The University of San Francisco

ARABIC TEACHERS' PERCEPTION OF AN INTEGRATED APPROACH FOR
TEACHING ARABIC AS A FOREIGN LANGUAGE IN COLLEGES AND
UNIVERSITIES IN THE UNITED STATES

A Dissertation Presented
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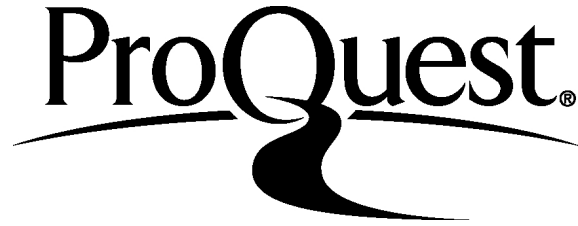Abeer Al-Mohsen
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Dissertation Abstract
Arabic Teachers' Perceptions of an Integrated Approach for Teaching Arabic as a
Foreign Language in Colleges and Universities in the United States

This study examines the perception of Arabic teachers on whether an integrated approach is critical for students' communicative competence in Arabic. Additionally, the study attempts to uncover what might be potential barriers to the integrated-approach program-wide implementation in the field of Teaching Arabic as a Foreign Language in higher education institutes in the United States. Although many studies investigated students' perception of learning Modern Standard Arabic (MSA) only, few studies focused on teachers' perceptions of the issue and understanding of what communicative Arabic instruction should entail.

Using a mixed-method study, the researcher conducted the study in two sequential phases: a quantitative phase followed by a qualitative phase. Quantitative data-collection sources used adaptation of the Arabic Teacher Survey. The online survey dataset consisted of a 50-item survey of 60 participants. Although no significant relationships emerged between teachers' perceptions of the integrated approach and its impact on communicative competence due to size effect, an overall favorable perception of using the integrated approach emerged as the correct way to go about the teaching and learning of Arabic. The MSA ideology, especially among older and more highly educated teachers correlated with participants' overall favorability of the integrated approach. The qualitative phase consisted of one-on-one phone interviews with seven Arabic teachers to provide a more descriptive analysis of the survey data. Changes in perceptions of teaching both MSA and spoken Arabic are shifting, despite the narrow scope of its

implementation. The participants' credited the delay in wide implementation of an integrated approach to a lack of teaching materials, teachers' training opportunities, and insufficient of data that supports the implementation of the approach.

This research provided empirical insights to teachers' perceptions of the integrated approach and its promising future as a common practice in the field. The study concludes by proposing an integrated approach instructional design and recommendations for further research. The aim is to support the importance of teaching both MSA and spoken Arabic as the underpinning of communicative competence in Arabic.

This dissertation, written under the direction of the candidate's dissertation committee and approved by the members of the committee, has been presented to and accepted by the Faculty of the School of Education in partial fulfillment of the requirements for the degree of Doctor of Education. The content and research methodologies presented in this work represent the work of the candidate alone.

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To my loving and caring parents, you have been always the source of strength and inspiration.

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I would like to thank my friends who continually believed in me and gave me the necessary support to see this entire process through. Thank you for believing in me, most especially when I didn't believe in myself.

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CHAPTER I

THE RESEARCH PROBLEM

Statement of the Problem

The vast majority of colleges and universities in the United States have Arabic language programs that focus on teaching formal Arabic, known as Modern Standard Arabic (MSA), which is typically written and rarely used in speaking. Most students learn only the formal variety of Arabic, which "creates a fake model of oral proficiency by presenting the students with an artificial variety that is not used by the native speakers since no one uses [formal Arabic] for daily-life situations" (Al-Batal, 1995, p. 123). Arabic informal varieties constitute spoken Arabic used in daily communications. Distinctive differences abound between the formal language and spoken varieties of the Arabic language that are evident in syntax, morphology, phonetics, and semantics. The American Council on the Teaching of Foreign Languages (ACTFL) raised up the issue of Arabic communicative competence in the late 1980s in their Arabic proficiency guidelines. In their guidelines, they indicated that "it is obviously desirable for those who aspire to replicate the native-speaker proficiency in Arabic to become competent in both MSA and at least one colloquial dialect" (ACTFL, 1989, p. 374).

Furthermore, teaching an MSA-only approach in classrooms persists in Arabic classrooms, despite students' negative feedback about the sociolinguistic limitations of learning only MSA when desiring to interact with native speakers. According to a survey conducted by the National Middle East Language Resource Center of more than 650 students learning Arabic at 37 U.S. institutions of higher education, 88% reported they were learning Arabic to interact with people who speak it (Palmer, 2007). A survey of 371 students who participated in Arabic-language immersion programs between 2010 and

2012 indicated that students overwhelmingly rejected the idea of learning only MSA in classrooms (Shiri, 2013). Other research studies about students' negative attitude toward learning exclusively MSA in classrooms also contributed to the literature (Al-Mamari, 2011; Hashem-Aramouni, 2011).

Additionally, teaching only MSA in classrooms remains the norm in the face of copious literature written by famous Arabic-language scholars who advocate for an integrated language approach to teaching Arabic, consisting of teaching MSA and a spoken Arabic variety in a single course of instruction, to increase students' communicative competence. The essence of this approach is to incorporate both varieties—formal Arabic and one spoken variety—concurrently (Al-Batal, 1992; Fakhri, 1995; Palmer, 2007; Wahba, 2006; Younes, 2006). Arabic teachers do not distinguish between language learning and language acquisition. Arabs, like other people, acquire their spoken variety at home through a subconscious process and their formal language forms in schools. Therefore, nonnative speakers of Arabic should be exposed to both formal MSA and an informal spoken variety.

Very few empirical studies aimed to examine teachers' perception of an integrated approach to teaching Arabic; therefore, this research contributes to filling that gap in the literature. The result of this research will be valuable not only to teachers, but also to material developers and language-school administrators. One of the objectives of this study is to fill the gap in the literature by employing a mixed-methods sequential explanatory design, collecting and analyzing quantitative data in the first phase of the study, followed by qualitative data collection and analysis.

Background and Need

Arabic Diglossia

The Arab world extends from the Arabian Peninsula in the east to Morocco in the northwest of the African continent. Inhabitants of the region speak Arabic, which has a diglossic situation. Classic diglossia was defined by Ferguson (1959) as a

relatively stable language situation in which, in addition to the primary dialects of the language, 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—that is learned largely by means if formal education and used for most written and formal spoken purposes but is not used by any sector of the community for ordinary conversation. (p. 336)

Ferguson branded this variety as the high variety (H) and the regional dialect as the low variety (L).

In the case of the Arabic language, H is the written language known as MSA, acquired through formal education and shared by all Arabs in the region. This formal language is highly respected and considered prestigious, despite its limited day-to-day usage. In contrast, L is comprised of different spoken regional vernaculars that constitute the informal Arabic used in daily communication. People speak six major varieties in the Arab world: Gulf, Iraqi, Levantine, Egyptian, Sudanese, and Moroccan.

Teaching of Arabic as a Foreign Language (TAFL) in the United States

U.S. higher education institutions introduced the study of the Arabic language in the mid-1600s as part of Semitic languages and theology studies. At Harvard College and Yale University, the introduction of Arabic followed studies of Hebrew and cognate

languages like Assyrian and Chaldean, with a theological focus (McCarus, 1992). Political, economic, and cultural curiosity shaped the interest and demand for learning Arabic, following the events of September 11, 2001. The U.S. government considers having an expert knowledge of the Arabic language to be crucial to homeland security. U.S. colleges and universities greatly expanded Arabic-language programs in the last decade.

The Modern Language Association, which conducts foreign-language-enrollment surveys at the national level, reported that Arabic was by far the fastest-growing language at U.S. colleges and universities. In their 2010 published report, the Modern Language Association disclosed that enrollments in Arabic language courses grew by 46.3% between 2006 and 2009. In fall 2009, Arabic language was the eighth most popular language studied, with approximately 35,083 course enrollments nationwide. This increase may not continue steadily when students of Arabic continually learn that the Arabic they studied in the classroom limits their proficiency to only comprehending written and news-broadcast material. Ryding (2006) noted that "Americans' motivation for foreign language study are pragmatic and functional" (p. 13).

Raising Students' Arabic Communicative Competence

A revitalization of how Arabic is taught should take place. Raising students' communicative competence is the goal of any foreign-language program, given that a communicative competence in the Arabic language depends on proficiency in MSA and in one spoken variety. Palmer (2008) noted,

the teaching and learning of Arabic in the United States has long followed the model of language use and observation in the Arab world. This model consisted

of what some might consider gratuitous reverence for the written language (MSA)

and outward contempt for spoken varieties of Arabic. (p. 84)

Those two varieties should be systematically integrated into a single course of

instruction. An integrated approach will give learners the opportunity to achieve native-

like Arabic speaking proficiency (Wahba, 2006; Younes, 2006).

The diglossic nature of the Arabic language requires a distinctive approach to

teaching it to nonnative speakers. Arabs do not have difficulty acquiring both forms of

Arabic. The spoken form is Arabs' mother tongue, acquired first and naturally at home

before Arabs are exposed to MSA, which they learn in school. However, nonnative

speakers need to learn a spoken form of Arabic alongside MSA in the classroom to be

able to comprehend the language as a whole and naturally communicate with native

speakers.

Purpose of the Study

The purpose of this mixed-methods study was to investigate (a) how teachers

perceive an integrated approach as critical for students' communicative competence in

Arabic; (b) whether teachers are receptive to changing the traditional approach to TAFL,

replacing it with an alternative approach; and (c) what might be the potential barriers to

change in the field of TAFL to actively implement an integrated approach. The study

employed a mixed-methods sequential explanatory design, collecting and analyzing

quantitative data gathered by conducting a survey, as the first phase of the study. Then, a

qualitative data collection and analysis allows for an in-depth understanding of the

quantitative results.

Research Questions

The study is guided by the following research questions:

RQ1. To what extent do Arabic teachers have a positive perception of an integrated approach to TAFL?

    1. To what extent does a relationship exist between teachers' demographics (age, gender, type of degree, native tongue, and years teaching Arabic) and perceptions of the integrated approach as essential to students' communicative competence?

    2. To what extent does a relationship exist between teachers' demographics (age, gender, type of degree, native tongue, and years teaching Arabic) and MSA ideologies?

RQ2. What is the instructional design of an integrated approach, from teachers' perspectives, and what were the most important provisions to implement it?

RQ3. How do Arabic teachers perceive an integrated approach and believe such an approach is critical in raising students' communicative competence?

RQ4. How receptive are teachers to replacing the traditional approach to TAFL with an integrated approach?

RQ5. What are the potential barriers to replacing the traditional approach to TAFL with an integrated approach?

<div align="center">Conceptual Framework</div>

As the basis for a conceptual framework, this study employed Hymes's (1966) communicative-competence theory, and Borg's (2003) language-teacher-cognition model. These two conceptual frameworks facilitated examination of Arabic teachers' perceptions of an effective Arabic-teaching approach, which is at the core of development in the field of TAFL. Achieving students' communicative competency through an alternative approach to common instructional practice is yet to be realized.

Communicative Competence Theory

Hymes (1966) introduced the notion of "communicative competence" in response to Chomsky's (1965) concept of "linguistic competence." Hymes's notion of communicative competence was based on the idea that speakers need functional knowledge to use language in practical ways. Hymes (1974) defined communicative competence as "what a person needs to know in order to communicate effectively in culturally significant situations" (p. 75). Hymes's work emphasized the importance of language as a system of communication in which knowledge of language use is as important as grammatical knowledge. While grammatical knowledge is still very important, especially as argued by Chomsky (1965), knowledge of the rules that govern the appropriate use of language is particularly important since without this knowledge a speaker cannot interact adequately with other members of a given speech community. This knowledge would allow a speaker to know, for example, what to say, when to say it, to whom and how to say it in socially and culturally appropriate ways.

Hymes (1972) provided a framework that distinguished between competence—underlying speech beyond its grammatical rules competence—and performance—the behavioral data of speech (p. 280). This framework relies on answers to four critical questions about language and other forms of communication (culture):

1. To what degree is something formally *possible*?

2. To what degree is something *feasible* as a means of implementation?

3. To what degree is something *appropriate* in the context in which it is used and evaluated?

4. To what degree is something in fact done, actually *performed*, and what does its doing entail? (Hymes, 1972, p. 281).

These questions project the relative nature of acquiring sociolinguistic competence for a meaningful conversation. Hymes (1972) summarized this framework by declaring that "the goal of a broad theory of competence can be said to be to show the ways in which the systematically possible, the feasible, and the appropriate are linked to produce and interpret actually occurring cultural behavior" (p. 281). Language consists of codes that interpret the social context in the appropriate communication channel. The theory of communicative competence in the Arabic language must be carefully considered, in light of its diglossic quality.

Numerous researchers studied the notion of communicative competence. Among those are Canale and Swain (1980). They formulated a theoretical framework that consisted of three major components of communicative competence:

1. Grammatical competence refers to the knowledge of the language code: syntax, lexicon, phonology, morphology.

2. Sociolinguistic competence emphasizes the importance of understating the rules of language appropriately in a given social situation, concerned with style, politeness, and register.

3. Strategic competence refers to the mastery of verbal and nonverbal communication strategies and the ability to get one's meaning across successfully when problems arise.

Canale (1983) refined the above model by adding discourse competence:

4. Discourse competence refers to the knowledge of combining language structures to produce unified texts in the different modes of writing and speaking.

Hymes's (1974) theory of communicative competence was developed with both communication and culture in mind. This theory highlights the role of sociocultural rules of speaking as an intrinsic part of the language user's competence. According to Hymes (1974), a speech situation takes place in a speech community and can take the form of, for example, a party or a meal. A speech event takes place within a speech situation, which can be a conversation at a party. Finally, a speech act takes place within a speech event, and this can, for example, be a promise or a request made by interlocutors engaged in a conversation at a party. Hymes's (1974) concept of communicative competence has been very important in the field of second-language acquisition in general and has formed the theoretical foundation for the empirical investigation of sociolinguistics within diverse speech communities.

Borg Language-Teacher-Cognition Model

The study of language-teacher cognition is a trending topic that grew from the mid-1990s, and maintains a focus by scholars in the field. Borg (2003) defined language-teacher cognition as "unobservable cognitive dimension of teaching—what teachers know, believe, and think" (p. 81). Borg's model of teacher cognition, introduced in 1997, shows "that teachers have cognitions about all aspects of their work, and lists recurrent labels used to describe the various psychological constructs which I collectively refer to here as teacher cognition" (2003, p. 81). The model highlights the impact of teachers' experience as learners, stimulating professional education about their teaching practices. Borg included contextual factors such as the pressure of standardized testing, class size and time, and course load, which might alter teachers' classroom practice. Borg's model can guide this study and help identify sources of Arabic teachers' belief about implementing MSA-only classroom instruction without ruling out possible convergence

or divergence between teachers' beliefs and practice. The model also helps unravel

possible sources of resistance to change in common teaching practices (see Figure 1).
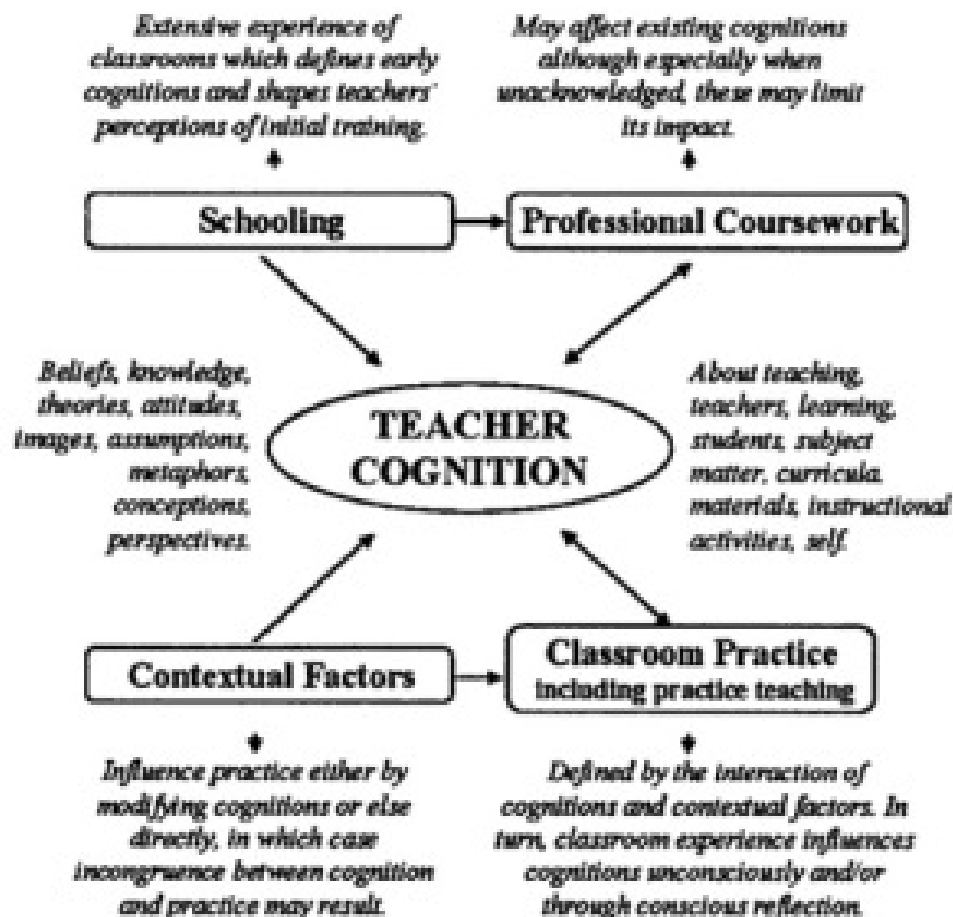
Figure 1. Teacher cognition, schooling, professional education, and classroom practice.
From Teacher Cognition in Language Teaching: A Review of Research on What
Language Teachers Think, Know, Believe, and Do, by S. Borg, 2003, *Language
Teaching, 36,* p. 82.

Teacher cognition has a fundamental effect on teachers' professional

development, which is vital in determining the teacher's role and behavior in the

classroom. Teachers' stated beliefs, personal theories, and pedagogical principles are

usually refined and filtered. Prior beliefs established by the teachers' experiences as a

learner can control their practice, which can sometimes lead to undesirable and

monotonous teaching. Therefore, understanding the role of teacher cognition and

developing awareness in regards to its various components is crucial. This can certainly help in sensing, explaining and altering the implicit beliefs that contribute to teachers' inadequate practices. Arabic teachers' decision to teach almost exclusively MSA and neglect teaching spoken Arabic could be a product of their own learning experience in school which was conducted in MSA. Investigating Arabic teachers' beliefs about communicative Arabic and what it entails can shed the light on unspoken attributions to an old-fashioned practice in the field of TAFL.

Delimitations

The study included only Arabic teachers working for colleges and universities in the United States. Arabic teachers working at institutions operated and funded by the Department of Defense, Department of State such as the Defense Language Institute (DLIFLC), and Foreign Service Institute were excluded from this study because their in-house developed Arabic-language curricula are constrained to target specific purposes and invoke certain language skills used in the intelligence community. Arabic teachers who work for these agencies must follow the in-house curriculum, developed to achieve the agency language objectives and required proficiency levels for students.

Limitations

Using mixed-methods research usually enhances understanding of the topic under study but has some limitations. Mixed-methods research is a complex process requiring a marked time commitment devoted to extensive data collection. Quantitative data were collected through a survey delivered electronically to participants; therefore, survey results were limited to those who replied to the survey, thereby limiting generalizability of the study. Another survey limitation is the issue of self-reporting by participants who might not be willing to disclose information they are uncomfortable sharing.

One important limitation of the quantitative segment of the study was the issue of the sample size. The sample size was relatively small, which made it difficult to draw significant relationships from the data, as statistical tests normally require a larger sample size to ensure a representative distribution of the population and to represent the Arabic teacher population in the United States.

The second part of the study consisted of interviews with teachers of Arabic. Interviews, as a qualitative research instrument, has limitations as well, such as difficulty in future replication and lack of the ability to generalize results. However, employing a mixed-methods research design mitigates the shortcomings of a quantitative research instrument because the availability of qualitative data adds weight to the findings.

In addition, the role of the researcher as the interviewer is to elicit valid responses from respondents. Therefore, researchers conduct practice interviews before the actual interviews to prepare to respond to any contingency. Researchers also work to remain neutral and refrain from influencing interviewees through personal biases caused by teaching experiences that might significantly affect the outcomes of the research.

One final limitation of the study is the researcher's own career path. She currently works at an institution operated and funded by the Department of Defense. She has never worked at a public college or university outside the scope of national-defense-purposed language training.

Significance of the Study

The increasing numbers of students enrolled in Arabic-language classrooms in colleges and universities around the United States calls for revamping Arabic programs to suit the needs of students. Understanding teachers' perceptions of an alternative approach in the field of TAFL will guide the development of Arabic programs and ensure their

success and longevity. Results from this study are vital to new course of action in TAFL. Arabic-language teaching should rest on the idea that the goal of language acquisition is communicative competence. The application of a communicative approach to teaching Arabic in the classroom, where educators implement an integrated approach, will facilitate a context-appropriate language-teaching environment.

Results from this study serve as a support to Arabic-language curriculum developers to design Arabic communicative textbooks and teaching materials that apply pragmatic ways to teach Arabic that meet today's standards. Designing and implementing a new curriculum based, on an integrated approach for teaching Arabic, which this study proposes, will serve as a motivator for students to learn the language and use Arabic in conversations with native speakers. This study contributed to the need for research on this topic and may contribute to examples of success at the local level. This study also contributed to the body of literature and will inform principal evaluation practices. Eventually, conducting more research studies on the effectiveness of the integrated approach to teaching Arabic will shift attitudes among students and teachers.

<div align="center">Definitions of Terms</div>

This section provides the meaning of some terms as intended and used in this study. The researcher chose to define some of the following terms to clarify them during the study. Some terms will also be defined in the literature review, and in that occurrence, sources are cited.

Acquired language: A language learned naturally through a subconscious process by which humans acquire the capacity to perceive and comprehend language, as well as to produce and use words and sentences to communicate. Acquired language usually is the first and native language a person attains (Krashen, 1981).

Classical Arabic (CA): The written language used in the 7th century for the *Qur'an* and poetry. Classical Arabic came out of the pre-Islamic era. It is highly sophisticated with complex grammar and highly contextualized the vocabulary (Badawi, 1973).

Communicative competence: A concept introduced by Hymes (1966), defined as the speaker's knowledge of the grammatical rules of a language and the rules for appropriate use in social contexts.

Diglossia: The coexistence of two varieties of the same language. H is the literary form of the language, and L is the common spoken form(s) used by most native speakers (Ferguson, 1959).

Discourse competence: The knowledge of rules that govern cohesion and coherence. It is knowing how to interpret the larger content and how to construct longer stretches of language, so that the parts together make up a whole coherent unit. The term was coined because the combination of utterances and communicative functions are discourse, and this is a component of communicative competence. (Canale, 1983).

Grammatical competence: The knowledge of lexical items and rules and the ability to recognize, produce, and effectively use them in communication (Canale & Swain, 1980).

Integrated approach: An instructional approach that consists of teaching MSA and a spoken Arabic variety in a single course of instruction. An integrated approach is a proposed alternative approach for TAFL (Younes, 2006).

Language-teacher cognition: "Unobservable cognitive dimension of teaching— what teachers know, believe, and think" (Borg, 2003, p. 81).

Learned language: A formal language attained through formal education. It is a "conscious process that involves studying rules and vocabulary" (Freeman & Freeman, 2004, p. 35).

Linguistic ideology: "Any sets of beliefs about language articulated by the users as a rationalization or justification of perceived language structure and use" (Silverstein, 1979, p. 193).

Modern Standard Arabic (MSA): The standardized and literary variety of Arabic used in writing and in most formal speech. It is known as *al-fuṣḥá* in Arabic, which means the eloquent language. It is a "contemporary language that deals with present-day life and in which Arabic is used. For example, it is the language heard on the news and read in the newspapers (Badawi, 1973)

MSA-only approach: An instructional approach to teaching Arabic with exclusive focus on the formal form of the language. It is the commonly and traditionally used approach for TAFL (Al-Batal, 1995).

Regional spoken varieties: Informal Arabic-spoken versions by Arabs in different parts of the Arab world. Scholars often reference spoken Arabic varieties as dialects. In the western parts of the Arab world, these varieties are referred to as *ad-dārija*, and in the eastern parts, as *al-`āmmiyya* (Badawi, 1973).

Language teacher cognition: Is as "unobservable cognitive dimension of teaching—what teachers know, believe, and think" (Borg, 2003, p. 81).

Sociolinguistic competence: The knowledge of the nonlinguistic context and the ability to interpret the social meaning of the choice of linguistic varieties and to use language with the appropriate social meaning for the communication situation (Canale & Swain, 1980).

Strategic competence: It refers to a person's ability to keep communication going when there is a communication breakdown or to enhance the effectiveness of the communication. It means being able to get one's message across through use of repetition, volume, or many of the other ways listed below. It includes not only verbal but also nonverbal strategies compensating for performance-related breakdowns in communication (Canale & Swain, 1980).

Summary

This chapter provided a rationale to examine Arabic teachers' perceptions of implementing an integrated approach, such that educators teach MSA and a spoken variety in one instructional design. Additionally, the chapter provided the relevancy of this construct to raising students' communicative competence in Arabic. Native speakers of Arabic acquire spoken Arabic as a first language at home and study MSA in school as a second language. In contrast to this widely recognized diglossic sociolinguistic situation, colleges and universities in the United States primarily teach only MSA in Arabic classrooms. Educators expect students to converse in MSA, a variety of the language not used for conversation by native speakers. Thus, if students wish to emulate native-speaker competencies, they need greater oral proficiency in a spoken variety.

Although learning MSA is important, a curriculum that solely focuses on MSA limits and discourages students, detracting from their ability to informally interact with Arabic speakers and when visiting the Arab world (Al-Mamari, 2011; Hashem-Aramouni, 2011). This research study sought to understand Arabic teachers' perceptions of an integrated approach and its relevance to increasing students' communicative competence. In addition, the dissertation aimed to examine teachers' receptivity to

changing the traditional approach for TAFL and to uncover potential barriers to implementing such change.

Hymes's (1966) communicative-competence theory and Borg's (2003) language-teacher-cognition model provided the conceptual framework and foundation for this paper. The specific purpose and research questions emerged from a review of the literature using those constructs. Last, this chapter provided a discussion of the significance of the research and offered definitions of terms to guide readers.

CHAPTER II

REVIEW OF THE LITERATURE

Restatement of the Problem

Colleges and universities in the United States have Arabic-language programs that

focus on teaching formal Arabic known as MSA, which is typically written and

infrequently spoken. The problem is that learning MSA only in classrooms "creates a

fake model of oral proficiency by presenting the students with an artificial variety that is

not used by the native speakers since no one uses [formal Arabic] for daily-life

situations" (Al-Batal, 1995, p. 123). One source of this problem is that teachers of Arabic

do not distinguish between language learning and language acquisition. Arabs acquire

their spoken variety (native lounge) at home through a subconscious process. In contrast,

Arabs learn MSA in school. MSA is not a communicative language, and it is the result of

direct instruction in the rules of language. Nonnative speakers of Arabic should be

exposed to both MSA (the learned language) and a spoken variety (the acquired

language) to gain communicative competence in Arabic.

Outline of the Literature Review

The literature review presents the identified problem to determine its contributing

factors, as established by a survey of linguistic ethnographical, conceptual framework,

and empirical research. This section reviews a representative selection of the literature on

diglossia, linguistic ideology, TAFL, language-teacher cognition, and change of practice.

Background

The Origin of Arabic Diglossia

Distinctively, MSA differs from its regional spoken varieties. This linguistic

phenomenon is known as Arabic diglossia and its study was pioneered by Ferguson

(1959). Diglossia is a Greek word that means two languages and refers to a situation in which two language registers are used by a single speech community. Ferguson (1959) defined diglossia as a kind of bilingualism in a given society in which one of the languages, H, has high prestige, and another language, L, has low prestige. In the article "Diglossia" in the journal *Word* (1959), Ferguson defined diglossia as:

> 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 sector of the community for ordinary conversation. (p. 336).

Ferguson's (1995b) definition of diglossia did not encompass all instances of multilingualism or functional differentiation of languages. After comprehensively studying various speech communities, Fishman (1967) concluded that diglossia could be extended to situations found in many societies where forms of two inherently distant languages have H and L varieties. A good example is the Latin language, which is used for high-status functions like religion education, whereas another form of the language, such as a medieval European language, is used for other ordinarily spoken domains. Fishman (1972) recognized the importance of the sociolinguistic setting and how it affects a speaker's choice of form of language, emphasizing the functional differentiation of language use in a speech community.

MSA is based on CA, which is the language of the Qur'an and early Islamic literature. MSA is fairly uniform throughout the Arab world but has limited

communicative usage because it is mainly written and restricted to highly formal sociolinguistic situations. Since the early 1950s, many scholars investigated the origin of Arabic diglossia to explain how Arabs who live in parts of the Arab world speak differently. One major hypothesis is the koine hypothesis. The term koine means common in Greek and refers to "the common dialect" in this context.

Koine signifies a *lingua franca* that develops from a mixture of languages or dialects. Fück (1950) provided a noteworthy survey of the CA language and its features. Fück's work focused on the context of the distinctions between the high form of Arabic and the regional spoken varieties, referenced as colloquial vernaculars. The Arabic koine derived from a common Bedouin language, which was the basis of the regional spoken Arabic that spread through the Islamic conquests, whereas MSA continued to develop from CA, the language of the Qur'an. Ferguson's (1959) contributions to the research on the origin of spoken Arabic coincided with Fück's work suggesting that the majority of the different regional spoken Arabic languages derived from a koine lacking a specific geographical area and was used alongside CA (pp. 50–51).

In contrast, scholars like Blau (1988) had completely different beliefs about the origins of Arabic spoken varieties. Blau emphasized that spoken Arabic developed as a result of contact between people from different areas in the region (Blau, 1988, pp. 25–26). Linguistic theories influenced Blau's account on the development of spoken Arabic such as the wave theory of language-change diffusion where language normally changes through wave-like dissemination from one speech community to another.

Another renowned theory that provided explanation of the origin of spoken Arabic is the pidginization and creolization theory, which was built on the koine hypothesis. Versteegh (2001) advocated for this theory, claiming that mixed marriages

between Muslim Arab men and non-Arab women during the Islamic conquests formed a pidginized form of Arabic to facilitate communication. Children resulting from these marriages spoke creolized Arabic, which was their parents' pidgin become nativized (p. 74). These theories attempted to provide some answers to the Arabic language variety of the modern era. No single theory provides the ultimate answer to how Arabic-speaking communities were formed, but these theories collectively should be accredited.

MSA and each spoken variety in the Arab world have distinctive syntaxes, semantics, morphologies, and phonological differences. However, the differences between Arabic spoken in the Eastern hemisphere of the Arabic world, like Gulf Arabic, Iraqi Arabic, Levant Arabic, Egypt, and Sudanese Arabic are small enough to enable Arabs from these region to understand one another fairly well. In contrast, the variant Arabic spoken in the Western hemisphere of the Arab World, mainly spoken in Libya, Tunisia, Algeria, and Morocco, is more unique in structure and vocabulary, inhabitants of these regions could be challenged to understand those in the Eastern hemisphere of the Arab world.

Acquired Arabic Language Versus Learned Arabic Language

Krashen's (1981) acquisition-learning hypothesis defined two ways of developing language ability. First, acquisition involves the subconscious acceptance of knowledge where information is stored in the brain through communication. Acquisition is the process of how someone develops a native language. In contrast, learning is the conscious acceptance of information about a language, such as the grammar. Language acquisition is the process children use to acquire first and second languages, involving "meaningful interaction" and "natural communication" in the target language (Krashen, 1981, p. 1). Children's inhibition allows them to speak without fear of making mistakes

or bothering to be concerned with structure. Their goal is to get what they want and be understood, whereas conscious language learning develops by learning structure of the language and systematic error correction (Krashen & Seliger, 1974). The implication of Krashen's theory is that the optimal way to learn a language is through natural communication to fulfill authentic purposes.

The acquired Arabic language is a spoken language that Arab children acquire first and naturally from birth through subconscious process, whereas the learned Arabic language is a mainly written language learned at a much later age, by means of formal education. Shouby (1951) pointed to a conflict between the Arab person's real-self and ideal-self. The Arab real self is presented in their mother tongue, which is their spoken language. However, the Arab ideal self manifests in their desire to speak MSA. Arabs who use MSA encounter many linguistic problems because they do not master it; consequently, most of their speech is not fluent and requires conscious effort. Hussein (1954) expressed a strong view about spoken varieties as "corrupted" forms of the Arabic language (p. 86).

Parkinson (1991) observed that standard Arabic "is an important part of the communicative lives of all educated Egyptians" (p. 39). Parkinson stated that "fusha [MSA] may not have native speakers, but it certainly has native users, people who read it fluently and listen to it with ease and understanding every day, and who occasionally use it in speaking and writing as well" (p. 39). Parkinson (1991) narrated the story of a friend who decided to speak standard Arabic in the household to help the children acquire it in a native manner. The friend probably succeeded in sticking to standard Arabic inside the house and with the family but it was very difficult to use, for example, on a busy Cairo bus, without making people on the bus laugh uproariously. This illustrates the

sociolinguistic limitations of standard Arabic and its irrelevance to street talk because it does not serve the pragmatics of day-to-day life.

Zaidan & Callison-Burch (2014) created an *Arabic On-line Commentary dataset* by extracting readers' commentaries from the online versions of three Arabic newspapers that had heavy dialectal (spoken Arabic) content. *AlGhad* from Jordan, *Al-Riyadh* from Saudi Arabia, and *Al-Youm Al-Sabe'* from Egypt contained data of 1.4M comments, which equated to 52.1M words. The dialect (spoken Arabic) labeling task was performed by Arabic native speakers. The authors crowd sourced the labeling task to Amazon's Mechanical Turk (MTurk), an online marketplace that facilitates completing requested tasks by people hired from all over the world. The labeling was completed for a 108K sentences of 1.4M comments. Results showed that 41% of these commentary sentence had dialectal (spoken Arabic) content. Zaidan and Callison-Burch revealed the frequency of dialectal (spoken) Arabic usage in readers' online commentaries. Spoken Arabic is increasingly used in written texts, especially after the political unrest in the Middle East in early 2011. Arabs found online platforms such as Facebook and Twitter to express their anger and ambition for democratic governments. The nature of the readers' posts allowed for a high-spoken Arabic content because it is more volatile and genuine than MSA.

Continuum Arabic

The Arabic linguistic situation is convoluted. Many scholars refuse to use the term diglossia to describe the Arabic language; instead, they use triglossia or multiglossia. They find the term diglossia simplistic and lacking representation in the Arabic linguistic reality. Among these scholars is Al Batal (1992) stated that "the situation in Arabic … is not diglossic but, rather, appears to be triglossic or multiglossic,

with more than two varieties and a continuum along which native speakers shift according to a number of different variables" (p. 285). In sociolinguistics, a language continuum exist when two or more languages or dialects blend without a definable boundary.

The Arabic continuum notion was established by Blanc (1960), Badawi (1973), and Meiseles (1980). These three scholars defined the Arabic continuum as a hierarchy of intermediate varieties ranging from literary Arabic as the highest in prestige, with a degree of middle variants, which is mix of literary Arabic and spoken Arabic, to spoken Arabic as lowest. Hary (1996), in a discussion of the Arabic language continuum, concluded it is not unique to Arabic but is beneficial for understanding real-life sociolinguistic situations in Arabic speech communities (p. 74).

Arabic continuum notion was the basis for educated spoken Arabic (ESA), a term used to describe a spoken Arabic resulting from mixing structures of MSA and spoken Arabic (Abuhamdia, 1988; El-Hassan, 1977; Mitchell, 1986). This form of Arabic is characterized by various degrees of simplification and considered to be a modern form of Arabic that can only be attained by knowing standard Arabic and a spoken variety. ESA has a high-status and is spoken mostly by educated Arabic speakers in formal and less formal occasions (Moshref, 2009) ESA facilitates linguistic interintelligibility among Arabs from different regions, without entirely demolishing their spoken Arabic regional linguistic markers (Moshref, 2009).

Arabic Diglossic Code Switching

The topic of diglossic code mixing in Arabic has gained support as a verbal mode of communication among Arabic native speakers and become the focus of studies. In this section, Two recent studies of code switching in Arabic are reviewed. These two studies

illustrated that code switching occurs in formal and informal contexts. In general, findings from these two studies show that Arabic native speakers employed code switching from formal to informal Arabic to enrich speech and appeal to an audience.

Bassiouney (2013) studied code switching between standard Arabic and Egyptian colloquial Arabic of three Friday sermons from Egypt. Each sermon is half an hour to an hour long. The objective was to show how Muslim religious leaders employ the diglossic situation in Egypt in their sermons to appeal to their target audience and more effectively convey social messages to their target audience.

Abu-Melhim (1991) analyzed 30 minutes of audio-taped conversation of educated Arab male and female speakers from Jordan, Iraq, Morocco, Egypt, and Saudi Arabia. The aim was to investigate types of diglossic code switches participants used in their ESA conversations and for what pragmatic functions. Using a total of 22 group conversations (11 from each gender, each person participating in five conversations for a total of approximately 11 hours of recording time), the researchers concluded that participants used a variety of code switches in their ESA conversations. When participants used code switching, they relied heavily on Arabic spoken varieties and less frequently on CA or MSA for communication accommodation.

Because educated Arabic speakers naturally code switch between formal and informal Arabic in their speech, educators should expose nonnative speakers to both varieties to imitate natural speech patterns and to prevent communication break downs.

<center>Linguistic Ideology</center>

<center>*Formation of Linguistic Ideologies*</center>

Linguistic ideology is a concept developed in the field of linguistic anthropology in the 1960s and 1970s. Linguistic ideologies were formulated by Silverstein (1979) as

"sets of beliefs about language articulated by users as a rationalization or justification of perceived language structure and use" (p. 193). Linguistic anthropologists in the 1980s and 1990s like Rumsey (1990) stressed the sociocultural factors influencing language ideologies. Rumsey defined linguistic ideologies as "shared bodies of commonsense notions about the nature of language in the world" (p. 346). Linguistic ideologies reveal the connections between the speakers' beliefs about their language and how the language is regulated by social and cultural rules. Speech communities have implicit and explicit assumptions about their language(s), governed by their social experience and political and economic interests.

The political influence on language ideologies was highlighted in Irvine's (1989) definition of the concept as "the cultural system of ideas about social and linguistic relationships, together with their loading of moral and political interests" (p. 250). Irvine discussed the local linguistic ideology of the Wolof villagers inhabiting rural Senegal. Irvine argued that a sociolinguistic differentiation exists between Arabic, Wolof, and French based on the sociolinguistic functionally of each language. Arabic is the language of Islam, which is the main religion among Wolof villagers. Many villagers know some Arabic and far fewer people know or admit they know French, which is the language of colonialism. Arabic and French are equally unrelated to any form of Wolof. However, some villagers believe that Arabic "is really Wolof underneath, at heart. ... Only the pronunciation is different" (p. 254). Thus, they view French as an "alien" language because it does not have significant social function like Arabic, which is a language of worship. Irvine discussed how the perspective of French and Arabic in the Wolof rural area differs from that in the rest of Senegal where French was used and learned in public schools. The attitude toward French in the Wolof rural area shifted after Senegal gained

its independence, transforming the political and economic relationship between the two countries. This example illustrates how social, linguistic, political, and religious factors can shape linguistic ideologies (Irvine, 1989).

Woolard and Schieffelin (1994) conducted a review of research on cultural conceptions of language and collective communicative behaviors of speech communities. The collection of research looked at a language and its role in social scenes such as religious ritual, and social institutions such as government and schools, to link language to identity, language purism, nationalism, and literacy. Woolard's (1998) work largely superseded the Woolard and Schieffelin study, identifying the significant differences in the conceptions of ideology in the scope of social theories, and how these theories provide a more comprehensive understanding of language ideologies. Linguistic ideologies and preconceptions of a language and its variety pertain to the level of formality, intonation, accent, grammar, and vocabulary. The oral and written interaction of people in a social setting underlies the categorization of people, placing them in specific socioeconomic classes.

Standardization and Language Ideologies

Standard languages and their spoken varieties are not parallel. Spoken varieties represent the essence of inherited cultures of speech communities that are constrained geographically. The standard language does not pertain to distinct regional communities and does not allow for distinction of its speakers. Lippi-Green (1997) referred to standard language variety as a "myth" (p. 44).

Milroy (2001) argued that standard-language ideology affects the attitudes of linguists and nonlinguists and linguists have contributed to the standard-language ideology. Language standardization imposes uniformity that is institutionally regulated.

Milroy identified characteristics of the beliefs of speakers of standardized language. Speakers view standard language as prestigious and correct, averring that some forms of a language are wrong and others are correct and those who disagree with such attitude are viewed negatively by the "common culture" (p. 536). The motive for a uniform language is economical and sociopolitical in nature. It eases exchanges of all types. Linguists' intention in standardizing is to promote literacy and create works of literature that are accessible to everyone (Milroy, 2001).

Smakman (2012) conducted a study seeking a uniform definition of standard language. Dictionary definitions of standard language are limited whereas language variety is comprehensive. Smakman asked 1,014 nonlinguists from seven countries (England, Flanders, Japan, the Netherlands, New Zealand, Poland, and the United States) to define the standard language in their own country. Results showed a consensus that standard language in all those surveyed was defined based on its "lingua francaness." On the survey, the researcher asked participants to give a general narrative of what the standard-language terminology meant in their home counties. Then, they answered multiple-choice questions to reveal who they considered to be speakers of the standard language in their countries (Smakman, 2012).

