



Usage of Arabic Pidgin Language Among Saudi Arabic Speakers and Foreign Workers in Yanbu

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Abstract

The purpose of this study was to investigate Arabic Pidgin language used among Saudi Arabic speakers and foreign workers in Yanbu, Saudi Arabia. In Yanbu society, Saudi Arabic speakers and foreign workers use Arabic Pidgin language in their everyday conversations to communicate successfully. The research investigated the features and varieties of Arabic Pidgin language. Moreover, the study also identified Saudi Arabic speakers' attitudes toward the use of Arabic Pidgin in Yanbu. The participants of the study were four foreign workers from different nationalities, Kenyan, Indian, and Indonesian and fifty-six Saudi Arabic speakers. Mixed-methods research was used. Therefore, the tools of collecting the data were observations, interviews, and a questionnaire. The observation of simultaneous conversations among Saudi Arabic speakers and foreign workers was the first tool. Foreign workers were interviewed and asked about their usage of Arabic Pidgin. The questionnaire was given to Saudi Arabic speakers to collect their attitudes about the use of Arabic Pidgin. The results of the study showed that the variety of using Arabic Pidgin by foreign workers and Saudis was very similar. Saudis and foreign workers used the same structures while speaking Arabic Pidgin. However, there was only one difference which was using of gender pronouns by foreign workers. The findings of the interviews showed the features of Arabic Pidgin which included insertion, adding, combining, and code-switching. The results of the questionnaire showed positive and negative attitudes toward Arabic Pidgin. Saudis had positive attitudes toward Arabic Pidgin for communication purposes. However, they had negative attitudes in the development of Arabic language.

Keywords: pidgin, Arabic speakers, foreign workers, attitude

INTRODUCTION

Communication is an important part of any language and people tend to use different ways to communicate successfully. People try to learn languages for different reasons such as, academic purposes, having more knowledge, or working abroad. Working abroad is a common case for people who want to earn money or obtain better work

opportunities. Working in another country requires learning at least basic aspects of the native language of that country. As a result, the Pidgin language exists. Foreign workers and native speakers tend to use Pidgin language to communicate easily and successfully. Pidgin language speakers are people belonging to different communities and who use the simplified form of language to build a successful communication (Foy, 2007). This language is different from the original one because it has separate form and features. In Yanbu, Arabic Pidgin plays a strong role as it is commonly used by Saudis and foreign workers in communicative situations. As suggested by Albakrawi (2012), the interaction between Saudis and expats has a strong influence on developing Saudi Pidgin. Moreover, the different situations build Saudi Pidgin, such as every day conversation among Saudis and house keepers, drivers, cleaners and office keepers. As mentioned by Gomaa (2007), in Saudi Arabia the Pidgin language occurs in everyday conversation among Saudis and expat workers.

In Saudi Arabia's setting, foreign workers and Saudis face difficulty to use the native language in their communication. They neither use Saudi Arabic language nor the foreign workers' first language. As a result, the Pidgin language is created. Saudis and expats use the Pidgin language to communicate successfully, but this language carries many new structures which are not related to the original language (Saudi Arabic language variation).

THIS STUDY

The purpose of the study was to investigate the features of Arabic Pidgin used in Saudi Arabia in Yanbu. The study also investigated the variation of Arabic Pidgin used among Saudi Arabic speakers and foreign workers in Yanbu. Saudi Arabic speakers' attitudes toward the usage of Arabic Pidgin in Yanbu were explored.

This study sought to answer the following questions.

- What are the features of Arabic Pidgin spoken in Yanbu?
- What are the variations of Arabic Pidgin used among Saudi Arabic speakers and expat workers?
- What are Saudi Arabic speakers' attitudes toward Arabic Pidgin language used in Yanbu?

LITERATURE REVIEW

This section presents theoretical backgrounds about Pidgin language. In this part, the concepts of Pidgin and foreign worker are defined. Moreover, previous studies that are related to Pidgin language are presented.

Each language has a different form, but not all speakers use the form correctly. A Pidgin language is a simplified form of language that is used communicatively by people from different communities. Woodward (1973) suggested that a Pidgin is a language that has assorted parts of structures of two or more languages and it is used for social and communication purposes. A Pidgin is used by non-native speakers to communicate successfully and it has a different form compared to the original language (Muysken &

Smith, 1994). As stated by Gomaa (2007), Arabic Pidgin is a simplified form of Arabic that is created by the interaction between Saudis and guest workers.

As suggested by Mohamed, Ramendran, and Yacob (2012), a foreign worker is a non-national person who does a specific job abroad. Oversea companies or recruitment agencies offer different career opportunities for those workers to complete the manpower of the country for an interim time.

Previous Studies

The first study was done by Gomaa (2007) on Arabic pidginization. The research took place at Assiut University, Egypt. The purpose of the study was to explain, and examine the Arabic Pidgin spoken in Saudi Arabia, to examine the circumstances under which Arabic Pidgin emerged as a linguistics phenomenon, and to put Arabic Pidgin spoken in Saudi Arabia in appropriate framework according to the history events and hypothesis of Pidgin language. The participants of the study were adult Saudi speakers and Indian workers. The type of the research was qualitative. The researcher collected the data by using observations and video recordings. He collected the data freely by setting in different places, listening to what is going on, and writing down his observations. He started with observation then the video recordings. The results showed that the Pidgin language varied phonologically and impacted by Saudis' spoken language. In addition, there were differences in the production of Arabic consonants and vowels by the Indian workers. The findings of the study also showed that foreign workers and native speakers used the simple form of Arabic language to communicate and be understood easily.

