

THE DEVELOPMENT OF REFUSALS TO INVITATIONS BY L2 LEARNERS OF
EMIRATI ARABIC: LANGUAGE PROFICIENCY AND LENGTH OF RESIDENCE
IN THE TARGET COMMUNITY

Bandar Alghmaiz

Submitted to the faculty of the University Graduate School
in partial fulfillment of the requirements
for the degree
Doctor of Philosophy
in the Department of Near Eastern Languages and Cultures,
Indiana University
August 2018

ProQuest Number: 10843902

All rights reserved

INFORMATION TO ALL USERS

The quality of this reproduction is dependent upon the quality of the copy submitted.

In the unlikely event that the author did not send a complete manuscript and there are missing pages, these will be noted. Also, if material had to be removed, a note will indicate the deletion.



ProQuest 10843902

Published by ProQuest LLC (2018). Copyright of the Dissertation is held by the Author.

All rights reserved.

This work is protected against unauthorized copying under Title 17, United States Code
Microform Edition © ProQuest LLC.

ProQuest LLC.
789 East Eisenhower Parkway
P.O. Box 1346
Ann Arbor, MI 48106 – 1346

Accepted by the Graduate Faculty, Indiana University, in partial fulfillment of the requirements
for the degree of Doctor of Philosophy.

Doctoral Committee

Salman Al-Ani, Ph.D.
Dissertation Co-Chair

Nader Morkus, Ph.D.
Dissertation Co-Chair

Joseph Clancy Clements, Ph.D.

John Walbridge, Ph.D.

August 10th, 2018

Copyright © 2018

Bandar Alghmaiz

“In the name of God, the Most Gracious, the Most Merciful”

With abundant love and affection, to my beloved kind mother Jawaher Alfeez, and my ever-supportive father Abdulaziz Alghamiz, “My Lord, have mercy upon them as they brought me up [when I was] small” (*Holy Quran, Isra 17:23-24*). To my altruistic beautiful wife, Modhi Alsaheel, and to my precious children, Abdulaziz and Rakan. To the rest of my family members: my grandmother, my sisters, my brother, and all relatives and friends who in a way or another have provided their moral or emotional support and wished me the best of luck in my academic life. To my government, Saudi Arabia, and my sponsor, king Saud University, which never hesitated to support me financially and academically. To them, I dedicate my dissertation work.

Acknowledgements

First of all and most importantly, I believe that without almighty Allah's (glorified and exalted be He) support, the completion of this work could not have been possible. Thanks to Allah for his countless graces and blessings, and for everything He has given me.

I would like to express my special thanks of gratitude to the dissertation committee chair, Prof. Salman Al-Ani, for facilitating all the obstacles that I have experienced to complete this work. I am also indebted to his emotional support and great personality. I learned from his honesty and humbleness besides his knowledge of linguistics.

I also want to show my deepest appreciation to the dissertation committee co-chair, Prof. Nader Morkus, who has given me so much of his invaluable time and his intense knowledge of pragmatics, I am very thankful to him for providing me fundamental information that helped shape my study in an academic manner.

Many thanks go to the rest of my committee members, Prof. Clements and Prof. Walbridge, for their suggestions and recommendations, especially those related to the means that helped me achieve the goal of my study in a reliable manner.

Countless thanks go to Dr. Abdulkareem Okelan whose assistance made this work possible. I am very grateful to him for traveling from Abu-Dhabi to Dubai several times in order to meet the participants and collect the data. The concern that Dr. Okelan showed for my study was as if it was his own. He meticulously and sincerely followed all the instructions that he was given to elicit the data.

Last but not the least, many thanks go to the participants, who voluntarily participated in my study and patiently and enthusiastically shared their time and knowledge.

Bandar Alghmaiz

THE DEVELOPMENT OF REFUSALS TO INVITATIONS BY L2 LEARNERS OF EMIRATI
ARABIC: LANGUAGE PROFICIENCY AND LENGTH OF RESIDENCE IN THE TARGET
COMMUNITY

Since the majority of Arabic language institutes teach Modern Standard Arabic (MSA), studies of the speech act performance of learners of Arabic as a second/foreign language compare learners' productions made in MSA with the productions of native Arabic speakers. However, MSA is not spoken natively, and Arabic speech acts are performed orally. Therefore, individuals in the sample group either use their own dialect or they consciously code-switch to MSA, which leads to artificial production, especially when those productions are elicited via a written DCT. The present study, however, used the closed role-play data collection method so as to investigate the development of refusals to invitations made by L2 learners of Emirati Arabic at two levels of ability, low-intermediate and advanced, and to compare their production with the production of native Emirati Arabic speakers. The goal here is to determine whether there is a positive correlation between the learners' language proficiency and their pragmatic development. Further, the study seeks to determine whether length of residence in the target community plays a significant role in acquiring Emirati Arabic refusals to invitations. The goal of the study's second objective is to determine whether there is a positive correlation between length of residence in the target community and pragmatic development. Regarding both objectives, the current study is interested in revealing whether or not the status of interlocutors (higher, equal, or lower) modifies the degree of directness, semantic formulas, and content of NSs and NNS's refusals to invitations in the same way. The study used the same classification scheme of refusal strategies that was proposed by Beebe et al. (1990) but with different situations and scenarios. Findings

showed differences between the NS and NNSs of Emirati Arabic in the frequency, content, and order of the semantic formulas used as well as the effect of interlocutors' social statuses on these variables. Further, findings revealed that learners of Emirati Arabic were remarkably more direct than the Emirati Arabic NSs, while the former learners who remained longer in the target community produced refusal patterns similar to those the Emirati Arabic NSs produced.

Salman Al-Ani, Ph.D.

Nader Morkus, Ph.D.

Joseph Clancy Clements, Ph.D.

John Walbridge, Ph.D.

TABLE OF CONTENTS

ACCEPTANCE PAGE	ii
DEDICATION	iv
ACKNOWLEDGMENT	v
ABSTRACT	vi
TABLE OF CONTENTS	viii
LIST OF TABLES	xi
LIST OF FIGURES	xii
 CHAPTER ONE – Introduction	 1
Speech Act Theory	2
Rationale of the Study	3
The Speech Act of Refusal	5
The Speech Act of Invitation	6
Diglossia as an Issue of Validity in Arabic ILP Studies	7
Emirati Arabic	9
Organization of the Dissertation	10
 CHAPTER TWO – Review of the Literature on Refusals	 12
Theoretical Preliminaries	12
Politeness Theory and Face Threatening Acts	12
The Concept of Pragmatic Transfer	14
Influential Study of Refusal	16
Refusal across Cultures	19
ILP Studies on Refusal	24
Refusal Studies on Arabic	30
 CHAPTER THREE – Research Method	 35
Statement of the Problem	35
Research Questions	35
Data Collection Instruments	36
Rationale behind the Use of Closed-Role Play	36

Role-Play.....	41
Participants.....	44
Learners of Emirati Arabic.....	44
Former Learners of Emirati Arabic.....	44
Native speakers of Emirati Arabic.....	48
Data Analysis.....	50
Refusal Strategies and Semantic Formulas.....	51
Direct Strategies.....	52
Indirect Strategies	53
Adjuncts to Refusals.....	58
Coding.....	63
Data Collection Procedures.....	63
CHAPTER FOUR – Results.....	65
Findings Relevant to the First Research Question	66
Strategy Use by Situation	66
Strategy Use by Status.....	80
Overall Refusal Strategy Use by all the Three Groups.....	89
Findings Relevant to the Second Research Question	99
Summary of the Chapter.....	117
CHAPTER FIVE – Discussions.....	120
Discussion of Findings Relevant the First Research Question.....	120
Discussion of Findings Relevant the Second Research Question.....	126
Comparison of the Findings Pertinent to the LEA and the FLEA Groups	128
Conclusions.....	130
Limitations.....	132
REFERENCES	133
APPENDICIES.....	142
Appendix A.....	142

Appendix B.....	144
Appendix C.....	146
Appendix D.....	147
Appendix E.....	149
Appendix F.....	151
Appendix G.....	152
Appendix H.....	153
Appendix I.....	154
Appendix J.....	156
Appendix K.....	158
Appendix L.....	160
Appendix M.....	162
Appendix N.....	163
VITA	

LIST OF TABLES

<u>TABLE</u>	<u>PAGE</u>
Table 3-1	49
Table 3-2	62
Table 4-1	68
Table 4-2	72
Table 4-3	75
Table 4-4	78
Table 4-5	86
Table 4-6	87
Table 4-7	88
Table 4-8	94
Table 4-9	97
Table 4-10	101
Table 4-11	104
Table 4-12	107
Table 4-13	109
Table 4-14	111
Table 4-15	114
Table 4-16	116

LIST OF FIGURES

<u>FIGURES</u>	<u>PAGE</u>
Figure 4-1	67
Figure 4-2	71
Figure 4-3	74
Figure 4-4	77
Figure 4-5	80
Figure 4-6	81
Figure 4-7	82
Figure 4-8	83
Figure 4-9	84
Figure 4-10	85
Figure 4-11	90
Figure 4-12	91
Figure 4-13	92

Chapter One

Introduction

Knowing how to utter a number of grammatically correct sentences in a particular language is not enough to communicate properly in that language. One has to know the cultural background and various forms of speech acts, such as a request, an apology, and a refusal, which requires pragmatic competence. Fraser (1983) defined pragmatic competence as “the knowledge of how an addressee determines what a speaker is saying and recognizes intended illocutionary force conveyed through subtle attitudes in the speaker’s utterance” (p. 29).

One of the liveliest subfields of linguistics today is pragmatics, which studies the ways in which context and situation may affect apparent meaning and language use. Per Mey (2001), pragmatics “studies the use of language in human communication as determined by the conditions of society” (p. 6). For Crystal (1997), pragmatics is, more specifically, “the study of language from the point of view of users, especially of the choices they make, the constraints they encounter in using language in social interaction and the effects of their use of language has on other participants in the act of communication” (p. 301).

Grammatical competence gives the speaker the ability to use and interpret lexical, morphological, syntactical, and phonological features of a language effectively, while pragmatic competence is the key to allowing the speaker to know how to use and understand those grammatically correct sentences in context. It has been reported that pragmatic competence is often overlooked in the classroom, although it helps a second language learner to become a successful communicator. It permits a learner to become someone with whom native speakers feel comfortable talking, and whom they can more easily befriend (Canale, 2014). In second

language studies, the study of speech acts has been reported as the most dominant area of pragmatics (Bardovi-Harlig, 2010).

Speech Act Theory

Over the past two decades, interest among linguists in the investigation of speech act performance in general has grown. Austin (1962) first introduced Speech Act Theory (SAT), and this has received considerable attention in modern pragmatics. Austin's student Searle (1969) and other linguists expanded this theory. Searle (1969) defined the term "speech act" as a minimal unit of discourse. According to Austin (1962) and Cohen (1996), a speech act is a basic and functional unit of communication. For example, a request, an apology, a greeting, an invitation, and a refusal all serve as speech acts. Speech acts can be delivered in various ways, which are situation-dependent. They can be performed either directly or indirectly where direct speech acts do not require high pragmatic competence since they reflect their literal meanings (Searle, 1975). However, indirect speech acts require high pragmatic competence if the parties communicating are to understand appropriate strategies.

The underlying motivation of speech act studies is to identify the pragmatic rules that speakers, either consciously or subconsciously, follow when they communicate with each other, and to show how these rules vary from culture to culture. According to Abdulah, Al-Darraj, Ismail, and Voon Foo (2013), "The speech acts of any language provide its speakers with a readymade 'catalogue' of culture-specific categories of verbal interaction, a catalogue that makes sense within, and is attuned to, a particular portfolio of cultural values, assumptions, and attitudes" (p. 1051). The field of Interlanguage Pragmatics (ILP) has shown that the variation of speech act performance across cultures can negatively affect the performance of second language learners (Nureddeen, 2008).

Interlanguage pragmatics research investigates the acquisition of pragmatic knowledge in second languages, deriving its research methods from comparative cross-cultural studies and second language acquisition research. Both disciplines place a high value on the control of variables that facilitate comparison across speakers whether across cultures and languages, between native and nonnative speakers, or among learners of different stages of acquisition. (Bardovi-Harlig & Hartford, 2005, p. 8)

Failure to perform a speech act properly in a second language can result in serious miscommunication. For example, pragmatic infelicities made by second language learners/speakers can produce an utterance that could be considered impolite according to native speakers' perceptions. This fact led Hymes (1974) to define language as the way of communicating appropriately from the point of view of the speech community in which the language is spoken. As such, language is not so much what is said but rather how and when something is said, and whether it is said in accordance with the norms of the speech community.

If we know how to say, I'm sorry, in another language we still don't know when and to whom we should say it according to the norms of interaction of the respective community. Our knowledge of the corresponding form may indeed lead us to ignore or not recognize functional restrictions on its use that inhere in the communicative pattern of the culture. (Coulmas, 1981, p. 69)

Rationale of the Study

The majority of ILP studies focus on western languages, while eastern languages receive less attention (Al-Gahtani, 2010; Nureddeen, 2008). Further, the pragmatic development among second language learners has been overlooked, as observation of the variations that exist between second language learners and native speakers of the target language is the common tendency

among researchers in the ILP field (Al-Gahtani, 2010). As a result, the most common framework in ILP research is the contrastive framework (Bardovi-Harlig, 1999; Kasper & Schmidt, 1996; Ikoma & Shimura, 1994).

However, examination of L2 learners' pragmatic development can be done via either longitudinal or cross-sectional study. A longitudinal study investigates the development of pragmatic competence by a single individual or a small number of participants over a period of time such; this was the means by which Achiba (2003), Bardovi-Harlig and Hartford (1993), and Ohta (2001) conducted their studies. On the other hand, a cross-sectional study investigates the development of pragmatic competence by a large number of participants at two or more levels of proficiency (e.g., low-intermediate vs. advanced) and compares their production with the production of native speakers of the target language at a specific time (Kasper & Rose, 2002); the current study serves as a cross-sectional study, as do those studies conducted by Al-Gahtani (2010), Allami and Naeimi (2011), Takahashi and Beebe (1993), Kwon (2004), and Morkus (2009).

To successfully observe L2 learners' pragmatic development, it would behoove one to investigate the speech act of refusal. Refusal requires high pragmatic competence since it is a response to an initiating speech act. It also contradicts the requester's expectation; thus, refusal is an intrinsically face-threatening act (Cohen, 1996; Gass & Houck, 1999).

It is important to note that the current study recruited learners of an Arabic dialect in order to avoid problem associated with the diglossic situation in Arabic (the concept of diglossia will be discussed in detail later in this chapter), which has resulted in issues regarding validity in most Arabic ILP studies since learners were taught MSA, which is not spoken natively. Further, most Arabic refusal studies (Al-Eryani, 2007; Al-Gahtani, 2010; Al-Gahtani, 2015; Al-Issa,

1998; Al-Shalawi, 1997; Steven, 1993) used a written DCT as their data collection method, despite the fact that speech acts are performed orally (Morkus, 2009). Arabic native speakers' written communication is generally more formal than their oral communication.

The current study attempts to fill this gap in the literature and contributes to the field of ILP by investigating the development of refusals to invitations among L2 learners of Emirati Arabic using a developmental framework and Closed-Role Play data collection method. The current study is also interested in revealing whether or not the status of interlocutors (higher, equal, or lower) modifies the degree of directness, semantic formulas, and content of NSs and NNSs' refusals to invitations in the same way, as refusal has been found to be sensitive to this specific sociolinguistic variable (Morkus, 2009). It is worth noting that this study addresses an important intersection of sociolinguistics and pragmatics, since the sociolinguistic issue of social hierarchy necessarily affects what is socially appropriate and what is not in Arabic culture when making refusals.

The Speech Act of Refusal

The speech act of refusal occurs when one responds with “no” (whether directly or indirectly) to an invitation, request, offer, or suggestion. Cross-culturally, refusals are known as a “sticking point” (Gass & Houck, 1999). Unlike other speech acts, a refusal is a response to an initiating speech act such as an invitation or request. In addition, a refusal involves lengthy negotiations and contradicts the requester's expectation, which makes it a complex and high-risk face-threatening act (Cohen, 1996; Gass & Houck, 1999). There is a clean connection between refusal and the politeness theory (presented in the next chapter) since refusal requires a high level of pragmatic competence if the individual offering the refusal is to avoid a high-risk face-threatening act and maintain a desirable public self-image.

Saying “no” is not easy for non-native speakers and, for them, knowing the appropriate strategies associated with saying “no” in their non-native language is more important than the answer itself (Al-Kahtani, 2005). Further, one’s non-native pragmatic competence can be determined by his or her refusal performance (Al-Kahtani, 2005). As a result, if they are to avoid miscommunication, second language learners need to become familiar with strategies that will permit them to offer appropriate refusals in the target language.

The Speech Act of Invitation

The current study focuses on refusals to unambiguous invitations, which means that the invitations indicate specific activities that will take place at specific times and/or places, and those extending the invites request responses from the invitees that may take the form of either acceptance or refusal (Wolfson, 1981). For example, *I am going to the theater tomorrow, would you like to come with me?*

In contrast, ambiguous invitations are more involved, as the inviter reveals specific details regarding the invitation only as the invitee offers encouraging responses (Wolfson, 1981). Below is an example of an ambiguous invitation.

A- I am going to the new mall tomorrow.

X- Nice!

A- It is going to be fun.

X- I bet.

A- Meet you there?

There are two reasons for including unambiguous invitations in the current study: first, it has been shown that native Arabic speakers tend to explicitly, rather than implicitly, extend invitations (Al-Khatib, 2006); second, the design of the data collection method used in the

current study (explained in Chapter Three) does not work well with the format of unambiguous invitations since they require negotiation.

Further, García (1999) conducted a study on Venezuelan invitations and responses, and the findings of the study indicated that invitations have three phases: invitation-response, insistence-response, and wrap-up. The current study concentrates on the first phase only since the data collection method used in the current study is designed such that invitees are permitted only one-turn responses.

Diglossia as an Issue of Validity in Arabic ILP Studies

Since the majority of Arabic language institutes teach Modern Standard Arabic (MSA), studies of the speech act performance of learners of Arabic as a second/foreign language compare the production of the learners in MSA with the production of native Arabic speakers. However, MSA is not spoken natively, and Arabic speech acts are performed orally (Morkus, 2009). Therefore, the sample group either uses their own dialect or consciously code-switches to MSA, which results in an artificial production; this is especially true when the production is elicited via a written DCT. A number of Arabic ILP studies have been conducted in this way (e.g., by Abed, 2011; Al-Eryani, 2007; Al-Gahtani, 2010; Al-Gahtani, 2015; Al-Issa, 1998; Steven, 1993).

Saying that MSA is not spoken natively refers to the diglossic situation that exists with regard to Arabic. According to Feitelson, Goldstein, Iraqi, and Share (1993), Arabic is widely cited as a prime example of diglossia. In her book on Arabic sociolinguistics, Bassiouney (2009) introduced the concept of diglossia and discussed varieties in the Arab world. This is worth discussing, as Arabic diglossia greatly affects most aspects of Arabic linguistics, including pragmatics. As such, one cannot fully understand the linguistic system as it pertains to present-

day spoken Arabic without also understanding the way in which diglossia affects the Arabic world and how, where, and when it appears.

Ferguson (1959) defined diglossia and discussed the concept in four different linguistic situations, Arabic being among these situations. According to Ferguson (1959),

Diglossia is a relatively stable language situation in which, in addition to the primary dialects of the language (which may include a standard or regional standards), there is a very divergent, highly codified (often grammatically more complex) superposed variety, the vehicle of a large and respected body of written literature, either of an earlier period or in another speech community, which is learned largely by formal education and is used for most written and formal spoken purposes but is not used by any section of the community for ordinary conversation. (p. 336)

A good illustration of Ferguson's definition would be the way that Bassiouney (2009) described Arabic diglossia. She said that diglossia reflects the tension that exists in all Arab countries, where people speak one variety in some places and speak a different variety in others, write in one variety and express their feelings in another, and grow up with one variation while learning another in school. As a result of the diglossia associated with the Arabic language, code-switching exists in all Arabic speech communities and thus frequently occurs within the language. This linguistic situation is called diglossic switching. In the 1980s, this term garnered considerable attention, and some researchers began observing how speakers combine elements from two different varieties to make "mixed" forms at the word or phrase level.

It is relatively easy for all educated Arab speakers to notice when they code-switch due to the environment around them and sometimes due to certain speech events or situations. Similarly, it is not that difficult to understand why people tend to change their variety, to at least

some extent, in certain situations or contexts. Wardhaugh (2010) said that one individual can try to induce another to judge him more favorably by mitigating the differences that might exist between his or her variety of the language and the listener's variety. However, it can be quite complicated to figure out how two Arabic speakers, speaking different varieties of the same language, might change alter their varieties and determine what features they might keep and what features they might abandon.

In the light of this, teaching an Arabic dialect is considered controversial among Arab linguists for two reasons. First, some linguists claim that MSA is a systematic variety of the language, which makes it easy for teachers to teach and for students to understand. Second, some Arab linguists believe that teaching Arabic dialects poses a threat to the use of MSA in the long run. This belief has prompted the Saudi Ministry of Education to bar Arabic language institutes from teaching the Saudi dialect.

However, to ensure comparability, the current study looked for L2 learners of one of the spoken Arabic varieties (not the usual MSA); this allowed for a better comparison between their production and the production of the native speakers of that spoken variety. Fortunately, the researcher found an Arabic institute, located in Dubai, which teaches the Emirati dialect, which is spoken natively in the same region. Therefore, the current study succeeded in making a valid comparison between the groups' productions since the chosen non-native speakers of Arabic were learning the dialect of the native speakers.

Emirati Arabic

Emirati Arabic is a dialectal variety of the Arabic language spoken in the United Arab Emirates (UAE). As a result of the Arabic diglossic situation, Emirati Arabic and MSA coexist in the UAE. However, Emirati Arabic and MSA are not perceived merely as two different

dialects that exist within the same speech community. According to Ferguson's (1959) definition of diglossia, MSA is the highly valued variety of the language since it is not spoken natively but is learned in school, and Emirati Arabic is the low variety since it is used in ordinary conversations and informal settings.

The UAE is located between the Arabian Gulf coast in the west and the Omani Gulf in the east; the country shares borders with other Gulf Co-operation Council (GCC) states to the north and south. Due to the UAE's geographical location, there are a variety of phonemic variables in the Emirati Arabic dialect where each side of the country is linguistically influenced by the dialect of the neighboring country. However, linguists were able to determine some isoglosses of Emirati Arabic linguistic features that prompted them to divide Emirati Arabic into three main varieties that are Emirati Arabic spoken in: 1) Abu Dhabi, which includes Al Ain and the Western Zone of Abu Dhabi and the Islands; 2) Northern Emirates, which include Dubai, Sharjah, Ajman, Um Al-Qewein, and some parts of Ras al-Khaimah; and 3) East Coast, which includes Al-Fujairah and adjacent areas (Al Fardan & Al Kaabi, 2015).

In the current study, the second variation of Emirati Arabic is the one under study since the learners had learned Emirati Arabic in Dubai, and the native speakers were from the same place. However, most of distinct linguistic features of Emirati Arabic are common among all three variations. For example, Emirati Arabic replaces the /g/ sound in MSA with /y/, and the /k/ sound with /tʃ/, and /q/ with /g/ (Al Fardan & Al Kaabi, 2015).

Organization of the Dissertation

This paper consists of five main chapters, and each chapter is divided into several sections. The first chapter is an introduction that explains the rationale of the present study and provides a brief background of the concepts of Pragmatic Competence, the speech act of refusal,

and the speech act of invitation. The second chapter presents a literature review that discusses Politeness Theory, the concept of Face Threatening Acts, and the concept of pragmatic transfer, along with studies relevant to the theories presented. Further, it discusses influential refusal studies as well as important recent Arabic and non-Arabic refusal studies. Chapter Three describes the research goals and data collection methods. The penultimate chapter of this dissertation presents the findings of the current study so as to sequentially address the study's research questions. Finally, Chapter Five discusses the findings of the current study and relates them to what has been reported in the literature in order to scientifically present the study's conclusions and limitations. Each chapter will begin with a description of the purpose of each chapter section and subsection.

Chapter Two

Review of the Literature on Refusals

This chapter consists of four main sections. The first section is titled Theoretical Preliminaries, and it discusses theories relevant to the problem of the current study; these theories include Politeness Theory, Face-Threatening Acts (FTA), and Pragmatic Transfer. The section that follows provides a special review regarding the most influential study on refusal as referred to by Felix (2004). The third section provides an overview of several important cross-cultural refusal studies in order to demonstrate how expressing and interpreting “no” differs from one culture to another and to show how this might prevent L2 learners from generating acceptable refusals. Next, there is a separate section about important refusal studies in the field of Interlanguage Pragmatics. The final section of this chapter reviews all of the types of Arabic refusal studies, including intralingual, interlanguage, and cross-cultural studies.

Theoretical Preliminaries

Politeness Theory and Face-Threatening Acts. Brown and Levinson (1978) first systematized Politeness Theory, which is an essential theory in the field of Pragmatics. Based on Goffman’s (1967) concept of face, Brown and Levinson (1987) defined face as “the public self-image that every member wants to claim for himself” (p. 66). Face can be either positive or negative. Positive face refers to the desire of every person to have his or her self-image appreciated, understood, and considered polite, whereas negative face refers to every person’s desire to have the freedom from imposition and to act freely. This definition had to do with the concept of “face” only, whereas the case in this paper involves the speech act of refusal, which is deemed a Face-Threatening Act (FTA).

Brown and Levinson (1978) brought the notion of FTAs into studies that concentrated on speech acts. A decade later, they defined FTAs as “acts which run contrary to the addressee’s and/or the speaker’s positive and/or negative face” (Brown & Levinson, 1987, p. 65). Examples of those acts are requests, orders, threats, suggestions, and refusals. Furthermore, Brown and Levinson (1987) designed a scale in order to measure the level of politeness. The scale consists of five strategies starting with the most direct strategy and ending with the most indirect one; they are as follows:

- Bald-on record
- Positive politeness
- Negative politeness
- Off-record
- Opting out

Al-Gahtani (2010) explained those five strategies as follows. The bald-on strategy is the most direct strategy, and it involves performing an FTA in the most direct way without redressive action and with no risk of losing face. The positive politeness strategy involves performing an FTA with redressive action, directed at the listener’s positive face. In contrast, the negative politeness strategy involves performing an FTA with redressive action, directed at the listener’s negative face. The off-record strategy involves performing an FTA in an ambiguous way where the speaker’s intention is left up to the listener to determine. The least direct strategy is the opting out strategy, which involves not performing an FTA at all. For Brown and Levinson (1987), the more indirect the speech act is, the more polite it is. As a result, the off-record strategy would be the most verbalized polite strategy.

However, several researchers who have conducted studies on non-western European languages, have criticized this assumption. For instance, Kwon (2004) conducted a study that was aimed at showing the variations that exist between expressing refusals in Korean and in American English. By using the Discourse Completion Task (DCT) method, the researcher found that native Korean speakers refuse in a much less direct way than native American English speakers do. In other words, native Korean speakers' refusals were more tentative and less transparent than those generated by American native English speakers. Further, in a study of requests, Marti (2006) investigated indirectness and politeness in Turkish. The researcher used a DCT to collect the data, and found that Turkish native speakers tend to use high levels of direct requests to indicate politeness. As a result, saying that "the more indirect the speech, the more polite it is" is actually imprecise and limited since speech acts are realized and performed differently across cultures.

The concept of pragmatic transfer. Although the current study cannot capture its participants' pragmatic transfer due to the fact that they came from different linguistic backgrounds, it is important to understand that pragmatic transfer could be the reason behind infelicitous refusals made by NNSs. In second language acquisition research, the concept of pragmatic transfer basically refers to the use of learners' L1 pragmatic knowledge in their L2. However, Thomas (1983) argues that whenever speakers do not share in linguistic or cultural backgrounds, pragmatic transfer may occur even within the language.

Pragmatic transfer has been reported in many ILP studies (e.g., Blum-Kulka, 1982; Felix-Brasdefer, 2002; Kwon, 2003; Maeshiba et al., 1996; Morkus, 2009; Olshtain & Cohen, 1989; Takahashi, 1996; and Takahashi & Dufon, 1989; Trosberg, 1987). For example, Blum-Kulka (1982) examined whether Canadian English-speaking learners of Hebrew transferred indirect

request strategies from English to Hebrew. The results showed that the learners used less direct request strategies than those used by the native Hebrew speakers. Similarly, Maeshiba, Yoshinaga, Kasper, and Ross (1996) found that when apologizing in English, intermediate Japanese-speaking learners of English employed apology strategies used in Japanese. In contrast, they found that the apology patterns used by advanced Japanese-speaking learners of English resembled the ones used by native English speakers.

However, pragmatic transfer does not always result a pragmatically infelicitous utterance. For example, pragmatic transfer can be positive when the rules that speakers transfer from their L1 are used in their L2 as well. As a result, researchers in the field of ILP cannot be sure whether the L2's pragmatic knowledge has been acquired by the learners or was a positive pragmatic transfer unless they make sure that the rules are not used in the learners' L1. In contrast, negative pragmatic transfer occurs when the pragmatic rules transferred from L1 to L2 are not used in L2.

According to Thomas (1983), pragmatic transfer can be either pragmalinguistic or sociopragmatic. Pragmalinguistic transfer occurs when the speaker produces an utterance that is grammatically and semantically acceptable in the target language but is perceived differently due to the utterance's content. An example of this might involve using apology instead of appreciation when refusing an invitation where appreciation is the most commonly used strategy in the target language. However, sociopragmatic transfer occurs when the speaker produces an utterance in his or her L2 that is influenced by the social and cultural norms associated with his or her L1. An example of this might involve a speaker tending to be less direct when making a refusal to someone of a higher status in his or her L2 where the target culture does not have this concept.

Influential Study on Refusal

Many studies on refusals have used a modified version of a written DCT first introduced by Beebe, Takahashi, and Uliss-Weltz (1990). Further, the semantic formulas proposed in their study were shown in data from other studies on refusals (Gass & Houck, 1999). For Felix-Brasdefer (2004), Beebe et al.'s (1990) study is the most influential study on refusal.

The major concern of Beebe et al.'s study was the existence of pragmatic transfer in the realization of the speech act of refusal. Beebe et al. (1990) compared the refusal produced by 20 Japanese speaking Japanese and 20 Americans speaking English with the refusals produced by 20 Japanese speaking English. The first two groups were control groups. The researchers used a written DCT that consisted of 12 refusal situations in order to collect the data. Each situation was followed by a blank where participants wrote their answers, and the blank was followed by a rejoinder that made it clear to the subjects that they had to write a refusal in the preceding blank. The situations were designed to elicit four types of refusals: refusals of requests, invitations, suggestions, and offers. Each type involved a refusal to someone of higher status, to someone of lower status, and to someone of equal status.

The researchers classified refusal strategies into three main categories: direct refusals, indirect refusals, and adjuncts to refusals. Each category has several identified semantic formulas (to be discussed in detail in Chapter Three). Direct refusals are the refusals that include performative statements (e.g., "I refuse") or non-performative statements (e.g., "No," "I can't," "I won't"). Indirect refusals are the refusals that include statements of regret, wishes, alternatives, promises, conditional acceptance, etc. Adjuncts to refusals are speech softeners that help minimize the illocutionary force of refusal, but they cannot stand alone and function as refusals (e.g., statements of positive opinion, gratitude, appreciation). What follows is Beebe et al.'s

(1990) classification scheme of refusal strategies that has been adapted in many interlanguage, cross-cultural, and intralingual refusal studies.

