation 2: How hard is to **refuse** your wife **request**?

Level of difficulty to refuse	Frequency	Percentage
Extremely difficult	16	21.61%
Somewhat difficult	21	28.38%
Slightly difficult	18	24.32%
Not at all difficult	19	25.68%
total	74	100%



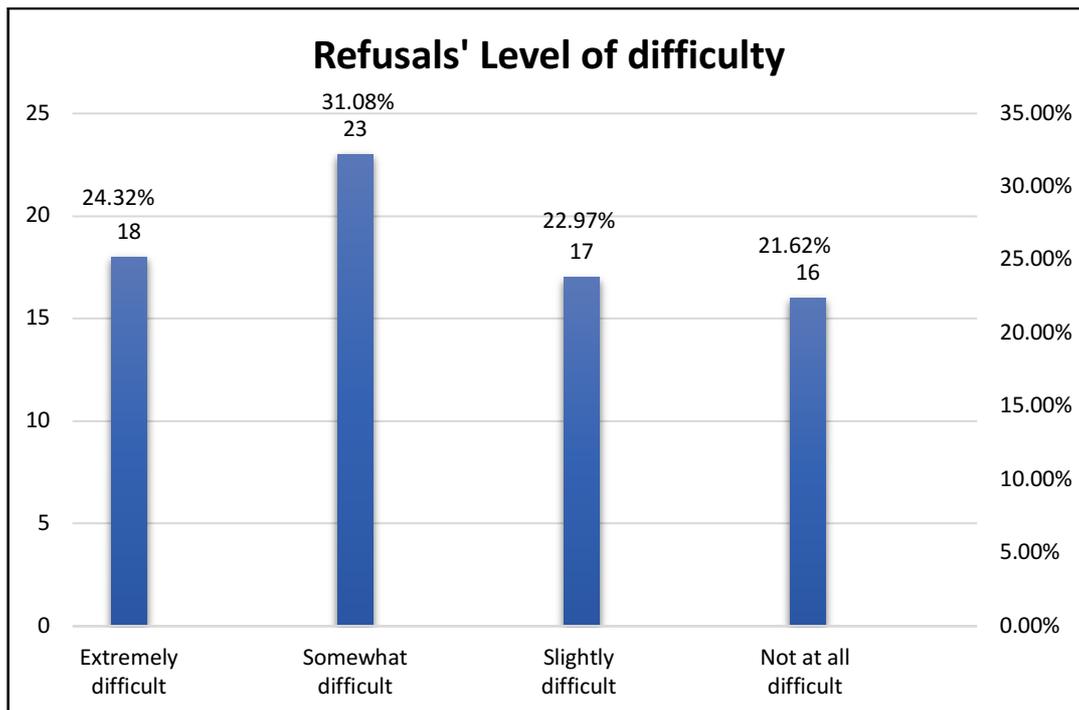
3. Situation 3: How hard is to **refuse** your male friend **invitation**?

Level of difficulty to refuse	Frequency	Percentage
Extremely difficult	9	12.16%
Somewhat difficult	26	35.14%
Slightly difficult	20	27.03%
Not at all difficult	19	25.68%
total	74	100%



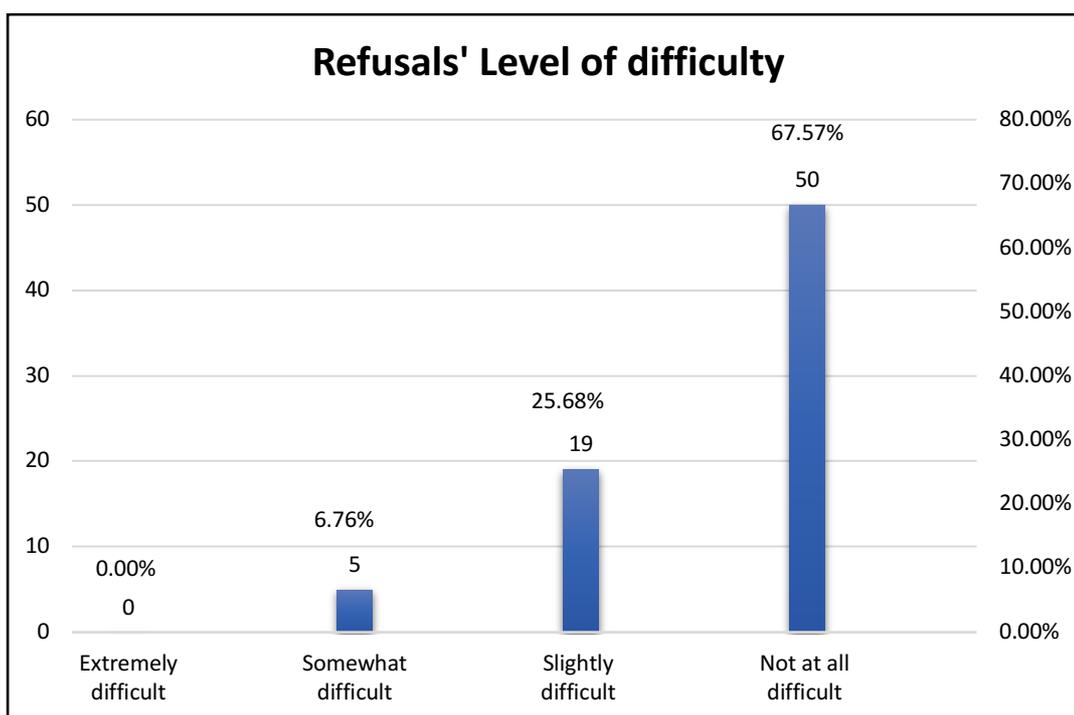
4. Situation 4: How hard is to **refuse** your niece **invitation**?

Level of difficulty to refuse	Frequency	Percentage
Extremely difficult	18	24.32%
Somewhat difficult	23	31.08%
Slightly difficult	17	22.97%
Not at all difficult	16	21.62%
total	74	100%