The second study was done by Albakrawi (2012) on the linguistic effect of foreign Asian workers on the Arabic Pidgin in Saudi Arabia. It was done at the University of Tabuk, Tabuk, Saudi Arabia. The purpose of the study was to investigate the linguistics impact of the Asian workers on Saudi Arabic language. The participants of the study were Asian workers in Saudi Arabia. The type of the research was qualitative. The researcher collected the data by conducting interviews with the participants. The results of the research showed that the Asian workers' Pidgin had an impact on Saudi Arabic language. Arabic Pidgin produced by Asian workers was weak in different aspects. For example, it had lack of inflections, tenses that were expressed by time adverbials, definite article, numerals, separate negation system, copula that is mismatched with its subject, and verb inflections and tense. These differences affected Saudi language's variety.

Another study was presented by Almoaily (2013) on language variation in Gulf Arabic Pidgin. The study took place in England, Newcastle University. The purpose of the study was to look into the language variation of Gulf Arabic Pidgin that existed because of the morpho-syntactic differences of the speakers' first language and the duration of living in Gulf. The study also aimed to test and provide the proof of competing theories of Pidgin and creole genesis. The participants of the study were sixteen informants who had different language backgrounds such as, Malayalam, Bengali and Punjabi. The participants were divided into two groups. The first group was informants who spent five or less years in the Gulf. The other group was informants who spent ten or more years in the Gulf. The research was a qualitative research which based on interviews. The data

were collected by making interviews with the participants in two cities in Saudi Arabia: Riyadh and Alkharj. The analysis of the interviews was based on ten morpho-syntactic phenomena. The results of the study showed that Gulf Arabic Pidgin is affected by the participants' first language and the duration of staying in Gulf. The study also presented that the Gulf Arabic system is respected by the participants on only one aspect which is conjunction markers.

Another study was done by Onjewu and Okpe (2015) in Antalya, Turkey. The study was about examining the tendencies of using Pidgin instead of Standard English by the students who speak English as a foreign language. The purpose of the study was to specify the responsible elements of using Pidgin English among students. Another purpose was to find out the strategies that helped to reduce and remove the elements which led to use Pidgin in order to achieve better proficiency of Standard English. The participants of the study were a thousand students randomly selected from three tertiary institutions in Kaduna and Nigeria. The participants were seminary and university students. The research was a qualitative research. The researchers used a questionnaire which contained direct and open ended questions that focus on the students' usage of Pidgin English with their family, friends, colleagues, and everywhere. The data were analysed by frequency counts and context analysis. The results of the study showed that most of the students use Pidgin English in their backgrounds. The findings of the study also showed that the time of teaching standard English in schools was not enough for the students as non-resident students. Therefore, it was difficult to solve the problem because it is beyond the control of the learning institution. It is impossible to impose the rules of using the language communicatively especially outside the classroom.

Additionally, a study was done by Abongdia (2014) on ideologies and attitudes towards Pidgin English in Cameroon. The study was done in Rome, Italy, University of Yaoundé 1. The aims of the study were to highlight some of the ideas and attitudes responsible of using Cameroon Pidgin English (CPE), and to discover the language variety's function in the social life of Cameroon and the University of Yaoundé 1. The participants were 60 students and 15 lecturers from the University of Yaoundé 1. The students were Applied Linguistics students in their third year, and the lecturers were from Applied Linguistics and English departments. The research was a qualitative research. The data were collected by using an open-ended questionnaire, interviews, and observations. The findings of the questionnaire showed that most of the students had positive attitudes toward CPE and they prefer to use both CPE and Camfran-anglais (CFA). The last CFA is a hip hop language variety born from CPE. The results of the interviews showed that most of the students liked to use CPE. They saw it as a social language which benefits different people from different educational levels since CPE had two varieties which were Anglophone and Francophone. Moreover, the observations displayed that there was a great use of Anglophone variety in the participants' interaction. Another note was observed that the students tend to use CPE in the classroom during the group studies.

The present study is similar to previous studies because it investigates the use of Pidgin language. Thus, it is different from previous studies because it will take place in Yanbu Industrial City, Saudi Arabia. Another difference is that there are three tools to collect the

data which are interviews with foreign workers, observations of conversations among Saudis and foreign workers, and a questionnaire that is given to Saudis.

METHOD

Research Design

This research is a mixed methods research. The researcher uses observations, interviews, and a questionnaire to collect data.

Participants

The participants were three groups: the first group consisted of Saudis and foreign workers who used Arabic Pidgin. The second group were four foreign workers with different backgrounds. In particular, they were one Indian, one Kenyan, and two Indonesians. The third group was fifty-six Saudi Arabic native speakers and their age ranged between 20 and 35 years old.