I. Direct

- A. Performative (e.g., "I refuse")
- B. Non-performative statement (e.g., "No," "I can't," "I won't")

II. Indirect

- A. Statement of regret (e.g., "I'm sorry," "I feel terrible")
- B. Wish (e.g., "I wish I could help you...")
- C. Excuse, reason, explanation
- D. Statement of alternative
- E. Condition for future or past acceptance (e.g., "If you had asked me earlier, I would have...")
- F. Promise (e.g., "I'll come next time")
- G. Statement of principle or philosophy
- H. Attempt to dissuade interlocutor (e.g., threat, guilt trip, criticism, let interlocutor off the hook, self defense)
- I. Acceptance that functions as a refusal (e.g., unspecific or indefinite reply, lack of enthusiasm)
- J. Avoidance (e.g., non-verbal - silence, hesitation, do nothing, physical departure; verbal - topic switch, joke, hedging)

Adjuncts to refusals

- 1. Statement of positive opinion (e.g., "I'd love to...")
- 2. Statement of empathy (e.g., "I realize you are in a difficult situation")
- 3. Pause fillers (e.g., "uhh," "well," "uhm")

4. Gratitude/appreciation

The frequency and order of each semantic formula used by each group in response to each DCT situation was calculated and tabulated. Furthermore, the content of some semantic formulas, such as the kind of excuse offered and explanations given when refusing, was analyzed.

Beebe et al.'s (1990) findings showed evidence of pragmatic transfer in terms of order, frequency, and content of the semantic formulas. Although the Japanese learners of English used the same semantic formulas used by native speakers of American English, the order of the semantic formulas was similar to the order of native speakers of Japanese. The frequency of the semantic formulas showed the importance of the interlocutor's status level as a factor that made a significant difference in the refusal strategies employed by the participants. For instance, the American participants used indirect strategies when refusing a request in general regardless of the interlocutor's status level, while the productions of the Japanese, both in Japanese and English, showed that they were more direct when refusing a request by a person of lower status.

However, the Japanese participants and learners were less direct and more polite when refusing an invitation by a person of higher status, and they used apology formula more frequently. In addition, the researchers found that the content of the excuses given by the American participants was more specific than the content of the excuses generated by the Japanese participants and learners of American English. A decade later, Henstock (2003) adopted the same role-play scenarios that were first used by Beebe et al. (1990) to examine refusals in Japanese and American English and came to the same conclusion. The researcher found that Japanese speakers tend to be more sensitive to the status of their interlocutors, whereas Americans used the same strategies in both equal and unequal status situations.

However, Beckers (1999) concluded that Americans changed their refusal strategies according to the interlocutor's status.

Like many other studies on refusal, the present study is influenced by Beebe et al.'s (1990) study. The present study used the same classification scheme of refusal strategies that was proposed in Beebe et al.'s (1990) study. Further, the order, frequency, and content of the semantic formulas were observed as a means of analyzing the data. However, the present study designed different DCT scenarios for two reasons. First, the researcher created the scenarios used in the current study in a way that ensured that the level of imposition would be the same in all situations, whereas each situation in Beebe et al.'s (1990) study was associated with a different level of imposition. This was important because different situations and thus levels of imposition may induce specific refusal strategies regardless of the interlocutor's social status. Second, the present study avoided situations that the participants may have never encountered (e.g., asking a participant to imagine what his or her response would be if he or she were a shop owner) (see Research Methods section for further details).

Refusals across Cultures

Although the current study is an ILP study, it is important to look at contrastive refusal studies in order to show how expressing and interpreting "no" differs among cultures. The researcher of the current study intentionally selected extant studies to review that compared refusals made by a western language native speakers with refusals made by a non-western language native speakers to gain insight into the cultural gap that exists between the two groups.

Prior to Beebe et al.'s (1990) influential study, Rubin (1981) investigated the speech act of refusal by raising an important question regarding how to tell when someone is saying "no." Rubin believed that "no" in some cultures is "yes" in others, and a simple change in the way

“yes” or “no” is said might indicate a critical semantic difference. To support her claim, she noted that Turkish speakers move their heads backwards while rolling their eyes upwards to signal “no,” while this same signal in America is more likely to be perceived as “yes.” In contrast, in India head shaking does not indicate affirmation or negation; rather, it means “keep going.” With regard to verbal expressions of refusal, Rubin added that in Arabic speaking countries the expression “inshallah” (God willing) means “no” if not followed by time and details, while “I’ll come but...” equals “no” in Taiwan. This led Rubin (1981) to attempt to identify refusal strategies and to report nine ways in which “no” is said across cultures.

- Be silent, hesitate, show a lack of enthusiasm
- Offer an alternative
- Postponement (delaying answers)
- Blame a third party or something over which you have no control
- Avoidance
- General acceptance of an offer but giving no details
- Divert and distract the addressee
- General acceptance with excuses
- Say that what is offered is inappropriate

However, Rubin (1981) pointed out that the aforementioned refusal strategies might be situation-dependent due to some sociolinguistic rules that may exist in some cultures and are absent in others. Thus, according to Rubin, being aware of these refusal strategies is not enough to express or interpret “no” properly in the target language. Non-native speakers are required to acquire three levels of knowledge: 1) form-function relationship (i.e., an utterance that semantically indicates refusal), 2) knowing which social parameters enter into the speech act of

refusal (i.e., how to modify “no” based on the interlocutor’s social status), and 3) underlying values of the society (i.e., values that the members of the target speech community share).

Six years after Beebe et al.’s (1990) seminal work, Bresnahan and Liao (1996) conducted a cross-cultural refusal study. They recruited a large number of participants to investigate the differences between Mandarin Chinese and American English refusal strategies. The study participants included 516 American and 570 Chinese university students who were given a written DCT that included one request made by a person of higher status, one request made by a person of lower status, and four requests made by a person of equal status. What makes this study worth discussing is that the researchers looked at the differences in terms of type and content of semantic formulas used among 3,096 American English refusals and 3,420 Mandarin Chinese refusals.

Bresnahan and Liao (1996) predicted 24 refusal strategies (which differed from the taxonomy of refusal strategies Beebe et al., 1990 proposed) that they expected would be the most frequently used strategies among the Mandarin Chinese native speakers. Reviewing their list of Mandarin Chinese refusal strategies gives one insight into how expressing and interpreting refusals could conceivably vary from one culture to another. Below is their list of common Mandarin Chinese refusal strategies.

- Silence, hesitation, lack of enthusiasm
- Offering an alternative
- Postponement
- Blaming a third party or something over which you have no control
- Avoidance
- General acceptance without giving details

- Divert and distract the addressee
- General acceptance with excuse
- Saying what is offered or requested is inappropriate
- External yes, internal no
- Statement of philosophy
- Direct no
- Excuse or explanation
- Complaining or appealing to feelings
- Rationale
- Joke
- Criticism
- Conditional yes
- Questioning the justification of the request
- Threat
- External no, internal yes
- Statement of principle
- Saying sorry
- Code-switching

Bresnahan and Liao (1996) came to the conclusion that the Mandarin Chinese native speakers used fewer refusal strategies than the American English native speakers. With regard to the content of the semantic formulas used, the researchers concluded that the American English native speakers used general excuses, while the Mandarin Chinese native speakers used specific

excuses (often, family-related excuses due to their collectivistic culture), although both groups used vague excuses when refusing a request made by a higher status person. Interestingly, the findings showed that it was easier for participants from either group to offer a refusal in the higher status situation than in the equal status situations. Bresnahan and Liao attributed this to emotional distance, which is shorter between students and their peers than between students and their teachers. Although refusing a request made by a person of a higher status had nothing to do with the degree of directness, the female participants were relatively more status sensitive than the male participants in both groups.

Furthermore, the findings showed that there were some refusal strategies that appeared exclusively in the data collected from the American English native speakers (e.g., the Statement of Positive Opinion strategy). The researchers attributed the absence of this strategy in the data collected from the Mandarin Chinese native speakers to the participants' fear of becoming forced to comply.

In a recent cross-cultural refusal study, Balakumar and Tabatabaei (2014) investigated the differences between Persian and English refusals to invitations. The study participants were comprised of 30 native English speakers and 30 native Persia speakers. Each group responded to DCTs in its native language, and participants were required to refuse invitations. The researchers adapted the same classification scheme of refusal strategies proposed by Beebe et al. (1990).

The overall findings revealed that the two groups used indirect strategies more frequently than direct ones. Further, the Excuse, Regret, and Appreciation strategies were the most frequently used semantic formulas in both groups. As a result, the study found more similarities than differences between the two groups, which indicates that “cross-cultural communication between English and Persian native speakers in refusal to invitations is not problematic”

(Balakumar & Tabatabaei, 2014).

ILP Studies on Refusal

According to what has been repeatedly reported in the literature on ILP, there are several factors that should always be taken into account when looking at the findings of the ILP studies; namely, language proficiency, learning environment, and length of stay in the target culture (Bardovi-Harlig, 2001). It seems that there is a growing consensus among L2 acquisition researchers that *learning environment and length of stay* hinder pragmatic failures in the target language, whereas *language proficiency* has been found to correlate with pragmatic failures positively in some studies and negatively in others.

Takahashi and Beebe (1987) proposed a hypothesis that was contrary to what Taylor (1975) has claimed. Taylor had claimed that pragmatic transfer occurs more frequently among beginners and decreases as proficiency increases. A number of refusal studies have confirmed Taylor's claim (e.g., Maeshiba et al., 1996; Takahashi, 1996; Takahashi & Dufon, 1989). However, Takahashi and Beebe's reason for hypothesizing the opposite is that the lower proficiency students do not have input sufficient enough to allow them to transfer their L1 pragmatics. The findings of their study supported their hypothesis, and their claim was also confirmed via a number of additional refusal studies (e.g., Allami & Naeimi, 2011; Blum-Kulka, 1982; Kwon, 2003; Morkus, 2009; Olshtain & Cohen, 1989; Trosberg, 1987).

Although Takahashi and Beebe (1987) found that transfer occurred in both EFL and ESL contexts, native language influence was generally stronger in the EFL context, which reflects the paramount importance of the learning environment in pragmatic development. Non-native speakers seem to improve their pragmatic competence when they remain longer in the target language community (Felix-Brasdefer, 2004). Bardovi-Harlig and Hartford (1993a) conducted a

one-year longitudinal study that examined advising-session talk. The researchers found that the speech act strategies used by NSs in the academic context employed more frequently among NNSs, and the strategies of speech acts not commonly used by NSs employed less frequently among NNSs.

Ikoma Shimura (1994) questioned whether refusals made by American learners of Japanese as a foreign language would be problematic. The study participants consisted of three groups, which included 10 native English speakers, 10 native Japanese speakers, and 10 English-speaking learners of Japanese. The baseline data were taken from the NS groups in order to report pragmatic transfer.

The findings revealed that Japanese native speakers were more status sensitive than the other two groups. Being unaware of how the interlocutor's social status modifies a refusal in Japanese hindered the learners from making successful refusals. For example, the Japanese native speakers used the expression "kekko-desu" (thank you) when refusing an offer extended by a person of higher status, and they always followed up with an excuse, while the learners used the same expression in the equal status situation without giving any excuses. The infelicitous use of "kekko-desu" made the learners sound too formal.

Furthermore, with regard to the degree of directness employed when making a refusal in Japanese, the learners were more direct than the Japanese native speakers. This pragmatic behavior could be attributed to the following: first, the nature of the learners' first language since the NSs of English were found to be more direct than the Japanese NSs in the study; second, it has been repeatedly asserted in ILP studies that NNSs tend to be more direct than the NSs (this linguistic phenomenon has been referred to as bluntness) (Kasper, 1997; Morkus, 2009).

Felix-Brasdefer (2004) investigated whether length of residence in the target culture

influenced the L2 learners' abilities to negotiate and mitigate a refusal. To collect the data, the researcher used role-plays and retrospective verbal reports, which he also used in an earlier similar study (Felix-Brasdefer, 2002). As the researcher noted in his earlier study (2002), the role-plays were used to observe the learners' refusal performances, while the retrospective verbal reports were used to reveal the learners' perceptions of refusal as well as their thoughts about the effect of their sociocultural norms on their refusal patterns.

The target group in his study consisted of 24 English-speaking learners of Spanish. Their refusal patterns in Spanish were compared to Spanish refusal patterns produced by 20 native Spanish speakers and to English refusal patterns produced by 20 native English speakers. The baseline data were taken from Felix-Brasdefer (2002). The researcher noted that no test of language proficiency was given to the learners; however, the learners were either taking or had taken advanced level courses in Spanish. The 24 learners were divided into four groups (6 learners in each group) according to their length of residence in the target culture: Group 1 (length of stay: 1–1.5 months), Group 2 (3–5 months), Group 3 (9–13 months), and Group 4 (18–30 months).

Overall, the findings showed that length of residence in the target culture positively correlated with the L2 learners' abilities to negotiate and mitigate a refusal. Additionally, the longer the learners remained in the target culture the more indirect their strategies, which meant that their refusal patterns eventually approximated those of native Spanish native speakers. It is important to point out that when comparing length of residence in the target community and proficiency level as influencing factors on pragmatic development, Felix-Brasdefer (2002) found that length of residence in the target community was more influencing and a better predictor of pragmatic ability.

Kwon (2004) investigated the development of English refusals made by 22 beginning, 43 intermediate, 46 advanced Korean EFL learners. In addition, her study included two groups of 40 native Korean speakers and 37 native English speakers in order to examine the extent of pragmatic transfer from the native language to the target one. The researcher used a written DCT that elicited refusals of offers, requests, suggestions, and invitations. Moreover, the interlocutor's level of social status was a variable of interest. Kwon's study was influenced by Beebe et al.'s (1990) study in that Kwon employed the same DCT Beebe et al. had used and coded the data based on Beebe et al.'s classification scheme of refusal strategies.

The findings showed a positive correlation between language proficiency and pragmatic transfer, which supported the Positive Correlation hypothesis introduced in Takahashi and Beebe (1987). However, the beginning EFL learners were still blunter than the other groups due to fact that direct strategies are acquired first since they reflect their literal meaning. Although the advanced learners showed high English proficiency, that did not hinder pragmatic transfer; rather, it prompted them to be verbose via their use of indirect strategies in both their native and target languages. For example, the Hesitant, Figurative, and Philosophical Tone strategies appeared in the data of the Korean native speakers, and the advanced learners were the only group that transferred these strategies to English.

In a relatively recent cross-sectional study of refusal, Allami and Naeimi (2011) asked 30 Persian-speaking learners of English to fill out a DCT consisting of 12 situations (three requests, three invitations, three offers, and three suggestions). The researchers also asked 31 Persian native-speakers (as a sample group) to fill out the same DCT in Persian. The responses of the 30 Persian-speaking learners of English were compared to responses of 37 American native-speakers in a relevant study conducted by Kwon (2004). In order to obtain more natural data,

Allami and Naeimi (2011) noted that their “respondents were given the DCT and were encouraged to respond quickly. They were asked not to carefully analyze what they thought their response should be” (p. 389). For coding the data, the researchers adopted the same classification scheme of refusal strategies used by Beebe et al. (1990).

Allami and Naeimi’s (2011) study sought to determine the relationship between pragmatic transfer and language proficiency. The status of interlocutors (lower, equal, and higher) was also taken into account. As a result, each situation type included one refusal to a person of higher status, one to a person of equal status, and one to a person of lower status. The researchers gave special attention to the Excuse strategy by distinguishing between general excuses and elaborate excuse, as they wanted to know whether they were status sensitive.

In order to report positive/negative pragmatic transfer and determine whether or not it positively correlates with language proficiency, the respondents were divided into five groups of 37 native English speakers, 31 native Persian speakers, 10 upper-intermediate EFL learners, 10 intermediate EFL learners, and 10 lower-intermediate EFL learners.

In general, the results revealed that American participants’ excuses were specific, direct, and to the point, while the native Persian speakers’ excuses were not. Moreover, the results showed that there was a positive correlation between the English proficiency among the Persian-speaking learners of English and their pragmatic transfer. Interestingly, Allami and Naeimi (2011) noted that the “upper-intermediate learners tended to transfer more L1 sociocultural norms to L2 and made more pragmatic errors than the lower-intermediate learners. The results indicate that refusing in an L2 is a complex task as it requires the acquisition of the sociocultural values of the target culture” (p. 8).

Farnia (2011) investigated the effect of Chinese culture versus Malaysian culture when

refusing an invitation in English as their non-native language. The study participants were comprised of 40 Chinese and 40 Malaysian college students at a Malaysian university. The researcher used an open-ended questionnaire in the form of a DCT adopted from Felix-Brasdefer's (2008) study of refusal to invitation. The form included two situations: 1) an invitation by a person of equal status (classmate), and 2) an invitation by a person of higher status (professor). With regard to coding scheme, the researcher used the same classification scheme of refusal strategies by Beebe et al. (1990).

The findings showed that the Excuse, Regret, and Negative Ability strategies were the strategies most frequently used by both groups when refusing invitations. To be more specific, the Excuse strategy was the most frequently used strategy, which is the case in many refusal studies, including those that used role-play to elicit data (Al-Eryani, 2007; Al-Issa, 2003; Al-Kahtani, 2005; Felix-Brasdefer, 2003; Garcia, 1999; Morkus, 2009, 2014; Nelson et al., 2002). All of the refusal strategies the Malaysian students used the Chinese students used as well. However, the frequency of the strategies was not the same.

With regard to the common order of the strategies used, Statement of Regret > Negative Ability > Reasons was the most common order among the Malaysian respondents in Situation 1 and 2, while it was the most common order among the Chinese respondents in Situation 1 only. In the higher status situation, Statement of Regret strategy > Adjunct (Opener/Appreciation) > Negative Ability was the most common order among the Chinese respondents.

The researcher noted that the Chinese respondents who had lived in Malaysia longer employed refusal patterns similar to ones the Malaysian respondents used. However, length of residence in the target culture was not intended to be a variable of interest in Farnia's (2011) study; rather, it was a stated limitation.

Refusal Studies on Arabic

There have been several refusal studies on Arabic conducted over the last two decades. Most of these studies used the same classification scheme of refusal strategies proposed by Beebe et al. (1990) (e.g., Abed, 2001; Al-Eryani, 2007; Al-Issa, 1998; Morkus, 2009; Nelson et al., 2002). To the best of my knowledge, and with exception of Morkus (2009), none of the interlanguage Arabic refusal studies investigated the realization of the speech act of refusal in Arabic by learners of Arabic. Abed (2011), Al- Eryani (2007), Al-Issa (1998), and Stevens (1993) investigated the realization of the speech act of refusal in English by Arabic-speaking learners. The other studies were either cross-cultural or intralingual studies.

Al-Eryani (2007) conducted an interlanguage pragmatic study comparing the refusal strategies of 20 Yemeni advanced EFL learners to the refusal strategies of two control groups, one of which consisted of 20 native speakers of Yemeni Arabic, and one of which consisted of 20 native speakers of American English. In general, the researcher found that Arabic Yemeni refusals were less direct than American English refusals. However, the refusal strategies of the learners were similar to those produced by the native speakers of American English, which indicated their pragmatic competence of the target language. Al-Eryani (2007) used a written DCT to elicit the data, which would encourage native Arabic speakers to code-switch to MSA due to the Arabic diglossic situation (as explained Chapter One).

Al-Eryani's (2007) findings were similar to those from an older study conducted by Al-Issa (1998). After investigating the refusal strategies of Jordanian EFL learners and comparing them to the refusal strategies of the native speakers of Arabic Jordanian and native speakers of American English to observe any occurrence of pragmatic transfer, Al-Issa (1998) found that, in general, Arabic Jordanian refusals were less direct than American English refusals. Additionally,

Morkus (2009) found that American English refusals tended to be more direct than Arabic refusals, especially when the interlocutor insisted on his or her request. Arabic refusals, however, became more indirect in this situation. Further, Morkus found that American learners of Arabic tend to be more direct than Arabic native speakers as well, which could be indicative of the *bluntness* phenomenon rather than to the nature of the learners' native language. However, Nelson, Carson, Al Batal, and El Bakary (2002), who also used the same classifications scheme of refusal strategies and DCT used in Beebe et al. (1990), found that Egyptian Arabic refusals and American English refusals were similar with regard to the level of their directness.

According to Sattar et al. (2010), when refusing, native Arabic speakers use semantic formulas that are not used by native American English speakers and that is why Arabic-speaking learners of English struggle when making refusals in English. Steven (1993) conducted the first study on Arabic refusals; the researcher also noted strategies associated with Arabic refusals that Arabic speakers may transfer to their L2 (e.g., chiding, white lie, slight acceptance, beg forgiveness, frank explanation, and non-committal strategy). The researcher found that Egyptian learners of American English transferred strategies from L1 not commonly used in American English, such as chiding, and did not transfer strategies used in both languages. He also found that only the American participants used softeners and hedges only, and very few learners used these semantic formulas. It is important to point out that Steven took neither the role of interlocutors' social status nor the order of semantic formulas used in the participants' refusals into consideration. Below is a list of semantic formulas that Steven (1993) reported in the first Arabic refusal study.

- Explanation
- Non-committal

- Sarcastic
- Do it yourself
- Comply partially
- Softeners
- Hinting
- Explain frankly
- Beg forgiveness
- Accept outright
- Accept a little
- Chiding
- Next time
- It's my treat
- White lie
- Explain honestly
- Hint at inability/at unwillingness
- Another time

Al-Shalawi (1997) investigated the differences between American English and Saudi Arabic refusals. The researcher found that Saudis tended to use wish, future acceptance, and repeat and postpone formulas. Al-Issa (1998) found that regret appeared more frequently in Jordanian Arabic refusals compared to American English refusals. He also found that the most common semantic formula used in both languages was Explanation. Similarly, Explanation was

found to be the most typical strategy used to make a refusal for both groups, native and non-native speakers (Barovi-Harlig & Hartford, 1991). However, American English explanations were more specific and shorter (Al-Issa, 1998; Al-Shalawi 1997). Morkus (2009) found that excuse, statement of alternative, and statement of positive opinion existed in Egyptian Arabic and American English refusals. However, findings from his study showed that native speakers of American English employed personal reasons, while native speakers of Egyptian Arabic employed family-related reasons; this supports Al-Shalawi's (1997) claim. Al-Shalawi claimed that Saudi Arabic refusals are affected by the Arabic collectivistic culture, while American English refusals are affected by the American individualistic culture.

Social status was found to be an independent variable that might prompt speakers to modify their refusal strategies. However, the degree of its influence varies from one culture to another. In addition, it has been found that nonnative speakers sometimes fail to change their refusal strategies based on the interlocutor's social status (Barovi-Harlig & Hartford, 1991). Hussein (1995) found that Arabic refusals were indirect with interlocutors of equal social status. However, Arabic refusals became lengthy and even less direct with acquaintances of higher status (Al-Issa, 1998; Al-Shalawi 1997). Interestingly, Nelson et al.'s (2002) findings indicated that the Egyptian Arabic-speaking learners of American English used more direct refusal strategies than American English speakers when refusing an equal status-person. Abed's (2011) findings were in line with the findings from Nelson et al. (2002). Abdel's (2011) findings indicated that Iraqi Arabic speakers were less direct in the higher and lower status situations, while American English speakers were more sensitive to status in the equal and higher status situations.

According to Sattar et al. (2010), native Iraqi Arabic speakers used specific semantic

formulas (future acceptance, apology, opener, criticism) when refusing a suggestion made by a person of a higher status. They also found that other semantic formulas (negative opinion, repeat) were employed when study participants refused a suggestion made by a person of equal status, while semantic formulas rooted in criticism, attack, and principles were used with a person of lower social status. Further, Abed (2011) found that adjuncts to refusal were used more frequently among Iraqi Arabic speaking learners of English than among native English speakers, which resembled the learners' tendency in their native language.

Although Morkus's (2009) study is the only Arabic refusal study that looked at the refusal strategies used by learners of Arabic and compared them to the strategies used by native speakers of Arabic, the researcher indicated that Egyptian Arabic was not learned as a second language but as a foreign language and not all of the participants learned it formally. However, he mentioned that the learners have visited Egypt and are familiar with Egyptian Arabic. The present study, however, compared the refusal strategies used by native speakers of Emirati Arabic with those used by L2 learners of Emirati Arabic. Having such participants in this kind of study is significant, especially when using a Closed-Role Play data collection method due to the fact that native Arabic speakers perform speech acts orally.

Chapter Three

Research Method

Statement of the Problem

The current study investigates the development of refusals to invitations made by L2 learners of Emirati Arabic at two levels of ability, low intermediate and advanced, and compares their production with the production of Emirati Arabic native speakers. The goal here is to determine whether there is a positive correlation between the learners' language proficiency and their pragmatic development. Further, the study seeks to determine whether length of residence in the target community plays a significant role in acquiring Emirati Arabic refusals to invitations. The goal of the study's second objective is to determine whether there is a positive correlation between length of residence in the target community and pragmatic development. Regarding both objectives, the current study is interested in revealing whether or not the status of interlocutors (higher, equal, or lower) modifies the degree of directness, semantic formulas, and content of NSs and NNS's refusals to invitations in the same way.

Research Questions

1. General: Does language proficiency correlate positively with pragmatic development?
 - a. When refusing an invitation in Emirati Arabic in equal and unequal status situations, in what ways, if any, does the production of intermediate learners of Emirati Arabic differ from native speakers of Emirati Arabic?
 - b. When refusing an invitation in Emirati Arabic in equal and unequal status situations, in what ways, if any, does the production of advanced learners of Emirati Arabic differ from native speakers of Emirati Arabic?
2. General: Does length of residence correlate positively with pragmatic development?

- a. When refusing an invitation in Emirati Arabic in equal and unequal status situations, in what ways, if any, does length of residence in the target community influence the production of NNSs of Emirati Arabic?
3. Assuming the answers to the general questions above are “yes,” which factor seems to be more effective in acquiring Emirati Arabic refusals to invitations: language proficiency or length of residence?

Data Collection Instruments

This section explains why certain data collection instruments are preferred over others. This section also presents and discusses the situations and scenarios that were designed specifically for the present study.

Rationale behind the use of closed role-play. Researchers have found it to be a complex endeavor to measure speakers’ pragmatic competence and speech acts performance in different languages. The main challenge for researchers is to design a proper methodology and instrument for collecting the data. Beebe and Cummings (1996) note that each method used in data collection in speech act research has its own strengths and weaknesses. The most common data collection methods in intra-lingual, interlanguage, and cross-cultural speech act research are: naturally-occurring speech acts, Discourse Completion Tasks (DCTs), closed role-play, and open role-play.

Analyzing naturally-occurring data was a data collection method used in early speech act studies in the 1980s, and Wolfson’s (1981) seminal work on naturally-occurring speech acts (compliments and invitations) was one of these studies. According to Felix-Brasdefer (2010), those early studies argued that in order for any analysis to be valid, speech act data should be collected from spontaneously occurring speech situations and must be observed in naturalistic

settings. The strength of this method is that there is no factor that might affect the performance of the speech act and make it artificial. It deals with authentic speech and observes what speakers say rather than what they think they would say in a given situation (Bardovi-Harlig & Hartford, 1993).

However, this method presents a number of challenges, and researchers have noted that it is difficult to use in interlanguage and cross-cultural speech act research (Beebe & Cummings, 1996; Felix-Brasdefer, 2003a, 2007a, 2010; Kasper & Dahl, 1991; Morkus, 2009). First, the contextual variables (e.g., gender, age, language proficiency, social class, level of education) cannot be controlled, and in order for interlanguage and cross-cultural speech act studies to undergo valid investigation, researchers must investigate the realization of speech acts under the same contextual factors. Second, it is difficult to predict the frequency of the observed speech act, which may result in insufficient instances of the speech act. Another limitation of this data collection method is that with interlanguage speech act research, it is difficult for the conductor to catch and observe unplanned interactions between NSs of the target language and NNSs. In addition, the participants' speech will not be as natural as it should be once the participants become aware of the recording equipment around them; Labov (1972) referred to this challenge as an "observer's paradox." Finally, the collection and analysis of naturally-occurring data are more time intensive than other data collection methods (Morkus, 2009).

As such, this method is better applied to intra-lingual speech act studies since these studies require researchers to observe speech acts in a single language or culture. However, several cross-cultural speech act studies (e.g., Al-Issa, 1998; Kryston-Morales, 1997) have involved the observation of naturally-occurring data to help the researchers create DCT scenarios that were similar to the real-life situations they had observed (Morkus, 2009).

Due to the aforementioned challenges that make naturally-occurring data difficult to use as a data collection method, ILP research predominantly uses DCTs, which Blum-Kulka (1982) adapted for the purpose of investigating speech acts. DCTs are “written questionnaires including a number of brief situational descriptions, followed by a short dialog with an empty slot for the speech act under study” (Kasper & Dahl, 1991, p. 221). Some DCTs contain the interlocutor’s responses to the participants’ production, which is referred to as the rejoinder (Johnston, Kasper & Ross, 1998). This method addresses all of the pitfalls associated with the naturally-occurring data method. It controls context, which allows researchers to make valid comparisons between the production of NSs and NNs of the target language, and to ensure that there will be a sufficient number of instances of the investigated speech act. This method also allows researchers to investigate the influence of social variables, such as social status, social familiarity, gender, and age, by creating situations that make certain social differences between the speaker and the interlocutor. Furthermore, Beebe and Cummings (1996) concluded that with DCTs a large corpus of data from a large number of participants can be collected in a short period of time. Per the advantages associated with this method, it is evident why it surpasses all other data collection methods in popularity and ease of use.

Although the DCTs data collection method has been used in a large number of ILP studies, it has been the subject of much criticism and a number of validation studies for many reasons. The main limitation of this method is that the data collected from DCTs were found to be shorter in length than naturally-occurring data. DCTs do not give participants freedom to elaborate since only one turn is allowed. As a result, it is not possible to elicit negotiation via this method. While this method reveals the participants’ knowledge regarding socio-culturally appropriate ways to respond in specific situations, it does not necessary elicit the same sort of

results that authentic interaction would. Researchers have compared the data elicited via DCTs with the data elicited via other data collection methods, such as role-play and naturally-occurring data, and although many pragmatic speech act strategies were employed in all types of data collection methods, the findings showed that participants tend to use a smaller number of strategies with DCTs.

Similarly, the closed role-play data collection method does not permit multiple turns. The closed role-play method is designed such that respondents are permitted only one-turn responses. As such, this method does not give participants the freedom to elaborate or demonstrate their negotiation strategies. Therefore, the closed role-play data collection method is referred to as an oral DCT in the sense that they share the same strengths and weaknesses. However, unlike written DCTs, performing speech acts orally gives the speakers less time to prepare and plan for their responses, which might lead them to produce what they would produce in real-life interactions instead of producing what they think is socio-culturally appropriate. More importantly, in a language like Arabic, this method has advantages over the written DCTs since speech acts in Arabic are performed orally due to the diglossic situation in Arabic where people write in one way and speak another (Morkus, 2009). Interestingly, Rintell and Mitchell (1989) compared the data elicited via DCTs with the data elicited via closed-role play and found that second language speakers, rather than native speakers, tended to produce longer responses when engaged in closed role-play. However, the researchers concluded that both methods lead to similar results in general.

In contrast, the open role-play data collection method gives the respondent more freedom to negotiate and interact with the interlocutor. Therefore, the data elicited via this method is similar to natural-occurring data. Olshtain and Blum-Kulka (1985) referred to the open role-play

method as a semi-ethnographic method since the data are elicited orally and in a way that is similar to authentic interactions. Edmondson (1981) added that this kind of method becomes even more effective when measuring knowledge of certain speech acts that require negotiation and interaction such as the speech act of refusal.

However, researchers have found that analyzing data elicited using this method is a complex endeavor since the data contain multiple-turn responses; this is notable especially when these data are compared to the data elicited via DCTs, which are easier in terms of comparing the participants' responses because each participant is given a controlled space in which to respond (Gass & Houck, 1999). Methodologically, data coding and analysis becomes more demanding when more freedom is given to participants since each response will differ in terms of both length and employed strategy. For instance, Gass and Houck (1999) asked Japanese students to make a request in their L2, which was English, and allowed them to interact and elaborate with the interlocutor, taking as many turns as they wished. The students' results varied greatly with regard to both length and development, and this in turn made the data difficult to statistically compare.

In the current study, the data were collected from five different closed role-play scenarios; this method was chosen due to its aforementioned advantages and because it allows for better investigation of the speech act of refusal in Arabic. Except for the initial scenario, which was for practice, all of the scenarios required a refusal to an invitation made by a higher status person (+S) in the second scenario, an equal status person (S) in the third and fourth scenarios, and a lower status person (-S) in the fifth scenario. To ensure comparability in context, similar situations were used for the five scenarios. These are presented below.

