Desired and Observed Language Use in Arabic Classes and Its Relationship to the Real World: Students' Perspectives

By

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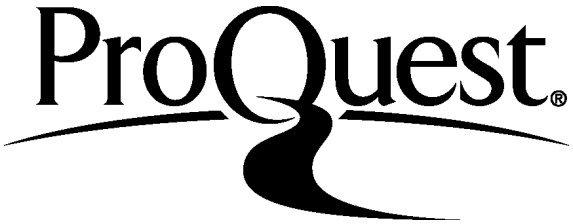

Dedication

This work is dedicated to:

My beloved parents: Anything good that has come to my life has been because of their guidance, sacrifice, and love.

My wife, Tasnim, who stood next to me with enormous support, and to my little princess, Yara, who brought joy, happiness, light and purpose to our life.

The soul of my best friend, Hussain, whom I still miss despite the many years of his passing.

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List of abbreviations

ACTFL American Council on The Teaching of Foreign Languages

AFL Arabic-as-an-FL

CA Classical Arabic

CC Communicative competence

CLT Communicative Language Teaching

CS Code-switching

FL Foreign language

L1 First/native language

MSA Modern Standard Arabic

MLA Modern Language Association

SLA Second language acquisition

TL Target language

RQ Research question

1.0. Background, rationale, and research questions

The Arabic language has been in high demand in the United States as a foreign language (FL) since the attacks of 2001, also referred to as 9/11, and enrollment has increased rapidly (see Edwards**,** 2004; also below). According to Modern Language Association (MLA) statistics, enrollment in Arabic programs has increased 92.3%, from a total of 5,505 in 1998 to 10,584 in 2002.[1] Moreover, enrollment increased by 226.6% in 2006 to a total of 23,987, then 34,908 in 2009, but dropped down by 7.5% in 2013 to a total of 32, 286.

The MLA's Language Enrollment database, depending on the year during which a given report was issued, distinguishes between varieties of Arabic, to separate among Classical Arabic (CA), Modern Standard, and the colloquial varieties used in different geographic regions in the Arabic-speaking world. The variation in how Arabic enrollments are reported appears to shadow developments in approaches to teaching the language. That is, in 1968 some programs declared that they were only teaching CA whereas others exclusively focused on Modern Standard Arabic (MSA), or did not specify which variety of Arabic they taught. Figure 1 shows the MLA's figures on Arabic enrollment from 1968 to 2013. What is noticeable is the recent tendency to teach the colloquial varieties of Arabic either in conjunction with MSA or separately. However, only statistics for the Levantine and Egyptian varieties of Arabic start to appear in 2013.

[1]More details can be found on the MLA Language Enrollment Database. One can also manipulate the search by the year and by the specific variety of Arabic. The numbers that I displayed in Figure 1 (below) can be found on this line: https://apps.mla.org/flsurvey_search

Figure 1: Enrollment in Arabic and its varieties as revealed by the MLA database

	1968	**1995**	**1998**	**2002**	**2006**	**2009**	**2013**
Arabic	918	4,444	5,505	10,584	23,987	34,908	32,286
Classical Arabic	36	0	0	0	4	235	98
Modern Standard	137	0	0	0	0	0	573
Levantine Arabic	0	0	0	0	0	0	238
Egyptian Arabic	2	0	0	0	0	0	158
Gulf Arabic	0	0	0	0	0	0	4
Moroccan Arabic	6	0	0	0	0	0	0

Edwards (2004) presented one such reason for the increased enrollment in Arabic courses. He asserted that the events of 9/11 produced much greater attention and awareness regarding the learning of languages and knowledge of other cultures. He further argued that "knowing other languages and being aware of other cultures are definitely perceived now as necessary for national and homeland security" (p. 268). Similarly, Allen **(**2004) proposed that, in the wake of 9/11, the U.S. government's need for expert communicators in Arabic made fluency in Arabic very important to various government agencies.

Alongside the overall increase in students, the number of universities and institutions that offer Arabic courses has also increased (Husseinali, 2006). Several American universities have established new summer programs in the Arab world in order to provide non-native Arabic speakers with the opportunity to study Arabic in a native cultural setting.

Most institutions that teach Arabic as a foreign language, favor the instruction of a single variety of Arabic over multiple varieties perhaps because diglossia is considered one of the main challenges that students and teachers encounter (Seraj, 2010). When programs settle on a particular variety, they most often choose the standard form of Arabic, which is known as Modern Standard Arabic or MSA (Wahba, 2006). These programs generally prefer MSA due to

its more prestigious status when compared to other, regional forms of Arabic, i.e. colloquial varieties of Arabic (Jaradat and Al-Khawaldeh 2015).

Although research on Arabic as a foreign language has been growing rapidly over the last decade, research specifically about Arabic language learner attitudes, motivations, and general beliefs has been sparse (Al-Mamari, 2011**;** Husseinali, 2006; Kuntz, 2000**;** Kuntz & Belnap, 2001; Palmer, 2009**;** Trentman, 2013). The growth of research has increased along with increasing Arabic class enrollments after 9/11. However, most of this research has centered on studying students' attitudes toward the problems of learning Arabic as a foreign/second language.

With the increase in Arabic enrollment, it is probable that even more American students will desire to extend their Arabic studies to on-site instruction in the Arabic-speaking world (Aramouni, 2011**).** Therefore, it is important to determine how learners and teachers of Arabic perceive the linguistic situation of the Arabic language and its varieties. Because little is currently known about language use within classrooms in which MSA is taught, this dissertation fills some of the empirical gaps with regard to Arabic classrooms in the United States. I specifically aim to gain a deeper understanding of how students perceive the language and to capture some of the challenges that students may encounter when they interact with native speakers.

For those, like myself, who believe that the goal of foreign language instruction is to inspire students to develop communicative competence (CC) in the target language (TL), it is important to see how students envision Arabic-speaking communities, and whether they realize the complex relationship between different varieties of Arabic in use. Specifically, an analysis of learners' perceptions of classroom practices and their reports of what they desire to learn is required.

Although there have been previous studies of what variety of Arabic students prefer, these studies had a number of methodological shortcomings (Aramouni, 2011; Husseinali, 2006; Palmer 2008; Shiri, 2013). First, they only gave students a binary choice between MSA and colloquial Arabic rather than a tripartite option that includes English as an additional possible classroom language. Second, they did not distinguish among different language use functions when students reported their preferences in the classroom. Third, these studies did not investigate how students' preferences for language use in the classroom aligned with their perceptions of language use in native speaking communities. That is, previous research has failed to examine whether learners see or seek connections between real-life and classroom language use. Fourth, these studies did not examine interactions between students' beliefs and background variables such as students' level of study or travel experiences. Fifth, no existing studies have examined whether students are capable of recognizing whether their in-class language use preferences are actually realized in their classrooms environments. That is, research has not yet examined whether students can, in fact, perceive what form of Arabic (MSA versus a colloquial variety) that they hear in class.

Therefore, the overarching goal of this study is to investigate how students perceive the use of Arabic varieties, MSA and colloquial, within and outside the classroom. For the rest of this document, I use the terms *colloquial Arabic* and *spoken Arabic* synonymously so as to reflect the complement of the terms that are most commonly used in research. However, in research interactions with students, I only used the term *colloquial Arabic* because this is the term that was most familiar to them, for example though their encounters with Arabic via the course textbook. Specifically, I sought to assess (a) how students imagine Arabic to be used in the real world; (b) for what purposes and why students prefer either colloquial Arabic or MSA in

class; and (c) whether students are capable of distinguishing between MSA and colloquial Arabic when they listen to their teacher.

My ultimate objectives were to determine whether (a) students perceive that their language experiences in the Arabic classroom prepare them for a variety of real-life encounters with native speakers in Arabic-speaking countries; and (b) whether they desire such a preparation. In addition, I acknowledge potential uses of English as a third classroom language in certain instances. I also considered the pedagogical implications of the diglossic nature of Arabic for the Arabic classrooms.

I developed the following specific research questions (RQs), which I present in five themes. Theme One (RQ 1a—RQ2c) addressed students' understanding of the linguistic nature of Arabic and whether they acknowledge the existence of two language varieties, MSA and colloquial Arabic. Theme Two (RQ 3a—4c) captured students' beliefs and understandings of how Arabic is used by native speakers and with which kind of encounters or contexts each variety is associated. Theme Three (RQ 5a—5d) addressed whether learners prefer certain regional varieties of colloquial Arabic. I also used it to explore the extent to which students would like to speak MSA as well as different other varieties of colloquial Arabic. Theme Four (RQ 6a—6f) investigated for which purposes students prefer using MSA, colloquial Arabic, or English within the classroom. Finally, Theme Five (RQ 7a and 7b) examined whether students are capable of distinguishing between MSA and colloquial Arabic when they listen to their teacher in class. Many of the RQs further consider the learner variables of level of study (Lower level, students enrolled in Year 1; Upper level, students enrolled in Years 2 and 3) and travel experience to Arabic-speaking countries. Figure 2 provides an overview of RQs organized into the five themes.

Figure 2: Research questions

Theme One: Students' definitions of the forms of Arabic
RQ 1a. How do students define MSA? *RQ 1b. How do descriptions of MSA given by beginning (first-year) students (Lower level) compare with descriptions given by intermediate (second-and third-year) students (Upper level)?* *RQ 1c. How do descriptions of MSA given by students who reported having travelled to an Arabic-speaking country compare with descriptions of MSA given by students who reported never having travelled to an Arabic-speaking country?* *RQ 2a. How do students define colloquial Arabic?* *RQ 2b. How do descriptions of colloquial Arabic given by Lower level students compare with descriptions given by Upper level students?* *RQ 2c. How do descriptions of colloquial Arabic given by students who reported having travelled to an Arabic-speaking country compare with descriptions of colloquial Arabic given by students who reported never having travelled to an Arabic-speaking country?*
Theme Two: Students' associations with each form of Arabic
RQ. 3a. What language-use purposes do students associate with MSA? *RQ. 3b. How do MSA-use associations described by Lower level students compare with those described by Upper level students?* *RQ 3c. How do MSA-use associations described by students who reported having travelled to an Arabic-speaking country compare with associations described by students who reported never having travelled to an Arabic-speaking country?* *RQ 4a. What language-use purposes do students associate with colloquial Arabic?* *RQ. 4b. How do associations with colloquial Arabic described by Lower level students compare with those described by Upper level students?* *RQ 4c. How do associations with colloquial Arabic described by students who reported having travelled to an Arabic-speaking country compare with associations described by students who reported never having travelled to an Arabic-speaking country?*
Theme Three: Students' preferences of the varieties of Arabic
RQ 5a. Do students prefer certain regional varieties of colloquial Arabic? *RQ 5b. How do Lower Level and Upper level students compare in their preferences for regional varieties of colloquial Arabic?*

RQ 5c. To what extent would students like to speak different varieties of Arabic? *RQ 5d. How do Lower Level and Upper level students compare in their desire to speak different varieties of Arabic?*
Theme Four: Students' preferences for language use within the classroom
RQ 6a. In what proportion relative to colloquial Arabic and English do students prefer MSA to be used for each of twelve different functions of teacher language? *RQ 6b. How do Lower level students' preferences for MSA in twelve different functions of teacher language compare with preferences of Upper level students?* *RQ 6c. In what proportion, relative to MSA and English, do students prefer colloquial Arabic to be used for each of twelve different functions of teacher language?* *RQ 6d. How do Lower level students' preferences for colloquial Arabic in twelve different functions of teacher language compare with preferences of Upper level students?* *RQ 6e. In what proportion relative to MSA and colloquial Arabic do students prefer English to be used for each of twelve different functions of teacher language?* *RQ 6f. How do Lower lever students' preferences for English in twelve different functions of teacher language compare with preferences of Upper level students?*
Theme Five: Students' ability to distinguish between MSA, colloquial Arabic and English when they hear them in class
RQ 7a. How accurately do Lower level students perceive the proportion of MSA/colloquial Arabic/English used in the classroom by their teachers during certain recorded segments of class? *RQ 7b. How accurately do Upper level students perceive the proportion of MSA/colloquial Arabic/English used in the classroom by their teachers during certain recorded segments of class?*

2.0. Review of the Literature

2.1. Linguistic differences between MSA and colloquial forms of Arabic

In this section, I attempt to give a brief description of the differences between MSA and colloquial Arabic verities in terms of the linguistic aspects. This description functions as a basis to understand the areas of variation between MSA and the colloquial varieties.