Instruments

Observation

The researcher listened to spontaneous conversations among Saudi Arabic speakers and foreign workers at home and public places. The conversations were analyzed carefully. Therefore, the researcher investigated the variation of Arabic Pidgin based on a rubric. The rubric included grammatical, and vocabulary features (see Appendix A).

Interview

Interviews with foreign workers were conducted to determine the features of Arabic Pidgin. Using interviews helped to determine their point of views of using this language variety. Moreover, the reasons of using Arabic Pidgin were presented. The interviews had four questions about their usage of Arabic Pidgin. The researcher used a structured interview. The participants' responses were recorded, and analyzed (see Appendix B).

Questionnaire

A close ended online questionnaire was designed based on Likert scale. The questionnaire consisted of five statements. There were five points on the questionnaire (strongly agree, agree, neutral, disagree, strongly disagree). The purpose of the questionnaire was to investigate Saudi Arabic speakers' attitudes toward using Arabic Pidgin language (see Appendix C).

Data Collection Procedure

The data was collected in a specific order. First, the researcher observed the conversations between Saudis and foreign workers at home and took notes. Therefore, observations were studied based on the rubric specially designed for the observations. Then, the researcher made the interviews with the participants to investigate the features of Arabic Pidgin. The researcher took notes of the responses of each participant to each question. Finally, the online questionnaire was sent via WhatsApp to the participants to collect their attitudes about using Arabic Pidgin language.

RESULTS AND DISCUSSION

Observations

The first tool of this research was observations. The purpose of observations was to investigate the variations in the use of Arabic Pidgin among Saudi Arabic speakers and expat workers. The observations were made by listening to spontaneous conversations among Saudis and foreign workers. Unlike Gomma (2007)'s study that was observing naturally conversations between Saudis and Indian workers in Riyadh, Saudi Arabia. The present study observed spontaneous conversations among Saudis and expat workers from different nationalities in Yanbu industrial city, Saudi Arabia. The observations were based on a rubric to compare the variety of using Arabic Pidgin. The following part discusses the variety of using Arabic Pidgin by Saudis and expat workers:

This part is related to Arabic Pidgin variety spoken by Saudis. According to the observations' rubric the following aspects were noticed in their usage of Arabic Pidgin.

Verbs. Verbs in Saudis' Arabic Pidgin variety has specific usage. Saudis combining verb with noun to form a verb. An example of a conversation between Saudi and Indian driver:

Saudi: إنت سوي إنتظار برا

/ intə sawi intizar bəra/

Instead of: إنتظر برا

/ intəzır bəra/

which means "wait outside.", but it is used in this form "you do waiting outside."

Another example of a conversation between Saudi and Kenyan housekeeper:

Saudi: إنتي سويتي صلاة ؟

/ inti sawiti salah/

Instead of: صليتي ؟

/ salerti/

Which means "did you pray?", but it is used in this form "you do prayer?" Saudis use the verb "do" with noun to form verbs.

Saudis' Arabic Pidgin variety also presents using verbs by making incorrect tenses. An example from a conversation between Saudi and Kenyan housekeeper:

Saudi: إنتي يكوي ملابس ؟

/ inti jikwi mælæbıs/

Instead of: كويتي الملابس ؟

/ kwiti ælmælæbıs/

Which means "did you iron the clothes?" here the speaker is talking about a past event. However, she uses present verb "يكوي" / jikwi / to talk about a past event in this form "you are ironing the clothes?".

Another example of a conversation between Saudi and Pakistani driver:

Saudi: إنت يعرف محل حق خضار
 /intə jʃərf məhæl hæɡ χudær/
 Instead of: تعرف محل الخضار
 / tʃərf məhæl alχudær/

Which means “you know vegetable store?” here the speaker is talking about a past event you know it already, but he uses present verb /يعرف/ jʃərf/ instead of a past verb.

Pronouns. The correct structure of Arabic language is verb + subject. However, in Saudis’ Arabic Pidgin variety, the researcher noticed that Saudis use subject + verb to form a sentence. They add the pronouns ‘انت’ or ‘إنني’ which means ‘you’ before verbs. An example of a conversation between Saudi and Indian driver:

Saudi: إنت تعال بيت بعد عشا
 / intə tʃæl bet bæʃæd ɪʃæ /
 Instead of: تعال بعد العشا
 / tʃæl bæʃæd ælɪʃæ /

Which means “come home after Isha prayer.” but here it was used in this form “you come after Isha prayer.” Another example of a conversation between Saudi and Kenyan housekeeper.

Saudi: إنتي سوي اكل حق بكرة
 / inti sawɪ ækəl hæɡ bukræ/
 Instead of: سوي اكل بكرة
 /sawɪ ækəl bukræ/

Which means “do tomorrow’s food.” but here it was used in this form “you do tomorrow’s food.” According to these examples, there was utilization of the pronoun إنت and إنتي before verbs.

Possessive. Saudis’ Arabic Pidgin variety presented lots of using the possessive حق انت /hæɡ intə/. An example of a conversation between Saudi and Kenyan housekeeper:

Saudi: كيف إجازة حق إنتي ؟
 /keɪf ɪdʒæzæzæ hæɡ inti/
 Instead of: كيف إجازتك ؟
 /keɪf ɪdʒæzæztɪk/

Which means “how was your holiday?” but here it was used as “how was you’s vacation?”