Role-play. For a number of reasons, the researcher created situations and scenarios that differed from those used in Beebe et al.'s (1990) study. First, the researcher created the scenarios used in the current study in a way that ensured that the level of imposition would be the same in all situations, whereas each situation in Beebe et al.'s (1990) study was associated with a different level of imposition. This was important because different situations and thus levels of imposition may induce specific refusal strategies regardless of the interlocutor's social status. Second, the present study avoided situations that the participants may have never encountered (e.g., asking a participant to imagine what his or her response would be if he or she were a shop owner).

More importantly, the researcher took the Emirati cultural norms into consideration when designing the role-plays. For example, although UAE is a multi-cultural place, Emirati people are in general conservative; as such, the researcher, who has a similar cultural background, showed the situations and scenarios to four Emirati teachers to make sure that they represented situations that are common and acceptable in the Emirati culture. To this end, the researcher avoided situations that contained interactions between males and females. This meant that when the participant was a female, the situations and scenarios were presented in feminine form (e.g., "male friend" was changed to "female friend"). Below are the situations and scenarios that were used in the present study.

المشهد الأول: (فقط للتجربة و مدخل لما بعدها)

Role-play 1 (warm up):

المشهد: أنت ما بيت للكلّاس أمس لأنك كنت مريض وهاي المرة الأولى اللي تغيب فيها في هالفصل الدراسي و مدرس المادة اللي ما عمره درسك قبل سألّك عن سبب غيابك بعد الكلّاس مباشرة و الصف فيه بعض الطلاب يتيهزون إنهم يطلعون، أستاذك طالعك و قال لك:

Situation: You did not come to class yesterday because you were sick, and it was your first absence this semester. While the students were getting ready to leave the class, a teacher with whom you have never before had a class asked you about the reason for your absence.

الحوار:
أستاذك: أشحالك و كيف الدراسة و إياك؟
أنت:
أستاذك: وينك ما بيت أمس عسى خير إن شاء الله؟
شو تقول؟

Scenario: Your teacher: How are you, and how is the school going?

You: _____

Your teacher: Where were you yesterday?

What would you say?

المشهد الثاني: (رفض دعوة شخص أقل منزلة من المتحدث)

Role-play 2 (lower status):

المشهد: أخو أعز ربعك أصغر منك بسبع سنوات و تقابله كل أسبوع تقريبا في بيت ربيعك، صادفك مرة عند محطة الباص و ما كان في المحطة غيركم و شافك و سلم عليك و استغل الفرصة و عزمك على عشا مع ربعه لكنك ما تترتاح بالجلسة مع ربعه اللي أصغر منك بكثير و ما تريد تروح عندهم.

Situation: Your best friend's brother, who is seven years your junior and whom you see, along with his friends, every week at your best friend's house, meets you at a bus station where there is no one else around. He takes the opportunity to invite you to dinner with his friends. His friends are his age; you are not comfortable with them, and you do not want to go.

الحوار:
أخو أعز أصحابك: مرحبا الساع .. شو هالصدفة الحلوة ، أشحالك؟
أنت :
شرايك تيينا البيت يوم الجمعة في المساء؟ ربعي ببيون عندنا يمعة على العشاء و بنسمر سوى و بنلعب بلايستيشن .
شو تقول؟

Scenario: Your friend's young brother: Hello! What a great coincidence! How are you doing?

You: _____

Your friend's young brother: How about coming to my house this Friday night? My friends are coming! We are having a small dinner party; we will stay up all night and play PlayStation.

What would you say?

المشهد الثالث: (رفض دعوة شخص من نفس المنزلة)

Role play 3 (equal status):

المشهد: أعز ربعك اللي دايم تطلع تتمشى و إياه و تشوفه بشكل شبه أسبوعي يفكر يروح لدي مول السبت الياي و يبي يتغدا هناك، و أنتم طالعين تمشون على ريولكم و تسولفون عن ايش راح تسوون في الويك اند تذكر هو انه بيروح لدي مول و عزمك تروح و إياه للمول لكن أنت ما تقدر تروح.

Situation: Your best friend with whom you hang out almost every week is

planning to go to Dubai Mall next Saturday to have lunch. While taking a walk, the two of you discuss your plans for the weekend; he remembers that he is going to Dubai Mall next Saturday and invites you to go with him, but you do not want to!

الحوار:

صاحبك: إلا على فكرة أنا بروح دبي مول السبت الياي منها بتغدا هناك في مطعم أحبه وايد و أريدك تروح معاي وأغديك و فيه اشياء وايد بتصلح لك هناك و عليها تخفيضات شو تقول؟

Scenario: You friend: By the way, I am going to Dubai Mall next Saturday. I will have my lunch in a restaurant I am sure you will like; I would like you to go with me; we'll have lunch together and buy some stuff from the mall. There are many things on sale that you might like.
What would you say?

المشهد الرابع: (رفض دعوة شخص من نفس المنزل)

Role play 4 (equal status):

المشهد: و أنت بالبريك بين كلاساتك بعد ما روح الأستاذ و قبل ما تطلع من القاعة ربيعك اللي دايم تدرس و إياه كان يالس حدك على الطاولة و الكلاس ماحد، الطلاب كلهم فلوا التفت صوبك و هو جالس على الطاولة و سلم عليك و عزمك تبي بيته لكنك ما تحب الجلسة في بيته وايد و ما تريد تروح.

Situation: It's during the break between your classes. You have not yet left the classroom where only you and a classmate are present. The classmate, someone with whom you usually study, is sitting next to you; he says, "Hi, what's up!" and invites you to come over to his place, but you really do not like his place, and you do not want to go.

الحوار:

صاحبك: هلا اشحالك؟

أنت:

صاحبك: بما إن بكرأ ما عندنا كلاسات شرايك تيني البيت الليلة لو ماعندك شي؟ شو تقول؟

Scenario: Your classmate: Hi, what's up!

You: _____

Your classmate: Since we do not have classes tomorrow, why don't you come over to my place tonight?

What would you say? _____

المشهد الخامس: (رفض دعوة شخص من منزلة أعلى من المتحدث)

Role play 5 (higher status):

المشهد: في نهاية جلستك مع أستاذك في مكتبه من شان يعطيك بعض النصائح الأكاديمية وهذا الأستاذ أنت تحترمه وايد بسبب علمه و مكانته الكبيرة في الجامعة قال لك هالأستاذ اللي أخذت معاه ثلاث كلاسات قبل و هذا الرابع: أببك تشرفني اليوم في بيتي على العشاء بمناسبة يوم ميلاد ولدي لكن أنت ما تقدر تروح .

Situation: You have finished an advice session with your teacher. The teacher, whom you respect greatly because of his knowledge and status, and with whom you have taken four

classes, including one during the current semester, invites you to his son's birthday dinner, but you cannot go.

الحوار:
أستاذك: قبل لا تروح تصدق يمكن انت اكثر طالب درستة و ما اشوفه الا بالكلاسات بس، اليمعة الياية أنا و زوجتي بنعمل حفلة ميلاد نفاجئ فيها ابني في بيتي، شرايك تبي نشوفك و تشرفنا.
شو تقول؟

Scenario: Your teacher: Before you leave! It's surprising that you have taken so many classes with me, yet I have never seen you outside of class. Next Friday, my wife and I are having a surprise birthday party for my son at my house; we would love you to come. What would you say? _____

Participants

The participants consisted of three groups: learners of Emirati Arabic (low-intermediate and advanced), former learners of Emirati Arabic, and Native speakers of Emirati Arabic. Below is a detailed description of each group.

Learners of Emirati Arabic (LEA). A total of 24 students learning Emirati Arabic as a second language in Dubai participated in the study. The participants came from different cultural and linguistic backgrounds. None of the learners spoke any other Arabic varieties. The learners consisted of two different groups of 12 low-intermediate learners of Emirati Arabic (LLEA) and 12 advanced learners of Emirati Arabic (ALEA). The LLEA group consisted of six females and six males, whereas the ALEA group consisted of seven females and five males.

At the time of the study, the learners were studying at an Emirati institute, which is a language center dedicated to the Emirati dialect and culture. The aim of the institute is to encourage learners to speak the Emirati dialect and interact with the Emirati community in and outside of the United Arab Emirates. Most of the learners were children of foreign diplomats in the United Arab Emirates, and their ages were between 19 and 32 with an average age of 23.

Former learners of Emirati Arabic (FLEA). Seven FLEA were recruited to participate in the current study. All of the former learners had graduated from an Emirati Arabic institute in

Dubai and remained within the target community afterward. However, the length of the participants' residence within the target community varied since their graduation years were different. Moreover, after graduation, each of the FLEA had a different lifestyle and occupation, and it was taken into consideration that this variation may play a paramount role in the participants' pragmatic development. Therefore, an oral interview was conducted with each participant. The interviews, which were audio-recorded with the participants' permission, focused primarily on participants' lifestyles, occupations, and how often, where, and with whom they practiced Emirati Arabic after graduating from the Emirati Arabic institute. The following paragraphs provide a detailed description of each FLEA who participated in the current study.

The first FLEA interviewed was a multilingual male speaker from Australia. He spoke English and German natively, and he spoke Emirati Arabic as a second language. At the time of the interview, the participant's length of residence in Dubai was six years. This participant moved to Dubai in 2012 for the purpose of teaching English as a foreign language. Although he was 44 years old when he first moved to Dubai, he said that he took the advantage of being in an Arabic-speaking country by learning Emirati Arabic. He started leaning Emirati Arabic as a beginner in January 2012 and graduated from the Emirati Arabic institute in September 2013. During the four years after his graduation, the participant continued to practice Emirati Arabic, and he did this despite the fact that his workplace is a monolingual environment that allows only English to be spoken. The participant said that he usually speaks Emirati Arabic with his Emirati friends every weekend for about five hours. He said that since 2014 he and his Emirati friends have gathered at least once a week to talk about sports, politics. In the following chapters, this participant is referred to as FLEA 1.

The second FLEA interviewed was a 22-year-old multilingual male speaker from Pakistan. He spoke Beshto, Hindi, Ordo, Persian, and Emirati Arabic. At the time of the interview, this participant had lived in Dubai for four years. He said that since he was a kid, he had always been interested in learning Arabic so that he could read and understand the Quran (the Islamic sacred book). As such, he believed that he was fortunate to be able to live with his father who was working in the consulate-general of Pakistan in Dubai. In 2014, the participant enrolled at the Emirati Arabic institute, and he graduated from the institute in March 2015. Soon thereafter, he began working in Dubai for a small electronics company. During the three years after graduation, the participant continued to practice Emirati Arabic with his Arab coworkers. However, the participant said that about 90% of his coworkers did not speak Arabic, as they speak either Ordo or Hindi. As a result, while at work, the participant spoke primarily in Ordo and Hindi to communicate with his coworkers, and only about 10% of his communication was in Emirati Arabic. He said that he loved to practice Emirati Arabic with his Arab coworkers, and he liked to discuss interesting topics with them such as those related to politics and business. In the following chapters, this participant is referred to as FLEA 2.

The third FLEA interviewed was a 31-year-old multilingual male speaker from Nigeria. He spoke Hausa, Pidgin English, and Emirati Arabic. At the time of the interview, the participant had lived in Dubai for five years. He first went to Dubai in 2012, and he began learning Emirati Arabic during that same year. In 2013, the participant was admitted into one of the Emirati colleges so that he could continue his education in Arabic. He said that he had made many Emirati friends during his stay in Dubai, and he spent most of his time with them to the point where he used his other languages only once a week when he wanted to contact his family in

Nigeria. Moreover, the participant had been living with an Emirati roommate for three years. In the following chapters, this participant is referred to as FLEA 3.

In this group, there were three British females who spoke English natively and Emirati Arabic as a second language. They enrolled at the Emirati Arabic institute in January 2014, and they graduated in December of the same year. Afterward, they remained in Dubai for three more years to work as marketers. However, each one of them worked for a different advertising agency, and each agency had a different linguistic environment.

The first of these participants was a 27-years-old who worked in a place where both English and Arabic were used. However, Arabic was used more since most of her advertising agency's clients were Arabs. She said that she prefers to deal with Arabs who speak both English and Arabic in order to practice her Emirati Arabic and to code-switch to English when she cannot deliver the meaning properly in Emirati Arabic. This female participant is referred to as FLEA 4 in the following chapters. As for the second female speaker, she was 29 years old, and she had continued to practice Emirati Arabic with her Emirati friends for about two hours a week; nonetheless, she worked in a place where English was the only language used. In the following chapters, this participant is referred to as FLEA 5. The third female speaker in this group was 32 years old, and she worked at a small advertising agency that had only six workers, four of whom were Emiratis. She said that she enjoyed practicing Emirati Arabic with them for about an hour during weekdays; however, she was not supposed to write work-related emails or answer calls in Arabic. In the following chapters, this female participant is referred to as FLEA 6.

The last FLEA interviewed was a 26-year-old Korean female. She spoke Korean, English, and Emirati Arabic. At the time of the interview, she had lived in Dubai for five years.

She enrolled at the Emirati Arabic institute in January 2013, and she graduated in December of the same year. Soon afterward, she attended an Emirati university to pursue her bachelor's degree in Arabic linguistics and literature. She attributed her interest in learning Arabic to the Korean education ministry, which, according to the participant, had been noting the importance of the Arabic language as a means of enabling many Koreans to better understand and explore the politics and economy of the Middle East. During the four years after her graduation from the Emirati Arabic institute, the participant had been practicing MSA and Emirati Arabic for at least four hours every day on weekdays. She was using Emirati Arabic with her Arab classmates during and in-between classes even though the textbooks they were studying were written in MSA. Moreover, she was living with a Korean female who also spoke Emirati Arabic as a second language. In the following two chapters, this female participant is referred to as FLEA 7.

Native speakers of Emirati Arabic (NSEA). The study included a group of 12 native speakers of Emirati Arabic, which comprised the comparison group. The Emirati participants were graduate students at an Emirati university. To ensure comparability, none of the NSEA has lived outside of the United Arab Emirates. Further, all participants in this group were monolingual speakers of Emirati Arabic. This group consisted of five females and seven males, and their ages were between 26 and 34 with an average age of 28.

Table 3-1

Summary of the Current Study's Participants

Group	Number	Age	Gender	First Language	Length of Residence in Dubai	Length of Practice
LEA	12 low intermediates	19-29	6 F & 6 M	English Korean Thai Hindi	1-2 year/s	5 hours a day on weekdays at the Emirati Arabic institute
	12 advanced	20-32	7 F & 5 M	English Korean French Hindi		
FLEA	7	22	Male	Beshto	4 years	I hour a day at work
		26	Female	Korean	5 years	3 hours a day at the college
		27	Female	English	4 years	5 hours a day at work
		29	Female	English	4 years	2 hours a day with friends at work
		31	Male	Hausa	5 years	In Dubai, he spoke only Arabic
		32	Female	English	4 years	1 hours a day with friends at work
		44	Male	English	6 years	5 hours every weekends with Emirati friends
NSEA	12	26-34	5 F & 7 M	Emirati Arabic	Most of their lives	NA

Data Analysis

The present study adapted the same classification scheme of refusal strategies that was proposed in Beebe et al.'s (1990) influential work. The participants' refusals were analyzed as consisting of several identified semantic formulas. A semantic formula can be "a word, phrase, or a sentence that meets a particular semantic criterion or strategy; any one or more of these can be used to perform the act in question" (Cohen, 1996, p. 265). As classified by Beebe et al. (1990), these semantic formulas fall within three main categories, which include direct refusals, indirect refusals, and adjuncts to refusals. Direct refusals are the refusals that include performative statements (e.g., "I refuse") or non-performative statements (e.g., "No," "I can't," "I won't"). Indirect refusals are the refusals that include statements of regret, wishes, alternatives, promises, conditional acceptance, etc. Adjuncts to refusals include the semantic formulas that help minimize the illocutionary force of refusal, but they cannot stand alone and function as refusals; these include statements of positive opinion, gratitude, and appreciation (see Refusal Strategies and Semantic Formulas section for further explanation). However, as previously noted, the present study created different situations and scenarios from those used in Beebe et al.'s (1990) study.

Both quantitative and qualitative methods were used for purposes of data analysis. As for quantitative analysis, the frequency and the order of each semantic formula used by each group (except the FLEA group) in response to each closed-role play interaction was calculated, converted into percentages, and tabulated or graphically demonstrated. The *frequency* here refers to the total number of each semantic formula used by each group (except the FLEA group). For instance, if participant x and participant y in group A use the semantic formula of wishes five times, and the other participants of the same group never use it, the number of this semantic

formula that would appear in the graph for the group is 5. However, if the interlocutor's status served as the independent variable in the graph or table, then the number of semantic formulas found in situations 3 and 4 were added together and then divided by two since the present study employed only one situation for lower status and one situation for higher status; otherwise, the frequency of the semantic formulas found in the equal status situations will always appear higher since there are two equal status situations in the study.

It is worth noting that the researcher looked first at the frequency of each semantic formula used by each participant and compared each participant's results with the results of the other participants in the same group in order to exclude outlier subjects whose productions appeared to deviate markedly from the others' productions. The researcher was planning to discuss the outlier data separately and exclude them from the graphs intended to display the general results of each group. However, this was unnecessary, none of the subjects' results were distant to the point where they could have affected the percentages of the general results of the group at large. In the present study, only descriptive statistics were used due to the small number of and individual variations among participants.

Furthermore, qualitative analysis was used to analyze the content of some semantic formulas such as the kind of excuses and explanations given when refusing (see Refusal Strategies and Semantic Formulas section). The qualitative analysis was the only data collection method used with the FLEA group due to its small size and the different cases. Therefore, the output associated with each participant was analyzed and discussed separately.

Refusal strategies and semantic formulas. Most research conducted regarding the speech act of refusal has adapted the same classification scheme of refusal strategies that was proposed in Beebe et al.'s (1990) seminal work. However, some researchers have reported new

categories of semantic formulas that were not listed in Beebe et al.'s (1990) work. For instance, Kwon (2004) added new categories of semantic formulas that were used by Korean and American English speakers; the researcher added four categories, including (a) *passive negative willingness* (e.g., it will be difficult), (b) *statement of solidarity* (e.g., as you and I have always known...), and (c) *statement of relinquishment* (e.g., I cannot do anything about it). Further, in an Arabic refusal study, Morkus (2009) reported additional semantic formulas of refusals, including *lack of empathy* (e.g., that is not my problem) and *giving advice/lecturing* (e.g., you have to go to class). In addition, Aliakbari and Changizi (2012) found a new category of semantic formulas, which they referred to as *swearing*, used as an adjunct to refusal by Persian and Kurdish speakers (e.g., I swear to God that I need it myself; otherwise, I would give it to you). This category was not included in the classification of refusal strategies developed by Beebe et al. (1990). However, swearing appeared in other refusal studies conducted prior to Aliakbari and Changizi's (2012) study, such as the studies conducted by Al-Issa, (1998) and Morkus (2009).

Similarly, the researcher of the present study discovered and labeled a new semantic formula of refusals that was not previously reported in the literature. Below are the refusal strategies and semantic formulas found in the data, including the new one. Each category of semantic formulas is explained, and examples from the data are provided.

Direct refusals. Based on the classification scheme of refusal strategies developed by Beebe et al. (1990), there are two types of direct refusals: performative and non-performative. The performative direct refusal is the refusal that contains the word *refuse* or one of its synonyms such as *decline* and *reject* (e.g., I refuse). There are two types of non-performatives: flat 'No', and negative willingness/ability (e.g., I cannot, I do not think so); the second type of non-performative refusal was the only type of direct refusal found in the data of the present study.

Below are some examples from the data.

ما أقدر
I cannot
ما أظن إني أقدر
I do not think so

ما راح يمديني
I will not be able

Indirect refusals. This is a very broad category that contains most of the semantic formulas of refusals, which clearly indicates that there are many means by which speakers avoid being direct when refusing since refusal is a face-threatening act. Moreover, speakers cross-culturally have been found to use the indirect strategies more often than the direct ones (Aliakbari & Changizi, 2012; Al-Issa, 1998; Al-Kahtani, 2005; Bardovi-Harlig & Hartford, 1991; Nelson, Carson, Al Batal, & El Bakary, 2002). Below are the types of indirect refusals that occurred in the present study; they were either listed in the original classification scheme of refusal strategies developed by Beebe et al. (1990), or they were reported in later studies.

Statement of regret/apology. Findings of most refusal studies have indicated that speakers tend to express their regret for not being able to accept the interlocutor's invitation; this regret can be sometimes extended to an apology. According to Olshtain (1989), the speech act of apology is intended to save the interlocutor's positive face, as his or hers is the face that is inevitably going to be threatened. Therefore, since refusal is a face-threatening act, apology is usually employed to mitigate the speech. Below are some examples from the data of the present study.

أنا آسفة
I am sorry
للأسف
Unfortunately

سامحني
Forgive me

اعذرني
I apologize

العذر والسموحة منك
I ask you to excuse me and forgive me

Wish. This semantic formula is employed when speakers want to show their desire to accept an invitation but something else has prevented them from accepting it; so, usually the refusal is followed by certain semantic formulas such as an excuse, a reason, or a statement of alternative. This is one of the more common strategies speakers use when making refusals.

أتمنى إنني أقدر
I wish I could

أتمنى لو وقتي يسمح لي
I wish my time allows me

أريد لكن ...
I want to but ...

يا ليت والله
I wish I swear to Allah

Excuse/Reason/Explanation. This semantic formula was found to be the most common semantic formula used by both native and non-native speakers (Allami & Naeimi, 2011; Bardovi-Harlig & Hartford, 1991). It helps speakers to minimize the threat to the inviter's positive face. Interestingly enough, this strategy is employed differently among different cultures; some cultures use health, personal, or family-related excuses/reasons, and others use vague and less specific excuses/reasons (Al-Shalawi, 1997; Morkus, 2009).

عندي يمعة مع الربع
I have a meeting with my friend

الاهل بيوني الليلة و مرتبط معهم
My family needs my help tonight

عندي شغلة لازم اسويها
I have something to do

الجمعة يوم عايلي بالنسبة لي
Friday is a family day for me

انا الحقيقة مشغول جدا الليلة
I am, honestly, very busy tonight

Promise of future acceptance. As found in many refusal studies, especially Arabic studies (Al-Eryani 2007; Al-Issa 1998; Morkus 2009, 2014; Nelson, Carson, Al Batal, and El Bakary, 2002), speakers sometimes mitigate refusals by promising the interlocutor that they will accept their similar request/invitation next time. Although this has been found more in Arabic refusal studies, it was listed in Beebe et al.'s (1990) influential work. Below are examples from the data of the present study.

المرة الياية
Next time

أوعدك المرة الياية أجيك
I promise you that next time I will come

وقت ثاني
Another time

Request for consideration or understanding. This semantic formula usually serves as an introduction to an excuse/reason that makes the refuser unable to accept the request/invitation. Employing such a semantic formula helps speakers to get the interlocutor to pay attention to their situations rather than to the illocutionary force of refusal.

أنت تعرف كيف كلاسنا صعب ولازم أدرس الليلة
You know how difficult our class is; I have to study tonight

واحد مثلك يقدر وضعي
One like you understands my situation

أتمنى إنك تتفهم ظروفي
I hope you understand my circumstances

Setting conditions for the present acceptance. This is a new semantic formula that was found in the present study. It is different from the one that Beebe et al. (1990) listed in their taxonomy of refusal strategies. The one they listed in their study was either linked to past or future acceptance (e.g., if you have asked me earlier, I would have...) whereas the data of the present study does not have a single instance of such a semantic formula. In the present study, the conditions were set for present acceptance. At first glance, it might not seem to be a refusal, but rather a conditioned acceptance. However, it was preceded by other semantic formulas of indirect refusals, which indicates that the conditioned acceptance was intended to mitigate the refusal. The first example below is from the data of the present study, and it shows a refusal that included this type of semantic formula.

أعتذر والله رباعي عازميني الليلة بعد، ما ظننتي أقدر الصراحة "إذا أمداني بيبي" نشوفكم على خير مرات ثانية إن شاء الله
 I apologize, I swear to God (swearing here serves as an intensifier), but my friends have also invited me, and I honestly do not think I can come. If I can make it, though, I will come, or I will see you next time, God willing.

إذا لقيت فرصة بحاول أيي
 If I have a chance, I will try to come

أول ما أحصل وقت ببيك
 As soon as I find time, I will come to you

Postponement. This semantic formula was listed in the taxonomy of refusals developed by Beebe et al. (1990). Speakers have been found to postpone their acceptance and leave the request pending as an indirect refusal strategy. It helps save the interlocutor's positive face.

برد لك قريب
 I will respond to you soon

بخبرج إن شاء الله
 I will tell you, God willing

يكون بينا تواصل
 We will keep in touch

Criticize the Request. The researcher did not expect to have this type of indirect refusal in the present study since the literature shows that it is predominantly used when refusing an offer, order, or suggestion. However, this semantic formula was used as a strategy to refuse an invitation.

المول يوم السبت كله زحمة و إزعاج ملينا من المول يا ريال

The mall is crowded and noisy during saturdays ... we are bored of going to the mall man

Statement of alternative. Instead of directly refusing the received request/invitation, speakers sometimes offer the interlocutor other options to distract him or her from the illocutionary force of the refusal. This strategy can be used in different ways: 1) *I can do X instead of Y*, 2) *Why don't you do X instead of Y* (Beebe et al., 1990). However, the only way that was used in the present study was to suggest another time and/or place.

خلنا ننسير يوم ثاني

Let's go there another day

أحسن لي يوم ثاني نتلاقى في البر

It is better for me to meet in the dessert (outdoors)

Hedging. A hedge is a fuzzy language that helps maintain politeness in communication. In refusing, speakers sometimes do not know what to say or how to express their refusals, which prompts them to employ a fuzzy language that consists of hesitation and avoidance. Hedging helps to prepare the interlocutor for the refusal; however, it has been pointed out that improper use of hedges causes an infelicitous refusal strategy that affects the interlocutor's positive face. Below are examples provided from the data (Jingwei, 2013).

يا الغالي ما أعرف وش أقول لك

My valuable friend, I do not know what to say

ما عرف اذا بيمديني و الا لا

I do not know if I can make it or not

يمكن أبي لكن ما مو اكيد
I might come, but I am not sure

Proverb/Common saying. In the Arabic culture, speakers are considered more polite and pragmatically competent when using proverbs/common sayings felicitously, which was found to be the case in collectivistic cultures (Morkus, 2009). Most of the Arabic proverbs/common sayings that are used when performing speech acts have two words that rhyme with each other. Some of the proverbs/common sayings require a specific reply from the interlocutor; these most often end with a word that rhymes with the last word of the used proverb/common saying. Native speakers of Arabic have created some sayings that have become common and so proper to be used when refusing. Some of these sayings were found in the present study as shown in the examples below.

سلم و اسلم
Say hi (to the guests), and be safe

خيرها بغيرها
Next time will be better

أبشر بالعوض
You got my word; I will make it up for you

الجايات أكثر
There will be more (invitations) coming

Adjuncts to refusals. Adjuncts to refusals are similar to indirect refusals such that both categories help to prepare the interlocutor for the refusal and save his or her positive face. However, adjuncts to refusals are different from the indirect refusals such that adjuncts to refusals are not realized as refusals and cannot stand alone and function as refusals. Indirect refusals, on the other hand, are realized just as a flat “No” is realized but indirectly.

Openers. In this semantic formula, speakers use a linguistic element that draws the interlocutor’s attention to the speech act (Blum-Kulka et al., 1989). Sattar et al. (2010) conducted

a study to determine the preferred semantic formulas used in refusing suggestions in Iraqi Arabic. In their study, this semantic formula was found in Iraqi Arabic refusals but listed as a strategy of indirect refusals, whereas the researcher of the present study categorized this semantic formula as an adjunct to refusal. Sattar et al. (1990) pointed out that this semantic formula was used more frequently with acquaintances of higher status, which was the case in the present study as well. The openers in the present study were either titles or informal salutations as shown in the examples below.

يالغالي

My valuable friend

يا دكتور

Doctor

يا عزيزي

My dear

يا طويل العمر

Whom we wish a long life (used in Gulf countries as a title to high-status people)

Gratitude/Appreciation. This type of semantic formula was listed in Beebe et al.'s (1990) taxonomy of refusal strategies, and it was reported in several Arabic refusal studies (Al-Eryani, 2007; Al-Kahtani, 2005; Al-Shalawi, 1997; Morkus, 2009; Sattar et al, 2010). In general, this type of semantic formula is not common among native Arabic speakers (Al-kahtani, 2005; Al-Shboul, Maros, & Yasin, 2012). However, none of the aforementioned studies counted the prayers that native Arabic speakers tend to say when making refusals, as another way of expressing gratitude/appreciation.

The researcher of the present study, who is a native Arabic speaker, considered all prayers that appeared in the data as a way of expressing gratitude/appreciation since *prayers* and *thank you* can be used interchangeably and provide the same pragmatic meaning. Arabic prayers

that have appeared in speech acts as expressions of gratitude/appreciation can be found in many English texts that were translated from Arabic where *may Allah protect you* in Arabic becomes *thank you* in English. Below are some examples from the data of the present study.

تسلم و الله

May Allah protect you, I swear to Allah (the swearing used for emphasis)

مشكور

Thank you

يعطيك العافية

May Allah give you good health

الله يكثر خيرك

May Allah increase your welfare

Statement of positive opinion/feeling or agreement. Beebe et al. (1990) introduced this type of semantic formula. It helps the speaker to be more polite by showing her or his positive opinion/feeling or agreement regarding the interlocutor's offer, order, suggestion, or invitation. Below are some examples from the data of the present study.

جلستكم ما تنمل

Sitting with you is something no one gets bored with

يسعدني و يشرفني

It is an honor and my pleasure (to receive your invitation)

احب غدا في المول وايد وايد

I really like having my lunch in the mall

Invoking the name of God. The researcher expected this semantic formula to be found in the present study since it was reported in several Arabic speech acts studies (Bataineh, 2004; Morkus, 2009; Sattar et al., 2010). However, each researcher created a different label for this type of semantic formula, and this label was used in Morkus (2009).

In general, Native Arabic speakers tend to swear to Allah in order to lay more emphasis on their utterance. According to Abdel-Jawad (2000), Native Arabic speakers have a type of

swearing that appears in their daily interactions (including almost all types of speech acts) and dealings that he refers to as extrajudiciary or conversational swearing. Further, this type of semantic formula is common in Persian, and most of its native speakers share the same religious background with native speakers of Arabic (Afghari, 2007). Below are some examples from the data of the present study.

والله ودي

I swear to Allah, I would like to come but...

والله ما أقدر

I swear to Allah I cannot come

يا ليت أقدر أيي والله

I wish I could come, I swear to Allah

To summarize this section, below is a table that shows the refusal strategies and semantic formulas found in the data.

Table 3-2

Refusal Strategies and Semantic Formulas Found in the Data

Direct Refusal	Indirect Refusals	Adjuncts to Refusals
Nonperformative Statement “Negative Willingness”	Statement of Regret/Apology	Openers
	Wish	Gratitude/Appreciation
	Excuse/Reason/Explanation	Statement of Positive Opinion/Feeling or Agreement
	Promise of Future Acceptance	Invoking the Name of God
	Setting Conditions for Acceptance	
	Request for Consideration or Understanding	
	Postponement	
	Criticize the Request	
	Statement of Alternative	
	Hedging	
	Proverb/Common Saying	

Coding. First, the researcher transcribed each participant's responses on a separate sheet. Below each transcribed response, there was a table created by the researcher which vertically lists all types of semantic formulas that were previously reported in the literature; the table has numbers from 1 to 6 that were listed horizontally (see Appendix D). The purpose of the coding was to determine how many semantic formulas the transcribed response had and put each one of them in front of its proper category in the table; the first one that appeared in the response went under number 1 (the head-act), the second one went under number 2, etc. In cases where there was not a proper category for the semantic formula found, the researcher created a new one. Therefore, the table shows the types and the orders of semantic formulas that appeared in the transcribed responses.