Results showed that participants assigned different characteristics to define the standard language (Smakman, 2012): *lingua franca,* correct media language, opposite of dialect, nonregional, formal, qualitative features, rare/nonexistent, accepted, external language, informal, different, capital, social, class, and various. Participants rated some characteristics higher than others. *Lingua franca* got the highest percentages by participants England (24%), Flanders (25%), Japan (35%), the Netherlands (20%), New Zealand (33%), Poland (38%), and the United States (22%). The percentage of

participants who referred to the correctness characteristic ranged from 0% (New Zealand) to 55.8% (Poland). Japanese participants considered the media as a source of language standardization (47.0%). Participants also responded to questions to identify characteristics of standard-language speakers in terms of the place where the speakers live, the profession of famous speakers, and the sex of speakers. Participants provided general consensus that standard language is dry and detached from popular culture.

Maamouri (1998) blamed the sociolinguistic situation in the Middle East and North Africa that contributes to low levels of educational achievement and high illiteracy in most Arab countries on the complexity of the standard Arabic language used in formal education. Maamouri called for urgent language-planning strategies to standardize Arabic and make it more accessible to everyone. Chakrani (2012) argued that standardization of Arabic resulted from the need to preserve the linguistic "congruity" and "continuity" of language (p. 2). The Arab World needed to maintain its unity and stability. Some spoken varieties are viewed as prestigious but fail to replace standard Arabic, due to their inability to represent the entire Arabic-speaking world (Chakrani, 2012). A group of Egyptians called for the standardization of the Egyptian Arabic (EA) to replace standard Arabic in Egypt. However, their attempt failed and was unsupported by most Egyptians, illustrating how valuable standard Arabic is to the unity and solidarity of Arabs (Haeri, 2003). Spoken varieties and standard Arabic complement each other. Chakrani (2012) argued that standardization of Arabic was necessary to combat the after of the colonialist linguistic invasion. The colonial language policies in the Arab World made standardization a declaration of linguistic independence from the colonizer and strengthened Arab identity and nationalism (Tazi, 1986).

Stadlbauer (2010) surveyed several articles written on language ideologies in the Arabic diglossic situation in Egypt. Highlighting the linguistic and cultural effects of language ideologies of CA, MSA, EA, and English in the capital of Egypt, Stadlbauer discussed language ideologies that resulted from the British colonialism of the late 19th century, showing how the postcolonial era brought about discourse of ideologies that signified CA and discounted EA dialects. Also, the increased popularity of English and its relevance to modern Western life standards was a byproduct of British colonialism.

Stadlbauer's (2010) survey queried public speech. Referencing Rabie's (1991) article, Stadlbauer studied the predominant use of MSA or CA in public speeches in Egypt. EA also appeared in these public speeches as the mother tongue of Egyptians; using only pure MSA or CA is very difficult and only a few skilled individuals are capable of doing so when delivering a public speech. Focusing on the study of language ideologies facilitates understanding of how the "micro-culture of communication" and "lived experiences" connect to politics and powers of the world (Stadlbauer, 2010, p. 16).

Nevertheless, spoken varieties can serve critical functions in public speeches and serve well the goals of Arab politicians. Holes (2004) analyzed the Former President of Egypt Abdel Nasser (1956–1965) at mass rallies at the Islamic al-Azhar University in Cairo. Abdel Nasser used EA to reach average Egyptians and achieve a political agenda. Abdel Nasser referenced well-known Qur'anic verses, mixed with familiar idioms of streetwise Cairene. Abdel Nasser used CA as "the language of political abstraction and symbol" (Holes, 2004, p. 24) and "sons of Egypt" to address the people or the third-person "individuals" or "citizens" (Holes, 2004, p. 24). Abdel Nasser's use of CA in speeches elevated the moral objectives of the messages (Holes, 2004).

Theological Language and Arab Nationalism

Religion and nationalism are two major sources of linguistic ideologies that are deeply rooted in the culture and manifested in all aspects of Arabs' lives. Islam and Arab nationalism are embedded in the essence of the Arabic language. The Arabic language is significant to Muslims. The CA form of the language is the language of the Qur'an, which make Arabic a theological language. Therefore, Arabic is considered sacred, used by more than 1 billion Muslims. Muslims hold Arabic as a scared language because of its religious association through the Prophet Mohammed and the Qur'an. Muslims consider Arabic to be a miracle. The Prophet Mohammed was illiterate when the Qur'an was revealed to him; thus, he was able to memorize it and pass it to the people. "It was the Koran—the Revealed Book—that was conceived to represent the highest linguistic achievement of the Arabic language" (Chejne, 1965, p. 454).

Arabic plays a vital part in the daily lives of Arabs because they need to know Arabic to pray five times a day. When Muslims from all over the world recite the Qur'anic verses, they do so in the original Arabic text. Thus, non-Arab Muslims will study Arabic on some level to be able pray and read the Qur'an and Hadith, the sayings of the Prophet Mohammed.

In an article on the anthropology of Islam, Asad (1986) examined writing contributions about Islam. Studies of the Qur'an should be a "discursive tradition that includes and relates itself to the founding texts of the Qur'an and the Hadith," and its foundation is an "instituted practice ... into which Muslims are inducted as Muslims" (Asad, 1986, pp. 14–15). Practices of Islam are performed by believers in all parts of the world in CA, which signifies the Arabic language and tie to Islam (Bowen 1989, 1993).

Believers who are non-Arabs usually learn Arabic through memorization and repetition (Mokram Salem, 1995, 48).

Al-Wer (1997) discussed how the history of CA cannot be separated from the history of Islam. Also, CA linked intimately to Arab culture and identity at a critical time in Arab history to fight the linguistic infiltration of Western Ottoman Empire colonization. Al-Wer attempted to correct the misconception of most sociolinguistic studies that assumed variations of Arabic link to CA and studied in terms of their approximation to CA. Change in Arabic varieties resulted from contact with local varieties and emerging regional standards that do not relate or resemble CA. Mere discussion of "re-standardization" of Arabic is considered "treason," which highlights the sacristy of the Arabic language and the ideology it holds (Al-Wer, 1997, p. 251).

Haeri (2003) attempted to find a compelling answer to whether modernizing a sacred language is possible. In field observations in Cairo between 1995 and 1996, Haeri focused on analyzing various kinds of written texts to explore production and regulation of written Arabic. Haeri chose CA over MSA because MSA was a Western terminology that gave the illusion of modernization of the Arabic language. Along with conducting interviews with Egyptian President Mubarak, novelist Naguib Mahfouz, actor Omar Sharif, and comedian Adel Imam, Haeri devoted a great amount of time to studying the language in school textbooks. EA, the spoken and predominant language, is changing and developing, unlike CA (Haeri, 2003).

European colonialism in different parts of the Arab World in the mid-15th and 16th centuries influenced Arab culture and impacted Arabic language, customs, and political attitudes. The French colonized Lebanon, Syria, and Algeria for many years, resulting in the infiltration of French words to the Arabic language. English impact on

Arabic is the result of British colonialism in Egypt, Jordan, and parts of the Arab Gulf states.

Political structure shaped Arab culture, built on Arab unity and Arab nationalism (Barakat, 1993; Suleiman, 2003). Arabic aligns with contemporary nationalism of the 21st century. Arabic and Arab nationalism both "have complemented each other to such a degree that they could hardly be separated" (Chejne, 1965, p. 459). Al-Husri (1985), the father of linguistic Arab nationalism, proclaimed that "every person who speaks Arabic is an Arab. Every individual associated with an Arabic speaker or with an Arabic-speaking people is an Arab" but "as long as he does not wish to be an Arab, and as long as he is disdainful of his Arabness, then he is not an Arab" (Al-Husri, 1985, p. 80). Hence, every one whose first language is Arabic is an Arab and a member of the Arab nation. Al-Husri's definition lies on the assumption that a linguistic unity exists between Arabs, but Arabic is not a uniform language. Arabic has many spoken forms and one codified formal written standard that is never spoken natively.

Much research is still needed and should be conducted in collaboration of anthropologist in the region (Haeri, 2000). The field of anthropology is central to the study of language and can provide answers relevant to language modernity, colonialism, and nationalism. Scholars continue their modest contributions in an attempt to fill the gap in the literature on sociolinguistic and linguistic anthropology of the Arab World. Among these contribution are the writings of Suleiman (2003) about Arab nationalism ideology, focused on Arab resistance to the Ottoman Empire, which spread in Arab lands during the 16th and 17th centuries. Suleiman called for respect for Arab identity and Arab independence. The Arabic language served as a communication tool and assumed a "heightened symbolic visibility" in that era (p. 103).

Teaching of Arabic as Foreign Language

The Study of Arabic in the United States, When and Why

The study of Arabic as a foreign language (AFL) started in the mid-1600s offered at Harvard College as part of theology studies and followed the offering of Semitic languages such as Hebrew, Chaldaic, and Syriac (Ryding, 2006). The introduction of teaching of Arabic language at higher education institutions in the United States typically followed the introduction of Hebrew and other Semantic languages. Arabic was first offered at Yale in 1700, at Dartmouth and Andover in 1807, and at Princeton in 1822 (McCarus, 1992, p. 207). The motivation to learn Arabic at that time was to decipher classical texts, which only required a grammar-translation methodology.

A discussion of the history of Arab migration to the Unites States is relevant to the topic of Arabic studies. Arab immigrants arrived in the United States in four waves. The first wave of Arab immigrants arrived in 1876. The majority of those immigrants came from the greater Levant (Lebanon and Palestine) area and were mostly Christians who were uneducated and poor. The second wave of Arab immigrants arrived in the early 1900s and were largely Muslims from the Levant region, though some came from Yemen and Iraq. Iraqi immigrants were Chaldean Christians (Abraham & Abraham, 1983). Most second-wave Arab immigrants resided in New York City, Boston, and Chicago (Orfalea, 2006). The third wave included Egyptian immigrants and took place between the 1950s and 1960s. These were middle class educated professionals (Elkholy, 1969). The Palestinian-Israeli conflict and the dispute over the West bank and Gaza was the driving force for the fourth wave of Arab migration. Early Arab immigrants faced linguistic and cultural challenges in their new Western environment; therefore, they decided to

dissociate themselves from their ethnic heritage and preferred to speak solely English and assimilate to the culture encouraged by U.S. mainstream society at that time.

Efforts to revive Arab American ethnic identity was brought by the third wave of Arab immigrants who were educated and had better living conditions in their countries. Moreover, both Muslim and non-Muslim Arab immigrants realized the importance of teaching Arabic to their children, instilling Arab nationalism and pan-Arabian ideologies. Muslim Arab Americans taught Arabic to their children to preserve their heritage language and be able to practice Islam. Therefore, they formed their own community-based programs to teach their language to their children, lacking Arabic-language programs in U.S. public schools.

Before the terrorist attacks of September 11, 2001, the Arabic language comprised 0.5 % of all foreign-language classes offered in the United States (Cummings, 2001). However, that percentage changed dramatically and demand increased for learning Arabic, especially after the government's urgent call for Arabic-language translators, cryptologists, and analysts to help the intelligence community combat terrorism operations. From 1998 to 2002, the number of students studying Arabic at colleges and universities in the United States increased from 5,505 to 10,584 (Welles, 2004). Enrollment of students in Arabic programs at U.S. colleges and universities rapidly increased.

According to the Modern Language Association, fewer students are enrolling in foreign languages at the collegiate level overall, but particular language programs witnessed increased numbers of students. The nationwide enrollment in Arabic-language courses has doubled. Students' enrollment in Arabic courses increased 126% from 2002 to 2006. The Modern Language Association, in their 2010 published report, disclosed

that enrollments in Arabic-language courses grew by 46.3% between 2006 and 2009. In fall 2009, Arabic language was the eighth most popular language studied, with approximately 35,083 course enrollments nationwide.

This precipitous increase was due to the increase in government support for Arabic-language programs after September 11, 2001(Faek, 2014). Many national language programs were impacted by government funding and witnessed marked developments (U.S. Bureau of Educational and Cultural Affairs, 2008): the Foreign Language Assistance Program, the Language Flagship Programs, the Startalk program, and the Fulbright Foreign Language Teaching Assistant Program.

When assessing the development and increased enrollment of students in programs for TAFL in higher education institutions in the Unites States, it is essential to evaluate the different purposes, demands, and the available resources. "A distinction must be made between programs which cater for the specialized needs of groups and individuals and programs which fit into the general context and curriculum of a university" (Abboud, 1968, p. 1). A specialized group studying Arabic may be comprised of people who work or volunteer for organizations like the Peace Corps. A specialized program to teach Arabic, such as government-funded and -operated institutions like the DLIFLC and Foreign Service Institute have national-security-specific language objectives. The objectives of these programs are well-focused and defined, easing the development of instructional design and implementation.

In contrast, Arabic-language training for nonspecialists is conducted through enrollment in colleges and universities with the objectives of achieving "basic competence" in the language (Abboud, 1968, pp. 1–2). "Basic competence" is "the ability to understand simple written material in the language as used today, to understand oral

material, to converse with a native speaker on a range of subjects, and to write simple prose" (p. 2). Speakers attain basic competence by having a good understanding of basic Arabic grammatical structures and language articulation that would be understood by a native speaker. This basic competence cannot be achieved in 2 years of study but 3 or 4 years are needed in addition to a study-abroad experience, due to lack of Arabic courses being offered at the high school level. Teaching Arabic in more diverse settings, such as high schools, may allow students to achieve advanced competence in Arabic courses at the university (Abboud, 1968, p. 2).

This section reviews several empirical studies that examined various reasons students learn Arabic in study-abroad immersion programs and in university settings. One of the earliest studies to investigate students' learning experiences in Arabic courses was conducted by Belnap (1987). Belnap examined the profiles and needs of learners enrolled in Arabic classes at 24 major universities in the United States and Canada. Belnap presented Arabic-language students with a list of 12 possible motivations for learning the language and asked them to rank their choices. Results showed that understanding literature and culture was the highest ranked reason for learning Arabic, followed by travelling to the Arab world and speaking with Arabs. The survey results documented that 56.3% of participants took Arabic classes to understand Arabic literature and culture.

Two decades later, Kuntz and Belnap (2001) in a thorough and elaborate study, investigated the beliefs of teachers and students about Arabic-language learning at study-abroad programs. The researchers surveyed 71 students of the Arabic language at two study-abroad programs: one in Morocco and the other in Yemen. The research design and instrument incorporated the Horwitz model for the Beliefs About Language Learning Inventory (as cited in Kuntz & Belnap, 2001). Horwitz developed the model for students

of English as a second language, college students of commonly taught languages (French, German, and Spanish), and college teachers of commonly taught languages. Results showed that students' desire to learn Arabic was for oral-communication purposes. Survey results indicated that 87% of students were learning Arabic to travel to Arab countries and 82.9% were learning Arabic to be able to interact with Arabic native speakers. Students who wanted to learn Arabic for career purposes were 47% of total participants, and only 12% of students were studying Arabic to satisfy degree requirements. Students' reasons for studying Arabic were intrinsic in nature. Disparities existed between beliefs of language-learning objectives of students and teachers of Arabic. Results of the study were of benefit in revamping curriculum design to match students' learning objectives (Kuntz & Belnap, 2001).

The National Middle East Language Resources Center collected data on Middle East language learning and teaching in the United States between 2003 and 2004. Students from 37 universities participated in the study, which included 200 items covering students' motivation, instructional preference, and metacognitive strategies. The study revealed that 87.4% of participants wanted to interact with speakers of Arabic, 78.6% wanted to travel to the Arab world, 67.5% wanted to be able to read the modern Arabic press, 66% wanted to be able to understand radio and television broadcasts, and 67% wanted to understand the culture (Belnap, 2006)

In contrast to participants in the Kuntz and Belnap (2001) study, who were nonheritage learners, participants in the Seymour-Jorn (2004) study were all heritage leaners of Arabic. Seymour-Jorn collected data from Arab American students regarding their language-learning experience and motivation for studying Arabic at the University of Wisconsin, Milwaukee. The researcher collected data between May 2001 and March

2003 and, through a combination of surveys, interviews, and a detailed questionnaire, queried 15 students. Results indicated that interest in Arabic-language education stems from the desire to read the Qur'an in the original and maintain connection with homeland culture. Participants considered knowing Arabic to be necessary for understanding their own cultural heritage and ability to read Arabic to avoid embarrassment with their Arabic relatives in the United States or overseas. In this study, Arabic learners were distinguished based on their reasons for learning Arabic. Muslim Arab Americans were motivated to learn Arabic to read and interpret the Qur'an and attain religious literacy. Non-Muslim Arab American learners wanted to improve their reading and writing skills for secular literacy purposes such as writing essays and reading Arabic books.

Winke and Weger-Guntharp (2006) surveyed 326 students of Arabic at 11 colleges and universities across the United States about their motivations for learning Arabic. Of the students, 159 (49%) were male. Students completed an online questionnaire and the Online Arabic Proficiency Tests of listening and reading, developed by the Center for Applied Linguistics in Washington, DC. The questionnaire asked about students' personal background, including their academic level in Arabic, general education level, home-language background, and past language studies. The study included an open-ended essay question that asked, "What are your primary motivations for learning Arabic?" (Winke & Weger-Guntharp, 2006, p. 11). Results indicated students learned Arabic for 10 major reasons: employment options (26%), improved cultural understanding (21 %), personal enjoyment (18%), religious reasons (18%), academic reasons (17%), traveling or living abroad (15%), improving linguistic abilities (10%), communicating better with family members (8%), learning Arabic for political or military reasons (3%) and humanitarian reasons (3%).

Abuhakemah (2004) conducted a mixed-method research study to examine the cultural component of the Arabic program at Middlebury College during the summer of 2002. The population included 134 students and 22 teachers. The researcher explored whether the program satisfied students' cultural needs. Abuhakemah administered two surveys: one at the beginning of the program to evaluate students' cultural needs and another at the end of the program to assess how those needs were fulfilled. Also, the researcher surveyed instructors to determine what they believed to be their students' needs. Qualitative data collection included focus-group interviews with instructors, observation of cultural activities, and analysis of textbooks used in the program. Results revealed that students' cultural needs were mainly learning social etiquette, the role of religion, the diglossic situation, and politics; the Arabic program in which they enrolled did not satisfy their cultural needs. Abuhakemah considered the finding to be valuable for the future development of TAFL in the United States.

Husseinali (2006) investigated the initial motivation of learners of AFL. Participants were 120 students enrolled in five AFL classes at a major university in the United States: 72 students enrolled in three first-year classes and 48 enrolled in two second-year classes; 63 were women. Among participants were 23 students of Arab descent and 70 students belonged to different ethnic groups with the majority being White students. The researcher adapted the Wen (1997) survey to collect data. The present study reports the results obtained from only the first two parts of the instrument administered. The first part consists of seven items eliciting biographical data about participants; the second part consists of 16 items eliciting information about participants' reasons for studying AFL. Responses ranged from 1 (strongly disagree) to 7 (strongly agree) on a Likert-type scale. Husseinali used descriptive statistics to determine the

percentage of learners agreeing/disagreeing with each of the 16 items on the instrument (A response of 5 or above is categorized as Agree, 4 as Neutral, and 3 as Disagree). The researcher also used an independent sample *t*-test to determine if different groups of learners, based on heritage, gender, and class, responded differently on each of the 16 survey items (Husseinali, 2006).

Results indicated that AFL learners have various reasons for study Arabic: travel and world culture, political, instrumental (job opportunities), and cultural identity: 81.7% of participants studied AFL to "learn more about other cultures to understand the world better." A high percentage, 76.6%, were learning Arabic to "better understand Middle East politics," 55% wanted to "understand the problems that Arabs face," and 14.2% were taking Arabic as a result of "September 11 events." Heritage and nonheritage learners (66.5%) thought Arabic would help them get a good job. About 48% were learning Arabic because of "interest in my own Arab culture" and 37.8% were studying Arabic because of "interest in my Islamic heritage." Significant differences emerged between heritage and nonheritage learners on instrumental and identification orientations. Findings from Husseinali's study suggested the importance of being attentive to different needs of Arabic-language learners and the necessity to offer appropriate instructional content that helps students remain motivated to achieve their language-learning goals.

MSA—Only Approach as a Common Practice

Students' expectations when learning a language is to be able to speak it; however, teachers need to teach the structure of a language, thereby shifting classroom instruction from teaching speaking to teaching reading, which focuses on training students to decode text. In the Arabic language, the unintelligibility of formal Arabic and its spoken varieties forces the introduction of MSA, which is the written form of the

language, as a goal of classroom instruction. Most classroom instruction in U.S. Arabic programs targets the acquisition of proficiency in MSA. The persistent issue that students of MSA face is their inability to communicate with native speakers at the interpersonal level. Also students have difficulty understanding native speakers when they are conversing with them, which students find quite discouraging. Learning MSA only in the classroom "creates a fake model of oral proficiency by presenting the students with an artificial variety that is not used by the native speakers since no one uses [formal Arabic] for daily-life situations" (Al-Batal, 1995, p. 123).

Palmer (2007) considered teaching this "artificial variety" to be a "disservice" to students of Arabic because it is not the native tongue of Arabs and has limited communicative functions (p. 111). The MSA-only approach, implemented by U.S. Arabic programs follows the model of language used in the Arab world that mandates the use of textbooks written in MSA. This model disregards spoken varieties of Arabic, which are considered the reason Arab students' struggle to acquire literacy in MSA. Ryding (1995) emphasized that higher education institutions imposed the MSA-only instructional design, which opposes Arabic native speakers' language-acquisition reality, which includes spoken Arabic as a mother tongue.

In contrast, very few Arabic programs offer courses for spoken Arabic, but students who choose to only enroll in these courses will not be able to linguistically function in formal situations where spoken Arabic is inappropriate. Because teaching of the Arabic language in the United States was sparked by interest in understanding religious text, departments offered CA grammar and reading. The increased demand for learning Arabic called for the development of textbooks that focused on MSA, with spoken Arabic taught separately and limited to transliteration (Al-Batal & Belnap, 2006,

p. 396). No Arabic programs in the United States replicate the linguistic reality of the Arab world where multiple registers coexist.

In this section, a review of research studies on implementing MSA only as an Arabic-language instructional design confirmed its limited functionality and communicative competence. Research with students who go abroad in immersion programs with lack of prior knowledge of the host county's local spoken variety, revealed negatively impacts on their ability to integrate in the culture, especially in short‑ term programs. Proficiency in MSA only can hinder students' ability to speak confidently because MSA is a formal language considered inappropriate for informal discourse. Studying abroad to acquire a spoken variety of Arabic is unavailable to students of Arabic, indicating that educators should discuss other solutions for TAFL.

Palmer (2007) based a study on secondary data from two surveys conducted by the National Middle East Language Resource Center. Data from the first survey was collected from 650 students learning Arabic at more than 37 U.S. institutions of higher education. The second survey was administered to 82 teachers of Arabic at more than 30 institutions of higher education. This exploratory research employed simple statistical procedures (Palmer, 2007).

Data revealed that students want to learn Arabic to travel to the Arabic-speaking world and communicate with native Arabic speakers (Palmer, 2007). Approximately 87% of students said they are taking Arabic because they want to, not because of someone else's expectations, and 88% of students are learning Arabic to interact with native speakers. However, only 28% of students surveyed reported their teachers encouraged them to use colloquial/spoken Arabic in informal conversations in class. Only 37% of

surveyed teachers believed that spoken Arabic should be taught in the first 2 years of instruction (Palmer, 2007).

This result contradicts the linguistic reality of native speakers and students' desire to communicate in spoken Arabic. Palmer (2007) emphasized that students want to be able to have conversations with native Arabic speakers, which they cannot accomplish if exposed only to MSA. Results prove that students' is not met by programs offered in U.S. higher education institutes. Departments and teachers should consider students' needs and motivations for learning Arabic in their Arabic program planning (Palmer, 2007).

A year later, Palmer (2008) published another study that investigated students who studied MSA only in a classroom setting and perception of spoken Arabic after living in an Arab country. The study consisted of four qualitative open-ended questions and 30 quantitative questions using a 6-point Likert-type scale. Palmer (2008) sent questionnaires to students studying Arabic at the University of Arizona who had studied Arabic for at least 2 semesters before spending time in the Arabic-speaking world. A total of 14 current and former students completed the questionnaire through LISTSERV, in a network of community forums for U.S. colleges and universities. Students studied Arabic in a classroom setting before traveling to an Arabic-speaking country and spending at least 1 month abroad. The qualitative part of the study included questions like "Why should, or shouldn't, spoken varieties of Arabic be taught concurrently with MSA in the first 2 years (4 semesters) of Arabic instruction?"(Palmer, 2008, p. 86). Also, the study included questions that prompted students to give opinions on the issue of diglossia.

The quantitative part of the study consisted of items that covered issues pertaining to student perception of the role of spoken Arabic in their experience living in an Arab-speaking country (Palmer, 2008). Results revealed that 71% of respondents agreed

spoken varieties of Arabic should be taught at the same time as MSA, with 43% agreeing strongly. However, when asked if MSA and spoken Arabic should be taught separately, students' opinions were equally divided, perhaps because some students believed spoken Arabic and MSA should be two distinct but simultaneous classes (Palmer, 2008).

When responding to items related to their experience in an Arabic-speaking country, 79% of students felt that people trusted them more if they tried to communicate in spoken Arabic and 93% through they were more easily able to integrate into the culture when they attempted to communicate in the natives' tongue. Also, 71% of students wanted to learn a spoken variety of Arabic before traveling abroad if they could start over again. Palmer (2008) concluded that spoken Arabic and MSA should be taught at the same time but in separate courses or should be taught in an integrated style in one instructional design. Also, future research with a larger sample would provide more generalized results.

Shiri (2013) explored the impact of short-term study abroad on the language attitudes of college-level learners of Arabic in the United States. The researcher survey 371 students who studied Arabic in programs predominantly teaching MSA only. Students had also spent time studying Arabic at institutions located in several countries (Morocco, Egypt, Tunisia, Jordan, and Oman) in the Arab world during the summers of 2010–2012. Upon their return, students completed a survey, reflecting on their attitudes toward spoken varieties prior to their study abroad as well as after their return (Shiri, 2013).

Results showed that before studying abroad, only 59% of respondents believed that learning spoken Arabic was extremely important (Shiri, 2013). However, after having completed their study-abroad program, 86% believed that it was essential to learn

spoken Arabic before going abroad to the Arab world. Also, 80% were willing to learn more than one spoken variety; additionally, 93% believed that learning one spoken variety would help them learn other varieties. The greatest implication of Shiri's (2013) study is that language programs in higher education should design Arabic programs that expose students to spoken-Arabic varieties in addition to teaching MSA.

Al-Mamari (2011), in a master's study capstone thesis, investigated the perception of 23 learners of AFL at the World Learning Oman Center in the spring 2011 semester on the impacts of Arabic diglossia. The researcher employed a mixed method of data collection: a survey, focus group, and interviews. Survey results indicated that 73% of participants realized that Omani Arabic was different from MSA before going to Oman. Almost half of participants found the amount of spoken Omani Arabic they were exposed to in class was sufficient. The focus group session clarified participants' specific goals for learning Arabic, once they became aware of the diglossic nature of Arabic and the different spoken varieties. In addition, many participants viewed MSA as the foundation and spoken varieties as derived from it. Students reported the positive attitude they received when they attempted to use the spoken variety, Omani Arabic (Al-Mamari, 2011), supporting findings from Palmer's (2008) research. This study was limited in size and time, due to its nature as a capstone research study.

Hashem-Aramouni (2011) examined the primary Arabic instructional design in higher education in the United States and how it prepared students to communicate effectively in Arabic-speaking countries. Using qualitative interviews, 10 graduate students from two institutions participated in the study: Cedar State University and Mediterranean Institute for International Studies. Students graduated between 2007 and 2010 and studied Arabic for 3 years or 6 semesters with high-intermediate proficiency. In

addition, 10 teacher native Arabic instructors participated in the study (five men and five women) currently teaching at state universities and language institutes (Hashem-Aramouni, 2011).

Major themes that emerged included that students realized the importance of using the spoken variety to integrate into Arab society, gain natives' trust, and become accepted (Hashem-Aramouni, 2011). Students emphasized the importance of knowing MSA and spoken Arabic for real-life language proficiency. Knowing the local spoken-Arabic variety helped in everyday situations and facilitated understanding of the culture. Eight students of the 10 favored of being exposed to spoken Arabic at the inception of their studies. Students averred that spoken Arabic was the active language, whereas MSA was not functional and was limited to formal situations and news broadcasts (Hashem-Aramouni, 2011).

Themes emerging from the instructors' data showed that participants favored their own spoken-Arabic variety but did not impose it on their students (Hashem-Aramouni, 2011). Educators thought students should choose a spoken variety that serves their interest and language-learning goals. One participating instructor had a "traditionalist" view regarding an integrated teaching approach, proposing MSA should be the primary focus of Arabic-language teaching and teaching spoken Arabic wasted students' time. Most instructors viewed formal Arabic as sacred, because it is the language of the Qur'an. Instructors acknowledged that funding was crucial to the availability of Arabic courses and the integration of additional spoken-Arabic courses. One instructor said spoken Arabic was not scholarly medium for formal instruction. One problem was to identify which spoken variety should be taught. The main limitation of Hashem-

Aramouni's study was the small sample size. A larger sample size would allow for greater confidence in the findings.

The proposed study will attempt to fill the gap in the literature. The study will employ a mixed-method approach focused on teachers' perception. Teachers' perception have been neglected in empirical studies in the field of TAFL.

Weinert's (2012) master's thesis presented the results of an interview survey of Arabic learners who had studied more than one dialect of Arabic in structured-classroom contexts in the United States or Arab world. The purpose was to define to what extent such instruction had helped or hindered students' progress in learning the language. Participants were 25 current and former students at the University of Texas, Austin. Of these, 10 were current graduate students of Arabic, Middle Eastern Studies, or related fields who had participated in Arabic-language content courses, whereas 15 were participating in or had recently completed undergraduate Arabic coursework at the University of Texas, with 11 participants who were current or former participants in the Arabic Language Flagship program. Participants interviewed had minimal exposure to Arabic before their classroom study of the language. The majority of undergraduate participants had begun their study of spoken varieties and MSA simultaneously in one of the university's Arabic courses with focus on either Egyptian or Levantine Arabic (Weinert, 2012). The practice of simultaneous teaching is an uncommon practice in the majority of higher education institutions.

Results showed that 68% of all participants agreed or strongly agreed they felt most confident using a single spoken Arabic to communicate and 20% of participants indicated that switching or mixing was a regular feature of their language production in spoken Arabic (Weinert, 2012). More than half of the participants (56%) reported their

initial instruction in spoken varieties was very effective and had lasting impact; the other participants thought it was ineffective because of its lack of focus. A majority of participants (68%) reported they no longer used the first spoken variety they formally studied as their main mode of spoken communication, especially when it was less popular, such as Moroccan, Tunisian, or Iraqi. Participants thought spoken Arabic instruction could be improved by development of formal instructional written materials. One major implication of this study was that educators should work to develop guiding principles that facilitate spoken-Arabic instruction (Weinert, 2012).

<div align="center">Integrated Approach and Communicative Competency</div>

The Arabic speech communities have belief systems about their language, including a belief about what is prestigious and what is not. These beliefs are part of the sociolinguistic system of the speech communities and affect the preservation and transmission of the language. The diglossic feature of the Arabic language defines its linguistic culture and how the language is used. Examining the functionality of the H and L varieties of Arabic, it is evident that not all speakers have communicative command of the H variety because it is exclusive to the literate segment of society and those who are illiterate do not feel confident enough to speak it in formal settings; their linguistic behavior remain restricted to the L variety. In Arabic, the H variety has limited functionality and is mastered by educated Arabs through formal education. Yet, educated and uneducated Arabs alike almost exclusively use the L variety in daily communication. The linguistic advantage of being educated and knowing MSA is the ability to write and manipulate the language and speak on a linguistic continuum scale where code switching and speech accommodation is a norm. Arabic native speakers communicate naturally and, by default, know the functionality H and L modes; these natives would find it odd if

someone used H in an L domain or L in an H domain. Thus, Arabic learners would benefit greatly from classes in which the linguistic reality of native speakers is simulated, to help them achieve communicative competency in Arabic.

Communicative competency is "what a person needs to know in order to communicate effectively in culturally significant situations" (Hymes, 1972, p. 75). Learners of Arabic should be able to use the Arabic language correctly and appropriately to accomplish communication goals. Although implementing the MSA-only approach for teaching TAFL students with means to develop their linguistic competence in formal vocabulary and syntax, it does not help them with oral communicative competence. A competent communicator in Arabic should be able to know what register of the language to use in what context. A learner of Arabic might acquire high oral proficiency in MSA but not be able to comprehend the mother tongue of Arabic native speakers. As a result, such a person will be unable to communicate correctly and appropriately with them.

Canale and Swain (1980) expanded Hymes's (1972) communicative competence and classified it as having three parts: grammatical competence, sociolinguistic competence, and strategic competence. In 1983, Canale added the discourse-competence component. Communicative competence is the foundation of second-language pedagogy. Communicative competence is context specific and language learners should be trained to know which variation of the target language should be used, mastering the formal and informal language registers. Communicative competence shifted in focus from the grammar-translation approach, which was historically used in teaching Greek and Latin, to the communicative properties of the language. The four language skills play a key role in raising learners' communicative competence. They are presented through the comprehension of spoken and written text and the production of a spoken or written piece

of discourse. Arabic-language learners should be able to communicate fluently and appropriately in all four skills of the language and know which register of the language to use, based on the context.

Classroom instruction devoted exclusively to teaching MSA will not provide students with sociolinguistic competence, sometimes referenced as pragmatic competence. Learners of Arabic who learn MSA only will communicate using the H variety, which has limited communicative scope. Knowing the appropriate types of speech (formal or informal) and in what cultural context and setting they are appropriate, is essential for acquiring sociolinguistic/pragmatic competence. MSA and spoken Arabic are essential to produce an authentic language that resembles the language of literate native Arabic speakers. Embracing a communicative approach in teaching Arabic requires creating a model that replicates Arabic-language use and the language of its users in their environment (Wahba, 2006).

Most scholars refer to Badawi's (1973) proposed model for classification of Arabic language to treat diglossia as a continuum of five levels: (a) CA, (b) MSA, (c) ESA, (d) semiliterate spoken Arabic, and (d) illiterate spoken Arabic. Meiseles condensed Badawi's five level model to a four-level model accounting for the linguistic and social functions of the Arabic language: (a) literary Arabic or standard Arabic, (b) substandard Arabic, (c) educated spoken Arabic, and (d) plain vernacular (Meiseles 1980, p. 123). Subsequently, Badawi (1973) clarified that the five levels do not have clear-cut dividing lines, but it is rather a continuum. The Educated Spoken Arabic ESA is a spoken variety that is mixed with MSA. Several studies of ESA demonstrated its wide usage by Arabic native speakers (Abdel-Jawad, 1981; Badawi, 1973; Haeri, 1996; Holes, 1995; Mitchell, 1986; Mitchell & El-Hassan, 1994; Schmidt, 1974; Schultz, 1981). ESA

discourse results from code switching between the L and H varieties in Arabic. ESA is not a form of acquired or learned speech in the Arab world, but is used for speech accommodation and speech appropriation in a social context. Therefore, the need for teaching MSA alongside a spoken Arabic variety is appropriate for the diglossic situation of the Arabic language. Wilmsen (2006), based on experiences as a student of Arabic and observation of professional native Arabic speakers in academia in Egypt, claimed that ESA is a pure spoken Arabic.

The teaching of the MSA-only approach is still the common approach implemented in Arabic programs in higher education institutions in the United States. Alosh (1992) went further by eschewing the teaching of spoken Arabic: "The long-range purpose of most Arabic programs is to enable students to deal with written discourse effectively" (p. 100) and "in no way should [developing the ability to speak Arabic] infringe upon this goal" (p. 134). This viewpoint defies the purpose of learning a foreign language and disregards the needs of its leaners.

Scholars endorsed an integrated approach, necessitated by students' views, delineated in research studies presented in the previous section. This approach allows students of Arabic to be introduced to MSA and a spoken Arabic in the same program of instruction. Al-Batal (1992) argued that an integrated approach is inadequate for the challenges that might surface, including confusion between MSA and spoken Arabic. Thus, Al-Batal (1992) suggested a modified version, introducing MSA as a written variety alongside one spoken Arabic variety for oral communication. Fakhri (1995) appeared to support Al Batal's proposed modified approach but he added teaching of reading in MSA and listening in a spoken Arabic. Younes (2006) established an Arabic-language program that implements the integrated approach at Cornell University.

"Treating Arabic as one system of communication with a spoken side and a written side and a common core is not only an accurate reflection of the sociolinguistic realities of the language but is also pedagogically more effective" (Younes, 2006, p. 164). In theory, this approach seems to offer a solution to address Arabic diglossia in the classroom and cater to students' needs. Wahba (2006) did not agree that the teaching of MSA and a spoken variety should be taught in one single instructional model at the beginner level, opining that the merging of MSA and a spoken variety should start taking place at the intermediate level and the full integration at advanced levels.

Researchers need to initiate inquiry into the efficacy of one system over another by investigating the perception of Arabic teachers using the integrated approach to communicative effectiveness. The proposed project aims to understand Arabic teachers' viewpoints and address their concerns and needs. The goals of most Arabic programs need to be reexamined and realigned with students' needs in the changing social, economic, and political world. To establish an alternative approach to effective Arabic teaching with the goal of communicative competence as a foundation, investigating teachers' perception is key to achieving a breakthrough in the field of TAFL. A review of the literature has shown a lack of studies conducted on Arabic teachers' beliefs and how external factors influence their classroom teaching practice. This research study aims to fill the gap in the literature by focusing on Arabic teachers.

<div align="center">Language-Teacher Cognition and Change</div>

<div align="center">*The Profile of Arabic Teachers in the United States*</div>

Language teaching is a vibrant and lively profession that involves spontaneous decision making, executed to help students advance in their language learning. Language teachers form their decision presumably based on their own beliefs. Teachers' beliefs

influence the direction of their classroom practices. Teachers' beliefs about learning/teaching most likely to cause them not to abide by theories or follow institutional regulations that are not in line with their own beliefs. Before discussing language teachers' cognition and its impact on classroom practice, a presentation of Arabic teachers' profile is necessary to help understand the background of practitioners in the field.

The surge of student interest in learning Arabic after the attacks of September 11, 2001 created a demand for more Arabic courses. Universities were required to expand existing programs and increase the number of qualified teachers. The high demand for Arabic was offset by a deficiency in university graduates specializing in teaching Arabic and professionally trained Arabic teachers (Betteridge, 2003).

Abdalla and Al-Batal (2012) conducted a survey of Arabic college teachers in the United States to provide a profile of these teachers and their professional attitudes and needs. Conducted in 2009, the survey included 209 Arabic teachers, accounting for 50% of the Arabic teacher population in the United States. Of respondents, 56.5% were men. Almost half the teachers surveyed (49%) reported they were in the 30- to 45-year-old range. Native speakers of Arabic accounted for 73% of the teachers. The survey also revealed that 49% of Arabic teachers in the United States hold doctorates in various disciplines, whereas 40% hold master's degrees. However, only about 18% hold degrees in applied linguistics or TAFL; instead, they were trained in computer science, law, educational management, religion, communication, and business. Supporting Betteridge (2003), the majority of Arabic teachers in the United States have not been academically trained as language professionals and have no in-service training certifications. In addition, a third of the teachers entered the field in the last 5 years and another third in

the past 5–10 years. Three quarters of these teachers hold full-time teaching jobs, though only 29% hold tenure positions and a quarter work as part-time teachers (Abdalla & Al-Batal, 2012).

Teachers perceive speaking (47%) and listening (60%) to be the most important of skills, followed by reading (29%), culture (44%), and writing (26%; Abdalla & Al-Batal, 2012). These results confirmed that teachers, like students surveyed by Kuntz and Belnap (2001) and Husseinali (2006), perceived speaking to be the most important skill. This result raises the issue of the MSA-only approach in its limited sociolinguistic competence.

A survey of textbooks used in the classrooms showed that the majority of teachers use *Al-Kitaab fii ta'allum al-Arabiyya* by Brustad, Al-Batal, and Al-Tonsi (2011). This textbook focuses on teaching MSA with introductions of some words and phrases in Egyptian and Levantine Arabic. In response to the statement "I prefer to develop my own materials rather than use a designated textbook," 55.3% of the respondents disagreed with the statement and 9.7% strongly disagreed (Abdalla & Al-Batal, 2012).

Teachers pointed out that the majority of Arabic teachers teach classes that have enrollments ranging between 15 and 20 students, which is a reasonable number for students in a college or a university setting. The majority of the teachers reported that they were very familiar (62.2%) or somewhat familiar (30.1%) with the ACTFL proficiency guidelines. However, only 35.9% of teachers incorporated the guidelines into their curriculum (Abdalla & Al-Batal, 2012).

One key finding of Abdalla and Al-Batal (2012) survey was that the majority of Arabic programs incorporated spoken Arabic to a small extent or not at all. In programs where spoken Arabic was included, EA continued to have a sizable majority with 110 of

166 respondents indicating that their programs offer it, followed by Levantine Arabic, with 63 respondents. Also, 60% of the teachers surveyed indicated they were willing to teach and felt comfortable teaching the basic tenets of a spoken Arabic variety that is not their native one. Only 35% of teachers believed the Arabic curriculum should provide training in a spoken Arabic variety from the early stages of instruction, but 42% believed that to a small extent, it should be incorporated into Arabic classes during the first 2 years of instruction. These figures indicated that disagreements surround the teaching of spoken Arabic varieties, such as the time when it should incorporated, and tie that pedagogy to the kind of textbooks used in the majority of Arabic courses. Also, training opportunities are insufficient to meet their teachers' needs. Half the participants indicated that training opportunities met their needs to a small extent or not at all (Abdalla & Al-Batal, 2012).