Mixing. Mixing between Arabic Pidgin and English was practiced by Saudis in their Arabic Pidgin variety. An example of a conversation between Saudi and Kenyan housekeeper:

Saudi: إنتي سوي اكل مع appetizer

/ intɪ sɑwɪ ækɪl mæf apətɪzər /

Instead of: سوي مقبلات مع الأكل

/ sɑwɪ mæf muʔbɪlæt ælækɪl /

Plural. In Arabic language, there are three grammatical numbers which are singular, plural, and dual. These grammatical numbers are connected with the noun. If the number is plural, the noun should be plural. However, Saudis use the plural number with a singular noun. An example of a conversation between Saudi and Indian driver:

Saudi: إنت استنى عشرة دقيقة

/ intə ɪstnə ʃfrə dʒɪʒæ /

Instead of: استنى عشرة دقائق

/ ɪstnə ʃfrə dʒɪʒæiʔ /

Which means “wait for ten minutes”, but here it was used in this form “you wait ten minute”. Saudi used a singular noun instead of a plural noun.

Repetition words. Saudis Arabic Pidgin includes repeating of words. They say specific word two times to express another meaning of word. An example of a conversation between Saudi and driver:

Saudi: انت اجلس سوا سوا سواق برا

/ intə ædʒlɪs səwæ səwæ səwæg bərə /

Instead of: اجلس مع السواق برا

/ ædʒlɪs mæf ælsəwæg bərə /

Saudi repeated the word سوا / səwæ / which means “together” instead of using preposition “with.”

These aspects were noticed while observing spontaneous conversations in different places, such as home and streets. It was about Saudis’ variety of using Arabic Pidgin.

The following part is related to Arabic Pidgin spoken by foreign worker. The following aspect were noticed while observing spontaneous conversations between Saudis and foreign workers.

Verbs. Foreign workers’ variety presented some structures while using verbs.

They combining verb and noun to form a verb. An example of a conversation between Saudi and Kenyan housekeeper:

Housekeeper: انا سوي دعاء

/ ænɑ sɑwɪ duʔɑ /

Instead of: دعيت

/ dɑʔeɪt /

Foreign workers use the verb “do” with noun “prayer” to form a verb. The sentence was used to express a past event and it meant “I prayed.” but here it was used in this form “I do prayer.”

Using of verbs by foreign workers also showed using of incorrect verb tenses. An example of a conversation between Saudi and Indonesian housekeeper:

Housekeeper: امس انا في يغسل ملابس

/æms ænɑ fi yægəsɪl mælæbɪs/

Instead of: غسلت الملابس

/gəsəlt ælmælæbɪs/

Foreign workers used a present verb tense to form a past event. The sentence was used to express a past event, but the verb يغسل/yægəsɪl/ was present. The meaning of the sentence was ‘I washed my clothes’, but it was used in this form ‘Yesterday I in wash clothes’

Gender pronoun. In Arabic language, there are gender pronouns which are related to the gender of the listener. Unlike English language when you speak to someone, you have to use the word “you” regardless of his or her gender. In Arabic Pidgin variety spoken by foreign workers, using of these gender pronouns was wrong. Foreign workers used the males’ pronoun انت/intə/ with females and female’s pronoun انتي/inti/ with males. An example of part of a conversation between Saudi an Indonesian housekeeper:

Housekeeper was talking with a male:

انتي روح برا ؟

/inti ruh bæɾæ/

Instead of: انت رحى برا ؟

/intə ruhət bæɾæ /

In the above example, the housekeeper used female pronoun referring to male.

Negated sentences. In Arabic language, the most common negation letter is ما/mæ/, but in foreign workers’ Arabic Pidgin variety the letter ما/mæ/ was used with another preposition في /fi/. An example of a conversation between Kenyan housekeeper and Saudi:

Kenyan: انا ما في صلي

/ ænɑ mɑ fi salɪ /

Instead of: انا ما صليت

/ ænɑ mɑ salɪt /

The sentence meant “I did not pray”, but here it was used in this form ‘I don’t in pray’.

Possessive. Using of possessive in foreign workers' Arabic Pidgin variety was significant. They used the possessive *هناك حق انت* /hæg intə/ in most conversations. An example of a conversation between Saudi and Indonesian housekeeper:

Indonesian: *هناك اكل حق انت*

/ hædæ ækɪl hæg intə /

Instead of: *هناك اكلك*

/ hædæ ækælk /

Dual. In Arabic language, the using of dual based on adding two letters at the end of the word, but in Arabic Pidgin spoken by foreign workers, they used dual by combining number two and singular noun. An example of a part of conversation between Saudi and Indian driver:

Driver: *انا جيب اثنين ريال عيش*

/ ænæ dʒi:b itnɪn ri:jal ʔeʃ /

Instead of: *جبت عيش بريالين*

/ dʒi:bt ʔeʃ bi: ri:jalɪn /

The speaker used number two and singular noun to form a dual.