Based on the taxonomy of refusals proposed by Beebe et al. (1990), on the back of the same sheet the researcher created another table to count how many direct and indirect strategies were employed in the responses, and how many words were used in total (see Appendix D). The total number of analyzed responses from all groups was 172. The totals break down as follows: the researcher received 48 responses from LLEA, 48 responses from ALEA, 48 responses from NSEA, and 28 responses from FLEA.

Data Collection Procedures

In order to reach the first two groups (LEA and FLEA), the researcher sent an email to the director of the institute at which the target students were studying; the director then forwarded the email to the LLEA and ALEA, and to the FLEA, who had graduated from the same institute. The email, which included a brief summary of the study, a description of what participants would be expected to do, and how long it would take, served as a call for volunteers to participate in the study. Each of those who replied to the email was given a specific time (that

did not conflict with the participant's class schedule) and a place to meet with the elicitor. The meeting place was within one of the institute's available classrooms. Furthermore, a consent form was given at the beginning of each session with each participant. The same procedures were followed with the NSEA group, but the elicitor was already in possession of these participants' email addresses since they were his friends. In addition, the NSEA interviews took place at one of the United Arab Emirates University's classrooms.

After each LEA listened to each scenario, all role-plays were audio-recorded by an administrator (interlocutor) at the institute whose first language was Emirati Arabic. However, the oral productions of the NSEA and FLEA were audio-recorded by an Emirati master's student at United Arab Emirates University who holds a bachelor degree in Arabic linguistics. While instructing the participants, the elicitors (interlocutors) did not use the word *refuse*; instead, they used the word *say* in order to avoid encouraging the participants to be direct. The elicitors were given some instructions. They were informed that all situations and scenarios must be said to the participants orally using the Emirati Arabic variety. Additionally, they were informed that the situations could be explained, but the scenarios could only be heard once. Further, the interlocutors were instructed to interact with the participants as if they were engaged in real-life interactions. Therefore, in order to achieve natural-like Emirati Arabic dialogues, the researcher of the present study did not interact with the participants in any way since he is not a native speaker of Emirati Arabic (although he is a native speaker of Saudi Arabic, which is similar to Emirati Arabic).

Chapter Four

Results

This chapter presents the findings of the current study so as to sequentially address the study's research questions. In general, the findings indicate that differences exist among the four groups of participants with regard to the use of semantic formulas at three different levels: order, frequency, and content of semantic formulas.

This chapter is divided into three main sections: findings relevant to the first research question, findings relevant to the second research question, and a chapter summary. In the first section of the chapter, the results of the Native Speaker of Emirati Arabic, Advanced Learner of Emirati Arabic, and Low-intermediate Learner of Emirati Arabic groups are presented and compared side by side, as the groups include adequate numbers of participants such that the researcher is able to analyze the groups' results both quantitatively and qualitatively. In the second section, the results of each participant of the Former Learners of Emirati Arabic group are analyzed qualitatively and discussed separately due to the small number of participants and individual variations. In other words, the first section presents the data that were elicited to answer the first question of the study, and the second section presents the data that were elicited to answer the second question of the study. A summary is presented at the end of this chapter, which briefly synthesizes the main findings of the present study.

The total number of analyzed responses from all groups was 172. The totals break down as follows: the researcher received 48 responses from LLEA, 48 responses from ALEA, 48 responses from NSEA at a rate of 12 responses for each situation, and 28 responses from FLEA at a rate of 7 responses for each situation.

Findings Relevant to the First Research Question

This section presents the results of the NSEA, ALEA, and LLEA groups. In addition, an analysis of the results is provided so as to address the first research question of the current study. Both the quantitative and qualitative results are presented in this section. The quantitative results are presented in tables and graphs, while the qualitative results are provided under subsection titled *content of the semantic formulas*. This section consists of three subsections: 1) strategy use by situation, 2) strategy use by status, and 3) overall refusal strategy use by all three groups.

Strategy use by situation. This subsection includes graphs and tables that indicate: 1) how many direct and indirect refusal strategies and adjuncts each group used in each situation (presented in Chapter Three), and 2) the most frequently used strategies for each group in each situation where at least half of a given group employed the strategies identified. As explained in the previous chapter, the results shown in the graphs and tables are interpreted based on percentages. For example, if it turns out that the LLEA group used a higher percentage of the Excuse strategy than the NSEA group, this could be because the LLEA group used fewer indirect strategies while the NSEA group used several other strategies that would effectively lower the percentage use of the Excuse strategy. However, this section (Findings Relevant to the First Question) also indicates via raw numbers how frequently each refusal strategy was used; this information, along with each number's corresponding percentage, is included in Table 4-8.

Situation 2. Figure 4-1 and Table 4-1 below indicate findings related to Situation 2, wherein participants were encouraged to refuse an invitation extended to them by a person of lower status. As a reminder, the situation presented is as follows: the participant's best friend's brother, who is seven years the participant's junior and whom the participant sees, along with his friends, every week at the best friend's house, meets the participant at a bus station where there

is no one else around. He takes the opportunity to invite the participant to dinner with his friends. His friends are his age; the participant is not comfortable with the brother and his friends, and as such, does not want to go.

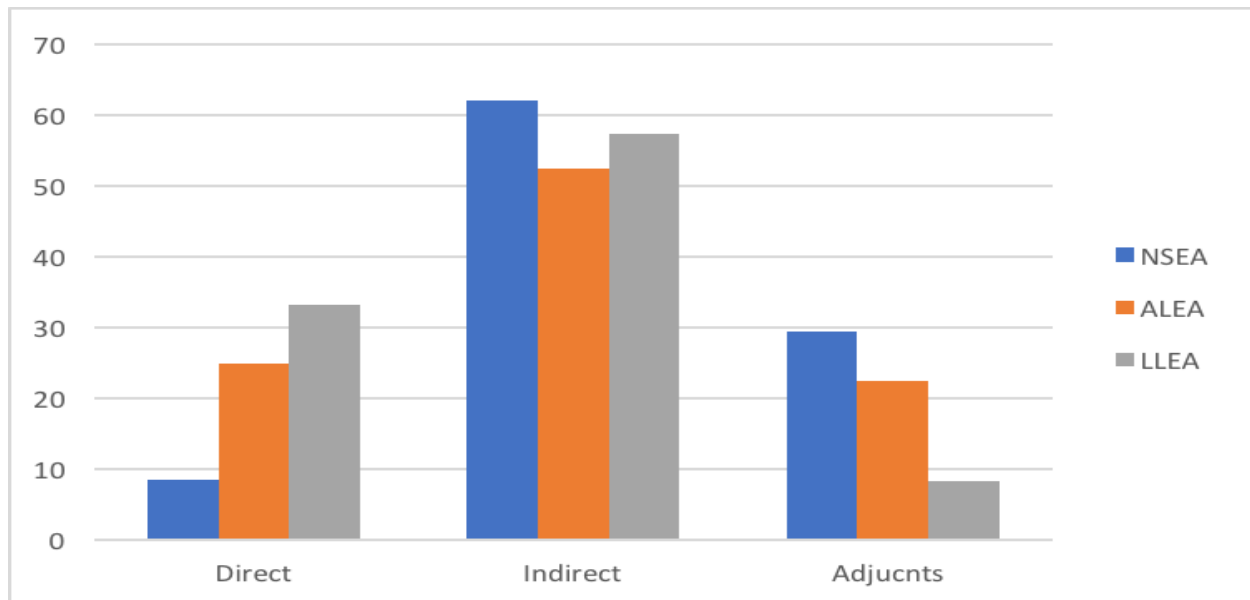


Figure 4-1. Direct and indirect strategies and adjuncts by group in Situation 2.

As seen in Figure 4-1, indirect refusal strategies were employed much more frequently than direct strategies among all three groups. The NSEA group used the highest percentage of indirect strategies (62.1%), while the ALEA group used the lowest percentage (52.5%) of indirect strategies. Similarly, the NSEA group used a higher percentage of adjuncts to refusal than the two learner groups. The figure above also shows that the NSEA group used fewer direct refusal strategies in Situation 2 than the two learner groups. When comparing the two learner groups, the LLEA group appears to have used slightly more indirect strategies than the ALEA group. However, the LLEA group used more direct strategies than the ALEA group. The ALEA group was closer to the LLEA group than the NSEA group in the use of direct strategies but closer to the NSEA group than the ALEA group in the use of adjuncts to refusal.

Table 4-1

Most Frequently Used Strategies by Group in Situation 2

Rankings	NSEA	ALEA	LLEA
First	Excuse **	Nonperformative Statement ***/ Excuse **	Nonperformative Statement ***
Second	Promise of Future Acceptance **	Apology **	Excuse **
Third	Invoking the Name of God *		Apology **
Fourth	Setting Conditions for Acceptance **/ Openers *		

Note. ***= Direct refusal strategy, **= Indirect refusal strategy, and *= Adjuncts to refusals.

Table 4-1 shows that the Excuse strategy was the most frequently used strategy by the NSEA and ALEA groups and the second most frequently used strategy by the LLEA group. It is interesting to note that the two learner groups frequently used the Nonperformative Statement and Apology strategies, while the NSEA group more frequently used other refusal strategies; namely, the Promise of Future Acceptance, Invoking the Name of God, Setting Conditions for Acceptance, and Openers strategies. Further, it is worth noting that the Nonperformative Statement strategy, which is considered a direct refusal strategy, was the two learner groups' most frequently used strategy. In contrast, with regard to the NSEA group, no direct refusal strategies appeared among the most frequently used in Situation 2. Additionally, the table above shows that two of the NSEA group's most frequently used strategies were adjuncts, while no adjuncts served as frequently used strategies in the learner groups in Situation 2.

Content of the semantic formulas. In Situation 2, the Nonperformative Statement direct strategy was the most frequently used strategy by the two learner groups. All of the learners produced almost the same sentence, which can be translated to *I can't* 'ما اقدر'. Although the Nonperformative Statement strategy is a direct strategy, most of the learners began their refusal with it and followed it up immediately with the Excuse indirect strategy.

Further, all the three groups relied heavily on the Excuse strategy to make their refusals in Situation 2. However, their excuses were not the same; as previously noted, excuses could be personal in nature and related to one's health, family, or friends. In addition, excuses could be general, vague, or specific. In this situation, there were 21 identified instances of the LLEA and ALEA groups employing the Excuse strategy; sixteen of these instances can be translated as *I'm busy/ so busy* 'أنا مشغول/وايد مشغول', and the rest have the same meaning but in other words (e.g., *I do not have enough time*). This type of excuse is considered a general personal excuse (Morkus, 2009).

As for the NSEA group, these participants also mostly used the same general personal excuse *I am busy*, but they added additional information about the time such as *I will be busy Friday night* 'بكون مشغول ليلة الجمعة'. They also used the expression *forgive me* 'اسمح لي أو السموحة' quite frequently. However, there were several family- and friend-related excuses (e.g., *I want you to excuse me because I have an earlier commitment with my friends whose friendship is valuable to me* 'بغيت اتعذر منك يطول لي بعمر ك السموحة لانني انا مواعد ناس رفجتهم عليا غالية'). Further, it was noted that the average length of the excuses produced by the NSEA group participants was longer than the average length of the excuses produced by the learners who all produced excuses that were roughly the same length. With regard to the Apology strategy, the two learner groups produced

similar types of apologies. The commonly used type of Apology was *I am sorry/so sorry* ‘أنا آسف / أنا أسف جدا’, which is short and traditional.

Unlike the two learner groups, the NSEA group used the Setting Condition for Acceptance strategy. Most of the NSEA participants’ conditions were related to the excuses they produced, which explains why the Excuse strategy occurred before the Setting Condition for Acceptance strategy. For example, if the participant could not accept the invitation because he or she was busy, then the condition would suggest that once he or she was finished with the prior engagement, then he or she would accept the later invitation. As such, if a participant used the excuse noted above, which was *I want you to excuse me because I have an earlier commitment with my friends whose friendship is valuable for me* ‘بغيت اتعذر منك بطول لي بعمر ك السموحة لاني انا ’مواعد ناس رفجتهم عليا غالية’, then he or she would add a condition to the refusal, which was *if I finish my prior meeting early, I’ll have no problem meeting up with you* ‘ان خلصت منهم بسرعة مريت صوبك ’. Further, in this situation, the Wish strategy frequently occurred in the NSEA data, while it never occurred in the LLEA data in any situations, and it rarely occurred in the ALEA data. The wishes produced by the native speakers were similar in that they were short and traditional (e.g., *I wish I could* ‘ياليت أقدر’).

Situation 3. Figure 4-2 and Table 4-2 below present findings related to Situation 3, which encouraged the participants to refuse an invitation extended to them by a person of equal status. As a reminder, the situation was as follows: the participant’s best friend, with whom the participant hangs out almost every week, is planning to go to Dubai Mall next Saturday to have lunch. While taking a walk, the participant and his or her best friend discuss their plans for the weekend; the best friend remembers that he is going to Dubai Mall next Saturday and invites the participant to go with him, but the participant does not want to go!

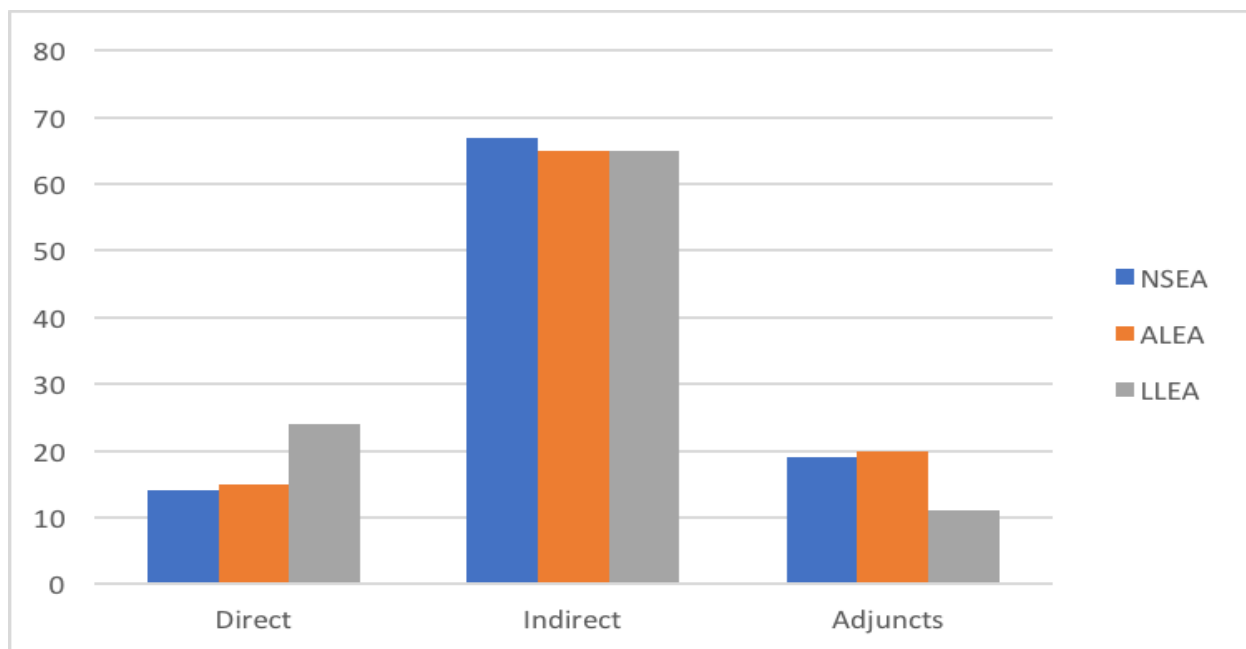


Figure 4-2. Direct and indirect strategies and adjuncts by group in Situation 3.

Figure 4-2 shows that the NSEA and ALEA groups used almost the same percentage of direct and indirect strategies and adjuncts to refusal in Situation 3. However, the LLEA group used a markedly higher percentage of direct strategies than the other two groups. In addition, the LLEA group used the lowest percentage of adjuncts to refusal. The ALEA group was closer to the NSEA group than to the LLEA group regarding use of direct strategies and adjuncts to refusal, but both of the two learner groups used the same percentage of indirect strategies.

Table 4-2

Most Frequently Used Strategies by Group in Situation 3

Rankings	NSEA	ALEA	LLEA
First	Excuse **	Excuse **	Nonperformative Statement ***
Second	Nonperformative Statement ***	Nonperformative Statement ***	Excuse **
Third	Invoking the Name of God *	Apology **/ Promise of Future Acceptance **	Apology **
Fourth	Setting Conditions for Acceptance **		Promise of Future Acceptance **
Fifth	Promise of Future Acceptance **		

Note. ***= Direct refusal strategy, **= Indirect refusal strategy, and *= Adjuncts to refusals.

According to Table 4-2, as in the previous situation, the most frequently used strategy in the NSEA and the LLEA groups was the Nonperformative Statement strategy. However, in the ALEA data, the Excuse strategy was ranked higher than the Nonperformative Statement strategy in this situation. As such, the Excuse strategy served as the most frequently used strategy for the NSEA and ALEA groups and the second most frequently used strategy for the LLEA group.

Unlike in Situation 2, the Nonperformative Statement strategy, which is considered a direct strategy, was frequently used in the NSEA group in this situation; it ranked second among strategies used in this group. It is worth noting that the two learner groups' most frequently used strategies were the same but with different rankings. The ALEA group used the Excuse and Promise of Future Acceptance strategies more frequently than the LLEA group, while the LLEA group used the Nonperformative Statement strategy more frequently than the ALEA group.

Content of the semantic formulas. In Situation 3, the Excuse strategy was also one of the most frequently used strategies. The two learner groups used the same type of excuse in Situation 3 that they used in Situation 2, which was a general personal excuse (e.g., I am busy). Unlike in Situation 2, however, in Situation 3, the NSEA group used family-related excuses more frequently than excuses of a non-specific personal nature. Further, since their excuses were not as general in Situation 3 as they were in Situation 2, the participants included some details in their excuses (e.g., on Saturday *I will be busy, I have a family commitment, I promised to give them a ride* ‘يوم السبت يكون مشغول .. عندي التزام يعني مواعد أهلي إني أطلعهم’).

Although the Criticize the Request strategy was not used frequently in this situation, it was the only situation wherein this strategy was used by all the three groups. The learners used direct straight criticism (e.g., *who goes to the mall these days, it is very crowded* ‘فيه احد يروح’). However, the NSEA group used the same strategy in a different way (e.g., *I think it would be a better idea if we chose another day because the mall will be crowded on Saturday* ‘أتوقع بتكون فكرة احسن لو سرنا يوم ثاني لان المول بيكون زحمة السبت’). The NSEA criticisms served as opinions, while the learners’ criticisms were presented as facts. Another noticeable difference between the NSEA group and the two learner groups in the use of the Criticize the Request strategy was that the NSEA group used the Statement of Alternative strategy as an introduction to the Criticize the Request strategy (as seen in the example above), while the two learner groups did the exact opposite.

It is important to point out that there were several indirect strategies that were found only in the NSEA data; namely, the Setting Conditions for Acceptance, Postponement, and Hedging strategies. Again, the data suggests that the conditions the native speakers used were relevant to the state of their excuses (e.g., *I will probably be busy next Saturday, if not, I will come*) Further,

the NSEA participants' postponements were similar (e.g., *I will let you know once I am able to come, God willing* 'بخبيرك اول ما يمديني ابي ان شاء الله'). The Hedging strategy the NSEA group used was a sort of hesitation (e.g., *actually, I don't know what to say* 'في الحقيقة مادري شقول لك بس....').

Situation 4. Figure 4-3 and Table 4-3 below present findings related to Situation 4, which encouraged the participants to refuse an invitation extended to them by a person of equal status. As a reminder, the situation was as follows: it is during the break between classes, and the participant has not yet left the classroom where only he or she and a classmate are present. The classmate, someone with whom the participant usually studies, is sitting next to the participant; he says, "Hi, what's up!" and invites the participant to come over to his place, but the participant really does not like his place and does not want to go.

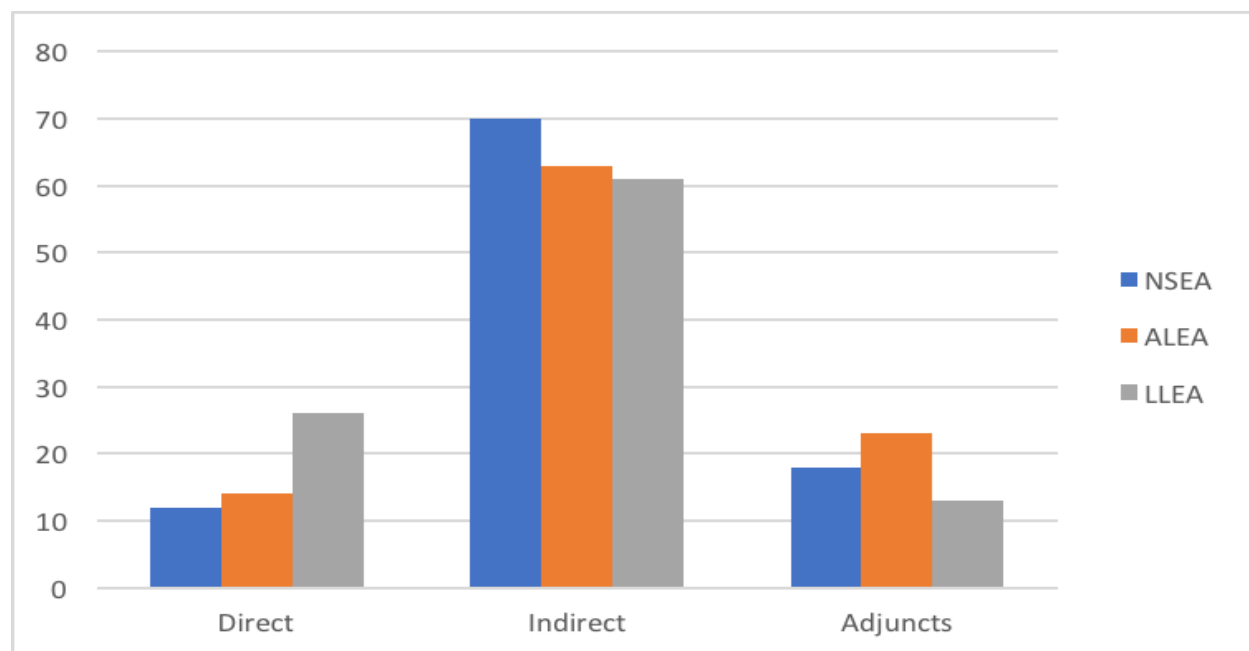


Figure 4-3. Direct and indirect strategies and adjuncts by group in Situation 4.

According to Figure 4-3, the frequency of direct and indirect strategies and adjuncts used in Situation 4 is similar to the frequency of these strategies and adjuncts used in Situation 3. The frequency of indirect strategies used by all of the groups is much higher than the frequency of the

other two refusal categories. The NSEA group used indirect strategies more frequently than the two learner groups and used direct strategies less frequently than the two learner groups. However, although the NSEA group used direct strategies less frequently than the two learner groups, the frequency of direct strategies found in the ALEA data was closer to the frequency found in the NSEA data than to the frequency found in the LLEA data. Just as in Situation 3, the two learner groups used almost the same percentage (63% vs. 61%) of indirect strategies.

Table 4-3

Most Frequently Used Strategies by Group in Situation 4

Rankings	NSEA	ALEA	LLEA
First	Excuse **	Excuse **	Nonperformative Statement ***
Second	Setting Conditions for Acceptance **	Nonperformative Statement ***/ Promise of Future Acceptance **	Excuse **/ Apology **
Third	Nonperformative Statement ***/ Invoking the Name of God *	Apology **	Promise of Future Acceptance **
Fourth	Promise of Future Acceptance **		

Note. ***= Direct refusal strategy, **= Indirect refusal strategy, and *= Adjuncts to refusals.

The table above is similar to Table 4-2 in several ways. First, the most frequently used strategies used by the three groups in the previous situation are the same for Situation 4, but the rankings are different. Table 4-3 also shows that the Excuse strategy was the most frequently used strategy in the NSEA and ALEA groups, while it ranked second alongside the Apology strategy in the LLEA group. In addition, the Nonperformative Statement strategy remained the

most frequently used strategy in the LLEA group. Similarly, the two learner groups' most frequently used strategies consisted of one direct strategy and several indirect strategies, while the NSEA group's most frequently used strategies consisted of one direct strategy, one adjunct, and several indirect strategies. However, in this situation, the NSEA group used the Setting Conditions for Acceptance strategy more frequently than the Nonperformative Statement strategy.

Content of the semantic formulas. Between Situation 3 and Situation 4, there was little difference regarding the content of the semantic formulas. All three groups used roughly the same semantic formulas in the same way. However, in this situation, the NSEA group used one additional semantic formula, which was Gratitude/Appreciation. Another slight difference was that the excuses used by the NSEA group were more the friend-related variety than the family-related variety (e.g., *I am busy with some friends, as I promised them that I will have dinner at their place* (‘مشغول متواعد مع شباب مواعدنهم اني بتعشى عندهم’)). Additionally, as in Situation 2, the NSEA group frequently used the expression *forgive me* ‘اسمح لي أو السموحة’, but this expression was not found in the data from the two learner groups.

Situation 5. Figure 4-4 and Table 4-4 below present findings related to Situation 5, which encouraged the participants to refuse an invitation extended to them by a person of higher status. As a reminder, the situation was as follows: the participant has just completed an advice session with his or her teacher. The teacher, whom the participant respects greatly because of his knowledge and status, and with whom the participant has taken four classes, including one during the current semester, invites the participant to his son's birthday dinner, but the participant cannot go.

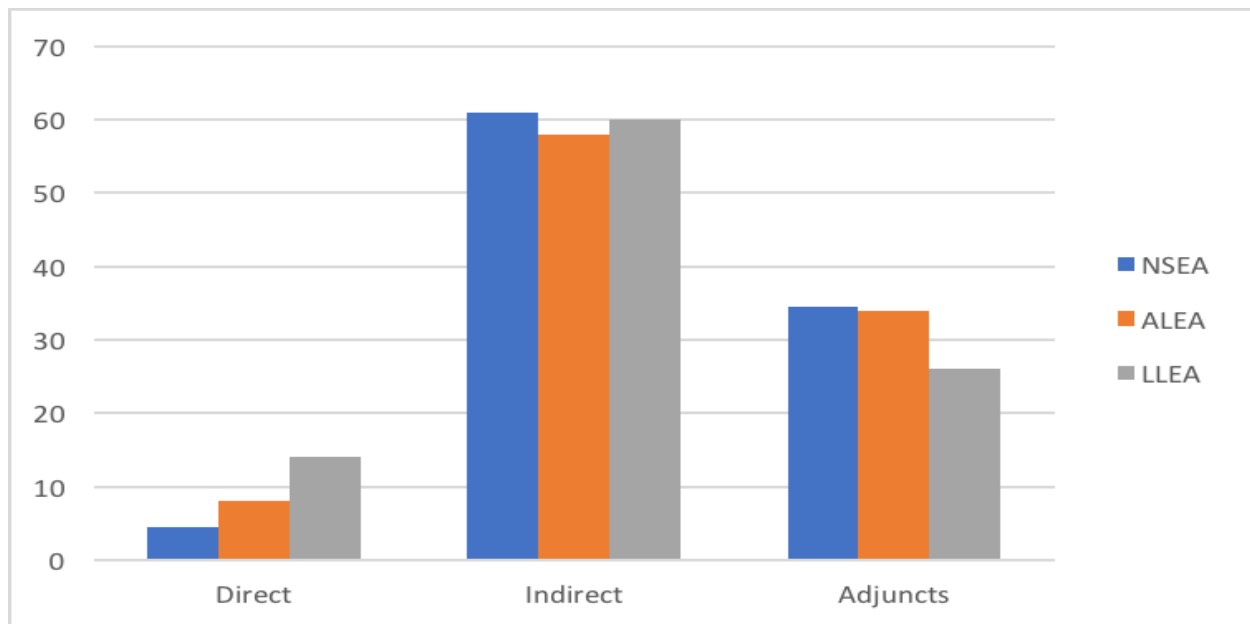


Figure 4-4. Direct and indirect strategies and adjuncts by group in Situation 5.

As shown in Figure 4-4, with regard to all three groups combined, direct strategies were the least frequently used refusal category, while indirect strategies were the most frequently used. The NSEA group used direct strategies the least, while the LLEA group used these strategies the most; this appears to have been the case in all situations. All three groups used indirect strategies at similar frequencies. It is worth noting that all three groups used adjuncts more frequently in this particular situation than they did in all the other situations. In this situation, the NSEA group used adjuncts 34.5% of the time, the ALEA group used them 34% of the time, and the LLEA group used them 26% of the time.

Table 4-4

Most Frequently Used Strategies by Group in Situation 5

Rankings	NSEA	ALEA	LLEA
First	Excuse **	Excuse **	Excuse **/ Apology **
Second	Promise of Future Acceptance **	Apology **/ Promise of Future Acceptance **	Promise of Future Acceptance **
Third	Invoking the Name of God */ Openers *	Invoking the Name of God *	Nonperformative Statement ***
Fourth	Wish **		

Note. ***= Direct refusal strategy, **= Indirect refusal strategy, and *= Adjuncts to refusals.

Table 4-4 is unique for several reasons. As the table above indicates, this is the only situation in which the Excuse strategy was the most frequently used strategy in all three groups. However, it is important to point out that the LLEA group used the Apology strategy as frequently as it used the Excuse strategy. It is also important to note that this is the only situation in which there was no direct strategy found in the ALEA data as one of the most frequently used strategies. Further, the Wish strategy appeared for the first time as one of the most frequently used strategies; it was found in the NSEA data. In this situation, the semantic formula that involved Invoking the Name of God, which is considered an adjunct, was the third most frequently used semantic formula. Therefore, the NSEA and ALEA groups' most frequently used strategies in this situation included indirect strategies and adjuncts, while the LLEA group's most frequently used strategy included one direct strategy and three indirect strategies.

Content of the semantic formulas. The uniqueness of Situation 5 expands to include the content of the semantic formulas used by all three groups. In this situation, the frequency of the

semantic formulas used was higher among all three groups. Moreover, the groups used different types of excuses and wishes. For example, the NSEA group produced long, specific, and serious family- or health-related excuses (e.g., *Friday, I can't do this, as it is the only day on which I can meet my family* 'يوم الجمعة ما أقدر لانه اليوم الوحيد اللي يكون فيه ملتئم عند الاهل'). The following is an example of a long health-related excuse identified in the data:

عندي موعد واتعذر اني أوصل يعني عندي موعد في عيادة الاسنان و يصعب علي و الا انتشرف
I swear to Allah that I have appointment that will prevent me from arriving on time. I have a dentist appointment that will make it difficult for me to make it on time; otherwise it would be an honor.

According to the data, the NSEA group sometimes inserted the semantic formula that involves Invoking the Name of God in the middle of the excuse or apology strategy. Some of the native speakers invoked the name of God twice in the same refusal. In this situation only, the Statement of Positive Opinion/Feeling strategy was found in expressions such as *I am honored* 'يشرفني' and *it's my honor* 'هذا شرف لي'; native speakers produced these expressions. Further, the wishes used by the NSEA group were markedly different from the wishes used in Situation 2, which was the lower status situation. In this situation, the wishes found in the NSEA data included intensifiers and the Invoking the Name of God strategy (e.g., *I swear to God .. doctor .. that I really wish I could come* 'والله يا دكتور أتمنى فعلا اني أقدر أيي'). However, although the ALEA group used the Wish strategy in Situation 5, the participants' wishes were different from those expressed by the NSEA participants; the ALEA group wishes were traditional (e.g., *I wish I could*).

As for the learners, the use of the Invoking the Name of God and Gratitude/Appreciation strategies peaked in this situation. Further, this was the only situation wherein the LLEA group used the Statement of Positive Opinion/Feeling strategy (e.g., *very nice* 'وايد حلو'), but LLEA group's content was different from the NSEA group's content, despite the two groups using the

same strategy. The native speakers used common expressions (e.g., *I am honored* 'يشرفني' and *it's my honor* 'هذا شرف لي') as Statements of Positive Opinion/Feeling, while the two learner groups made up their own expressions.