The differences between MSA and colloquial forms of Arabic extend to all linguistic levels: phonological, phonetic, morphological, syntactic, semantic, and pragmatic. Moreover, the degree of differences can vary depending on the context and the topic being talked about. Figure 3 below presents a brief description of the most common areas of variations between MSA and most colloquial varieties of Arabic.

Figure 3: Linguistic differences between MSA and colloquial forms of Arabic (C=consonant; V= Vowel)

Areas of variation	***MSA***	***Colloquial Arabic varieties.***
Morphosyntactic	Two word orders: Verb+subject+object and subject-verb-object	Common word order is Subject-verb-object
	Subject-verb agreement (number, gender, person) and preserving dual conjugations	Dual conjugations are not preserved, plural conjugations are used instead
	Preserving case-endings	Lack of all grammatical case endings
	Inflections of all relative pronouns	One relative pronoun is used in most of the colloquial varieties
	Preserving all verb forms	Complete absence of some verb forms in most colloquial verities
	Unique negative particles for each verb tense	One negative particle for all verb tenses in most colloquial varieties
Phonological and phonetic	Fixed inventory of sounds	Adopting new sounds such as /v/.
	Glottal stop is always pronounced	Frequent dropping of the glottal stop
	No allophones of the same phonemes	Different allophones of the same phoneme. E.x, /q/, /g/, /?/ ([q] in MSA)
	Diphthongs are always preserved	Frequent variation in the pronunciation of the diphthongs
	Limited permissible syllable structures: CV, CVV, CVC, CVVC, CVCC	Permission of consonant clusters and more syllables than MSA
Lexical	Vocabulary is based on derivational processes	Greater presence of loanwords and borrowings (adaptation of foreign words)

	Fixed interrogative articles	Interrogative articles specific to each regional colloquial variety
	Fixed state and action verbs that are based on the root and pattern systems	Frequent use of action and state verbs specific to each regional variety

In addition to the linguistic differences described above, I provided some examples of sentences in MSA and their equivalents in four distinct regional varieties of colloquial Arabic, namely, Jordanian variety of Arabic, Moroccan variety of Arabic, Egyptian variety of Arabic, and Saudi variety of Arabic. Each of these colloquial varieties represents a different geographic region in the Arab world. The following examples, shown in Figure 4, show additional differences that are not highlighted in Figure 3 (above). I provided the equivalents in the regional varieties based on my communication with a native speaker of each of these varieties. It is to note that the differences between the regional colloquial varieties can also be extreme. Moreover, variation also exists within the same regional variety. However, it is not the goal of this dissertation to detail these variations.

Figure 4: Examples of the linguistic differences between MSA and four regional dialects

	Transliterated version in International Phonetic Alphabets	**Arabic version**
MSA	ha:ða:ni huma: ʔallaðni jadrusa:ni ʔal-ʕarabiyya this.dual who.dual study.dual the-Arabic 'These two are those who study Arabic'	هاذانِ هما اللذانِ يدرسانِ العربيةَ
Jordanian Arabic	haðu:l ʔilli bi-judrusu: ʕarabi: these.plural who study.plural Arabic	هذول اللي بيدرسو عربي
Moroccan Arabic	ha:du: humma ʔilli ki-jiqraw-l ʕarabiyya these.plural they who study.plural Arabic	هادو هما اللي كيقروا العربية
Saudi Arabic	haðu:l ʔilli jadrusu:n ʕarabi: those.plural who study.plural Arabic	هذول اللي يدرسون لغة عربية
Egyptian Arabic	daol ʔilli b-jidrisu: ʕarabi: those.plural who study.plural Arabic	دول اللي بيدرسوا عربي
MSA	ma:ða: tafʕal ʔala:n? what you.do now 'what are you doing now?'	ماذا تفعل الان ؟

Jordanian Arabic	ʃu:h bitsawwi hallaʔ what you do now	شوه بتسوي هلأ؟
Moroccan Arabic	ʔa:ʃ kaddi:r da:ba what you do now	آش كادير دابا؟
Saudi Arabic	wiʃ tsawi: elħi:n what do-you now	وش تسوي الحين؟
Egyptian Arabic	btaʕmil eih dil-waʔt you.do what this-time	بتعمل ايه دالوقت؟
MSA	ʔu-rīd-u ʃaχsˁan lā ja-takallam-u kaθīran I want person not he speaks much 'I want someone who does not speak a lot'	أُريد شخصاً لا يتكلم كثيراً.
Jordanian Arabic	baddi wa:ħad ma: bjiħki: kθi:r I want one not he speaks much	بدي واحد ما بيحكي كثير
Moroccan Arabic	bʁi-t ʃi wāħd ma-kijihder-ʃ bi-zzaf I want some one not-speaks-not much	بْغيت شي واحْد ما كيهدرش بزّاف
Saudi Arabic	ʔabʁa wāħed ma: yitkallam kθi:r I want one not he speaks much	أبغى واحد ما يتكلم كثير
Egyptian Arabic	ʕa;jiz ħad ma: jitkallimʃ kti:r I need someone not he speaks much	عايز حد ما يتكلمش كتير

2.2. Functional differences between MSA and colloquial forms of Arabic

Linguistic differences alone do not contribute to diglossia in Arabic, functional differences also contribute. In this section, I briefly describe native speakers' practice of code-switching between the standard and colloquial forms for functional purposes. I also turn to the debate among Arab language planners and the status of both forms of Arabic, MSA and colloquial Arabic. In the dissertation, I frequently refer to MSA and colloquial Arabic together as the "two forms" of Arabic. However, I use the word "variety" when referring to a specific regional dialect or MSA. Furthermore, I will provide a general and brief definition of Communicative Competence (CC) and explain how MSA and colloquial Arabic both contribute to CC in native speakers. I also discuss how CC is considered the main component of the Arabic speech community.

2.2.1. The Arabic language

Arabic is a Semitic language that is spoken in the North African countries and those in the Arabian Peninsula. Arabic is the first language for more than 280 million people and it is an official language in twenty-two countries. Arabic is known as a diglossic language, which in this case refers to the existence of two varieties of the same language, namely a "Low" variety and a "High" or codified variety in complementary usage (Ferguson, 1959). The former variety is associated with informal settings, the latter with formal ones. The Low varieties of Arabic are the colloquial regional varieties, and the High variety is Classical Arabic (CA) or Modern Standard Arabic (MSA). A colloquial form of Arabic is usually the first language of most native speakers. It is the language of everyday conversation, yet it varies in ways that reflect all the geographical, social, and religious heterogeneity of the population (Bateson, 2003). MSA, which is a simplified derivative of CA, is considered a second-learned variety taught at schools and used in media, for official purposes, and formal occasions. MSA is also used for religious purposes and is the lingua franca (i.e. the medium for inter-regional communication) in the Arab world.

Linguists tend to divide the Arab world into two major dialectal regions, namely the Eastern region that includes Arabic spoken in Egypt and the Middle East, and the Western region, which comprises the colloquial varieties of Arabic spoken in North Africa. Varieties in each region have their unique structural features but tend to be mutually intelligible, with minimal variation between varieties in the same region. More variations exist between the two regions and mutual intelligibility is relative (Bateson, 2003; Abuhamida, 1988).

In any given region or country, MSA and colloquial Arabic exist together as native speakers' engage in the practice of code-switching which will be discussed in the following section. More details about native speakers' alternations between the two varieties and the purposes for this alternation are also discussed below.

2.2.2. Native speakers' practice of code-switching for functional purposes

Ferguson's (1958) classification of Arabic varieties into High and Low gives a general representation of what it means to be a native speaker of Arabic. The Low variety of Arabic is more strongly associated with daily communication by people in the Arab world. Thus, speakers may switch to patterns of this Low variety (colloquial) for purposes of informal and ordinary communication. MSA, the High variety, is more associated with the formal use of language and sounds unnatural if used in conversation or other communicative exchanges.

However, more recent research suggests that Ferguson may have overstated the strictness of diglossia in Arabic. While we can roughly divide Arabic into High and Low varieties (MSA and CA, on the one hand, and colloquial varieties on the other), in fact one finds significant code-switching (CS) between and among them in both formal and informal settings. This kind of CS represents Watt's (1991) criticism of Ferguson's account of diglossia. Watt's assumption that diglossia speakers can switch between the Low and the High varieties, rests on another assumption that the speakers, in addition to their dialect (Low), have a satisfactory knowledge of the High variety. According to Watts, Ferguson's definition of diglossia presents a distorted picture of the relationship between the High and Low varieties. Watts (1997) further argued that there is a periodically occurring "dialect wave", or as described by Fasold (1984), a leakage in function, i.e. an increased encroachment of the Low variety upon the domains considered by Ferguson the preserve of High variety, such as school, religion or the media. These assumptions made Stepkowska (2012) argue that the functional distinction between the High and Low varieties is not so clear-cut as Ferguson would have liked it. Accordingly, one may argue that Ferguson's account of diglossia may not be entirely valid for the Arabic language.

With regard to CS that is a normal practice of native speakers of Arabic, it refers to the alternation between languages or varieties of the same language in the same conversation (Myers-Scotton, 1993). It also refers to the alternation of code as a creative, communicative act to achieve various pragmatic and sociolinguistic purposes (Appel & Muysken, 1987; Myers-Scotton, 1993b; Clyne, 2003).

Drawing on research in Morocco, Albirini (2011) showed that Arabic speakers, even those with a high level of education, mix the two form of Arabic. They even do so in situations that could be considered formal. Although Arabic speakers tend to mix the two forms of Arabic, the nature, level, and frequency of switching vary. Patterns of CS in Arabic typically relate to particular pragmatic and sociolinguistic functions. Switching between MSA and colloquial Arabic may take slightly different approaches than between two distinct languages (Albirini, 2011; Abu-Melhim, 1991; Saeed, 1997); CS may be used to: (a) induce parenthetical phrases and fillers; (b) highlight the importance of a message; (c) downplay a particular message; (d) signal a direct quote; (e) simplify and exemplify; (f) shift from serious to comic; (g) introduce a formulaic expression; (h) take a pedantic stand; (i) assure certainty; and (j) introduce pan-Arab identity (Albirini, 2011).