Repetition. Foreign workers repeated some words to express a specific word. They use the same word two times. An example of a part of conversation between Indonesian housekeeper and Saudi:

Housekeeper: *انا في حط ليمون شوي شوي*

/ ænæ fi: hut laimu:n juwaɪ juwaɪ /

Instead of: *حطيت ليمون قليل*

/ hæteɪt gəli:l laimu:n /

The speaker used the word /juwaɪ/ which means "little" for two times to emphasis the meaning of "little."

Based on previous examples, observations showed that the variety of Saudis and foreign workers was very similar. The researcher found that they used the same structures of using Arabic Pidgin. At the beginning, this variety was created by Saudis. As a result, foreign workers copied their variety and used it. However, there was only one difference according to the observation's rubric which was the usage of gender pronoun, Saudis used gender pronouns correctly. In other words, they used female pronouns for females and male pronouns for males. However, foreign workers did the opposite that they used female pronouns for males and male pronouns for females.

The results of the observations were unlike Gomaa (2007)'s study. In the present study the results showed that Saudis and foreign workers had mostly the same Arabic Pidgin's variety. In contrast, Gomaa's (2007)'s study claimed that Indian workers' Arabic Pidgin varied phonologically and impacted by Saudis spoken language.

Interviews

Interviews with foreign workers were the second tool in this research. The purpose of the interviews was to answer the second research question which was “what are the features of Arabic Pidgin spoken in Yanbu?”. The following participants were four foreign workers who worked in Yanbu. The interviews contained four questions and the responses were analyzed to find out the features of Arabic Pidgin. The focus of the interviews was on the structure of the participants’ responses and it was not on the responses of the questions themselves. The responses were analyzed after presenting all tables.

Table 1. Foreign workers’ responses of the first interview question

Q.1: Did you try to learn Arabic? How?	
Participant 1 (Indian):	<p>"ايوا. انا لما احي جديد انا في روح بقالة اسأل صديق هادا ايش اسم بالعربي لما روح محطة انا سوي كلام مع نفر هناك انا سوي كلام مع نفر هناك انا كده في حاول تعلم عربي."</p> <p>"Yes, when I came, I went to mini market and ask my friend about the names of products in Arabic and I practiced Arabic in the petrol station with the workers there. This how I tried to learn Arabic."</p>
Participant 2 (Kenyan):	<p>"ايوا انا كلم مع مدام في المطبخ لما في سوي اكل و كمان كلم مع بزورة حق مدام اسأل ايش اسم اشياء بالعربي."</p> <p>"Yes, when I cook food, I speak with madam and also speak with her kids and ask about the names of objects in Arabic."</p>
Participant 3 (Indonesian):	<p>" انا قبل ما احي انا في حاول تعلم عربي من مكتب في جاكرتا. هادا مكتب اعطي كتاب عشان في علم عربي. انا اول ما يجي سعودية انا في شوف هادا كتاب اسمع كلمة جديد بعدين في شوف هادا معنى بالاندونيسي"</p> <p>"Before I came here, the office in Jakarta gave us a book that helped us to learn Arabic. After I came here, I started to check the translation from this book when I listened to any new Arabic word."</p>
Participant 4 (Indonesian):	<p>" انا علم عربي اول في المدرسة في معهد البنات في اندونيسيا و بعدين انا في روح قطر انا في اشتغل خدام."</p> <p>"I learned Arabic in the girls’ institution in Indonesia. Then, I went to Qatar and I was a housekeeper."</p>

Table 2. Foreign workers’ responses of the second interview question

Q.2: When do you use Arabic pidgin? and with whom?

<p>Participant 1 (Indian):</p>	<p>"انا كلم كسر انا روح مشوار شوف صديق سوداني و باكستاني كلو نفر كمان مافي معلوم عربي ميه ميه. انا مافي معلوم عربي ميه ميه بعدين كلم كسر كسر انا في معلوم." "I used Pidgin language when I go to see my Sudanese and Pakistani friends and also other friends who do not speak and understand Arabic very well. Also, I do not speak and understand Arabic very well, but I understand Arabic Pidgin."</p>
<p>Participant 2 (Kenyan):</p>	<p>" لمن انا كلم مع مدام او مع بزورة حقو. انا كمان استخدم مع داده من country ثاني." "I used it when I speak with Madam and her kids. I also use it when I speak with another housekeeper form another country."</p>
<p>Participant 3 (Indonesian):</p>	<p>خياط انا استخدم هادا لغة لما في كلم سوا سوا مدام في المطبخ و كمان لما تروح " جيب البيت كلم سوا سوا خياط باكستاني عثمان سوي خيط ملابس. كمان لما في كلم سوا سوا سعودي كلو لازم كلم عربي مكسر." "I used Arabic Pidgin when I speak with Madam. Also, when I speak with the Pakistani tailor in order to sew clothes and when I speak with Saudis, I have to use Arabic Pidgin."</p>
<p>Participant 4 (Indonesian):</p>	<p>"لما انا كلم مع مدام و مع كلو اولاد هنا في البيت لازم كلم عربي مكسر." "When I speak with Madam and her kids at home. I have to use Arabic Pidgin in order to communicate with them."</p>

Table 3. Foreign workers' responses of the third interview question

Q.3: Why do you use Arabic pidgin?