Language-Teacher Cognition and Change of Practice

Many research studies were dedicated to understanding foreign language-teacher cognition, which was defined by Borg (2003) as what teachers think, know, and believe, and the relationships of these cognitive processes to the teachers' classroom practices. Language-teacher-cognition research has been a byproduct of the mainstream educational-psychology literature. Borg (1997) constructed a model that explained the three components of teacher cognition that influence their classroom practices: (a) cognition and prior language-learning experience, (b) cognition and teacher education, and (c) cognition and contextual factors. Most studies in the area of language-teacher cognition have focused predominantly on grammar and reading skills. Very few studies examined the impact of teachers' professional development, planning, and decision making on classroom practices. Borg's (1997) model is relevant to this research study in explaining how prior language-learning experiences influence teachers' cognition. In the

Abdalla and Al-Batal (2012) study, native speakers of Arabic accounted for 73% of Arabic teachers; only 27% were nonnative speakers. Arabic teachers who are native speakers' mostly likely finished their primary education in the Arab world where MSA is the only discourse for language instruction and textbooks. In addition, their second-language courses followed tradition teaching methodologies that focused on raising students' competence in grammar and reading and disregarded the communicative aspect of the language.

The second component of Borg's (1997) model is that teachers' education and professional development plays a critical role in their chosen classroom methodologies of instruction. Because only 18% of Arabic teachers surveyed held degrees in applied linguistics or TAFL. A need exists to explore what guides classroom decisions of Arabic teachers who are not trained academically to be language teachers (Abdalla & Al-Batal 2012). Contextual factors are the third component that influences classroom decision making and practices. Contextual factors include class size, class duration, and institutional or departmental internal policies.

Lortie (1975) introduced teachers' prior leaning experience was as *apprenticeship of observation,* indicating that teachers' preconceptions about teaching formed from their prior language learning experiences, referenced as pertaining knowledge (Almarza, 1996). "The memories of instruction gained through their 'apprenticeship of observation' function as de facto guides for teachers as they approach what they do in the classroom" (Freeman, 1992, p. 11).

Borg's (2003) research contributed to the field of teaching grammar and developed understanding of the way English teachers teach grammar, of the thinking behind their practices, and how to correct their students' grammatical errors. Other

scholars focused on the kind of knowledge teachers depend on when teaching reading (Graden, 1996) and writing (Tsui, 1996). Teachers' inherited beliefs about language teaching and learning that were formed by their experience as students permeate their teaching practices more than methodologies to which they would be introduced in their teacher professional-education programs (Williams & Burden, 1997).

The teachers' belief literature provides evidence on how teacher-education programs shape teachers' beliefs (Hall, 2005). Teacher-education programs equip teachers with professional knowledge and the knowledge that teachers have on subject matter and teaching methods; student learning guides them in adjusting their prior beliefs and determining which approaches to teaching/learning to employ (Hall, 2005). The teaching context determines the extent to which teachers' are able to implement their teaching compatible with their beliefs (Borg, 2003). Likewise, personal histories and the teaching environment strongly influence contextual factors of the workplace (Flores & Day, 2006). Teachers' own educational backgrounds, teaching practice, and teaching contexts interact and influence factors shaping teachers' beliefs about teaching (Borg, 2003). Nonetheless, some studies in the field of language-teacher cognition indicated that teachers' preconceptions about learning and teaching, acquired through their vast experiences of their former schooling years, will be evident in their teaching practices and form an unavoidable block in their professional development (Donaghue, 2003; Hammerness et al., 2005).

Arabic teachers' perception of language-teaching approaches are knitted through their language ideologies, language discourse, and the contextual classroom environment. In this light, a critical question presents itself: What are the factors influencing the perception of teachers about what sort of language-teaching approach will yield the most

desirable students' learning experience for communicative competence in Arabic? This study considers this question to be important because a critical lack of research has addressed this gap in the foreign-language literature. The model helps unravel possible sources of resistance to change to the MSA-only model as common teaching practice, and replace it with an integrated approach as an alternative practice. Research in the area of teachers' receptivity to change in their field will be addressed in the next section.

For a change to take place in the teaching and learning environment, teachers must be the voice for that change. Therefore, they should be included in crafting the change in their field. Change is not easy and involves other stakeholders who may influence its direction and also requires allocation of resources such as new curricular design. A lack of literature exists on change implementations in teaching approaches in the AFL. Scholars have tried to promote change in the approach of TAFL that structurally integrates MSA and spoken Arabic; approaches favored by students. However, a mismatch persists between the theory and students' need on one side and the Arabic-language classroom reality. The integrated approach for teaching Arabic has communicative competence as its essence. With MSA-only as a common approach in the field, students are not learning a holistic Arabic language. The change in the field is imminent; therefore, an understanding of Arabic teachers' beliefs and the degree of their receptiveness to adopt an integrated approach is necessary. In addition, this study aims to explore the feasibility of integrated-approach implementation under current institutional policies and availability of resources.

Numerous studies revealed that teachers' beliefs play a greater role than the knowledge they acquire from their formal education and determines their classroom practices (Bryan, 2003; Kagan, 1990; Nespor, 1987). New teachers often begin by

shifting their beliefs, whereas experienced teachers tend to change their classroom practices first (Luft, 2001). In general, research studies indicated that the relationship between teachers' beliefs and their practices can be both aligned and unaligned (Luft, 2001; Simmons et al., 1999).

Summary

The linguistic situation in the Arab world is defined by diglossia, identified by the coexistence of two forms of the language: the H variety with high prestige and the L variety with low prestige (Ferguson, 1959). The Arabic language has one nearly constant formal variety and different regional spoken-Arabic varieties. The variation between the two forms presents a pedagogical predicament for TAFL. The teaching of the formal Arabic, MSA, has been the predominant discourse in higher education institutions in the United States. MSA is the formal literary Arabic collectively used by Arabic native speakers in education, media, and literature. It is mostly a written language and spoken in very formal settings like sermons and political speeches. MSA is rarely used in oral daily communication, unlike spoken Arabic varieties. Despite the differences between varieties, they remain the exclusive communicative language used by native speakers.

The literature review relevant to this study will help in investigating Arabic teachers' perception of MSA-only as a widely used approach for teaching Arabic. Also, how Arabic teachers assess the communicative benefit of an integrated approach, incorporating MSA and a spoken Arabic variety in one instructional design, for teaching Arabic. This possibility prompted the necessity of examining the influence linguistic ideologies have on speech communities. Linguistic ideologies are "sets of beliefs about language articulated by users as a rationalization or justification of perceived language structure and use" (Silverstein, 1979, p. 193). Theological, political, and socioeconomic

factors shape linguistic ideologies. Lippi-Green (1997) referred to language standardization as a "myth" for its unrealistic sociolinguistic representation (p. 44). Research studies guided by Borg's (2003) teacher-cognition model are good sources for understanding language teachers' classroom decisions and practices.

The reviewed research studies showed that the decision to teach MSA-only to nonnative speakers deprives students of learning and speaking like and with native speakers. Arabic students' inability to converse in a native-like language suggest a dearth in their communicative competence in Arabic. The MSA-only approach of teaching Arabic does not reflect the linguistic reality of Arab communities, where spoken-Arabic varieties are the mother tongue of the people and MSA is the formally learned language. Therefore, nonnative speakers' communicative need will not be met by Arabic programs employing the MSA-only approach.

CHAPTER III

METHODOLOGY

Restatement of the Purpose of the Study

The purpose of this mixed-methods study is to investigate (a) how teachers perceive an integrated approach as critical for students' communicative competence in Arabic; (b) whether teachers are receptive to changing the traditional approach for TAFL, replacing it with an alternative approach; and (c) what might be the potential barriers to change in the field of TAFL to actively implement an integrated approach. In this chapter, the research design of this dissertation study is outlined in detail. The research-methodology section describes in detail the rationale for the choice of a mixed-method approach to data collection including the individual qualitative and quantitative aspects of the study. Following is a description of the research instrumentation, population sample, and data-collection techniques and materials. Lastly, the research and data analysis procedures are described and the chapter concludes with a summary.

Research Design

This research study employed a mixed-methods sequential explanatory design, conducted in two consecutive phases: a quantitative data-collection phase followed by qualitative data collection. A mixed-methods design provides a more comprehensive answer to the research questions of the study than a qualitative or quantitative design alone, and is more likely to produce better results in quality and scope (Creswell, 2003). In the last 2 decades, much debate has ensued on the usefulness of combining qualitative and quantitative research methodologies in the same study (Creswell, 2003; Curlette, 2006). The different perspectives of the two approaches center on qualitative social responsibility versus quantitative structured techniques and more scientific findings

(Stewart & Shields, 2001). Advocates for mixed-methods studies view both methods as complementary (Johnson & Turner, 2003; Tashakkori & Teddlie, 1998; Thomas, 2003). "Beliefs from the qualitative aspect of a mixed methods research design can be combined with data from the quantitative side of the research to reach a belief statement about the existence of a finding from the qualitative study" (Curlette, 2006, p. 345). The benefit of employing a mixed-methods design is to gain a comprehensive understanding of the research problem.

The qualitative data and analysis cultivate and explain statistical results collected in a study by exploring participants' views more exhaustively (Creswell, 2005; Tashakkori & Teddlie, 2003). In addition, qualitative data results can explain whether quantitative results are significant and can elucidate outlier results, or unexpected results (Morse, 1991). The sequential explanatory design has a benefit because it allows for using quantitative participants' characteristics to guide purposeful sampling for the qualitative phase (Creswell, Plano Clark, Gutmann, & Hanson, 2003). In this research study, the researcher purposefully selected interview participants for follow-up in-depth qualitative data collection based on their demographical data, which she obtained during the quantitative data-collection phase. Each interviewee represented different demographic characteristics and groups, used to compare and contrast data analysis during the quantitative phase. The results of this research design are presented in two phases, making it easier for the reader to follow.

Population Sample

The population in the proposed study consisted of Arabic teachers who currently teach in colleges and universities in the United States and who are members of the American Association of Teachers of Arabic and subscribers of Arabic-L on a

LISTSERV. For the quantitative phase of the research, the researcher used a convenience sample because participants in this study were conveniently accessible to the researcher as a member of these two entities. Convenience sampling, as a statistical representation of data, allows researchers to select people because of the ease of their volunteering and accessibility. It is considered a nonprobability or opportunity sample. The advantages of this type of sampling are the availability and speed with which data can be gathered. The total number of teachers participating in the survey was 76. However, the data screening resulted in a sample of 60 participants.

For the qualitative phase, the researcher used a purposeful-sampling technique to select participants for interviews. Purposeful sampling, a nonrandom method of sampling whereby the researcher selects information-rich cases for study, has been selected as the sampling method in this study. Information-rich cases are those that allow the researcher to learn a great deal about issues of central importance to the purpose of the study (Patton, 1990). Purposeful sampling is "shaped by the time the researcher has available to him, by his framework, by his starting and developing interests, and by any restrictions placed upon his observations by his hosts" (Schatzman & Strauss, 1973, p. 39). At the end of the survey, she asked participants if she could contact them for an interview. From the population of survey participants who agree to be interviewed, the researcher selected seven, based on their varied demographical data to ensure truthful representation of the population sample and allow for healthier generalization of study results. Purposeful sampling has "particular features or characteristics, which will enable detailed exploration and understanding of the central theme or puzzles which the researcher wishes to study" (Ritchie, Lewis, & Elam, 2003, p. 78). For the process of the qualitative sampling selection, the researcher applied criterion sampling, a specific type of

purposeful sampling, to select participants for this study. Criterion sampling involves the selection of participants who meet the predetermined criterion of importance predetermined by the researcher (Patton, 2001). In this study, the applied criterion involved the selection of teachers who participated in the survey and had unique demographic information. This means that interview participants included those of different genders, ages, mother tongues, and educational backgrounds. Criterion sampling was useful in identifying and understanding perceptions that were rich in information and provided an important qualitative component to the quantitative data by identifying themes that emerged from the interviews and surveys. The purposeful and criterion methods of sampling are strong approaches that assure the quality of the study (Patton, 1990) and were particularly beneficial to this study.

<div align="center">Instrumentation</div>

Research instruments are testing devices used to measure a given phenomenon. A survey and interviews comprised these instruments, which served as the research tools and protocols for data collection:

a. The survey contained 4-point Likert-type scales (quantitative data; see Appendix A).

b. The semistructured interview used open-ended questions (qualitative data; see Appendix B).

The quantitative phase consisted of a survey adapted from the Abdalla and Al-Batal's (2012) Arabic Teacher Survey (ATS). In the Abdalla and Al-Batal study, the survey sample population was 209 college teachers of Arabic, which represented nearly 50% of the Arabic-teacher population in the United States. Survey results provided thorough analysis of teachers' profiles and perspectives of many aspects of their Arabic-

teaching experience and attitude toward a variety of topics including the teaching of spoken Arabic, curriculum, and the influence of institutional and departmental power on the Arabic-language pedagogical progress.

The researcher selected survey items in this study from the pool of items in the ATS (Abdalla & Al-Batal, 2012). She added items to the survey to answer questions that resulted from analysis of the ATS. The authors found a disconnection between teachers' positive attitudes toward the teaching of spoken Arabic and their practice, which the present study committed to address. Participants responded to items in SurveyMonkey, an online survey-development service. Surveys, as quantitative-research instruments typically employed in research studies, "describe the attitudes, opinions, behaviors, or characteristics of the population" (Creswell, 2008, p. 388). Data were exported from SurveyMonkey to the Statistical Package for Social Sciences (SPSS) software, which facilitated advanced analysis. The survey consisted of three parts: participants' demographics, teachers' perception of an integrated approach to TAFL where MSA and a spoken-Arabic variety are incorporated into one instructional design, and Arabic teachers' willingness to change and potential barriers to that change.

The qualitative phase consisted of interviews with seven teachers of Arabic, purposefully chosen from the surveyed sample. Researchers find interviews particularly useful to elicit the story behind a participant's experiences, allowing the interviewer to pursue comprehensive information on the topic. Interviews may be useful to investigate answers from certain respondents about their questionnaire responses (McNamara, 1999). In this study, the researcher used interviews to collect data that were not observable, that were valuable, and that allowed for discovery of perceptions and reflections on participants' experiences (Gall, Gall, & Borg, 2007). Interviews are among the most

challenging and rewarding forms of measurement in research because they seek to describe the meanings of central themes that are part of the life of the participants (McCracken, 1988). The researcher conducted the interviews by phone. Each interview lasted from 20 to 35 minutes. She asked 12 open-ended questions with follow-up questions to all interviewees to facilitate faster interviews that were easily analyzed and compared (see Appendix C for transcripts)

<div align="center">Protection of Human Subjects and Ethical Issues</div>

The Institutional Review Board for the Protection of Human Subjects approved the research study. The approval letter followed approval of the dissertation committee of the research proposal (see Appendix D). These permission forms officially allow a researcher to conduct a study. This study involved only Arabic teachers who are currently teaching in U.S. colleges and universities. The researcher maintained honesty of information, results, and confidentially throughout the course of this study. Two consent forms were developed: one for the survey and another for the interview. The consent forms included information concerning study purpose, description, procedures, and confidentiality. These forms also described participants' rights as well as time required to complete the survey, risks associated with participation, and contact information for the researcher and her committee chair. Total anonymity of participants was protected by using coding and pseudonyms in the collection and maintenance of records. The researcher also informed participants that their names would not be used in the research report. Participants' identities were kept confidential to protect them from harm or punitive action (Patton, 1990). Before beginning data collection, participating teachers received a written form to sign, giving their consent to participate in the survey or the interview as appropriate (see Appendices E and F).

Researcher's Background

Born and raised in Saudi Arabia, the researcher's native tongue is Saudi Gulf Arabic. Like any Saudi citizen, the researcher learned MSA upon starting school at the age of 6. Personally, the researcher takes pride in mother tongue and the ability to communicate as an educated Arabic speaker with the aptitude to sociologically and naturally shift between the Arabic language low and high codes. Speaking Saudi Gulf Arabic signifies the researcher's identity. Scholarly endeavors and passion for academia led to the researcher's first language-teaching job. Therefore, the researcher aspires to teach Arabic as foreign language, implementing an approach that would help students communicate in a contextually expected language to the native speakers. In 2007, the researcher began a career as a foreign-language educator by teaching MSA at the DLIFLC in Monterey, California. Despite very much enjoying teaching Arabic, the researcher always felt that students could have a better understanding of the Arabic culture if they could be systematically exposed to regional spoken varieties along with their MSA instruction.

In 2009, the opportunity arose to participate in the development of a Gulf Arabic curriculum for the Department of Defense. The curriculum focused exclusively on content targeting the teaching of Gulf Arabic in contrast to MSA. The curriculum was developed for military students who had finished the MSA basic course at the DLIFLC in Monterey, California. The project had communicative Arabic as a core objective. However, students who learned MSA first and were required to speak such formal language first face a great challenge communicating in the average Arab person's language after they have been communicating in MSA for a long time. Learning MSA first and a spoken variety second is unrealistic because it requires students to switch from

a high variety to a low variety of the language that are semantically, syntactically, morphologically, and phonologically different. The researcher personally believes that to effectively communicate as a native-like speaker of Arabic, one has to be exposed to Arabic language in the natural way a native speaker would, which means learning a regional Arabic spoken variety and MSA concurrently. Otherwise, one form of the language will prevail over the other. This might be a source of the researcher's personal bias. Despite this bias, she worked to remain neutral during the course of the research study to avoid affecting the study's results.

Reliability and Validity

In quantitative research, reliability and validity of the instrument are very important to decrease errors that might arise from measurement problems in the research study. Reliability refers to the extent to which results are consistent over time and accurately represent the total population under study (Thorndike, 1997). To control the measurement error, validity and reliability will be established for this study. Validity of an instrument refers to an instrument that accurately measures what it is supposed to measure (Vogt, 1999, p. 301). A panel of experts in the field of TAFL established face validity of the survey and interview questions. Also, the study from which the current instrument was drawn partially established survey validity (Abdalla & Al-Batal, 2012). Because the researcher modified some items and added some new items, a panel of three experts reviewed the instruments to secure content validity of the survey instrument. The panel of experts consisted of three Arabic faculty members from three different universities (see Appendix G for the signed forms from the panel of experts). The panel helped assess whether the survey questions were well crafted and relevant to the subject

at hand. After receiving their written feedback, the researcher revised the instrument and sent it again to the panel of experts for a second review.

This study has the advantage of using items from an existing survey that was pretested. The original authors of the ATS extensively tested the preexisting questions at the time of first use (Abdalla & Al-Batal, 2012). Because information on the exact reliability of each question on the ATS was not easily accessed and the newly developed items needed to be tested to establish their reliability, a pilot study was necessary. On January 21, 2016, the Institutional Review Board of the University of San Francisco granted permission for a pilot study of the survey. With this approval, four Arabic teachers from different colleges and universities across the United States completed the check for face validity. Feedback on the survey indicated that items were clear and understandable.

Reliability of an instrument refers to the degree to which scores obtained from an instrument are consistent measures of what the instrument measures (Frankel & Wallen, 1990). For this study, the researcher measured the internal consistency of the instrument for each domain of the Likert-type scale by using the Cronbach's alpha coefficient, to secure evidence of reliability with which the instrument measured what it was intended to measure. Internal consistency coefficients estimated the degree to which scores measured the same concept tested by items on the survey. She also computed a score from each test item and the overall rating, defined by the sum of these scores over all the test items.

<div align="center">Data-Collection Procedure</div>

<div align="center">*Phase I Quantitative Data Collection*</div>

The primary technique for collecting quantitative data was the adapted ATS (Abdalla & Al-Batal, 2012) plus newly developed items. The total number of items on

the survey was 50, measured mostly on a 4-point Likert-type scale. The scaling method was formatted as *strongly agree, agree, disagree,* and *strongly disagree* (see Appendix A).

Piloting of the survey took about 2 weeks after receipt of the Institutional Review Board for the Protection of Human Subjects permission letter. Item revisions and preparation of the final survey draft lasted a full week. After the survey was finalized and available on the Web through SurveyMonkey, the researcher sent the survey by e-mail with a URL link to participants from American Association of Teachers of Arabic and subscribers of Arabic-L on a LISTSERV. Participants received two reminder e-mails to complete the survey by the assigned deadline. Data collection lasted approximately 2 weeks. One week after sending the survey, the researcher alerted participants by e-mail through the SurveyMonkey website about the survey they had received a week earlier to ensure data-collection optimization.

In this study, the researcher used SPSS for data analysis, conducted over a period of 3 weeks. To describe the characteristics of Arabic teachers participating in this study, she gathered gender, age, degree, experience, native tongue for frequency, percentage, mean, and standard-deviation analysis. Frequency analysis screening results of the data assisted in identifying the number of nonresponses, missing values, or outliers.

Phase II Qualitative Data Collection

The qualitative phase of the study centered on explaining the statistical results obtained in the quantitative phase. The qualitative instrument uncovered teachers' beliefs about the integrated approach for teaching Arabic. In addition, the researcher queried teachers on their beliefs about barriers hindering the establishment of university-level Arabic programs with an integrated approach at its central goal. Answers to the qualitative

instrument made it possible to comprehensively understand the way participants shape their beliefs and develop their schemes on the basis of their previous conceptions and experiences.

Qualitative data collection proceeded for 3 weeks. The interview protocol included 12 semistructured open-ended questions and each interview lasted about 20 to 35 minutes (see Appendix B). The researcher grounded the content of the protocol questions in the results of the statistical tests to garner a comprehensive understanding of Arabic teachers' perceptions of an integrated approach and elaboration on causes of potential barriers to change from the traditional approach for teaching Arabic. Participants received the interview questions a week prior to the scheduled time for the interview. The researcher tape-recorded and transcribed the interviews verbatim after each interview in order to paraphrase common patterns and experiences (Spradley, 1979). Interview participants had the opportunity to review and correct the contents of the transcript.

Qualitative data analysis took almost 2 weeks, involving coding and analyzing the data collected from the interviews, seeking themes with the help of NVivo, a qualitative data-analysis computer-software package. Preliminary exploration of the data entailed reading through the transcripts. Then, the researcher coded textual data to develop themes by aggregating similar codes. Generated themes from the interviews provided a detailed narrative of major aspects of the interviews and answer the research questions of this study. Then, she selected significant quotations from the seven interview transcripts to support or illustrate the emerged themes. The purpose of interviews was to provide detailed information to answer Research Questions 2 through 5. The first research question was purely a quantitative question and tested if a relationship exists between Arabic teachers' demographic data as independent variables and two dependent variables: their perceptions of an integrated approach and their MSA ideology.

Data-Analysis Procedure

Quantitative Analysis

The quantitative phase was a survey adapted from Abdalla and Al-Batal's (2012) ATS. Before starting the survey adaptation process, written permission was sought and received to do so (see Appendix H). The adaptation involved four broad changes.

1. Selecting items from the pool of 69 items in the ATS.

2. Converting nominal items to ordinal items such as teachers' age, number of years teaching AFL, and number of years teaching at their institute.

3. Developing new items to answer questions from analysis of the ATS.

4. Developing new items that measure Arabic teachers' perception construct. New developed items were Numbers 17, 18, 19, 20, 21, 22, 23, 24, 25, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, and 40.

A complete copy of the survey and the responses to all its questions can be found at two websites: http://www.coerll.utexas.edu/coerll/ projects/arabic and http://www.nmelrc.org/arabicteacherprofiles.

This survey consisted of 50 items entered into SurveyMonkey. The survey was send to American Association of Teachers of Arabic members and posted on the mailing list Arabic-L. The survey included four sets of items that covered four areas: participants' demographics and work environment, communicative Arabic, MSA ideology, and potential barriers to an integrated approach (see Appendix A)

Data Management and Screening

The researcher downloaded the data from the Internet data-collection site as an SPSS dataset. The dataset consisted of a 50-item survey of participating teachers ($N = 76$). She removed eight teachers from the dataset due to not responding to more than the

first few items. An additional eight completed the survey but either were not active teachers of Arabic or taught for defense or state-sponsored institutes. The screening resulted in a sample of 60 participants on which the analysis was conducted.

Demographics

Table 1 shows the participants' personal characteristics. The average age was 44 although they varied considerably, as shown by the standard deviation; ages ranged from 26 to 70. The number of years teaching was averaged about 11 and, as did the age, showed wide variation with a minimum of 1 year and a maximum of 43 years. Gender was fairly evenly split, with women being the majority of participants. Most held doctorate degrees followed by those with master's degrees; a small percentage held only bachelor's degrees. Most were native speakers of Arabic, although nonnative speakers were well represented.

Types of institutions were well represented, with the majority of participants teaching in graduate institutions. They varied considerably in academic rank, with the greatest percentage being lecturers. The majority of participants were employed full time; overall, teaching Arabic was the primary reason they were hired.

<div align="center">

Qualitative Analysis

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Twenty-four teachers volunteered to participate in this phase of the study by providing their contact information at the end of the online survey on SurveyMonkey. Seven were purposely selected for semistructured interviews based on the diversity of their responses to the survey.

Table 1

Demographic Characteristics of Participants (N = 60)

Characteristic	*n*	%	*M*	*SD*
Age			43.77	12.58
Years TAFL			11.39	8.17
Gender				
Female	33	55		
Male	27	45		
Degree				
Bachelor's	5	8		
Master's	24	40		
Doctorate	31	52		
Native speaker of Arabic				
Yes	37	62		
No	23	38		
Type of institution				
State university	26	44		
Private university	21	36		
2-year college	2	3		
4-year college	10	17		
Rank				
Professor	8	13		
Associate professor	4	7		
Assistant professor	7	12		
Senior lecturer	4	7		
Lecturer	22	37		
Teaching assistant	6	10		
Adjunct instructor	8	13		
Did not respond	1	2		
Job status				
Full time	44	73		
Part time	14	23		
Did not respond	2	3		
Reason for being hired				
Primarily to teach Arabic	47	78		
Secondarily to teach Arabic	11	18		
Did not respond	2	3		

Note. The percent column may not sum to 100 due to rounding.

The researcher conducted seven in-depth interviews to provide detailed answers

for RQ3, RQ4, and RQ5, and to corroborate patterns in the survey data. Seven teachers

participated in one-on-one phone interviews, ranging in length from 20 to 35 minutes.

The researcher recorded and transcribed the interviews and then imported the transcripts

into NVivo to organize and the code data, make notes, and compare findings. To bring out the findings, she highlighted recurring themes emerging from the coding and data analysis along with selected participant quotations. The analysis of the transcripts revealed nine themes from participants' statements. Three themes applied to RQ3, two to RQ4, and four answered RQ5. The following are the interview questions,

1. Could you tell me about your career as an Arabic language teacher?

   - Where do you teach?

   - Number of years teaching Arabic

   - Your educational background.

2. What are the implicit and explicit Arabic linguistic ideologies that are impacting the teaching of Arabic as a foreign language (TAFL)?

   - Why do we hold MSA at a higher prestige?

   - Do we view spoken Arabic varieties as corrupted forms of the language that should not be taught to nonnative speakers?

   - Are Arabic teachers vocal about their negative view of Arabic spoken varieties?

3. How does the Arabic program at your department address the diglossic situation of Arabic?

   - Does your program offer separate spoken Arabic variety courses?

   - Are there any prerequisites for these courses?

   - What are these prerequisites?

   - What is your take on such approach for teaching Arabic?

4. In your opinion and based on your experiences, what do you think of the MSA-focused language instructions for nonnative speakers?

5. Can it be confusing for a student to learn both MSA and a spoken Arabic variety at the same time? What spoken variety of Arabic are you able to teach? Are there enough instructors suited to teach all major spoken Arabic varieties?

6. What is the spoken Arabic variety that would be the most popular to teach? And which one would you prefer and why?

7. Based on your experience as an Arabic teacher for nonnative speakers, what are the preconceptions of MSA as the sole mode of Arabic instructions in higher education institutes from the students' perspective?

8. How do you feel about the criticism of teaching MSA only and how it is seen as ineffective for a real-life communication with the native speakers?

9. If the Arabic-language programs in higher education institutes are required to implement an integrated Arabic language instruction design, what would be the reaction of the teachers in the field?

10. Give your definition of an integrated approach for teaching Arabic as a foreign language (TAFL) where communicative competence is the core of its objectives.

11. If you could write a proposal for an integrated (a spoken variety and MSA are taught simultaneously) Arabic curriculum in your department, how would you design the curriculum?

12. Discuss the potential barriers to implementing your proposed integrated Arabic curriculum?

-   Would you receive support from your department?

-   Would other teachers be on board with you proposed Arabic curriculum?

Interview participants in the study were seven Arabic teachers, three women and four men, four native speakers and three nonnative speakers. A pseudonym was assigned to each participant. Table 2 summarizes the demographic information of the participants.

Table 2

Demographic Characteristics of the Seven Interviewees

Name	Gender	Age	Native language	Years of experience	Level/discipline of degree
Reem	F	39	Arabic	15	PhD in general linguistics
John	M	70	English	43	PhD in literature
Omar	M	43	Arabic	12	MA in educational leadership
Salah	M	45	Arabic	11	MA in literature
Adel	M	26	Arabic	4	BA in English
Sarah	F	34	English	10	PhD in applied linguistics
Maya	F	36	English	5	MA in Arabic studies

Summary

The methodology outlined here describes important components of this study, including its purpose and research questions. The study adopted a mixed-methods sequential explanatory design. In using this approach, first the researcher collected quantitative data from a survey; then, she collected qualitative data from interviews. Qualitative data were embedded in the predominant quantitative data. Using research questions as guiding principles, Chapter 4 presents analysis of quantitative and qualitative data separately, each complementing the other to aid in the interpretation.

Chapter 3 described the population and research sites selected for the study, including protection of human subjects and ethical issues. This chapter specifically outlined the process of the development of the data-collection instruments, which included interview and survey guides. This chapter also included various stages of the data-collection process and described the components applied in data analysis, as well as methods to ensure the reliability and validity of the study.

The researcher analyzed quantitative data using SPSS to generate descriptive statistics, correlations among variables, and correlational analysis. She conducted and recorded interviews by phone, transcribed the text, and analyzed them through content analysis using NVivo, identifying common and recurring patterns and themes. Because the main framework of this study was quantitative, the combination was mainly conducted by interpreting qualitative findings to explain quantitative results. The qualitative findings, as an important layer of the phenomena under investigation, explained, extended, and contextualized the quantitative data.

CHAPTER IV

RESEARCH FINDINGS

The impetus of this study is centered on better understanding (a) how teachers perceive an integrated approach as critical for students' communicative competence in Arabic; (b) whether teachers are receptive to changing the traditional approach for TAFL, replacing it with an alternative approach; and (c) what might be potential barriers to change in the field of TAFL in actively implementing an integrated approach.

This chapter reports the results of the data analysis for the four research questions presented in this mixed-methods study. The researcher collected the quantitative data during the first phase of the research through an online survey to consider and analyze Arabic teachers' perceptions of an integrated approach for TAFL and whether a correlation exists between their perceptions and their demographic data. The qualitative data, collected during the second phase of the research, comprised interviews with Arabic teachers who participated in the survey and volunteered to be interviewed.

In an attempt to explore and explain teachers' perceptions of an integrated approach, the following research questions guided the study:

RQ1. To what extent do Arabic teachers have a positive perception of and integrated approach to TAFL?

1. To what extent does a relationship exist between teachers' demographics (age, gender, type of degree, native tongue, and years teaching Arabic) and perceptions of the integrated approach as essential to students' communicative competence?

2. To what extent does a relationship exist between teachers' demographics (age, gender, type of degree, native tongue, and years teaching Arabic) and MSA ideologies?

RQ2. What is the instructional design of an integrated approach, from teachers' perspectives, and what were the most important provisions to implement it?

RQ3. How do Arabic teachers perceive an integrated approach and believe such an approach is critical in raising students' communicative competence?

RQ4. How receptive are teachers to replacing the traditional approach to TAFL with an integrated approach?

RQ5. What are the potential barriers to replacing the traditional approach to TAFL with an integrated approach?

The researcher conducted the quantitative data collection and analysis to answer RQ1 and RQ2. The qualitative data collection and analysis elaborated on survey findings and provided comprehensive answers to RQ3, RQ4, and RQ5. The following two sections present quantitative and qualitative findings.

This chapter consists of four sections. The first section includes findings related to the first research question. The second section is a summary of quantitative research findings. The third section includes analysis of the qualitative findings and the themes generated form participants' interviews to answer the second, third, and fourth research questions. The final section summarizes the qualitative research findings.

Quantitative Findings

The purpose of the study was to examine how Arabic language teachers perceive an integrated approach as critical for students' communicative competence in Arabic.

Before answering the quantitative related questions, it was necessary to know how Arabic teachers feel about their job and get a feel of their work environment.

The survey asked a number of questions that focused on the specific work environments of participants, summarized in Table 3. Most participants were satisfied with their jobs teaching Arabic, although 11 were dissatisfied or did not respond to the question. Perusal of other environmental aspects revealed nothing that might be considered out of the ordinary.

In addition to the items about their work environment (see Table 3), the teachers responded to questions about how they felt about their own involvement in their programs and how their programs were managed. Observation of the percentages in Table 4 show that the majority of teachers believed they had a voice in the management of their programs and were personally valued. Importantly, relative to integrating a spoken variety of Arabic with MSA, 85% (47 + 38) felt capable of teaching a spoken variety of Arabic.

Statistical Analysis

The first research question and two subquestions were analyzed quantitatively.

RQ1. To what extent do Arabic teachers have a positive perception of and integrated approach to TAFL?

1. To what extent does a relationship exist between teacher demographics (age, gender, type of degree, native language, and years teaching Arabic) and their perceptions of the integrated approach as essential to students' communicative competence?

2. To what extent does a relationship exist between teachers' demographics (age, gender, type of degree, native tongue, and years teaching Arabic) and their MSA ideologies?

Table 3

Work Environment of Participants (N = 60)

Variable	*n*	%
Satisfaction with teaching of Arabic		
Very satisfied	29	48
Somewhat satisfied	20	33
Not satisfied	5	8
Completely unsatisfied	2	3
Did not respond	4	7
Teaching hours per week		
2–4	3	5
4–6	17	28
6–8	9	15
> 8	28	47
Did not respond	3	5
Average student class size		
< 10	13	22
10–15	20	33
15–20	21	35
> 20	3	5
Did not respond	3	5
Percentage of students of Arab descent		
< 10	44	73
10–20	8	13
20–40	4	7
> 40	1	2
Did not respond	3	5
Percentage of students of non-Arab Islamic heritage		
< 10	38	63
10–20	12	20
20–40	2	3
> 40	4	7
Did not respond	4	7
Teaching assistants		
Every semester	10	17
Almost every semester	7	12
Once in a while	11	18
Never	28	47
Did not respond	4	7

Note. The percent column may not sum to 100 due to rounding.

Table 4

Feelings of Participants About Their Arabic Language Programs (N = 60)

Question	Responses				
As a teacher of Arabic, I feel that I have a voice in setting the curriculum and program policies.	Strongly agree	Agree	Disagree	Strongly disagree	No response
	37	37	12	10	5
To what extent do you feel that the Arabic program in which you teach has a well-defined and well-articulated philosophy for teaching Arabic?	To a large extent	To some extent	To a small extent	Not at all	No response
	47	35	10	2	5
To what extent do you feel you are valued by your department as a language teacher?	Very valued	Somewhat valued	Not valued		No response
	60	30	5		5
If your institution offers multiple sections for the same Arabic course, to what extent is there coordination among sections?	To a large extent	To some extent	To a small extent	Not at all	No response
	62	27	0	5	7
To what extent do you feel capable of teaching a spoken Arabic variety other than your native one.	To a large extent	To some extent	To a small extent	Not at all	No response
	47	38	8	7	—

The researcher used correlation to determine the relationships represented by the two subquestions. Prior to obtaining the correlations, the researcher studied how participants, as a group, responded to individual items associated with students' communicative competence and items addressing participants' MSA ideologies.

Descriptive Percentages

Tables 4 (communicative competency items) and 5 (ideology items) provide participants' responses to each of the items in percentages. Correlational analyses follows the item-by-item responses, based on total scores for communicative competency and ideology that show their relationship to the demographic variables. Table 5 shows that 53% and 34% of participants strongly agreed and agreed that teaching spoken Arabic to

students helped them better understand the Arab culture and its people. Only 12% disagreed and 2% strongly disagreed with the statements. Of participants, 20% strongly agreed and 46% agreed that students who speak an Arabic spoken variety are more welcomed by native speakers and perceived as trustworthy, whereas 26% disagreed and 8% disagreed with the statement. The majority of participants believed students need to learn at least one spoken Arabic variety and MSA to be able to speak with native speakers and read Arabic texts. Of participating Arabic teachers, 48% strongly agreed and 33% agreed that one spoken Arabic variety and MSA are important for students to be able to communicate with natives and read Arabic. Of participants, 59% strongly agreed and 34% agreed that students who learn both MSA and a spoken Arabic variety have advantage over students who learn only MSA. They also indicated that students who learned only a spoken Arabic variety have communicative advantage over students who learned only MSA by a total of 59% between strongly agreed and agreed, exceeding the total of participants who indicated otherwise. Similarly, the overwhelming majority of participants strongly agreed and agreed by 94% that students learn Arabic to be able speak with native speakers.

Table 6 shows participants' responses to seven survey items that asked their beliefs about MSA. Participants believed that MSA holds high prestige in AFL over spoken Arabic varieties. Of the total number of respondents, 33% strongly agreed and 48% strongly agreed that MSA holds high prestige, whereas 13% disagreed and 3% strongly disagreed. However, participants did not believe MSA is the only form of the Arabic language that is worthy of teaching and learning; of participants, 33% disagreed and 48% strongly disagreed. This outcome corresponded with their belief that students who know only MSA can comprehend the language of native speakers when conversing

with each other: 40% disagreed and 20% disagreed with that statement, which is a large

percentage of participants in comparison to 3% and 10% who strongly disagreed and

agreed.

Table 5

Participants' Perceptions of the Integrated Approach as Being Essential for Students'

Communicative Competence

Question	Responses				
	Strongly agree	Agree	Disagree	Strongly disagree	No response
Teaching spoken Arabic to students help them better understand the Arab culture and its people.	53	34	12	2	—
Students who speak an Arabic spoken variety are more welcomed by the native speakers and perceived as trustworthy.	20	46	26	8	—
Students need to learn at least one spoken Arabic variety and MSA in order to be able to speak with native speakers and read Arabic texts.	48	33	15	5	—
Students who learn both MSA and a spoken Arabic variety have advantage over students who learn MSA only.	59	34	5	2	—
Students who learned only a spoken Arabic variety have communicative advantage over students who learned only MSA	23	36	31	10	—
Students learn Arabic to be able speak with native speakers.	48	46	7	—	—

Similarly, teachers believe that teaching MSA to nonnative speakers may not be

the solution to the Arabic language diglossic. A total of 55% of the participants believed

teaching MSA to nonnative speakers is not the solution in comparison with 37% who

believed it might be a solution and answer for the Arabic diglossic linguistic situation.

However, surprisingly, a total of 61% of participants (8% strongly agreed and 53%

agreed) believed that students learn Arabic to be able to read Arabic texts. The majority

thought Arabic spoken varieties are viewed as corrupted forms of the Arabic language.

Most participants, 91% of the total respondents, believed that students learn Arabic to be

able to speak with native speakers and read Arabic texts.

Table 6

Participants' Standard Language Ideologies

	Responses				
Question	Strongly agree	Agree	Disagree	Strongly disagree	No response
MSA holds a high prestige by teachers in the AFL over spoken Arabic varieties.	33	48	13	3	2
MSA is the only form of the Arabic language that is worthy of teaching and learning.	7	10	33	48	1
Students who know only MSA can comprehend the language of native speaker when conversing with each other.	3	35	40	20	2
I personally believe that teaching MSA to nonnative speakers is the solution to the Arabic language diglossic.	12	25	27	28	8
Students learn Arabic to be able read Arabic texts.	8	53	37	2	—
Arabic Spoken varieties are viewed as corrupted forms of the Arabic language.	13	48	26	13	—
Students learn Arabic to be able to speak with native speakers and read Arabic texts.	25	65	10	—	—

As indicated above, the researcher conducted two correlation analyses. One

concerned the relationship between perceptions about the integrated approach and

participant demographics related to student communicative competency. The other

concerned the relationship between participant ideologies and demographics. The results

of the two analyses are provided next.

Correlation Analysis: The Integrated Approach as Related to Student Communicative Competency

For this analysis, the researcher summed the six communicative competency items (shown in Table 5) into a total score that reflected participants' perceptions of the integrated approach as essential for student communicative competence. This score was labeled IA_Essential. A high score indicated that teachers perceived the approach as essential and a low score indicated that they did not perceive the approach to be essential. Prior to summing the items, she calculated their reliability (Cronbach's α). The resulting reliability was $\alpha = .75$, which is conventionally considered satisfactory when combining items into one measure.