Code-switching can also occur without performing any particular function (Mitchell, 1990; Mol, 2002; Stevens, 2006; Wilmsen, 2006). This kind of CS occurs when a speaker experiences gap in a second language or dialect by using linguistic items that are part of their native language or dialect. Referring to this kind of CS, Stevens (2006) and Wilmsen (2006) argued that even a very educated Arabic speaker, while possibly able to read MSA quite fluently, may speak MSA somewhat haltingly and/or with numerous errors, even though comfortably fluent in a vernacular variety. Moreover, Mitchell (1990) and Mol (2002) considered this kind of CS unintentional and due to the influence of speakers' colloquial Arabic. They proposed that

almost everyone in the Arab world speaks MSA with an influence from their regional accent. In other words, they argued that pure spoken MSA is rare and that the influence of the colloquial dialects is gradually becoming the norm even in domains of MSA.

The existence CA and colloquial varieties gave rise to a debate among language planners in the Arabic world. This debate has primarily concerned whether CA or colloquial Arabic should be the language of instruction. Although CA and MSA refer to the High variety of Arabic, I intended to maintain the term *Classical Arabic* in this particular section as it has originally appeared in Cote's (2009). In the following section, I outline the two factions of language planners: those who supported CA; and those who supported vernacular. I also discuss briefly the reported challenges that MSA faces as being currently the medium of education.

2.2.3. Colloquial versus Classical Arabic

Cote (2009) identified a division of two types of language planners:

1. *"Those who supported Classical Arabic* as the language of poetry, religion, philosophy and science; moreover, they argued that CA was the language of Islam."
2. *"Those who supported vernaculars.* They argued that CA was a dead language with a complex grammar and an archaic vocabulary, with neither familiar to a modern speaker of Arabic" (p. 77).

Cote further pointed out that the gap between the colloquial varieties, which are the true mother tongues of Arabic speakers, and MSA causes many problems to educators and writers. Cote argued that although MSA is the form that is taught in the education system throughout all Arabic-speaking countries, a colloquial variety of Arabic is normally the language of instruction

for all other subjects. That is, students receive their instruction in a variety of colloquial Arabic and reading and writing in MSA.

In addition, MSA faces several major challenges in spite of its official status. These challenges include "the development of a more efficient orthography, the modification of grammar to make modern Arabic a workable standard for most functions including education, and the elaboration of vocabulary to cover modern culture and learning" (Abdulaziz, 1986, p. 18). The complex structure of MSA was seen by Bani-Khaled (2014**)** as a challenge that will prevent it from developing as a spoken language because it is no one's mother tongue, a fact that may be hindering the educational development of the Arab world in general.

The following section discusses how the two forms of Arabic are together important in achieving communicative competence (CC) among Arabic native speakers.

2.2.4. Communicative competence in Arabic

Communicative competence refers to the ability to use language in a variety of settings, taking into account the relationship between speakers and differences in situations, and is often described as the use of language in social context, the observance of sociolinguistic norms of appropriateness (Lightbown and Spada, 2006). According to Richard (2006), CC also includes knowing how to use language for a range of different purposes and functions and knowing how to vary the use of language according to the setting and the participants, such as knowing when to use formal and informal speech or when to use language appropriately for written as opposed to spoken communication. In addition, CC includes using language appropriately for a particular context in a particular community.

More specifically, with regard to CC in Arabic, Zaharna (2009) pointed out that there are salient communication skills that distinguish a competent communicator in Arabic. Among these

skills is the sensitivity to and knowledge of dialectal differences of spoken colloquial Arabic and the ability to code switch between their own native dialect and that being spoken. These skills according to Zahanra contribute to CC in Arabic.

Everyday communication and interaction in Arabic involve several functions that include: socializing; establishing and maintaining friendship; placing barriers between oneself and others; influencing others' actions; giving and responding to feedback; arguing; talking one's way out of trouble and avoiding trouble; requesting; reporting; receiving; processing; expressing; and other situation-specific functions (Wilmsen, 2006). There are many other functions, of course, but these are some of the more likely situations that native speakers encounter on a daily basis. Almost none of these functions would be performed in MSA. Instead, they are normally and appropriately conducted in a colloquial variety of Arabic (Wilmsen, 2006).

Communicative competence does not only refer to the speakers' linguistic level of proficiency, but also to one of the main characteristics that establish a speech community. The following section briefly highlights the concept of speech community and how it is formed in the situation of Arabic.

2.2.5. The Arabic speech community

Speech community refers to any human aggregate characterized by regular and frequent interaction by means of a shared body of verbal signs and set off from similar aggregates by significant differences in language usage (Gumperz, 2001). Based on Gumperz' definition, it is language use, not the language itself, that makes up a speech community. Therefore, the characteristics of native speakers in terms of being competent in the language as well as the behavior of code-switching between the High and Low varieties of Arabic are considered the main constituents that form a speech community in its ideal sense. Haeri (2003)

and Rouchdy (2002) commented on the coexistence of the High and Low varieties as one of the most distinctive features of the Arabic speech community.

In the next section, I will explain the concepts of speech community and CC in the Arabic-as-an-FL (AFL) classroom. These concepts will not only build on what I discussed above, but also elucidate subsequent discussions about how to prepare students to achieve CC and thus become members of the Arabic speech community.

2.3. Arabic as a foreign language

This section provides some background about the teaching of Arabic in the United States and what challenges arise for learners and teachers in light of research on Arabic diglossia. I will follow up on the discussion of CC and speech community in the context of the AFL classroom. I detail the approaches and models of teaching Arabic that have been suggested by some Arabic pedagogues. I also draw on studies that have addressed students' preferences and their motivations for learning Arabic, heritage learners, students' imagined perceptions of the Arabic-speaking communities and their affinity towards the Arabic language and its speakers. The section also presents studies that have addressed teachers' perceptions regarding the teaching of Arabic as an FL. Finally, I will turn to research on first language (L1) use in the AFL classes.

2.3.1. The teaching of Arabic in the United States

Arabic was first taught in the United States to complement the study of Hebrew and the Old Testament. Harvard University was the first university to begin teaching Hebrew and Semitic languages, including Arabic, in 1654. By the end of the nineteenth century there were 16 major departments of Semitics in the U.S (McCarus, 1992). In the twentieth century, Arabic was in high demand due to the increased interest in archeology in the Near East. Interestingly, enrollment in Arabic classes has doubled since 2001 and Arabic is now taught in most U.S

higher-education institutions. Enrollment in Arabic programs also increased tremendously after President Bush introduced the "National Security Language Initiative" in 2006 that aimed at increasing the number of American students learning foreign languages, particularly "critical-need" languages such as Arabic, Russian, Farsi, Hindi, and Chinese (Taha, 2007). Beside higher–education institutions, high schools have started to include Arabic into their foreign language curricula.

2.3.2. Diglossia and the teaching of Arabic

In 1958, Ferguson looked at learning Arabic as learning two languages in one. He argued that in the AFL classroom, the teacher and the student alike must face the fact that there is more to be learned than one language. Ferguson further suggested that in such a classroom there is certainly more than is generally attempted in a single language course. While there is no empirical evidence that AFL classrooms are diglossic, Ferguson asserted that students of diglossic languages will have to learn double sets of vocabulary items and syntactic and morphological rules and sounds, as well as a whole set of skills involved in selection of the appropriate variety for a given context (Ferguson, 1958).

More recently, over the last 25 years, there has been much debate in the U.S. over whether to teach MSA or colloquial Arabic, or, if both varieties are taught, which variety to start with and at what level. The debate is due to the dilemma that the diglossic nature of Arabic fact has created for teachers of Arabic as a foreign language (Allen, 1992; McCarus, 1992; Ryding, 2006; Shiri, 2013). Currently, MSA is the form that is taught in most U.S. institutions that offer Arabic and the materials used to teach, including textbooks and other language resources, are also designed in MSA (Ryding, 2006). The research on this issue suggests two groups as pointed

out in Aramouni's (2011) study: those who are in favor of teaching only MSA and those who are in favor of teaching colloquial varieties of Arabic in conjunction with MSA.

Those who favored teaching only MSA held their position based on several arguments. First, teaching MSA provides students access to the whole Arab world and not just to one country. Second, the teaching of colloquial varieties of Arabic may lead to inaccurate MSA use. Third, MSA is more prestigious than the spoken dialects. Finally, a decision to teach spoken colloquial varieties also leads to difficulties regarding the choice of regional dialect (Alosh, 2002; Brosh, 1988).

Proponents of teaching colloquial varieties are many and their voice has risen over the past few decades, calling for a change in Arabic curricula. They argue that teaching of and early exposure to colloquial varieties of Arabic should be the norm in Arabic classrooms. Their main concern is to train future professionals and learners to communicate effectively with the Arabic-speaking world of the twenty-first century (Aramouni, 2011). These scholars' positions were established as result of developments in the field of second language acquisition (SLA), such as the Communicative Language Teaching (CLT) approaches to teaching foreign languages. Several studies conducted to assess Arabic consequently gave rise to a call for change from teaching only MSA to incorporating colloquial Arabic (Al-Batal, 2006; Heath, 1990; Husseinali, 2006; Palmer, 2007,2008; Parkinson, 1991; Schmidt, Inbar & Shohamy, 2004; Shiri, 2013; Wahba, 2006; Wilmsen, 2006; Younes, 2006).

2.3.3. The Arabic speech community in the context of foreign language classrooms

In the context of teaching AFL, the native speaker has played a central role (Cook, 1999; 2007; Kramsch, 2010). Wahba (2006) referred to educated native speakers as a model for learners of Arabic. He viewed members of the Arabic speech community as those users who can

perform tasks in a given set of situations within personal, public, occupational, and educational domains. He further argued that MSA and colloquial Arabic are interrelated and their communicative functions complement each other in the Arabic speech community. To become part of the Arabic speech community, Wahba argued that it would be appropriate for the individual learner of Arabic building his or her CC by learning two varieties at the same time.

Drawing on Parkinson's (1991) objection against the MSA-only approach, Wahba further proposed that this approach assumes that competence of diglossic native speakers is monoglossic which is not based on the linguistic reality of Arabic speech communities. According to Wahba, this approach has formed the basis of the Arabic language teaching methodology in many programs for a long time. Therefore, he argued that Arabic scholars are overdue to analyze and report how people use the two varieties in the Arabic speech community. This approach attempts to build the learner's competence with one variety, MSA, with no reference to any regional dialect, nor examples given to the students of the use of any regional dialect in the classroom. This model, according to Wahba, has neither effect on the learners' communicative ability in a diglossic speech community nor reality in the Arabic speech community.

Given that CC is considered a characteristic of a speech community, Arabic programs explicitly called it to be a goal of their teaching as addressed in the following section.

2.3.4. Communicative competence as a goal in the Arabic-as-a-foreign-language classroom

In the case of FL learning, Schultz (2006) noted that the vast majority of learners have neither sufficient time, sufficient appropriate contexts, sufficient input, sufficient opportunities to interact (negotiate meaning) with competent users of the target language, nor sufficient motivation to gain a meaningful and lasting level of language competence predominantly

through classroom instruction. Jackson and Malone (2009) also addressed the outcomes of foreign language programs and asserted that a competency-oriented language curriculum needs to incorporate learning opportunities that focus on language content and functional ability at all levels, from beginning to the most advanced.