<p>Participant 1 (Indian):</p>	<p>"عشان انا قبل ما تجي مره ما تعرف عربي عشان سعودي هنا مره تعرف عربي مزبوط. انا لازم كلم عربي مكسر عشان في كلام سوا سوا سعودي هنا." "Because before I came here, I did not speak and understand Arabic, but here Saudis use Arabic language. I have to use Arabic Pidgin to communicate with Saudis."</p>
<p>Participant 2 (Kenyan):</p>	<p>"عشان انا مافي عرب اصلية و كمان عربي مافي لغة حق انا اصلية و كمان حق بيت هنا كده كلم معايا Family." "Because I am not originally Arab and Arabic is not my original language. Also, the family here use Arabic Pidgin with me."</p>
<p>Participant 3 (Indonesian):</p>	<p>"عشان لازم كلم سوا سوا مدام لو مافي كلم عربي مكسر مافي اقدر كلم سوا سوا مدام." "Because I have to speak with Madam and if I did not use Arabic Pidgin, I cannot speak with Madam." "عشان لسان حق انا اندونيسي مافي عربي لما اجي كلم عربي لازم سوي كلام كده"</p>
<p>Participant 4 (Indonesian):</p>	<p>"When I want to speak, I have to speak in that way because my mother tongue is Indonesian not Arabic."</p>

Table 4. Foreign workers' responses fourth interview question

Q.4: How did you start to use Arabic Pidgin?

**Participant 1
(Indian):**

"انا لما تجي انا مافي يعرف كلم عربي بعدين هادا مستر كلم انا عربي مكسر مافي كلم عربي مزبوط مع انا بعدين اني كسر عربي عشان كده انا مافي يعرف كلم زي سعودي."

"When I came here, I did not know how to speak Arabic. After that Mr. spoke with me Arabic Pidgin and he did not speak native Arabic because of that I cannot speak native Arabic."

**Participant 2
(Kenyan):**

" انا استخدم هادا لغة لما اسمع كيف مدام كلم مع انا بعدين انا في كلم سيم سيم مدام."

"I started to use this language when I listened to Madam, then I started to use the same language."
" انا لما اجي هنا مدام كلم مع انا عربي مكسر و انا اسمع كلو سعودي كلم مع انا زي كده بعدين انا كلم زي كده."

**Participant 3
(Indonesian):**

"When I came here, Madam started to speak Arabic Pidgin with me and I also listened all Saudis used Arabic Pidgin with me. Then, I started to speak the same way."
" لما روح قطر انا استخدم عربي مسكر سوا سوا مدام هناك بعدين انا علم كلام شوية شوية."

**Participant 4
(Indonesian):**

"When I went to Qatar, I started to use Arabic Pidgin with Madam there. Then, I learned how to speak gradually."

According to the previous interviews, the following part discusses the features of Arabic Pidgin.

Insertion of the preposition /fi:/. There was a strong use of the preposition *في/fi:/* which means "in" in English. The participants used the preposition between noun and verb. For example,

" انا في روح بقالة"

/ æna fi: ruh bɪkələ/

Which means "I went to mini market", but here it was used in this form "I in went to Mini market". Another example,

" انا في حاول تعلم عربي"

/ æna fi: hawɪl tɔflɛm ʃæræbi:/

Which means "I tried to learn Arabic", but here it was used in this form "I in tried to learn Arabic".

According to previous examples, the insertion of the preposition */fi:/* existed between noun and verb and it was used to emphasis the verb. In Arabic language, there is no preposition between noun and verb. However, in Arabic Pidgin the insertion of preposition is essential and it occurs in most of the conversations.

Incorrect usage of verbs. Using of verb had special usage in Arabic Pidgin. Such as, using the imperative verbs to form past and present tenses. For example, when the foreign workers want to talk about an action that he/she did in the past or present, they used an imperative verb.

An example of using an imperative verb to form a past event:

"انا علم عربي في المدرسة"

/ ænə ʃlɪm ʃæræbi: fi: mædrəsə/

Here the verb /ʃlɪm/ means “teach”, but the speaker here expressed an action that happened in the past. In particular, she meant “I learned Arabic at school”, but she used the verb /ʃlɪm/ instead of using the verb /təʃlæmt/ which means “learned”. Moreover, in Arabic when the speaker talks an action that is done by her/his self and it is a past tense, they have to add the letter /t/ at the beginning and the end of the word to make it past tense. However, in Arabic Pidgin speakers used the imperative /ʃlɪm/ without adding /t/ sound.

Other examples of using an imperative verb to form a present tense.

"انا كلم كسر"

/æna kəlɪm kəsɪr/

"انا كلم مع مدام"

/æna kəlɪm mæʃ mædæm/

Here the verb /kəlɪm/ means “speak”, but the speakers used the imperative verb / kəlɪm/ Instead of using the preset verb to talk about habits /ætkələm/. In Arabic language when the speaker wants to talk about a habit that he/she does, they have to use the letter /a/ at the beginning of the verb.