Teachers responded to items on a 4-point scale ranging from 4 (Strongly agree) to 1 (Strongly disagree). Thus, after summing, the highest IA_Essential score possible was 24 and the lowest, 6. For interpretation purposes, the researcher converted scores back to the original scale of 4 through 1 by dividing the summed values by 6, the number of items. For example, a participant's IA_Essential score of 21, when divided by 6, would convert to 3.5 on the 4-point scale, indicating a strong perception that the integrated approach was essential for student communicative competency. Table 7 provides the descriptive statistics and results of the correlation analysis. The IA_Essential score was the dependent variable and demographic elements were the independent variables. The mean of 3.18 for IA_Essential indicates that the group as a whole had strong positive perceptions about student communicative competence using the integrated approach because the highest possible mean would be 4.00.

Table 7

Means, Standard Deviations and Intercorrelations for IA-Essential and Predictor

Variables

Variable	*M*	*SD*	1	2	3	4	5
Dependent variable							
IA_Essential	3.18	0.52	−.32*	.03	−.30*	.15	−.26
Demographic variables							
1. Age	43.45	11.84	—	−.14	.41*	.19	.67*
2. Gender	1.55	0.50		—	−.12	−.18	−.13
3. Degree	2.43	0.64			—	.16	.44
4. Native tongue	1.38	0.49				—	.02
5. Years TAFL	11.37	8.17					—

Note: IA_Essential = participants' perceptions of the integrated approach as essential for student communicative competence; TAFL = teaching of Arabic as a foreign language; *p* < .05.

For correlation, variables must be numerical. Thus, for statistical purposes, gender, degree, and native language were coded numerically whereas male was coded as 1 and female as 2. The mean of 1.55 indicated more women than men participated. Degree was coded as bachelor's (1), master's (2), and doctorate (3). The mean of 2.43 indicated that the most teachers held master's and doctorate degrees. For native language, those whose native language was Arabic were coded as 1 and those whose native tongue was not Arabic were coded as 2. The mean of 1.38 indicated that the majority of the teachers' native language was Arabic.

The first row in the table shows the correlations between IA_Essential with each of the demographic variables. Two correlations were statistically significant at the .05 level. Negative correlations show that as age tended to increase, the perception of using the integrated approach as essential was less favorable (*r* = −.32, *p* < .05); the higher the degree, the less favorable (*r* = −.30, *p* < .05); and the greater the years teaching, the less

favorable toward using the integrated approach ($r = -.26$). The positive correlation for native tongue and IA_Essential ($r = -.18$), although not statistically significant, indicated that nonnative speakers tended to have a more favorable perception of the integrated approach. The correlation between gender and IA_Essential was near zero ($-.03$), indicating little relationship with the use of the integrated approach.

Statistical significance provides no evidence about how strong or important a correlation may be. In addition, statistical significance is almost completely dependent on sample size. That is, if a sample size is large, small correlations are often statistically significant but not necessarily important. In contrast, if a sample is small but important, correlations are often not statistically significant and overlooked. Because of this, effect size should be used in conjunction with statistical significance (Cohen, 1988). Effect size is an indicator of the strength of a correlation, regardless of whether or not it is statistically significant.

For correlation, researchers can interpret the coefficient itself, disregarding whether it is statistically significant, as an effect size. A common rule of thumb for interpreting the correlation coefficient with respect to its strength or importance is as follows:

Correlation of .10 = small effect (relationship)

Correlation of .30 = medium effect (relationship)

Correlation of .50 = large effect (relationship)

Observations of correlations in the first row of Table 7, from the perspective of effect size, indicates that the correlations of $-.32$ and $-.30$ can be considered medium with respect to their importance, whereas the correlations of .15 and $-.26$ can be considered small to medium with respect to importance, although not statistically

significant. In summary, this analysis indicated that those teachers of greater age, higher degrees, and the greater number of years teaching Arabic tended to be less favorable toward using the integrated approach as essential to student communicative competency. However, the correlations tended to be small to medium and were not strong.

Correlation Analysis: Participant MSA Ideology Related to Demographics

For this analysis, the researcher summed the seven ideology items shown in Table 6 for a total MSA ideology score. Prior to summing, the reliability obtained was $\alpha = .70$ and considered adequate. When converted to the 4-point scale, a score of 4 would reflect a strong MSA ideology and a score of 1 would reflect a weak MSA ideology.

Table 8 provides the descriptive statistics and results of the correlation analysis. The MSA ideology score was the dependent variable and the demographic items were the independent variables. The MSA ideology mean of 2.31 shown in the table indicates that participants were in the middle, leaning very slightly toward the MSA ideology. Observation of the demographic correlations related to MSA ideology indicated that none were statistically significant. From an effect-size perspective, the negative correlation between MSA ideology and native language ($r = -.23$) indicated a tendency for those whose native language was Arabic to favor the MSA ideology; however the association was not strong. The correlation between age and MSA ideology ($r = .12$) suggested that the greater the age, the greater the tendency to favor MSA ideology. Although the correlation is small, it does lend some support to previous analysis in which the greater the age, the greater might be the tendency for a less favorable perception toward the integrated approach.

Table 8

Means, Standard Deviations, and Intercorrelations for Ideology and Predictor Variables

Variable	*M*	*SD*	1	2	3	4	5
Dependent variable							
Ideology	2.31	0.48	.12	.02	.08	−.23	.06
Demographic variables							
1. Age	43.45	11.84	—	−.14	.41*	.19	.67*
2. Gender	1.55	0.50		—	−.12	−.18	−.13
3. Degree	2.43	0.64			—	.16	.44
4. Native tongue	1.38	0.49				—	.02
5. Years TAFL	11.37	8.17					—

Note: TAFL = Teaching of Arabic as a foreign language; *p* < .05.

In summary, for this analysis, participants as a group showed a slight leaning to a high MSA ideology. No statistically significant correlations emerged between their ideologies and the demographic variables. Effect sizes, disregarding statistical significance, showed a tendency for Arabic native language speakers to have a stronger MSA ideology, although the correlation was not strong. In addition, those participants who tended to be older also tended to have stronger MSA ideology, although the relationship was small. The survey provided answers for the second research question. The following section discusses the findings from the survey.

RQ2. What is an instructional design of an integrated approach from teachers' perspectives, and what were the most important provisions to implement it?

The survey showed that 43% of participants favored teaching a spoken variety and MSA *simultaneously*. Nevertheless, 30% of participants believed that spoken varieties and MSA should be taught separately, which a relatively high percentage. This outcome might indicate that Arabic teachers are still divided on the best way to teach the

language with communicative competence as a core objective. In contrast, 78% of participants believed that nonnative speakers should not be taught the Arabic language in the order a native speaker acquired his language: a spoken Arabic variety as a mother tongue first, then MSA. Still, 69% thought the Arabic curriculum should incorporate instructions of a spoken Arabic with MSA instructions from the very early stages of language training (see Table 9).

Table 9

Results Related to Research Question 2: What Is an Instructional Design of an Integrated Approach From Teachers' Perception and What Were the Most Important Provisions to Implement It?

Question	Responses			
In what way should a spoken Arabic variety be taught in an Arabic language program?	Simultaneously with MSA	Separately	MSA first then spoken	Spoken first then MSA
	43	30	18	7
Nonnative speakers should be taught the Arabic language in the order a native speaker acquired his language (a spoken Arabic variety as a mother tongue first then MSA).	Agree		Disagree	
	n	%	*n*	%
	16	22	44	78
The Arabic curriculum should incorporate instructions of a spoken Arabic with MSA instructions from the very early stages of the language training.	Agree		Disagree	
	n	%	*n*	%
	41	69	19	31

Note. MSA = Modern Standard Arabic; the percent column may not sum to 100 due to rounding.

The second part of the question asked about the most important provisions needed to implement an Arabic language program in which both MSA and a spoken variety are systematically incorporated. The greatest support for such a program was the need for additional faculty, followed by the need for teacher training, teaching materials, research financial support, and teaching assistance. The need for technology-enabled classrooms,

language software, smaller classes, and fewer teaching hours were ranked lowest (see

Table 10).

Table 10

Important Supports Needed for a Program to Implement a Communicative Arabic

Language Curriculum Incorporating Both MSA and a Spoken Variety.

Rank	%
Additional faculty	18
Teacher training	17
Teaching material	12
Research financial support	10
Teaching assistants	10
Technology enabled classrooms	7
Language software	5
Smaller classes	3
Fewer teaching hours per week	2

Note. MSA = Modern Standard Arabic; the percent column may not sum to 100 due to rounding.

Summary of the Quantitative Findings

The purpose of this study was to examine how Arabic language teachers ($N = 60$)

perceived an integrated approach to be critical for students' communicative competence

in Arabic as well as their ideologies related to MSA. A survey consisting of a 50-item

questionnaire served as quantitative data collection. The researcher described

participants' demographics, work environments, involvement with their programs, and

opinions on various aspects of teaching Arabic. Six of the questionnaire items discerned

teachers' perceptions about using an integrated approach to teaching Arabic as essential

to student communicative competence. She combined the six items to obtain an overall

perception score. Using correlation analysis, she then examined the relationship between

their perception scores and age, gender, type of degree, native language, and years

teaching Arabic. Results showed that those teachers of greater age, higher degrees, and the greater numbers of years teaching Arabic tended to be less favorable in their perceptions of the integrated approach as essential. However, correlations tended to be small to medium and not strong. Seven items measured participants' ideologies about MSA, combined into an overall ideology score, and correlated with the demographics listed above. Results showed that Arabic native-language speakers were more favorable toward an MSA ideology, although the correlation was not strong. In addition, those participants who tended to be older also tended to favor the MSA ideology, although the relationship was small.

In addition, the survey showed the majority of participants favored teaching a spoken variety and MSA simultaneously. Though they did not support teaching the Arabic language in the order a native speaker acquired language, that is, a spoken Arabic variety as a mother tongue first, then MSA. Also, they believed that for Arabic programs to implement an integrated approach, they needed additional faculty, followed by the need for teacher training, teaching materials, research financial support, and teaching assistance. The need for technology-enabled classrooms, language software, smaller classes, and fewer teaching hours were ranked lowest.

Overall, survey results showed an overall promising perception of an integrated approach as more participants across the demographic data indicated that learning MSA and a spoken variety are essential for students' communicative competence in Arabic. Additionally, examination of teachers' MSA ideology items and whether that might have impacted the favorability of the integrated approach, results revealed no statistically significant correlations. Hence, the researcher concluded that the MSA ideology is diminishing, which can be the steppingstone toward expansive implementation of the

integrated approach by higher education Arabic programs, which would be a breakthrough in the field of TAFL.

Qualitative Findings

The following section presents qualitative findings from interviews.

The overall findings from the interviews revealed that the integrated approach for teaching Arabic is implemented in some higher education institutes on a small scale and seems to be working for the teachers and students in those institutes. In general, qualitative data showed that teachers believe students should learn both forms of the language: MSA and spoken Arabic. The approach in which such instructional design should be structured and implemented is still unclear. Possibly, spoken Arabic and MSA should be taught at the same time but in separate courses; perhaps they should be taught in an integrated style. The possibility of implementing an integrated approach was debatable, due to persisting standard language ideology as teachers' internal factor. In addition, the data uncovered some external factors that hinder the implementation of the approach, such as lack of resources like staffing, instructional material, and classroom time. Also, teachers have no professional training on the feasibility of the approach and its near-native communicative outcome. The qualitative data showed that all of these barriers could be overcome by the availability of an integrated approach, supporting empirical studies.

Research Question 3

Three main themes surfaced during the interviews answering "how Arabic teachers perceive an integrated approach and if such an approach is critical for raising students' communicative competence?" These themes are as follow:

Theme 1: Polarized Definition of the Integrated Approach

One question the researcher asked the interviewees was, "Can you give your definition of an integrated approach for teaching Arabic as a foreign language where communicative competence is at the core of its objective?" It was essential, for the purpose of this research, to know whether teachers considered an integrated approach a solution to the lack of students' communicative competence in Arabic. To achieve this goal, the researcher believed it necessary to ask participants to define an integrated approach in their own words. Participants gave their definition of integrated approach based on their experiences, that is, if they were implementing the approach at their institute or based on their knowledge of the methodology and how they would implement it hypothetically. The interviews provided a panoramic view of the definition of integrated approach from a communicative competence perspective. Some participants defined integrated approach in terms of its resemblance to native language.

It's teaching second-language learners to use the language in the natural way, the way native speakers do. Whereby they speak about everyday subjects in the spoken variety, and they read and write in MSA. It's an approach that considers MSA and the spoken variety as two facets of the same language, not separate. Two facets of the same language, used in different circumstances. (Reem)

Omar gave a more elaborate definition of the approach, even though it is not implemented at his institute in the way he defined. His institute offers two separate tracks: an MSA track and a spoken-variety track.

The best way to look at an integrated approach is really to have a sort of combination integrated skill classroom. For example, if you are introducing a topic, let's say in politics, and you introduce a reading material that is fitting in

MSA. Having to have the students digest that, do the source analysis and understand the aspect of it. So you're really getting deep into the MSA aspect of it. At the same time, in order to continue the learning of that same topic, you introduce a listening material that it has a blended MSA/variety of one Arabic dialect and you can use that same technique with introducing different Arabic dialects on the same topic. And trying to combine the students' gained knowledge from both, the reading abstract, which is in MSA, and having them to also listen to native speakers, how they combine both, MSA and target variety of Arabic. (Omar)

Omar's definition emphasized the importance of MSA for students' competence in Arabic.

Salah also stressed the significance of MSA as a primary factor for competence in Arabic and a spoken variety as secondary factor. He asserted that "to learn a lot of Fusha, and get to the point where they can actually afford to learn dialect." Adel offered a holistic definition of integrated approach and its importance for communicative competence in Arabic, despite that it is not an option where he currently teaches. His definition highlighted the importance of honing students' grammatical knowledge and translation skills in addition to teaching them MSA and a spoken variety.

A spectrum—horizontal and vertical spectrum—so I would say that the horizontal one is the dialect versus—on both ends we have like the standard and dialect on both end. The vertical one we have the grammar translation and the communicative approach. (Adel)

Adel also underlined that the integrated approach is impractical to implement, due its writing system that is unlike Latin script.

it's not really feasible that you use communicative approach from day one in an

Arabic classroom. That's not really feasible, but you can do that in Spanish. You

can do that in Italian. You can do that in French. But you really cannot in Arabic

because it's a non-Roman alphabet first of all. (Adel)

Maya defined the integrated approach by giving an example of how she

implements it in her classroom. She described the approach in terms of a task-based

activity that represents real-life situations in which students emulate the language style of

native speakers.

So one of the ways to do it is to speak about our plans (she was referring to

making travel plans) in Ammiyya, and tell the students to speak it in Ammiyya.

And then when they're writing down, let's say they're speaking to each other and

trying to make plans for instance, then we have them write the schedule down.

They'll write the schedule in Fusha …. So, when we're listening to a movie or

something like this, we'll record it in Ammiyya. Then the students, if they're

answering questions about it, for instance, the questions will be asked in Fusha

and then they'll write it down in Fusha. (Maya)

In contrast, Sarah offered two viewpoints of integrated approach and its relevancy

to students' competence. She believed it is not "much how you teach both at the same

time. It's going to depend on the program. Some programs can have their students—

they're required to take a Fusha class, and they're required to take an Ammiyya class".

Then, she explained how her program implements the integrated approach:

In our program, you have to do it in one class because if we'd say, "Oh, well, this

is the first class and this is extra," then the students won't take the extra class. I

think that's probably not a good way to do it, is to say, "Oh, well, here's your

main class, and you can take an extra dialect class, or you can take an extra Fusha class." (Sarah)

John's perception of the integrated approach was not a positive one, illustrated by his answers throughout the interview, though he seemed to doubt it would work and was skeptical of its outcome. He supported focusing on teaching MSA in the classroom and leaving spoken varieties to be picked up by students if they desire to learn them, as he had done when he studied Arabic. He learned exclusively MSA in the classroom and picked up spoken verities when he worked abroad in some Arab countries. However, he gave a hypothetical definition of how he might teach spoken varieties if he were to try.

I would try to, maybe not to try to introduce both levels of the language in one class, but maybe one day of the week there would be, where you have to decide how much you want to learn. You have to say, "Monday, Tuesday, Wednesday, we'll do this. Then Thursday, Friday, do that." I would not try to, in one classroom to speak Fusha and then speak Ammiyya, and then try to do that the same class. I would, at least, if you want to do it in the same week, that's okay. But I wouldn't try to put it in the same classroom. I think it'd be too confusing for the students, I can imagine. (John).

Theme 2: Competence is Meeting Students' Linguistic Pedagogical Needs

Participants expresses opinions on the integrated approach to teaching Arabic in terms of whether it met students' linguistic pedagogical needs. They believed some students needed to learn spoken varieties and MSA equally, whereas other students might only need to focus more on learning either MSA or spoken varieties, based on their language-learning objectives. Over all, participants agreed that the knowledge of spoken

Arabic expands students' opportunities and insights about countries or regions in the Arab World, which might be of interest to them.

Reem stressed the need to teach students spoken varieties in addition to MSA and thought that doing otherwise was a disservice. She believed students need to know the everyday spoken Arabic of a host country to survive, communicate, and interact.

> I think we're doing a big disservice to the students if we just teach them MSA, unless the student wants to do research in Arabic, and the student is not interested in communicating in the natural way. In my experience most students, that's what they want. They want to be able to speak naturally with native speakers …. I remember one student reporting landing in Egypt, if I remember well, and he said this, I don't know this greeting in MSA and the people, they started laughing at him. And he was so crushed. (Reem)

Reem believed students need to speak a functional language to speak naturally with natives. She asserted that "It doesn't feel natural for me to speak in MSA when I am talking about ordering in a restaurant, or a taxi driver, or something."

Adel corroborated Reem's statements on the importance of learning a spoken variety to communicate verbally with native speakers without being humiliated.

> Because if any one of us is learning a language, they are really learning it for the purpose of communication, to be able to speak and be understood, not laughed at …. If any student, no matter how fluent he is—if they're super fluent, native-like, but they've traveled to, let's say Jordan or Syria or Egypt and they started speaking in MSA—people would simply laugh at them. They would not be—no one would look at them as really being proficient. They would look at them as missing something. The students would feel so bad for this. (Adel)

Adel acknowledged the significance of learning spoken varieties for their importance in facilitating communication and connecting to better understand the culture, background, and traditions of Arabs. Nevertheless, he recognized that if a student chooses to learn MSA only, because it better fits the student's language-learning objective, the student should focus on MSA. Adel believed "the focus on teaching standard only … depends on the motives of the person and the objectives." Adel had students in his Arabic classes who were majoring in journalism, political science, and medicine. He believed that each student needs to focus more on one form of the language and less on the other.

> Because I had students who were majoring in journalism or political science, and I had students who were majoring in medicine. They were going to go to medical school. At that point the amount of standard each student needs to know, is quite different. It depends on what they are learning the language for. Those who are learning the language for international relations or to work for the CIA, or for the army, or to be doing—I guess those need a specific amount of Fusha that's relatively higher than—or more than—those are students who are going to go to medical school, that wanted to learn Arabic to be able to help refugees overseas for example. Those people need more dialect, I guess. (Adel)

Reem also talked about how some Arabic learners need to give more attention to one form of the language. She also gave the example of the different needs of nonnative speakers of Arabic who are working in the medical or diplomatic field.

> In the medical field and go to remote villages where a lot of people are not educated, and they don't really speak MSA. So that right here, they're at a disadvantage. Most of my students don't learn Arabic for the sake of learning

Arabic. They learn Arabic because they want to apply it to a certain field. Now if they're working in the diplomatic field for example, it may not impact them a lot. But if they work with water sanitation for example or the medical field and they have to go to remote places where some Arabs are not educated or maybe the Bedouin societies, they really are at a disadvantage. (Reem)

Sarah also asserted that the integrated approach "meets their needs of the majority of the learners." She favored teaching students a language to enable them to communicate with the natives without any reservations or communication break down due to students speaking in an inappropriate form of the language to the sociolinguistic situation. She said that "most learners want to speak with Arabs." Students also have to accept the diglossic nature of the language, even if it is confusing to them to grasp both forms of the language, especially if they want to reach high proficiency.

They need both. Like I said, of course they're confused sometimes, but they're confused about so many things, especially in the first year of Arabic, that I don't think that's adding extra confusion. It's necessary. You can't change the way Arabic is or the way any language is. You can't say, "Well, this is hard for nonnative speakers." (Sarah)

In contrast, Maya strongly believed that learning meets students' needs and does not create any confusion for them. She said that students

need both, because there are students who want just to be able to speak. If they're only speaking, then sure, only spoken varieties would be fine, but there's a writing component to the language and a reading component, and most things that are written—all that's changing now—a lot of things that are written are in MSA. (Sarah)

Maya also emphasizes that to have communicative competence in reading, listening, writing, and speaking, the integrated approach is the answer:

> If we want to teach the language with listening, reading, writing and speaking all at the same time, we're going to need both. And our students don't get confused any more than they do in just an MSA approach. I taught in both scenarios before where it's only modern standard or this new approach here where we have both integrated. The students here are actually less confused by the integration because when they encounter advertisements, or something like this, or if you tell them we'll do it without the dots or something, they don't freak out about it. (Maya)

Omar believed that whatever the motivation, learning spoken Arabic offers students a deeper understanding of Arabic sociolinguistics, and provides an entry point into its cultures. He stated that students realize the importance of spoken Arabic in addition to MSA and see "the practicality of what is a good Arabic to have when you're embedded within the society or community that is not familiar to you." Spoken Arabic is the gateway to productive communication with the natives. Omar reported that "students are realizing that MSA is important in terms of reading and writing, and happens to be struggle as an educated learner when you interact with Arabs."

Salah did not personally support an integrated approach and believed students do not need it because speaking is not a priority; thus, it should not be the focus of instruction.

> A lot of other teachers care so much about a communicative approach. They think that most important is for a student to actually speak. But really, in academia, you really have to know first how to be able to read Arabic, Arabic literature, poetry,

Arabic books, newspapers. It's a catch-22, and it's very hard to find that happy

medium. (Salah)

John believed that without data that show students do not care about speaking in

MSA and want to learn a spoken variety and only use MSA when they write, educators

have no proof for the need for implementing an integrated approach.

We don't have any studies to show that there's one way to do it. Of course there is

no one way to do it. I say nothing's impossible. If there's research showing that

the students don't care about speaking Fusha, if they just want to speak Ammyyia,

they want to write in Fusha. Well if that that can be done, well let them do it.

(John)

Theme 3: Plausibility View of the Integrated Approach by Teachers who are
Implementing It

Despite the generally unfavorable view of incorporating one spoken variety into

Arabic instruction and the challenges it presents to teachers, the interviews revealed a

promising outlook. Participants who are implementing the integrated approach reported

positive feedback from students and confirmed the feasibility of such an approach. Three

participants are currently implementing the integrated approach: Reem, Maya, and Sarah.

Reem stated that her students

love it. They really do love it. After two years, typically they go for an immersion

program—most of them up in Jordan. And I've had several of my students—

special classes and spoken was created for my students because they were so

much ahead of everyone else …. 100% of my students, after they came back from

an immersion program, 100% of them were very, very happy that they were

taught the integrative approach. (Reem)

Moreover, students grow to favor an integrated approach once they try it after learning Arabic in institutes where other approaches like the MSA only or the separated-course approaches are implemented.

> I think that once students are exposed to different approaches, they tend to like the integrative approach better, or they tend to like the spoken more than the MSA. Even though MSA is in many ways a lot easier to teach because it follows rules. It's not that spoken, the spoken rules are a little more—native speakers kind of bend the rules just for ease of communication. (Reem)

Maya is another teacher who implements the integrated approach and reported positive feedback from students, despite their code mixing of spoken variety and MSA.

> Students love it, because they all recognize that when they go overseas, for instance, what they'll need is the colloquial speech. So, they are appreciative of it. I mean, sometimes there's a little bit of MSA mixed with colloquial, which is fine at the lower levels of course. For the most part, they're really enjoyable. (Maya)

Maya touched on the

> misconception that teaching both at the same time would take away from one or the other but we have students in the second year who are already reading with the Wikipedia articles in Arabic and that kind of thing, and know Fusha it's working really well. (Maya)

Maya testified that her colleagues support implementing the integrated approach. She stated that

> For the teachers here … we're all on board with it and think it's really important to teach in school. So there's nobody here who's like, "No, you shouldn't do that or—" there's not a whole lot of friction when it comes to that. (Maya)

Sarah, who implements an integrated approach in her class, reported the feasibility of allowing for more than one spoken variety to be used by students, depending on their preference.

We teach Fusha and Ammiyya in the same class starting at the elementary level, so starting from our very first Arabic class. The textbooks we have to use, Al-Kitaab series, supports this. We teach Misry (Egyptian), but we allow all dialects in the classroom. So if we have students who are from a different dialect background or sometimes those students who just prefer to listen to the Shami videos, they can do it. (Sarah)

Sarah said that the Al-Kitaab textbook accounts for 50% of her instruction and the other 50% is supplemented by authentic material in accordance with ACTFL proficiency guidelines. Sarah said her instructional materials is

maybe 50/50. We organize our curriculum according to the ACTFL statement. So we align those with Al-Kitaab and then added some extra materials. I would say most of the stuff—mostly the students do their homework from Al-Kitaab—the videos and the homework, and exercises, and these types of things. (Sarah)

Research Question 4

Two themes emerged to answer the fourth research question, which was, How receptive are teachers to replacing the traditional approach to TAFL with an integrated approach? These themes follow.

Theme 1: Persisting Standard Arabic Language Ideology

The findings from the interviews confirmed the existence of the deep-rooted ideology of standard Arabic among Arab teachers, which influences receptivity to change in the field of TAFL. Based on Reem's experience in the field of TAFL and her

participation in conferences, she believed the ideology is strong. She is among few teachers in the field who are trying to educate other teachers who hold such ideology to convince them it is not working and limits students' communicative competence.

> Arabic teachers are very vocal and they are very resistant to change. There are several reasons, in my opinion, that they hold MSA at higher standards. Some of the reasons may be religious reasons, that it's the language of the Koran. Another one is social reason. It's a better register, it's the perfect language, whereas the spoken variety, is more of a degraded version of MSA. (Reem)

As a native speaker, Reem understands the source of standard Arabic ideology and the resistance to change, which is the language native speakers were taught. Native speakers' mother tongue is the spoken Arabic they learned naturally at home, whereas MSA is learned in school and is the language of classroom instruction.

> I do feel there is a lot of resistance because this is how we were taught Arabic. Native speakers, when they go to school and they learn Arabic, we learned MSA variety. So this is how we were taught, and it's natural that this is how we want to teach. (Reem)

Sarah also reported that standard Arabic ideology still does exist: "definitely there's an ideology that modern standard Arabic is better linguistically, especially in the Arab world among people who aren't Arabic teachers." Spoken varieties have "been always considered 'lugha mukasarah = broken language or kathebah = a false language' or all these various derogatory names for them." She also believes that another ideology hinders progress in the field of TAFL. She stated that "there is also [an ideology] between the dialects themselves. There's ideologies about which dialects are easier to comprehend" (Sarah, personal communication, February 16, 2016).

In contrast, Maya claimed that the field of TAFL is quite divergent in addressing the diglossic situation of Arabic in classrooms. She said it is

> Extremely polarized because there are a lot of people who think that teaching any colloquial, any [Ammiyya] at all, is a terrible thing. If students say, "[yalla= let's go]," in class, that's horrible. You should say, "[hiya beena = lets go (MSA)]," and that kind of thing. Then other people who say, "No, we never actually say, '[hiya beena = lets go (MSA)],' we need to use the words that people actually speak." So we need to be teaching colloquial and that kind of thing. But there doesn't seem to be much of an in-between. (Maya)

The other interview participants gave more personal statements about how their standard Arabic ideology has changed after experiences in teaching MSA-only.

> Initially, I believe that MSA should be the only variety of the Arabic language to be taught. At least for basic until the students achieve some level of proficiency and fluency in the language. And then dialect introduction would happen later on …. But over the years my decision on this has evolved with experience and also with seeing other institutions and other teachers' experiences. (Omar).

Adel testified about how his standard-language ideology changed after coming to teach in the United States and seeing how it is ineffective for communicative purposes with natives. However, he does not undermine the importance of teaching and learning MSA for a holistic proficiency in Arabic.

> Before coming to the US, we always talked about the dialect as the corrupted form of the language. But when I came here and we were teaching only the standard, I actually started noticing the gap between the dialect and the formal language. Especially, I noticed this when I was teaching students and they were

advanced levels, but their conversational level was not very advanced. I was like, although we see it as a corrupted form of the language, but it is still necessary to teach it. (Adel)

Salah agreed with other participants on the effect of standard Arabic ideology on the methodology of teaching Arabic. He added that teachers' philosophies could be a factor that shapes their ideology. He also believed diglossia is a problem. He asserted that "definitely, it is a problem for most professors and instructors of Arabic, and obviously depending on their background, on their pedagogical philosophy, they all have different views on how to approach this big problem."

Throughout the interview, John's standard Arabic ideology unfolded. His ideology stemmed from the way he taught Arabic as a nonnative speaker while learning MSA-only in classrooms and picking up spoken varieties later, out of necessity, because he was living in the Arab World. John stressed the importance of building a solid foundation in standard Arabic.

Certainly (I) understand the importance of colloquials. In our program, we feel that it's best to teach them separately, and especially—I, for one, I learned both of them separately and I'm happy with that. In Tunisia I learned Fusha, not any attention to the Tunisian dialect, which was fine with me when living in Tunisia. In Egypt, it didn't matter because it was not something you could use on the street very easily, whereas you could in Tunisia. (John)

Theme 2: Teachers' Overall Perspective on Methodology Change

The need to learn a communicative language puts a pressure for change on the Arabic-language pedagogues for nonnative speakers. The data from interviews showed a slow change is occurring in the field of TAFL despite the persisting standard Arabic

ideology. The interviewees believed that if change is to be imposed on teachers to change from the MSA-only approach to an integrated approach, some will have divergent reactions. This question is a hypothetical one because of the nature of the liberal education system in higher education in the United States.

Participants gave interesting answering to the hypothetical question. Omar believed that some older generation teachers would not be happy about the change and want to hold onto their traditional methodological way of teaching Arabic. In contrast, the younger generation of teachers, especially those who were educated in the United States and nonnative Arabic teachers will be more receptive to such a change. He said they would have

> Two different reactions. You would have the old guards—more of the established, seasoned teachers and professors in these higher education institutions—where they are from the mindset that MSA is a whole new way to go. And these have to achieve high proficiency in MSA before the movement to a dialect learning. And then, more of the newer generation of educators, and teachers, and especially the ones who are educated in the US as native Arabic speakers, and also those Americans who learned Arabic and achieved that ability to teach it. (Omar)

Omar also believed that this rift might cause the new generation of educators to "conflict with the older generations in terms of the practicality of engaging students with Arabic varieties early on in the program."

Adel believed the outcome will depend on "the background of the teacher, and the purpose they have been teaching for," which is not realistic. Language instruction should be tailored to students' needs and purpose in studying the language. Sarah gave a clear explanation of resistance to change that she tied to teachers' own language ideology and

how it affects their classroom practices. She believed teachers' language ideologies would dictate their classroom practices, even if they were required to adopt an integrated approach.

> I think it would depend on the ideology of the teachers. The teachers who think
> that's a good idea would do it, and the teachers who don't, just wouldn't do it. I
> can't imagine how they would be forced to. There's plenty of universities and
> programs that use Al-Kitaab third edition, and they skip it. People skip all kinds
> of things in textbooks. I had a teacher who just skipped all the reading and
> listening, and we just did the grammar. And so, I think if they don't agree with the
> teaching of dialects, they just wouldn't do it, and if they do agree with it, then
> they'd probably be happy for the opportunity. (Sarah)

Salah believed that the change is delayed by the complicated nature of the language itself, more than any other cause.

> I think most are kind of reluctant to integrate both Fusha and dialects at the same
> time just because it is hard already to teach just MSA [chuckles] It's not an easy
> language. It's a Category V language. It is a very, very hard language for an
> American. (Salah)

John offered a similar perspective: it would be possible to implement an integrated approach but it will depend on the department; if faculty want to implement it. Nevertheless, he believes students would become more confused.

> I don't say it's impossible. Anything is possible. It's just a matter of what the
> program is comfortable doing. I imagine that it might be more confusing to the
> students, to have to learn two different varieties at the same time. (John)

Maya believed that having to adopt an integrated approach would cause teachers to "be furious. People would be very upset, because certain kinds of people have very strong opinions that the dialect side is a bit of a bastardization of the language." Reem was more optimistic, averring that Arabic teachers now might be more receptive to changing the traditional methodology due to the changing of students' anticipated linguistic outcomes, which is to produce a native-like language. She emphasized, "Because we're getting a lot of feedback from students that MSA only is ineffective, like we're doing disservice to them by teaching them MSA only," but believed that still some teachers' ideologies and not knowing how to implement an integrated approach will hinder establishing a systematic change. She stated that teachers

> Think that MSA is a really high standard for Arabic and this is what you should
> be teaching all true students of Arabic. So this is their philosophy, and this is how,
> again, they have been taught. I bet you that most of them wouldn't know what to
> do. They wouldn't know how to teach a spoken variety and MSA at the same
> time. And not having been exposed to that, of course they're going to resist it.
> (Reem).

The data from the interviews in answering Research Question 2 were promising. The qualitative data showed that some demands for some change in TAFL would meet the changing Arabic-language pedagogical evolution. The data revealed some barriers to change in the field, described in the qualitative data analysis that follows this section.

Research Question 5

Research Question 5 aimed to explore some potential barriers to replacing the traditional approach to TAFL with an integrated approach. Four themes emerged to answer this question.

Theme 1: Absence of Teachers' Professional Training

The qualitative data analysis revealed some impediments to implementing an integrated approach for varied and legitimate reasons. One reason is that Arabic-language teachers need certain training to help them apply an integrated-language methodology in classrooms. Participants confirmed that teachers' specific integrated approach required professional training. Reem, Sarah, and Maya, who are currently implementing the integrated approach, all believed that the lack of professional training is the biggest barrier to implementing the integrated approach.

Reem, who is a native speaker of Arabic, believes teachers "need training and they need to know how to approach Arabic—teaching Arabic using this approach." One way to accomplish that end is to "send those teachers to observe a class that is taught that way, and there's not too many in the US." Sarah agreed with Reem on the necessity of providing teacher training to ease them into implementing the integrated approach without fear of failing. Moreover, teachers need institutional monetary support for professional training.

> A lack of training in how to do this, a fear that if students show any confusion at all, then it's a bad thing, not realizing that it's all confusing. There's also structural issues. A lot of Arabic teachers are in part-time positions. They don't have a lot of teacher training. They don't really have the time or the money from that institution for professional development and for working through these issues. (Reem).

Reem believed that "the lack of time for training and for professional development can really deep-seated Arabic language ideologies." Because Sarah is a nonnative speaker of Arabic, she believed she is free from the native speakers' ideologies

of Arabic. As a nonnative speaker, Sarah believed she has "more freedom because (her) Arabic is never going to be native-like." By answering the interview question about the barriers to adopting an integrated approach, she referenced that nonnative speakers will have an easier time accepting an integrated approach. However, nonnative speakers will need professional training to know how.

In contrast, Maya sees that

Teachers themselves would be the biggest barrier because many teachers have been teaching for a while and so they have their lesson plans all set up. That's the redesign of lesson plans is an incredible amount of work and many people, obviously, are very resistant to do that [and] especially without training [because teachers] don't want to do more work as a result—just because of this newfangled idea of having to ingrate. (Maya)

Theme 2: Lack of Curriculum Designed to Fully Support the Model

As Maya mentioned, having "to redesign an entire curriculum and rethink the way people teach. It's very difficult to do that because everybody has their own system and personality in class, and I think it would be hard to convince teachers." Participants had consensus that another barrier to adopting an integrated approach is lack of curriculum, including good textbooks and software that supports the model. Reem shared personal experiences in selecting a textbook and materials to support the model.

Before I started using the book that I'm using right now, I tried to implement the integrative approach, without any curriculum. I was making curriculum as I went, and it became a little bit chaotic. Then I had determined that I would start preorganizing my own material and creating my own material until I came across that book (Al-Kitaab). A book kind of organizes the curriculum, so not having a

book makes it a little difficult, and it takes a little longer to develop your material. That would be one difficulty. (Reem)

John considered the curriculum to be the biggest barrier and shared how he would personally implement the integrated approach.

Curriculum. If I were to manage to do that, then I would have a separate—if you want to do it together, in tandem, which is possible. You might have your text in MSA, but then you have other lessons that would be in the colloquial, but they would be also—just like you talk about the grammar of how you should conjugate verbs in MSA. Well also you have ways to conjugate verbs in colloquials. Those would have to be presented. (John)

Likewise, Omar opined there should be "an open architect sort of curriculum where teachers and students with their research can get more materials from the web, from the mass media, from other aspects of the social media as well. That would facilitate that aspect."

Adel believed many barriers impede implementation of an integrated approach, but most poignant was the lack of "materials and software." He also said, "you can hardly ever find a software that's dedicated for Arabic dialect or anything, and even the book I'm using for the dialect, it's good but it's not the best." Adel uses Al-Kitaab textbooks.

Theme 3: Classroom Contextual Factors as an Impediment

In addition to talking about the lack of Arabic teachers' training initiatives to educate them about the integrated approach and how it could be implemented, participants noted that another barrier to change was the deficiency of appropriate teaching materials and other instructional tools that support the approach. Moreover, participants noted that the resistance to implementing an integrated approach in the field

of TAFL may relate to classroom contextual factors such as insufficient class time and number of available Arabic teachers and teaching assistants in the department. Participants believed this departmental issue could hinder the development of an integrated approach in any given institute. Institute differ in capacity, size, and allocation of money to hire teachers.

Salah said "If you try to, really, just integrate dialects in that one hour a day and students we know have other majors, have other things going on, the time is not enough. That's a big, big challenge …. Time" He mentioned that average college students at the undergraduate level carry a load of credits ranging from 15 to 18 hours to maintain full-time student status. Of these, only four credit hours may be devoted to a foreign language. He also added that "you really have to have a plan, and the plan involves, like I said, supporting the program, support Arabic, having more instructors, and assistance."

Sarah summed up the barriers for implementing the approach in one statement:

You have to find more resources. You have to explain more things, which type of things. So, yeah. I think probably the biggest barrier is kind of a fear of what could happen and not necessarily having the resources in many ways institutionally—time-wise, material-wise, training-wise, ideology-wise, to overcome that. (Sarah)

One participant considered the oral Arabic-language-proficiency assessment to be an obstacle if teachers were to implement an integrated approach.

The notion of passing a bigger obstacle and a bigger issue is in dealing with integrated approach is really the assessment itself and the testing. Because testing is segregated now between MSA has it's own test, and also dialect test, they have their own test. (Omar)

Theme 4: The Lack of Empirical Research That Supports the Approach

To help teachers overcome the perpetuating standard-language ideology, empirical research studies could collect appropriate data from Arabic teachers about how best to implement the most effective strategies. Statements from participants confirmed the need for additional data collection and studies that support the need for an integrated approach and its effectiveness as a model for TAFL.

> We have to investigate the issue and come to a conclusion that dialect somehow needs to be taught, it needs to be added. But we can't just add it because we want to add it, like they're doing for Al-Kitaab from chapter one, there is Levantine or Shami or Egyptian dialect. (Salah)

Maya believed "that without data to back it (integrated approach) up" it will not be the dominant approach for TAFL. She believes that "there's not enough research done on the integration of Ammiyya and Fusha, so there's been an incredible amount of resistance to it." Maya proposed data should show that by implementing an integrated approach, nothing will be taken "away from your individual teaching style, rather we're trying to expand on it," and "such thing is possible."

Summary of the Qualitative Analysis

The data obtained from the interviews with seven Arabic teachers gave a profound perspective that supported the findings of the quantitative data for research questions (RQ3, RQ4, and RQ5). The qualitative analysis also provided an overview of each of the seven participants. Participants were four female teachers and five male teachers, some native and some nonnative speakers of Arabic, ranging in age from 26 to 70 years of age.

The third research question sought to understand the Arabic teachers' perceptions of an integrated approach and if such an approach is critical for raising students' communicative competence. Three major themes emerged from participant interviews, revealing the existence of a polarized definition of integrated approach among the participants. The participants also viewed students' competence in Arabic as a matter of meeting students' linguistic pedagogical needs. However, the interviews disclosed a plausibility for implementing an integrated approach.

All but one participant described an integrated approach as classroom instructional design that would enable nonnative learners to produce a native-like language without neglecting the importance of MSA as part of the native language discourse. John was the only participants who doubted the feasibility of such an approach in a classroom setting and emphasized that learning a spoken variety could happen by going on a study-abroad program and could come after having a strong foundation in MSA.

The second theme stressed the need to look at competence in Arabic as a matter of meeting students' linguistic goals. Participants believed that some students needed to learn spoken varieties and MSA equally, whereas other students might need to focus on learning either MSA or spoken varieties, based on their language-learning objectives. Knowledge of spoken Arabic would widen the range of career opportunities for students who desire to work in the Arab World or in the United States with Arab issues. The plausibility for implementing an integrated approach was the third theme that assisted in providing a key answer for RQ3. Regardless of the overall unfavorable view of incorporating one spoken variety into Arabic instruction in the field of TAFL, some participants showed a promising stance.

The three female teachers are implementing the integrated approach and reported positive feedback from students. The male participants were not implementing the approach but seemed to be optimistic about it and see it as the model for future Arabic-classroom discourse. Salah, who is a native speaker, had a positive view of the approach but believed it might affect students' proficiency in Arabic. John remained skeptical of the success of such an approach in a classroom setting, although he believed nothing is farfetched and impossible, especially with systemic strategies in place that were working in practice.