In relation to the AFL classroom, Ryding (2013) noted that the components of CC focus on the authenticity of spoken language as part of discourse competence and thereby raised an issue that needs to be decided within the Arabic language classroom: the relationship between literacy and spoken language competence. Moreover, Bassiouney (2012) argued that learners of Arabic need CC to recognize appropriate times to use and mix two varieties of Arabic. The Arabic student who only knows MSA, and uses it in all situations, is a "disabled learner who cannot communicate adequately" (Wahba, 2006, p. 141). This implies that, as Haddad (2006) proposed, if students wish to approximate native speaker competencies, they need higher oral proficiency in a vernacular rather than in MSA.

Temple (2013) also proposed that proficient second language learners must not only manage multiple varieties of the language but also develop awareness of the contexts in which these varieties are appropriate. Moreover, Wilmsen (2006) noted that learners who are not provided with the opportunity to develop competence in both formal and vernacular varieties of Arabic may not only lack basic linguistic skills necessary for survival in the Middle East and building relationships, but also may not be prepared for the tasks that are in greatest demand among non-academic employers, including interpreting and translating. As a result, focusing on MSA in language classes and excluding CC in a spoken variety leads to frustration and student attrition (Ryding, 2013).

In this regard, Wilmsen (2006) proposed the term *communicative Arabic* about which he says:

> Communicative Arabic is largely vernacular Arabic. One of the reasons so few non-native learners of Arabic ever gain near-native facility in Arabic must surely be that not enough emphasis is placed on vernacular Arabic in most teaching programs. Those who do become fluent only manage it by dint of their own perseverance. The usual practice of force-feeding students an artificial diet of literary Arabic and, if they are lucky, bequeathing to them a smattering of vernacular hoping that they will get it all sorted out just will not do. (p.131)

Wilmsen further argued that students in many Arabic programs are still unequipped to contend in a realistic fashion with all of the usual small talk that occurs in a normal setting such as drinking coffee, talking about the weather, gossiping, protesting, and other speech acts.

The goal of reaching CC in the Arabic language classroom traces back to 1986 when the American Council on The Teaching of Foreign Languages (ACTFL) Proficiency Guidelines were developed. These guidelines define the goals of the instruction and suggest ways of identifying certain kinds of progress. With regards to Arabic, ACTFL stated "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). As early as 1990, Heath argued that the teaching of Arabic should comply with the ACTFL proficiency guidelines. Indeed, such developments are manifested in the teaching approaches adopted by many Arabic programs. However, Heath not only called for a change in teaching methodology, he also criticized the MSA-only approach:

> The weakness of the stance of proponents of MSA is that they contend that this is the main oral language students should learn at the beginning levels, that by itself is a sufficient base for oral linguistic interactions. (p.41)

Heath further argued that without a good command of colloquial Arabic, oral skills in MSA do the learner little good. For him, teaching only MSA to non-native speakers is analogous to teaching only Shakespearean English to non-native speakers of English.

2.3.5. ACTFL Standards for Foreign Language Learning

ACFTL recognized CC in 1996 when the National Standards for Foreign Language Learning were developed and placed special attention on communication in the TL by including it among the five goal areas (also called five Cs). In 1999, ACTFL developed a map that states the outcomes of FL education for the 21st century. With regard to communication, it stated that the goal of FL classroom is to enable students to be effective communicators use languages to: (a) engage in meaningful conversation; (b) understand and interpret spoken language and written text; and (c) present information, concepts, and ideas.

Arabic was introduced to be part of the ACTFL Standards in 2004, and in 2006 the Standards version was revised to include Arabic and other languages (ACTFL, 2006). The Arabic standards were meant to give the Arabic language teaching profession a process for planning curriculum and developing assessment tools in a accordance with commonly accepted precepts (ACTFL 2006). The Arabic version of the ACTFL Standards states that the ultimate goal of an Arabic language program should be to develop speakers who are able to communicate effectively and appropriately in a variety of formal and informal contexts.

But even with these organizational efforts and the studies discussed above that have primarily centered on the role of MSA and colloquial Arabic in the Arabic classroom, multiple orientations still continue to occur. These orientations have resulted in the existence of different approaches for the teaching of Arabic, as will be described in the next section. A lack of

agreement as to which approach to use still exists; the MLA statistics displayed earlier in Figure 1 reflected these approaches.

2.3.6. Approaches to Arabic diglossia

In addition to the classical Arabic and vernacular Arabic divisions that Cote (2009) identified, five approaches for teaching Arabic as a foreign language have existed (Al-Batal, 1992; Al-Mamari, 2011; and Bassiouney, 2012). These approaches include:

1. *The Classical Arabic Approach* is based mainly on morphological and syntactic analyses of texts using the grammar-translation method with very limited attention paid to the oral component.
2. *The MSA Approach* is based on the exclusive use of MSA as language of instruction in Arabic classes. Most of the text materials developed for this approach place primary emphasis on the teaching of grammar and reading and continue to rely mainly on the grammar-translation method in the teaching of Arabic. However, due to the effects of the new developments in foreign language education in the late 1970s and early 1980s, the oral component of MSA courses are receiving increased attention.
3. *The Colloquial Approach* is based on the teaching of a specific regional variety of colloquial Arabic (e.g. Iraqi, Egyptian, Syrian), or a specific regional dialectal group (e.g. Levantine, Gulf, North African) for oral use. The instruction usually does not require any knowledge of MSA, nor does it require knowledge of the Arabic script, since transliteration is used in most colloquial textbooks. The colloquial approach is suitable for the needs of those interested in the study of Arabic in one of its spoken varieties only.

4. *The Middle Language Approach* is based on the teaching of a variety of Arabic that is believed to exist between MSA and the dialects. This variety is referred to as Educated Spoken Arabic and also as al-Lugha al-Wusta (Middle Language).
5. *The Simultaneous Approach (Integrated Approach)* introduces students of Arabic to MSA and a colloquial dialect within the same program of instruction. This approach, according to Fakhri (1995), provides an adequate answer to the question of how to deal with Arabic diglossia in the classroom.

2.3.6.1. Models of teaching Arabic that incorporate colloquial varieties

Among the five approaches listed above, some programs have adopted the *Integrated Approach* and began teaching MSA and a colloquial variety of Arabic simultaneously. In advocating this approach, Wahba (2006) wrote,

> In light of current theories of foreign language acquisition, selecting only one variety of Arabic for instruction, such as classical or colloquial, will seriously prejudice the ability of the non-native learner to communicate effectively in an Arabic speaking community. (p. 139)

Wahba further argued that both varieties of Arabic should be taught together, as occurs in natural speech contexts. He described MSA and colloquial Arabic as one entity with different sides. He argued that the use of varieties of Arabic for their appropriate functions enables students to communicate more like native speakers. Therefore, he proposed the teaching of Arabic in light of its diglossic nature. His model proposed presenting MSA and a spoken variety of Arabic as separate entities at the early stages of earning, followed by mixed text at the intermediate levels and integration at advanced levels (p. 151).

Younes (2006) is another proponent of this "integrated approach," which is currently adopted at Cornell University. He wrote a textbook called *Intermediate Arabic*, which includes

Levantine Arabic for listening and speaking activities and MSA for reading and writing activities. The University of Cambridge has also adopted "a radically communicative approach" in which students, from the beginning, speak in Palestinian colloquial Arabic, read in MSA, and discuss texts in colloquial, enabling students to become familiar with each variety in its realistic context of use (Dickins & Watson, 2006, p. 110). Brigham Young University has also adopted a similar approach by teaching Egyptian colloquial Arabic alongside MSA in the same class.

While this approach has been receiving consideration among language planners, it may only solve part of the problem because students who are interested in learning Arabic for literary purposes may show little interest in colloquial Arabic (Husseinali 2006). This approach has also received some objections because teaching MSA and colloquial Arabic simultaneously may cause confusion on the part of students (Shiri 2013).

2.3.7. Students' motivations for learning Arabic

After World War II the federal government and Council of Learned Societies mobilized linguists to prepare textbooks for military personnel and combat troops to train to function in the Arab world (McCarus, 1992). However, in the last few decades students' interests and motivations have dramatically shifted. Learners are now studying Arabic for both utilitarian and integrative purposes. According to studies in the last decade, the majority of learners are learning Arabic because they want to interact with the native speakers and integrate themselves within Arab communities, and because they hold positive attitudes towards the language, its culture, and its speakers **(**Palmer 2008; Husseinali 2006; Schmidt, Ibar, and Shohamy, 2004). Other interests and motivations include understanding Arabic literature, reading the Qur'an, and translation purposes. Moreover, they are learning the language to build their intercultural competence (Husseinali, 2006).

Younes (2006) surveyed students in the Cornell University Arabic program, finding that they had the desire to achieve proficiency in Arabic in the same way that learners of other languages do, namely, to listen, speak, read and write. In another study that has specifically investigated students' motivations, Husseinali (2006) found a variety of orientations prompted learners to study Arabic, including traveling and world culture, political, instrumental, and cultural identity orientations.

Recent surveys show that students who learn Arabic in the United States want to learn spoken varieties, despite a lack of support from their teachers (Palmer 2008). In another earlier study, Palmer (2007) argued that instruction in only MSA is a disservice to students in the United States, especially those who are planning to study abroad. He further reported that many students feel ridiculted by native speakers of Arabic when they can only speak MSA abroad. Michael Cooperson, a professor of Arabic who learned MSA in the U.S., reported in an interview with Nash (2010) that the result of teaching only MSA is students' dissatisfaction. He drew on his own experience when he traveled to the Arab world, finding it frustrating that he could not understand the locals in their native Arabic dialects when the instruction he received at that time was in MSA and CA.

Shiri (2013) explored the impact of short-term study abroad on the language attitudes of college-level learners of Arabic in the United States. She investigated students' destination preferences in various Arabic-speaking countries, their attitudes toward learning MSA and regional dialects, and the factors that they perceived as influencing their attitudes. Survey responses from 371 participants indicated that learning Arabic in the Arab world favorably impacted students' attitudes toward colloquial dialect learning and sociolinguistic awareness. Students in her study sample rejected learning MSA exclusively, believed that learning a

colloquial dialect was important, and they became open to learning multiple dialects, including those that are less commonly taught. Respondents attributed this attitude shift to the change in their learning context, i.e., learning Arabic in an Arab country.

Students' motivations tend to be the source of inspiration for curricular specialists to argue for teaching colloquial varieties of Arabic. These specialists suggest that if students realize that they are not going to attain anything resembling communicative Arabic, they will experience frustration and be discouraged from continuing their studies of Arabic (Palmer 2007, Wilmsen 2006). They further believe that accommodating students' needs is essential to the survival of the Arabic programs.

2.3.8. Native-speaking communities as imagined by students

How students, especially non-heritage students, perceive Arabic-speaking communities is usually based on their imagination, especially when there is no direct contact with these communities. These communities have been defined by Norton & McKinney (2011) as "those groups of people, not immediately tangible and accessible, with whom we connect through the power of the imagination" (p.75).

Learners' perceptions and imaginings of the target community can play an important role in language learning (White, 2015). Specifically, imagined target communities can have a powerful impact on learners' social and learning behaviors (Pavlenko & Norton, 2007). This implies that students' imaginations can also influence their desired learning outcomes. In the context of Arabic, students' imaginations of the Arabic-speaking community can have a direct impact on whether students favor the learning of one variety of Arabic over another.

In a study on students' imaginations of Arabic and their investment in the target community, Trentman (2013) compared the practices of the imagined community of study

abroad in the Middle East to which these students desired to belong with the reality of the communities of practice with which they engaged while abroad. Her study demonstrated that alignments and misalignments between imagination and reality affected the extent to which students invested in their study abroad as a language learning experience. Her study also showed that these students wanted to belong to an imagined community of study abroad in the Middle East by demonstrating the identities of cross-cultural mediator and dedicated language learner.