Strategy use by status. This subsection presents graphs and tables that compare the use and the order of the refusal strategies between groups according to the interlocutor's status. Also, it compares the use of the Excuse, Promise of Future Acceptance, and Apology strategies as the most frequently used semantic formulas overall. As previously noted, the number of semantic formulas found in situations 3 and 4 were added together then divided by two since the present study employed only one situation for lower status and one situation for higher status; otherwise, the frequency of the semantic formulas found in the equal status situations will always appear higher since there are two equal status situations in the study.

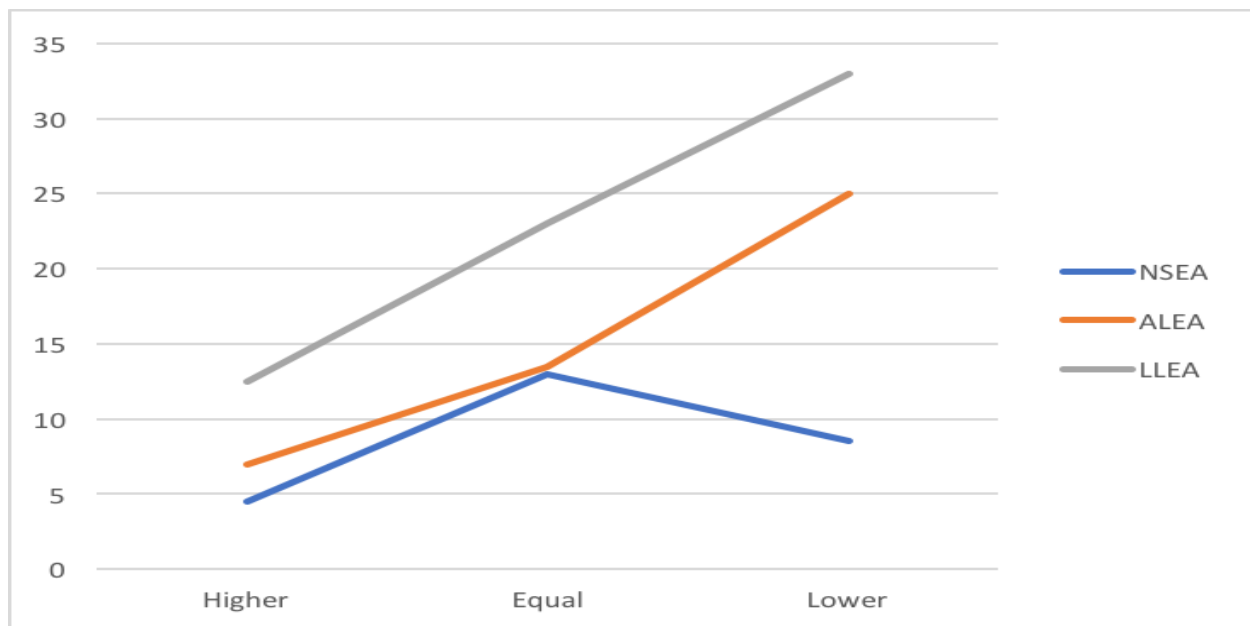


Figure 4-5. Direct strategies by status.

Figure 4-5 presents statistically significant results. This figure displays the frequency of direct strategies used in the lower, equal, and higher status situations. The figure above also shows that the two learner groups used a higher percentage of direct strategies than the NSEA

group in all three of the status situations. Further, the figure above reflects the consistency of the two learner groups in their use of direct strategies; they used the highest percentage of direct strategies in the lower status situation, and they used the lowest percentage of direct strategies in the higher status situation. However, the NSEA group produced a pattern that was significantly different from the ones produced by the learner groups. The NSEA group used direct strategies more frequently in the equal status situations than in the lower and higher status situations. The percentage of direct strategies used by the NSEA group in the lower status situation (8.5%) was closer to the one used in the higher status situation (4.5%) than to the one used in the equal status situation (13%).

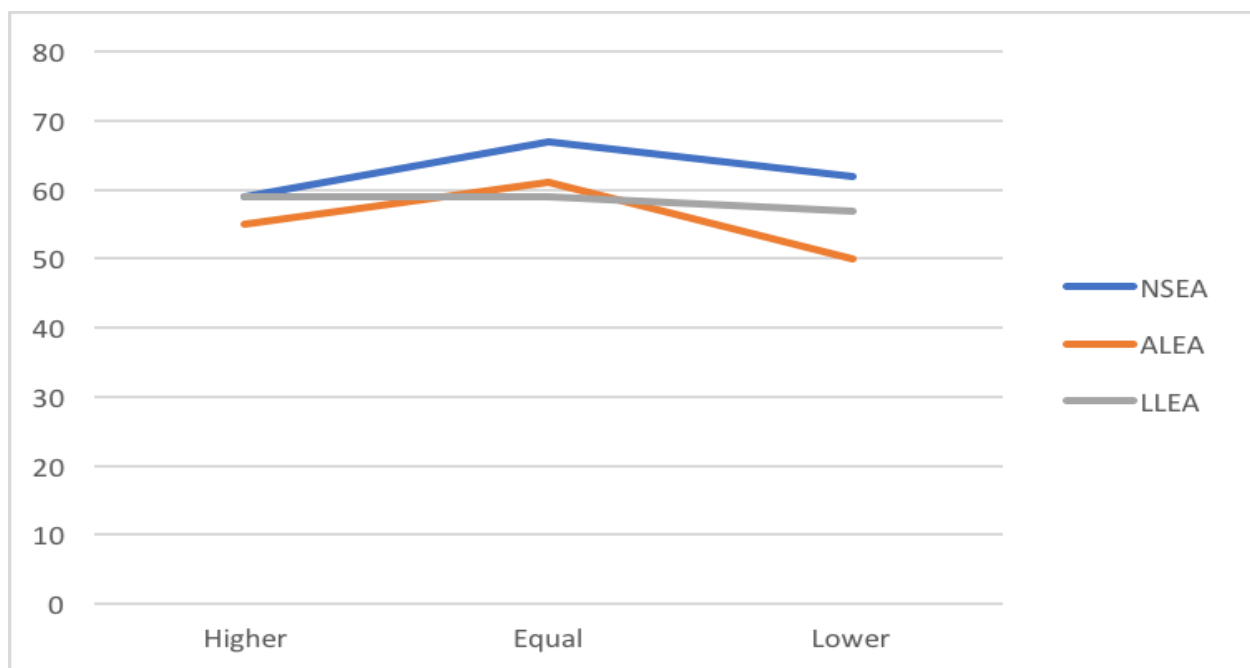


Figure 4-6. Indirect strategies by status.

As shown in Figure 4-6, all three groups used a considerably higher percentage of indirect strategies than direct strategies and adjuncts. As seen in the figure above, the NSEA group used indirect strategies more frequently than the two learner groups, and there was a slight difference. The NSEA and ALEA groups used a high percentage of indirect strategies in the

equal situation, and they used a slightly lower percentage of indirect strategies when the interlocutor was higher or lower in status. The NSEA group used 67% of the indirect strategies in the equal status situation, 59% in the higher status situation, and 62% in the lower status situation. The ALEA group used 61% of the indirect strategies in the equal status situation, 55% in the higher status situation, and 50% in the lower status situation. However, the LLEA group used almost the same percentage of indirect strategies (59%) in all situations regardless of the interlocutor's status.

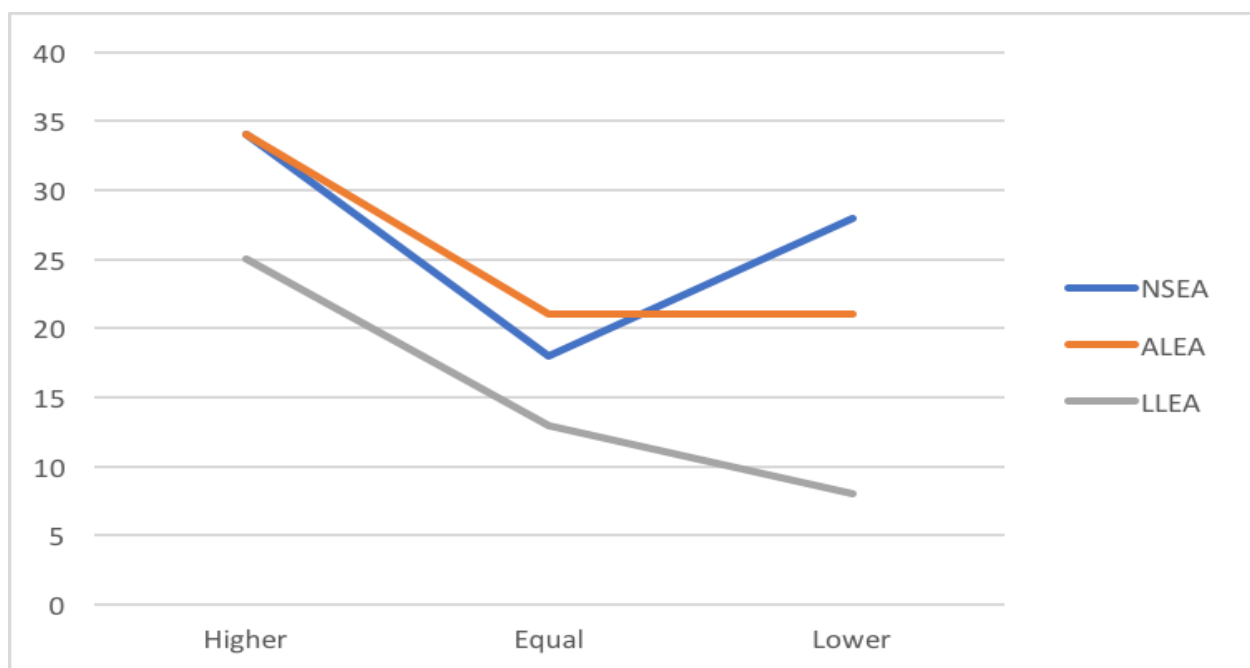


Figure 4-7. Adjuncts to refusal by status.

With regard to frequency of adjuncts to refusal in the lower, equal, and higher situations, Figure 4-7 shows that each group produced a unique pattern. The NSEA group used adjuncts most frequently (34%) in the higher status situation and least frequently (18%) in the equal status situations. The ALEA group was similar to the NSEA in its use of adjuncts in the higher and equal status situations. The ALEA group used the highest percentage of adjuncts (34%) in the higher status situation and used a lower percentage of adjuncts (21%) in the equal and lower

situations. Though the LLEA group used adjuncts less frequently than the other two groups in general, the group's use of adjuncts was consistent. The LLEA group used 25% of adjuncts in the higher status situation, 13% in the equal status situations, and 8% in the lower status situation.

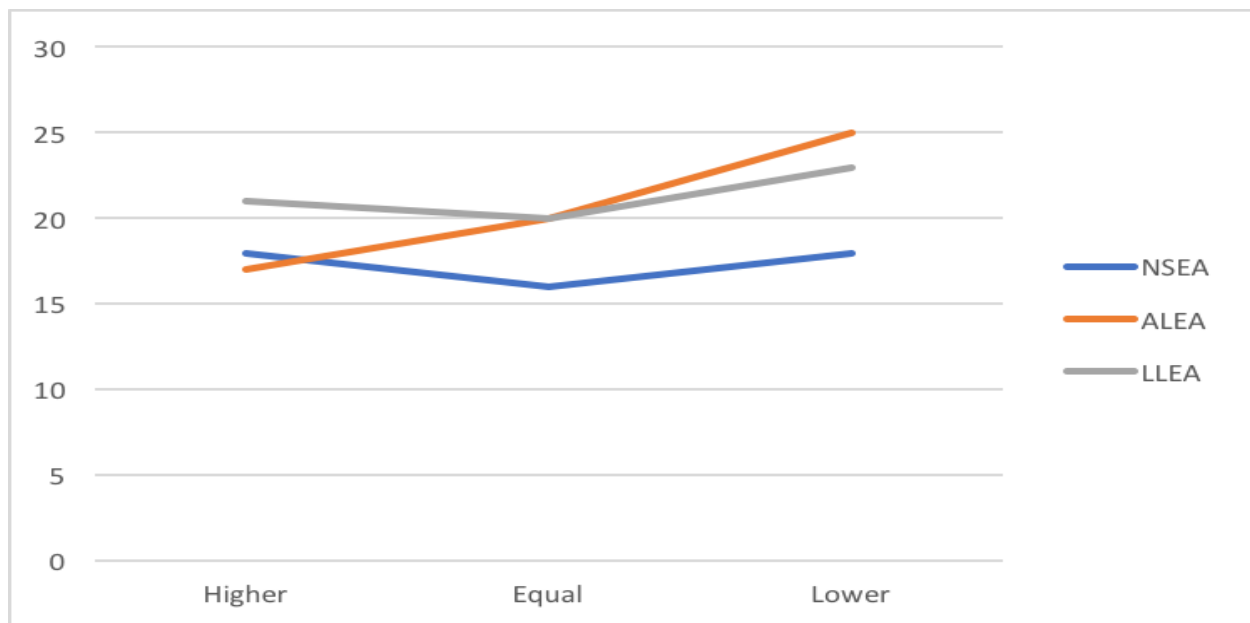


Figure 4-8. Excuse/Reason by status.

It is interesting to note that the NSEA and LLEA groups produced similar patterns. According to Figure 4-8, the NSEA and LLEA groups were more likely to use the Excuse strategy in situations with interlocutors of higher or lower status than in the situation with an interlocutor of equal status. As presented in the figure above, the only difference between the NSEA and LLEA groups in the use of the Excuse strategy is that the NSEA group used the Excuse strategy at the same frequency (18%) in the lower and higher status situations, while the LLEA group used the Excuse strategy slightly more frequently in the lower status situation than in the higher status situation (23% vs. 21%). Among the three groups, the ALEA group used the highest percentage of the Excuse strategy (25%), and it was used in the situation with an interlocutor of a lower status. The ALEA group's use of the Excuse strategy was consistent. The

ALEA group used the Excuse strategy most frequently in the higher status situation and least frequently (17%) in the lower status situation.

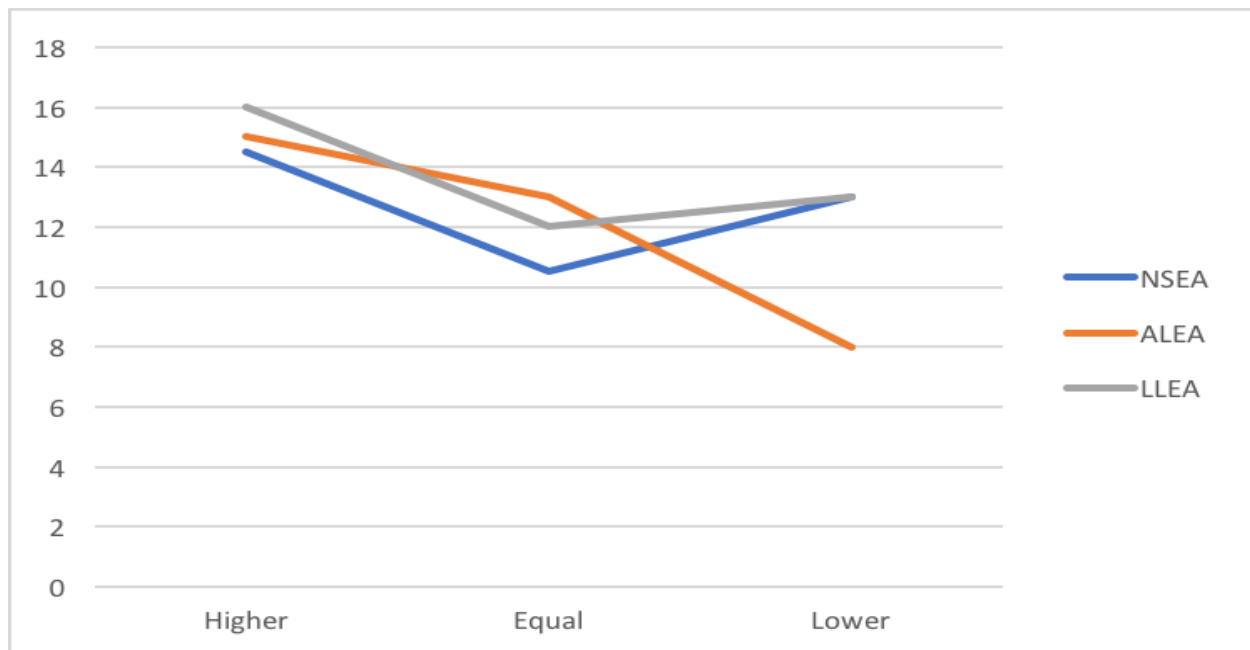


Figure 4-9. Promise of Future Acceptance by status.

As seen in Figure 4-9, just like in the previous figure, the NSEA and LLEA groups produced similar patterns. According to Figure 4-9, the Promise of Future Acceptance strategy was used most frequently in the higher status situation and least frequently in the equal status situations. The NSEA used the Promise of Future Acceptance strategy 14.5% of the time in the higher status situation, 10.5% of the time in the equal status situation, and 13% of the time in the lower status situation, while the LLEA group used a slightly higher percentage of the same strategy in the higher and equal status situations, and used the Promise of Future Acceptance strategy at the same frequency as the NSEA group in the lower status situation.

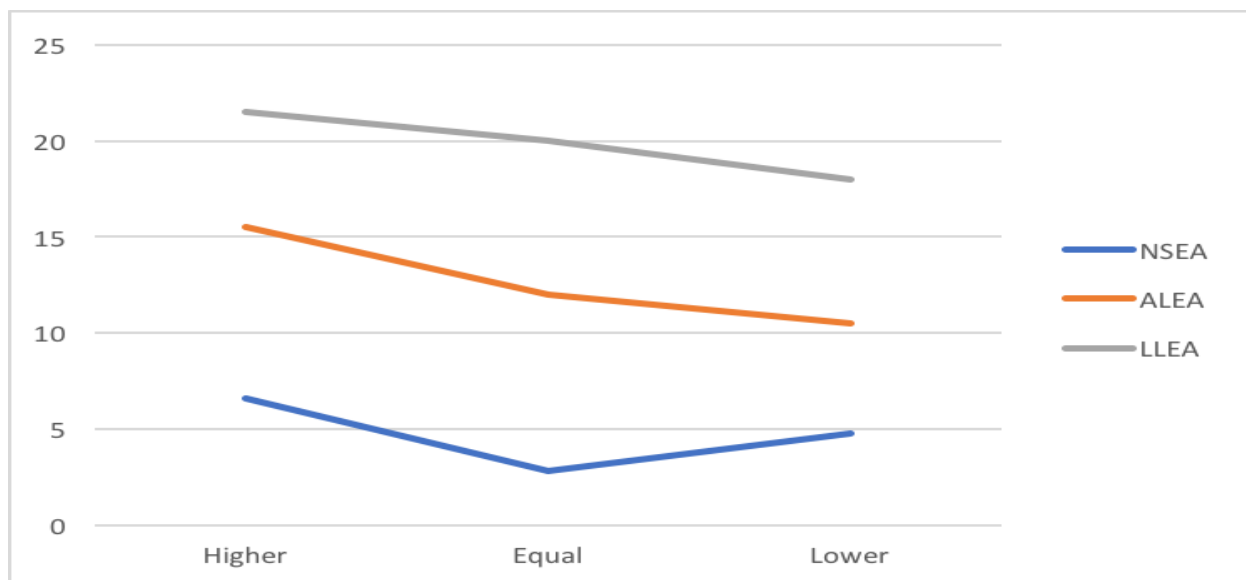


Figure 4-10. Apology by status.

With regard to the use of Apology in the higher, equal, and lower status situations, Figure 4-10 shows that the LLEA group used the highest percentage of the Apology strategy in all situations; while the percentage associated with the Apology strategy that appeared in the LLEA data was 18%, this percentage is still higher than the highest percentage of the same strategy from either of the other two groups. In general, the two learner groups used the Apology strategy more frequently than the NSEA group. Further, the use of Apology among the two learner groups was consistent. The learner groups used Apology most frequently in the situation with an interlocutor of higher status and least frequently in the situation with an interlocutor of lower status. In contrast, the figure above indicates that the NSEA group used the Apology strategy less frequently than the two learner groups, and the strategy was used least (2.8%) in the equal status situations. The NSEA group used the Apology strategy slightly more frequently in the higher status situation than in the lower status situation (6.6% vs. 4.8%).

Table 4-5

Order of Semantic Formulas by Status

Interlocutors' Status	Group	Order				
		1	2	3	4	5
Higher	NSEA	Invoking the Name of God *	Opener *	Apology **	Excuse **	Promise of Future Acceptance**
	ALEA	Apology**	Excuse **	Promise of Future Acceptance **		
	LLEA	Apology**	Excuse**	Promise of Future Acceptance **		

Note. **= Indirect refusal strategy whereas *= Adjuncts to refusals.

With regard to the most common order of semantic formulas used in the higher status situation, Table 4-5 indicates that the NSEA group initiated their refusals by using two adjuncts (Invoking the Name of God and Opener) followed by three indirect strategies, which include Apology, Excuse, then Promise of Future Acceptance. Below is an example from the NSEA data of this common semantic formula order.

والله دكتور أنا أسف لأنني مرتبط من قبل مع الاهل لكن أوعدك أعوضك في أقرب فرصة

I swear to God ... doctor ... I am sorry ... because of a previous commitment with my family ... I promise you I will make it up as soon as possible.

What is interesting about the table above is that the most common order of semantic formulas used in the higher status situation by the two learner groups was identical. Both of the groups began their refusals with an Apology strategy, and then the Excuse strategy was used and was followed by the Promise of Future Acceptance strategy. Below is an example of this common order from the data of the current study.

أنا أسفة أنا مشغولة وايد ممكن مرة ثاني

I am sorry ... I am so busy ... maybe next time.

Table 4-6

Order of Semantic Formulas by Status

Interlocutor's Status	Group	Order			
		1	2	3	4
Equal	NSEA	Invoking the Name of God *	Nonperformative Statement ***	Excuse **	Promise of Future Acceptance**
	ALEA	Excuse **	Apology **	Promise of Future Acceptance **	
	LLEA	Apology **	Excuse **	Promise of Future Acceptance **	

Note. ***= Direct refusal strategy, **= Indirect refusal strategy, and *= Adjuncts to refusals.

Table 4-6 presents the order of semantic formulas that was used in the Equal status situation. The table above shows that the Promise of Future Acceptance strategy, as in the higher status situation, appeared predominantly at the end of all three groups' refusals in the equal status situation. Also, the strategy that involves Invoking the Name of God was again the most common head act used by the NSEA group. However, in the situation with this level of status, the NSEA group, in contrast to the previous situation, used a direct strategy (Nonperformative Statement) right after the head act of the refusal. This direct strategy was followed by two indirect strategies: the Excuse and then the Promise of future Acceptance strategies. Below is an example of this common order of semantic formulas as used in the NSEA group.

والله.. ما أقدر.. يكون مشغول الليلة مع الاهل.. يوم ثاني إن شاء الله
 I swear to God ... I cannot ... I will be busy with my family ... another day ... God willing

Table 4-6 also shows that the two learner groups used primarily the same semantic formulas they had used in the higher status situation. However, the LLEA group used these

semantic formulas via the same order, while the common order for the ALEA group involved the Excuse occurring before the Apology. An example of this different order of semantic formula from the data is provided below.

أنا مشغولة.. أنا أسفة.. المرة الياية
I am busy ... I am sorry ... next time

Table 4-7

Order of Semantic Formulas by Status

Interlocutor's Status	Group	Order			
		1	2	3	4
Lower	NSEA	Invoking the Name of God *	Excuse **	Promise of Future Acceptance**	Setting Conditions for Acceptance**
	ALEA	Nonperformative Statement ***	Excuse **	Promise of Future Acceptance **	
	LLEA	Nonperformative Statement ***	Apology **	Excuse **	

Note. ***= Direct refusal strategy, **= Indirect refusal strategy, and *= Adjuncts to refusals.

As shown by Table 4-7, the NSEA group participants, as in the higher and lower status situations, began their refusals by Invoking the Name of God as a head act. This head act was followed primarily by Excuse, Promise of Future Acceptance, and then Setting Conditions for Acceptance. As such, one adjunct and three indirect strategies made up the most common order in the NSEA group. Below is an example from the data of the current study.

والله.. منشغل مع الأهل.. المرة الياية إن شاء الله.. و لو أمداني بيبي..
I swear to God ... I'm busy with my family ... next time, God willing, and if I have a chance, I'll come

However, in the lower status situation, both of the two learner groups began their refusal via direct strategy (Nonperformative Statement). In the ALEA group, the Excuse strategy was the most used strategy after the head act. The Excuse strategy was followed primarily by the Promise of Future Acceptance strategy. The example below is from the data of the current study and demonstrates this common order of semantic formula.

ما أقدر.. أنا وايد مشغول.. مرة ثانية
I cannot ... I am so busy ... another time

On the other hand, the LLEA group used Apology as the most common semantic formula after the head act, while the Excuse strategy was often used subsequent to that. An example from the data is provided below.

ما أقدر.. أنا أسفة.. أنا مشغولة الحين
I cannot ... I am sorry ... I am busy these days

Overall refusal strategy use by all three groups. Frequency count of the semantic formulas used by all three groups in all situations is presented along with the number of participants who produced each semantic formula within each group.

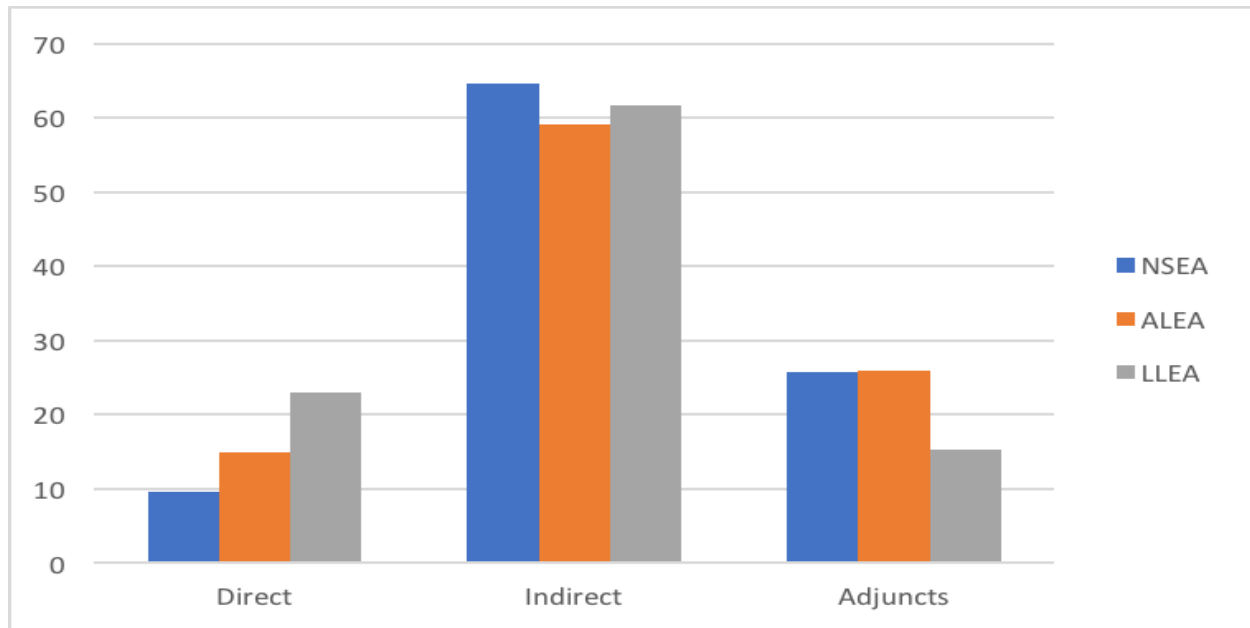


Figure 4-11. Direct and indirect strategies and adjuncts by group in all situations.

It is worth noting that the figure above presents the most important findings of the current study. Figure 4-11 shows the overall frequency of direct and indirect strategies and adjuncts by group in all situations. It presents indirect strategies as the most frequently used refusal category among all three groups. Although all three groups used similar percentages of indirect strategy overall, the NSEA group used the highest percentage (64.6%) of indirect strategies, while the ALEA group used the lowest percentage (59.2%). In contrast, the figure above indicates that direct strategies were the least frequently used strategies in the NSEA and ALEA groups, while the LLEA group used adjuncts even less frequently. The NSEA group used the lowest percentage of direct strategy (9.6%) and used a higher percentage of adjuncts (25.8%). The ALEA group produced a similar pattern; it used a low percentage of direct strategy (14.9%) and a higher percentage of adjuncts (26.0%). In contrast, The LLEA group used the highest percentage of direct strategies (23%) and the lowest percentage of adjuncts (15.3%).

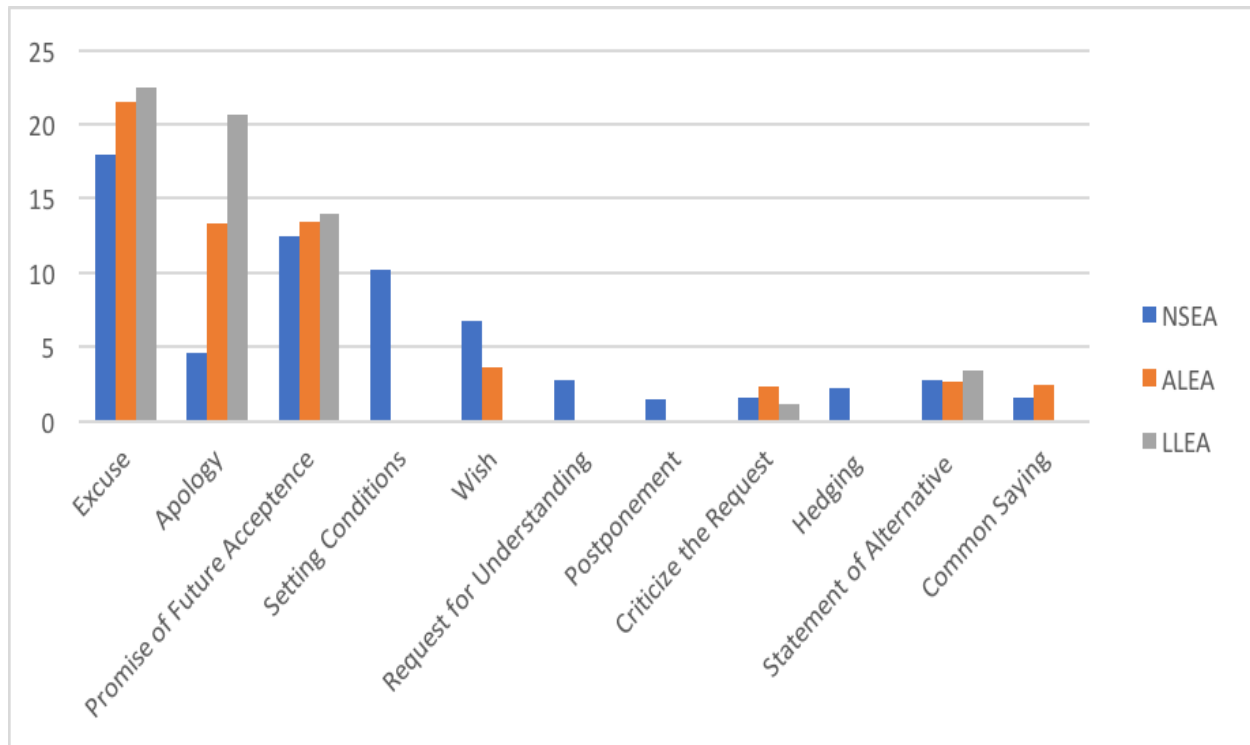


Figure 4-12. Overall use of indirect strategies by group in all situations.