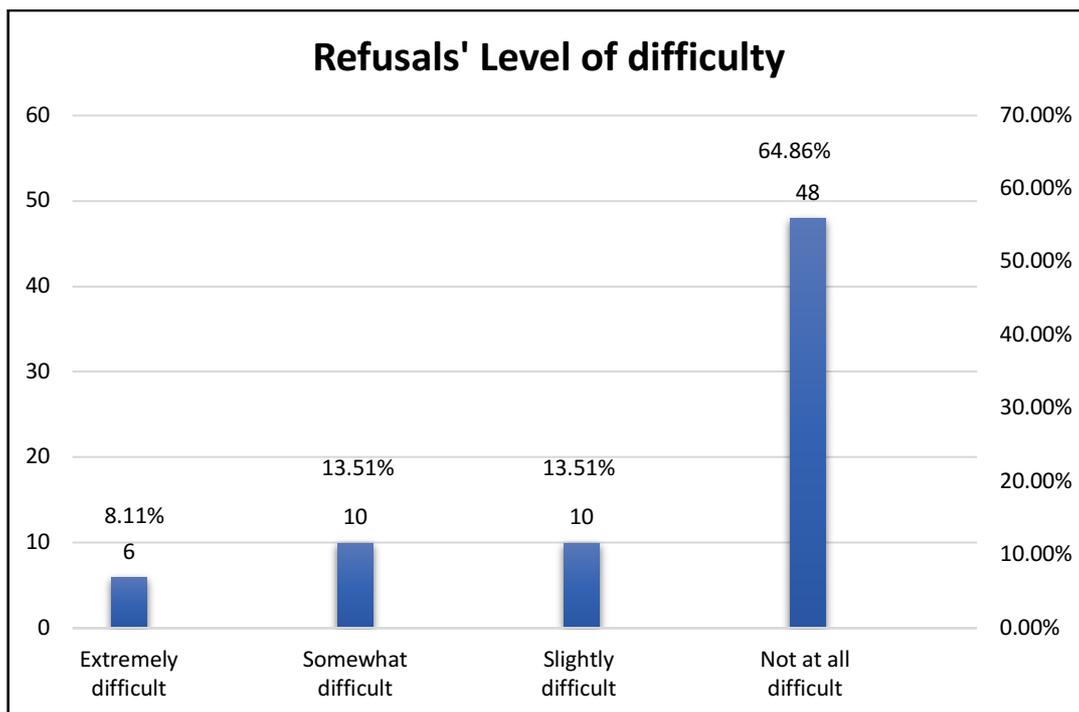
5. Situation 5: How hard is to **refuse** the male student **request**?

Level of difficulty to refuse	Frequency	Percentage
Extremely difficult	0	0.00%
Somewhat difficult	5	6.76%
Slightly difficult	19	25.68%
Not at all difficult	50	67.57%
total	74	100%



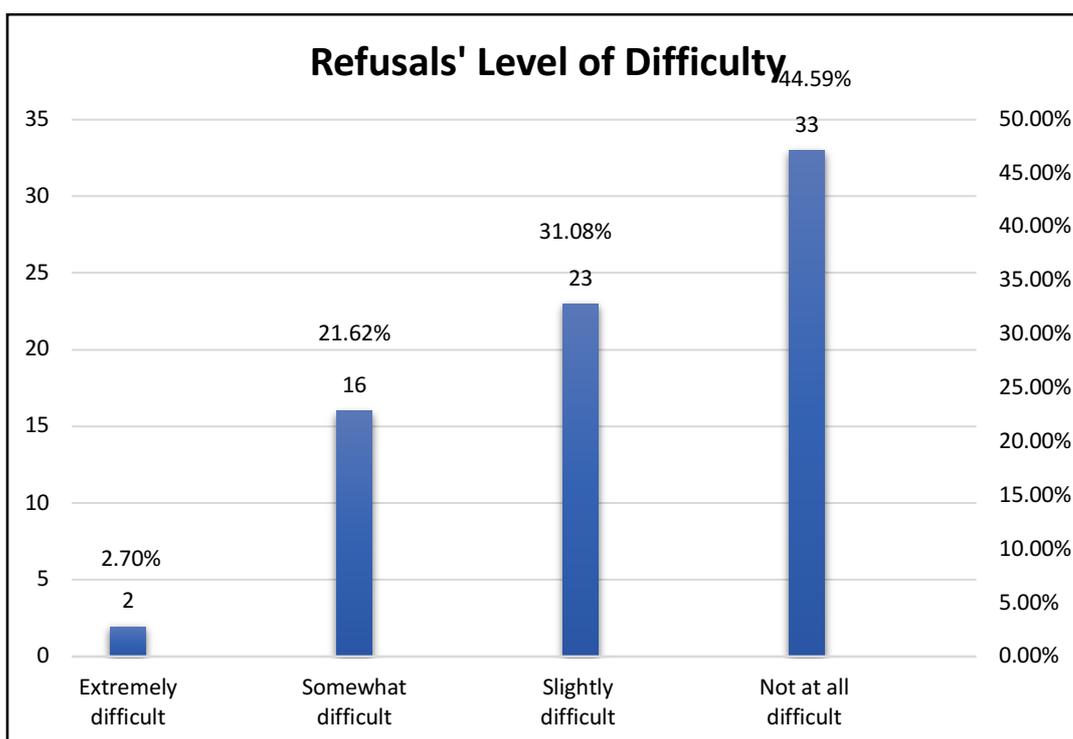
6. Situation 6: How hard is to **refuse** the female passenger **request**?

Level of difficulty to refuse	Frequency	Percentage
Extremely difficult	6	8.11%
Somewhat difficult	10	13.51%
Slightly difficult	10	13.51%
Not at all difficult	48	64.86%
total	100	100%



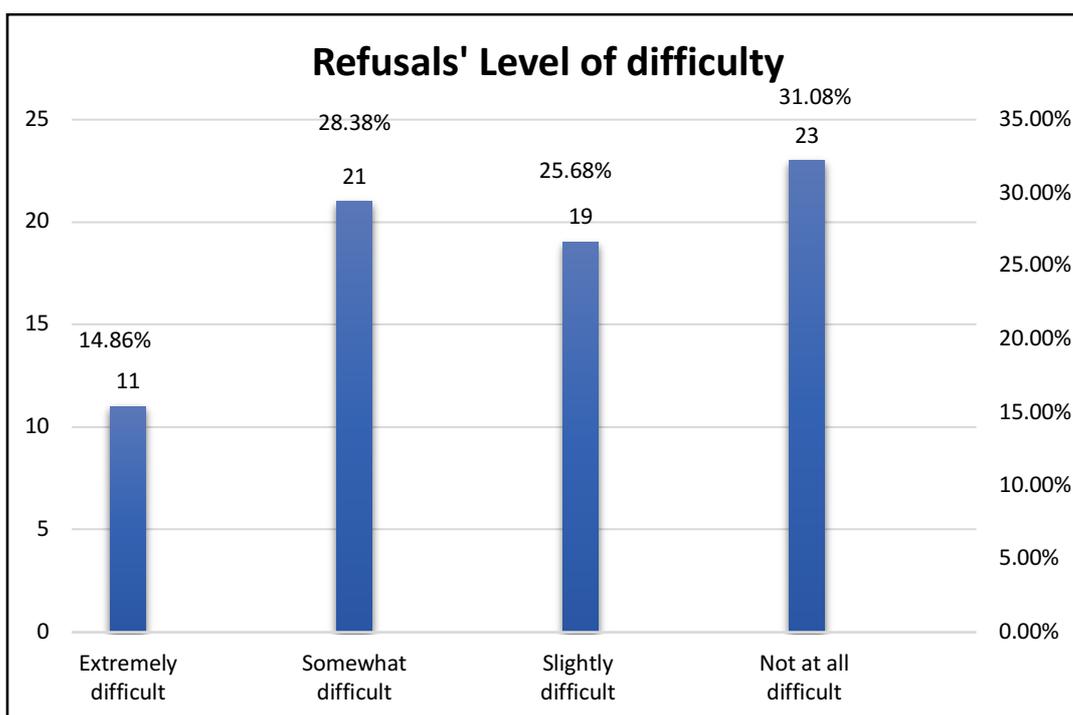
7. Situation 7: How hard is to **refuse** the male teacher **invitation**?