The fourth research question investigated the receptivity of teachers to replacing the traditional approach to TAFL with an integrated approach. Two themes emerged from the interview data coding. The first theme centered on arguing the persisting standard Arabic language ideology. The participants believed that spoken varieties cannot be separated from the identity of the people speaking it. Each variety or dialect stands for or represents a unique culture and people. However, the MSA ideology still exists among teachers of Arabic, which may hinder the shift to an integrated approach for TAFL. The challenges appear in linguistic and sociolinguistic aspects where MSA is considered the prestigious form of Arabic, due to its association with the Quran and a speaker's high level of education.

The second theme centered around teachers' overall prospect on methodology change. Participants shared consensus that the necessity for learning a communicative language could drive change in Arabic-language pedagogues for nonnative speakers. Participants believed that if a change were imposed on teachers to change the MSA-only approach to an integrated approach, some would react negatively. They believed teachers would be unhappy for many reasons. Foremost is having to change materials used in

class and not knowing what and how to teach students. Omar highlighted a generational divide between Arabic teachers. Old teachers viewed MSA as the solution for TAFL, whereas the new generation rallies for instructional designs that best fit students' need for communicative competence in Arabic. Salah believed change is impeded by the complicated diglossic nature of Arabic more than other causes. Reem was quite optimistic. Participants who believed the MSA is the sole mode of instruction is shifting and change in the field is inevitable.

The fifth research question explored the potential barriers to replacing the traditional approach to TAFL with an integrated approach. Four themes emerged that guided the answer of the question. The first theme was the Absence of teachers' professional training.

Participants agreed on the need to establish training initiatives to prepare Arabic teachers to implement an integrated approach. Reem, Sarah, and Maya, who are currently implementing the integrated approach, all believed that the lack of professional training is the primary obstacle to other teachers adopting the approach. Teachers need professional training to eradicate the MSA ideology. Many teachers are unclear of the role that spoken Arabic plays in the sociolinguistic setting, fostering real-life Arabic language communication.

The lack of curriculum designed to fully support the model was the second barrier to implementing an integrated approach. Inclusively, participants believed educators lack textbooks designed to teach Arabic that supports the approach. Also, teachers need software and interactive tools that support the approach and enhance students' learning experience, mentioned by Adel. In addition, Omar noted that an open online source for

instructional materials that support the approach should be available to teachers and students.

The third barrier was classroom contextual factors as an impediment. Participants considered time allocated for classroom instruction insufficient when the average college student at the undergraduate level carries a load of 15 to 18 credit hours to be a full-time student. Of these, only four credit hours may be devoted to a foreign language.

Omar mentioned the issue of assessing the oral Arabic-language proficiency, especially when oral proficiency testing continues to be segregated. MSA has its own test, and spoken varieties have their own tests.

Last, a need persists for more empirical research studies to support the approach. The participants indicted that teachers need empirical research to demonstrate the communicative competence advantage of the approach and to convince teachers to switch to an integrated approach. Such empirical research does not yet exist. Also, studies should focus on collecting appropriate data from Arabic teachers about how to best implement the most effective strategies for TAFL.

CHAPTER V

IMPLICATIONS, RECOMMENDATIONS, AND CONCLUSIONS

Overview

This chapter consists of five main sections. The first section presents a summary of the study including the needs of the study, the purpose, conceptual framework, methodology, and research questions. The second section provides a summary of the distinct quantitative and qualitative findings, including a comparison of findings. The third section includes implications of the study, a comparison of this study to prior research, and a proposal for a communicative Arabic integrated approach. The last section offers conclusions drawn from the study.

Summary of the Study

In recent years, much of the discussion relating to proficiency-oriented instruction focused on the development of oral skill. The emphasis on speaking proficiency can be attributed to the widespread popularity of audiolingual methodologies in the 1960s and the communicative competence movement that began in the 1970s. The intention of applying an oral communicative-competence methodology is to encourage foreign-language learners meaningful interactions. Interactions when using a foreign language are important factors in shaping learners' developing language ability. Essentially, language is speech and writing is an illustration of it. Speaking comes before writing in a human's communication development.

Some languages have two totally distinct varieties, each of which serve a different range of social functions. This linguistic situation, known as diglossia, was introduced by introduced by Ferguson (1959). People reference one variety as High (H), used only in formal and public events and another variety as Low (L), used in daily-life interactions.

Arabic is an example of a diglossic language where MSA is the H variety—a relatively unified language cross the Arab World—and the wide range of spoken Arabic varieties constitute the L variety.

However, many scholars argued that Ferguson's classification is an inaccurate account of Arabic varieties. For example, Fishman (1972) stated that the use of Arabic varieties is more flexible and changeable than Ferguson's dichotomy. Badawi (1973) argued that instead of only two varieties, five levels of Arabic exist: (a) Classical Arabic (b) Modern Standard Arabic, (c) High Standard Colloquial, (d) Middle Standard Colloquial, and (e) Low Colloquial. Holes (1995, p. 39) considered Ferguson's categorization of High and Low as a "misleading oversimplification." Many scholars preferred the description of Arabic linguistics as a spectrum, a continuum, or a diglossic continuum (Al-Batal, 1992; Edwards, 1994; Eisele, 2002; Holes, 1995; Kaye, 2001; Wahba, 2006; Wilmsen, 2006; Younes, 2006).

One major challenge teachers of Arabic face is whether to teach spoken varieties of the language, and if so, how and when to teach it. The demand for skilled Arabic speakers has grown greatly, following the events of September 11, 2001. The classroom discourse in most colleges and universities in the United States continues to exclusively teach MSA, which is the language of reading and writing, leaving Arabic learners with a language that is not used by native speakers. This results in constraining learners' ability to understand and enable them to understand native speakers. As MSA continues to hold prominence in the Arabic foreign-language classroom, educators lack consensus about how to address diglossia and some consider it to be problematic.

In addition, with greater emphasis on communication in teaching Arabic, educators face the question of whether MSA (H) and one of the spoken varieties (L)

should be taught in Arabic programs to help students achieve communicative competence in Arabic. Abundant literature, written by renowned Arabic-language scholars, advocated for an integrated-language approach to teaching Arabic, consisting of teaching MSA and a spoken Arabic variety in a single course of instruction to increase students' communicative competence. Yet, teaching only MSA in classrooms remains the norm. The essence of an integrated approach is to incorporate both varieties—formal Arabic and one spoken variety—concurrently (Al-Batal, 1992; Fakhri, 1995; Palmer, 2007; Wahba, 2006; Younes, 2006). However, the majority of Arabic teachers do not distinguish between language learning and language acquisition. Arabs, like other people, acquire their spoken variety at home through a subconscious process and their formal language forms in schools. Therefore, nonnative speakers of Arabic should be exposed to formal MSA and an informal spoken variety. Teachers must understand the goals of Arabic-language teaching and learning. Also, Teacher must know what is necessary to achieve desired communicative-competence goals and prepare the language course to ensure goals become reality.

Very few empirical studies aimed to examine teachers' perception of an integrated approach to teaching Arabic; therefore, this research contributes to filling that gap in the literature. The results of this research will be valuable not only to teachers, but also to material developers and language-school administrators. The overriding purpose of this mixed-methods sequential explanatory design study was to investigate (a) how teachers perceive an integrated approach as critical for students' communicative competence in Arabic; (b) whether teachers are receptive to changing the traditional approach to TAFL, replacing it with an alternative approach; and (c) what might be the

potential barriers to change in the field of TAFL to actively implement an integrated approach.

The concept of communicative competence guided this study: a concept developed by Hymes in 1966. Teaching students to communicate in a foreign language has been the basis for designing language curriculum and teaching materials. Communicative competence is not restricted to spoken language alone, but involves writing as well. MSA-only classroom instruction equips students with communicative competence in grammar, reading, and writing. In contrast, nonnative speakers would only be able to achieve listening comprehension of formal Arabic and would be unable to speak in formal Arabic, even in situations that require lower register codes, which encompass most contexts that require spoken utterances. The adoption of MSA-only as an instructional-design methodology does not help nonnative speakers immerse themselves in the culture, due to their inability to comprehend native speakers' daily language. Even if nonnative speakers are able to communicate in MSA with Arabs, they will not be able to comprehend spoken Arabic. Usually, when nonnative speakers attempt to speak MSA with natives, conversations are short, stopping following greetings, due to the difficulty of speaking MSA. Natives are unlikely to try to converse in MSA as it is an unnatural form of the Arabic language for use in daily communication. Therefore, MSA-only instructions fail to prepare students to acquire context-specific competence, which means enabling them to be competent communicators with a strong sociolinguistic foundation in Arabic; that is, they will lack the ability to know when to choose between high and low varieties.

Some linguists who conducted observations about the language use of native Arabic speakers concluded that spoken Arabic is spoken in a wider context than initially

expressed by Ferguson (1959). For example, Wilmsen (2006) conducted fieldwork for a doctoral dissertation focused on which modes of speech educated speakers of Arabic used in their conversation at work, at conferences, and in other discussions.

In his study, Wilmsen found that

The vehicle for discourse of the educated professionals whom I observed and with whom I interacted was vernacular Arabic …. Thus, even intellectuals and language professionals, whose very work requires them to write and declaim at the highest standards of formal Arabic, spent most of their professional lives (and their home lives as well) steeped in another variety of Arabic: the vernacular. (2006, p. 131).

Despite much debate about linguistic competence and communicative competence in the second-language and foreign-language teaching literature, the outcome has always been consideration of communicative competence as a superior model of language knowledge, following Hymes's (1966, 1972) opposition to Chomsky's (1965) linguistic competence. The merit of this opposition to Chomsky's linguistic competence is the need to train students to be able to functionally communicate across a range of situations.

Arabic learners must have the opportunity to take part in meaningful communicative interaction with Arabic native speakers and be able to respond to genuine communication needs and interests in realistic situations. This principle challenges teachers. Communicative competence is important in authentic communication. Communicative language teaching has become widely accepted as the goal of foreign-language education and central to good classroom practice. The communicative-competence conceptual framework closely relates to this research study in that it

measures the extent to which teachers value preparing students of Arabic to communicate proficiently when speaking with Arabic native speakers in real-life situations.

Another conceptual framework that helped guide this research study was teacher cognition and how it affects teachers' classroom practices. Teacher-cognition research concerns understanding what teachers think, know, and believe (Borg, 2003). It is an unobservable dimension of teaching. The study of teacher cognition stretches back 30 years, starting from the 1960s. Language teachers' beliefs link to teachers' strategies for coping with challenges and new innovations in the field and pressing for and evolving students' needs. Interest in the study of teacher cognition also eventually impacted the field of second-language and foreign-language education. Borg (1997) constructed a model that explained the three components of teacher cognition that influence teachers' classroom practices: (a) cognition and prior language-learning experience, (b) cognition and teacher education, and (c) cognition and contextual factors. Most studies in the area of language-teacher cognition have focused predominantly on grammar and reading skills.

Very few studies examined the impact of teachers' professional development, planning, and decision making on classroom practices. Borg's (1997) model is relevant to this research study in explaining how prior language-learning experiences and beliefs about forms of Arabic influence Arabic teachers' cognition, and how contextual factors influence classroom decision making and practices. Contextual factors include class size, class duration, and institutional or departmental internal policies.

Methodology

The researcher employed a mixed-methods sequential explanatory design, collecting and analyzing quantitative data gathered by conducting a survey, as the first

phase of the study. Then, qualitative data collection and analysis allowed for an in-depth understanding of the quantitative results. She used the study method to answer the following research questions.

RQ1. To what extent do Arabic teachers have a positive perception of and integrated approach to TAFL?

1. To what extent does a relationship exist between teacher demographics (age, gender, type of degree, native language, and years teaching Arabic) and their perceptions of the integrated approach as essential to students' communicative competence?

2. To what extent does a relationship exist between teachers' demographics (age, gender, type of degree, native language, and years teaching Arabic) and their MSA ideologies?

RQ2. What is the instructional design of an integrated approach from teachers' perspectives, and what were the most important provisions to implement it?

RQ3. How do Arabic teachers perceive an integrated approach and if such an approach is critical for raising students' communicative competence?

RQ4. How receptive are teachers to replacing the traditional approach to TAFL with an integrated approach?

RQ5. What are the potential barriers to replacing the traditional approach to TAFL with an integrated approach?

Summary of Findings

Quantitative Findings

The quantitative phase consisted of a survey adapted from the Abdalla and Al-Batal's (2012) ATS. In their study, they reported the results of a survey of college teachers of Arabic in the United States to provide comprehensive demographic, institutional, and programmatic profiles of teachers and their professional attitudes and needs. Also, they believed teachers' beliefs and perceived needs were key components in developing effective foreign-language teaching. Their survey revealed that the majority of teachers support incorporating the study of spoken-Arabic varieties, although the survey showed that the existing practices and Arabic curricula do not mirror teachers' beliefs. Teachers often teach spoken Arabic separately or follow MSA courses.

This study sought to further investigate Arabic teachers' beliefs and find answers to fill the gap in Abdalla and Al-Batal's (2012) research study. Prior to administering the full version of the survey, the researcher conducted a pilot version with just four teachers to ensure the precision and reliability of the items on the survey. She then made adjustments based on feedback received during the pilot phase.

This survey consisted of 50 items that were entered into SurveyMonkey. The researcher sent the survey to members of the American Association of Teachers of Arabic and posted it on Arabic-L on a LISTSERV. After that, the data were downloaded from the Internet data-collection site as an SPSS dataset. A screening of the data resulted in a sample of 60 participants, on which the analyses were conducted. The average age was about 44 although there was considerable variation, with ages ranging from 26 to 70. The number of years teaching was about 11 and, similar to age, showed wide variation, ranging from 1 to 43 years. Gender was fairly evenly represented with women being the

majority of participants. Most held doctorate degrees followed by those with master's degrees and a small percentage with bachelor's degrees. Most were native speakers of Arabic although nonnative speakers were well represented. Participants varied considerably in academic rank with the greatest percentage being lecturers with mostly full-time employment status. Participants were mostly satisfied with their jobs as Arabic teachers. They also responded about their involvement in their programs and how their programs were managed. Significantly, relative to integrating a spoken variety of Arabic with MSA, 85% felt capable of teaching a spoken variety of Arabic.

The first research question was analyzed quantitatively along with two subquestions.

RQ1. To what extent do Arabic teachers have a positive perception of and integrated approach to TAFL?

1. To what extent does a relationship exist between teacher demographics (age, gender, type of degree, native language, and years teaching Arabic) and their perceptions of the integrated approach as essential to students' communicative competence?

2. To what extent does a relationship exist between teachers' demographics (age, gender, type of degree, native tongue, and years teaching Arabic) and their MSA ideologies?

The first of two correlation analyses revealed responses to the integrated approach as related to student communicative competency. Six communicative-competency items were summed into a total score that reflected participants' perceptions of the integrated approach as essential for student communicative competence. Labeled IA_Essential, a high score indicated respondents found the approach to be essential. Cronbach's α

was .75, conventionally considered satisfactory when combining items into one measure. Native tongue and IA_Essential (r = .18) correlated positively, although without statistically significance, and nonnative speakers tended to have a more favorable perception of using the integrated approach. The correlation between gender and IA_Essential was near zero (−.03) indicating little relationship with the use of the integrated approach. In addition, the correlation analysis indicated that older teachers with higher degrees and more years teaching Arabic tended to be less favorable toward using the integrated approach and finding is essential to student communicative competency. Correlations tended to be small to medium and were not strong.

The second correlation analysis was conducted to detect whether a relationship exists between teacher demographics and their MSA ideologies. Seven ideology items were summed for a total MSA ideology score. Cronbach's α was .70, considered adequate. No demographic correlations were statistically significant. Those whose native language was Arabic tended to favor the MSA ideology; however, the association was not strong. The correlation between age and MSA ideology (r = .12) suggested that older teachers favored the MSA ideology, supporting previous analyses.

Participants leaned slightly to support the MSA ideology, especially among older teachers. Arabic native-language speakers tended to have a stronger MSA ideology, although the correlation was not strong. No statistically significant correlations arose between teachers' ideologies and demographic variables, due to size effect.

RQ2. What is an instructional design of an integrated approach from teachers' perspectives, and what were the most important provisions to implement it?

The survey showed that 43% of participants favored teaching a spoken variety and MSA simultaneously. In contrast, 30% believed that spoken varieties and MSA should be taught separately. Thus, Arabic teachers are still divided on the best way to teach the language with communicative competence as a core objective. Three quarters of participants believed nonnative speakers should not be taught the Arabic language in the order a native speaker acquired language, that is, learning a spoken Arabic variety before learning MSA. Still, 69% thought the Arabic curriculum should incorporate instruction in a spoken Arabic with MSA instructions from the very early stages of language training.

The second part of the second research question asked about the most important provisions needed to implement an Arabic language program that systematically incorporated MSA and a spoken variety. One major need for such a program was additional faculty, followed by the need for teacher training, teaching materials, research financial support, and teaching assistants. The need for technology-enabled classrooms, language software, smaller classes, and fewer teaching hours were ranked lowest.

Results from statistical analysis showed that teachers' perception of an integrated approach and its impact on communicative competence has shifted from results of previous research studies. Participants favored learning both forms of Arabic to achieve high communicative competence. Although MSA ideologies are diminishing, they persist especially among older native Arabic teachers. Moreover, the need for implemented approaches corresponded with interview results for RQ5, which inquired about potential barriers for implementation. Teachers' beliefs diverged from their practices, implying a perceived need for specific curricular approaches and models for integrating colloquial language in the curriculum as an indispensable component of the process to develop speaking skill in Arabic.

Qualitative Findings

The overall findings of the qualitative data analysis of the present study revealed positive perceptions about an integrated approach for TAFL. Participant interviews answered RQ3, RQ4, and RQ5. Seven Arabic teachers, purposefully selected from a pool of 24 teachers, volunteered to be interviewed by providing their contact information at the end of the survey. Interviews generated nine major themes to answer the research questions.

The third research question sought to understand the Arabic teachers' perceptions of an integrated approach and if they viewed such an approach as critical in raising students' communicative competence. Three major themes emerged from the interviews. The first theme was a polarized definition of integrated approach among the participants. All but one participant described an integrated approach as classroom instructional design that would enable nonnative learners to produce a native-like language without neglecting the importance of MSA as part of the native language discourse. The second theme stressed the need to look at competence in Arabic as a matter of meeting students' linguistic goals. The plausibility for implementing integrated approach was the third theme that assisted in providing a key answer for RQ3. Regardless of the overall unfavorable view of incorporating one spoken variety into Arabic instruction in TAFL, some participants expressed that the change is taking place on a small scale and receives positive feedback from teachers and students.

The fourth research question investigated the receptivity of teachers to replacing the traditional and most often used approach—the MSA-only approach—with an integrated approach. Two themes emerged from the interview data coding. The first theme centered on arguing the persisting standard-Arabic-language ideology. Even

though participants believed that spoken varieties cannot be separated from the identity of the people speaking it, the MSA ideology continues to exist among teachers of Arabic, which may hinder the shift to an integrated approach for TAFL. The second theme centered around the teachers' overall prospect on methodology change. Participants agreed that the necessity for learning a communicative language could be the driving factor for change in Arabic-language pedagogues for nonnative speakers. Furthermore, a generational divide exists among Arabic teachers with older teachers viewing MSA as the solution for TAFL and younger teachers rallying for instructional designs that best fit students' need for communicative competence in Arabic.

The fifth research question explored potential barriers to replacing the traditional approach to TAFL with an integrated approach. Four themes emerged that guided the answers to the question. The first theme was the absence of teachers' professional training. Participants agreed on a need to establish training initiatives to prepare Arabic teachers to implement an integrated approach. The lack of curriculum designed to fully support the model was the second barrier to implementing an integrated approach. Inclusively, participants believed textbooks designed to teach spoken and MSA Arabic would support the approach. The third barrier was classroom contextual factors as an impediment. Participants considered time allocated for classroom instruction as insufficient to give adequate Arabic-language instruction that fulfills requirements for an integrative approach. Most importantly, all of the participants recognized a lack in empirical research studies that support an integrated approach for TAFL

The association between the findings of the quantitative and qualitative data analysis are quite robust and further ratify the need for an integrated approach for TAFL. In addition to the possibility of implementing an integrated approach, impediments

included persisting standard-language ideology. Overall findings from the interviews revealed that an integrated approach for teaching Arabic is being implemented in some higher education institutes at a small scale and seems to be working for teachers and students in those institutes. In general, qualitative data showed that teachers believe students should and could learn both forms of the language: MSA and spoken Arabic. Last, data from the survey and interviews uncovered some external factors that hinder the implementation of the approach such as lack of resources like staffing, instructional materials, and classroom time. In addition, teachers lack professional training on the feasibility of the approach and its near-native communicative outcome. The qualitative data showed that these barriers could be overcome by offering an integrated approach in Arabic programs in higher education institutes and conducting empirical studies to investigate approach effectiveness and efficiency.

Implications and Proposal for an Integrated Approach

Research-Study Implications

Much remains to be learned and more objectives are yet to be achieved in the field of TAFL. Despite overall positive teachers' perception of spoken Arabic as vital for students' communicative competence in Arabic, a need persists to identify how it could be incorporated into the curriculum with MSA. The study revealed that Arabic teachers have different definitions of the integrated approach. No agreement emerged among participants on whether spoken Arabic must be simultaneously taught with MSA. Therefore, educators must consider many facets in future efforts to design an integrated approach to Arabic-language instruction.

First, Arabic curriculum designers should realize that more than one integrated approach instructional design may help students achieve communicative competence.

Second, if designers propose new curricular designs, teachers should be able to implement what best fit their program and satisfies their students' needs and objectives for learning Arabic. Third, teacher professional training should be available. The goal of these trainings should be to better educate teachers on the necessity to implement a curriculum design that maximizes students' communicative competence. Eliminating the standard-language ideology and focusing on teaching a functional communicative approach should be one core training objective. Finally, many teachers call for additional research studies that would show how effective each new proposed instructional design would be in raising students' communicative competence. A need exists for a more strategic, holistic approach in the development of Arabic as a foreign language that would include providing teacher professional trainings and networking for expert exchanges and pedagogical research. One vital role for professional trainings and networking should be to challenge misconceptions about new methodologies in teaching Arabic and promoting the advantage of teaching Arabic with stress on the importance of communicative competence. Designing new curriculum materials, teaching resources, and partnerships to support Arabic programs around the country will reap positive outcomes in increasing student enrollments in Arabic classes, which in turn will increase the demand for more qualified Arabic teachers. Finally, the current study's findings confirmed a lack of consensus.

Research Study Implications in Comparison to Prior Research

Before proposing an Arabic communicative integrated approach, many aspects should be considered. This section provides explanation for the proposed layout for an integrated approach that considers the finding from this study and relevant literature. This study showed Arabic teachers agreed that the top two reasons for learning Arabic are that

learners of Arabic want to engage in meaningful conversation with native speakers and read text in MSA. Most participants also agreed that for learners to achieve these two goals, they need to acquire proficiency in MSA as well as a spoken Arabic variety. Study participants directly and indirectly agreed that communicative competence in Arabic should be the main objective of Arabic-language programs without prioritizing one part of the language while neglecting the other: spoken Arabic and MSA. Participants considered communicative competence as the basis for learning the language and the basis should be a solid one. Participants understood the importance of knowing how to use language for a range of purposes and functions. In addition, knowing how to vary the use of the language according to the situation and interlocutors is crucial for high proficiency in Arabic. Mastering MSA and spoken Arabic can help nonnative speakers produce and understand different types of texts such as TV reports, interviews, and formal and informal conversations. The ability to maintain communication, despite having linguistic limitations, could be achieve by learners of Arabic when they have a good grasp of the two forms of language.

To address the question of which spoken Arabic variety nonnative speakers should learn, Holes (1995) explained that speakers from geographically neighboring areas do not have difficulty understanding each other's spoken Arabic. Nevertheless, mutual intelligibility becomes more difficult between Arabic speakers from the Eastern hemisphere and the Western hemisphere of the Arab World. In addition, speakers of other Arab generally understand some spoken Arabic varieties such as Egyptian and Levant Arabic because of popular TV shows, soap operas, and songs. Arabic speakers of different spoken Arabic varieties rely on language accommodation and diglossic code-switching strategies, avoiding words that are less frequently used or words that are

specific to their regions and replacing them with common words that are understood by most Arabs from different regions, or with MSA words (Holes, 1995).

Teaching Arabic should focus on the similarities between MSA and the spoken varieties of Arabic, and treat them as one language, as they are viewed in the Arab world, rather than treating them as separate languages. Learners should be encouraged to view spoken Arabic as part of the Arabic-language-learning discourse and not a burden. A discourse that reflects sociolinguistic realities of the language and allows students to master both form of the language is essential for genuine language proficiency. Arabic should be treated as "one system of communication with a spoken side and a written side and a common core" (Younes, 2006, p. 164).

All language learners face confusion when learning a new language and student confusion should accepted by teachers. The argument that teaching spoken Arabic may create added confusion for students is an excuse for not teaching it. Confusion "should be regarded as part of the total experience of learning Arabic" (Al-Batal, 1992, p. 302). Arabic programs should align their learning objectives with promising outcomes of graduating a student of Arabic with advanced diglossic competence, "who has the linguistic [and cultural] knowledge and the communicative ability to use Arabic language in its social context" (Wahba, 2006, p. 151).

Some recent Arabic-language teaching materials including the communicative teaching approach incorporate sections of spoken Arabic varieties in the lessons. Materials such as the Al-Kitaab textbook series and Mastering Arabic include sections of spoken Arabic. These materials pioneer attempts to teach more spoken Arabic alongside MSA. Another well-known book series entitled *Arabiyyat al-Naasn,* by Younes, aims to teach students to read Arabic newspapers or books and hold a casual conversation with

native Arabic speakers. Younes's textbook series teaches the form of MSA employed for reading, writing, and formal speaking, integrated with the spoken Levantine variety, used in everyday situations in Syria, Lebanon, Jordan, and Palestine. The textbook introduces MSA and the Levantine variety simultaneously.

A Proposal for a Communicative Arabic Integrated Approach

Implications of the study and the relevant literature point to a need for a new Arabic pedagogy that embraces new literacy practices. For this purpose, this paper proposes an architecture for a new design, implementing an integrated approach with MSA as the foundation and spoken Arabic varieties as the extension of that foundation. This design would consider the diglossic sociolinguistic meaning of contexts that require formal language, presented in MSA, and the contexts that require informal language, presented in a spoken Arabic. The confluence of the two forms of the language would be of great benefit to nonnative speakers of Arabic. In this design, MSA textbooks would cover three proficiency levels: beginner, intermediate, and advanced. Supporting textbooks would constitute six major tracks representing the major spoken varieties: Egyptian, Levantine, Iraqi, Arabian Peninsula, Sudanese, and Moroccan. Each track will cover two levels—beginner and intermediate—in the same textbook because advanced Arabic speech is mostly MSA in nature.

The majority of study participants believed that Egyptian and Levantine are the two major spoken varieties that would be most beneficial for students to learn, as they are most popular due to media exposure. However, providing tracks for other varieties will be a boon and the choice will be left to the availability of teachers who can teach them and the need of the students. To help learners master meaningful and genuine communication, MSA textbooks will focus on developing their listening, speaking,

reading, and writing skills in formal situations, employing the high register of Arabic. The MSA textbook will also focus on the grammatical structure of formal Arabic. In contrast, the different tracks will develop learners' listening and speaking skills in the different spoken Arabic varieties. Educators will also expose students to situations in which spoken Arabic is written, such as Arab social media, regional poetry, and coming-of-age novels. This instructional design should be implemented with the following objectives in mind:

1. Developing students' full linguistic competence through MSA instruction. Also, familiarizing students with the structure and grammar of MSA, and how they function in MSA.

2. Developing students' full communicative competence through teaching MAS and one spoken Arabic variety.

3. Developing students' ability to know how to use language for a range of purposes, functions, settings, and participants.

4. Developing students' ability to know how to produce and understand different types of texts and how to maintain communication with limited proficiency in the language.

<div align="center">Recommendations</div>

Students achieve full linguistic, communicative, and cultural competence in courses that incorporate MSA and a spoken variety and in which units are closely connected. The following recommendations aim to aide in successful implementation of the proposed architectural Arabic instructional design based on survey and interview results:

1. Teacher professional training. Teachers need professional training that focuses on the rationale behind the integrated approach. Such training programs should discuss on the structure of the approach and explore different techniques for implementation. The training programs should enable teachers who have implemented the integrated approach to share their experiences and feedback. The ultimate goal of these professional trainings is to spread awareness of the integrated approach in the field as a relevant practice to Arabic-language instruction that accommodates the shifting of attitudes among students and teachers.

2. Departmental support: Colleges and universities should provide funds and encourage teachers to enroll in trainings that would help them change their perceptions of the integrated approach and also stop perpetuating ideologies of standard language to move toward a more balanced view of diglossia in the field of TAFL. Arabic programs need to hire more qualified Arabic teachers to accommodate the increasing number of students. In addition, Arabic departments should study the possibility of increasing the number of course credit requirements for majoring and minoring in Arabic, to allow students more time to learn Arabic in a classroom setting.

3. Arabic associations and university programs alliance: Collaboration between Arabic associations and university programs could provide grounds for sharing resources to foster innovation and creativity in curriculum development and language-assessment systems.

4. Online public platform for open-resource sharing: Because resources that support an integrated approach are regarded as difficult to find, creation of an

online platform for teachers and students can help eliminate this barrier and

make full use of the available resources that support the integrated approach

for the teaching and learning of Arabic.

Real communication in Arabic should be taught in a way that duplicates the

natural speech of educated native speakers. The lack of an Arabic communicative

approach has long been blamed on the diglossic nature of the language. Arabic diglossia

is not the problem; rather, teachers' perceptions of it is the issue. This research attempted

to find an explanation by examining teachers' perceptions of the communicative

approach for teaching Arabic and assessing their standard-language ideology. This study

has considered some barriers that might have delayed the establishment of a

communicative approach that would be widely implemented in the field, with greatest

satisfaction among teachers and students alike.

Conclusions

The current study examined Arabic teachers' perception of an integrated approach

for TAFL. The researcher investigated Arabic teachers' perceptions of what constitutes

communicative competence in Arabic and revealed their language ideologies. This

descriptive and analytic view of the reality that surrounds teaching TAFL to nonnative

speakers attempted to predict the future expectations and developments in the field. The

study's quantitative and qualitative results revealed that changes in perceptions of

teaching MSA and a spoken variety together are shifting, despite the narrow scope of its

implementation as a common approach in Arabic programs in higher education institutes

in the United States. In addition, MSA ideology, though still in existence, especially

among older generation native speakers Arabic teachers, is diminishing. Participants

attributed the delay in a wide implementation of an integrated approach to a lack of

teaching materials, teachers' training opportunities, and the insufficient of data available that supports the implementation of the approach. Few studies investigated Arabic teachers' perceptions of an integrated approach for TAFL. This study is distinguished by its mixed-methods instrumental design, using multiple procedures for data collection. This study combined qualitative and quantitative research.

Until Arabic teachers apply the integrated approach and seriously begin to teach communicative Arabic that represent the linguistic realities of the Arab World in their classrooms, they will need to develop and pilot materials based on research findings and best-teaching practices for an integrated approach. The development of teaching materials based on the proposed architectural design, and conducting pilot courses sponsored by a higher education institute, could be beneficial and might help shift Arabic teaching methodology. Teachers and students should assess these pilot courses to establish wide and well-grounded integrated Arabic programs.

Most importantly, teachers, students, and curriculum designers should establish open dialogue to find practical solutions. The importance of Arabic sociolinguistics should be considered when finding pragmatic solutions. A need also persists to enrich the field with relevant research to support new developments geared toward better Arabic learning experiences for students. Especially with the influx of a new generation of Arabic teachers and researchers, support exists for new research studies. In light of these, Arabic teachers in colleges and universities should stay informed of new developments and new approaches and stay current with changes in the field of TAFL. The academic community needs to be involved in the language teaching and planning process.

One challenge of the research was the time and population numbers surveyed and interviewed for this study. This research could be replicated with a larger population.

Unfortunately, trying to cover the wide range of populations of Arabic teachers was outside the limits of this study but is clearly an area for further research and exploration. Nonetheless, this study serves as a starting point for future research about Arabic teachers' perceptions of an integrated approach and its relevance to communicative competence in the language. The results and discussions included in this study will hopefully enlighten the practice of teachers and scholars in the field of TAFL in the United States and abroad. The ultimate goal of this study is to direct attention to the significance of placing Arabic in the fold of other foreign languages. With further systematic research involving theoretical and empirical studies, the field of Arabic teaching and learning will develop to successfully satisfy the needs of teachers and students.

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APPENDIX A

SURVEY

Welcome to My Survey

CONSENT FORM FOR ONLINE SURVEY

You are invited to participate in a web-based online survey on teachers' perception of an integrated approach as critical for students' communicative competence in Arabic. This research project is conducted by Abeer Al-Mohsen, a doctoral student at the University of San Francisco.

If you agree to take part in this research study, you will be asked to complete a survey that should take approximately 20 minutes to complete. Please complete the survey by February 15, 2016.

PARTICIPATION

Your participation in this survey is voluntary. You may refuse to take part in the research or exit the survey at any time without penalty. You are free to decline to answer any particular question you do not wish to answer for any reason.

BENEFITS

You will receive no direct benefits from participating in this research study. However, the possible benefits will be the feeling of reward for being able to help with this research; and general feeling of reward for being able to contribute to the future developments and advancements in the field of TAFL.

RISKS

There are no foreseeable risks involved in participating in this study.

CONFIDENTIALITY

Your survey answers will be sent to a link at SurveyMonkey.com where data will be stored in a password protected electronic format. Survey Monkey does not collect identifying information such as your name, email address, or IP address. Therefore, your responses will remain anonymous. No one will be able to identify you or your answers, and no one will know whether or not you participated in the study.

At the end of the survey you will be asked if you are interested in participating in an additional interview in person, by phone, or videoconference. If you choose to provide contact information such as your phone number or email address, your survey responses may no longer be anonymous to the researcher. However, no names or identifying information would be included in any publications or presentations based on these data, and your responses to this survey will remain confidential.

CONTACT

If you have questions at any time about the study or the procedures, you may contact Abeer Al-Mohsen at (562)213-8786 or email her at aalmohsen@dons.usfca.edu

If you have questions or concerns about your rights as a participant in this study, you may also contact the University of San Francisco Institutional Review Board at IRBPHS@usfca.edu

ELECTRONIC CONSENT: Please select your choice below. You may print a copy of this consent form for your records. Clicking on the "Agree" button indicates that

1) You have read the above information.

2) You voluntarily agree to participate.

1. Please select one

◯ Agree

◯ Disagree

2. Gender

◯ Male

◯ Female

3. Age

[   ]

4. Are you a native speaker of Arabic?

◯ Yes

◯ No

5. If you answered "Yes" to Question 3, what is your native spoken Arabic variety?

◯ Levantine (Syria, Lebanon, Jordan, Palestine)

◯ Iraqi

◯ Arabian Peninsula/Gulf (Saudi Arabia, Kuwait, Bahrain, Qatar, UAE, Oman, Yemen)

◯ Egyptian

◯ Moroccan (Libya, Tunisia, Algeria, Morocco)

◯ Sudanese

◯ Other (please specify)

[   ]

6. If you answered "No" to Question 3, what is your mother tongue?

[   ]

7. If you are not a native speaker of Arabic, how many years have you lived in an Arabic-speaking country?

[   ]

8. Highest degree earned:

- ○ B.A
- ○ B.S
- ○ M.A
- ○ M.S
- ○ PhD
- ○ EdD

9. Discipline in which you have earned your highest degree:

- ○ Arabic Linguistics
- ○ General Linguistics
- ○ Literature
- ○ Applied Linguistics
- ○ TAFL
- ○ Arabic Studies
- ○ Middle Eastern Studies
- ○ Social Sciences

Other (please specify)

[   ]

10. How many years have you been teaching Arabic as a Foreign Language? (To the nearest year)

[   ]

11. Type of institution in which you currently teach:

- ○ State University
- ○ Private University
- ○ Two-year College
- ○ Four-year College
- ○ Other (please specify)

[   ]

12. How long have you taught Arabic at the institution where you are teaching now? (To the nearest year)

[   ]

13. What is your rank within your institution?

◯ Professor Emeritus

◯ Professor

◯ Associate Professor

◯ Assistant Professor

◯ Senior Lecturer

◯ Lecturer

◯ Teaching Assistant

◯ Adjunct Instructor

14. What is your job status?

◯ Full-time

◯ Part-time

15. Were you hired primarily to teach Arabic or was teaching Arabic a secondary consideration?

◯ Primary

◯ Secondary

16. I have chosen to teach Arabic because ... Please rate each of the choices below in order of importance (1 being extremely important, and 4 not important).

[ ]	I love the language
[ ]	It is financially rewarding
[ ]	To share knowledge of Arab culture with American students
[ ]	I love teaching

17. MSA holds a high prestige by teachers in the AFL over spoken Arabic varieties.

Strongly Agree	Agree	Disagree	Strongly Disagree
○	○	○	○

18. Teaching spoken Arabic to students help them better understand the Arab culture and its people.

Strongly Agree	Agree	Disagree	Strongly Disagree
○	○	○	○

19. Students who learned only a spoken Arabic variety have communicative advantage over students who learned only MSA.

Strongly Agree	Agree	Disagree	Strongly Disagree
○	○	○	○

20. Students learn Arabic to be able read Arabic texts.

Strongly Agree	Agree	DIsagree	Strongly Disagree
○	○	○	○

21. Students learn Arabic to be able speak with native speakers.

Strongly Agree	Agree	Disagree	Strongly Disagree
○	○	○	○

22. Students learn Arabic to be able to speak with native speakers and read Arabic texts.

Strongly Agree	Agree	Disagree	Strongly Disagree
○	○	○	○

23. Students who know only MSA can comprehend the language of native speaker when conversing with each other.

Strongly Agree	Agree	Disagree	Strongly Disagree
○	○	○	○

24. Students who speak an Arabic spoken variety are more welcomed by the native speakers and perceived as trustworthy.

Strongly Agree	Agree	Disagree	Strongly Disagree
○	○	○	○

25. Students need to learn at least one spoken Arabic variety and MSA in order to be able to speak with native speakers and read Arabic texts.

Strongly Agree	Agree	Disagree	Strongly Disagree
○	○	○	○

26. The Arabic curriculum should incorporate instructions of a spoken Arabic variety with MSA instructions from the very early stages of the language training.

Strongly Agree	Agree	Disagree	Strongly Disagree
○	○	○	○

27. To what extent do you feel capable of teaching a spoken Arabic variety other than your native one.

To large extent	To some extent	To a small extent	Not at all
○	○	○	○

28. Does your program offer spoken Arabic variety classes separate from MSA classes?

Yes	Sometimes	No
○	○	○

29. If separate spoken Arabic variety classes are offered, what Arabic prerequisites does your program require for these classes?

○ No prerequisites

○ 1 year of Arabic prerequisites

○ 2 years of Arabic prerequisites

○ More than 2 years of Arabic prerequisites

30. Offering training for spoken Arabic varieties only at later stages (Middle to advanced stages) of Arabic language instructions helps minimize students' confusion.

Strongly Agree	Agree	Disagree	Strongly Disagree
○	○	○	○

31. Students who learn both MSA and a spoken Arabic variety have advantage over students who learn MSA only.

Strongly Agree	Agree	Disagree	Strongly Disagree
○	○	○	○

32. MSA is the only form of the Arabic language that is worthy of teaching and learning.

○ Strongly Agree

○ Agree

○ Disagree

○ Strongly Disagree

33. If a spoken Arabic variety is incorporated with MSA introductions , which spoken Arabic variety you believe it should be introduced?

○ Levantine

○ Egypatian

○ Arabia Peninsula/Gulf

○ Iraqi

○ Moroccan

○ Sudanese

○ Other (please specify)

[   ]

34. In what way a spoken Arabic variety should be taught in an Arabic language program?

○ Simultaneously where MSA and a spoken Arabic variety are taught in one instructional design

○ Separately

○ Consequently where MSA courses take place first then a spoken Arabic variety courses later

○ Consequently where a spoken Arabic variety courses take place first then MSA courses later

35. I personally believe that teaching MSA to nonnative speakers is the solution to the Arabic language diglossic situation.

Strongly agree	Agree	Disagree	Strongly disagree
○	○	○	○

36. As a native speaker of Arabic who was educated in the Arab World, I believe that only MSA should be taught to nonnative speaker.

Strongly agree	Agree	Disagree	Strongly disagree	N/A
○	○	○	○	○

37. As a nonnative speaker of Arabic, I believe that only MSA should be taught to nonnative speakers of Arabic.

Strongly agree	Agree	Disagree	Strongly disagree	N/A
○	○	○	○	○

38. Arabic spoken varieties are viewed as corrupted forms of the Arabic language by native speakers.

Strongly Agree	Agree	Disagree	Strongly disagree
○	○	○	○

39. Teaching Arabic spoken varieties is difficult because it is usually unwritten form of the language.

Strongly agree	Agree	Disagree	Strongly disagree
○	○	○	○

40. Nonnative speakers should be taught the Arabic language in the order a native speaker acquired his language (a spoken Arabic variety as a mother tongue first then MSA).

Strongly agree	Agree	Disagree	Strongly disagree
○	○	○	○

41. If your institution offers multiple sections for the same Arabic course, to what extent is there coordination among sections?

To large extent	To small extent	Not at all (Every instructor works on is/her own)
○	○	○

42. To what extent do you feel that the Arabic program in which you teach has a well-defined and well-articulated philosophy for teaching Arabic?