Unfortunately, research on this issue reveals a lack of any studies that have investigated the correlation, if any, between students' imaginations and their learning preferences in the Arabic language classroom. It is hoped that this dissertation study will reveal insights on how students imagine the use of the Arabic by native speaking communities and whether there is a link between their imaginations and their preferences. In the next section, I will discuss the concept of affinity and what the previous research found to be a link between students' affinity towards Arabic or Arabic-speaking communities and their learning of the Arabic language.

2.3.9. Affinity towards the Arabic language and Arabic-speaking countries

From a language learning perspective, there exists a positive relationship between a learner's personal experience of a given foreign culture and the level of competence and proficiency he/she achieves in the language of that culture. Generally speaking, those learners who have the most advanced levels of foreign language competence are those who have spent periods abroad. They had first-hand experience of aspects of the culture of the country whose language they were studying (Swiff, 2002).

Gardner and Lambert referred to the importance of "sociophysical factors", such as attitudes and motivations. They argued that such factors may well influence the learner "because

his attitudes, his views of foreign peoples and cultures ... might well determine or limit his progress in developing second-language competence" (1972:3). They further said:

> Learners who are interested in the social and cultural customs of native speakers of the language they are learning are likely to be successful … if learners have favorable attitudes towards the speakers of the language, they will desire more contact with them. (1972:40)

Attitudinal variables are closely related to motivation in a second language learning context. Schmidt, Inbar & Shohamy (2004) investigated students' attitudes towards the Arabic language, its speakers, pertinent cultures, motivation to study the language, and whether these attitudes led to any changes in the educational context of teaching Arabic as a second language. The study reported that students who held more positive attitudes towards the Arabic language, its speakers, pertinent cultures, and who considered themselves motivated to study the language desired to learn spoken Arabic. Similar results were found in a study conducted by Dörnyei (1998), which investigated the factors that decrease student motivation in language studies. His study, conducted on 50 secondary pupils in various schools in Budapest, revealed that negative attitudes towards the TL as well as negative attitudes towards the second language community demotivated students in their language studies.

These studies provide evidence as to the strong correlation and effect between motivation and attitudes (Gardner & MacIntyre, 1991). In a similar yet more specific sense, this dissertation attempts to examine whether students' affinity towards certain Arabic-speaking communities mediates their preferences of which particular colloquial variety of Arabic, if any, they would like to learn.

2.3.10. Teachers' perspective on the teaching of Arabic as a foreign language

Although this study will not directly concern itself with teachers' preferences between MSA and colloquial Arabic, teachers' language use practices—and by extension their positioning relative to the diglossic situation of Arabic—will inform part of the research design. However, we know very little about teachers' beliefs of how MSA and colloquial Arabic should relate to each other in the language classroom.

It is common to hear from teachers and students that MSA is not a useful language for personal communication because spoken dialects, even though they are less prestigious, are the ones used in everyday life (Schmidt, Ibar, and Shohamy, 2004). Teachers who feel this way perceive in their students a lack of ability to speak "real Arabic" which, in turn, they consider as a demotivating factor in the language learning process (Spolsky & Shohamy, 1999). In fact, most of the authors I cited and who conducted studies specifically on the Arabic as an FL classroom are or have been teachers of Arabic themselves. However, there have not been enough empirical studies to determine conclusively teachers' stances on this issue and beliefs during their teaching.

One study conducted with 48 teachers of Arabic provides some preliminary insights. Seraj (2010) explored which pedagogical methods teachers of Arabic prefer. His study did not specifically tackle Arabic diglossia in the classroom but instead focused on teachers' attitudes toward various teaching approaches. He found that the majority of teachers prefer the Communicative Approach to language teaching, which entailed the goal of preparing students to communicate effectively. Whitecomb (2001) also investigated the relationship between attitudes toward Arabic language variation and the teaching of AFL within a proficiency-oriented framework. He found that most teachers had considered the possibility of teaching a regional spoken variety of Arabic. However, these teachers did not give a clear indication of whether

regional dialects were part of their actual teaching practice. Most of the 56 teachers he surveyed claimed that their students were learning skills that would enable them to travel and communicate easily in Arabic-speaking countries.

In another study, Aramouni (2011) investigated both students' and teachers' preferences for either MSA or a colloquial dialect. The diglossic situation of Arabic, the availability of classes, and the usefulness of MSA topped the list of students' and instructors' concerns. His study concluded that while there was a preference toward learning and teaching colloquial dialects of Arabic, both student and instructor participants also thought that MSA should continue to hold a prominent place in the Arabic curriculum.

The next and final section will turn to the debated issue of using students' L1 in the foreign language classroom. I will briefly refer studies that have investigated this issue and make specific reference to studies that concerned the use of L1 in Arabic classrooms.

2.3.11. The use of first language in the foreign language classroom

The use of the L1 (in the context of this study, English), has been investigated extensively in the last few decades (Levine, 2000; Krashen, 1985, 1987; Turnbull, 2001); most recently by Ghobadi & Chasemi (2015), Harrison (2014), Hunt (2012), Thompson & Levine (2011), and Vershney & Ianziti (2006). A detailed discussion of L1 use in FL classrooms would exceed the true focus of the present study but, I want to note that recent research has marked out specific and sometimes positive roles for L1 use.

Varshney & Ianziti (2006) surveyed 136 students enrolled in four language courses at a university level to examine their perceptions of various purposes of L1 use. They found that the use of L1 revealed administrative, affective, social, and cognitive advantages. Among the

cognitive advantages was the clarification that students desired, especially in connection with translation and grammar explanations.

In a more recent study, Thompson and Harrison (2014) investigated the frequency of and reasons for students' and teachers' use of English (L1) or Spanish (second language). The results indicated that teacher-initiated code-switches to L1 had the most influence on students' subsequent language choice and that teachers code-switched more often than students, even though students used a higher overall percentage of L1 than teachers. In addition, there was a strong positive relationship between the number of code-switches and the overall use of Spanish and English during instruction. Data showed that students used English in order to better understand classroom administration and to seek clarification about classroom assignments and other organizational matters. Teachers also used English to explain grammatical concepts and to translate new words and expressions. Similarly, in an even more recent study, Ghobadi & Ghasemi (2015) found that second language learners and teachers have begun to express more positive attitudes towards L1 use, and related techniques, in their own classrooms. They further argue that judicious L1 use in classrooms provides learners with cognitive advantages for acquiring the second language.

In light of these views on L1 in the FL classroom, this dissertation study attempts to find out whether English is potentially seen useful in the AFL classroom by students.

3.0 Methods

This chapter explains the participants, instruments, and procedure I used in this study. As a research involving human subjects, this dissertation study was first approved by the Institutional Review Board in March 2013 under protocol number 2013-0204 and has been renewed at the prescribed intervals. Appendix A shows the Notice of Approval.

3.1 Participants and procedures

The study was conducted at a large Midwestern research university. Participants were recruited after week 11 of the Fall semester 2013 and during weeks 7-12 of the Spring semester 2014. Participants completed consent forms for each component of the study (see Appendix B). These forms specified the purpose of the study and how the data would be used. Participants were told that they had the option to withdraw from the study at any time..

At the time of the investigation, the program from which the participants were drawn offered nine sections of Arabic: five sections of first-semester Arabic; two sections of third-semester Arabic; and two sections of fifth-semester Arabic. There were 115 students and eight teachers. One of the eight teachers taught two sections, one at the third-semester, the other at the fifth-semester of Arabic. Two were lecturers and six were teaching assistants; one teacher's native language was English; the native language of six other teachers was Arabic; and one teacher was a bilingual, who speaks both English and Arabic as native languages, having grown up in the United States but to Arabic-speaking parents. The six teachers who were native speakers of Arabic came from different Arab countries; one from Palestine; one from Sudan; one from Tunisia; one from Algeria; and two from Morocco. Figure 5 displays demographic information about all eight teachers. They are identified by pseudonyms that reflect their real names in terms of gender and ethnic connotations.

Figure 5: Teacher demographic information

Pseudonym	**Gender**	**Age**	**Native language**	**Ethnic/national background**	**Teaching experience at the beginning of study participation, in academic years**
Ahad	Male	46	Arabic	Palestinian	2
Tamir	Male	32	Arabic	Algerian	7
Samir	Male	29	Arabic	Tunisian	3
Rafiq	Male	33	Arabic	Moroccan	8
Amanda	Female	65	English	American	4
Sultan	Male	33	Arabic	Moroccan	8
Fawzi	Male	62	Arabic	Sudanese	20
Noor	Female	NA	English + Arabic	Algerian American	6

All students and teachers of Arabic on the study campus were invited to participate. However, data obtained from teachers, with the exception of the audio-recordings of their classes, will not be analyzed for the purposes of this dissertation study.

Participants could participate in any or all of four study components including (1) filling out a questionnaire that included a demographic background section as well as questions that probed their perceptions of and preferences for the use of MSA and colloquial varieties of Arabic inside and outside of class together with a variety of related attitudinal questions; this questionnaire will be referred to as the perceptions and attitudes questionnaire; (2) having their class audio-recorded; (3) filling out short questionnaires at intervals during each recorded class meeting that probed their perceptions of their teacher's use of MSA, colloquial Arabic, and English during the class segment that preceded each administration of the questionnaire; and (4) participating in face-to-face follow-up interviews about their beliefs about the use of Arabic inside and outside the classroom. The short questionnaires will be referred to as the in-class questionnaires. All components of the study were administered in the Fall semester of 2013, except the face-to-face interviews which were conducted in weeks 10-12 of the Spring semester

of 2014. The duration of each interview ranged between fifteen to twenty minutes. None of the teachers elected to participate in the face-to-face interviews. I administered all components of the study myself.

Figures 6 and 7 provide an overview of the study's design. Figure 6 shows the number of student and teacher participants in each component and the time of administration. Figure 7 indicates which classes and their teachers took part in what components of the study.

Figure 6: Student and teacher participation in the study components

Instrument	**Number of student participants**	**Number of teacher participants**	**Time of administration**
Perceptions and attitudes questionnaire	61	4	Week 11 of Fall 2013
Class Audio-recording		3	Week 13 of Fall 2013
In-class questionnaire	29	3	Week 13 of Fall 2013
Follow-up interview	8	0	Weeks 10-12 of Spring 2014

Figure 7: Overview of participation in all study components by each class section

Pseudonym of classroom teacher	Semester of Arabic	The teacher completed the perceptions and attitudes questionnaire	Students in this class completed the perceptions and attitudes questionnaire	The class was recorded and students completed the in-class questionnaire	Students from this section participated in the face-to-face interviews	The teacher participated in the face-to-face interview
Ahad	First-semester	Yes	Yes	No	No	No
Tamir	First-semester	No	Yes	No	Yes	No
Samir	First-semester	Yes	Yes	No	No	No
Rafiq	First-semester	No	Yes	Yes	Yes	No
Amanda	First-semester	No	Yes	No	No	No
Sultan	Third-semester	Yes	Yes	Yes	Yes	No
Fawzi	Third-semester	No	Yes	No	No	No
Fawzi	Fifth-semester	No	Yes	Yes	Yes	No
Noor	Fifth-semester	Yes	Yes	No	No	No

Out of the 115 enrolled students, 61 participated by filling out the perceptions and attitudes questionnaire. The 61 student participants were drawn from all three semesters of instruction; 37 first-semester students; 15 third-semester students; and 9 fifth-semester students. For analytic purposes, students drawn from first-semester Arabic will be captured under the label "Lower level"; students drawn from third- and fifth-semester Arabic will be combined under the label "Upper level". So as to be able to link an individual's participation in multiple study components, students were asked to create a unique personal ID, whose composition they were able to recreate according to prescribed derivational rules (for example, if they were to forget) even as—for the purpose of maintaining confidentiality—the researcher was unable to draw connections between individuals and their personal IDs. Figure 8 displays the demographic composition of student participants in the perceptions and attitudes questionnaire according to the most pertinent features. As is apparent in the phrasing of the RQs, only two demographic

variables—primarily, the level of enrollment and, secondarily, reported travel to an Arab-speaking country—were chosen for analysis in the present study. For this reason, the primary organizational variable for Figure 8 is level of enrollment.