Level of difficulty to refuse	Frequency	Percentage
Extremely difficult	2	2.70%
Somewhat difficult	16	21.62%
Slightly difficult	23	31.08%
Not at all difficult	33	44.59%
total	74	100%



8. Situation 8: How hard is to **refuse** the female interpreter **invitation**?

Level of difficulty to refuse	Frequency	Percentage
Extremely difficult	11	14.86%
Somewhat difficult	21	28.38%
Slightly difficult	19	25.68%
Not at all difficult	23	31.08%
total	74	100%

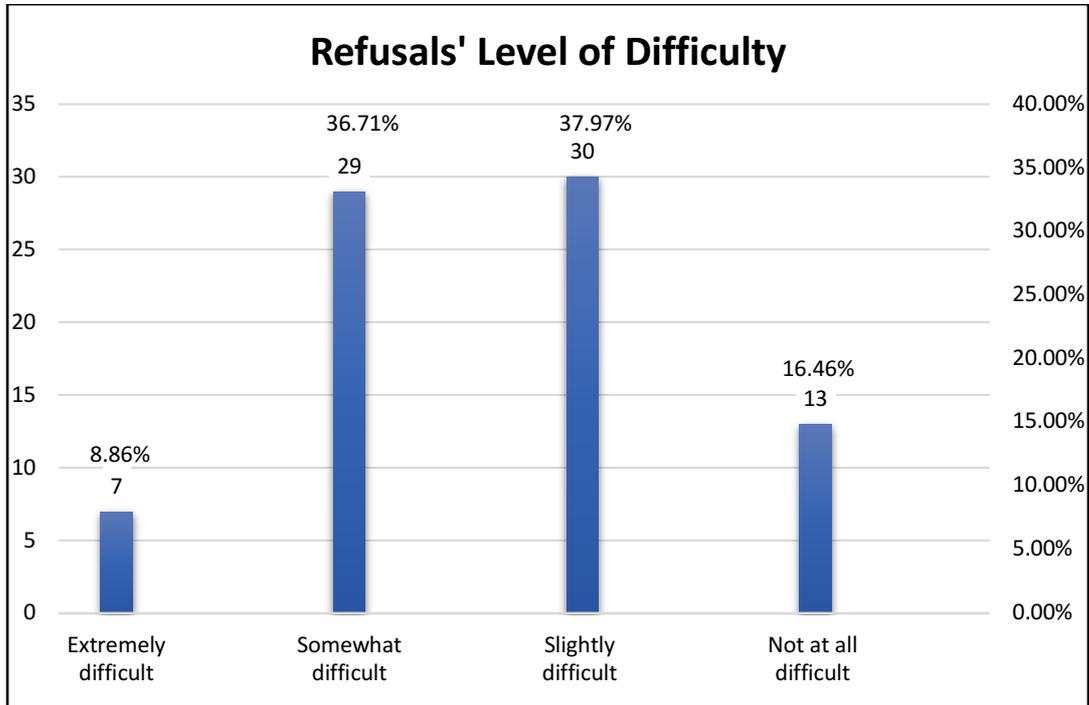


The level of difficulty that arises when Arab and African Hijazi women refuse

Arab Hijazi Women:

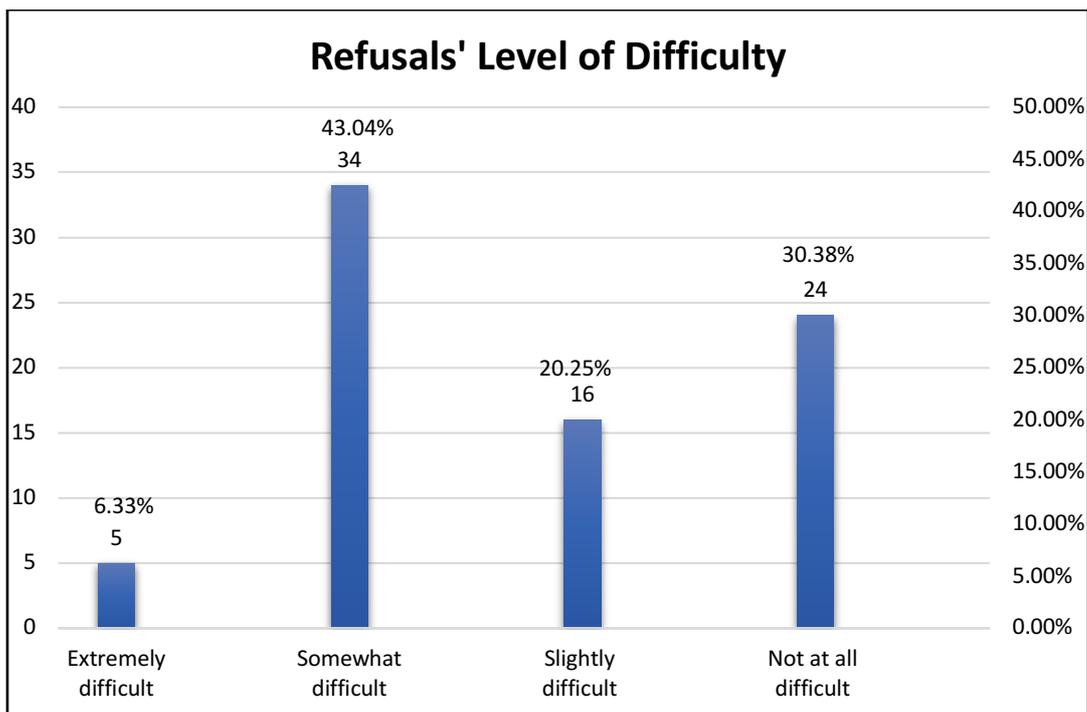
1. Situation 1: How hard is to **refuse** your female relative **request**?

Level of difficulty to refuse	Frequency	Percentage
Extremely difficult	7	8.86%
Somewhat difficult	29	36.71%
Slightly difficult	30	37.97%
Not at all difficult	13	16.46%
total	79	100%



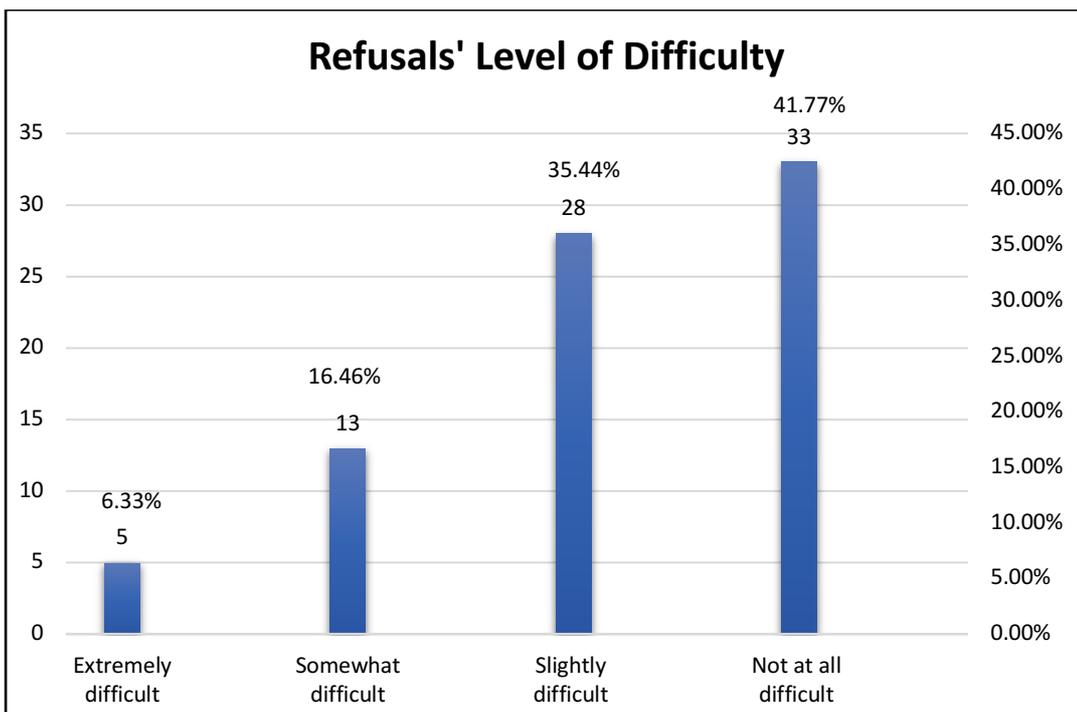
2. Situation 2: How hard is to **refuse** your husband **request**?