To large extent	To some extent	To small extent	Not at all
○	○	○	○

43. To what extent do you feel you are valued by your department as a language teacher?

Very valued	Somewhat valued	Not valued
○	○	○

44. As a teacher of Arabic, I feel that I have a voice in setting the curriculum and program policies

Strongly agree	Agree	Disagree	Strongly disagree
○	○	○	○

45. How satisfied are you with your current job as a teacher of Arabic?

Very satisfied	Somewhat satisfied	Not satisfied	Completely unsatisfied
○	○	○	○

46. How many contact hours do you teach per week? (Do not include office hours)

- ○ 1-2 hrs
- ○ 2-4 hrs
- ○ 4-6 hrs
- ○ 6-8 hrs
- ○ 8 and up hrs

47. What is the average class size you teach?

◯ below 10 students

◯ 10-15 students

◯ 15-20 students

◯ Above 20 students

48. What is the percentage of students of Arab descent in the classes you teach?

◯ 1-10%

◯ 10-20%

◯ 20-40%

◯ more than 50%

49. What is the percentage of students of non-Arab Islamic heritage (e.g., Pakistanians, Iranians) in the classes you teach?

◯ 1-10%

◯ 10-20%

◯ 20-40%

◯ more than 50%

50. Do you have teaching assistants?

◯ Yes, every semester

◯ Almost every semester

◯ Once in a while

◯ Never

51. what is the most important type of support do you need from your program to be able to implement a communicative Arabic language curriculum where both MSA and a spoken variety are systematically incorporated?

○ Financial support for research in applied linguistics related to TAFL.

○ Teaching material

○ Teaching assistants

○ Teacher training

○ Smaller classes

○ Less number of teaching hours per week

○ Technology enabled classrooms

○ Language softwares

○ More faculty members

Other (please specify)

[ ]

52. If you choose to participate in an interview, please provide your contact information.

Name [ ]

Email Address [ ]

Phone Number [ ]

APPENDIX B

INTERVIEW QUESTIONS

General Instructions: This interview is principally composed of 12 open-ended questions aiming to address teachers' perception of an integrated approach for TAFL. The interview is 45 minutes long. The interview questions will be given to the participants a week in advance to allow them the time to collect their thought be ready for it. However, the interviewer might ask additional questions that could emerge in the course of the interview. It will be made clear to all participants that they have all the rights not to answer any question(s) that they feel uncomfortable answering.

1. Could you tell me about your career as an Arabic language teacher?

   - Where do you teach?

   - Number of years teaching Arabic

   - Your educational background.

2. What are the implicit and explicit Arabic linguistic ideologies that are impacting the teaching of Arabic as a foreign language (TAFL)?

   - Why do we hold MSA at a higher prestige?

   - Do we view spoken Arabic varieties as corrupted forms of the language that should not be taught to nonnative speakers?

   - Are Arabic teachers vocal about their negative view of Arabic spoken varieties?

3. How does the Arabic program at your department address the diglossic situation of Arabic?

   - Does your program offer separate spoken Arabic variety courses?

- Are there any prerequisites for these courses?

- What are these prerequisites?

- What is your take on such approach for teaching Arabic?

4. In your opinion and based on your experiences, what do you think of the MSA-focused language instructions for nonnative speakers?

5. Can it be confusing for a student to learn both MSA and a spoken Arabic variety at the same time? What spoken variety of Arabic are you able to teach? Are there enough instructors suited to teach all major spoken Arabic varieties?

6. What is the spoken Arabic variety that would be the most popular to teach? And which one would you prefer and why?

7. Based on your experience as an Arabic teacher for nonnative speakers, what are the preconceptions of MSA as the sole mode of Arabic instructions in higher education institutes from the students' perspective?

8. How do you feel about the criticism of teaching MSA only and how it is seen as ineffective for a real-life communication with the native speakers?

9. If the Arabic-language programs in higher education institutes are required to implement an integrated Arabic language instruction design, what would be the reaction of the teachers in the field?

10. Give your definition of an integrated approach for teaching Arabic as a foreign language (TAFL) where communicative competence is the core of its objectives.

11. If you could write a proposal for an integrated (a spoken variety and MSA are taught simultaneously) Arabic curriculum in your department, how would you design the curriculum?

12. Discuss the potential barriers to implementing your proposed integrated Arabic curriculum?
    - Would you receive support from your department?
    - Would other teachers be on board with you proposed Arabic curriculum?

Additional notes/comments:

APPENDIX C

TRANSCRIPTS

Transcription details:

Date: 20-Feb-2016

Participant: Salah

Transcription results:

S1 00:03 Can you tell me about your career as an Arabic language teacher?

S2 00:08 I've been teaching Arabic for about 11 years now, and I've taught at different schools. I've taught at DLI, I've taught at two-year colleges, and at a university. I taught at a couple of universities lately.

S1 00:34 What are the implicit and explicit Arabic linguistic ideologies that are impacting the teaching of Arabic as a foreign language? Why do teachers hold MSA at a higher prestige? Do Arabic teachers look at spoken variety as corrupted form of the language? Are Arabic teachers vocal about the negative view of Arabic spoken variety? If you've attended a conference and a meeting, are they vocal about some negative views of the spoken Arabic varieties?

S2 01:12 Yes, that's actually the biggest issue. As you know, the biggest problem we have with Arabic, unlike almost any other language that is taught in American universities, is the diglossia issue. And definitely, it is a problem for most professors and instructors of Arabic, and obviously depending on their background, on their pedagogical philosophy, they all have different views on how to approach this big problem. So there are people who actually believe that dialects can be taught alongside MSA, and there are people like myself who actually believe that you really cannot walk or run until you have been able to crawl. You cannot really jump into dialects until you actually learn basic Fusha, a good foundation of Fusha.

S2 02:14 They've been trying to incorporate different dialects in the different books they've been using, but from my experience, it does not work. I've seen students that try to learn two dialects or one dialect alongside with Fusha, and they seem like the pigeon that try to walk like the-- they crawl then try to walk like a pigeon, and they couldn't. When they try to do this walk, he forgot. That's why he walks kind of funny. I definitely don't think that it's doable to teach Fusha and dialects at the same time. I believe a lot of the teachers believe so, but also a lot of other teachers care so much about a communicative approach. They think that most important is for a student to actually speak. But really, in academia, you really have to know first how to be able to read Arabic, Arabic literature, poetry, Arabic books, newspapers. It's a catch-22, and it's very hard to find that happy medium.

S1 03:33 How does the Arabic program at your department address the diglossic situation of Arabic?

S2 03:42 In my school, it's a small program, so they've tried to teach Levantine dialects for a few years. But lately, we've only been teaching Fusha. Like I said, it's a small program. They're trying to decide whether to expand it or not. At this point, there is no dialect taught in my school.

S1 04:06 In your opinion, and based on your experiences, what do you think of the MSA-focused language instructions for non-native speakers?

S2 04:17 I did not hear the question very well. Could you repeat it please?

S1 04:21 Sure. In your opinion, and based on your experiences, what do you think of the MSA-focused language instructions for non-native speakers?

S2 04:33 Within the focus of the MSA, could you elaborate on the question please? Even--

S1 04:42 Which is implementing MSA only. There's no integration of a spoken Arabic variety.

S2 04:51 From my experience and from having talked to many people who were learners of Arabic, a lot of the people tell me that it's so hard to learn MSA alongside dialects or go to an Arab country, learn dialects, and try to learn MSA after that. I have talked even to a few scholars who have learned Arabic, and they said it was very hard for them to have learned Egyptian dialects or Levantine dialects, and they struggled so much when they tried to learn MSA. Having said that, I really, really think that students should have a decent foundation - probably a year, a solid year-worth of classical Arabic or Modern Standard Arabic before jumping into one of the regional dialects.

S1 05:57 This following question is kind of similar, but I wanted to elaborate. Can it be confusing for students to learn both MSA and a spoken Arabic variety at the same time? Also, can you tell me about the spoken variety of Arabic you are able to teach and you love to teach? Are there enough instructors suited to teach all major spoken Arabic varieties if it becomes on demand?

S2 06:25 Well, it's a catch-22, like I said. We would love for the students to be able to communicate and to go to the Arab world and communicate in the vernacular language that people speak, the dialect. However, if we just taught them the dialects, it doesn't matter whether it's North African or Egyptian or Gulf or Levantine or Iraqi. It doesn't really matter. When they go back to learn the MSA, they will be confused. Even if they learn MSA, if they do not have a good, solid knowledge of the MSA-- I have seen how many students really struggle. They will do two years of Fusha, go to Jordan, they find the dialect to be rather easy, probably more practical, fun. But then when they try to go back to Fusha, they are telling me they have so many difficulties. They cannot even remember specific conjugations and different measures. They confuse the conjugations in Jordanian dialects and the Fusha dialects and the Fusha.

S2 07:38 And as far as dialect goes, I think the easiest thing to teach would be dialects because that's the language we speak every day. It should be very easy, and it should be mainly orally. A lot of it is not even written. So it should be a lot easier than actually teaching Fusha, which has the written form, the spoken form, all the grammar rules, the syntax. If I had a chance or if I had a choice and I had advanced students of Fusha and I was asked to teach dialects, I would love to teach dialects. But let's be realistic. You cannot really be a scholar or be an academician in Arabic, or read Abu Nuwas' poetry, or AlRihani's text, without knowing Fusha.

S1 08:37 From your experience and from your talk with students, what is the spoken Arabic variety that you think is most popular among students? Is there one--?

S2 08:55 Yes. That is kind of predictable. You'll have students who are, on day one of Arabic, and they tell you, "Egyptian is the easiest one, right?" I always tell them it's not about easy or hard. All dialects have their degree of easiness or difficulty, but Egyptian, they seem to catch on early knowing that Egyptian and Levantine are-- they call it the easiest, but actually, I correct them. I tell them it's the most widely-understood in the Arab world for obvious reasons: for the movies, for the Egyptian population and the Levantine population that's been anchored for a long time in the west, especially in America.

S1 09:49 Based on your experience as an Arabic teacher for non-native speakers, what are the preconceptions of MSA as the sole mode of Arabic instructions in higher-education institutes in the United States from the students' perspective?

S2 10:09 The preconceptions on MSA?

S1 10:11 Yeah.

S2 10:12 Well, actually a lot of them don't even know that it is a language that is not spoken in the streets of Algiers or Cairo. A lot of them know, but quite a few other ones don't even know that there's exactly a variety of it that is spoken in the streets, and they don't know that the variety is pretty different of the MSA. So they're usually kind of disappointed or surprised in a bad way, but they realize that they have to learn how to read and write. The other misconception is they definitely think it's very challenging and very hard, and a lot of them take it because they think it's a very

beautiful language, and most of them actually, they grow to love it even more while they're taking it.

S1 11:10 How do you feel about the criticism of teaching MSA only and how it is seen as ineffective for a real-life communication with the native speakers?

S2 11:29 You said criticism of teaching what, I'm sorry?

S1 11:31 MSA only.

S2 11:35 Yeah. Yeah, it's a valid criticism because obviously-- the problem is, I honestly believe that even Arabs have problems speaking MSA. A lot of them do not even master MSA, and I have students who would tell me that they would try to go and talk Fusha to some Arabs or some people in the Arab world who sometimes don't even understand them. So it is a valid criticism, but it's a catch-22. If we teach just dialects, then we have to give up on the scholarly, academician Arabic that will actually-- our teaching would be very limited. Students will only be able to talk, but that's it, and you can only do so much with conversational Arabic. So it is a catch-22.

S2 12:32 What I'm thinking is I wish we could-- and I'm probably jumping the gun here. I don't know if you're going to ask me about this, but I wish there were more opportunities, more support so that more Arabic, more class time for Arabic, so students could learn a lot of Fusha, and get to the point where they can actually afford to learn dialect before graduating from a college and without being confused. The problem is they learn basic Fusha, and they jump to dialects, and they don't learn either. They forget their Fusha, and they have very basic conversational skill in dialects, and they don't go very far.

S1 13:21 If the Arabic language programs in higher education institutes are required to implement an integrated Arabic language instructions design, what would be the reaction of the teachers in the field?

S2 13:38 Like I said, I've talked to a lot of colleagues and the teachers I know. I think most are kind of reluctant to integrate both Fusha and dialects at the same time just because it is hard already to teach just MSA [chuckles]. It's not an easy language. It's a Category V language. It is a very, very hard language for an American. So I understand my colleagues are reluctant to integrate both. But we could integrate both, like I said, if we could offer more time, maybe have more assistance, and maybe have more motivated students, so they can do the big work of learning both at the same time.

S1 14:38 The following question is kind of similar because you've talked about how integrated approach is kind of difficult. It'd be very difficult for teachers to actually implement, and also for average students to actually grasp the language - get a good grasp of MSA and also of the dialect. How would you define a perfect or ideal Arabic Language Program where the communicative approach is at its core?

S2 15:09 It would be a program that's well-financed, where the institution is willing to pay for not just one hour of Arabic a day, maybe two hours - one hour of classic Arabic and one hour of dialects. You would have actually one professor for Fusha and one for dialect. And stick to one dialect, of course. You cannot teach many dialects at the same time or a student cannot learn many dialects at the same time. And what else? So more time, more class time, have two different instructors, and maybe even having an assistant, also. On top of this, motivate students to learn both, to push them to learn both because it is quite an undertaking to learn both at the same time. But it is doable if we have these conditions, I think.

S1 16:16 The following question touches on the same thing. Can you discuss potential barriers to implementing a program that would promote communicative competence? What do we need in order to actually teach both in a way that students get good grasp of MSA and also good grasp of one spoken variety? What are the potential barriers? What do we need to actually do in order to get that? In terms of, do we need professional development, money, whatever?

S2 16:56 Well, I think I covered that in the previous question, really. When you offer Arabic for 50 minutes a day, with the difficulty of Arabic, you cannot realistically-- they know some of the

books. I know Alkitab is pushing for dialects. You would have students sometimes in the second semester so confusing "baa" with "noon", or most are so confused with Idafa, the usual suspects in Arabic, the Idafa, the use of "Al". If you try to, really, just integrate dialects in that one hour a day and students we know have other majors, have other things going on, the time is not enough. That's a big, big challenge - the time. The fact that if one professor is doing it at the same time, I don't think it's going to work. We need to have a concentrated professor on dialects and another one concentrated on Fusha. Basically, I answered that in the previous questions.

S1 18:18 Do you have additional comments you want to add in regards to the issue?

S2 18:26 I just want to say that if we are serious about teaching Arabic, I do think that dialect is very important, and we have to investigate the issue and come to a conclusion that dialect somehow needs to be taught, it needs to be added. But we can't just add it because we want to add it, like they're doing for Alkitab from chapter one, there is Levantine or Shami or Egyptian dialect. You really have to have a plan, and the plan involves, like I said, supporting the program, support Arabic, having more instructors, assistance, and allowing the students in the environment to actually be able-- the students can do it, but we need the environments for that. So, like I said, you can do it, but you need a plan for it. So far, people have just been walking in the dark and trying different things. But, from my experience, I have talked to people who've taken Arabic for years, and then they go to Jordan or Syria, and they stay there for a while. When they come back, I test them in an advanced level or intermediary level, and many of them have problems conjugating verbs correctly or understanding "Almabni le almajhul= Passive voice" or using it correctly, and so on and so forth.

S1 20:13 Thank you so much. Oh, do you want to add?

S2 20:16 You are very welcome. I hope I gave you as many answers as I could think of at this time of the night.

S1 20:26 I actually learned so much from you. This is very, very helpful in my research. I really appreciate that. It's amazing. Thank you so, so much.

S2 20:36 You're so very welcome. I wish you the best of luck with your research and please, please keep me updated if you have any updates. If you have any ideas, let me know. I would love to know where you get up with your research, with your inquiry, and investigation.

S2 20:57 I'll share with you, definitely. Thank you so much, and have a great night. Thank you.

S1 21:04 Ma'a Alsalamah = Good bye

S2 21:06 Ma'a Alsalamah = Good bye

S1 21:07 Bye. Bye.

Transcription details:

Date: 17-Feb-2016

Participant: John

Transcription results:

S1 00:02 Okay. Could you tell me about your career as an Arabic language teacher?

S2 00:10 Yes. Do you want my study, or just my career as teaching?

S1 00:19 Whatever you want. Your study, your job, everything. Anything that you want to share.

S2 00:27 Okay. I studied-- I see that-- I mean, if I tell you years it'll be very—doesn't matter if I tell you the years I studied and all that? Does it matter?

S1 00:38 No, that's fine.

S2 00:40 Okay. All right. Okay, I began studying Arabic in 1967 in an intensive program at Fisk University, a two-month intensive program in the summer of 1967. And then I studied at a university on the West Coast for four years, and did PhD work and studied in programs - summer programs at the University of California - in 1968, 1969, and also did an academic year in programs, and went to Tunisia for a summer in 1970 for an intensive course and then went to Egypt 1971 to '73. I had a chance to study in the QASI program in the summer of 1971 and then worked on my dissertation for maybe three years, while teaching courses at the immersion base in Cairo, and then got my first teaching job teaching Arabic full-time in 1973 at the institution where I am now located. And I've been teaching here since that time. And I've had--

S1 02:10 No, go ahead. Sorry.

S2 02:11 And I had experience four years - two years of working in an Arab country working in the Arabic program in Egypt, and then 18 months working on the oral traditions of Mauritania, and traveled, too. Spent four months in Morocco, a week in Algeria, many trips to Tunisia, one month in Libya, and just very short visits to Saudi Arabia, Kuwait, and Syria, and Dubai. More to come. That's more or less the capsule of my experience with Arabic and my career as teaching Arabic, without being very specific about institutions.

S1 03:14 All right. In your opinion, what are the implicit and explicit Arabic linguistic ideologies that are impacting the teaching of Arabic as a foreign language? For example, do Arabic teachers hold MSA at a higher prestige? Do Arabic teachers use spoken Arabic varieties as corrupted forms of language, and should it not be taught to non-native speakers? Are Arabic teachers vocal about their negative views of Arabic as a foreign-- the negative views of Arabic spoken varieties? Teachers are vocal, are they vocal about their negative views of Arabic spoken varieties, if they are negative?

S2 04:08 Well, I think this is a very controversial topic, which is often discussed at forums, such as the American Association for Teachers of Arabic. I don't know if you've been to any of those meetings. But this comes up almost annually in their meetings, and there are people that have very strong views. The people who-- some of them are native Arabs who defend-- I don't think anyone actually denies the fact that spoken is important, but they're interested in also paying attention to the ability to speak and write in MSA. I'm not too fond of the distinction of Modern Standard and the other called Fusha. And so, I think that they, of course, there is a new trend as exemplified by Al Kitaab fii Ta'allum al-Arabiyya that you have an attempt to integrate in one integrated program. We see that in BYU, the programs that-- that's mainly Texas, you have this new method that's being introduced. There are some institutions that are trying to follow that, and some, like I think Harvard probably, I'm not sure, maybe does not. And I, for one, believe in the importance of the colloquials, no doubt about it. I myself have studied Egyptian colloquial. I was in Egypt for four years. I've also been working on the colloquial of Mauritania and the Tunisian. So, I certainly understand the importance of colloquials. In our program, we feel that it's best to teach them separately, and especially-- practically, too. We have TAs from Morocco, from Algeria, Tunisia, Syria, Egypt sometimes, Jordan, and Sudan. And so, to ask someone from, for example, Algeria to teach about one of the either Shami or Masr Egyptian, it's a bit difficult. So, the idea of the competence of the instructors in the different dialects is an issue.

S2 06:00 I, for one, I learned both of them separately and I'm happy with that. In Tunisia I learned Fusha, not any attention to the Tunisian dialect, which was fine with me when living in Tunisia. In Egypt, it didn't matter because it was not something you could use on the street very easily, whereas you could in Tunisia. So yes, and I've too had experiences with students going to-- only getting Fusha in places, like I said, Jordan and getting lost, so it is an issue. So, we offer-- each spring, we offer one course in either Egyptian or Jordanian because of our staffing, for a one semester course to take to speak this dialect.

S2 08:01 I also see, for example, in Al-Kitaab the zeal around the Fusha orientation, and then you are learning that if you learn to convert it to, say, one of the colloquials, you're not really functional but you're sort of, "This is how you do it in colloquial." But it's not really explaining the colloquial as a language in itself, how you conjugate verbs, and things like that. And you're using

it in a different way, but you're not talking about going to the market and buying fruit and everyday traffic issues in colloquial, or how I feel, "My stomach aches." You're usually talking about the United Nations and whatever in colloquial, so it doesn't seem to be the most effective way to study colloquial. I would study it with a different emphasis on everyday topics and more about a person's real life than it is, for example, in Al-Kitaab which is a few years before you get them to be diplomats, essentially.

S2 08:03 So, I think that's an issue of what to properly introduce the two forms of the language. There are many who do love the language. So, I also feel that, as I see it being promoted, and these people that immigrate that they say everything goes, you can have a conversation, you can throw in " I want" in Egyptian Arabic" but then you might be switching between the levels. And the teachers might be Moroccans and they're trying to teach a class that's studying the Jordanian and so it's-- you're communicating, but it's a kind of hodgepodge. In my opinion, it's a bit of a hodgepodge of communication, and there's no standard you can assign to it if you're going to have students going between-- this expectancy of going between the Fusha and the Ammiyya. I prefer that if I'm going to study Ammiyya, I would like to really make it actual Ammiyya and not try and incorporate mixed Fusha and Ammiyya, so that's my position. So, I don't support the idea of introducing the two at once in the same classroom, but I am for the colloquials taught in a separate class, and each with a different objective.

S1 10:28 So, now we're going to-- you addressed it a little bit, but I'll ask the question again. How does the Arabic program at your department address the diglossic situation of Arabic? Does your program offer separate spoken Arabic variety courses? Are there any prerequisites for these courses, or are these pre-recorded? What is your intake on such approach for teaching Arabic?

S2 10:55 So, to repeat then a little of what I said before, is we offer an eight semester sequence in Fusha, or standard Arabic.

We include in that, the study of texts sometimes….I mean Ammiyya in the second semester. So we don't try to say it's only Modern Standard. We do offer a spring-- actually now it's a two-credit course. It's for three hours a week. But for my-- we do see for three perhaps in the future, but at this time it's a two-credit course, which is open to students who have taken at least one semester of Arabic. But normally it's students who've taken three semesters or more take the course. We offer it at two levels - one for those who just want the initial exposure, and one for those who are either in the fifth-semester level or have had previous exposure to a dialect or the same dialect which we're teaching at that moment. So that way people could do it twice in a row, they could do-- and the second time around they could do more advanced material. So we do have them, but they have the separate course.

S1 12:28 Okay. In your opinion and based on your experiences, what do you think of the focused language instruction for non-native speakers?

S2 12:39 Say that again. Say it again. I didn't catch the question.

S1 12:42 In your opinion and based on your experiences, what do you think of the focused language instruction for non-native speakers?

S2 12:55 In which context? Are you talking about mainly America? The world?

S1 13:00 In the United States, in universities and colleges in the United States. What do you think about it from your experience with students, how do they talk about it, what is the-- does it meet the needs? Just your perspective.

S2 13:23 I think that if I look at different programs, I think there's a great deal of variety, a great deal of difference in programs. You want me to talk about how I see the state of affairs in the nation in my general opinion? The whole nation?

S1 13:44 Yes.

S2 13:44 The different programs? okay. Yes, well I think that for small institutions they're kind of good at programs. They may bring in someone -- but they don't have the training needed to really be effective teachers. And they didn't even have a grounding in the grammar of MSA. And they're

not really aware of the issues. So that sometimes you find programs which are-- we have poorly trained teachers. They don't really have a good knowledge of the language they teach. They bring it to the students. Often times they're relying too much on translation. Many times we find courses taught in English, which we try to avoid here, if at all possible. And they-- for example, sometimes they try to introduce Arabic in high school, but the teachers-- they don't give them any idea of what kind of books to use, what books are available. And so they try to write their own sheets for the students. I've seen some of those in our state. And the students just don't get very much very fast because the teachers have no experience. So we have to be-- the training of teachers in new programs is very central, and also the teachers had to be trained. So you might have native speakers who come with a degree in English, but they haven't studied Arabic since high school. They really don't know much about the grammar really.

S2 15:04 We train our TAs a whole year in Arabic grammar so they can deal with that. And then when it comes to reading, it's good to explain to students, "How do you form a relative clause?" This is something that you find mistakes in many non-native speakers making up into the fourth/fifth year. They'll say [foreign] instead of [foreign]. They're just translating from English. So how are you going to get that-- how are you going to introduce a relative clause to a non-native speaker so they don't fall into that trap of translating English? And that takes a lot of-- You have to be very clever in how you introduce that.

S2 16:06 If the students-- if the teachers don't realize, they haven't really thought about think about the relative clause in Arabic because it's not something that natives traditionally have to think about because it's natural for them. They have to think about it when they teach it to someone with a different linguistic background, and who will try to bring their own-- understand that they're likely to bring their own structures into the lesson. They have to be aware of that. Without that awareness you're not going to have effective teaching I think. Also we find teachers that have no idea of the root system.

S2 17:59 So I think that you'll only find probably less than the majority of schools that really try to use a community approach. You have a tight control of the classroom, where the students hear Arabic and that they learn Arabic structures through using language. One reason why the glossary in English and the students then just look at the word, they don't know what changed, whether it's a new or not. They don't make that distinction in the glossary, so students get all confused of how this thing changed, something like that. I think that the introduction of an English glossary like that is not that helpful sometimes. Students then rely on those definitions, and it's not really that complete.

S2 19:05 I think there are a lot of issues. But, we use Fusha because it has a lot of good text size and things. But, there are other ways it could be improved upon too. So, I think the-- I think with a lot of nonconformity in the programs across the country-- and how much more each program, how much more students succeed, how well they can write, how well they can read. They don't know how to pronounce it properly. You find students try to read and follow text, but they don't know how to read it. We train them in the methodology of the language. Make them aware of the differences between the different forms of the language. And also I think that the text doesn't give enough support, in the sense of valuing-- That they're--yes, they should be able to read texts but there should be more support for them to have the examples to get used to seeing these. But we don't see it, having to learn it. You see what I'm saying? So we provide them the-- we provide the tenses with the vowels so they can study it at home.

S1 20:32 Okay, do you think it would be confusing for students for learn both MSA and a spoken variety at the same time? And the other part to the question: what spoken variety of Arabic are you able to teach? Or you want to teach? Or you're teaching? Are there enough instructors suited to teach all major spoken Arabic varieties? Just from your experience, from the meetings you've attended, the discussions you've been part of.

S2 21:09 Well, I myself have been involved in teaching Egyptian. I had a native speaker that was from Egypt. She was just a native speaker, and we worked together on it. I did that for a year, and then did the same thing with an Iraqi native speaker for one semester. She took over more because I didn't speak Iraqi, but I could understand the grammar and so I could explain that to the students,

and helping to help her arrange her lessons better, because she wasn't a great teacher. Then I also have experience teaching Tunisian and Moroccan, so I've had some experience of that. So if I were to put my mind to it and I had to, I could introduce Egyptian, although I don't use it all that commonly right now, but I did have experience in the past teaching it. That's the only product that I feel that I would want to ever teach if I were to teach one myself.

S2 22:26   As far as the availability of teachers, that's something that how many of-- you have teachers from many different countries so, in fact, why are you teaching Egyptian now when we have no Egyptians around? So we had an Egyptian here several years ago, she taught Egyptian, but now she's no longer here, so we don't have an Egyptian on campus. I did teach at least once, but there was not much enrollment. So when we have people would love to teach Moroccan, but it's not a central dialect so it's not the languages of movies, so it has a lesser interest in that. That is an issue. But it's more likely you'll find either an Egyptian or someone from Sudan to teach in one of those two major dialects.

S1 23:26   Okay. Do you think it will be confusing for students to learn both MSA and spoken variety at the same time, in one instructional design?

S2 23:38   I don't say it's impossible. Anything is possible. It's just a matter of what the program is comfortable doing. I imagine that it might be more confusing to the students, to have to learn two different varieties at the same time. Well, take for example, in Al-Kitab, they consider that Fusha in not a spoken language, and that's reflected in the fact that none of the dialogue-- there's no dialogue at all recorded in the whole book. There's only monologues. So we really don't have any examples of conversation for example in that situation.

S2 24:37   So what you're going to do is probably going to say, "The language is spoken-- When we speak, we'll speak in Ammiyya. When we read, we'll read in Fusha and write in Fusha." I suppose that's probably what's going to happen. It depends upon the interpretation of the student whether they want to do it that way.

Of course now when students go for an exam at FSI, they may be required or asked to speak a little Arabic for a job. And of course, you go to the BBC or Al Jazeera, you're required to be able to speak in standard Arabic or MSA. That's a kind of a plus, so you'll find the broadcasters in BBC and in Al Jazeera are quite fluent in Modern Arabic, and I am sure they have to prove themselves if they want to get the job in that kind of field. I think for diplomats they should be able to converse in-- I think they're more respected if they speak in Fusha in an interview, if they are able to not use a kind of mixture. I think native speakers think they can get by with mixing-- native speakers have an idea how to mix between the levels. but how are you going to teach a person, how you going to differ the different levels and make it sound natural? we don't have any books, we don't have any studies to show that there's one way to do it. Of course there is no one way to do it. I say nothing's impossible. If there's research showing that the students don't care about speaking Fusha, if they just want to speak Ammiyya, they want to write in Fusha. Well if that that can be done, well let them do it.

S1 27:03   Based on your experience as an Arabic teacher for non-native speakers, what are the preconceptions of MSA as the sole mode of average instruction in higher education institutes in the United States from the students' perspective?

S2 27:23   No, I think most students like to have access to a dialect. There is an interest in the dialect. They like to read. They like to watch films and movies. They like it. So I think that should be part of a program. They do want that.

S1 27:41   How do you feel about the criticism of teaching MSA only, and how is it seen as ineffective for a real-life communication with the native speakers? From the professional training that you've attended, the training that you've conducted, what are the views?

S2 28:04   Well, I guess that it's very controversial, so you'll have-- so far I had one student who didn't have-- before we taught him Jordanian Arabic, he went to Jordan. He felt very lost. So you're going to find that kind of experience. I myself started found that when I was first in Egypt, I didn't have any Ammiyya I went and I spoke in my Fusha and they just answered me in English,

broken English, so it wasn't very encouraging. But then I went to study Egyptian as something I wanted to do, and so I had made that my priority and I tried to use it. I was able to-- within two months, I was able to communicate to a level that made me feel comfortable, so I don't see any --

S2 29:13 You have to accept the fact that it is a difference and that you're not going to immediately-- if you study MSA you're not going to be able to converse with someone on the street in Cairo, and you have to accept that fact. You are able to speak, though, to people in places like Tunisia or Morocco. They stress in the grammar schools and the ability to speak in Fusha even though-- I could talk to people who are not educated in Morocco. And they can reply in kind of broken Fusha but it doesn't happen so easily in Egypt. They have a different approach to language, whereas in those countries, they're more conservative, and they stress the ability to speak in Fusha.

S2 30:17 So yes, there'll be criticism, and when I say my ideas, this is a problem. When you studied, and what is the best time to study it? We suggest you study-- you first get a basis in the written language, the formal language and then study a dialect in depth and become expert dialect as well, if you're studying two languages. So if someone just wants to learn Fush and want to speak in an Arab country, there's another thing that's not going to happen, not like taking two semesters of Spanish and going to Bolivia and want to speak to people….it is not going to happen and they will not be able to communicate. So it's just different.

S1 31:07 Let's say after a lot of data being collected that supports integrated Arabic language instructions, Arabic language programs in higher education institutes in the United States are required to implement the integrated language instruction design. What would be the reaction of the teachers in the field?

S2 31:30 You mean if this is a mandate from the federal levels, something that we had to [?], you mean?

S1 31:38 Yes, there are a lot of like data has been collected and research, and that would have a mandate.

S2 31:46 This would be contrasting to the United States, the idea that there'd be a mandate to be argued this way, but actually I think it'd be contrary to the American education system that we had to-- we'd be very opposed to being be dictated to us how we are supposed to do it. I think first of all that would not be something that'd be acceptable, and that's very hypothetical. I guess if you're told you have to fight to keep your job or you have to do it, okay, you do it. Not happily, but if you have to do it, you do it.

S1 32:22 You said that you are not, you say that an integrated approach could be done. If you were to design a curriculum that would-- the basis of it had an integrated approach, how would you do it?

S2 32:41 I would try to, maybe not to try to introduce both levels of the language in one class, but maybe one day of the week there would be, where you have to decide how much you want to learn. You have to say, "Monday, Tuesday, Wednesday, we'll do this. Then Thursday, Friday, do that." I would not try to, in one classroom to speak Fusha and then speak Ammiyya, and then try to do that the same class. I would, at least, if you want to do it in the same week, that's okay. But I wouldn't try to put it in the same classroom. I think it'd be too confusing for the students, I can imagine.

S1 33:25 All right. Now, let's talk about maybe some of the potential barriers if we are-- what would be potential barriers to us implementing integrated approach The issue that we would face, is it going to be curriculum, written material, is it going to be enough teachers, training teachers, is it financial support, or something else?

S2 33:55 Curriculum. If I were to manage to do that, then I would have a separate-- if you want to do it together, in tandem, which is possible. You might have your text in MSA, but then you have other lessons that would be in the colloquial, but they would be also-- just like you talk about the grammar of how you should conjugate verbs in MSA. Well also you have ways to conjugate verbs in colloquials, that's not exactly in the books. Those would have to be presented also, and the grammar of the Ammiyya is also given the same importance if you're going to study Ammiyya because otherwise you don't have any kind of-- I think anything you want to have, you want to have, "This is the way you--" you just expect the book to tell you how you're going to do

it, right? You want to say this is the paradigm to the verbs, how we do it, but then you say-- otherwise there's a lot of kind of wishy washy stuff that you're not really sure. How can I say? You know, just introducing translate the one text you have into Ammiyya is different that studying Ammiyya for its own first. So I think if you're going to do it, you should do it in a methodical way And you say, "This is how we study. This is how we conjugate in Fusha.

S1 35:57   Do you have any additional comments that you want to add? Anything that you want to share?

S2 36:06   No. I guess I made my policy clear, and I guess you'll have-- it will be like a lot that's trickling down, they are trying to reason [?] approach, however they interpret you. How are you going to interpret it, of course? How are you going to implement it, this is the issue right? Do we have teacher who can implement it?

If you're in Egypt, you could say, "Okay, we're in Egypt, now we'll study together." Makes more sense, I think, in a country where you're surrounded by other dialects. That definitely makes more sense in that kind of a situation. I think that it may make more sense if a student approach teacher that know the dialect, that particular dialect. But yes those are my comments.

S1 38:27   Thank you so much. That was so helpful. I really learned so much, and thank you for giving me this time to interview you. It's great, thank you, appreciate it.

S2 38:39   So are you located on the west coast or east coast now?

S1 38:43   I'm on the east coast, yes because I finished my course work in USF, and now I can conduct my research from anywhere. But I'll go to defend in the university.

S2 38:58   Are you working with Mohammad Salama there at all?

S1 39:00   What is it?

S2 39:03   You working with Mohammad Salama who worked and teaches Arabic at USF University of San Francisco? That is different. Probably not!

S1 39:13   Yeah actually, I did not teach Arabic at a university. I'm teaching it for the government.

S2 39:33   Okay thanks, well good luck on your research then.

S1 39:40   Thank you so much. You have a great night.

S2 39:40   Yes ma'am. Take care okay. Goodbye.

Transcription details:

Date: 15-Feb-2016

Participant: Reem

Transcription results:

S1 00:03   Can you tell me about your career as an Arabic language teacher?

S2 00:09   My masters was in teaching English as a second language. This got me started teaching foreign languages. I taught English and I taught French. And it's been like 15 years, if not more, that I'm teaching Arabic at the college level.

S1 00:37   All right, question number two. What are the implicit and explicit Arabic linguistic ideologies that are impacting the teaching of Arabic as a foreign language? Why do we hold MSA at a higher prestige? Why do we still teach MSA to non-native speakers? And maybe, do we still-- or do Arabic teachers still think Arabic spoken varieties are corrupted, and should not be taught to non-native speakers? And also, are Arabic teachers vocal about their negative view of Arabic spoken variety?

S2 01:21   Yeah. Arabic teachers are very vocal and they are very resistant to change. There are several reasons, in my opinion, that they hold MSA at higher standards. Some of the reasons may be religious reasons, that it's the language of the Koran. Another one is social reason. It's a better

register, it's the perfect language, whereas the spoken variety, is more of a degraded version of MSA. There is also-- I also believe that it's very hard to start teaching the Integrative approach - where you're teaching both the MSA and spoken, and teach students to speak the language like the native speakers would. So every time I've been to a MSA meeting or to an actual meeting, it's been the same discussion and it's just been repeated and it goes nowhere. But, maybe, very slowly, we're seeing-- we're starting to see maybe, more and more people believing in the integrative approach. And still, with that, they need training and they need to know how to approach Arabic-- teaching Arabic using this approach.

S1 02:55 All right, how did your Arabic program at your department address the diglossic situation of Arabic? Do they offer separate spoken Arabic variety courses? Are there any prerequisites for these courses? What are these prerequisites in? If you can tell me your opinion of the way they handle the Arabic deadlock in your department?

S2 03:27 I'm the only Arabic teacher, and we have a very small program that I am working hard at developing. And I deliver the integrative approach, so I do teach the Levantine dialect and the MSA at the same time to the students from day one.

S1 03:48 So you teach the spoken variety Levantine, and MSA in the same course?

S2 03:55 Right. Yes.

S1 03:58 Okay. How do you teach them that? Can you tell me about your style?

S2 04:03 Basically, when we speak, when we discuss something, we discuss it in spoken just like native speakers do, and reading and writing, we use MSA. Initially the beginners can't really tell the difference, and at the beginning there's a lot more spoken than writing and reading because they don't even know the alphabet. But the more advanced they become, the more MSA there is. And we just get into the habit of - we read a text in MSA and the discussion is spoken.

S1 04:48 And how is that going? What is the-- how do students feel and do you think they like it? They feel like-- they see the benefit of learning spoken variety, learning Levantine?

S2 05:05 They love it. They really do love it. After two years, typically they go for an immersion program - most of them up in Jordan. And I've had several of my students-- special classes and spoken was created for my students because they were so much ahead of everyone else. Now where they seem to get dinged, if you want, where they seem to have a disadvantage is when they first take the placement test, and they don't know the grammar terms. So if you tell them, "Indicate what the mubtada= noun is," or "Underline the Khabar= predicate," or whatever that is, they know how to use it, but maybe they don't know how to speak about it - to speak about the grammar. And after a couple months of immersion, then they are as good as everyone else.

S1 06:03 What book do you use?

S2 06:07 Arabiyyat al-Naas

S1 06:10 What is it?

S2 06:12 Arabiyyat al-Naas

S1 06:14 Okay Arabiyyat al-Naas, Yes… Okay. In your opinion, and based on your experiences, what do you think of the MSA focused language instruction for non-native speakers? It feels like you are a unique case - that you're teaching both, which is not the norm. So what is your opinion of the MSA focused language instruction only for non-native speakers?

S2 06:46 I think we're doing a big disservice to the students if we just teach them MSA, unless the student wants to do research in Arabic, and the student is not interested in communicating in the natural way. In my experience most students, that's what they want. They want to be able to speak naturally with native speakers. So I have taught when I first started teaching, for several years I've used Al-Kitab, and I only taught MSA, and it never felt right for me. I remember one student reporting landing in Egypt, if I remember well, and he said this, I don't know this greeting in MSA and the people, they started laughing at him. And he was so crushed. From then on I

decided, it is not natural. It doesn't feel natural for me to speak in MSA when I am talking about ordering in a restaurant, or a taxi driver, or something.

S2 07:55   So I do think MSA has it's place, and it's necessary, because you know reading and writing we enforce the spoken. I also believe that if there's one and the same language, just to register the same language. Arabs don't separate, really in their minds, they don't say, "Oh, Lebanese is different than Arab"-- it's Arabic. Lebanese Arabic is Arabic, just like MSA is Arabic. It's just used in different situations. So I do think that it's not fair to the students to teach them to speak a language, it's like teaching Shakespearean English.

S1 08:43   When you share these thoughts with other teachers who are teaching in other universities, what is the reaction of teachers? Do you feel like they're agreeing with you? What do they say? Like if you go to a conference and you share your ideas? Or if you're presenting in a conference, what is their reaction in the field?

S2 09:11   A few agree, most disagree - even though I feel that more and more are seeing the benefit of teaching a spoken variety. But the tendency is more to separate them, to teach MSA in one class, and the spoken variety in another class. To me, it's still better than just MSA. Obviously, I'm for the integrative. As I started by telling you, I do feel there is a lot of resistance because this is how we were taught Arabic. Native speakers, when they go to school and they learn Arabic, we learned MSA variety. So this is how we were taught, and it's natural that this is how we want to teach. Also, a lot of Arabic teachers are not trained teachers. Just because they speak the language doesn't mean they can teach it. I think this is one of the downfalls in this field.

S1 10:17   Okay. So do you think there's justification that it could be confusing for students to learn both MSA and spoken variety at the same time?

S2 10:31   Maybe initially. I see my students really often now - the beginner students - they often use spoken words in their writing. The attitude is like, "Oh my god, what a sin." It's not that. Slowly, slowly, they start realizing that [foreign] is spoken and [foreign] is MSA. When the Arabs now are texting or blogging, they do a lot worse than that. They use English, Arabish, or whatever you call it. So native speakers are starting to do this more and more.