Figure 8: Demographic information of student participants in the perceptions and attitudes questionnaire

		Lower level (first-semester Arabic) n=37	**Upper level (third- and fifth-semester Arabic) n= 24**
Students who have traveled to an Arabic speaking country		11	10
Students who have not traveled to an Arabic-speaking country		26	14
Gender	Male	21	14
	Female	16	10
Age	17-20	28	11
	21-23	2	9
	24-30	5	4
First language	English	35	24
	Arabic	3	2
	Mandarin	1	0
	Malay	1	1
	Korean	1	0

Figure 9 (below) indicates the roles that the independent variables of level of enrollment and reported travel to an Arabic-speaking country played in each RQ.

Figure 9: The role that the independent variables of level of enrollment and reported travel to Arabic-speaking countries played

Research questions	**Independent variable**
RQ 1: Students' understanding of MSA	Level of enrollment + reported travel to Arabic-speaking countries
RQ 2: Students' understanding of colloquial Arabic	Level of enrollment + reported travel to Arabic-speaking countries
RQ 3: Students' associations with MSA	Level of enrollment + reported travel to Arabic-speaking countries
RQ 4: Students' associations with colloquial Arabic	Level of enrollment + reported travel to Arabic-speaking countries
RQ 5 and RQ 6: Students' preferences of the varieties of Arabic within and without the classroom	Level of enrollment
RQ 7: Students' ability to distinguish between MSA and colloquial Arabic	Level of enrollment

Out of the eight teachers, only four filled out the perceptions and attitudes questionnaire. Figure 10 provides an overview of student and teacher participants in the perceptions and attitudes questionnaire broken down by class section.

Figure 10: Teacher and student participants in the perceptions and attitudes questionnaire

Semester of enrollment	**Teachers' pseudonyms**	**Teachers who participated**	**Number of students enrolled in the class**	**Number of students who participated**
First-semester (Sec. 1)	Ahad	Yes	11	7
First-semester (Sec. 2)	Tamir	No	15	7
First-semester (Sec. 3)	Samir	Yes	15	6
First-semester (Sec. 4)	Rafiq	No	16	10
First-semester (Sec .5)	Amanda	No	11	7
Third-semester (Sec.1)	Sultan	Yes	13	6
Third-semester (Sec.2)	Fawzi	No	12	9
Fifth-semester (Sec.1)	Fawzi	No	11	4
Fifth-semester (Sec..2)	Noor	Yes	9	5
Total	8	4	115	61

Figure 11 summarizes students' participation in all study components across levels of enrollments.

Figure 11: Students' participation in all study components across levels of enrollment

Teachers' pseudonyms	**Class level**	**# of students who participated in the perceptions and attitudes questionnaire**	**# of students who participated in the in-class questionnaire**	**# of students who were interviewed**
Ahad	1st semester	7	0	0
Tamir	1st semester	7	0	1
Samir	1st semester	6	0	0
Rafiq	1st semester	10	10	1
Amanda	1st semester	7	0	0
Sultan	3rd semester	6	8	0
Fawzi	3rd semester	9	0	1
	6th semester	6	11	1
Noor	6th semester	5	0	1
Total	**9**	**61**	**29**	**5**

Twenty-nine students completed the in-class questionnaires. These students were not a perfect subset of those who had completed the perceptions and attitudes questionnaire: Only six of the eleven fifth-semester students who completed the in-class questionnaire had also filled out the perceptions and attitudes questionnaire. Three of the ten first-semester students, four of the eight third-semester students, and three of the eleven fifth-semester students have reported traveling to an Arabic speaking county.

Of the 61 student participants, nine students were selected for the face-to-face interview, specifically five first-year students, two second-year students, and two third-year students. Although students were offered a gift card as an incentive for participating in the interviews, only five of them responded to the invitation and actually participated. These students were given pseudonyms in the discussion of the results. Information about these students is presented in Figure 12 below. Data from the interviews will not be presented in the Results chapter, but I will use them to contextualize quantitative data in the Discussion chapter.

Figure 12: Demographic information of the students who participated in the face-to-face interviews

Interviewee pseudonym	**Class level and section**	**Gender /Age**	**L1**	**SL/FL** (Other than Arabic)
Brice	First-semester (Sec.2)	Male / 26	English	Spanish
Amani	First-semester (Sec.3)	Female / 18	Arabic + English	n/a
Alissa	First-semester (Sec.4)	Female / 18	English	Spanish
Tyler	Third-semester (Sec.1)	Male / 30	English	French
Kathrine	Fifth-semester (Sec.1)	Female / 26	English	n/a

3.2 Instruments of data collection

In this section, I will discuss the types of participation and research instruments in greater detail. However, the dissertation focuses only on a subset of the data that were obtained in the course of the study, so I will pay special attention to the elements that I used.

Figure 13 : Description of the perceptions and attitudes questionnaires

Student version			
Section number	**Number of items**	**Content of items**	**Types of responses**
1	14	Student's thoughts about Arabic	open-ended questions
2	10	Student background	fill-in-the-blank
3	12	Student's current teacher of Arabic	fill-in-the-percentage [0-100%]
4	8	Student's previous teachers of Arabic	fill-in-the-blank
5	32	Student proficiency in different varieties of Arabic	fill-in-the-percentage
6	9	Student experience with the varieties of Arabic	6-point Likert scale
7a	42	Observed teacher language use in class as perceived by student	fill-in-the-percentage
7b	42	Ideal teacher's Arabic language use in class as perceived by students	fill-in-the-percentage
7c	48	Teacher language use outside of class as perceived by student	fill-in-the-percentage
8a	75	Student understanding of daily language use by educated native speakers in Arabic-speaking countries	fill-in-the-percentage
8b	72	Expected use of Arabic language by native Arabic speakers for student as perceived by the student.	fill-in-the-percentage
9a	26	Student experience in Arabic-speaking countries	fill-in-the-blank items
	26		5-point Likert scale
9b	30	Student's attitude toward Arabic-speaking countries	6-point Likert scale

Teacher version				
Section number	**Number of items**	**Content of items**	**Types of responses**	**Relation to student questionnaire**
1	14	Teacher's thoughts about Arabic	open-ended questions	Identical content/ reverse perspective
2	10	Teacher's background	fill-in-the-blank	Identical content/ reverse perspective
3	2	Students' perception of the teacher's country of origin	open-ended questions	Stand-alone
	5		fill-in-the-percentage	
4	32	Teacher's self-rated proficiency in different varieties of Arabic	fill-in-the-percentage	Identical content/ reverse perspective
5	9	Teacher's experience with the varieties of Arabic	6-point Likert scale	Identical content/ reverse perspective
6a	42	Teacher's self-reported language use in class	fill-in-the-percentage	Identical content/ reverse perspective
6b	42	Teacher's ideal language use in class	fill-in-the-percentage	Identical content/ reverse perspective
6c	48	Teacher's self-reported language use outside of class	fill-in-the-percentage	Identical content/ reverse perspective
7a	75	Teacher's understanding of daily language use by educated native speakers in Arabic-speaking countries	fill-in-the-percentage	Identical content/ reverse perspective
7b	72	Native Arabic speakers' expectations for students' use of Arabic	fill-in-the-percentage	Identical content/ reverse perspective
8a	26	Teacher's experience in Arabic-speaking countries	fill-in-the-blank items	Identical content/ reverse perspective
	26		5-point Likert scale	
8b	30	Teacher's attitude toward Arabic-speaking countries	6-point Likert scale	Identical content/ reverse perspective

3.2.1. Perceptions and attitudes questionnaire for students

Figure 13 provides (above) a synopsis of the students' and teachers' versions of perceptions and attitudes questionnaire. Explanations will only focus on the students' version. The purpose of the students' version of the perceptions and attitudes questionnaire was to find out (a) how students assessed the social and communicative functions of MSA and colloquial varieties of Arabic, respectively, in native-speaking communities; (b) how their teachers' language use in class corresponds with the students' perceptions of appropriate and/or preferred language use practices outside of class, including in native-speaking communities; and (c) the students' perceptions of their teacher's MSA/dialect/English use in class.

The students' version contained nine sections and the teachers' version contained eight sections. Figure 13 shows how many items each section contained; the theme each section encompassed; the type of response expected; and, for the teachers' version only, the relationship to the student version. The students' version of the perceptions and attitudes questionnaire can be seen in its entirety in Appendix C. Its nine sections comprised a total of 446 items. Sixteen answers were open-ended and asked for short prose answers. Sixty-five items were to be rated on a 6-point Likert scale. Three-hundred-and-twenty-five items asked respondents to provide a percentage from 0% to 100%. Forty-four items required respondents to fill in a blank space.

Specific items of the questionnaire served to answer specific RQs. To address RQ1 and RQ2, fourteen open-ended questions asked students about their understanding and their thoughts of the Arabic language varieties, i.e. MSA and colloquial varieties of Arabic. There were also ten fill-in-the-blank items in which students had to provide their background information, including their level of enrollment, and travel experience in any Arabic-speaking country.

To answer RQ3 and RQ4, I authored 75 fill-in-the-percentage [0-100%] items that aimed at gaining information about students' understanding of daily language use by educated native speakers in Arabic-speaking countries. Students had to indicate to what extent educated native speakers of Arabic use MSA relative to a local variety or another language in their Arabic-speaking country in specified encounters/contexts.

So as to address RQ 5a and 5b, I designed thirty items that had to be rated on a 6-point Likert scale. These items aimed at acquiring information about the students' general experiences in and attitudes towards Arabic-speaking countries and the form of Arabic spoken in those countries. The thirty items asked students about and how they feel about the variety of Arabic spoken in each country. The Likert scale carried labels that ranged from 0, "Great distaste," to 6, "Great affinity."

Research questions 5c and 5d concerned students' desired proficiency in different varieties of Arabic. Thirty-two fill-in-the-percentage [0-100%] items invited respondents to indicate how well they would likely speak different varieties of Arabic, including MSA and regional dialects. A response of 0% was to indicate "not at all" and a response of 100% to signal "I would like to speak it like a native speaker of this variety."

Finally, students' preferences of the language(s) in the classroom (RQ 6) were captured through forty-two fill-in-the-percentage [0-100%] items. The pertinent part of the questionnaire asked students to indicate what they thought to be their teacher's ideal proportion of language use in the classroom when he/she engages in a range of classroom activities.