Level of difficulty to refuse	Frequency	Percentage
Extremely difficult	5	6.33%
Somewhat difficult	34	43.04%
Slightly difficult	16	20.25%
Not at all difficult	24	30.38%
total	79	100%



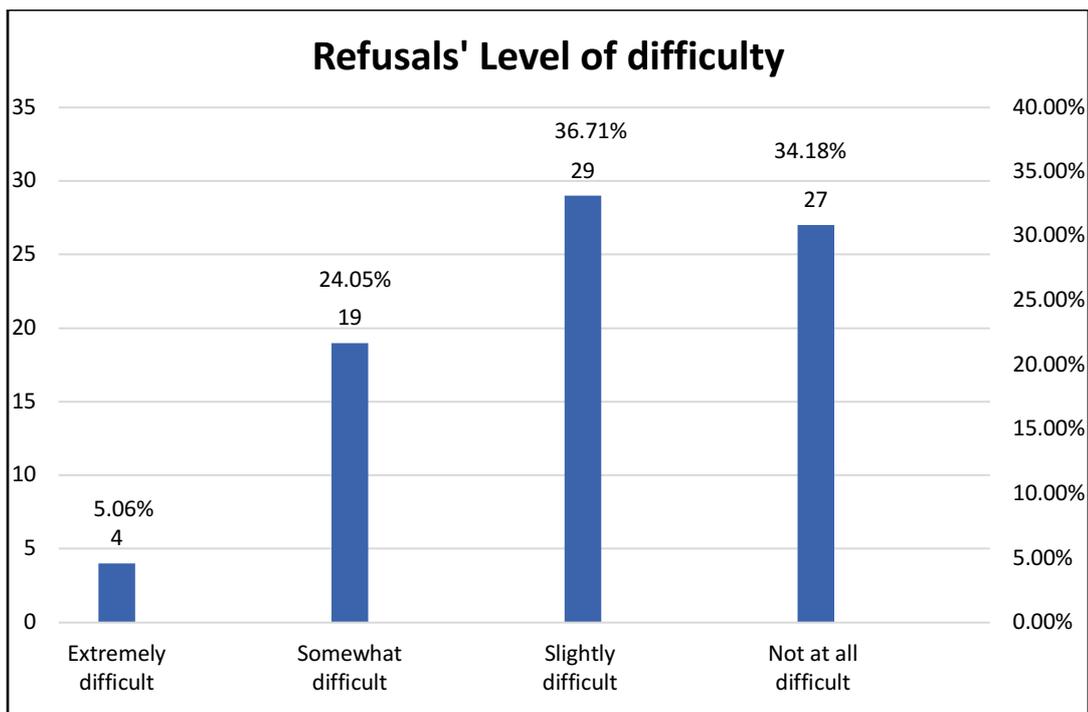
3. Situation 3: How hard is to **refuse** your female friend **invitation**?

Level of difficulty to refuse	Frequency	Percentage
Extremely difficult	5	6.33%
Somewhat difficult	13	16.46%
Slightly difficult	28	35.44%
Not at all difficult	33	41.77%
total	79	100%



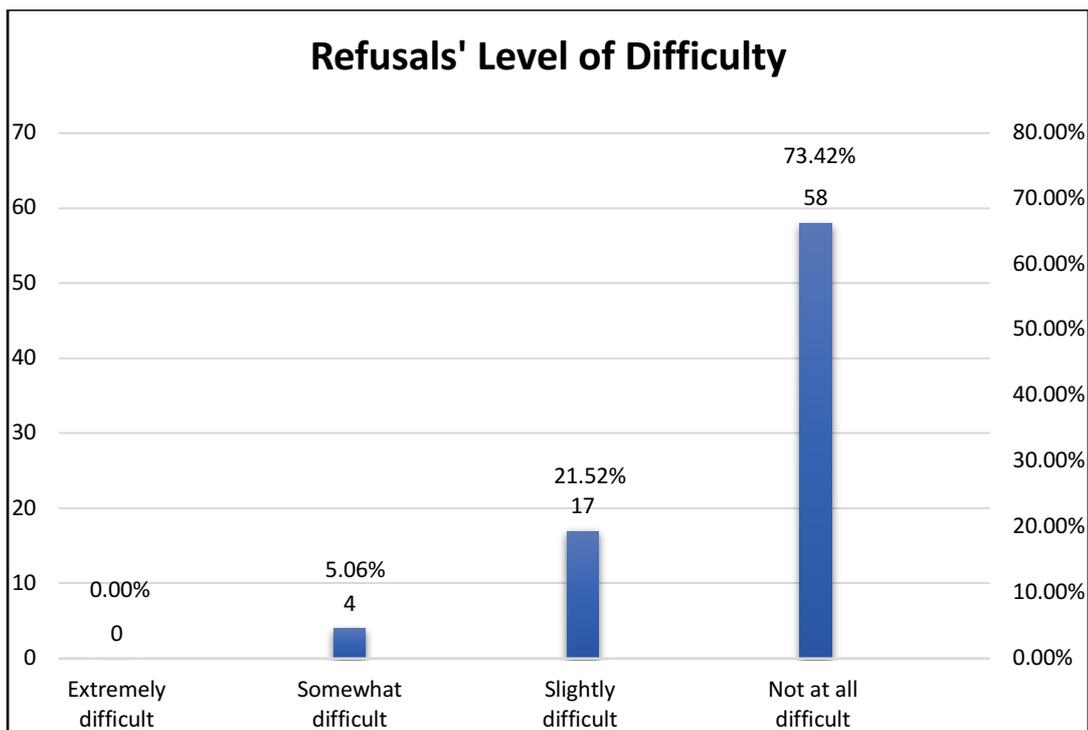
4. Situation 4: How hard is to **refuse** your nephew **invitation**?