S2 11:13   The students that have the biggest challenges in grammar and writing are the heritage students, the Arab heritage students, because the Arabic language in general is dynamic, and you cannot just leave it, because it's better - there is no better. Language is for communication, and it evolves with people, and it evolves with the culture, and it's evolves with time. Instead of resisting it, the French people tried to resist that with their academics and it didn't work. There's more English in their French than French now. So I do believe that you have to evolve with the language, and you've got to let it evolve. You cannot resist it. In my opinion, if it weren't for the Koran, maybe what happened to the romance languages-- to Latin, breaking down into different languages, the same would have happened for Arabic. Because the Moroccan Arabic is so difficult for the rest of us to understand. But there is a unifying force, which is the Koran, that is keeping this from happening. And also the attitude toward the MSA.

S1 12:38   Okay. So do you think teachers, they're not welcoming the idea because there's always this question, what Arabic spoken variety to teach? And also, do we have enough teachers, or instructors, suited to teach all these major Arabic varieties? Does that come up?

S2 13:04   You know, we do have an opportunity to train. Teacher need to change their approach. What was the first part of the question?

S1 13:16   What spoken variety of Arabic should be taught?

S2 13:22   It really doesn't matter, I personally discourage my students from immersing themselves in Morocco. I love Morocco. You know, I have visited Morocco and all, but the only reason for that it is that it is not a dialect that is easily transferable to other parts of the Arab world. It's kind of restricted to that area, and the Arabs have a hard time understanding it. But really, other than that, Egyptian is good, the Levantine is good, whatever. And it takes a little bit of time to adjust. I mean….when I went-- I lived three years in Saudi Arabia and it takes several months for me to adjust to the Saudi dialect, but then, I functioned very well and I think that it will be the same for

the students. This is the reality of Arabic. So, let's deal with it. It doesn't really matter, I'm teaching Levantine because the book I use is Levantine and I'm from the Lebanon. So it's the easiest, most natural dialect for me to teach, but if I have to teach Egyptian, I would be more than happy to do so. I will learn it. I mean, I know quite a bit of it, but I'll learn what I need to learn and teach it to the students.

S1 14:51 So you've probably answered my next question which is, what is the spoken Arabic variety that would be the most popular to teach or suitable to teach, and which one would be preferred and why?

S2 15:07 Well if you ask an Egyptian, he's going to tell you Egyptian. If you ask a Lebanese, he's going to tell you Lebanese. Whenever you discuss Arabic with an Arab, they think their dialect is the closest to MSA, because you know MSA is a high standard. I'm saying this cynically. Again, really I don't think that-- I'm a linguist and I don't think that there is one dialect that is superior to another. I can understand that Egyptian and Levantine would be the most popular because they're the most widespread and the most widely understood across the Middle East, but again with a little bit of adjustment any dialect would be good enough.

S1 16:11 All right, based on your--

S2 16:12 And actually it's--

S1 16:14 Go ahead.

S2 16:14 Excuse me?

S1 16:15 No, go ahead. Sorry. I was just to go to the next question, but please finish your thought.

S2 16:25 It's gone. I forgot it. Go ahead.

S1 16:26 Oh, sorry [chuckles]. I'm sorry. All right, based on your experience--

S2 16:32 Oh, that's okay.

S1 16:33 --as an Arabic teacher for non-native speakers, what are the preconceptions of MSA as the sole mode of Arabic instruction in higher education institutes from the students' perspective?

S2 16:49 Okay, say that again, your voice is not very clear. I may be on speaker, right?

S1 16:54 Yes, it helps better with the recording if we're on speaker. Based on your experience as an Arabic teacher for non-native speakers, what are the preconceptions of MSA as the sole mode of Arabic instruction in the higher education institutes from the students' perspective? What do students think about this MSA only approach?

S2 17:22 I think that once students are exposed to different approaches, they tend to like the integrative approach better, or they tend to like the spoken more than the MSA. Even though MSA is in many ways a lot easier to teach because it follows rules. It's not that spoken, the spoken rules are a little more-- native speakers kind of bend the rules just for ease of communication. So my experience is, as I started teaching MSA, and I did it for many years - students like it better. You do hear them complain when it gets difficult and when they get confused, but 100% of my students, after they came back from an immersion program, 100% of them were very, very happy that they were taught the integrative approach.

S1 18:30 Okay. Well this is-- well you can tell me about your opinion again. You don't agree with this, but you can tell me about other teachers. How do you feel about the criticism of teaching MSA only? And how is it ineffective for real life communication with native speakers?

S2 18:58 How do I feel about teaching MSA only?

S1 19:02 Yes, how [crosstalk]--

S2 19:02 Is that the question?

S1 19:04 And how did it seem as ineffective? A lot of students say it's ineffective for real life communication with native speakers. And so how do you feel about this MSA only approach? What do you [crosstalk] about it?

S2 19:21 What I feel is ineffective about is that it becomes a lot-- once the students are somewhere in the Middle East and they try to communicate it's very, very hard for them to move from MSA to a dialect. Let's say that they-- I know many of them like to work with-- in the medical field and go to remote villages where a lot of people are not educated, and they don't really speak MSA. So that right here, they're at a disadvantage. Most of my students don't learn Arabic for the sake of learning Arabic. They learn Arabic because they want to apply it to a certain field. Now if they're working in the diplomatic field for example, it may not impact them a lot. But if they work with water sanitation for example or the medical field and they have to go to remote places where some Arabs are not educated or maybe the Bedouin societies, they really are at a disadvantage. They're not understood by the Arabs themselves, and they do feel a difference between the way they're speaking and the others are speaking. So this is why it's ineffective because it's not always transferable from the classroom to a real life situation.

S1 20:51 Okay, Let's say--

S2 20:52 Did I answer your question?

S1 20:53 Yes, definitely. Let's say if the Arabic language program in higher education institutes here in the United States are required to implement an integrated approach for teaching Arabic as a foreign language, what would be the action of teachers in the field? What would be the actions teachers adopt in your style of teaching?

S2 21:21 You mean what should the teachers do to adopt my style of teaching?

S1 21:25 No. Actually, what would be their reaction? Because we're getting a lot of feedback from students that MSA only is ineffective, like we're doing disservice to them by teaching them MSA only. Let's say Arabic programs in the United States-- in universities in the United States decided to, "Let's implement an integrated approach," which is your style of teaching, your approach, what would be their reaction? How do teachers-- how are they going to feel about it?

S2 22:04 Many teachers would be very angry and would resist that.

S1 22:10 And why is that?

S2 22:12 Because again, they think that MSA is a really high standard for Arabic and this is what you should be teaching all true students of Arabic. So this is their philosophy, and this is how, again, they have been taught. I bet you that most of them wouldn't know what to do. They wouldn't know how to teach a spoken variety and MSA at the same time. And not having been exposed to that, of course they're going to resist it. So, before any institution comes in and imposes a certain an approach on a professor, they need to provide training. And they need to send those teachers to observe a class that is taught that way, and there's not too many in the US.

S2 23:17 And then, they also need-- I feel that we need to back our claims with data, and I don't think there is data yet. Where you know, you take a class that is being taught on in MSA, and you take another class that is taught in both, and you see what the student outcome is. You know maybe a longitudinal study to do that, it's a little bit tricky because students are different in all different institutions, so you would have to have the same teacher teaching two different classes, two different ways. So if we have the data to say, "Well, here. We can show you that the outcome is better or maybe not, maybe I'm wrong." But so far, I'm very satisfied with what the students can accomplish, and I'm not ready to change at all. You can ask me what my reaction would be if you tell me just teach MSA. I would really resist, maybe quit even.

S1 24:22 Okay. If you can give your definition of an integrated approach for teaching Arabic as a foreign language, where communicative competence is a core objective?

S2 24:39 You were turning off. Can you repeat that question?

S1 24:42 Can you give a definition for integrated approach for teaching Arabic as a foreign language, and where the communicative competence is its core objective? Like if the core objective of your curriculum or your approach is communicative competence, what would be the definition of the integrated approach? How do you do it?

S2 25:12 It's teaching second-language learners to use the language in the natural way, the way native speakers do. Whereby they speak about everyday subjects in the spoken variety, and they read and write in MSA. It's an approach that considers MSA and the spoken variety as two facets of the same language, not separate. Two facets of the same language, used in different circumstances.

S1 26:00 And you've answered the following question actually. All right. Can you tell me the potential barriers of implementing this proposed integrated Arabic curriculum? What you've said right now? What would be-- let's say you're not working, you're the only instructor where you work. Let's say you moved to another university, and you have-- you're not the only teacher there, and you're not the department head, and you're not the only teacher there. What would be potential barrier to implement your proposed integrated Arabic program?

S2 26:41 The book that is used.

S1 26:46 The book?

S2 26:48 The book, yeah. Before I started using the book that I'm using right now, I tried to implement the integrative approach, without any curriculum. I was making curriculum as I went, and it became a little bit chaotic. Then I had determined that I would start pre-organizing my own material and creating my own material until I came across that book. A book kind of organizes the curriculum, so not having a book makes it a little difficult, and it takes a little longer to develop your material. That would be one difficulty. Other than that--

S1 27:46 Let's say, would you find support from department heads to implement such curriculum?

S2 27:57 Would I find what?

S1 27:59 Would you find support from your department, department heads?

S2 28:05 Yes, I would try to get support from the department head. Again, I would avoid working for somebody who is very rigid and refuses to look into different approaches, and to look at language as something dynamic that changes, so we need to change the way we teach it. If I have to then I have to, but I'll try not to.

S1 28:43 It makes it easier, I know. It's tough to go against the wave. But let's say the teachers who are working with you, do you think - and this is just again probably the same answer - will be on board with your proposed curriculum? And how would you convince them, or?

S2 29:04 Again, I don't guarantee that I'll convince anyone, considering how passionate people feel about their own approach. Have you ever been to a MSA conference where people argued about that?

S1 29:23 Yes.

S2 29:24 It's to the point where I don't want to discuss this anymore because I feel that it's arguing and going nowhere. So ideally-- and eventually we're going to have to hire someone - another professor - and the condition, part of the job description is somebody who can, or is willing to learn how to teach the integrative approach.

S1 29:59 That sounds [crosstalk]--

S2 29:59 Otherwise, if the department is big enough, maybe you could have two tracks - a track that teaches the integrative and a track that teaches only MSA. I don't see departments that are big enough for us to do that.

S1 30:19 So what is the percentage of universities who are teaching MSA only versus integrated approach? Do you find people who are doing that? I know probably a lot of people think the way you think, but are they actually? Because I know some are doing, but in terms of percentage?

S2 30:45 I'm going to have to guess. I really have no idea. I would say maybe, I don't know, 20%? If that much. And more and more are teaching MSA and spoken in two different classes.

S1 31:01 Separately.

S2 31:01 I don't think there is much of an argument anymore against teaching a spoken variety, but you shouldn't let this permeate the project MSA.

S1 31:18 What can we do to change this?

S2 31:24 What can I do? Again having data that supports outcomes might help, and expose people more and more about it, and wait for the new generation. This is really-- work on the new generation, the younger teachers.

S1 31:55 Thank you so much that was really helpful. I really appreciate your time and the information you've given me, and it's really nice to hear what you do actually.

S2 32:10 Sure. What do you believe?

S1 32:14 What I believe is the integrated approach definitely because, as I said, we are doing disservice to the students. You need to use something that everybody uses so they can communicate with the native speakers, they can feel welcomed. Because as native speakers, we get frustrated speaking MSA. Let's be honest about it. We can talk to someone in MSA, but they can lose us in five minutes. So they cannot be in the group. They'll be always out like in the out-group, but if you learn a spoken variety you will be the in-group, the trusted member, you'll get everything, you'll understand the way we communicate. The culture is told in the spoken Arabic variety. Definitely.

S2 33:14 I agree. We see eye to eye on this one.

S1 33:18 I'm so happy to hear that, really. I can have some hope now.

S2 33:26 What are you hearing from other people? Are you getting enough interviews?

S1 33:30 Well, you're the first person and I hope the recording went very well because I've tried this app before and it worked, so hopefully no issues with it. If you see me crying and calling you again to get another interview that will be the issue with the recording. You're the first one.

S2 33:50 I had, when I was doing my data collection and I needed native speakers of Lebanese, it was very, very hard to get people to cooperate. That's why am very willing to help. I feel your pain, so.

S1 34:11 Thank you. To get people to actually answer the survey, it was really tough. But I think I got enough numbers, like number of participants. A lot of people said they volunteered to be interviewed, but three people actually answered my email, you were one of them, and you're the first person interviewed, and I've learned so much from you. It makes me hopeful.

S2 34:44 Yes, keep at it. If you want another person who really strongly believes in the integrative approach Munther Younes at Cornell.

S1 34:59 Yes, I know. I'm trying to not use people who are-- I've cited him. I know his opinion, I want the people who are like the teacher, I want the other voices. I've cited him, I've picked his definition for integrated approach. He was my guide into this. Well, thank you so much. Appreciate it. Thank you.

S2 35:29 You're welcome.

S1 35:30 I appreciate the information and the time you put to this. Thank you.

S2 35:35 Most welcome and good luck.

S1 35:36 Thank you. You have a good night.

S2 35:38 Okay, bye. Bye, bye.

Transcription details:

Date: 16-Feb-2016

Participant: Adel

Transcription results:

S1 00:00 Can you tell me about your career as Arabic language teacher?

S2 00:06 Actually my Arabic teaching career started in 2011, when I was granted the Fulbright for Language Teaching Assistant grant. I was a teaching assistant and then I went back to my home country and stayed there for a year, and then came back to the US doing the same thing again as being a teaching assistant for another year. A year later I started my master degree, and at the same time being a teaching assistant for Arabic. For the first year in my master degree…but for the third year in total. Now I'm in my second year in my masters, and my fourth year of teaching Arabic as a foreign language also.

S1 01:02 All right. What are the implicit and explicit Arabic linguistic ideologies that are impacting the teaching of Arabic as a foreign language? So what are these ideologies that are holding us back and/or making us hold MSA at a higher prestige? Do we view spoken Arabic variety as corrupted form of language? Do you view it that way or people in the field, like teachers in the field, view it as a corrupted form of language? Are Arabic teachers vocal about their negative view of Arabic spoken variety, if they are negative?

S2 01:49 To be honest, when I was in my country before coming to the US, we always talked about the dialect as the corrupted form of the language. But when I came here and we were teaching only the standard, I actually started noticing the gap between the dialect and the formal language. Especially, I noticed this when I was teaching students and they were advanced levels, but their conversational level was not very advanced. I was like, although we see it as a corrupted form of the language, but it is still necessary to teach it. Because if I am student studying Arabic for like three years, and then I travel to an Arab country and I'm not able to communicate, the first thing that I will do when I come back is, I will drop all my Arabic language classes because it's not really beneficial. It didn't help me at all to communicate. So there was actually an approach that the university level is working for. They were teaching the dialect and the standard at the same track, the same time simultaneously…and I think it was great.

S2 03:23 Being a native speaker of the language, we always view the dialect, no matter what dialect it is, as the corrupted form. However, when I change that perspective from being a native speaker to being a teacher of the language, I actually feel it necessary to teach the dialect. The institution where I teach right now, I actually do teach an Egyptian dialect class. It's only Egyptian. I don't teach any standard. I actually feel as an important part of the course, no matter how native speakers actually see it.

S1 04:09 You teach your dialect class, Egyptian class? Do you teach it side by side in the same course or is it like a method pre-requisite for teaching the Egyptian? How do you go about it?

S2 04:29 Basically, they take four semesters of standard Arabic and the fifth semester, they could sign up for two classes, depending on their major and also their preferences. And the fifth semester they can actually sign up for a standard class, a 300 middle class, standard Arabic and a 300 middle class, Egyptian dialect. So they could be doing a standard and dialect at the same time, but they did not start dialects from the beginning. They actually start the standard first. They begin the standard for three years or four semesters basically, and then they take the dialect.

S1 05:19 So how is the proficiency level of students? Are they able to pick up the dialect after taking many courses in MSA? What is your--

S2 05:35 Actually, I have tried teaching both ways. I have tried teaching the standard and the dialect simultaneously from the zero level, and I have also taught dialect after the student had a basis of standard. Both are actually different. And at the beginning, I guess it depends also on the student and their motive, because when I did both, at the same time-- as students benefited a lot and

knew the difference between both, the difficulty was you are not really able to add too much to the input, because their input is quite limited.

S2 06:35   As they are 100 level, if they have been learning the language for two months, you don't really teach too much of the dialect or the standard - the input in general. The experience I have teaching a 300 level of dialects for the first time after standard is different in the amount of input. I give them too much - I mean, compared to the beginner - and they are able to absorb it because they're actually kind of prepared. They know how to read. They know how to write. They are good at listening, and reading, and everything. So all I do is just add more, add more. And it's also better in comparison. So, giving them the concepts are a lot easier. Because they already have the concepts in mind. So all we are doing is just kind of, I would say, replacing what they already know or modifying it. Yeah.

S1 07:49   So, you probably answered this next question. Because the question is, "How does the Arabic program at your department address the diglossic situation of Arabic?" Is it only you at the department who's teaching Arabic? Like how you're addressing it, in comparison to other teachers? Was their perspective to-- that the program offers several spoken Arabic variety courses? Maybe, are there any prerequisites, and what are these prerequisites, and what is your intake on such approach for teaching Arabic? And you can tell me about what others are doing.

S2 08:33   Actually, the first thing that the institution I was working for-- can I mention the name of a book we were using?

S1 08:40   The book is fine, yeah.

S2 08:44   Yeah, so the third edition of Al-Kitaab just came out and my supervisor decided that she wanted to-- because Al-Kitaab, the third edition, has standard, and Egyptian and Levantine. And she decided actually to teach - she was Lebanese - and she has always been teaching standard only, and this year she decided to teach both at the same time simultaneously. The Shami dialect and the-- she told me, "This kind of a trial version, I am trying to do this to see if it's good or it's bad." She was kind of trying the idea of teaching both at the same time.

S2 09:32   But when I came here to this institution, I guess their perspective on it is quite different, or completely different. They are not in favor of teaching a dialect from the beginning. They are in favor of giving them the full basis and then add the dialect. I'm not sure if this is answering your question.

S1 09:53   What do you think is the logic behind that? Teaching [crosstalk] and dialect.

S2 10:00   The logic of teaching standard first?

S1 10:04   Yes.

S2 10:09   To be honest, I would relate it back to the idea of native speakers seeing the spoken as the corrupted version, I think. Because I would compare it to open-mindedness, kind of. When I came here, I kind of became more open-minded about the dialect because I remember meeting someone in Cairo and he was Serbian and he spoke Arabic fluently. And he asked me about my opinion on teaching dialect and writing books and stuff in dialect. I was completely opposed to the idea, and I remember that conversation. I was like, "No, dialect shouldn't be written and it's only a way of speaking," and all of that. But when I came here and I had that experience of actually teaching students, I completely changed my mind and I now completely agree that a student is-- and I guess I answered this in your survey as well. I was like, "I completely agree that a student must take a dialect if they're willing to learn Arabic because the standard alone is not really enough." Because if any one of us is learning a language, they are really learning it for the purpose of communication, to be able to speak and be understood, not laughed at. Because it should be [attractive?] and realistic. If any student, no matter how fluent he is -- if they're super fluent, native-like, but they've traveled to, let's say Jordan or Syria or Egypt and they started speaking in [foreign] - people would simply laugh at them. They would not be-- no one would look at them as really being proficient. They would look at them as missing something. The students would feel so bad for this.

S2 12:18 I guess the people I work with, maybe they are holding this idea in mind because, maybe there are still talk at the stage of dialect is really a corrupted version of the language, maybe. Or maybe, because they think-- another perspective could be, they think as the students learn dialect and finds out how easy learning dialect is, compared to learning standard, they maybe are afraid the students will abandon the Fusha and will just go on in studying the dialect. I don't know, but could be the Fusha.

S1 13:02 In your opinion and based on your experiences, what do you think of getting a focused language instruction for non-native speakers? And you've already touched on that? Again, just tell me what your opinion is.

S2 13:17 I am sorry, could you repeat it. My opinion in what?

S1 13:20 In your opinion and based on your experiences, what do you think of them as a focused language instructions for non-native speakers? You've touched on it, but if you can tell me again.

S2 13:33 The focus on teaching standard only? What do I think of it? Again, I think it depends on the motives of the person and the objectives. Because I had students who were majoring in journalism or political science, and I had students who were majoring in medicine. They were going to go to medical school. At that point the amount of standard each student needs to know, is quite different. It depends on what they are learning the language for. Those who are learning the language for international relations or to work for the CIA, or for the army, or to be doing-- I guess those need a specific amount of Fusha that's relatively higher than-- or more than-- those are students who are going to go to medical school, that wanted to learn Arabic to be able to help refugees overseas for example. Those people need more dialect, I guess. But because-- I'm just trying to remember the advanced students I met, usually those who had better command of dialect did work in jobs that needed more communication in person than writing.

S2 15:16 So some of them were English teachers in academies or schools in our country, some of them were volunteers in the medical field, and they spoke dialect fluently. At this point, I really didn't think they needed that much instruction in the standard. But for those who are majoring in literature or journalism, I think they need more a command in standard.

S1 15:52 Can it be confusing for a student to learn both MSA and a spoken Arabic variety at the same time? What spoken variety of Arabic are you able to teach? Are there enough institutions and instructors to teach all major spoken Arabic variety? Is there any-- is there a popular spoken variety among teachers to teach or among students to learn?

S2 16:24 Actually, I have met students speaking all the varieties from the most eastern to the most western. I have met students speaking Omani dialect or Syrian or Jordanian or Egyptian or Libyan or Moroccan. I have met students speaking all these varieties. But speaking of the most commonly taught varieties of dialect, I would say Levantine, the Shami, and Egyptian. For the varieties that I am able to teach, I teach Egyptian as being native Egyptian speaker, and I have taught Shami before because I am familiar with it, and also honestly because the mentor adviser was Lebanese and she helped me a lot. And also because the level I was teaching was not really advanced. So I kind of knew what I'm doing. So I taught Shami and Egyptian before.

S1 17:31 When you answered of the following question of, "What is the spoken Arabic variety that would be most popular to teach?" and you said Egyptian and Levantine. Well, the next question, "Based on your experience as an Arabic teacher for non-native speakers, what are the pre-conceptions of MSA as the soul Mode of Arabic instructions in higher education institutes in the United States from the students' perspective?"

S2 18:05 What are the misconceptions about MSA?

S1 18:08 Yeah the preconceptions, like from the students perspective. Like what do you-- if you have more students who are learning at your institute or maybe learning at another institute where there's instructions only in MSA?

S2 18:30 I would say from my experiences, at some point they're so excited about it, and then when they're faced with some difficulties, they're disappointed. I guess on the 200 level, when they are

faced with that situation - when they find out that they really need to learn about it to be able to communicate - they are either so excited to learn about it or they are so disappointed that they were wasting their time on something they are not going to use. That's what I have seen. I had a student who went like, "What? Since I am not going to be able to communicate using this, why have I been doing it for two years now?" And some students go like, "Yeah, I can't wait to learn about it." I had two different perspectives.

S1 19:30 All right, how do you feel about--

S2 19:33 Does that answer your question?

S1 19:34 Yes. How do you feel--

S2 19:36 If anytime I don't really answer your question please say, "Okay, but you didn't tell me [crosstalk]."

S1 19:43 No problem, How do you feel about the criticism of teaching MSA only, and how it is seen as--?

S2 19:53 How do you feel about what?

S1 19:54 How do you feel about the criticism of teaching MSA only? How do you feel about it? How it is seen as ineffective for real life communication with native speakers?

S2 20:12 Again, I guess it all goes back to the purpose the student is learning the language for. Because if they're learning the language to sit on a desk in one of the intelligence agencies, then the standard only is good for them. But if they're actually-- I had some students who were learning it for the army to be able to listen phone conversations. And I was like, good luck with that, learning Fusha, because no one will be able -- no one will ever use Fusha over a phone conversation.

S2 20:53 So again the criticism-- I really kind of-- I don't want to say support the criticism for teaching standard only. I do support teaching the dialect, but again it depends on the situation, the institution, on the purpose of the student learning the language. But I would say the mainstream they really need to learn about it, the mainstream.

S1 21:24 If the average language program in the higher education institutes in the United States are required to implement an integrated Arabic language instruction design, what would be the action of teachers in the field? Let's say they're required to teach MSA and a spoken variety at the same time. After many studies have been done and many surveys students took and the results or the outcomes of these surveys is that students want to learn both at the same time to be able to communicate effectively as native speaker. What would be the reaction of teachers in the field? Is it going to be difficult or not? What is the difficulty? How do they feel about it? What do they need to do in order to implement such a proposal?

S2 22:28 I'm not really sure if I understand the question, but what I understood is if we go ahead and apply teaching both, what are the difficulties?

S1 22:39 Yes, if we're required. Like Arabic teachers are required to implement integrated approach, meaning teaching MSA and dialect, or I mean spoken variety, at the same time. Not separately. What would be the reaction of teachers in the field of teaching Arabic?

S2 23:03 What would be their action--? What do you mean?

S1 23:06 Yeah, meaning how they're going to feel about it. Are they going to be on-board with it, or they're going to be confused or reject it?

S2 23:16 I guess, because I have met many teachers from different backgrounds, some of them were working for the government, for the teaching standard only and for those purposes. I have met teachers from high schools and teachers who teach at universities. I guess it depends on the background of the teacher, and the purpose they have been teaching for. One of the professors here who was opposed to the idea of teaching Arabic from the beginning, he actually used to work for the government teaching only standard. So, I guess he would have a hard time - I'm expecting - integrating both Fusha and a variety, because that's how his mind is set. His mind is

set to teach Fusha and that's it, period. I guess he would have difficulty accepting the fact that we really need both.

S2 24:25 And I guess there are many other difficulties like materials and software. You can hardly ever find a software that's dedicated for Arabic dialect or anything, and even the book I'm using for the dialect, it's good but it's not the best. There are challenges for teaching both. But we are at the beginning of solving these problems, since now we have Dr. Al-Batal's book that's now integrating two dialects and the Fusha in one book. So solution started to emerge.

S1 25:18 Give a definition for an integrated approach for teaching Arabic as a foreign language, where communicative competence is at the core of its objective. In your opinion, what would be the definition? How would you lay out the core? Would you lay out the design?

S2 25:35 My definition of integrated means integrated between-- I kind of imagine it like it as a spectrum - horizontal and vertical spectrum - so I would say that the horizontal one is the dialect versus-- on both ends we have like the standard and dialect on both end. The vertical one we have the grammar translation and the communicative approach. I guess the deal with teaching Arabic is not really as easy as teaching German, or Russian, or any other language because of the dialect situation and because of the whole theory of communicative approach. Because it's not really feasible that you use communicative approach from day one in an Arabic classroom. That's not really feasible, but you can do that in Spanish. You can do that in Italian. You can do that in French. But you really cannot in Arabic because it's a non-Roman alphabet first of all.

S2 26:50 Let's say for example as you say [foreign] in Spanish, a student who never had been exposed to Spanish would be able to guess it means group. But if I say [foreign] in Arabic, they would never guess what that is. So if I say work on [foreign] of two, they would never guess what that is, but if I say work in group of two, they would be able to do that, because of how similar both languages are. That's my opinion on the communicative approach. My personal belief is that a student needs to be at least in the 200 level before they are able to be in a classroom that uses communicative approach, otherwise they will be lost - no matter how motivated they are. That's my own opinion. That's not based on a study or anything, but that's what I believe. And for integrating both, again, it's a similar challenge. I don't know how I see the whole--

S1 28:08 What are the potential barriers? What are the challenges, potential barriers? You can tell me about institutional, professional barriers if there are any?

S2 28:25 Honestly, the challenges-- yeah, I understand. The challenges are different according to the nature of the challenge. We have challenges that has to do with the nature of the language itself. Actually I have seen a comic that portrays a student going to a language trainer asking them that they want to learn Arabic. And the receptionist is asking them, "What kind of Arabic?" And they're like, "Why? What do you mean?" And they ask them like, "Oh, do you need a standard Arabic or a spoken Arabic?" And then they sign up for spoken Arabic. And then she asks them, "North African, or Gulf, or Shami?" And then they sign up for Shami. And then she ask them like, "Lebanese, or Syrian, or Palestinian, or Jordanian, or what?" And then the student kind of gets up and is like, "Okay, I lost interest because of how complicated the situation is." The rest of the comic is actually the student signs up for Chinese and then she started giving him choices for Cantonese, or Taiwanese, or Mandarin. He completely gives up on learning the language [chuckles].

S1 29:42 That's good [chuckles].

S2 29:43 Yeah. The challenge is in the nature of the language itself is like you cannot really decide what to do. I like that we're taking it step by step, so we're giving all the students the basis for having-- the basics of a language and a standard because that helps all the students who have different purposes and motivations to learn the language, to have the basics. I guess higher level classes are more tailored to meet these needs of more spoken, more extended, more media and literature, or the speed, the pace itself, if it's more intensive, if it's a slower pace. I see that programs are now more diverse than before, and that's kind of trying to overcome the challenge of the nature of the language.

S2 30:54 Also, we still have the challenge of the number of the students interested because we could offer as many classes as we want, but we'll end up having two students in each class. So sometimes we have to combine classes even if they have different approaches, or different ways, or different designs or structures. Sometimes you end up combining them because we don't have enough students. Once we have enough students, I see that institutions that are open enough to add more classes to satisfy or to meet the needs of those students.

S2 31:39 Another challenge is in the material itself, because we don't really have too many materials, like too many selections or options to choose from. At some point when the student is at 300 level, you can hardly find a book in Arabic that teaches a 400 levels or a 500 level. Or a book that teaches graduate studies in Arabic. I have a couple of classes - a couple graduate classes in Arabic - and the material was in English. We just discussed in Arabic. So another challenge is the material.

S2 32:21 A third challenge is the teachers themselves. Some of them are used to-- I don't want to call it the old-fashioned way, but they're used to their own ways and they're not really willing to accept the change to solve the problem. I would say if a teacher knows that teaching a dialect would really help solve a challenge or something, I'm not sure that all the teachers would be willing to adopt to this new approach of teaching. The challenges are on different levels in a situation - the teacher, the material, the language itself.

S1 33:12 Do you have any additional notes or comments that you want to add?

S2 33:24 Not really, but I really like the study. Actually, those questions I have been thinking of during my not too long career, but your questions are really critical to the situation. I'm not sure how accurate the answers will be, because some teachers might be doing something in class, but report something different in the survey. You wouldn't have any means of making sure how accurate they are. But I like the survey and I'm really interested in it because as a teacher of the language, I would participate at any research that helps improve or promote for better Arabic teaching.

S1 34:18 And thank you so much. Really, I appreciate your participation and the time you've given me to actually answer the interview questions. It means a lot to me, and the interview is really informative.

S2 34:33 Thank you very much. Actually, thank you for being so thoughtful to [chuckles] tackle such a problem and such a project. And thank you for reaching out to me for the interview. I would really be interested in knowing the results once you have anything decent [chuckles] at your disposal. Thank you very much.

S1 34:59 Thank you so much and good luck. Thank you.

S2 35:04 Thank you. Okay. Bye, bye.

Transcription details:

Date: 19-Feb-2016

Participant: Maya

Transcription results:

S1 00:04 Can you can tell me about your career as an Arabic language teacher?

S2 00:10 Sure. Well, I started out in the military. That's where I learned Arabic. And I taught then in the military for a while, and then I stopped and got into Academia. Then I taught at two other state schools before I'm at the school that I'm at now.

S1 00:28 What are the implicit and explicit linguistic ideologies that are impacting the teaching of Arabic as a foreign language? For example, do Arabic teachers hold MSA at a higher prestige? Do Arabic teachers view spoken Arabic varieties as corrupted form of language and it shouldn't be

taught to non-native speakers? Are Arabic teachers vocal about their negative views of Arabic-spoken variety?

S2 01:05   Are you talking about here at my university, or in general?

S1 01:08   In general. From your experience, from the people you met, the conferences you've attended.

S2 01:17   It seems to be extremely polarized because there are a lot of people who think that teaching any colloquial, any ammiyya at all, is a terrible thing. If students say, "[yalla= lets go (SA)," in class, that's horrible. You should say, "[hiya beena= lets go (MSA)," and that kind of thing. Then other people who say, "No, we never actually say, '[hiya beena= lets go],' we need to use the words that people actually speak." So we need to be teaching colloquial and that kind of thing. But there doesn't seem to be much of an in-between.

S1 01:49   How does the Arabic program at your department address the diglossic situation of Arabic? Does your Arabic program offer spoken Arabic variety courses? Are there any prerequisites for these courses? What are these prerequisites? What is your intake on such approach to speaking Arabic, or the approach to speaking Arabic as a foreign language in your department?

S2 02:18   We integrate both colloquial, Egyptian colloquial, and Modern Standard in all of our classes.

S1 02:25   And can you tell me about that experience? Like, from teachers' perspective and students' perspective, feedback?

S2 02:35   I'm sorry, could you repeat that?

S1 02:37   Can you tell me about that? Is it working? How is it working? How do teachers feel about it? How do students feel about it?

S2 02:49   Students love it, because they all recognize that when they go overseas, for instance, what they'll need is the colloquial speech. So, they are appreciative of it. I mean, sometimes there's a little bit of MSA mixed with colloquial, which is fine at the lower levels of course. For the most part, they're really enjoyable. For the teachers here, we're all on board with it and think it's really important to teach in school. So there's nobody here who's like, "No, you shouldn't do that or--" there's not a whole lot of friction when it comes to that. Excuse me, sorry, I'm just getting over bronchitis so I'm a little raspy here. In general, it's been a very positive thing and we're seeing some really positive results with the students. I think there's this misconception that teaching both at the same time would take away from one or the other but we have students in the second year who are already reading with the Wikipedia articles in Arabic and that kind of thing, and know Fusha it's working really well.

S1 03:57   So, in your opinion, and based on your experiences if you had any, what do you think of the MSA-focused language instructions for non-native speakers? The MSA-only approach? What do you think of it based on your experiences, on your-- what you've read, or what you've encountered, like discussions you had with other teachers? Because I know you're implementing the other approach.

S2 04:31   I think that the MSA-only approach is wonderful if you're only planning on doing classical Arabic research, or teaching Arabic in order to support Quranic studies, in which case it's very important the Fusha… you don't need the ammiyya. If you're teaching students who want to listen in on conversations, like in the military for instance, or be a translator overseas, or something like this, ammiyya is extremely important. So MSA-only approach is truly detrimental to those kinds of students. It depends on what kind of program the University wants to run. Is it only classical, research-based, Quranic-based, Islamic studies based? Or is it more of a dynamic modern translation approach, to actually go up to people and be able to talk to people? Because if that's the case, then MSA is a terrible way to go.

S1 05:33   Can it be confusing for students to learn both MSA and a spoken variety at the same time? What spoken variety are you able to teach? Are there enough instructors or students to teach only your spoken Arabic varieties, in your opinion?

S2 05:53   I think that--

S1 05:54 The last part.

S2 05:55 Sorry?

S1 05:57 The last part. Do you think there are enough instructors or students to teach all major spoken Arabic varieties? That's in your perception and in your perspective. But what--

S2 06:11 Well, I think there needs to be both, because there are students who want just to be able to speak. If they're only speaking, then sure, only spoken varieties would be fine, but there's a writing component to the language and a reading component, and most things that are written - all that's changing now - a lot of things that are written are in MSA. And so, if we want to teach the language with listening, reading, writing and speaking all at the same time, we're going to need both. And our students don't get confused any more than they do in just an MSA approach. I taught in both scenarios before where it's only modern standard or this new approach here where we have both integrated. The students here are actually less confused by the integration because when they encounter advertisements, or something like this, or if you tell them we'll do it without the dots or something, they don't freak out about it.

S1 07:05 So what spoken variety of Arabic are you teaching? Within your experience and the people you've met, like other teachers, do you think there are enough teachers so as to teach only your spoken Arabic varieties?

S2 07:25 I don't think that there should be teachers who only teach, again, spoken language varieties. It's just like teaching only MSA. I don't think that either one is really the best way to go. I think that there has to be some kind of integrated approach. I do think that there are plenty of Arabic teachers out there who can teach in a dialect. I know many who are out of work right now, who are looking for jobs, who are perfectly capable of teaching spoken dialects and would like to do so, but haven't been able to find work. I think there's plenty of opportunities out there for people.

S1 08:01 In your opinion, what is the spoken Arabic variety that would be the most popular to teach? Like if you are doing the mixed approach, what is the spoken Arabic variety that would be most popular to teach, and which one would you prefer, and why?

S2 08:24 I think the most popular one is Egyptian, although that's sort of changing now, but Egyptian is for the sole reason of movies. Because one of the nicest things about being able to learn a foreign language is then to enjoy the media that surrounds it. So a lot of the pop music comes out of Egypt, most of the movies certainly do. That's not to say that there's not movies coming out of other countries, of course, but the vast majority, at least historically, has all been Egyptian. So when you're learning Egyptian, then you can go watch the Egyptian TV shows and Egyptian movies and learn from them. It's harder to do that with dialects like Iraqi or Yemeni or Maghrebi or something like this. That's not to say that Egyptian is somehow better, or more favored than some of these other dialects, that's not true. From a teaching standpoint and a learning standpoint, Egyptian makes sense. Now, having said that, I think the Levantine dialect is really coming into its own with the advent of all of these sort of dubbed Turkish soap operas and that kind of thing. A lot more shows are coming out in Syrian. People interested in politics want to learn Syrian Levantine now, so I think this is coming into its own as well.

S1 09:33 All right. Based on your experience as an Arabic teacher for non-native speakers, what are the preconceptions of MSA as the sole mode of Arabic instruction in higher education institutes in the United States from the students' perspective?

S2 09:51 From a student's perspective, I think students who haven't been exposed to dialects-- there's really two things. Some students think that it would be too hard, without even trying it mind you, they just think it would be too hard to do both and they don't want anything to do with it. Others are very upset about it because when you go overseas and you've got to buy something, like I would say " Ured an ashtray Ma's = I want to buy water" in MSA and people don't understand what you're saying to them, so that can be very frustrating. I think that students have this sort of combination of feelings in the sense that MSA-only is doing them a disservice. Everyone wouldn't want to say, for instance, there's this idea that MSA is the best way to go because you

can use MSA anywhere, but the reality is that you can really speak MSA nowhere because nobody speaks it or they laugh at you - one of the two.

S1 10:40 How do you feel about the teaching MSA only, and how it seems ineffective for a real life communication with the native speakers? I know you've touched on it, but if you want to elaborate that would be nice.

S2 10:55 Sure. Because I know that even educated native speakers in the Middle East, they only speak to each other-- I mean they'll speak a different sort of form of the colloquial. If you're in a university setting or something, even professors they'll speak to each other or at home on the dinner table in colloquial. Daily interactions with people, if you're trying to buy something. If you're trying to get a job, even job interviews, if you're speaking with friends or trying to meet people on an informal basis. Even in more formal occasions, people use a lot of amiya particularly depending on where you go. Even people who are writers, who write in Fusha, are often-- I mean they don't speak in Fusha. For those people who do want to communicate abroad and talk to people and meet people, and particularly in areas of the Middle East where there's a lot of illiteracy, for instance, and particularly among the women-- I'm thinking of my experiences in Yemen - it's really, really important to learn the dialect in order to be able to communicate with these individuals because they won't be able to understand you in Fusha, and you won't be able to understand what they're saying either.

S1 12:02 All right. If the Arabic language program in the higher education institutes in the United States are required to implement an integrated Arabic language instruction where spoken Arabic variety and MSA are integrated in the same instructional design, what would be the reaction of the teachers in the field?

S2 12:28 People would be furious. People would be very upset, because certain kinds of people have very strong opinions that the dialect side is a bit of a bastardization of the language. "Every native Arabic speaker shouldn't be speaking that way, so why should we teach you this bad way to speak?" That kind of thing, especially if it's being forced on somebody else, I'm sure-- especially without training, and without data to back it up. I think this has been the biggest issue, that there's not enough research done on the integration of amiya and Fusha, so there's been an incredible amount of resistance to it. I think that if there were to be any kind of massive amount of change, we'd need to see more studies backing up that this approach does work and techniques on how to make it work, not just from teachers, but from students as well. And so I think that if there were to be some kind of-- right now, or say tomorrow, or say next year, where MSA and spoken Arabic variety to be integrated, there would be a horrible backlash against it without any training or preparation or textbooks or anything like this.

S1 13:31 All right. Can you give your definition of an integrated approach for teaching Arabic as a foreign language or the communicative competence is at the core of its objective?

S2 13:45 Like examples of ways to teach it, you mean?

S1 13:49 Yes.

S2 13:50 Sure. So one of the ways to do it is to speak about our plans in amiya, and tell the students to speak it in amiya. And then when they're writing down, let's say they're speaking to each other and trying to make plans for instance, then we have them write the schedule down. They'll write the schedule in Fusha. Excuse me. And so, when we're listening to a movie or something like this, we'll record it in amiya. Then the students, if they're answering questions about it, for instance, the questions will be asked in Fusha and then they'll write it down in Fusha. Now, the students end up writing in amiya, it's okay too, because the separation of amiya and Fusha is a higher level skill - it shouldn't be expected from students on one-on-one, and that kind of thing. Students eventually do learn to differentiate when to use colloquial and when to use Modern Standard. So, when you start back at the beginning, through listening and speaking a lot of amiya, and reading and writing a lot of Fusha, students eventually figure it out.

S1 14:52 If you could write a proposal for an integrated approach for teaching Arabic as a foreign language, for your department, how would you design the curriculum?