Using the verbs in Arabic Pidgin also has another feature. In Arabic language there are feminine and masculine letters used when the speaker wants to talk about someone. Moreover, when the speaker wants to talk about him/herself, they have to use the letter /a/ at the begging of the verbs. However, in Arabic Pidgin, when speakers want to talk about an action that is done by themselves, they used the feminine and masculine letters. For example,

"انا قبل ما تجي"

/ æna ʔəbl mæ tɪdʒi:/

Here the speaker used the feminine verb /tɪdʒi:/ which means “she comes” instead of using the verb /ædʒi:/ which means “I come”. Another example,

"انا ما في يعرف"

/ æna mæfi: jəʃrɪf /

Here the speaker used the masculine verb / jəʔrɪf / which means “he knows” instead of using the verb / æʔrɪf / which means “I know”. In addition, the speaker was talking about himself not about another person.

Repetition. In Arabic Pidgin and according to the previous interviews, the participants were repeating specific words for two times to express a specific meaning. For example,

"انا كلم سوا سوا مدام"

/æna kəlɪm səwæ səwæ mædæm/

The speaker repeated the word / səwæ / which means “with” for two times. The purpose of repeating the word is to form the meaning “with”. The speaker repeated the word /səwæ/ instead of using the preposition /mæʔ/.

Another example,

"انا في كلم سيم سيم مدام"

/æna fi: kəlɪm seɪm seɪm mædæm/

In this example, the speaker repeated the English word "same" /seɪm/ for two times and she meant that she speaks like her sponsor. Here the speaker mixed two languages that she repeated an English word to form a specific meaning.

Another example,

"انا مافي معلوم عربي ميه ميه"

/æna mæfi: məʔlu:m ʔæræbi: mɪja mɪja/

In the last example, the speaker repeated the word /mɪja/ which means “one hundred” for two times. This example is very common in Arabic Pidgin and they use it to form the meaning of “very well”. The speaker meant that he did not speak Arabic very well.

Combing a negated letter and preposition in negated sentences.

In Arabic language the using of negated sentences is based on adding negated letters such as, /mɑ/ and /lɑ/ which mean “not” in English. However, in Arabic Pidgin the usage of negated letters is different. Moreover, they combine the letter /mɑ/ with the proposition /fi:/. For example,

"انا مافي يعرف كلم عربي"

/æna mæfi: jəʔrɪf kəlɪm ʔæræbi: /

Here the participant used negated sentence by combing the negated letter /mɑ/ with the proposition /fi:/. It is very common situation for making negated sentences. However, that in Arabic Pidgin some people use the negated letter /mɑ/ without the proposition /fi:/, but they use the following verb incorrectly. For example,

"انا قبل ما تجي مره ما تعرف عربي"

/æna ʔəbl mæ tɪdʒi: mæra ma təʔrɪf ʔæræbi:/

Here the participant used the negated letter /ma/ correctly without adding preposition, but he did not use a correct verb. The speaker used the verb /təʃrif/ instead of using the verb /æʃrif/.

Possessive. In Arabic language, using of possessive is based on adding specific letters to the main word. Using of possessive in Arabic Pidgin is based on combining the word /hæg/ with a subject. For example,

"عربي ما في لغة حق انا"

/ʃæræbi: mæfi: luɡa hæɡ æna /

"عشان لسان حق انا اندونيسي"

/lɪsan hæɡ æna ɪnduni:si:/

These examples showed the using of possessive in Arabic Pidgin. The participants used the possessive word /hæg/ which is expressed in English by using the 's' possessive ('s) plus the subject of the possessive. The previous examples were talking about a possessive of the speakers themselves so, they used the word /æna/ which mean "I".

Code-switching. Code-switching of words from different languages was lack, but only one participant, who was Kenyan, switched a word from English. An example,

"family حق بيت هنا كده كلم معايا"

/fəmi:li: hæɡ bet kiðə kəlɪm məʃja/

Here the Kenyan house keeper mixed two languages that she used the English word "family" while using Arabic pidgin. It was not very common in Arabic pidgin and it was based on the workers' language background.

These features of Arabic Pidgin were noticed while analyzing the responses of the interviews. The usage of Arabic Pidgin had different structures. These structures were created by Saudis, and copied by foreign workers. The features of Arabic Pidgin also had incorrect usage of grammars, vocabulary, and prepositions that the speakers used these aspects in wrong positions or situations. The features also included addition and repetition of words to form specific meanings. Arabic Pidgin has long list of features. However, these were some of the features which were analyzed according to the responses of interviews.

The results of the interviews were similar to Albakrawi (2012)'s study. The present study showed the features of Arabic Pidgin. Moreover, Albakrawi (2012)'s study also presented similar features such as, the insertion of the preposition /fi:/, negation sentences, and tenses.

Questionnaire

The last tool of this research was a questionnaire. The researcher designed it to answer the last research question which was: "what are Saudis' attitudes toward using Arabic Pidgin?" This questionnaire was given to 56 Saudis. It included five statements and the responses were designed on Likert scale which were strongly agree, agree, neutral, disagree, strongly disagree. The results of the questionnaire are shown in table (5).