Level of difficulty to refuse	Frequency	Percentage
Extremely difficult	4	5.06%
Somewhat difficult	19	24.05%
Slightly difficult	29	36.71%
Not at all difficult	27	34.18%
total	79	100%



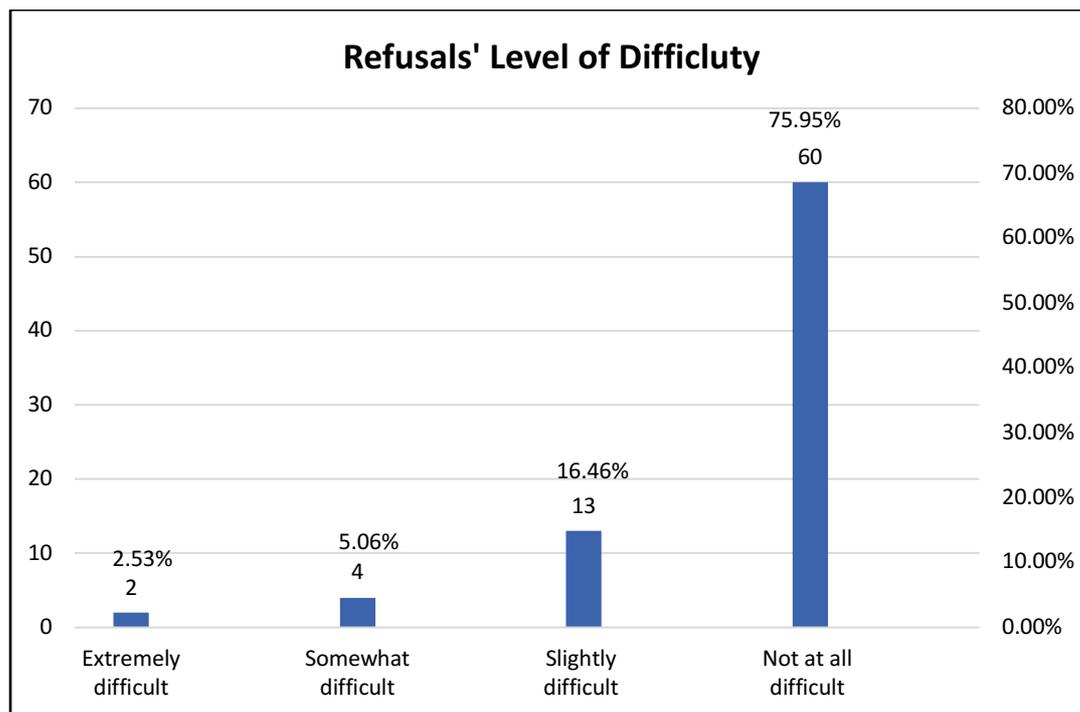
5. Situation 5: How hard is to **refuse** the female student **request**?

Level of difficulty to refuse	Frequency	Percentage
Extremely difficult	0	0.00%
Somewhat difficult	4	5.06%
Slightly difficult	17	21.52%
Not at all difficult	58	73.42%
total	79	100%



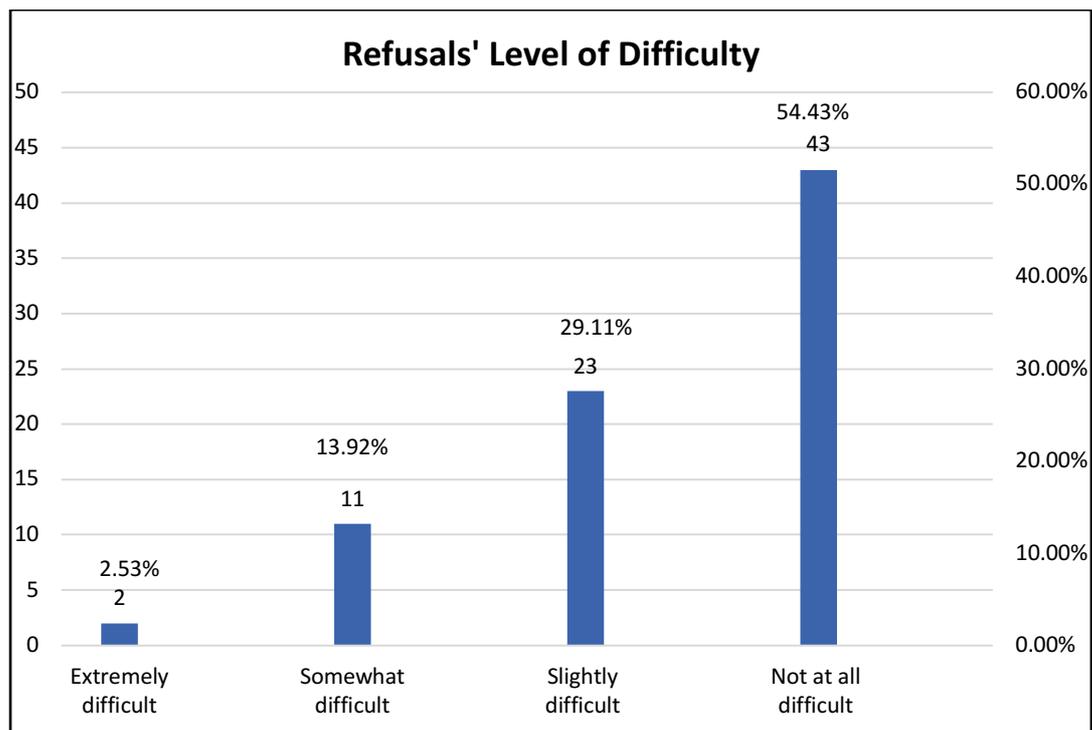
6. Situation 6: How hard is to **refuse** the male passengers' **request**?

Level of difficulty to refuse	Frequency	Percentage
Extremely difficult	2	2.53%
Somewhat difficult	4	5.06%
Slightly difficult	13	16.46%
Not at all difficult	60	75.95%
total	79	100%



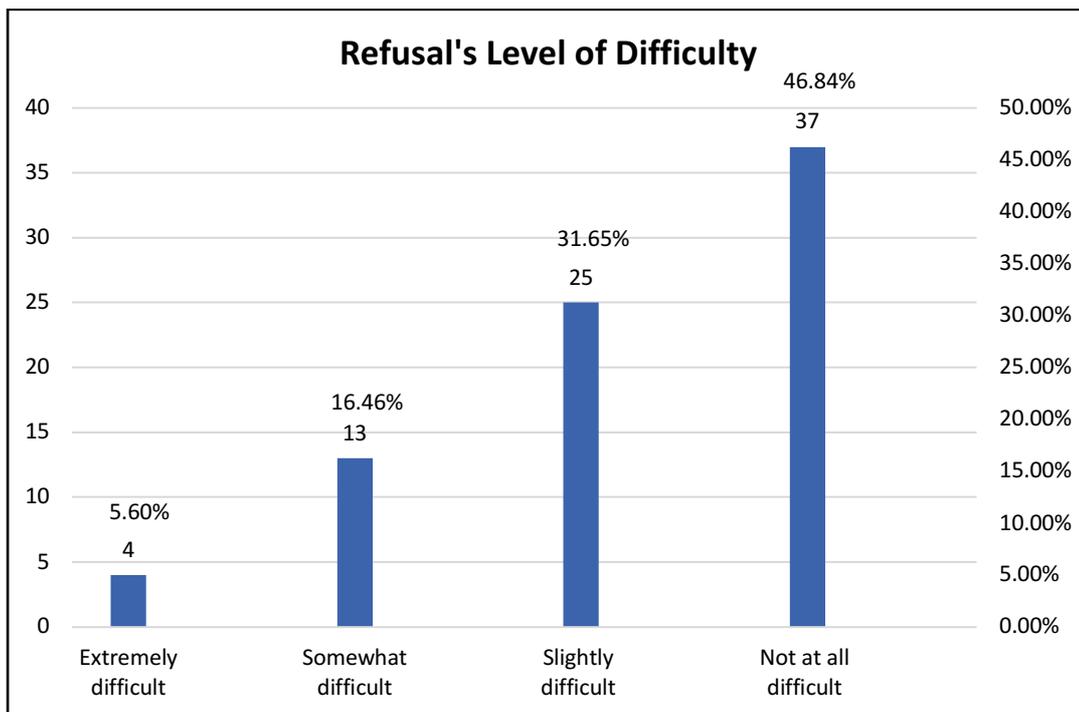
7. Situation 7: How hard is to **refuse** the female teacher **invitation**?