S2 15:06 It's the same like we've designed the curriculum now in the sense that we're using the Alkitab textbooks, the Third Edition, which does integrate amiya and Fusha quite a bit. And we tell the department that, "Listen, this is how we're training them." We're introducing them to both, and we told students too, because we did have some history students, for instance, who only want to learn MSA. And we say, "That's fine, learn to recognize what's happening if you're going to do Egyptian, but if you choose to speak only Fusha that's fine, we're not going to stop you." So it is plausible. So we tell students, "You can master one, pick one to master, and then be prepared to encounter the other one. And it's up you wherever you want to take your Arabic careers." And students eventually do end up picking up both the Egyptian dialect that we teach and the Fusha. And then when they go overseas they're much better equipped then to handle the daily interactions with the people. So this is how I would tell the departments that the benefits of it, and putting them in real life situations for instance, you have to use the real life language that's actually spoken.

S1 16:09 Can you discuss the potential there is to implementing an integrated Arabic curriculum? What's the biggest obstacle? I know you're implementing it, but I'm sure you face some difficulties, but let's say you're proposing this to another teacher. You tell him or her, "You should teach both together." What would be the potential there is to that? What do you need to actually implement an integrated approach?

S2 16:49 I think that teachers themselves would be the biggest barrier because many teachers have been teaching for a while and so they have their lesson plans all set up. That's the redesign of lesson plans is an incredible amount of work and many people, obviously, are very resistant to that. People don't want to do more work as a result-- just because of this newfangled idea of having to ingrate. So I think this would be the biggest problem, is to have to redesign an entire curriculum and rethink the way people teach. It's very difficult to do that because everybody has their own system and personality in class, and I think it would be hard to convince teachers, "No, we're not taking anything away from your individual teaching style, rather we're trying to expand on it," and show people that such a thing is possible. So I think that teachers themselves, and the hesitancy to take an integrated approach, would be the biggest barrier.

S1 17:49 Do you have any additional comments, something that you want to talk about in regards to teaching Arabic as a foreign language and integrated approach versus the MSA-only approach?

S2 18:04 Two things come to mind. My experience in the military, we only learned Modern Standard Arabic, and I think the idea was you would just sort of magically pick up the dialect when you went overseas or got on the job, and that doesn't happen. You don't just magically soak up a dialect being in the country - it takes work. There's new vocabulary, there's new grammatical structures to learn, and it doesn't just happen because you know how to say it. I think that's a myth and I think we've seen disastrous results of the-- as a result of this because translators don't understand what people are saying. Even if they had Arabic training because they've only had MSA training. So they've driven down into the streets of Baghdad or Mosul or something, of course they're not going to understand people if they only know MSA. It's not going to work like that.

S2 18:48 Another thing I heard, too, I think this is true, it's not that with the integrated approach the students are confused, is that teachers are confused. I think that's true. So I think that we need to have a good, solid, integrated approach that people want to buy into. We have to have the proper curriculum development in order to show people that it's successful, and then, again, the data backup to show people that this has worked. And then the sharing of your curriculum to make sure that other programs can say, "Hey, this does work, we'd like to adopt it." Then, maybe, adapt it ourselves so that we have better ideas and that kind of thing. That's what it's going to take. It's going to take a lot of sharing and a lot of new research.

S1 19:30 Thank you so much. That was really helpful. I learned so much from you. This is enriching to me. It's going to help me a lot in my research.

S2 19:39 How wonderful.

S1 19:40 Thank you. Appreciate the time you've given me for this interview. Thank you so much.

S2 19:45 My pleasure. Thank you for doing this research… I think it's really important.

S1 19:49 Thank you. Appreciate it.

S2 19:51 Bye.

S1 19:52 Have a good night. Bye-bye.

S2 19:55 You too. Bye-bye.

Transcription details:

Date: 16-Feb-2016

Participant: Sarah

Transcription results:

S1 00:00 Can you tell me about your career as an Arabic language teacher?

S2 00:06 Yes. I was a TA when I was in graduate school, and then I did my PhD in Applied Linguistics, and after that I got a full-time job as an Arabic instructor at a university. I also taught in summer programs, as well as in graduate school.

S1 00:34 What are the implicit and explicit Arabic linguistic ideologies?

S2 00:42 The implicit and explicit Arabic linguistic ideologies?

S1 00:48 Yes, that are impacting teaching of Arabic as a foreign language. In your opinion, why do we hold MSA at higher prestige? Do we view spoken Arabic variety as corrupted form of the language? Are Arabic teachers vocal about their negative view of Arabic spoken varieties?

S2 01:15 Okay. Yes. Definitely there's an ideology that modern standard Arabic is better linguistically, especially in the Arab world among people who aren't Arabic teachers. Of course, among many Arabic teachers, as well. I think this is changing somewhat in that people realize that when there's need to have dialects as well in order to actually be able to function in a variety of context. Reasons for this, obviously the situation has existed in the Arab world for a very long time, from the Huriah period and before Islam and all of this. Fusha has always been the higher variety. It's always been considered better. The dialects, there's lots of names, but they've always been considered "lugha mulasark= broken language or kathebah= a false" or all these various derogatory names for them. I think that's the ideologies that are present in the Arab world.

S2 02:35 Of course, another ideology that I think is very important in terms of teaching Arabic is-- that's between Fusha and Ammiyya, but then there's also between the dialects themselves. There's ideologies about which dialects are easier to comprehend. People usually recommend that students learn Egyptian or Levantine, and North African dialects are considered harder to understand. I would say that's another important ideology. Those are the ideologies. What was the other part of the question?

S1 03:10 You've answered the question actually. That part was, "Do we still view or do Arabic teachers still view spoken Arabic variety as corrupted?" and you've answered that. Are they vocal about their negative view? Every teacher, are they being expressive?

S2 03:35 Some are. I don't think as much as they used to be. I think it's more subtle. I sense there's also a difference between Arabic teachers who are native speakers and those who are non-native speakers, which in general seems to support the teaching of dialects more probably because we had to suffer through not knowing them, whereas Arab teachers will obviously know a dialect. But I think what I see now is that people will say that teaching dialect is important and yes, students need it if they're abroad, but then they don't do it. They don't express that they hate it or they think this is corrupted in words. It's just in actions in the classes. You go to the class, and there's no dialect, or they say that it's important, but then there's no dialect classes or things like

that. Or dialect is important, but then you don't hear them using dialects in class. There's more of an emphasis on Fusha in classes.

S1 04:52 How does the Arabic program at your department address the diglossic situation of Arabic? Does your program offer separate spoken Arabic variety courses? Are there any prerequisites for these courses if they do offer them? What are these prerequisites? What is your intake of such approach for teaching Arabic?

S2 05:17 We don't have separate dialect classes. We teach Fusha and Ammiyya in the same class starting at the elementary level, so starting from our very first Arabic class. The textbooks we have to use, Al-Kitaab series, supports this. We teach Misry, but we allow all dialects in the classroom. So if we have students who are from a different dialect background or sometimes those students who just prefer to listen to the Shami videos, they can do it. We don't tell them they have to listen to the Misry. What we try to do is use a context-based approach, so say, "Okay, now we're doing an activity. You're going to get coffee with your friend. This is going to be in Ammiyya."

S2 06:11 A lot of the things, I think, especially at the elementary level, maybe tend to more in Ammiyya because they're such basic interactions. We tell them everything's fine. On the tests and stuff, we don't mark them off if they use a variety. That's a little strange. We remind them like, "Okay, now you're writing an essay. Maybe you should consider writing this in Fusha and take out the "mush" and dialect stuff," and this type of stuff. Or, "Okay, now, in theory, you're doing a skit. You're speaking to your father. Perhaps you shouldn't say "lam athehab ela albar = I didn't go to the bar (in MSA)" or something like that. It's a little strange in that context. Basically, we teach both. We teach it in the same classroom, and we don't have separate classes. There's no prerequisites or anything like that.

S1 07:09 What textbooks do you use?

S2 07:13 We use the Al-Kitaab fii Ta'allum al-'Arabiyya. But we have supplementary materials to them, so we don't only use-- and we have a lot of extra things that we do as well, in addition to the textbook.

S1 07:37 So it's mainly Al-Kitaab with supplementary material?

S2 07:43 Maybe 50/50. We organize our curriculum according to the ACTFL statement. So we align those with Al-Kitaab and then added some extra materials. I would say most of the stuff-- mostly the students do their homework from Al-Kitaab - the videos and the homework, and exercises, and these types of things. But we give them extra videos if something's missing, in both Ammiya and Fusha.

S1 08:18 Do you think if you use Al-Kitaab by itself you would be able to reach your objective, or it is necessary to have these supplementary material to actually have the integrated approach?

S2 08:36 I think you could do the integrated approach definitely with Al-Kitaab, but the reason we have supplemental materials is so that our lessons are always tied to specific language functions that are necessary at each proficiency level. All of those language functions are not found in Al-Kitaab. A lot of them are, but we add some. So I think, yes, you could teach both Ammiyya and Fusha just using Al-Kitaab, but the reason we add in supplemental materials is not so much to do with integrating the dialect and Fusha, but to aim for specific proficiency levels, if that makes sense.

S1 09:35 All right. In your--

S2 09:35 And I think that would be true of any textbook. Yeah.

S1 09:40 In your opinion and based on your experiences, what do you think of the MSA-focused language instructions for non-native speakers? The MSA-only approach?

S2 09:53 I think it's terrible. That's what I did as a non-native speaker and, yeah, I can't recommend it at all. It was extremely frustrating for me.

S1 10:08 Can it be confusing for a student to learn both MSA and spoken variety at the same time? And also, what spoken variety of Arabic you're able to teach? And are there enough instructors suited to teach all major spoken varieties?

S2 10:34 What was the last question? Are there enough instructors to teach all major spoken varieties?

S1 10:39 Yes.

S2 10:42 And the first question was, is it confusing for students?

S1 10:49 Yes.

S2 10:50 I don't think it's any more confusing than lots of other things in Arabic. Students are always confused about Idafa and adjectives and lots of other things - verbs and the dual form. I don't think it's more confusing than a lot of these grammatical constructs…..Al-I'rab, for sure. That's just the way Arabic is in the sense that you wouldn't say, "Well, you know, if Idafa is so hard for non-native speakers, maybe we'd better not teach it, and just let them say whatever." You have to recognize that diglossia is how Arabic is. So of course it's confusing, but so are lots of other things in Arabic and any other language, really.

S1 11:43 But the fact that you want to teach both at the same time? You're teaching both at the same time, MSA and spoken variety. Do you think students are facing difficulties? Are they being confused? What are their needs? Is the course meeting their needs without any issues or confusion?

S2 12:16 I think it meets their needs of the majority of the learners. Yes. Occasionally, you have a learner who doesn't want to write anything or doesn't want to speak anything. But that's not the majority of learners, so it does meet their needs. Most learners want to speak with Arabs, and they want to be able to read and write in Arabic. They need both. Like I said, of course they're confused sometimes, but they're confused about so many things, especially in the first year of Arabic, that I don't think that's adding extra confusion. It's necessary. You can't change the way Arabic is or the way any language is. You can't say, "Well, this is hard for non-native speakers. Let's change the language." But, yeah, in general, the students are very happy with the class, and they don't seem especially confused.

S1 13:23 What is the spoken Arabic variety that would be the most popular to teach in your opinion? And which one would you prefer, and why?

S2 13:34 Which one would be the best to teach?

S1 13:37 Will be the most fun among students to teach, or the most popular among teachers and they want to teach? And which one you would prefer, and why? Or do you prefer, and why?

S2 13:51 Which one would be the most popular and which one do I prefer? I don't think it matters. I think any of them are fine. I happen to speak Misry best, so that's what I would normally speak in class, but sometimes we use videos that are from other dialects. Really, I think the most important thing is getting used to the variety and knowing what to expect. Because if we're looking at what Arabic speakers do, most Arabic speakers can't speak every single dialect, but they understand most of the time. The goal is to be able to speak some sort of dialect. Then of course if you're doing something particular, like you want to go live in a small village in an Arabic-speaking country that has a very specific dialect, then when you go there with a background in other dialects, you'll be able to focus more of that. But I don't think it matters as long as you get dialect in and exposed to that variation that's natural in Arabic.

S1 15:04 Based on your experience as an Arabic teacher for non-native speakers, what are the preconceptions of MSA as the sole mode of Arabic instructions in higher-education institutes from the student's perspective? How do students feel about this MSA-only approach?

S2 15:27 I think students usually get their opinions from their teachers or from their friends - their Arab friends or other students - and so I think it depends on what they're told. Well, I would say almost all students who have studied abroad realize the importance of spoken dialects, as well as Fusha. But prior to study abroad, usually they say whatever their teacher has told them. If their teacher says that all Arabs can communicate in Fusha and this is how people communicate with

each other, then they believe that. Usually when they go abroad, they realize that's not really the case. If their teacher tells them, "We're going to do Amiyya and Fusha together, and this is how Arabic is," then they believe that. I think it usually reflects the ideologies they've been exposed to through their teachers or other Arabs they know.

S1 16:29 Next question. How do you feel about the criticism of teaching MSA only and how it is seen as ineffective for a real-life communication with the native speakers? How do you feel about the criticism of MSA only and how it's seen by a lot of people that it's ineffective for a real-life communication with the native speakers? How do you feel about that? Are you on board with that? Are you against that?

S2 17:08 I think that's a valid criticism, for sure. I studied in an MSA-approach, and then I went to Egypt and got into a taxi and said, "ureed an atheba el aljamah alamrekiah fe alqahera= I want to go to the American University in Cairo," and everyone laughed at me. That was not the reaction I was expecting. I was told things like, "Oh, people do that because you're speaking so well." But my goal, as an Arabic learner at that time, was to be able to "an andmej fe almujtama alarabi = to immerse in the Arab society". It feels somewhat isolating. It's like, "This is the variety you learned, but this isn't what we speak." Even though that's not usually the intention, that's a little isolating. Obviously, we can't stop teaching MSA, but it's not how the majority of Arabs, even Arabs from different dialect backgrounds, correspond in real-life situations, and there's lots of evidence, both anecdotal and empirical, demonstrating that. Also, exposing students to only one variety, to only MSA, and nothing else, then doesn't prepare them for understanding the wide variety that exists in the Arab world. So, yeah, I think that's a completely valid criticism, although, of course, I don't think we should stop teaching MSA by any means. I think Fusha is extremely important. It's just not the only thing that's important.

S1 18:47 If the Arabic language programs in higher education institutes in the United States are required to implement an integrated Arabic language instruction design, what would be the reaction of the teachers in the field if they're required to do what you're doing right now - to teach both, MSA and spoken variety? What would be their reaction?

S2 19:15 I think it would depend on the ideology of the teachers. The teachers who think that's a good idea would do it, and the teachers who don't, just wouldn't do it. I can't imagine how they would be forced to. There's plenty of universities and programs that use Al-Kitaab third edition, and they skip it. People skip all kinds of things in textbooks. I had a teacher who just skipped all the reading and listening, and we just did the grammar. And so, I think if they don't agree with the teaching of dialects, they just wouldn't do it, and if they do agree with it, then they'd probably be happy for the opportunity.

S1 20:08 Can you give your own definition of an integrated approach for teaching Arabic as a foreign language, where the communicative competence is at the core of its objective? How you see it or how you implementing it?

S2 20:24 Communication takes a wide variety of forms. If you're talking about communicative competence, then you're asking the learner to be able to communicate in a wide variety of context in life. So that's your target, is this wide variety of context. In Arabic, you need Ammiyya to communicate effectively in that wide variety of context. An integrated approach would teach both Fusha and Ammiyya in order to prepare learners to communicate in a wide variety of context in Arabic.

S1 21:12 The definition of integrated approach for you would be teaching both at the same time and separately? Or what is the best to go about implementing an integrated approach? Definition is teaching both at the same time.

S2 21:35 Yeah. I don't think it matters so much how you teach both at the same time. It's going to depend on the program. Some programs can have their students-- they're required to take a Fusha class, and they're required to take an Ammiyya class. It's a program aboard, and they're taking 16 credits of just Arabic, or something like this. In our program, you have to do it in one class because if we'd say, "Oh, well, this is the first class and this is extra," then the students won't

take the extra class. I think that's probably not a good way to do it, is to say, "Oh, well, here's your main class, and you can take an extra dialect class, or you can take an extra Fusha class."

Saying it's extra implies that it's not necessary. So I would say if you have anything that's offered as an extra class, that's probably a bad idea, whatever it is - Ammiyya, Fusha, anything.

S2 22:27   But in terms of exactly how you do it, I think as long as you're doing both, it's fine. It's really going to depend on the context and the institution and whatever small programs. There's no major. There's just a minor recently. So it's not really possible for us to have all these wide variety of separate classes. But at other institutions, that might work well so I think it just depends.

S1 22:56   Can you discuss the potential barriers to implementing an integrated approach for teaching Arabic as a foreign language? I know you're doing it right now. I don't know if you are supported by your coworkers or your colleagues in the department. Let's say you're not teaching where you're teaching right now, and you just got a job at another university, and it's been doing MSA-only approach, which is something that you're not doing right now. What would be the potential barriers to actually convince them to implement an integrated approach?

S2 23:45   That's the situation I used to teach in when I was a grad student. It was at two different positions. It was Fusha-only program. There's lots of barriers, and a lot of them are related to other things - a lack of training in how to do this, a fear that if students show any confusion at all, then it's a bad thing, not realizing that it's all confusing. There's also structural issues. A lot of Arabic teachers are in part-time positions. They don't have a lot of teacher training. They don't really have the time or the money from that institution for professional development and for working through these issues. Now, I can teach effectively using an integrated approach, but I don't know if I could have done that when I first started teaching almost ten years ago.

S2 24:44   I think having experiences-- and of course, I don't teach now the same way I did four years ago. We have different approaches. I think the lack of time for training and for professional development can really deep-seated ideologies. That's something that's almost easier for a non-native speaker. I wasn't raised from birth believing that Fusha was the only correct language, and so I don't have that ideology to get rid of because I never had it in the first place. My experience was actually the opposite, being extremely frustrated that I couldn't understand anyone when I actually tried to speak to Arabic speakers during study abroad. I think those ideologies are really hard to get rid of, even if you can realize that they're there. If that's what you've lived with your whole life, it's not so easy to just be like, "Oh, well, let's get rid of it." The ideologies are a major barrier to training. The structural issues of, maybe, your entire job is dependent on student evaluations and so you don't want to change anything because you might lose your job, all of that stuff, I think, are the major barriers.

S1 26:17   Do you have any additional comments or know how can we change the way we teach Arabic in order to meet the needs of students?

S2 26:28   It is changing. People are much, much more open to teaching dialects and using integrated approaches than they were when I was a student. That was unheard of when I was a student. Maybe there was one crazy program somewhere that did it, but not-- and now there's a lot of major programs that do it at least to some degree, and minors one, too, like my program. So I think it is changing. I don't know if it'll ever change fully because there's a lot of ideologies and barriers to fight, but I think it's much more promising than it was ten years ago, in terms of teaching students all of the variety that exists in Arabic and all that they need.

S1 27:36   What is the biggest obstacle or what is the biggest barrier that we can get rid of or overcome in order to reach that goal?

S2 27:52   Maybe the fear of doing something different and doing something that's against language ideologies that are prevalent in the Arab world. Sometimes, like I was saying, I think as a non-native speaker, I have more freedom because my Arabic is never going to be native-like. I'll always have an accent or something like that. I don't have to worry about if it's not as-- it's always going to be off. So if I'm teaching dialect and that's fine. But I think for a lot of people,

there is kind of a fear of teaching dialect and not prepared to do it. They're not really sure how to implement it. It could be big disaster. It's going against thousands of years of language ideology, even though they may recognize that there's very good reasons for doing this. Maybe it's harder. You have to find more resources. You have to explain more things that type of thing. So, yeah. I think probably the biggest barrier is kind of a fear of what could happen and not necessarily having the resources in many ways institutionally - time-wise, material-wise, training-wise, ideology-wise, to overcome that.

S1 29:43 Thank you so much. That was so informative. And thank you for the time you have given to this. I really appreciate it.

S2 29:53 Okay. No problem. Good luck with your research.

S1 29:56 Thank you so much. You have a wonderful night. Thank you.

S2 30:00 Okay. You too. Bye.

S1 30:02 Bye-bye

Transcription details:

Date: 21-Feb-2016

Participant: Omar

Transcription results:

S1 00:04 Okay. Could you tell me about your career as an Arabic language teacher?

S2 00:11 I've been teaching Arabic for the last 12 years. Both MSA and the dialect. And I've been working with adult learners in both teaching in the classroom and design a curriculum and designing assessment tools for that as well.

S1 00:31 All right. What are the implicit and explicit Arabic linguistic ideologies that are impacting the teaching of Arabic as a foreign language? Do Arabic teachers hold MSA at a higher prestige? Do Arabic teachers view spoken Arabic varieties as corrupted form of the language? Are Arabic teachers vocal about their negative views of Arabic spoken variety?

S2 01:00 This is sort of an evolving notion within my experience. Initially, I believe that MSA should be the only variety of the Arabic language to be taught. At least for basic until the students achieve some level of proficiency and fluency in the language. And then dialect introduction would happen later on, when the student [inaudible]. But over the years my decision on this has evolved with experience and also with seeing other institutions and other teachers' experiences. In terms of either, starting with the Arabic variety….or the dialect as some would call it, only stick to the MSA side of teaching. I've seen methodologies have worked well. And I've seen also some flaws in both methodologies. Over the years in giving the students preference, I think a dose of MSA is necessary to go hand-in-hand with a variety of Arabic. But again, if the students are more interested in expanding their sphere and proficiency in reading, I would recommend - and I think - introducing more MSA early on in the program is the way to go.

S1 02:44 How does the Arabic program at your department address the logistic situation of Arabic? Does your program offer separate spoken Arabic variety courses? Are there any prerequisites for these courses? What are these prerequisites? What is your intake on such approach for teaching Arabic as a foreign language?

S2 03:07 Arabic either is offered as a basic course or initial exposition course. Either courses is designated to be MSA only or designated to be one of the Arabic varieties. For example, Syrian, Levantine, or Iraqi Arabic, or Egyptian Arabic, for example. There is some dose of MSA is incorporated in every Arabic dialect course or Arabic variety course. Also in my department, we have students who come with MSA background, and they have achieved certain proficiency in that and either they go through courses that convert their knowledge from MSA to a specific Arabic variety or

dialect, or expand on their knowledge of MSA in trying have them to reach to higher levels close enough to the native speaker ability.

S1 04:21 In your opinion, and based on your experiences, do you think the MSA focused language instruction-- what do you think of the MSA focused language instruction for non-native speakers?

S2 04:36 In my opinion, I think it's a good methodology. It takes a lot of confusion out of the equation for the students; for the learners. They're more focused on the rules and the grammar aspect of it. It is less confusing for the students. Then at the same time, it lacks on the practicality aspect when it comes speaking. A lot of the graduates and the students I had dealt with over the years, they would achieve high level in listening or reading or also some high levels in speaking in MSA itself, but when it comes to practice, and actuality, and meeting with natives, they might be understood by natives, but they cannot carry on a seamless conversation with native speakers of Arabic within their own dialect

S1 05:37 Can it be confusing for students to learn both MSA and a spoken variety at the same time? And what spoken variety of Arabic are you able to teach? Are there enough instructors suited to teach all major spoken Arabic varieties?

S2 05:59 I think a blended approach between MSA and one Arabic variety on Arabic dialect is a good way to learn Arabic. At the same time, it could be confusing especially in the beginning of the course for students. A good strategy we use, and we've been using, is to educate the students on the differences between the MSA and that Arabic variety and trying to listen to anxieties after. That how sometimes Arabs write Arabic in a different way, or read Arabic in a different manner, and when it comes to speaking it and communicating it, they might use different grammar rules, they might use different vocab. That the sound and the musicality of that dialect it might throw off the students if they are learning the MSA at the same time. But having to remind the students that, yes, there is differences, but it's all originate from the same language. And having to use MSA as the base, but then infuse that with the dialect and having to show them that MSA and dialect can co-exist in terms of learning for adult learners in the US.

S2 07:24 For the dialect that I had taught before, mainly both dialects and similar strategies I use-- trying to use the knowledge that some of the students come in with MSA and trying to relate the dialect to the MSA they had studied, and how that might actually be EPA or MSA itself, or maybe agreeing with MSA itself in bridging that gap. In my experience, once students reach a level of confidence in differentiating between MSA and dialect learning, and they have that comfort zone of accepting that Arabic is Arabic regardless if it's MSA or a variety of that language, they will be more successful in acquiring both a strong level at MSA and a functional and practical level in the dialect itself.

S1 08:29 What is this spoken Arabic variety that would be the popular to teach? The most popular to teach among students or the most popular to relearn amongst-- to be taught amongst teachers, or the ones that are the most popular to be learned?

S2 08:54 Okay, this is also important sort of a question and answer over the years, a lot of the Arab teachers I worked with over the last decade or so, they initially think that Egyptian dialect is the way to go. The Egyptian variety of Arabic, for one Egypt is one of the biggest Arab countries; 70 or 80 million plus people live in that country. They are dominant in terms of the media and the movie industry and the songs and the arts and the culture, so it does really provide a lot of resources in terms of utilizing the dialect. But it has proven in the last few years that it is more of a native perspective, because a lot of Arabs - mainly Arab teachers - they are comfortable with their Egyptian dialect and they know a lot of Egyptian dialect regardless that they come from Egypt or if they come from other Arab countries just because of their exposure from early childhood to the Egyptian mass media.

S2 10:07 Lately, the Levantine dialect and in specific the Syrian and Lebanese variety, they're becoming more popular. There is a sense that Levantine it is easier on the ears of the students, American students. In specific, the ones who studied MSA in many conversation with my own students that they think Levantine is closer in terms of musicality and sounds and vocab to the MSA. And also

the Levantine language is, in term of the art, in terms of the opportunities with the mass media, it's catching up with the Egyptian side of the house. And at many examples actually they are exceeding the Egyptian production in terms of the Arabic message.

S1 11:05 All right. Personal experience as an Arabic teacher for non-native speakers. What are the preconceptions of MSA as a sole node of Arabic instructions in higher education institutes in the United States from the student perspective?

S2 11:25 There's two sides to it, of course the teacher's perspective, they think that MSA is a must, because that's the formal way you learn it in schools in the Arabic countries. But, from a student perspective, students are having different ideas are thought in law, because a lot of the students who are interested in the study abroad, or using the language in academia, or using it to gain a job, or any of these multi-citations that they've seen that they have in learning a foreign language. It is really hard to impose on the students, that MSA is only thing in town and MSA is the foundation for learning Arabic.

S2 12:15 A lot of the students are realizing that MSA is important in terms of reading and writing, and happens to be struggle as an educated learner when you interact with Arabs. And the Arabic language in general, even with the dialects and the variety of it, when it gets to higher levels in terms of analysis, it gets to a lot of the MSA aspect into the dialect itself. So, we are finding students are in a hard place that they really have to have a mastery of MSA to a certain level, but you cannot forgo the proficiency in the dialect or the variety itself in order to be practical and functional in terms of what they do, and in terms of the experiences and in the interactions that they want to have with Arabic native speakers.

S1 13:12 How do you feel about the criticism of teaching MSA only? And how it is seen as ineffective for real-life communication with the native speakers?

S2 13:24 A big part of the teaching MSA only to non-native learners it's somehow isolating. And it's isolating in terms of the literature, in terms of the way it is published, in terms of knowledge gaining. It is really good in that aspect. Students can actually use MSA to a lot of things in terms of the learning on their own. But it is lacking, and it is impeding to their communicative ability with the natives and being perceived as professionals in terms of the use of the language itself. Having to be part of an Arabic community, or having to work in an Arab country, it takes a lot of socializing and it takes a lot of bridge building, and it takes a lot of getting to know others, and having to be integrated in these communities. And without the knowledge of the dialects or the variety of Arabic spoken in that specific country, as a student, a foreigner cannot really achieve that and cannot really become completely immersed and part of that community that he, or she, is in.

S2 14:41 So MSA only, it is good for scholarly work, it's good for intellectuality, and it's good for gaining knowledge, and happens to be professional learner. But in the same time, if we just limit that to MSA and we not incorporate dialect varieties of Arabic language, the students are missing out on opportunities to become integrated in the larger community of Arabic speakers.

S1 15:14 If the Arabic language programs and higher education institutes are required to implement a form of an integrated Arabic language instruction design, what would be the action of teachers in the field?

S2 15:29 Well, you would have two different reactions. You would have the old guards - more of the established, seasoned teachers and professors in these higher education institutions - where they are from the mindset that MSA is a whole new way to go. And these have to achieve high proficiency in MSA before the movement to a dialect learning. And then, more of the newer generation of educators, and teachers, and especially the ones who are educated in the US as native Arabic speakers, and also those Americans who learned Arabic and achieved that ability to teach it. This new generation of educators, they might conflict with the older generations in terms of the practicality of engaging students with Arabic varieties early on in the program.

S2 16:30 A lot of the practical aspects that younger generations see, because lately, and with the notion of Arabic becoming really popular in the US in the last 15 to 20 years, a lot of Americans have the

opportunity to go and study abroad in the Middle East. And having to see the practicality of what is a good Arabic to have when you're embedded within the society or community that is not familiar to you. So, I think they end up having different community of teacher's in this institutions. Also, the aspect of incorporating non-native speakers who learn the language and became teacher's, they would definitely enhance the opportunity of incorporating and having a city well balanced work on, that cater to both the MSA and the dialect aspect of the language.

S1 17:34 Can you give your definition of an integrated approach for teaching Arabic as a foreign language where communicative competence is at the core of its objective? And in your definition you can offer a proposal for a course that implements an integrated approach. How would you design it?

S2 17:56 Sure. The best way to look at an integrated approach is really to have a sort of combination integrated skill classroom. For example, if you are introducing a topic, let's say in politics, and you introduce a reading material that is fitting in MSA. Having to have the students digest that, do the source analysis and understand the aspect of it. So you're really getting deep into the MSA aspect of it. At the same time, in order to continue the learning of that same topic, you introduce a listening material that it has a blended MSA/variety of one Arabic dialect and you can use that same technique with introducing different Arabic dialects on the same topic. And trying to combine the students' gained knowledge from both, the reading abstract, which is in MSA, and having them to also listen to native speakers, how they combine both, MSA and target variety of Arabic.

S2 19:18 And finally, in order to really gauge that understanding and gauge their proficiency of that integrated approach, we'll find them a practice opportunity in terms of having them to do presentations or projects that actually would allow them to combine both knowledge of the MSA and the dialect. And maybe have a task-based instruction activities where the students would have to only use the dialect for an audience and then turn around and use MSA only for a different audience. And maybe even have a bigger exercise where they have the combination of both, the MSA and the dialect itself in action.

S1 20:10 All right. Can you discuss the potential barriers to implementing your proposed integrated added curriculum? Like what would be the potential barriers to have such an integrated approach be implemented?

S2 20:25 Again, the biggest barrier would be the buy-in from the teachers and the generational differences that I talked to you about people from a certain generation who wanted to have only MSA, others want to have only dialect. Other area that it actually stops us from having successful integrated programs lie mainly in the design of the course and the curriculum. The notion of passing as I said before a curriculum is impediment to the integrated approach. In my opinion, having an open architect sort of curriculum where teachers and students with their research can get more materials from the web, from the mass media, from other aspects of the social media as well. That would facilitate that aspect.

S2 21:27 A bigger obstacle and a bigger issue is in dealing with integrated approach is really the assessment itself and the testing. Because testing is segregated now between MSA has its own test, and also dialect test, they have their own test. In order to have an integrated approach to teach it, I would think it's only realistic to have an integrated way to get test it as well.

S1 21:59 All right. Do you have any additional notes, comments to add?

S2 22:07 I would add only one thing, that is the emerging both prompts, study of both prompt terms in these countries are very beneficial. But instead of having those programs early on in the students' learning cycle, I would advise teachers to wait until they have a good grounding in the MSA, which is easy to do in the US as having an isolated experience. In the same time, equip them with the basics and general notions of the culture that relates to the dialect. So when they arrive in countries to do their study abroad for a month or for a semester, they would be ready to interact and they would have the tools and the mechanism that would help them to be better integrated with that community they're living in.

S1 23:08 All right. Thank you so much for your time. I learned so much from the interview and that will help me a lot in my research.

S2 23:17 You're welcome.

S1 23:18 Thank you. Good bye.

APPENDIX D

INSTITUTIONAL REVIEW BOARD APPROVAL

UNIVERSITY OF SAN FRANCISCO

IRBPHS - Approval Notification

To: Abeer Ali A Al Mohsen
From: Terence Patterson, IRB Chair
Subject: Protocol #596
Date: 01/21/2016

The Institutional Review Board for the Protection of Human Subjects (IRBPHS) at the University of San Francisco (USF) has reviewed your request for human subjects approval regarding your study.

Your research (IRB Protocol **#596**) with the project title **Arabic Teachers' Perception of an Integrated Approach for Teaching Arabic as a Foreign Language** has been approved by the IRB Chair under the rules for expedited review on **01/21/2016**.

Any modifications, adverse reactions or complications must be reported using a modification application to the IRBPHS within ten (10) working days.

If you have any questions, please contact the IRBPHS via email at IRBPHS@usfca.edu. Please include the Protocol number assigned to your application in your correspondence.

On behalf of the IRBPHS committee, I wish you much success in your research.

Sincerely,

Terence Patterson, EdD, ABPP
Professor & Chair, Institutional Review Board for the Protection of Human Subjects
University of San Francisco
irbphs@usfca.edu

https://www.axiommentor.com/pages/home.cfm

APPENDIX E

CONSENT FORM FOR ONLINE SURVEY

You are invited to participate in a web-based online survey on teachers' perception of an integrated approach as critical for students' communicative competence in Arabic. This research project is conducted by Abeer Al-Mohsen, a doctoral student at the University of San Francisco.

If you agree to take part in this research study, you will be asked to complete a survey that should take approximately 20 minutes to complete.

PARTICIPATION

Your participation in this survey is voluntary. You may refuse to take part in the research or exit the survey at any time without penalty. You are free to decline to answer any particular question you do not wish to answer for any reason.

BENEFITS

You will receive no direct benefits from participating in this research study. However, the possible benefits will be the feeling of reward for being able to help with this research; and general feeling of reward for being able to contribute to the future developments and advancements in the field of TAFL.

RISKS

There are no foreseeable risks involved in participating in this study.

CONFIDENTIALITY

Your survey answers will be sent to a link at SurveyMonkey.com where data will be stored in a password protected electronic format. Survey Monkey does not collect identifying information such as your name, email address, or IP address. Therefore, your responses will remain anonymous. No one will be able to identify you or your answers, and no one will know whether or not you participated in the study.

At the end of the survey you will be asked if you are interested in participating in an additional interview in person, by phone, or videoconference. If you choose to provide contact information such as your phone number or email address, your survey responses may no longer be anonymous to the researcher. However, no names or identifying

information would be included in any publications or presentations based on these data, and your responses to this survey will remain confidential.

CONTACT

If you have questions at any time about the study or the procedures, you may contact Abeer Al-Mohsen at (562)213-8786 or email her at aalmohsen@dons.usfca.edu

If you have questions or concerns about your rights as a participant in this study, you may also contact the University of San Francisco Institutional Review Board at IRBPHS@usfca.edu

ELECTRONIC CONSENT: Please select your choice below. You may print a copy of this consent form for your records. Clicking on the "Agree" button indicates that

- You have read the above information

- You voluntarily agree to participate

☐ Agree   ☐ Disagree

APPENDIX F

CONSENT FORM FOR INTERVIEW

UNIVERSITY OF SAN FRANCISCO

CHANGE THE WORLD FROM HERE

My name is Abeer Al-Mohsen a doctoral student in the School of Education at the University of San Francisco. I am conducting a research study tentatively entitled: *Arabic Teachers' Perception of an Integrated Approach for Teaching Arabic as a Foreign Language* under the direction of my dissertation committee, chaired by Dr. M. Sedique Popal.

THE PURPOSE OF THE STUDY

The purpose of this study is to investigate (a) how teachers perceive an integrated approach as critical for students' communicative competence in Arabic; (b) whether teachers are receptive to changing the traditional approach for TAFL, replacing it with an alternative approach; and (c) what might be the potential barriers to change in the field of TAFL to actively implement an integrated approach. The integrated approach for teaching Arabic constitutes teaching MSA and a spoken Arabic variety in a single course of instruction.

You are being asked to participate in this study because you are an Arabic teacher currently teaching at a college or a university in the United States.

Below is a description of the research procedures and an explanation of your rights as a research participant. You should read this information carefully. If you agree to participate, you will sign in the space provided to indicate that you have read and understand the information on this consent form. You are entitled to and will receive a copy of this form.

PROCEDURE

If you agree to participate in this research study the following will happen:

1. You will assign yourself a pseudonym to keep your information confidential.

2. You will participate in an interview with Abeer Al-Mohsen. This interview will be in-person, by the phone, or by videoconference depending on my geographical location or preference.

3. The interview session will last 45 minutes.

4. Your participation will be recorded solely for the purpose of this study. Recordings will be erased when data from it have been reviewed and transcribed.

POTENTIAL RISKS AND DISCOMFORTS

I do not anticipate any risks or discomforts to you from participating in this research. If you feel that any of the interview questions and issues brought up in the interview may make you feel uncomfortable, you are free to decline to answer or respond to any comment. In addition, if you wish, you may choose to withdraw your consent and discontinue your participation at any time during the study without penalty.

Your confidentiality and privacy will be protected. Your identity as well as the actual name of the college or university you work at will not be used in the research study or any publications resulting from it.

BENEFITS

You will receive no direct benefit from your participation in this study. However, the possible benefits will be the feeling of reward for being able to help with this research; and general feeling of reward for being able to contribute to the future developments and advancements in the field of TAFL.

PRIVACY/CONFIDENTIALITY

Because you will not be providing any information that can uniquely identify you such as your name or the name of the college or university you work at, the data you provide will be anonymous.

COMPENSATION/PAYMENT FOR PARTICIPATION

There is no payment or other form of compensation for your participation in this study.

VOLUNTARY NATURE OF THE STUDY

Your participation is voluntary and you may refuse to participate without penalty or loss of benefits. Furthermore, you may skip any questions or tasks that make you uncomfortable and may discontinue your participation at any time without penalty. In addition, the researcher has the right to withdraw you from participation in the study at any time.

OFFER TO ANSWER QUESTIONS

Please ask any questions you have now. If you have questions later, you can contact Abeer Al-Mohsen at (562)213-8786 or email her at aalmohsen@dons.usfca.edu.

If you have questions or concerns about your rights as a participant in this study, you may contact the University of San Francisco Institutional Review Board at IRBPHS@usfca.edu

I HAVE READ THE ABOVE INFORMATION. ANY QUESTIONS I HAVE ASKED HAVE BEEN ANSWERED. I AGREE TO PARTICIPATE IN THIS RESEARCH PROJECT AND I WILL RECEIVE A COPY OF THIS CONSENT FORM.

_____   _____
PARTICIPANT'S SIGNATURE   *DATE*

APPENDIX G

PARTICIPANT APPROVALS

To Whom It May Concern

I have participated in the content validation of Abeer Al-Mohsen two instruments for her study "Arabic Teachers' Perception of an Integrated Approach for Teaching of Arabic as a Foreign Language" and approve them from a content perceptive.

Abderrahman Aissa
Instructor (Full Time faculty)

Wesleyan University

To Whom It May Concern

I have participated in the content validation of Abeer Al-Mohsen two instruments for her study "Arabic Teachers' Perception of an Integrated Approach for Teaching of Arabic as a Foreign Language" and approve them from a content perceptive.

Sign

Tarek Mahmoud

Dr. Tarek Mahmoud
Assistant Professor
College of Arts and Sciences
Embry-Riddle Aeronautical University
Prescott, Arizona
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928-777-6918
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To Whom It May Concern

I have participated in the content validation of Abeer Al-Mohsen two instruments for her study "Arabic Teachers' Perception of an Integrated Approach for Teaching of Arabic as a Foreign Language" and approve them from a content perceptive.

Mowafiq Al-Anazi
Instructor

Brandman University

APPENDIX H

PERMISSION TO ADAPT AND USE THE SURVEY

Dear Dr. Al-Batal,   December 28, 2015

I am a doctoral student attending the School of Education of the University of San Francisco, writing my dissertation tentatively entitled: *Arabic Teachers' Perceptions of an Integrated Approach for Teaching Arabic as a Foreign Language* under the direction of my dissertation committee, chaired by Dr. M. Sedique Popal.

I would like your permission to adapt your survey instrument implemented in your journal article published in *al-'Arabiyya* Vol. 44/45 (2011), pp. 1–28 and entitled: *The college-level teachers of Arabic in the United States: A survey of their professional and institutional profiles and attitudes*. I was able to access your full survey through this link www.coerll.utexas.edu/.../files/ArabicTeacherSurvey.xls

I would like to adapt your survey under the following conditions:

- I will use this survey only for my research study and will not sell or use it with any compensated or curriculum-development activities.

- I will include the copyright statement on all copies of the instrument.

- I will send my research study and one copy of reports, articles, and the like that make use of these survey data promptly to your attention.

If these are acceptable terms and conditions, please indicate so by signing one copy of this letter, scan and return it to me through e-mail: aalmohsen@dons.usfca.edu

Sincerely,
Abeer Al-Mohsen
Doctoral Candidate
Expected date of completion: May 22nd, 2016

I hereby give Ms. Abeer Al-Mohsen permission to adapt the survey for her study following the conditions outlined above in this letter.

December 29, 2015
Dr. Mahmoud Al-Batal