It is important to observe the overall use of indirect strategies by group in all situations, as this allows for better understanding of how the percentage of indirect refusal of each group was distributed. As indicated in Figure 4-11, the Excuse strategy was, in general, the most frequently used indirect strategy by all the three groups. In addition, the Promise of Future Acceptance strategy was the second most frequently used indirect strategy for the NSEA and ALEA groups, and it was the third most frequently used strategy for the LLEA group. Further, the Apology strategy was the second most frequently used strategy for the LLEA group. The LLEA group used the Apology strategy far more frequently than the other two groups; the Apology strategy accounted for 20.7% of all strategies used by the LLEA group, whereas it accounted for 13.3% of all strategies used by the ALEA group and only 4.6% of all strategies used by the NSEA group.

The figure above also shows that there were several indirect strategies that were not used across all the groups. To be more specific, the Setting Conditions for Acceptance, Request for Understanding, Postponement, and Hedging strategies were used by the NSEA group exclusively and never used by the two learner groups, and it is worth mentioning that one of these indirect strategies (i.e., Setting Conditions for Acceptance) was the third most frequently used strategy in the NSEA group. Similarly, as seen in the figure above, there were three indirect strategies used by the NSEA and ALEA groups and never used by the LLEA group; namely, the Wish, Criticize the Request, and Common Saying strategies (see Table 4-8 for further details).

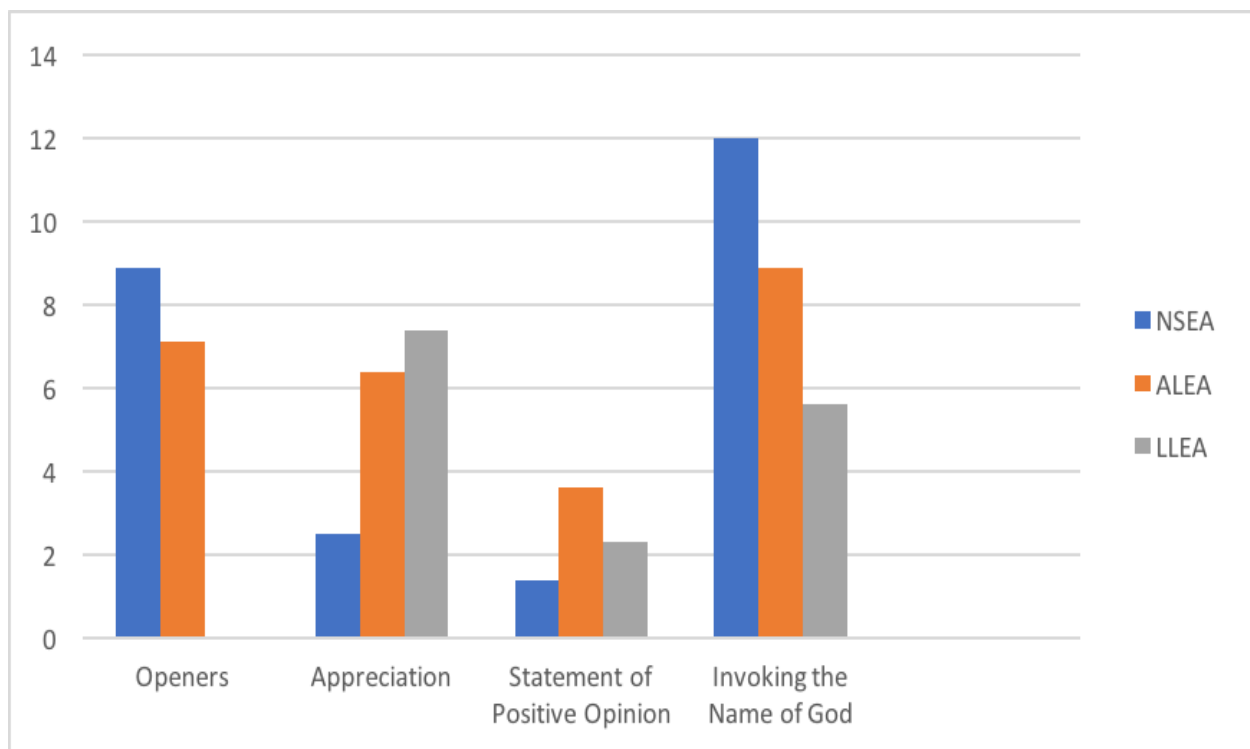


Figure 4-13. Overall use of adjuncts to refusal by group in all situations.

Figure 4-13 shows that there were four adjuncts to refusal identified in the data of the present study. Three of those adjuncts identified were used by all of the groups; these include Appreciation, Statement of Positive Opinion, and Invoking the Name God. Openers, however, were used by NSEA and ALEA groups and never used by the LLEA group.

Employing the adjunct that involved Invoking the Name of God when refusing was found to be the most commonly used adjunct among the NSEA group, as it accounted for 12.0% of all the group's strategies use. Further, Openers was the second most frequently used adjunct in the NSEA and ALEA groups, as it accounted for 8.9% of all strategies used by the NSEA group and 7.1% of all strategies use by the ALEA group. In contrast, the two learner groups used the semantic formulas of Appreciation and Statement of Positive Opinion considerably more frequently than the NSEA group. The LLEA group used the highest percentage of Appreciation (7.4%), while the NSEA used lowest percentage of this strategy (2.5%). With regard to the use of Appreciation, the ALEA group was much closer to the other learner group than to the NSEA group. However, the ALEA group used the highest percentage of Statement of Positive Opinion, as this accounted for 3.6% of all of the group's strategies used (see Table 4-8 below for further details).

Table 4-8

Overall Refusal Strategy Use by Group

Categories	LLEA			ALEA			NSEA		
	n	%	by	n	%	by	n	%	by
Direct Strategies									
Nonperformative Statement	41	23.0	12	33	14.9	12	30	9.6	12
Total	41	23.0	-	33	14.9	-	30	9.6	-
Indirect Strategies									
Excuse/Reason	40	22.4	12	48	21.5	12	56	18.0	12
Statement of Regret/Apology	37	20.7	12	30	13.3	12	14	4.6	12
Setting Conditions for Acceptance							32	10.2	12
Wish				8	3.6	7	21	6.8	10
Promise of Future Acceptance	25	14.0	12	30	13.4	12	39	12.5	12
Request for Understanding							9	2.8	9
Postponement							5	1.5	4
Hedging							7	2.2	5
Common Saying				5	2.4	2	5	1.6	3
Statement of Alternative	6	3.4	4	6	2.7	10	9	2.8	9
Criticize the Request	2	1.2	1	5	2.3	5	5	1.6	4
Total	110	61.7	-	132	59.2	-	202	64.6	-

Table 4-8 (continued)

Categories	LLEA			ALEA			NSEA		
	n	%	by	n	%	by	n	%	by
Adjuncts to Refusal									
Openers				16	7.1	4	28	8.9	12
Invoking the Name of God	10	5.6	7	20	8.9	8	41	13.0	12
Gratitude/Appreciation	13	7.4	9	14	6.4	8	8	2.5	8
Statement of Positive Opinion/Feeling	4	2.3		8	3.6	7	4	1.4	4
Total	27	15.3	-	58	26.0	-	81	25.8	-

Note. n= number of occurrence of the semantic formula, and by= number of participants who used this semantic formula.

Table 4-8 presents overall strategy use by group in all situations. It also shows the raw numbers along with their percentage equivalents. The raw numbers are as interesting and important as the percentages. Raw numbers reflect the actual occurrences of each strategy. Thus, raw numbers show, as indicated in Table 4-8, that although the NSEA group had 56 instances of the Excuse strategy in the data, while the two learner groups had fewer instances, the 56 instances accounted for only 18.0% of all the group's strategy use since the NSEA group used other strategies more frequently than the two learner groups. Similarly, as seen in the table above, although the NSEA used adjuncts 81 times, the group's use of adjuncts accounted for 25.8% of all of their strategy use, while the ALEA group used adjuncts 58 times, yet this accounted for 26.0% of all of the group's strategy use.

As a result, Table 4-8 shows that the NSEA group had more instances of indirect strategies and adjuncts in its data than the other two learner groups. The NSEA group produced

30 direct strategies, 202 indirect strategies, and 81 adjuncts which means that the group's average use of refusal strategies in each response was about six strategies, while the average use of refusal strategies of the two learner groups was less. However, the ALEA group had more instances of indirect strategies and adjuncts than the LLEA group. Further, the table above provides additional information regarding how many participants used each strategy within each group, and this information is suggestive of the popularity of each strategy within each group.

Table 4-9

Frequency of Semantic Formulas by Group in Each Situation

Semantic Formulas	LLEA			ALEA			NSEA		
	L	E	H	L	E	H	L	E	H
Nonperformative Statement		(11, 10)			(8, 8)			(10, 9)	
	13	10.5	7	12	8	5	7	9.5	4
Excuse/Reason		(10, 9)			(12, 12)			(12, 13)	
	9	9.5	12	12	12	12	15	12	16
Statement of Regret/Apology		(9, 9)			(7, 7)			(2, 2)	
	7	9	12	5	7	11	4	2	6
Setting Conditions for Acceptance								(8, 12)	
	0	0	0	0	0	0	9	10	3
Wish					(1, 2)			(4, 4)	
	0	0	0	1	1.5	4	6	4	7
Promise of Future Acceptance		(6, 5)			(7, 8)			(7, 8)	
	5	5.5	9	4	7.5	11	11	7.5	13
Request for Understanding									
	0	0	0	0	0	0	2	0	6
Postponement								(3, 2)	
	0	0	0	0	0	0	0	2.5	0
Hedging								(4, 3)	
	0	0	0	0	0	0	0	3.5	0
Common Saying					(2, 2)				
	0	0	0	1	2	0	4	0	3
Statement of Alternative		(5, 1)			(4, 4)			(5, 4)	
	0	3	0	1	4	0	0	4.5	0
Criticize the Request		(1, 0)			(2, 2)			(3, 2)	
	1	0.5	0	0	2	1	0	2.5	0
Openers					(3, 4)			(4, 3)	
	0	0	0	3	3.5	6	9	3.5	12
Invoking the Name of God		(2, 2)			(3, 5)			(9, 9)	
	2	2	4	4	4	9	11	9	12

Table 4-9 (continued)

Semantic Formulas	LLEA			ALEA			NSEA		
	L	E	H	L	E	H	L	E	H
Gratitude/Appreciation	1	(3, 3) 3	6	2	(3, 3) 3	6	2	(0, 1) 0.5	5
Statement of Positive Opinion/Feeling	0	0	4	1	(2, 2) 2	3	2	0	2
Total	38	43	54	46	56.5	68	82	71	89

Note. H= high status, E= equal status, and L= low status. The current study has two situations of E status (presented in small font size) and the numbers in its column represent the total numbers of them divided by two.

While Table 4-8 shows the overall strategy by group in all situations, Table 4-9 shows how many times each strategy was used by each group in each situation indicating the interlocutor's level of status. For example, Situation 2 was the lower status situation, while Situations 3 and 4 were the equal status situations. As can be seen in the table above, the left small numbers are related to Situation 3, the right small numbers are related to Situation 4, and the numbers below the small numbers represent the total numbers divided by two. Finally, Situation 5 was the higher status situation.

The table above explains the findings presented in Figure 4-8, which shows that all groups used the Excuse strategy more frequently in the lower status situation. It shows that all three groups used more refusal strategies in the higher status situation than the lower status situation, which allowed the use of the Excuse strategy in the lower status situation to account for a higher relative percentage of strategies used. It also shows that the NSEA group used fewer refusal strategies when refusing an invitation extended by a person of equal status than when

refusing an invitation extended by a person of higher or lower status. However, the number of refusal strategies used by the two learner groups increased as the interlocutor's status increased.

Findings Relevant to the Second Research Question

This section presents the results of the FLEA group to determine whether there is a positive correlation between length of residence in the target community and pragmatic development. As previously noted, the results associated with each participant in the FLEA group will be analyzed separately due to the group's small size and the different cases (see Participants section in Chapter Three). To be more specific, this section first transcribes and translates the participants' responses in all situations, then it presents the responses in a table that displays how many and what kind of direct and indirect strategies and adjuncts each transcribed response contains. Further, the table indicates the order, the content, and the effect of the interlocutor's social status on the semantic formulas used.

FLEA 1. As a reminder, this participant is from Australia and spoke English and German. At the time of the study, he had lived in Dubai for about six years. His responses in Situations 2 through 5 are as follows.

Situation 2

والله ما أقدر يا حبيبي بس إن شاء الله مرة ثانية أبي نلعب سوى بلايستيشن بس الحين أنا مشغول وايد هذي الايام
I swear to Allah, I cannot my beloved, but next time I will come and we can play PlayStation together, God willing, but right now, I am so busy.

Situation 3

شكرا بس أنا وايد مشغول أحسن نسير هناك يوم ثاني ما فيه زحمة
Thank you, but I am so busy; it is better to go there another day when there is no crowd.

Situation 4

عندي اختبار وايد صعب يا حبيبي عليها وقت ثاني
I have a very difficult exam tomorrow, my beloved; let's do it another day.

Situation 5

مبروك جدا جميل! انا يا دكتور اختي يائتني للبيت يعني يكون وايد مشغول واياها، شكرا على الدعوة
Congratulation, so good! Doctor, my sister is coming to my house, and I will be so busy with her, but thanks for the invitation.

As shown in Table 4-10 below, FLEA 1 used five semantic formulas in the lower status situation: one direct strategy, two indirect strategies, and two adjuncts. The adjunct (i.e., Invoking the Name of God) came first and was followed by a direct strategy (i.e., Nonperformative Statement). This order is similar to the common order used by the two learner groups in this particular situation in that the direct strategy preceded the indirect ones. However, his refusal pattern was similar to the common refusal pattern used in Situation 2 by the NSEA group; first, he initiated his refusal by Invoking the Name of God, and second, he used over four semantic formulas. Further, FLEA 1 used more semantic formulas in the lower status situation than in the equal status situations. Among the semantic formulas that FLEA 1 used in all situations, only one direct strategy occurred. Notably, FLEA 1 used adjuncts in all situations using similar semantic formulas as those used by the NSEA group.

What is interesting about the results shown in the table above is that FLEA 1 used *my beloved* as an Opener, which never occurred in the NSEA or learners' data. In addition, he used personal general excuses in Situations 2 and 3, while he used a personal specific excuse in Situation 4 and a family-related excuse in Situation 5. It is important to point out that all of the semantic formulas FLEA 1 used the two learner groups also used, but they did so at a different frequency.

Table 4-10

FLEA 1's Refusal Patterns

Order	1	2	3	4	5
Situation 2 (Lower Status)					
Content	I swear to Allah	I cannot	my beloved	but next time I will come and we can play PlayStation together God's willing	but now I am so busy these days
Semantic Formulas	Invoking the Name of God	Nonperformative Statement	Opener	Promise of Future Acceptance	Excuse/Reason
Category	Adjunct	Direct Strategy	Adjunct	Indirect Strategy	Indirect Strategy
Situation 3 (Equal Status)					
Content	Thank you	but I am so busy	it is better to go there another day	when there is no crowd	
Semantic Formulas	Appreciation	Excuse/Reason	Statement of Alternative	Criticize the Request	
Category	Adjunct	Indirect Strategy	Indirect Strategy	Indirect Strategy	
Situation 4 (Equal Status)					
Content	I have a very difficult exam tomorrow	my beloved	let's do it another day		
Semantic Formulas	Excuse/Reason	Opener	Promise of Future Acceptance		
Category	Indirect Strategy	Adjunct	Indirect Strategy		

Table 4-10 (continued)

Order	1	2	3	4	5
Situation 5 (Higher Status)					
Content	Congratulation, so good!	doctor	my sister is coming to my house	I will be so busy with her	thanks for the invitation
Semantic Formulas	Statement of Positive Feeling	Opener	Excuse/Reason	Excuse/Reason (elaboration)	Appreciation
Category	Adjunct	Adjunct	Indirect Strategy	Indirect Strategy	Indirect Strategy

FLEA 2. This participant is a multilingual male speaker from Pakistan. He spoke Pashto, Hindi, Urdu, Persian, and Emirati Arabic. At the time of the present study, this participant had lived in Dubai for four years. Below are his responses in Situations 2 through 5.

Situation 2

يطول بعمرک أنا ما أقدر يوم الجمعة في المساء أنا أسف أنا أشتغل بالليل

May Allah lengthen your life, I cannot on Friday evening; I am sorry I will be working.

Situation 3

شکرا أنت کریم وأنا أستاهل لكن أنا عندي اجتماع في الشغل

Thank you, thank you, you are generous and I deserve it, but I have a work-related meeting.

Situation 4

بس يعني الجو وايد زين ممكن نسیر البحر

But the weather is so nice; let's go to the beach.

Situation 5

شکرا دکتور لكن أنا وايد أسف أنا مشغول وايد مع الشغل بالمساء

Thanks Doctor, but I am so sorry, I am so busy at work in the evening.

Table 4-11 below shows that FLEA 2 used four semantic formulas in each the lower and the higher status situations, while the number of semantic formulas he used in the two equal

status situations totaled five. Out of these 13 semantic formulas, FLEA 2 used only one direct strategy, and it was in the lower status situation, while he used eight indirect strategies and four adjuncts. Two out of the four adjuncts were used in the higher status situation. Unlike the two learner groups, FLEA 2 started his refusals in Situations 2, 3, and 5 with adjuncts, which meant that his refusal patterns were similar to the refusal patterns produced by the NSEA group. However, it is worth mentioning that all of the semantic formulas FLEA 2 used were also found in the learners' data.

Although all of the semantic formulas FLEA 2 used were also found in the learners' data, the content of the semantic formulas used was markedly different. FLEA 2 used the common Emirati expressions *may Allah lengthen your life* 'يطول بعمرک' and *you are generous and I deserve it* 'أنت كريم وأنا أستاذ', which were employed in the refusals of the NSEA group but never used by the two learner groups. However, the excuses used by FLEA 2 were more similar to the ones used by the two learner groups since they were personal excuses with limited details.

Table 4-11

FLEA 2's Refusal Patterns

Order	1	2	3	4	5
Situation 2 (Lower Status)					
Content	May Allah lengthen your life	I cannot Friday evening	I am sorry	I will be working	
Semantic Formulas	Appreciation	Nonperformative Statement	Apology	Excuse/Reason	
Category	Adjunct	Direct Strategy	Indirect Strategy	Indirect Strategy	
Situation 3 (Equal Status)					
Content	Thank you	you are generous and I deserve it	but I have a work-related meeting		
Semantic Formulas	Appreciation	Common Saying	Excuse/Reason		
Category	Adjunct	Indirect Strategy	Indirect Strategy		
Situation 4 (Equal Status)					
Content	But the weather is so nice	Let's go to the beach			
Semantic Formulas	Criticize the Request	Statement of Alternative			
Category	Indirect Strategy	Indirect Strategy			

Table 4-11 (continued)

Order	1	2	3	4	5
Situation 5 (Higher Status)					
Content	Thanks	doctor	but I am so sorry!	I am so busy at work in the evening	
Semantic Formulas	Appreciation	Opener	Apology	Excuse/Reason	
Category	Adjunct	Adjunct	Indirect Strategy	Indirect Strategy	

FLEA 3. This participant is a multilingual male speaker from Nigeria. He spoke Hausa, Pidgin English, and Emirati Arabic. At the time of the current study, the participant had lived in Dubai for five years. Below are his responses in all situations. Table 4-12 below presents FLEA 3's refusal patterns in all situations except for Situation 5 due to the length and uniqueness of the refusal pattern used in this situation. The refusal pattern produced in Situation 5 will be analyzed first in a separate paragraph below.

Situation 2

أنا مو متعود أتناقش وإياهم أحسن لي نتلاقى يوم ثاني في البر تعرف كيف

I did not use to talk to them, it is better for me to meet outdoors on another day, you know.

Situation 3

خلنا نسر يوم ثاني ياخي أنا مالي شدخلك مول يوم السبت كله زحمة و ماشي باركينق كله از عاج عيال و هذا

Let's go there another day my brother; on Saturday it is full of people and there is no available parking, it is full of annoyance, teenagers, etc.

Situation 4

ياخي شو تبا نسوي في البيت الليل خلنا على شارع الجميرة جي ناخذ لنا كرك و هذا

My brother what do you want us to do in your house at night; let's go to Jumeirah road and have Karak (kind of tea) and things like that.

Situation 5

والله طال عمرك الشرف لي إني أكون عندكم و يعني اتعشى و اياكم بس طال عمرك اسمح لي
اني ما اروم ما اروم يعني احتفل في أنواع الحفلات و هذا فوالله أنا ما راح أكون مرتاح إذا بتقهمني الله يسلمك فاسمح
لي طال عمرك

I swear to Allah whom (the interlocutor) we wish a long life that it is my honor to be at your place and ... I mean have dinner with you but, whom we wish a long life, allow me not to go ... I mean not to celebrate this kind of occasion, and this (Birthday celebration), I swear to Allah, will not make me comfortable; if you can understand me, may Allah protect you, allow me (not to come), whom we wish a long life.

In the higher status situation (Situation 5), FLEA 3 used adjuncts seven times and indirect strategies four times. He began his refusal with four adjuncts that included Invoking the Name of God, Opener, Statement of Positive Opinion, and Opener. The indirect strategies FLEA 3 used included three strategies of Excuse and one strategy of Request of Understanding, which appeared in the NSEA data only. This long refusal pattern, which contains 11 semantic formulas, was not found in the learners' data. Further, the order and the content of the semantic formulas used in this refusal are more similar to those used by the NSEA group in that they began by Invoking the Name of God and include the expression *whom (the interlocutor) we wish a long* 'طال عمرك'.

In contrast, Table 10-12 indicates that FLEA 3 produced shorter refusal patterns in the lower and in the equal status situations than in the higher status situation. In Situations 2 and 4, FLEA 3 used three semantic formulas to perform his refusal, while he used five semantic formulas to perform his refusal in Situation 3, though both Situations 3 and 4 are equal status situations. Overall, FLEA 3 did not use direct strategies, instead used 12 indirect strategies and 10 adjuncts. It is important to point out that FLEA 3 used two semantic formulas (i.e., Request for Understanding and Hedging) that were found in the NSEA data only. FLEA 3's most frequently used semantic formula was Personal Excuse.

Table 4-12

FLEA 3's Refusal Patterns

Order	1	2	3	4	5
Situation 2 (Lower Status)					
Content	I did not use to talk to them	it is better for me to meet outdoors in another day	you know		
Semantic Formulas	Excuse/Reason	Statement of Alternative	Hedging		
Category	Indirect Strategy	Adjunct	Indirect Strategy		
Situation 3 (Equal Status)					
Content	let's go there another day	my brother	on Saturday it is full of people	and there is no available parking spot	it is full of annoyance, teenagers etc
Semantic Formulas	Statement of Alternative	Opener	Excuse/Reason	Excuse/Reason	Excuse/Reason
Category	Indirect Strategy	Adjunct	Indirect Strategy	Indirect Strategy	Indirect Strategy
Situation 4 (Equal Status)					
Content	My brother	what do you want us to do in your house at night!	let's go to Jumeirah road and have Karak and things like that		
Semantic Formulas	Opener	Criticize the Request	Statement of Alternative		
Category	Adjunct	Indirect Strategy	Indirect Strategy		

FLEA 4. As previously mentioned, FLEA 4 is a female English native speaker. She enrolled at the Emirati Arabic Institute in January 2014 and graduated in December of the same year. Afterward, she remained in Dubai for three more years to work as a marketer. Below are her responses in Situations 2 through 5.

Situation 2

أنا مشغولة وايد ما أقدر أيي وألعب البلايستيشن أنا أسفه

I am so busy, I cannot come and play PlayStation, but next time I will come to your place.

Situation 3

المول وايد زحمة الحين وأنا ما أحب الأكل في المطعم ناكل مكان ثاني يعني أحسن

The mall is too crowded during weekends, and I don't like eating in restaurants, I am sorry.

Situation 4

بكرة وقت مو زين عندي أنا مشغولة وايد ممكن الأسبوع الياي أنا أسفه شكرا على دعوة

Tomorrow is not a good time for me, as I am so busy; maybe next week. I am sorry, thank for the invitation.

Situation 5

أنا وايد أسفه أنا أحب حفل الميلاد لكن الحين عندي شغل وايد عندي اقزامز شكرا وايد

I am so sorry, I do like birthday parties, but I am so busy, as I have exams, thank you so much.

As seen in Table 4-13 below, overall, FLEA 4 used only one direct strategy (i.e., Nonperform-ative Statement), and it was used in the lower status situation. However, FLEA 4 used 12 indirect strategies and 3 adjuncts total. All of the semantic formulas identified in the FLEA 4 data were found in the learners' data as well. Moreover, the refusal patterns produced by FLEA 4 were similar to those used by the two learner groups. For example, FLEA 4 used indirect strategies much more frequently than adjuncts, and she used fewer indirect strategies in the lower status situation. Further, the most frequently used strategies were the Excuse and Apology strategies. Additionally, the excuses found in the FLEA 4 data were personal in nature.

Table 4-13

FLEA 4's Refusal Patterns

Order	1	2	3	4	5
Situation 2 (Lower Status)					
Content	I am so busy	I cannot come and play PlayStation	I am sorry		
Semantic Formulas	Excuse/Reason	Nonperformative Statement	Apology		
Category	Indirect Strategy	Direct Strategy	Indirect Strategy		
Situation 3 (Equal Status)					
Content	The mall is too crowded during weekends	I don't like eating in restaurants	, I mean we can eat in another place		
Semantic Formulas	Criticize the Request	Excuse/Reason	Statement of Alternative		
Category	Indirect Strategy	Indirect Strategy	Indirect Strategy		
Situation 4 (Equal Status)					
Content	Tomorrow is not a good time for me	I am so busy	maybe next week	I am sorry	Thank you for the invitation
Semantic Formulas	Excuse/Reason	Excuse/Reason	Promise of Future Acceptance	Apology	Appreciation
Category	Indirect Strategy	Indirect Strategy	Indirect Strategy	Indirect Strategy	Adjunct

Table 4-13 (continued)

Order	1	2	3	4	5
Situation 5 (Higher Status)					
Content	I am so sorry!	I do like birth day party	But I am so busy	I have exams	thank you so much
Semantic Formulas	Apology	Statement of Positive Feeling	Excuse/Reason	Excuse/Reason	Appreciation
Category	Indirect Strategy	Adjunct	Indirect Strategy	Indirect Strategy	Adjunct

FLEA 5. Like the previous participant, FLEA 5 is a female English native speaker. She also enrolled at the Emirati Arabic Institute in January 2014 and graduated in December of the same year. Similarly, she remained in Dubai for three more years to work as a marketer. Below are her responses in all situations.

Situation 2

ما أقدر أبي أنا مشغولة في العمل في وايد
I can't come, as I am so busy at work.

Situation 3

أنا مشغولة في السبت وايد في صاحبتني جاية من السفر من بريطانيا أنا أسفه ما أقدر
I will be busy on Saturday, as my friend is coming from Britain I am sorry, I can't.

Situation 4

شكرا بس أنا عندي كلاس بكر ا في المكتبة اذا انتهى ممكن أبي
Thanks, but I have class tomorrow at the library; if it finishes (early), I might (be able to) come.

Situation 5

شكرا وايد يا دكتورة أنا ما عندي سيارة مبروك عيد الميلاد
Thank you so much doctor, but I don't have a car. Happy birthday.

Table 4-14

FLEA 5's Refusal Patterns

Order	1	2	3	4	5
Situation 2 (Lower Status)					
Content	I can't come	I am so busy at work			
Semantic Formulas	Nonperformative Statement	Excuse/Reason			
Category	Direct Strategy	Indirect Strategy			
Situation 3 (Equal Status)					
Content	I will be busy on Saturday my friend is coming from Britten	I'm Sorry	I can't		
Semantic Formulas	Excuse/Reason (Elaboration)	Apology	Nonperformative Statement		
Category	Indirect Strategy	Indirect Strategy	Direct Strategy		
Situation 4 (Equal Status)					
Content	Thanks	but I have class tomorrow at the library	if it finishes (early) I might (be able to) come		
Semantic Formulas	Appreciation	Excuse/Reason	Setting Conditions for Acceptance		
Category	Adjunct	Indirect Strategy	Indirect Strategy		

Table 4-14 (continued)

Order	1	2	3	4	5
Situation 5 (Higher Status)					
Content	Thank you so much	doctor	but I don't have a car	happy birth day	
Semantic Formulas	Appreciation	Opener	Excuse/Reason	Statement of Positive Feeling	
Category	Adjunct	Adjunct	Indirect Strategy	Adjunct	

As shown in Table 4-14 above, two direct and six indirect strategies appeared in FLEA 5's data. Additionally, four adjuncts were found in FLEA 5's data, three of which were used in the higher status situation. With regard to the direct strategies, she used one in the lower status situation and the other one in the first equal status situation. However, the one used in the lower status situation served as a head act, while the other one was preceded by Apology.

Overall, the refusal patterns produced by this participant were similar to those produced by the two learner groups, with two exceptions. First, FLEA 5 used the Setting Conditions for Acceptance strategy, which was found in the NSEA data only. Second, she used adjuncts frequently in the higher status situation.

FLEA 6. Like the two previous participants, FLEA 6 is a female English native speaker. She also enrolled at the Emirati Arabic Institute in January 2014 and graduated in December of the same year. After graduation, FLEA 6 had worked in Dubai for three years at a small advertising agency that had only six workers. Below are her responses in all situations.

Situation 2

أنا ما أعرف ألعب بليستيشن أنا كبيرة شكرا وايد

I don't know how to play PlayStation. I am old; thanks a lot.

Situation 3

السبت أنا ممكن يسافر لأبو ظبي مع صاحبتني لو ما سافرت أبي
I may travel with my friend to Abu Dhabi on Saturday; if not, I may come.

Situation 4

عندي شغل وايد في البيت وأرتب البيت المطبخ وكذا ممكن وقت ثاني شكرا
I have lots of things to do at home. I have to clean the house ... the kitchen ... and do other things like that; maybe another time, thanks.

Situation 5

اليوم يوم العائلة مع زوجي أنا أسفة و أنا أحب عيد الميلاد وايد
Today is our family day with my husband, I am sorry, as I like birthday parties so much.

As seen in Table 4-15 below, FLEA 6 did not use direct strategies at all; instead she used eight indirect strategies and three adjuncts. The length of this participant's refusal was short and somewhat consistent. Except for Situation 4, she used three semantic formulas in all situations regardless of the social status of the interlocutor. It is interesting to see that all of the adjuncts used appeared last in her refusals. The most frequently used semantic formula was the Excuse strategy, and it was used in each situation differently. For example, FLEA 6 used a personal excuse in Situations 2 and 4, while she used a friend-related excuse in Situation 3 and a family-related excuse in Situation 5. It is worth noting that FLEA 6 used the Setting Conditions for Acceptance strategy, which was never employed in the two learner groups, in Situation 3.

Table 4-15

FLEA 6's Refusal Patterns

Order	1	2	3	4	5
Situation 2 (Lower Status)					
Content	I don't know how to play PlayStation	I am old	thanks a lot		
Semantic Formulas	Excuse/Reason	Excuse/Reason	Appreciation		
Category	Indirect Strategy	Indirect Strategy	Adjunct		
Situation 3 (Equal Status)					
Content	I may travel with my friend to Abu Dhabi on Saturday	if not; I (may) come			
Semantic Formulas	Excuse/Reason	Setting Conditions for Acceptance			
Category	Indirect Strategy	Indirect Strategy			
Situation 4 (Equal Status)					
Content	I have lots of things to do at home, and clean the house, kitchen, and things like that	maybe another time	Thanks		
Semantic Formulas	Excuse/Reason	Promise of Future Acceptance	Appreciation		
Category	Indirect Strategy	Indirect Strategy	Adjunct		

Table 4-15 (continued)

Order	1	2	3	4	5
Situation 5 (Higher Status)					
Content	Today is our family day with my husband	I am sorry	and I like birth day party so much		
Semantic Formulas	Excuse/Reason	Apology	Statement of Positive Feeling		
Category	Indirect Strategy	Indirect Strategy	Adjunct		

FLEA 7. As a reminder, FLEA 7 is a Korean female. She spoke Korean, English, and Emirati Arabic. At the time of the interview, she had lived in Dubai for five years. She enrolled at the Emirati Arabic Institute in January 2013, and she graduated in December of the same year. Soon afterward, she attended an Emirati university to pursue her bachelor's degree in Arabic linguistics and literature. Below are her responses in all situations.