Level of difficulty to refuse	Frequency	Percentage
Extremely difficult	2	2.53%
Somewhat difficult	11	13.92%
Slightly difficult	23	29.11%
Not at all difficult	43	54.43%
total	79	100%



8. Situation 8: How hard is to **refuse** the male interpreter **invitation**?

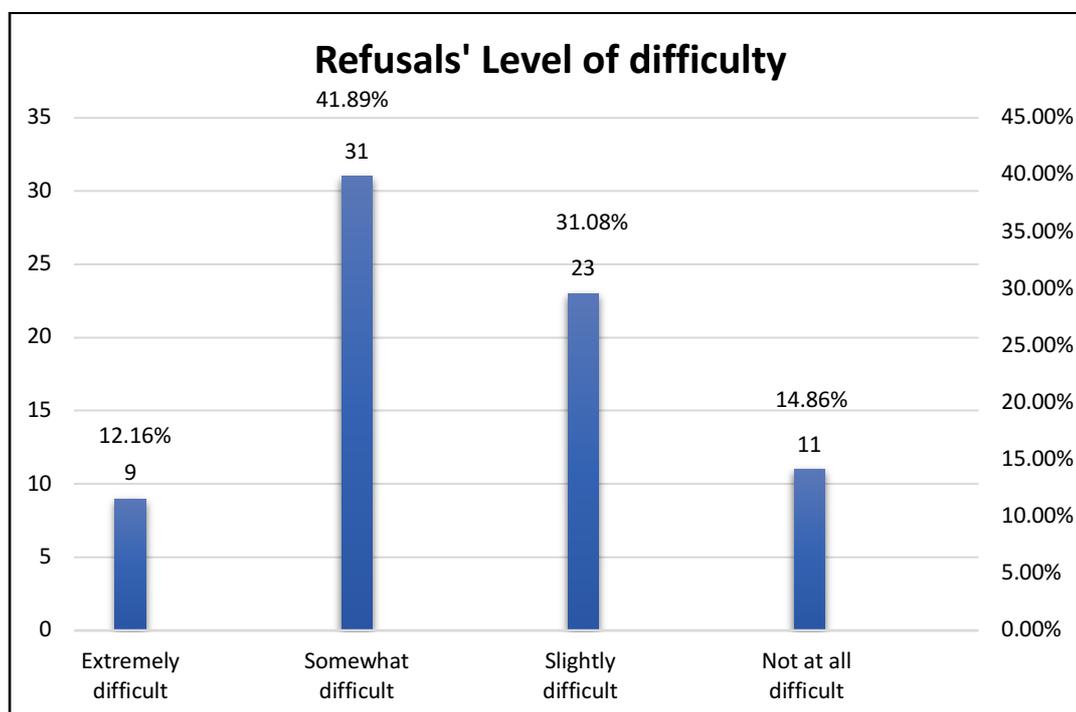
Level of difficulty to refuse	Frequency	Percentage
Extremely difficult	4	5.6%
Somewhat difficult	13	16.46%
Slightly difficult	25	31.65%
Not at all difficult	37	46.84%
total	79	100%



African Hijazi Women:

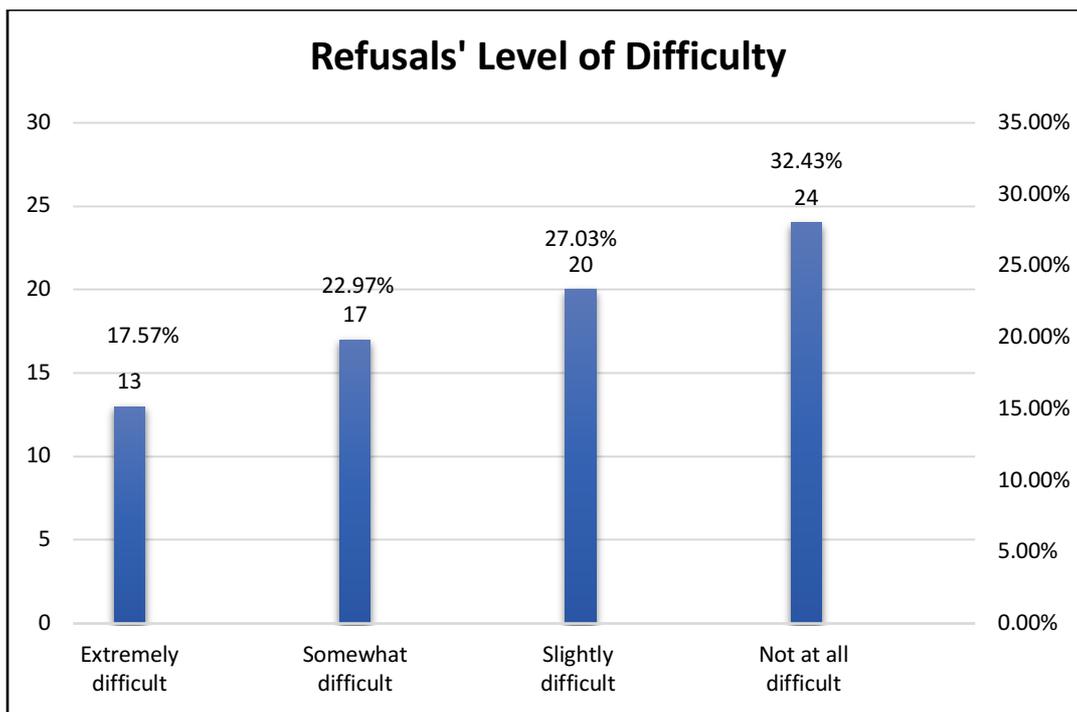
1. Situation 1: How hard is to **refuse** your female relative **request**?