3.2.2. Audio-recording and in-class questionnaires

To answer RQs 7a-7b, i.e., to explore students' ability to perceive the distinction between MSA and colloquial varieties of Arabic, I recorded three classes: one first-semester class; one third-semester; and a fifth-semester class, each on three different occasions. For each occasion, I had asked teachers to use different language use practices. Specifically, teachers were instructed to use only MSA in the first class, and a mix of MSA and colloquial Arabic in the second. As for the third class, teachers were directed to teach the way they normally do. The objectives and content in the three classes were not affected by the change in the teachers' language practices.

There was one purposes behind these instructions: Since the program under investigation emphasizes the use of MSA, it was necessary to license teachers to use colloquial varieties for research purposes. For the purposes of this dissertation I only analyzed the recordings of one session of, respectively, the first-semester and the fifth-semester class, i.e., the two classes that were most likely to distinguish between students' language proficiency and, by extension, their teacher's language use practices and the students' abilities to perceive the language use accurately. Of the three sessions recorded for each class, I chose the session for which the teachers had been instructed to use a mix of MSA and colloquial Arabic. The students were not informed about the purpose of the recordings, and therefore did not know that their teachers were going to speak colloquial Arabic alongside MSA in that particular class. The usual classroom practice was for teachers to focus exclusively on MSA.

Each recorded class was divided into three segments, each lasting about 15 minutes. At the end of each segment, students were given a brief (in-class) questionnaire. Students had to indicate the proportion (0-100%) of teacher talk (expressed in the number of words) that they

thought had been articulated in one of three languages, MSA, a colloquial variety of Arabic, or English. Students had to indicate the proportion for eleven different items. Each item captured a different language use function. The questionnaire can be inspected in Appendix E.

Subsequently, I transcribed the recorded class meetings as divided into three segments, and performed a count of words spoken in MSA, colloquial Arabic, and English. Because of my knowledge of the differences between MSA and colloquial Arabic, I did not encounter any challenge in categorizing words into MSA and colloquial Arabic. From these counts, I derived percentages of words spoken in MSA, a colloquial variety of Arabic, and English in each language use function separately. I then compared these percentages to the percentages reported by the students.

3.2.3 Follow-up face-to-face interviews with students

The last component of the study was the face-to-face interviews with individual students. The purpose of the interviews was to probe more deeply into reported beliefs about the forms of Arabic, to follow up on any missing answers in the perceptions and attitudes questionnaire, to explore and perhaps resolve any possible contradictions in their responses. Participants who declared their willingness to be interviewed in the perceptions and attitudes questionnaire were contacted regarding scheduling a time for the interview. All participants were invited to participate in individual and group interviews, but all expressed their hesitation to be in a group interview. Therefore, I only conducted interviews with individuals.

I conducted the interviews in weeks 10-12 of the Spring semester of 2014 in a semi-private and comfortable location on campus. The interviews were semi-scripted and contained at least twenty questions (see Appendix F). The script included general questions about

participants' (a) personal experiences with Arabic and Arabic-speaking countries and communities; (b) views of Arabic language use in the classroom; (c) perceptions of how they viewed themselves as speakers of Arabic; (d) self-reported language use in class; and (e) follow-up questions on data previously reported by the participants.

4.0. Results

This chapter presents results from both qualitative (categorical) and quantitative analyses of data. The results of the quantitative analysis are reported on the basis of descriptive statistics including frequencies, means, standard deviations, as well as, when appropriate, inferential statistics. I will proceed by answering each research question (RQ) in turn. Specifically, I will review briefly pertinent information about the respective procedure of data collection and the kind of analysis used to obtain the respective results.

4.1. Theme One: Students' definitions of the forms of Arabic

4.1.1 RQ 1a. How do students define MSA?

To answer RQ 1a, I analyzed students' responses to an open-ended question in the perceptions and attitudes questionnaire in which they had been asked to describe MSA to someone who is not familiar with Arabic (see Appendix C). I examined students' responses for similarities and differences in wording and meaning so as to allow distinct categories to emerge. In the initial analytic step, I took a conservative approach. That is, thematically related responses were assigned to different categories if wording diverged. Initially, seventeen response categories were established. In a second analytic step and so as to make data analysis more meaningful, I relaxed some categorical distinctions by collating categories that contained similarly themed even if somewhat differently articulated thoughts into umbrella categories. Former categories that were merged under a unifying umbrella category, however, retained their separate categorical labels and were then termed *sub-categories*. Specifically, three pairs of subcategories were paired into three umbrella categories. In the first example, some students defined MSA as the *formal language* while others defined it as the *formal written* version of Arabic. I treated each of these two types of responses as belonging to a subcategory but to the

same umbrella category, i.e., *formal*. The second example of merged categories concerns *standard* and *baseline*, which were subsumed as two subcategories under the umbrella category of *standard*. Although the terms *standard* and *baseline* may have different connotations, I treated them as subcategories of the *standard* category because students' prose through which I categorized definitions of MSA indicated that they used these two terms synonymously. The third example of merged categories relates to *textbook version* and *scholarly version*, which were subsumed under the umbrella category of *scholarly*. Categories that were not merged will be referred to as "stand-alone" categories.

As a result of this analytic procedure, I reduced the number of categories from the original seventeen to fourteen. However, in further analysis—and as reflected in the tables that will be shown below—I chose to maintain two tiers of categories (subcategories combined with stand-alone categories and, alternatively, umbrella categories combined with stand-alone categories) so as to be able to toggle between a more streamlined and efficient model (fourteen categories) on the one hand and a more fine-grained model (seventeen categories), depending on the most productive analytic perspective. In addition to the fourteen umbrella and stand-alone or seventeen sub-categories and stand-alone categories that captured meaningful responses, two categories were established so as to account for responses without usable content. The category *no answer* captured the responses of students who gave no answers to the question. I assume that non-responses give clues about students' thought patterns even if the responses themselves are devoid of content. Further, answers that defied categorization because of ambiguous phrasing were tabulated under the *not clear* category.

I acknowledge that the conceptual delineation of some of the 14/17 categories is not distinct. Specifically, the categories *formal*, *standard* and *official* may overlap. Two

considerations prompted me to maintain three different categories nevertheless: (a) the desire to maintain the integrity of students' original phrasing, which may have borne particular meaning to the respondents and which I wanted to respect; and (b) the following distinct theoretical definitions of the respective terms in research,

> - A **formal language** is a language designed for use in situations in which natural language is unsuitable, as for example in mathematics, logic, or computer programming. The symbols and formulas of such languages stand in precisely specified syntactic and semantic relations to one another (Collins English Dictionary, 2014).
>
> - A **standard language** is a speech variety of a language community which is legitimate as the obligatory norm for social intercourse on the strength of the interests of dominant forces in that society (Freeborn, 1998).
>
> - An **official language** is a language that is given a special legal status in a particular country, state, or other jurisdiction. Typically a country's official language refers to the language used within government (e.g., courts, parliament, and administration), (McArthur 1998).

Table 1 (below) shows the results of descriptive statistical analyses in direct response to RQ1a, i.e., the number and percentage of the 61 students whose responses fell into (a) each of the subcategories and stand-alone categories; and (b) each of the umbrella and stand-alone categories. The total percentage of all categories listed in a column combined exceeds 100% because some students gave responses in more than one category so that a total of 70 responses were recorded from 61 students. The categories are presented in the order of most to least frequently mentioned in the students' responses.

Table 1: Overview of all students' definitions of MSA.

	Subcategories & stand-alone categories	**Number of respondents whose responses fell into each subcategory & stand-alone categories n=61**	**Percentage of respondents whose responses fell into each subcategory & stand-alone categories**		**Umbrella & stand-alone categories**	**Number of respondents whose responses fell into each umbrella & stand-alone categories n=61**	**Percentage of respondents whose responses fell into each umbrella & stand-alone categories**
1	Formal	21	34.43	1	Formal	26	42.62
2	Formal written	5	8.20				
3	Standard	7	11.48	2	Standard	9	14.75
4	Baseline	2	3.28				
5	Textbook version	2	3.28	3	Scholarly	6	9.84
6	Scholarly version	4	6.56				
7	Universal	5	8.20	4	Universal	5	8.20
8	Difficult	5	8.20	5	Difficult	5	8.20
9	Quranic	3	4.92	6	Quranic	3	4.92
10	Broadcast language	3	4.92	7	Broadcast language	3	4.92
11	Official	2	3.28	8	Official	2	3.28
12	Flowing	2	3.28	9	Flowing	2	3.28
13	Educated dialect	1	1.64	10	Educated dialect	1	1.64
14	Different	1	1.64	11	Different	1	1.64
15	Awesome	1	1.64	12	Awesome	1	1.64
16	Like Latin	1	1.64	13	Like Latin	1	1.64
17	Semitic	1	1.64	14	Semitic	1	1.64
Additional response categories							
	Not clear	2	3.28	15	Not clear	2	3.28
	No answer	2	3.28	16	No answer	2	3.28
	Total	70	114.77%			70	114.77%

As shown in Table 1, MSA was mostly described as the *formal* variety of the language, with 42.62% of respondents, followed by *standard*, with 14.75% of respondents, and then the

textbook version, with 9.84% of respondents. While the terms *formal* and *standard* in theory may overlap with *official*, only two students (constituting 3.28% of respondents) defined MSA as the *official* language; that is 39.34% less than were recorded for the top response category, *formal*. The remaining categories, all fell at or below 8.20% of respondents and comprised references to students' general impressions of MSA such as being *difficult*, *different*, *flowing* and *awesome*.

4.1.2 *RQ 1b. How do descriptions of MSA given by beginning (first-year) students (Lower level) compare with descriptions given by intermediate (second-and third-year) students (Upper level)?*

In answer to RQ 1b, I followed the analytic approach described above to break students' responses down by their level of study. Table 2 shows the number and percentage of students in first-year Arabic (Lower level) and of students in second-and third-year Arabic (Upper level) who, respectively, had given answers assigned to each of fourteen (stand-alone and umbrella) categories. Further, for exploratory purposes, the percentages in each category were compared between class levels via inferential statistics, namely a two-tailed two-sample t-test based on an alpha level set at $p < .05$. [2]

[2] A two-tailed two sample t-test is used to compare two groups and test for differences in both directions (greater/lesser).

Table 2: Students' definitions of MSA according to class level

Umbrella & stand-alone categories	Lower level (n=37)		Upper level (n=24)		t	p
	Number of respondents whose responses fell into each umbrella & stand-alone categories	Percentage of respondents whose responses fell into each umbrella & stand-alone categories	Number of respondents whose responses fell into each umbrella & stand-alone categories	Percentage of respondents whose responses fell into each umbrella & stand-alone categories		
Formal	14	37.84	12	50.00	2.06	.17
Standard	5	13.51	4	16.67	1.27	.42
Scholarly	2	5.41	4	16.67	3.43	1
Universal	3	8.11	2	8.33	1.03	1
Difficult	3	8.11	2	8.33	1.03	1
Quranic	1	2.70	2	8.33	3.21	.56
Flowing	1	2.70	1	4.17	1.55	1
Official	1	2.70	1	4.17	1.55	1
Broadcast language	0	0.00	3	12.5	Inf[3]	.06
Semitic language	1	2.70	0	0.00	0	1
Educated dialect	1	2.70	0	0.00	0	1
Different	1	2.70	0	0.00	0	1
Awesome	1	2.70	0	0.00	0	1
Like Latin	1	2.70	0	0.00	0	1
Additional response categories						
Not clear	2	5.41	0	0.00	0	.51
No answer	2	5.41	0	0.00	0	.51

Results show that the largest percentage of respondents at both levels defined MSA as the *formal* language (37.84% and 50%, respectively). Similar to what was shown in Table 1, the second highest percentage—at a distance—at both levels was the *standard language*, with 13.51% of the respondents in Lower level and 16.67% in Upper level. MSA was defined as the *textbook* and *scholarly version* by only 5.41% of Lower level students and 16.67% of the students in Upper level. Categories such as *awesome* or *like Latin* only appeared in the responses of Lower level students. Similarly, all missing (no answer) and unclear responses came from

[3] Inf stands for Infinity, which is a measure in statistics.