Situation 2

ما أقدر أنا وايد مشغولة في الدراسة وعندي وايد اختبارات
I can't, as I am so busy studying, and I have many exams.

Situation 3

شكرا على الدعوة اللطيفة بس أنا عندي موعد في المستشفى مع طبيب العيون اتصل عليج اذا خلصت ممكن أيي
Thanks for the sweet invitation, but I have an appointment at the hospital with an ophthalmologist; I will call you once I get done, and I might come.

Situation 4

شرايج نروح مكان ثاني نشرب قهوة في الكوفي ممكن مرة ثانية نروح بيتج
How about if we go to another place and drink some coffee at the coffee shop, and maybe another time we'll go to your house.

Situation 5

شكرا وايد يا دكتورة أتمنى أقدر أبي بس أنا مشغولة وايد في الاختبارات أنا ممنونة
 Thanks a lot, my doctor, I wish I could, but I am so busy studying; I am grateful.

Table 4-16

FLEA 7's Refusal Patterns

Order	1	2	3	4	5
Situation 2 (Lower Status)					
Content	I can't	I am so busy studying	and I have many exams		
Semantic Formulas	Nonperformative Statement	Excuse/Reason	Excuse/Reason		
Category	Direct Strategy	Indirect Strategy	Indirect Strategy		
Situation 3 (Equal Status)					
Content	Thanks for the sweat invitation	but I have an appointment at the hospital with an ophthalmologist	I will call you once I get done, I might come		
Semantic Formulas	Appreciation	Excuse/Reason	Setting Conditions for Acceptance		
Category	Adjunct	Indirect Strategy	Indirect Strategy		
Situation 4 (Equal Status)					
Content	How about if we go to another place and drink some coffee at the coffee shop	maybe another time we go to your house			
Semantic Formulas	Statement of Alternative	Promise of Future Acceptance			
Category	Adjunct	Indirect Strategy			

Table 4-16 (continued)

Order	1	2	3	4	5
Situation 5 (Higher Status)					
Content	Thanks a lot my doctor	I wish I could	but I am so busy studying	I am grateful	
Semantic Formulas	Appreciation	Wish	Excuse/Reason	Appreciation	
Category	Adjunct	Indirect Strategy	Indirect Strategy	Adjunct	

Table 4-16 above shows that, overall, FLEA 7 used only one direct strategy, and it served as a head act in the lower status situation, while she used seven indirect strategies and four adjuncts. In contrast to the refusal patterns produced by FLEA 6, FLEA 7 initiated her refusal by using adjuncts to refusal in all situations except for the lower status situation.

Like FLEA 5 and 6, FLEA 7 employed the semantic formula of Setting Conditions for Acceptance, which was found exclusively in the NSEA data. In addition, FLEA 7 was the only non-native Emirati Arabic speaker in the present study who used a health-related excuse. However, all of the other semantic formulas FLEA 7 used were also found in the data of the two learner groups.

Summary of the Chapter

This chapter has presented the findings of the current study so as to sequentially address the current study's research questions. The results indicate that significant differences exist among the four groups with regard to refusal of the invitations extended at three different levels: order, frequency, and content of semantic formulas.

With regard to the directness of the refusal strategies used, overall, the two learner groups each used a higher percentage of direct strategies than the NSEA group; the LLEA group used

the highest percentage of direct strategies (23%). The percentage of direct strategies used by the NSEA group was 9.6%, while the ALEA group used 14.9%, which is slightly closer to the other learner group than to the NSEA group. However, the NSEA and the two learner groups used similar percentages of indirect strategies overall; to be more specific, the NSEA group used the highest percentage (64.6%) of indirect strategies, while the ALEA group used the lowest percentage (59.2%). Adjuncts appeared more frequently in the NSEA and FLEA data than in the two learner group data.

As for the semantic formulas used, there was no single instance of a semantic formula appearing only in the non-native speaker data. In other words, among the three groups, all of the semantic formulas used were used by the NSEA group but not vice versa.

However, the LLEA group used the lowest number of semantic formula types. There were only nine semantic formula types found in the LLEA data; these included: Nonperformative Statements, Statements of Regret/Apology, Excuses/Reasons, Promises of Future Acceptance, Criticisms of the Request, Statements of Alternative, Appreciation, Statements of Positive Opinion/Feeling, and Statements that Invoked the Name of God. In addition, the ALEA group used the semantic formulas that included Proverbs/Common Sayings, Wishes, and Openers. Further, the semantic formulas that included Requests for Understanding, Setting Conditions for Acceptance, and Hedging were found in the FLEA group. Postponement was a semantic formula that was found only in the NSEA group data.

The average number of semantic formulas used in each situation by each participant in the NSEA group was 6.5, while it was 4.6 in the ALEA group and 3.7 in the LLEA group. However, some participants in the FLEA group produced long refusals, and others produced short ones. Additionally, the content of the excuses used by the four groups indicated that the

NSEA and FLEA groups had instances of personal as well as family-, friend-, or health-related excuses in their data, while the two learner groups had instances of personal and family-related excuses only. Unlike the two learner groups, the native speakers of Emirati Arabic used primarily adjuncts to initiate their refusals, which was the case in most of the refusal patterns produced by FLEA 1, 2, and 7.

Finally, the social status of the interlocutor played a significant role in all four groups' refusal patterns. In all groups, fewer direct strategies, by percentage, were employed in lower status situations. Even the content of the semantic formulas used differed according to the level of the interlocutor's status. For example, in all four groups, personal excuses were used less frequently in higher status situations. Further, in all four groups, some semantic formulas (e.g., Excuse strategy) were used more frequently than others in higher status situations.

Chapter Five

Discussions

This chapter discusses the findings of the current study and compares them with the findings of other refusal studies presented in Chapter Two. This chapter is divided into four main sections: discussion of findings relevant to the first research question, discussion of findings relevant to the second research question, comparison of the findings pertinent to the learner group and the FLEA group (which addresses the third research question), and conclusions.

Discussion of Findings Relevant the First Research Question

The first research question was as follows:

1. General: Does language proficiency correlate positively with pragmatic development?
 - a. When refusing an invitation in Emirati Arabic in equal and unequal status situations, in what ways, if any, does the production of intermediate learners of Emirati Arabic differ from the production of native Emirati Arabic speaker?
 - b. When refusing an invitation in Emirati Arabic in equal and unequal status situations, in what ways, if any, does the production of advanced learners of Emirati Arabic differ from the production of native Emirati Arabic speakers?

Per the findings presented in Chapter four, the Emirati Arabic native speakers were significantly less direct than the two learner groups when refusing invitations in both equal and unequal status situations. For example, the native Emirati Arabic speakers used the lowest percentage of direct strategies in all situations and the highest percentage of indirect strategies in all situations. The inclination of learners to use more direct refusal patterns than native speakers of the target language has been repeatedly reported in the literature on interlanguage pragmatics as shown in Chapter two (Ikoma Shimura, 1994; Kasper, 1997; Kwon, 2003; Morkus, 2009).

With regard to the two learner groups, although the low-intermediate learner group used slightly more indirect strategies than the advanced learner group (61.7% vs. 59%.2), the low-intermediate learner group used direct strategies more frequently (23% vs. 14.9%). Further, the low-intermediate learner group used adjuncts, which are similar to indirect refusals such that both categories help to prepare the interlocutor for the refusal and save his or her positive face, less frequently than the advanced learner group (15.3% vs. 26%). As a result, the advanced learner group was remarkably less direct than the low-intermediate group in equal and unequal status situations, which indicates their L2 pragmatic development and supports the claim that language proficiency correlates positively with pragmatic development in relation to the degree of directness of the refusal patterns.

Finding that a learners' higher level of language proficiency correlates with less direct refusal patterns is in line with the findings from other refusal studies. Morkus (2009) found that advanced learners of Egyptian Arabic consistently used direct strategies less frequently than intermediate learners. As noted earlier in the present study, Kwon (2003) found that beginning EFL learners were more blunt than other groups and, to the researcher of the present study, this finding is expected due to the fact that direct strategies reflect their literal meanings (Searle, 1975) and, as such, should be acquired first. The present study, therefore, supports the *bluntness* phenomenon since both raw numbers and relative frequencies showed that the native Emirati Arabic speaker used less direct strategies and more indirect strategies than the other two learner groups (see Table 4-8).

Per the findings presented in the previous chapter, the status of the interlocutor (higher, equal, or lower) was approached differently among the NS and the learner groups. The literature on interlanguage pragmatics has suggested that non-native speakers fail to change their refusal

strategies based on the interlocutor's social status (Barovi-Harlig & Hartford, 1991); however, the two learner groups in the present study were found to be status-sensitive. They were by far least direct when refusing an invitation made by a person of higher status, and the directness of their refusal patterns increased as the social status of the interlocutor decreased. However, the native speakers produced their most direct refusal patterns in the equal status situations. As a result, language proficiency did not seem to help the learners understand the effect of social status on Emirati Arabic refusals, although the advanced learner group was less direct in the lower status situation than the low-intermediate learner group (see Figure 4-5, 4-6, 4-7). This finding is in line with Abdel's (2011) findings, which indicated that Iraqi Arabic speakers were less direct in higher and lower status situations.

With regard to the type of semantic formulas used, it was clear that the higher language proficiency of the advanced learners enabled them to use a wider variety of semantic formulas. All of the semantic formulas that appeared in the data of the low-intermediate learner group also appeared in the data of the advanced learner group, along with other semantic formulas; namely, the semantic formulas of Proverb/Common Saying, Wish, and Opener. Morkus (2009) reported similar findings. Unlike the intermediate learners, the advanced learners in his study were able to produce semantic formulas, such as the semantic formula of Setting Conditions for Acceptance, which required high grammatical competence. Moreover, all of the semantic formulas that appeared in the data of the advanced learners also appeared in the data of the native speakers. Therefore, the higher proficiency of the advanced learners not only prompted them to use a wider variety of semantic formulas, but it also led them to favor those used most commonly among the target culture.

Before discussing the differences in the content of the semantic formulas used among the native Emirati Arabic speakers and the two learner groups, it is important to provide an explanation regarding the absence of several semantic formulas that other refusal studies found among their study samples. The present study analyzed 172 refusal patterns that contained 817 refusal strategies across the four situations and found no single instance of the direct strategies of Flat No or the Performative (e.g., “I refuse”). At first glance, the complete absence of the aforementioned direct strategies may seem contrary to what has been found in most refusal studies. However, the researcher of the present study conducted an in-depth review of the studies that investigated refusals to invitations only (e.g., Farnia, 2012; Osborne, 2010) and the findings of refusals to invitations in studies that elicited various refusal types (e.g., Allami & Naeimi, 2011; Kwon, 2003), and found that the direct strategies of Flat No and the Performative were completely absent as well while the direct strategy of Negative Willingness (“I can’t”) was the only reported direct strategy. While some refusal studies (e.g., Felix-Brasdefer, 2003) have reported participants’ use of the direct strategy of Flat No when refusing an invitation, it is not as commonly used as the Negative Willingness strategy.

This suggests that direct strategies (e.g., Flat No and Performative) are less likely to be used when individuals refuse invitations, regardless of the inviter’s social status, due to the fact that invitations, unlike other types of requests, imply that the inviter has positive feelings regarding the invitee, which in turn prompts the invitee to offer a refusal that is soft and appreciative in nature. Therefore, for this reason, the present study has no single instance of the semantic formulas of Threat, Letting the Interlocutor off the Hook, Guilt Trip, Self-defense, or Statement of Principle or Philosophy.

As seen in the previous chapter, the strategy of Excuse/Reason was the most frequently used indirect strategy in the current study. This finding is in agreement with the findings of most refusal studies; as Barovi-Harlig and Hartford (1991) noted, Explanation was found to be the most typical refusal strategy used among both native and non-native speakers. Further, Al-Issa (1998) and Morkus (2009) reported that the strategy of Excuse was the most common indirect strategy used in their Arabic refusal studies.

As for the content of this important indirect strategy, the higher language proficiency of the advanced learners in the current study allowed the participants to produce specific excuses, while the low-intermediate learners used *I am busy* in most of their refusal patterns. Moreover, the advanced learners were aware of the collectivistic cultural impact on the Emirati Arabic excuses, which prompted them to use family-related excuses, especially in the higher status situation, and thus theirs resembled the refusal patterns of the native speakers.

The effect of social status on the content of the direct strategy of Wish was obvious in the native speakers' refusal patterns. The native speakers used sincere wishes that included intensifiers and swearing in the higher situation status. However, neither of the two learner groups was able to produce such wishes.

The indirect strategy of Setting Conditions for Present Acceptance (which was first reported in the current study) might not seem to be a refusal, but rather, at first glance, it may appear to be a conditioned acceptance. However, it was preceded by other semantic formulas of indirect refusals, which indicates that the conditioned acceptance was intended to mitigate the refusal. This type of semantic formula was never used by either of the two learner groups due to its complex syntactic structures, and that is why only the advanced learners were able to use the strategy of Setting Conditions for Future Acceptance in Morkus's (2009) study. The example

below is from the data of the present study, and it shows a refusal that included this type of semantic formula.

أعتذر والله رباعي عازميني الليلة بعد، ما ظننتي أقدر الصراحة "إذا أمداني بيبي" نشوفكم على خير مرات ثانية إن شاء الله
I apologize, I swear to God (swearing here serves as an intensifier), but my friends have also invited me, and I honestly do not think I can come. If I can make it, though, I will come, or I will see you next time, God willing.

One of the main differences between the native speakers and the two learner groups is the use of the indirect strategy of Apology. The two learner groups relied heavily on this strategy, especially in the higher status situation, while the native speakers used it significantly less frequently than the learners and used the Wish strategy instead. For example, the native speakers' wishes were followed primarily by excuses, while the learners' apologies were followed primarily by excuses. This finding is in agreement with findings from Al-Shalawi's (1997) study; the researcher in the former study found that Saudis tended to use wishes more frequently than other non-Arabic native speakers.

The above finding also supports what Olshtain (1983) has noted regarding the fact that some cultures prefer either one formula, or a combination of formulas, to perform a given speech act, and this language-specific preference serves to hinder non-native speakers' successful refusal performance. Olshtain's example of this looked at the way in which American English tends to produce an explanation that is preceded by an apology, while Hebrew speakers tend to provide only an explanation.

In the current study, the higher proficiency of the advanced learners did not seem to enable them to acquire the most common order of semantic formulas used by the native Emirati Arabic speakers when refusing an invitation. Although the advanced learners used the Invoking the Name of God strategy 8.9% of the time, they never initiated their refusals using it; however, the Invoking the Name of God strategy was predominantly used as a head-act among native

speakers' refusal patterns. The two learner groups had similar orders of semantic formulas that were markedly different from the one native speakers employed most.

However, it was interesting to find that both the learner groups and the native Emirati Arabic speaker group used the Statement of Alternative anytime they used the Criticize the Request strategy, and the former strategy was always employed immediately following the latter. The Statement of Alternative strategy was necessary for both learners and native speakers to justify and mitigate their criticisms.

Discussion of Findings Relevant the Second Research Question

The second research question was as follows:

2. General: Does length of residence correlate positively with pragmatic development?
 - a. When refusing an invitation in Emirati Arabic in equal and unequal status situations, in what ways, if any, does length of residence in the target community influence the production of NNSs of Emirati Arabic?

Per the findings presented in the previous chapter, the refusal patterns produced by the former learners of Emirati Arabic varied from one participant to another, especially with regard to the length of their refusal patterns and the content of the semantic formulas. However, their refusal patterns were similar in their degree of directness and their selection of semantic formulas.

The three female English native speakers (FLEA 4, 5, 6), who moved from Britain to Dubai and had each spent the same period of time in Dubai, had shorter refusal patterns than the other participants in all groups, including the FLEA group. Their tendency to use short refusal patterns could be a result of negative language transfer; this confirms Takahashi and Beebe's (1987) hypothesis, which suggested that language transfer correlates positively with language

proficiency. For example, the participants' language proficiency may have developed during their stay in Dubai to the point where they were able to transfer the pragmatic knowledge of their first language to their second language.

Although the former learners' excuses included more details, four (FLEA 2, 3, 4, 7) out of seven former learners did not use family-related excuses; this was true even with regard to FLEA 3, whose Emirati Arabic was near native. This finding indicates that length of residence in the target culture did not enable the participants to realize that family-related excuses are more acceptable in the target culture, which is a collectivistic culture. Nonetheless, the remaining former learners were successful in using family-related excuses in the higher status situation in order to indicate to the interlocutor that their refusals were out of their hands.

Length of residence in the target community encouraged each of the former learners to employ direct strategies only once or twice across the four situations. Further, the degrees of directness among the former learners' refusal patterns were status sensitive. That is, the participants used less direct refusal patterns when refusing an invitation from a person of higher status. However, some of the former learners were less direct in the equal status situations than in the lower status situation, while others' refusal patterns were the exact opposite. The researcher of the present study tried to link this pragmatic behavior to an independent variable, such as age, gender, or length of residence, but he was unable to find that variable which explains what triggered some of the FLEA group's participants to be less direct than the others in the equal status situations. Again, first language transfer could be the reason behind the different effects of social status on the former learners' refusal patterns in the lower and equal status situations.

It is quite interesting to note that length of residence in the target community helped the former learners to acquire most of the semantic formulas that Emirati Arabic native speakers use

when they refuse invitations. All the semantic formulas that appeared among the native speakers' data also appeared among the former learners' data, with the exception of the semantic formula of Postponement. Moreover, the former learners were able to produce a similar semantic formulas order by initiating some of their refusals with either an Invocation of the Name of God or an Opener. Due to their content, these two adjuncts require knowledge of Emirati culture. For example, the expression *whom we wish a long life* has cultural rules such as when and to whom it should be said, and some of the former learners used it successfully. Additionally, using the semantic formula that involve Invoking the Name of God as an intensifier at the beginning of the refusal is not something common to other cultures; as such, when non-native speakers use this strategy successfully in Emirati Arabic, the suggestion is that the speakers possess high pragmatic competence.

Comparison of the Findings Pertinent to the Learner Group and the FLEA Group

Determining which group produced a greater number of similar refusal patterns to those produced by native Emirati Arabic speakers allows the researcher to respond to the third research question. The third research question of the current study was as follows:

3. Assuming the answers to the general questions above are “yes,” which factor seems to be more effective in acquiring Emirati Arabic refusals to invitations: language proficiency or length of residence?

The learners of Emirati Arabic tend to be considerably more blunt than the native speakers in that they used a higher percentage of direct strategies and a lower percentage of indirect strategies. However, the higher language proficiency of the advanced learners enabled them to use indirect strategies more frequently than the low-intermediate learners. Further, the advanced learners employed a wider variety of semantic formulas than the low-intermediate

learners. Therefore, in relation to the previous two aspects, language proficiency positively correlates with pragmatic development.

However, both of the learner groups failed with regard to their realization of the effect of social status in Emirati Arabic culture. The native Arabic speakers were less direct in the lower status situation than in the equal status situation, while both of the learner groups were the opposite. In addition, the common order of the semantic formulas used among both of the learner groups was significantly different from the common order of native speakers where native speakers of Emirati Arabic tended to initiate their refusals with the semantic formula of Invoking the name of God in all situations. In contrast, the learners tended to begin with Nonperformative Statements in the lower status and with either Apology or Excuse in the equal and higher status situations.

The former learners were even less direct than the advanced learners, and they used an even greater variety of semantic formulas than the two learner groups. In addition to the semantic formulas used by the learner groups, the FLEA group used the semantic formulas of Request for Understanding, Setting Conditions for Acceptance, and Hedging. Further, unlike the two learner groups, the content of the semantic formulas used by the former learners resembled the content used by the native speakers, as they used more cultural expressions intended to mitigate Emirati Arabic refusals (e.g., *whom we wish a long life, it is an honor for me, and may Allah protect you*). Further, unlike the two learner groups, the order of the semantic formulas used by the former learner group was similar to the common order used by the native Emirati Arabic speakers.

In the light of the above, it is clear that language proficiency correlates positively with pragmatic development. However, length of residence gives non-native speakers more advent-

ages, as they are able to acquire expressions that are culture-specific and they are exposed to a wider variety of semantic formulas. Having such advantages led participants to produce less direct refusals in the target language, allowing the participants to resemble native speakers. These findings supported Felix-Brasdefer's (2002) findings, which suggested that length of residence in the target community is more influential and a better predictor of pragmatic ability.

Conclusions

The current study aimed to investigate the development of refusals to invitations made by L2 learners of Emirati Arabic at two levels of ability, low intermediate and advanced, and to compare the learners' production with the production of native Emirati Arabic speakers. Further, seven former learners of Emirati Arabic, all of whom remained in the target community after their graduation, were included in the study to examine whether length of residence in the target community plays a significant role in developing pragmatic competence.

The present study used a closed role-play data collection method consisting of five situations, four of which induced refusals to invitations. The first situation served as a warm-up, the second situation included an invitation from a person of lower status, the third and fourth situations each included an invitation from a person of equal status, and the fifth situation included an invitation from a person of higher status. The participants' refusals were analyzed based on the classification scheme of refusal strategies proposed by Beebe et al. (1990).

Overall, the native Emirati Arabic speakers were less direct than the learners when making refusals to an invitation, which confirms the hypothesis of *bluntness*. However, the findings of the current study show that language proficiency correlates positively with pragmatic competence. Although the native Emirati Arabic speakers were significantly less direct than the participants in the two learner groups, the advanced learners were able to produce refusal

patterns that were relatively less direct than those produced by the low-intermediate learners. Further, the advanced learners took advantage of their increased language proficiency, as they produced semantic formulas that had complex syntactic structures, such as semantic formulas of Proverb/Common Saying, Wish, and Opener.

The former learners were even less direct, however, than the advanced learners; thus, the former learners' refusal patterns were similar to those produced by the native speakers. Moreover, the former learners were able to employ a wider variety of semantic formulas than the participants in the two learner groups. The order of semantic formulas they used were in some cases similar to the order used by native speakers where either the semantic formula of Invoking the Name of Gad or Opener precedes other semantic formulas in all situations. Further, the former learners' length of time in the target community allowed them an advantage, as it permitted them exposure to very important refusal expressions that are culture-specific. As such, the former learners sounded similar to the native speakers.

Overall, the native speaker group was the only group whose members were consistently more direct in the equal status situations and less direct in the lower and higher status situations, while the non-native groups were consistently less direct only in the higher status situation. This finding indicates that in some cultures, the more polite the speaker is, the more distance the speaker creates, which justifies why speakers in some cultures are less direct in lower status situations than in equal status situations.

In conclusion, among the three non-native groups, the former learners produced the greatest number of refusal patterns that were similar to the ones produced by the native Emirati Arabic speakers. Further, the advanced learners produced more refusal patterns that were similar to the ones produced by the native speakers than the low-intermediate learners. This conclusion

addresses the three general research questions of the current study as follows. Yes, language proficiency correlates positively with pragmatic development; yes, length of residence correlates positively with pragmatic development; and length of residence seems to be a more important factor in allowing individuals to acquire Emirati Arabic refusals to invitations.

Limitations. It is important to point out that the present study contains a number of limitations. First, although the participants were asked to be as natural as they could be, their refusals were elicited via artificial situations. Second, the findings of the current study should not be generalized to all native speakers of Emirati Arabic due to the fact that the sample group was small and limited to university graduate students who could have been affected by others' dialects due to their interactive environment. Further, in the current study, the gender of the participants was not a variable of interest; however, gender has been found to play a significant role in several refusal studies, especially with regard to whether social status affects their refusal patterns (Abed, 2011; Nelson et al., 2002).

One of the main limitations of the present study, however, is that the non-native participants came from different linguistic and cultural backgrounds that made it impossible for the researcher of the current study to distinguish between their pragmatic development and their ability to make positive first language transfer. Finally, although the present study used a developmental framework, the design of the study was cross-sectional, which allows the individual differences among the learners (in addition to their level of language proficiency) to play hidden roles. However, studies with a longitudinal design address this limitation where the development of the same individuals is observed over the study period.

References

- Abdel-Jawad, H. R. (2000). A linguistic and sociopragmatic and cultural study of swearing in Arabic. *Language Culture and Curriculum*, 13, 217-240.
- Abed, A. Q. (2011). Pragmatic transfer in Iraqi EFL learners' refusals. *International journal of English linguistics* 1, 166-185.
- Abdulah, E., Al-Darraj, H., Ismail, S., & Voon Foo, T. (2013). Cultural values underlying speech act of inviting: The case of Iraqi EFL speakers. *International Journal of Scientific and Engineering Research* 4, 1051-1057.
- Achiba, M. (2003). Learning to request in a second language: Child interlanguage pragmatics. Clevedon, UK: Multilingual Matters.
- Afghari, A. (2007). A sociopragmatic study of apology speech act realization patterns in Persian. *Speech communication*, 49, 177-185.
- Al-Eryani, A. A. (2007). Refusal strategies by Yemeni EFL learners. *The Asian EFL Journal*, 9, 19-34.
- Al Fardan, H., & Al Kaabi, A. (2015). *Spoken Emirati phrasebook*. Dubai: Al Ramsa Institute
- Al-Gahtani, S. M. (2010). *Requests made by L2 learners of Arabic: pragmatic development, methodological comparison, and politeness* (Unpublished PhD thesis). University of Melbourne.
- Al-Gahtani, S., & Roever, C. (2015). The development of requests by L2 learners of Modern Standard Arabic: A longitudinal and cross-sectional study. *Foreign Language Annals*, 48, 570-583.
- Aliakbari, M., & Changizi, M. (2012). On the realization of refusal strategies by Persian and Kurdish speakers. *International Journal of Intercultural Relations*, 36, 659-668.
- Al-Issa, A. (1998). *Sociopragmatic transfer in the performance of refusals by Jordanian EFL*

- learners: Evidence and motivating factors* (Unpublished doctoral dissertation). Indiana University of Pennsylvania, Indiana, Pennsylvania.
- Al-Kahtani , S. A. W. (2005). Refusals realizations in three different cultures: A Speech Act Theoretically- based Cross-cultural Study. *Journal of King Saud University*, 18, 35-57.
- Al-Khatib, M. A. (2006). The pragmatics of invitation making and acceptance in Jordanian society. *Journal of Language and Linguistics* 5, 272-294.
- Allami, H., & Naeimi, A. (2011). A cross-linguistic study of refusals: An analysis of pragmatic competence development in Iranian EFL learners. *Journal of Pragmatics*, 43, 385-406.
- Al-Shboul, Y., Maros, M., & Yasin, M. S. M. (2012). An intercultural study of refusal strategies in English between Jordanian EFL and Malay ESL postgraduate students. *3L: Language, Linguistics, Literature®*, 18(3).
- Al-Shalawi, H. G. (1997). *Refusal Strategies in Saudi and American cultures* (Unpublished Master's thesis). Michigan State University, East Lansing, Michigan.
- Austin, J. L. (1962). *How to do things with words*. Oxford, England: Calderon Press.
- Balakumar, M., & Tabatabaei, S. (2014). A pragmatic study of refusal to invitations by English and Persian native speakers. *ZENITH International Journal of Multidisciplinary Research*, 4, 152-165.
- Bardovi-Harlig, K., & Hartford, B. S. (1991). Saying 'no': Native and non-native rejections. In L. Bouton & Y. Kachru (Eds.) *Pragmatics and Language Learning* 2 (pp.41-58). Urbana Champaign, IL: University of Illinois.
- Bardovi-Harlig, K., & Hartford, B. S. (1993). Learning the rules of academic talk. *Studies in Second Language Acquisition*, 15, 279-304.
- Bardovi-Harlig, K. (2001). Evaluating the empirical evidence: Grounds for instruction in

- pragmatics? In: Rose, K., Kasper, G. (Eds.), *Pragmatics in Language Teaching* (pp. 13–32). Cambridge: Cambridge University Press.
- Bardovi-Harlig, K., & Hartford, B. (2005). Institutional discourse and interlanguage pragmatic research. In K. Bardovi-Harlig & B. Hartford (Eds.), *Interlanguage pragmatics: Exploring institutional talk* (pp. 7-36). Mahwah, NJ: Erlbaum.
- Bardovi-Harlig, K. (2010). Pragmatics and second language acquisition. In R. Kaplan (ED.), *The Handbook of Applied Linguistics* (pp. 232-2430). Oxford: Oxford University Press.
- Bassiouny, R. (2009). *Arabic sociolinguistics*. Edinburgh University Press.
- Bataineh, R. F. (2004). *A cross-cultural study of the speech act of apology in American English and Jordanian Arabic* (Doctoral dissertation, Indiana University of Pennsylvania).
- Beckers, A. (1999). *How to say “No” without saying “No”: A study of the refusal strategies of Americans and Germans* (Unpublished doctoral dissertation). University of Mississippi, Mississippi
- Beebe, L. M., & Cummings, M. C. (1996). Natural speech act data versus written questionnaire data: How data collection method affects speech act performance. In S. M. Gass & J. Neu (Eds.), *Speech acts across cultures: Challenges to communication in a second language* (pp. 65-86). Berlin: Mouton de Gruyter.
- Beebe, L., M., Takahashi, T., & Uliss-Weltz, R. (1990). Pragmatic transfer in ESL refusals. In R. C. Scarcelle, E. Anderson, & S. C. Krashen (Eds.), *Developing communicative competence in a second language* (pp. 55-73). New York: Newbury House.
- Blum-Kulka, S. (1982). Learning how to say what you mean in a second language: A study of speech act performance of learners of Hebrew as a second language. *Applied Linguistics*, 3, 29-59.

- Blum-Kulka, S., House, J., & Kasper, G. (1989). *Cross-cultural pragmatics: Requests and apologies* (Vol. 31). Ablex Pub.
- Blum-Kulka, S., & Olshtain, E. (1984). Requests and apologies: A cross-cultural study of speech act realization patterns (CCSARP). *Applied Linguistics*, 5, 196-213.
- Brown, P., & Levinson, S. D. (1978). Universals in language usage: politeness phenomena. In E. N. Goody (Ed.), *Questions and politeness: strategies in social interaction* (pp. 56-310). Cambridge: Cambridge University Press.
- Brown, P., & Levinson, S. C. (1987). *Politeness: Some universals in language use*. Cambridge: Cambridge University Press.
- Canale, M. (2014). From communicative competence to communicative language pedagogy. In *Language and communication* (pp. 14-40). Routledge.
- Cohen, A. (1996). Developing the ability to perform speech acts. *Studies in Second Language Acquisition* 18, 253–267.
- Coulmas, F. (1981). Poison to your soul: Thanks and apologies contrastively viewed. In F. Coulmas (Ed.), *Conversational routine* (pp. 69-91). The Hague, Netherlands: Mouton.
- Crystal, D. (1997). The Cambridge encyclopedia of language (Ed.). New York: Cambridge University Press.
- Edmondson, W. (1981). *Spoken Discourse*. London: Longman.
- Farnia, M., & Wu, X. (2012). An intercultural communication study of Chinese and Malaysian university students' refusal to invitation. *International Journal of English Linguistics*, 2, 162-176
- Feitelson, D., Goldstein, Z., Iraqi, J., & Share, D. L. (1993). Effects of listening to story reading on aspects of literacy acquisition in a diglossic situation. *Reading Research Quarterly*,

71-79.