Level of difficulty to refuse	Frequency	Percentage
Extremely difficult	9	12.16%
Somewhat difficult	31	41.89%
Slightly difficult	23	31.08%
Not at all difficult	11	14.86%
total	74	100%



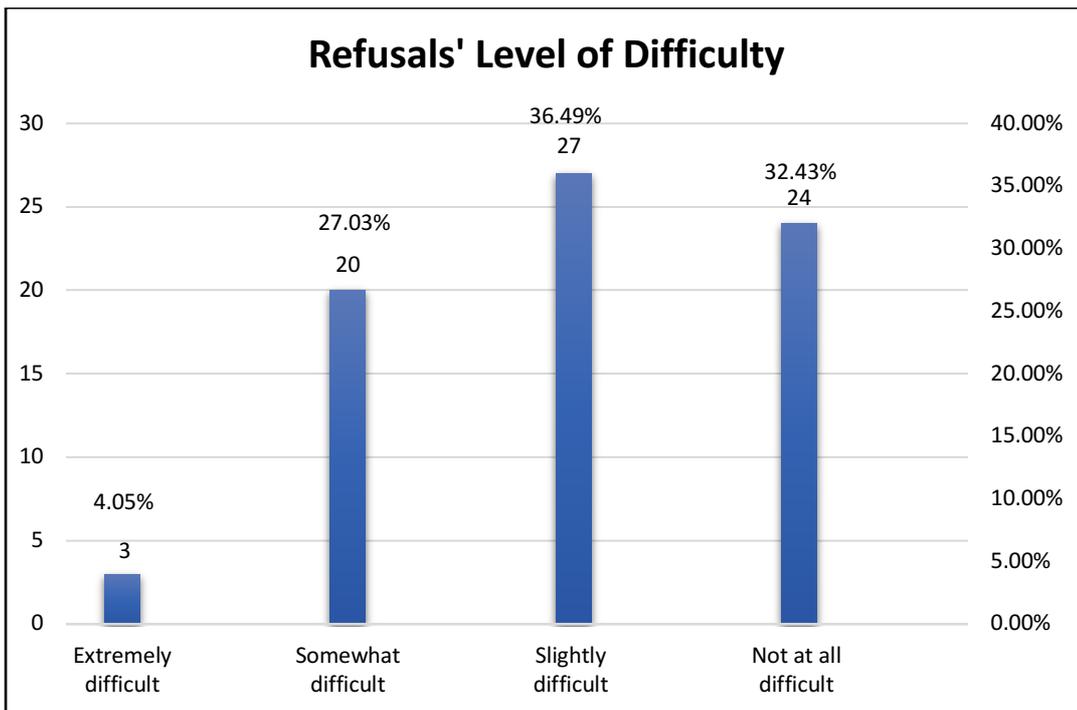
2. Situation 2: How hard is to **refuse** your husband **request**?

Level of difficulty to refuse	Frequency	Percentage
Extremely difficult	13	17.57%
Somewhat difficult	17	22.97%
Slightly difficult	20	27.03%
Not at all difficult	24	32.43%
total	74	100%



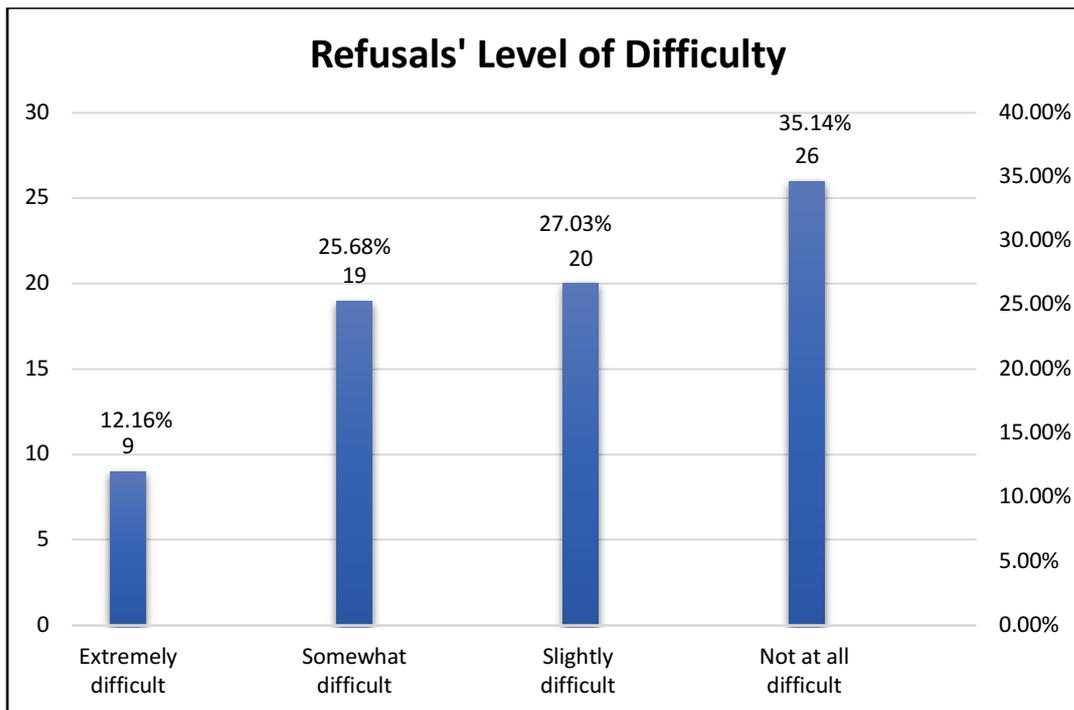
3. Situation 3: How hard is to **refuse** your female friend **invitation**?

Level of difficulty to refuse	Frequency	Percentage
Extremely difficult	3	4.05%
Somewhat difficult	20	27.03%
Slightly difficult	27	36.49%
Not at all difficult	24	32.43%
total	74	100%



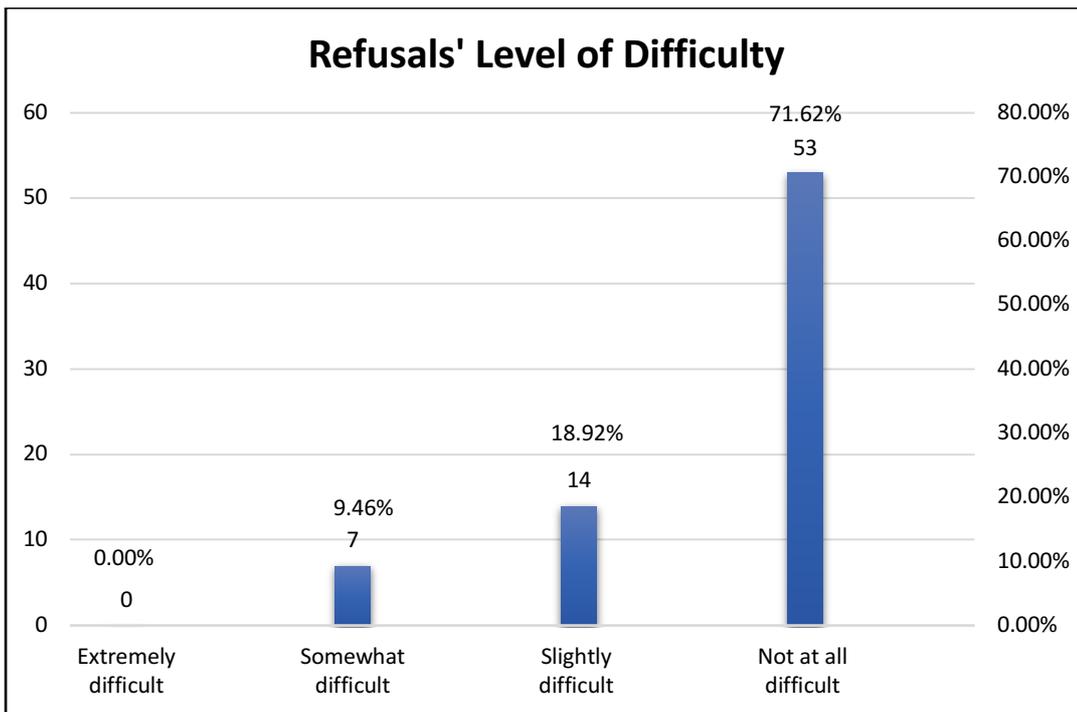
4. Situation 4: How hard is to **refuse** your nephew **invitation**?