Table 5. Responses for questionnaire items

Statements	SA	A	N	D	SD	Mean
I believe that I use Arabic Pidgin with foreign workers.	15	17	12	5	7	3.5
I believe that Arabic Pidgin has a positive effect on foreign workers' development of Arabic language.	5	7	11	23	10	2.5
I believe that Arabic Pidgin helps to communicate with foreign workers.	7	23	19	2	5	3.4
I believe that Arabic Pidgin facilitates understanding of Arabic language.	5	23	13	10	5	3.2
I believe that Arabic pidgin discourages foreign workers to learn Arabic language.	15	21	7	13	0	3.6

Table (5) shows Saudis' attitudes toward using Arabic Pidgin. First, statement one shows that more than half of the participants strongly agreed and agreed that they use Arabic Pidgin with foreign workers. Statement one also presents that Arabic Pidgin is a common language for Saudis that they knew and used it with foreign workers. In contrary, the second statement shows that 41% of the participants disagreed that Arabic Pidgin has a positive effect in improving expats' Arabic language. Saudis believed that Arabic Pidgin may result a negative backwash for the developing of Arabic language this type of language carries lots of incorrect structures. The third statement shows that most of the participants' responses ranged between agree and neutral that Arabic Pidgin helps to communicate with expats. The participants saw Arabic Pidgin as a communicative language. Regardless its wrong structures, it helps to communicate easily. The fourth statement presents that nearly half of the participants agreed that Arabic Pidgin facilitates the understanding of Arabic language. Arabic pidgin includes easy and simple structures. As a result, it is also easy to be understood. In addition, the structures of Arabic Pidgin are not used in native Arabic. The last statement presents that the responses of the participants were ranged between strongly agree and agree that Arabic Pidgin discourages foreign workers to learn Arabic language. Pidgin is a simplified form of language which is easier to be used. As a result, expats prefer to use it rather than learning Arabic language.

Unlike Abongdia's (2014) study which claimed that the participants had positive attitudes toward Cameroon Pidgin English. The findings of the present study showed that Saudis had negative attitudes toward Arabic Pidgin in different aspects, such as discouraging of learning Arabic language and the improving Arabic language. Moreover, Saudis also had some positive attitudes of using Arabic Pidgin in which it facilitates the understanding of Arabic and also it also helps for communication with foreign workers.

CONCLUSION

Arabic Pidgin is a new form of language that has its own structures. The purposes of the study were to investigate the features of Arabic Pidgin, the varieties of Arabic Pidgin, and to select Saudis' attitudes toward using Arabic Pidgin. The results of the study showed the features of Arabic Pidgin that included insertion, adding and combining, and code-switching. The finding also showed that the varieties of foreign workers and Saudis' Arabic Pidgin were similar, and Saudis' attitudes toward using Arabic Pidgin were negative in development of Arabic language and positive in facilitating the communication.

In the process of making this research, the researcher faced some obstacles. Because of Corona virus, the researcher faced difficulties on collecting the data. First, in the process of making observations. Instead of making the observations in public places, the researcher had limited places. Second, the researcher had limited number of foreign workers for the interviews. The researcher planned to make the interviews with more than four participants, but because of sudden circumstances, the researcher reduced the number of participants.

The researcher recommends future researchers to have more participants from different nationalities and jobs environments. In addition, this will help to analyze Arabic Pidgin specifically. Moreover, the researcher also recommends to observe spontaneous conversations in public places.

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Appendix A – Observation rubric

The purpose of this rubric was to take notes while observing spontaneous conversations between Saudis and foreign workers.

Grammatical features used	Verb tenses	Gender pronouns	Negated sentences	Subject-verb sentences	Prepositions
Vocabulary	Plural	Singular	Dual	Repetition words	Mixing

Appendix B - Interview

The purpose of interviews was to investigate the features of Arabic pidgin. The interviews were recorded to select these features.

Question	Response
1- Did you try to learn Arabic language? how? انت في حاول تعلم لغة عربي؟ كيف؟	
2- When do you use Arabic Pidgin? and with whom? متي انت استخدم عربي مكسر؟ مع مين؟	
3- Why do you use Arabic Pidgin? ليش انت في استخدم عربي مكسر؟	
4- How did you start to use Arabic Pidgin? كيف انت ابدأ استخدام عربي مكسر؟	

Appendix C - Questionnaire

The purpose of questionnaire was to select Saudis' attitudes toward using Arabic Pidgin.

Please read the statement, and choose the option that suits you the most.

Statements	Strongly agree اوافق بشدة	Agree أوافق	Neutral محايد	Disagree لا أوافق	Strongly disagree لا أوافق بشدة
1- I believe that I use Arabic Pidgin with foreign workers. أعتقد بأنني أستخدم اللغة العربية المكسرة مع العمالة الأجنبية.					
2- I believe that Arabic Pidgin has a positive effect on foreign workers' development of Arabic language. أعتقد بأن اللغة العربية المكسرة لها تأثير ايجابي في تطوير اللغة العربية لدى العمالة الأجنبية.					
3- I believe that Arabic Pidgin helps to communicate with foreign workers. أعتقد بأن اللغة العربية المكسرة تساعد على التواصل مع العمالة الأجنبية.					
4- I believe that Arabic Pidgin facilitates understanding of Arabic language. أعتقد بأن اللغة العربية المكسرة تسهل فهم اللغة العربية.					
5- I believe that Arabic Pidgin discourages foreign workers to learn Arabic language. أعتقد بأن اللغة العربية المكسرة لا تشجع العمالة الأجنبية على تعلم اللغة العربية.					