- Félix-Brasdefer, J. C. (2003). Declining an invitation: A cross-cultural study of pragmatic strategies in American English and Latin American Spanish. *Multilingua*, 22, 225-256.
- Félix-Brasdefer, J. C. (2004). Interlanguage refusals: Linguistic politeness and length of residence in the target community. *Language learning*, 54, 587-653.
- Felix -Brasdefer, J. C. (2007a). Natural speech vs. elicited data: A comparison of natural and role play requests in Mexican spanish. *Spanish in Context*, 4, 159-185.
- Félix-Brasdefer, J. C. (2010). Data collection methods in speech act performance. *Speech act performance: Theoretical, empirical and methodological issues*, 26, 41.
- Ferguson, C. A. (1959). Diglossia. *Word*, 15: 325-340.
- Fraser, B., 1983. The domain of pragmatics. In: Richards, J.C., Schmidt, R.W. (Eds.), *Language and communication*. Longman, New York, pp. 29–59.
- García, C. (2009). The three stages of Venezuelan invitations and responses. *Journal of Cross-Cultural and Interlanguage Communication*, 18, 391-434.
<https://doi.org/10.1515/mult.1999.18.4.391>
- Gass, S., & Houck, N. (1999). *Interlanguage refusals: A cross-cultural study of Japanese-English*. Berlin: Mouton de Gruyter.
- Goffman, E. (1967). *Interaction Ritual: Essays on Face-to-Face Behaviour*. New York: Doubleday Anchor Books.
- Henstock, M. (2003). *Refusals: A language and cultural barrier between Americans and Japanese* (Unpublished doctoral dissertation). Purdue University, West Lafayette, Indiana.
- Hussein, A. A. (1995). The sociolinguistic patterns of native Arabic speakers: Implications for

- teaching Arabic as a foreign language. *Applied Language Learning*, 6, 65-87.
- Hymes, D. H. (1972). The scope of sociolinguistics. In R. Shuy (Ed.) *Monograph series on language and linguistics* (pp. 313-333). Washington DC: Georgetown University Press.
- Jingwei, T. A. N. G. (2013). Pragmatic functions of hedges and politeness principles. *International Journal of Applied Linguistics and English Literature*, 2, 155-160.
- Johnston, B., Kasper, G., & Ross, S. (1998). Effect of rejoinders in production questionnaires. *Applied linguistics*, 19, 157-182.
- Kasper, G., & Dahl, M. (1991). Research methods in interlanguage pragmatics. *Studies in Second Language Acquisition*, 13, 215-247.
- Kasper, G., & Rose, K. R. (1999). Pragmatics and second language acquisition. *Annual Review of Applied Linguistics*, 19, 81-104.
- Kasper, G., & Rose, K. R. (2002). Pragmatic development in a second language. Oxford: Blackwell Publishing Ltd.
- Kasper, G., & Schmidt, R. (1996). Developmental issues in interlanguage pragmatics. *Studies on Second Language Acquisition*, 18, 149-169.
- Kryston-Morales, C. (1997). *The production of compliments and responses in English by native Spanish speakers in Puerto Rico: An intercultural pragmatics study*. New York University.
- Kwon, J. (2003). *Pragmatic transfer and proficiency in refusals of Korean EFL learners* (Unpublished doctoral dissertation). Boston University, Boston, Massachusetts.
- Kwon, J. (2004). Expressing refusals in Korean and in American English. *Multilingua*, 23, 339-364.
- Ikoma, T., & Shimura, A. (1994). Pragmatic transfer in the speech act of refusal in Japanese as a

- second language. *Journal of Asian Pacific Communication*, 5, 105-129.
- Labov, W. (1972). Some principles of linguistic methodology. *Language in society*, 1, 97-120.
- Maeshiba, N., Yoshinaga, N., Kasper, G., & Ross, S. (1996). Transfer and proficiency in interlanguage apologizing. In S. Gass, & J. Neu (Eds.), *Speech acts across cultures* (pp. 155-87). Berlin: Mouton de Gruyter.
- Marti, L. (2006). Indirectness and politeness in Turkish-German bilingual and Turkish monolingual requests. *Journal of Pragmatics*, 38, 1836-1869.
- Mey, J. (2001). *Pragmatics: An Introduction*. Cambridge, Massachusetts: Blackwell Publishers.
- Morkus, N. (2009). *The realization of the speech act of refusal in Egyptian Arabic by American learners of Arabic as a foreign language* (Unpublished doctoral dissertation). University of South Florida, Florida.
- Nelson, G. L., Carson, J., Al Batal, M., & El Bakary, W. (2002). Cross-cultural pragmatics: Strategy use in Egyptian Arabic and American English refusals. *Applied Linguistics*, 23, 163-189.
- Nureddeen, F. (2008). Cross cultural pragmatics: Apology strategies in Sudanese Arabic. *Journal of Pragmatics*, 40, 279–306.
- Ohta, A. S. (2001). A longitudinal study of the development of expression of alignment in Japanese as a foreign language. In K. R. Rose & G. Kasper (Eds.), *Pragmatics in language teaching* (pp. 103-120). New York: Cambridge University Press.
- Olshtain, E. (1983). Sociocultural competence and language transfer: The case of apology. *Language transfer in language learning*, 232-249.
- Olshtain, E. (1989). Apologies across languages. In S. Blum-Kulka, J. House & G. Kasper (Eds.), *Cross-cultural pragmatics: Requests and apologies* (pp. 155-173). Norwood,

- New Jersey: Ablex.
- Olshtain, E., & Cohen, A. (1989). Speech act behavior across languages. In H. W. Dechert, & M. Raupach (Eds.), *Transfer in language production* (pp. 53-67). Norwood, NJ: Ablex.
- Osborne, D. M. (2010). The realization of speech acts of refusals of an invitation among Brazilian friends. *Revista De Estudos Da Linguagem*, 18, 61-85
- Rintell, E., & Mitchell, C. J. (1989). Studying requests and apologies: an inquiry into method. In S. Blum-Kulka, J. House & G. Kasper (Eds.), *Cross-cultural pragmatics: Requests and apologies* (pp. 248-272). Norwood, New Jersey: Ablex.
- Rubin, J. (1981). How to tell when someone is saying “no” revisited. In N. Wolfson, & E. Judd (Eds.), *Sociolinguistics and language acquisition* (pp. 1-17). Rowley, MA: Newbury House.
- Sattar, H. Q. A., Lah, S. C., & Suleiman, R. R. (2010). A study on strategies used in Iraqi Arabic to refuse suggestions. *The International Journal of Language Society and Culture* 30, 81-95.
- Searle, J. (1969). *Speech acts: An essay in the philosophy of language*. Cambridge, England: Cambridge University Press.
- Searle, J. R. (1975). *Indirect speech acts*. University of California, Berkeley
- Stevens, P. B. (1993). The pragmatics of “No!”: Some strategies in English and Arabic. *IDEAL*, 6, 87-110.
- Takahashi, S. (1996). Pragmatic transferability. *Studies in Second Language Acquisition*. 18, 189-223.
- Takahashi, S., & Dufon, M. (1989). *Cross-linguistic influence in indirectness: The case of English directives performed by native Japanese speakers*. Unpublished manuscript,

Department of English as a second language, University of Hawaii at Manoa.

Takahashi, T., & Beebe, L. M. (1987). The development of pragmatic competence by Japanese learners of English. *JALT Journal*. 8, 131-55.

Takahashi, T., & Beebe, L. M. (1993). Cross-linguistic influence in the speech act of correction. *Interlanguage pragmatics*, 138, 158-169.

Taylor, B. P. (1975). The use of overgeneralization and transfer learning strategies by elementary and intermediate students of ESL1. *Language learning*, 25, 73-107.

Thomas, J. (1983). Cross-cultural pragmatic failure. *Applied linguistics*, 4, 91-112.

Trosberg, A. (1987). Apology strategies in natives/non-natives. *Journal of Pragmatics*. 11, 147-67.

Wolfson, N. (1981). Compliments in Cross-Cultural Perspective. *TESOL quarterly*, 117-124.

Appendix A

Role Play Situations and Scenarios

You will listen now to some situations and scenarios. I want you to tell me what your responses would be when you encounter them. Be as natural as you could. Your voice will be recorded and analyze.

Role play 1 (warm up):

Situation: You did not come to class yesterday because you were sick, and it was your first absence this semester. While the students were getting ready to leave the class, a teacher with whom you have never before had a class asked you about the reason for your absence.

Scenario: Your teacher: How are you, and how is the school going?

You: _____

Your teacher: Where were you yesterday?

What would you say?

Role play 2 (lower status):

Situation: Your best friend's brother, who is seven years your junior and whom you see, along with his friends, every week at your best friend's house, meets you at a bus station where there is no one else around. He takes the opportunity to invite you to dinner with his friends. His friends are his age; you are not comfortable with them, and you do not want to go.

Scenario: Your friend's young brother: Hello! What a great coincidence! How are you doing?

You: _____

Your friend's young brother: How about coming to my house this Friday night? My friends are coming! We are having a small dinner party; we will stay up all night and play PlayStation.

What would you say?

Role play 3 (equal status):

Situation: Your best friend with whom you hang out almost every week is planning to go to Dubai Mall next Saturday to have lunch. While taking a walk, the two of you discuss your plans for the weekend; he remembers that he is going to Dubai Mall next Saturday and invites you to go with him, but you do not want to!

Appendix A (Continued)

Scenario: Your friend: By the way, I am going to Dubai Mall next Saturday. I will have my lunch in a restaurant I am sure you will like; I would like you to go with me; we'll have lunch together and buy some stuff from the mall. There are many things on sale that you might like.
What would you say?

Role play 4 (equal status):

Situation: It's during the break between your classes. You have not yet left the classroom where only you and a classmate are present. The classmate, someone with whom you usually study, is sitting next to you; he says, "Hi, what's up!" and invites you to come over to his place, but you really do not like his place, and you do not want to go.

Scenario: Your classmate: Hi, what's up!

You: _____

Your classmate: Since we do not have classes tomorrow, why don't you come over to my place tonight?

What would you say? _____

Role play 5 (higher status):

Situation: You have finished an advice session with your teacher. The teacher, whom you respect greatly because of his knowledge and status, and with whom you have taken four classes, including one during the current semester, invites you to his son's birthday dinner, but you cannot go.

Scenario: Your teacher: Before you leave! It's surprising that you have taken so many classes with me, yet I have never seen you outside of class. Next Friday, my wife and I are having a surprise birthday party for my son at my house; we would love you to come.
What would you say? _____

Appendix B

Role Play Situations and Scenarios (Arabic Version)

- حياك الله ،، بسمك بعض الحوارات و أريد منك تخبرني شلون بتتصرف لو صارت لك و كيف بتياوب، أريد منك تكون على طبيعتك و تعيشها كأنها حقيقة و تراني بسجل صوتك و بحلل ردك في البحث.

- المشهد الأول: (فقط للتجربة و مدخل لما بعدها)

المشهد: أنت ما بيت للكللاس أمس لأنك كنت مريض وهاي المرة الأولى اللي تغيب فيها في هالفصل الدراسي و مدرس المادة اللي ما عمره درسك قبل سالك عن سبب غيابك بعد الكلاس مباشرة و الصف فيه بعض الطلاب يتيهزون إنهم يطلعون، أستاذك طالعك و قال لك:

الحوار:

أستاذك: اشحالك و كيف الدراسة و اياك؟

أنت:

وينك ما بيت أمس عسى خير إن شاء الله؟

شو تقول؟

- المشهد الثاني: (رفض دعوة شخص أقل منزلة من المتحدث)

المشهد: أخو أعز ربك أصغر منك بسبع سنوات و تقابله كل أسبوع تقريبا في بيت ربيعك، صادفك مرة عند محطة الباص و ما كان في المحطة غيركم و شافك و سلم عليك و استغل الفرصة و عزمك على عشا مع ربعه لكنك ما ترتاح بالجلسة مع ربعه اللي أصغر منك بكثير و ما تريد تروح عندهم.

الحوار:

أخو أعز أصحابك: مرحبا الساع .. شو هالصدفة الحلوة ، اشحالك؟

أنت :

شرايك تيينا البيت يوم الجمعة في المساء؟ ربي بييون عندنا يمعة على العشاء و بنسمر سوى و بنلعب بلايستيشن . شو تقول؟

- المشهد الثالث: (رفض دعوة شخص من نفس المنزلة)

المشهد: أعز ربك اللي دايم تطلع تتمشى و إياه و تشوفه بشكل شبه أسبوعي يفكر يروح لدي مول السبت الياي و يبي يتغدا هناك، وأنتم طالعين تمشون على ريولكم و تسولفون عن ايش راح تسوون في الويك اند تذكر هو انه بيروح لدي مول و عزمك تروح و إياه للمول لكن أنت ما تقدر تروح.

الحوار:

صاحبك: إلا على فكرة أنا بروح دبي مول السبت الياي منها بتغدا هناك في مطعم أحبه وايد و أريدك تروح معاي وأغديك و فيه أشياء وايد بتصلح لك هناك و عليها تخفيضات شو تقول؟

Appendix B (Continued)

- المشهد الرابع: (رفض دعوة شخص من نفس المنزل)
المشهد: و أنت بالبريك بين كلاسائك بعد ما روح الأستاذ و قبل ما تطلع من القاعة ربيعك اللي دايم تدرس و إياه كان يالس حدك على الطاولة و الكلاس ماحد، الطلاب كلهم فلوا التفت صوبك و هو جالس على الطاولة و سلم عليك و عزمك تبي بيته لكنك ما تحب الجلسة في بيته وايد و ما تريد تروح.

الحوار:

صاحبك: هلا اشحالك؟

أنت:

صاحبك: بما إن بكرا ما عندنا كلاسات شرايك تيني البيت الليلة لو ماعندك شي؟
شو تقول؟

- المشهد الخامس: (رفض دعوة شخص من منزلة أعلى من المتحدث)
المشهد: في نهاية جلستك مع أستاذك في مكتبه من شان يعطيك بعض النصائح الأكاديمية وهذا الأستاذ أنت تحترمه وايد بسبب علمه و مكانته الكبيرة في الجامعة قال لك هالأستاذ اللي أخذت معاه ثلاث كلاسات قبل و هذا الرابع: أبيق تشرفني اليوم في بيتي على العشاء بمناسبة يوم ميلاد ولدي لكن أنت ما تقدر تروح .

الحوار:

أستاذك: قبل لا تروح تصدق يمكن انت اكثر طالب درسته و ما اشوفه الا بالكلاسات بس، اليمعة الياية أنا و زوجتي بنعمل حفلة ميلاد نفاجئ فيها ابني في بيتي، شرايك تبي نشوفك و تشرفنا.
شو تقول؟

ملاحظة: تم تحويل جميع التذكير في صياغة المشاهد و الحوارات إلى تأنيث فتم تغيير صديق إلى صديقة و أستاذ إلى أستاذة و هكذا.

Appendix C

Classification of Refusals as Proposed by Beebe et al. (1990)

I. Direct

- A. Performative (e.g., "I refuse")
- B. Non-performative statement (e.g., "No," "I can't," "I won't")

II. Indirect

- A. Statement of regret (e.g., "I'm sorry," "I feel terrible")
- B. Wish (e.g., "I wish I could help you...")
- C. Excuse, reason, explanation
- D. Statement of alternative
- E. Condition for future or past acceptance (e.g., "If you had asked me earlier, I would have...")
- F. Promise (e.g., "I'll come next time")
- G. Statement of principle or philosophy
- H. Attempt to dissuade interlocutor (e.g., threat, guilt trip, criticism, let interlocutor off the hook, self defense)
- I. Acceptance which functions as a refusal (e.g., unspecific or indefinite reply, lack of enthusiasm)
- J. Avoidance (e.g., non-verbal - silence, hesitation, do nothing, physical departure; verbal - topic switch, joke, hedging)

Adjuncts to refusals

- 1. Statement of positive opinion (e.g., "I'd love to...")
- 2. Statement of empathy (e.g., "I realize you are in a difficult situation")
- 3. Pause fillers (e.g., "uhh," "well," "uhm")
- 4. Gratitude/appreciation

Appendix D

Coding Data

Group:

Code:

Situation:

Status:

Full response (transcription):

Semantic Formula	Type	1	2	3	4	5	6
Performative							
Non-performative							
Statement of regret							
Wish							
Excuse							
Statement of alternative							
Condition for future or past acceptance							
Promise							
Statement of principle or philosophy							
Attempt to dissuade interlocutor							
Acceptance which functions as a refusal							
Avoidance							
Statement of positive opinion							
Statement of empathy							
Pause fillers							
Gratitude/appreciation							
Invoking the name of God							
Other							
Other							

Appendix D (Continued)

Coding Data

Group:

Code:

Situation:

Status:

Order of used semantic formulas and frequency of direct and indirect strategies:

Number	1	2	3	4	5	6	7
Order							
Strategy							
Head-act							
Frequency of Direct strategy							
Frequency of Indirect strategy							
Number of used S formulas							
Number of words							

Appendix E

Consent Form

PLEASE READ THIS DOCUMENT CAREFULLY. YOUR SIGNATURE IS REQUIRED FOR PARTICIPATION. YOU MUST BE AT LEAST 18 YEARS OF AGE TO GIVE YOUR CONSENT TO PARTICIPATE IN RESEARCH.

I agree to participate in a research project entitled *The Development of Refusals to Invitations by L2 Learners of Emirati Arabic A Cross-Sectional Study* by Bandar Alghmaiz from Indiana University (IU) in Bloomington, Indiana.

Description of your participation:

you will listen to some situations and scenarios. you are supposed to tell me what your responses would be when you encounter them. you will be asked to be as natural as you could. Your voice will be recorded and analyzed and might be heard in some academic meetings and conferences

- I have been given sufficient information about this research project. The purpose of my participation as an interviewee in this project has been explained to me and is clear.
- My participation as an interviewee in this project is voluntary. There is no explicit or implicit coercion whatsoever to participate.
- The interview will last approximately 20 minutes. I allow the researcher to take written notes during the interview. I also allow the researcher to audiorecord my voice during the interview. It is clear to me that in case I do not want the interview to be recorded I am at any point of time fully entitled to withdraw from participation.
- I have the right not to answer any of the questions. If I feel uncomfortable in any way during the interview session, I have the right to withdraw from the interview.
- I have been given the explicit guarantees that, if I wish so, the researcher will not identify me by name or function in any reports using information obtained from this interview, and that my confidentiality as a participant in this study will remain secure. In all cases subsequent uses of records and data will be subject to standard data use policies at the IU (Data Protection Policy).
- I am fully aware that my participation and recorded voices might be shared, analyzed, and/or heard with/by other people in some academic settings such as dissertation defenses, presentations in class, and academic conferences.

Appendix E (Continued)

- I have read and understood the points and statements of this form. I have had all my questions answered to my satisfaction, and I voluntarily agree to participate in this study.
- I have been given a copy of this consent form co-signed by the interviewer.

_____ Participant's Signature Date

_____ Researcher's Signature Date

code: _____

group: _____

Appendix F

Consent Form (Arabic Version)

أرجو منك قراءة هذا المستند بتمعن والتي تتطلب توقيعك عليها حتى تتمكن من المشاركة. يجب أن يكون عمرك على الأقل ثمانية عشر عاما حتى تكون موافقتك معتبرة للمشاركة في هذا البحث.

أوافق على المشاركة في هذا المشروع البحثي بعنوان *تطور أساليب رفض الدعوات عند متعلمي اللهجة العربية الإماراتية لغة ثانية للباحث بنذر الغميز* من جامعة ولاية انديانا في مدينة بلومينغتون.

وصف المشاركة المطلوبة منك في هذه الدراسة:

ستستمع وصف لبعض الحالات والحوارات باللهجة الإماراتية والمفترض منك أن تتفاعل معها وكأنها حدثت لك وتخبرني كيف سيكون ردك لكل واحدة منها. سأطرب منك أن يكون ردك طبيعي من غير تكلف قدر المستطاع. سيتم تسجيل صوتك و سيتم تحليل ردك لغويا و قد يسمعه آخرون في بعض المناسبات الأكاديمية كالمؤتمرات العلمية.

أولاً: تم تزويدي بمعلومات كافية حول مشاركتي في هذا المشروع البحثي و تم شرح الهدف من مشاركتي بشكل واضح لي.

ثانياً: أعلم أن مشاركتي في هذا البحث هي عمل تطوعي و لا يوجد أي إكراه من قبل أي أحد بأي شكل من الأشكال للمشاركة في هذا المشروع البحثي

ثالثاً: أعلم أن مقابلي قد تطول لعشرين دقيقة و أسمح للباحث بكتابة ملاحظات أثناء المقابلة كما أسمح له بتسجيل صوتي أثناء المقابلة و واضح بالنسبة لي أن لي الأحقية الكاملة بأن أطلب من الباحث أن يوقف المقابلة أو التسجيل في أي لحظة أثناء المقابلة.

رابعاً: أعلم أن لي الأحقية الكاملة في أن أمتنع عن إجابة أي سؤال و بمجرد شعوري بعدم ارتياحي أثناء المقابلة فإنه يحق لي الانسحاب في أي وقت أريد.

خامساً: تم إعطائي ضمانات واضحة بأن لي كامل الأحقية أن أطلب من الباحث عدم كشف هويتي أو أي عمل قمت به أثناء المقابلة أو أي معلومة أدليت بها و أن خصوصيتي ستكون محفوظة.

سادساً: قرأت و اطلعت على كافة النقاط في هذا المستند و تم الإجابة على أي تساؤل عندي للدرجة التي تجعل الأمر في كامل الوضوح و أقر بموافقتي بالمشاركة في هذا المشروع البحثي بشكل تطوعي.

سابعاً: تم إعطائي نسخة من هذا المستند.

توقيع المشارك: التاريخ:

توقيع الباحث: التاريخ:

الرمز: المجموعة:

Appendix G

Demographic Information for the Emirati Native Speakers group

Instructions: Please provide a response for each of the following questions:

1. What is the highest degree you have completed/obtained?

☐ High School ☐ Bachelors ☐ Master ☐ Doctorate

2. What is your first language? _____

3. What is your dialect? _____

4. List any language you speak besides your first language?

5. Where are you originally from? _____

6. Have you ever lived outside of UAE? ☐ Yes ☐ No
If yes, please tell us where, when, and for how long?

7. What is your age? _____

8. What is your gender?

☐ Female ☐ Male

For the investigator:

Code: # _____

Appendix H

Demographic Information for the Emirati Native Speakers group (Arabic Version)

تعليمات: أرجو منك الإجابة على الأسئلة التالية:

ما هي أعلى درجة علمية حصلت عليها؟

○ الثانوية ○ بكالوريوس ○ ماجستير ○ دكتوراه

ما هي لغتك الأولى "اللغة الأم"؟

ما هي لهجتك العربية؟

اذكر أي لغة تتحدثها غير لغتك الأولى؟

من أي دولة أنت؟

هل سبق و عشت خارج دولة الإمارات العربية المتحدة؟
إذا كانت الإجابة نعم، اذكر متى، أين، و كم كانت المدة.

كم عمرك؟

ما هو جنسك؟

○ ذكر ○ أنثى

للباحث:

رمز المشارك

Appendix I

Demographic Information for the Emirati Arabic Learners

Instructions: Please provide a response for each of the following questions:

1. What is your current level in this Arabic institute?
☐ Intermediatiate ☐ Advanced ☐ other
2. What level you were placed in when you first came to this institute?
☐ Beginner ☐ Intermediatiate ☐ Advanced
3. When did you start learning the Emirati Dialect? ____/____/____
4. When did you first came to UAE? ____/____/____
5. If you exclude your time outside of UAE, how long have you stayed in UAE?
_____ Month/s and # _____ year/s
6. Have you ever learned any other Arabic dialects? ☐Yes ☐No If yes, name them please.

7. What is the highest degree you have completed/obtained?
☐ High School ☐ Bachelors ☐ Master ☐ Dectorate
8. Have you ever enrolled in any other Arabic institutes? ☐Yes ☐No If yes, please explain.

9. Have you lived in a house or worked in a place where Arabic is the mainly spoken language? If yes, please explain and when did that start and for how long.

10. Have you ever lived in a country where Arabic is the mainly spoken language? If yes, please explain and when did that start and for how long.

Appendix I (Continued)

11. What is your first language? _____

12. List any language you speak besides your first language?

13. Is there any member of your nuclear family speaks Arabic fluently? ☐ Yes ☐ No

14. Where are you originally from? _____

15. What is your age? _____

16. What is your gender?

☐ Female ☐ Male ☐ Transgender

17. Why are you learning Arabic?

For the investigator:

Code: # _____

Appendix J

Demographic Information for Emirati Arabic Learners (Arabic Version)

تعليمات: أرجو منك الإجابة على الأسئلة التالية:

ماهي مستواك الحالي في المعهد؟

☐ متوسط ☐ متقدم ☐ أخرى

ما هو المستوى الذي وضعت فيه عندما قدمت لهذا المعهد؟

☐ مبتدئ ☐ متوسط ☐ متقدم

متى بدأت الدراسة في هذا المعهد؟ / /

متى قدمت للإمارات العربية المتحدة أول مرة؟ / /

إذا لم تحسب الوقت الذي قضيته خارج دولة الإمارات، كم هي الفترة التي مكثت فيها في الإمارات بشكل عام؟

..... أشهر و سنوات

هل سبق و تعلمت أي لهجة أخرى من لهجات اللغة العربية؟ إذا كانت الإجابة نعم، اذكرها.

ما هي أعلى درجة علمية حصلت عليها؟

☐ الثانوية ☐ بكالوريوس ☐ ماجستير ☐ دكتوراه

هل سبق و درست في أي معهد لغة عربية آخر؟

☐ نعم ☐ لا

إذا كانت الإجابة نعم، أرجو منك الشرح:

Appendix J (Continued)

هل سبق و سكنت في بيت أو عملت في مكان تكون اللغة العربية هي اللغة الأساسية المستخدمة فيه؟
ذا كانت الإجابة نعم، أرجو منك الشرح ومتى بدأ هذا و كم استمر:

هل سبق و عشت في دولة لغتها الأصلية اللغة العربية؟
ذا كانت الإجابة نعم، أرجو منك الشرح ومتى بدأ هذا و كم استمر:

ما هي لغتك الأولى "اللغة الأم"؟

اذكر أي لغة تتحدثها غير لغتك الأساسية؟

هل هناك أي شخص من أفراد أسرتك يتحدث العربية بطلاقة؟

من أي دولة أنت؟

كم عمرك؟

ما هو جنسك؟

☐ ذكر ☐ أنثى ☐ متحول

لماذا تتعلم اللغة العربية؟

للباحث:

رمز المشارك:

Appendix K

Demographic Information for the Emirati Residents (Former Students)

Instructions: Please provide a response for each of the following questions:

1. What is the highest degree you have completed/obtained?

☐ High School ☐ Bachelors ☐ Master ☐ Dectorate

2. What is your first language? _____

3. List any language you speak besides your first language?

4. Where are you originally from? _____

5. When did you come to UAE? _____

6. When did you start learning Emirati Arabic? and for how long you were studying it?

7. What was your proficiency level when you left the institute?

☐ Beginner ☐ Intermediatiate ☐ Advanced

8. What are you doing in UAE?

9. How often do you practice your Emarati Arabic?

☐ monthly ☐ weekly ☐ daily

Where and with whom? _____

10. What do you think is the most effective factor that improves your Emirati Arabic?

Appendix K (Continued)

11. What is your age? _____

12. What is your gender?

☐ Female ☐ Male

For the investigator: Code: # _____

Appendix L

Demographic Information for the Emirati Residents (Former Students) (Arabic Version)

تعليمات: أرجو منك الإجابة على الأسئلة التالية:

ما هي أعلى درجة علمية حصلت عليها؟

○ الثانوية ○ بكالوريوس ○ ماجستير ○ دكتوراه

ما هي لغتك الأولى "اللغة الأم"؟

اذكر أي لغة تتحدثها غير لغتك الأولى؟

من أي دولة أنت؟

متى أتيت إلى الإمارات؟

متى بدأت تعلم اللهجة العربية الإماراتية؟ وكم استمرت فترة التعلم؟

ماذا كان مستواك اللغوي عندما تركت المعهد؟

○ مبتدئ ○ متوسط ○ متقدم

ماذا تعمل الآن في الإمارات؟

كل متى تمارس اللهجة الإماراتية؟

○ شهريا ○ أسبوعيا ○ يوميا

أين ومع من؟

Appendix L (Continued)

ما هو العامل الأكبر في تطور لاهتجتك الإماراتية في ظنك؟

كم عمرك؟

ما هو جنسك؟

☐ ذكر ☐ أنثى

رمز المشارك:

للباحث:

Appendix M

How subjects were recruited!

From: the director of the Arabic institute

To: intermediate and advanced level students

Topic: Your Voluntary Participation is Needed and Appreciated!

Dear students,

please read the below email from a graduate student at Indiana University.

I am conducting interviews as part of a research study to increase our understanding of the differences between the way that Arabic native speakers use the language and the way that second language learners of Arabic use it. As a linguist you are in an ideal position to give us valuable firsthand information. The interview takes around 20 minutes and is very informal.

you will listen to some situations and scenarios. you are supposed to tell me what your responses would be when you encounter them. you will be asked to be as natural as you could. Your voice will be recorded and analyzed and might be heard in some academic meetings and conferences. Your responses to the questions will be kept confidential. Each interview will be assigned a number code to help ensure that personal identifiers are not revealed during the analysis and write up of findings. There is no compensation for participating in this study. However, your participation will be a valuable addition to our research and findings could lead to greater public understanding of the differences in use of language between native and non-native speakers. If you are willing to participate please suggest a day and time that suits you and I'll do my best to be available.

If you have any questions please do not hesitate to ask.

Best,

Bandar Alghmaiz

Balghmai@umail.iu.edu

Appendix N

How subjects were recruited! (Arabic Version)

المرسل: مدير معهد اللغة العربية.
إلى: طلاب و طالبات المستوى المتوسط و المتقدم في المعهد.
عنوان الايميل: مشاركتك التطوعية مطلوبة و مقدرة

أعزائي طلاب و طالبات المستوى المتوسط و المتقدم

أرجو منكم قراءة الإيميل في الأسفل و الذي وصلنا من طالب دراسات عليا في جامعة ولاية انديانا

أعمل حاليا على عمل بعض المقابلات مع طلاب لغة عربية كجزء من مشروع بحثي يرفع من مستوى فهمنا للفروقات بين طريقة استخدام العربية عند العرب وعند متعلميها، و كمختص في اللغويات أرى أنك الشخص المثالي في إعطائنا معلومات مباشرة و ذات قيمة عالية، المقابلة ستستغرق قرابة العشرين دقيقة.

ستستمع وصف لبعض الحالات والحوارات باللهجة الإماراتية والمفترض منك أن تتفاعل معها وكأنها حدثت لك وتخبرني كيف سيكون ردك لكل واحدة منها. سأطرب منك أن يكون ردك طبيعي من غير تكلف قدر المستطاع. سيتم تسجيل صوتك و سيتم تحليل ردك لغويا و قد يسمعه آخرون في بعض المناسبات الأكاديمية كالمؤتمرات العلمية. سيتم الحفاظ على خصوصية مشاركتك. كل مشاركة سيتم الترميز لها برقم لضمان عدم ربط المشاركة بهوية صاحبها أثناء المقابلة.

لن يكون هناك أي مقابل مادي أو أي تعويض للمشاركة في هذا البحث و لكن مشاركتك ستضيف إضافة قيمة للبحث و نتائجه و سيزيد من فهم المختصين للفروقات في استخدام اللغة بين المتعلم و المتحدث الأصلي. إذا كنت ترغب بالمشاركة أرجو منك أن تقترح اليوم و الوقت الذي يناسبك و سأحاول بأن يكون مناسباً لي كذلك.

إذا كان لديك أي استفسار أرجو لا تتردد بالسؤال.

كل التوفيق

بندر الغميز

Balghmai@umail.iu.edu

Curriculum Vitae

Bandar Abdulaziz F Alghmaiz

Professor Assistant
Arabic Linguistic Department
King Saud University in Riyadh

Education:

- B.A. in Arabic Language February 2009
Al-Imam Muhammad Ibn Saud Islamic
- M.A. in Applied Linguistics May 2013
Southern Illinois University Carbondale
Thesis Title: Word-initial Consonant Cluster
Patterns in the Arabic Najdi Dialect
- Presented a paper at Association of Central Eurasian Marsh 2016
Studies Conference (ACES)
Paper Title: *“An overview of the Differences Between
Persian and Arabic Native Speakers’ Speech Act of Refusal”*
- Ph.D. in Near Eastern Languages and Cultures August 2018
with a minor in Linguistics
Indiana University Bloomington
- Received second place at the Indiana Marsh 2018
University Three Minute Thesis competition.

Contact Information:

Bandaralghmaiz@hotmail.com