Level of difficulty to refuse	Frequency	Percentage
Extremely difficult	9	12.16%
Somewhat difficult	19	25.68%
Slightly difficult	20	27.03%
Not at all difficult	26	35.14%
total	74	100%



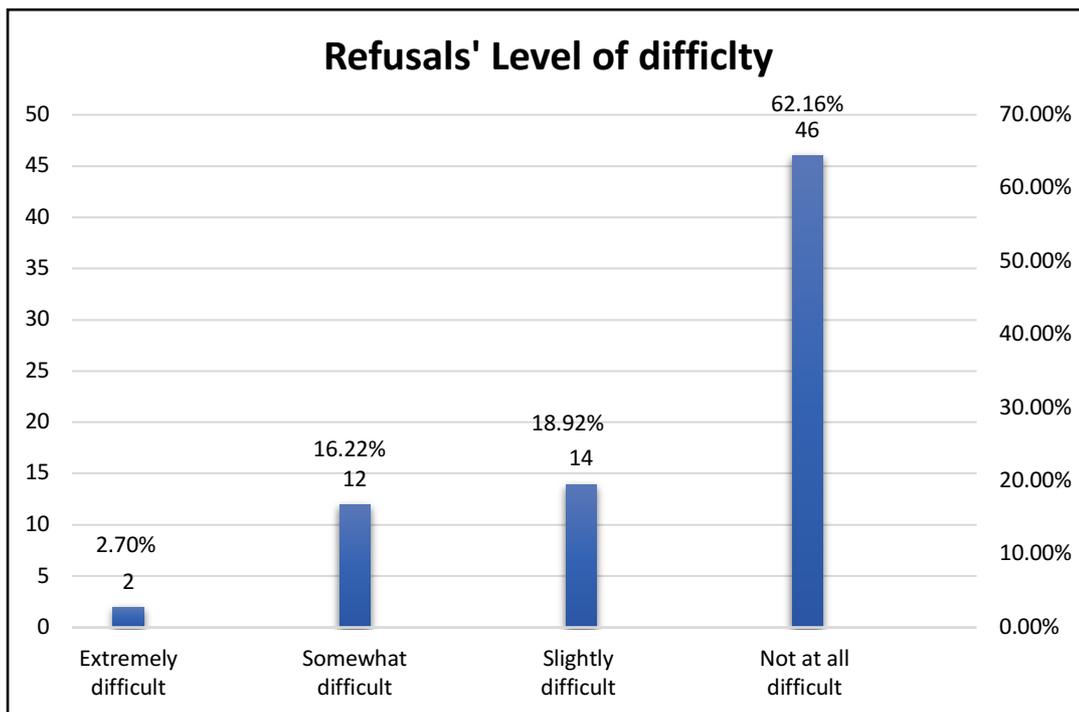
5. Situation 5: How hard is to **refuse** the female student **request**?

Level of difficulty to refuse	Frequency	Percentage
Extremely difficult	0	0.00%
Somewhat difficult	7	9.46%
Slightly difficult	14	18.92%
Not at all difficult	53	71.62%
total	74	100%



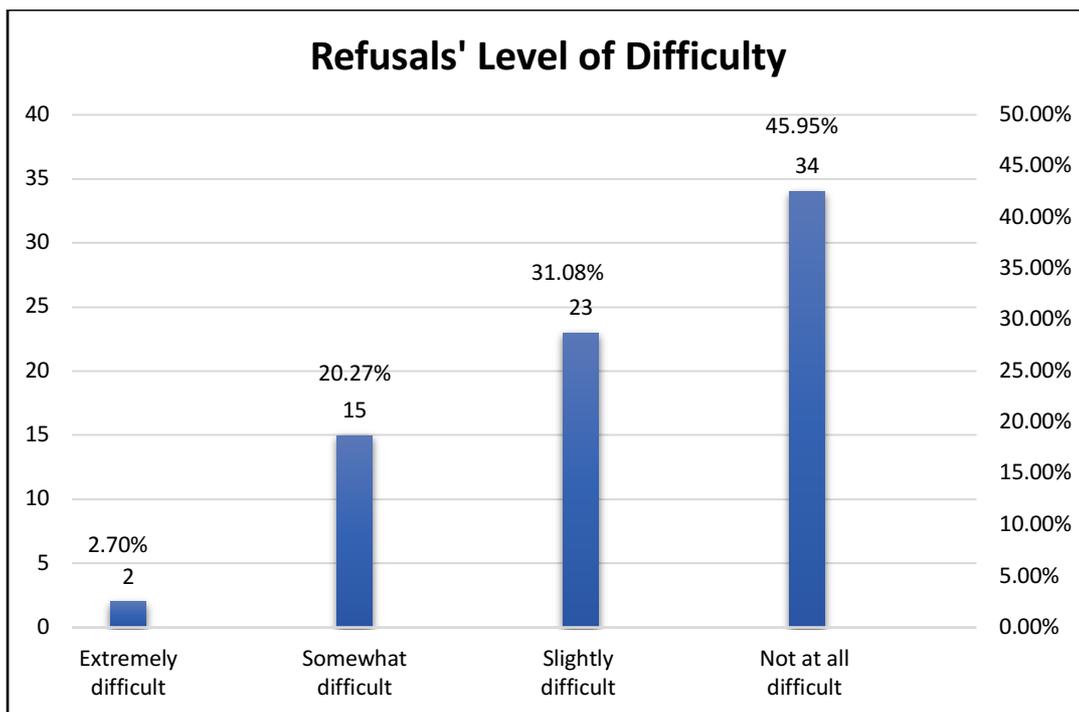
6. Situation 6: How hard is to **refuse** the male passengers' **request**?

Level of difficulty to refuse	Frequency	Percentage
Extremely difficult	2	2.70%
Somewhat difficult	12	16.22%
Slightly difficult	14	18.92%
Not at all difficult	46	62.16%
total	74	100%



7. Situation 7: How hard is to **refuse** the female teacher **invitation**?

Level of difficulty to refuse	Frequency	Percentage
Extremely difficult	2	2.70%
Somewhat difficult	15	20.27%
Slightly difficult	23	31.08%
Not at all difficult	34	45.95%
total	74	100%



8. Situation 8: How hard is to **refuse** the male interpreter **invitation**?

Level of difficulty to refuse	Frequency	Percentage
Extremely difficult	10	13.51%
Somewhat difficult	11	14.86%
Slightly difficult	23	31.08%
Not at all difficult	30	40.54%
total	74	100%