Lower level students. Adjectives such as *difficult*, *flowing*, and *Quranic* were used almost evenly by both groups.

Not a single response category was associated with a significant difference between class levels in their respective mean percentages of respondents. In other words, each response category was equally likely to be chosen by a Lower level or an Upper level student. One near exception to this trend was the close-to-significant difference ($p = .06$; $t = Inf$) between the two groups in the response category *broadcast language*. All three students who gave this response came from the Upper level group whereas all missing and unclear responses were attributed to respondents from the Lower level group.

4.1.*3 RQ 1c. How do descriptions of MSA given by students who reported having travelled to an Arabic-speaking country compare with descriptions of MSA given by students who report never having travelled to an Arabic-speaking country?*

For RQ 1c, I analyzed students' (Lower level and Upper level students taken together) responses broken down by their reported prior travel to an Arabic-speaking country. Responses of the two groups were compared via a series of two-tailed two-sample t-tests, again with an alpha level of $p < .05$. Results are shown in Table 3 (below).

Table 3: Students' definitions of MSA according to reported travel to an Arabic-speaking country

Umbrella & stand-alone categories	Never been to an Arabic-speaking country (n=40)		Have been to an Arabic-speaking country (n=21)			
	Number of respondents whose responses fell into each umbrella & stand-alone categories	Percentage of respondents whose responses fell into each umbrella & stand-alone categories	Number of respondents whose responses fell into each umbrella & stand-alone categories	Percentage of respondents whose responses fell into each umbrella & stand-alone categories	t	p
Formal	16	40.00	10	47.62	1.41	.16
Standard	5	12.50	4	19.05	1.78	.68
Scholarly	4	10.00	2	9.52	1.03	1
Semitic language	0	0.00	1	4.76	Inf	.34
Universal	4	10.00	1	4.76	0.49	.65
Difficult	4	10.00	1	4.76	0.49	.65
Broadcast language	1	2.50	2	9.52	4.33	.27
Official language	1	2.50	1	4.76	2.08	1
Educated dialect	1	2.50	0	0.00	0	1
Different	1	2.50	0	0.00	0	1
Quranic	2	5.00	1	4.76	1.03	1
Flowing	2	5.00	0	0.00	0	.54
Awesome	0	0.00	1	4.76	Inf	.34
Like Latin	1	2.50	0	0.00	0	1
Additional response categories						
Not clear	2	5.00	0	0.00	0	1
No answer	2	5.00	0	0.00	0	1

Similar to previous results, MSA was most likely to be defined as the *formal* language. This trend held true for both groups, i.e., with 40% of respondents who had said they had never been in an Arabic-speaking country and 47.62% of those who had reported having travelled to an Arabic-speaking country. The second largest response category for both groups was s*tandard*, with 12.20% for those who reported having travelled to an Arabic-speaking country and 19.05% for those who said they had never been to an Arabic-speaking country. Missing and unclear responses came from respondents who have never been to an Arabic-speaking country and those students are Lower level respondents.

As was true for the comparison between students at two different levels of instruction, a comparison of students who reported they had travelled to an Arabic-speaking country with those who reported they had not, yielded no significant difference in any of the response categories.

4.1.4 *RQ 2a. How do students define colloquial Arabic?*

To answer this question, I analyzed students' responses to another open-ended question in the perceptions and attitudes questionnaire. Specifically, this question asked students to list all adjectives and characteristics that they associate with colloquial Arabic (see Appendix C).

To categorize students' responses, I followed similar analytic procedures as described for RQs 1a. However, because only seven viable categories emerged apart from *unclear* responses (seven students), *missing* responses (four students), and *I don't know* responses (two students), all original categories were maintained and none were merged. Table 4 (below) shows the frequencies of all 61 students' responses across the seven response categories. The total of all percentages is 100% because for this question, each student had given exactly one response. The categories are presented in the order of greatest to smallest percentage of respondents.

Table 4: Overview of all students' definitions of Colloquial Arabic.

		Number of respondents whose responses fell into each viable category (n=61)	**Percentage of respondents whose responses fell into each viable category**
1	Spoken	16	25.57
2	Conversational	14	21.95
3	Informal	7	11.48
4	Country specific	5	8.2
5	Local	3	4.92
6	Nonstandard	3	4.92
7	Nonacademic	1	1.64
	Additional response categories		
1	Not clear	7	11.48
2	No answer	4	6.56
3	I don't know	2	3.28

Results show that colloquial Arabic was most frequently described as the *spoken variety* of Arabic (25.57%), followed by *conversational* Arabic (21.95%), which in turn was followed, at a distance by *informal, with* 11.48% of respondents. The remaining four categories, all fell at or below 8.20% of students'. Responses of thirteen students (21.32% of the students) were included among "additional response categories" as their responses they did not convey any definition to what colloquial Arabic was. The categories to which these answers were assigned included *not clear*, *no answer*, and *I don't know*. To compare, only 78.68% of students provided definitions of colloquial Arabic, while 93.44% of students provided definitions of MSA.

4.1.5 *RQ 2b. How do descriptions of colloquial Arabic given by Lower level students compare with descriptions given by Upper level students?*

I used descriptive statistics to calculate the number and percentage of students whose responses fell into each category, and inferential statistics (two-tailed two-sample t-tests) to find out whether there were any significant differences between two groups in the frequencies with which they provided specific definitions of colloquial Arabic. Table 5 (below) presents the categories of students' responses, broken down by class level in the order of most to least frequently mentioned responses.

Table 5: Students' definitions to colloquial Arabic according to class level.

	Lower level (n=37)		**Upper level (n=24)**		t	p
	Number of respondents whose responses fell into each viable category	**Percentage of respondents whose responses fell into each viable category**	**Number of respondents whose responses fell into each viable category**	**Percentage of respondents whose responses fell into each viable category**		
Spoken	8	21.62	8	33.33	1.79	.38
Conversational	4	10.81	10	41.67	5.70	.01
Informal	4	10.81	3	12.50	1.18	1
Country specific	5	13.51	0	0.00	0.00	.15
Local	1	2.70	2	8.33	3.21	.56
Nonstandard	1	2.70	2	8.33	3.21	.56
Nonacademic	1	2.70	0	0.00	0	1
Additional response categories						
Not clear	7	18.92	0	0.00	0	.04
No answer	4	10.81	0	0.00	0	.15
I don't know	2	5.41	0	0.00	0	.51

Results, as presented in Table 5, indicate that Lower level students' responses were distributed across all seven categories established in response to RQ 2a, whereas the responses of students at Upper level focused on only five categories: *spoken, conversation, informal, local,* and *nonstandard*. These five categories together give a meaningful and comprehensive definition of colloquial Arabic. Colloquial Arabic was defined as *conversational* and *spoken* respectively by 41.67% and 33.33% of Upper level students, while a total of 35.14% of Lower level students' responses did not contain a concrete definition at all, i.e., whose responses were assigned to one of the additional categories. A two-tailed two-sample t-test showed that Upper level students had a significantly higher probability than Lower level students of defining colloquial Arabic as a *conversational* language ($p = .01$; $t = 5.70$). There also was a significant difference between Lower level and Upper level students in giving unclear answers ($p = 0.04$; $t = 0$).

4.1.6. *RQ 2c. How do descriptions of colloquial Arabic given by students who reported having travelled to an Arabic-speaking country compare with descriptions of colloquial Arabic given by students who reported never having travelled to an Arabic-speaking country?*

To answer RQ 2c, I analyzed the responses of students divided into two groups: those who reported to have visited an Arabic-speaking country and those who reported to have not. Similar to RQ 2b, descriptive and inferential statistics were used to analyze the responses of the two groups. Table 6 below shows the number and percentage of students in each group whose responses fell into each category.

Table 6: Students' definitions of colloquial Arabic according to reported travel to Arabic-speaking countries

	Never been to an Arabic-speaking country (n=40)		**Have been to an Arabic-speaking country (n=21)**		t	p
	Number of respondents whose responses fell into each umbrella category	**Percentage of respondents whose responses fell into each umbrella category**	**Number of respondents whose responses fell into each umbrella category**	**Percentage of respondents whose responses fell into each umbrella category**		
Conversational	6	15.00	8	38.10	2.57	.06
Spoken	11	27.50	5	23.81	0.91	1
Informal	6	15.00	1	4.76	0.31	.40
Country specific	5	12.50	0	0.00	0.00	.15
Non standard	2	5.00	1	4.76	1.03	1
Local	3	7.50	0	0.00	0.00	.54
Non academic	0	0.00	1	4.76	Inf	.34
Additional response categories						
Not clear	5	12.50	2	9.52	0.80	1
No answer	3	7.50	1	4.76	0.67	1
I don't know	0	0.00	2	9.52	Inf	.11

The three descriptions of colloquial Arabic that were most frequently mentioned by students in both groups were *conversational*, *spoken*, and *informal Arabic*. A series of two-tailed two-sample t-test showed no significant difference between the two groups in any of the

response categories. However, the difference in percentages in the *conversational Arabic* category (15% of those who reported no travel as compared to 38.10% of those who reported travel to an Arabic-speaking country) neared significance ($p = .06$; $t = 2.57$).

4.2. Theme Two: Students' associations with each form of Arabic

4.2.1 *RQ. 3a. What language-use purposes do students associate with MSA?*

This question attempts to capture students' understanding of the specific language-use purposes that they believe to recognize in MSA. To answer this question, I analyzed students' responses to twenty-five items in the perceptions and attitudes questionnaire (see Appendix C), for which students were asked to rate in percentages (0-100%) how much they believe that educated native speakers of Arabic who live in an Arabic-speaking country use MSA as compared to colloquial Arabic or another language in a series of specific real-life encounters. These encounters varied in terms of formality, social-distance and intimacy. Respondents gave percentages (0-100% of the time) that indicated the frequency with which they imagined MSA (as compared to colloquial Arabic) to be used in each situation.

Table 7 shows students' ratings of all twenty-five items. Descriptive statistics indicate the number of students who provided ratings to each item as well as the minimum and maximum percentage ratings that each item received and the means of students' ratings of each item. The items are presented in the order from the highest to lowest means of rating. Out of the 61 participants, only 54 students provided ratings to all twenty-five items, while individual items were rated by between 54 to 58 students. The items are shaded in different colors according to gradual descending of respondents' ratings. The rationale of this coloring will be discussed in more details further below, after RQ 4a.

Table 7: Overview of students' associations with MSA.

Encounters	**Number of respondents who provided ratings**	**Minimum rating**	**Maximum rating**	**Means of respondents ratings**	SD
Talking with God in official prayer (e.g., in a mosque)	57	0	100	80.18	28.3
Talking on TV (news anchors, etc)	58	0	100	78.10	26.5
Giving a professional presentation	58	0	100	75.26	31.6
Talking during a job interview	57	0	100	63.77	36.2
A teacher/professor talking to students at university	58	0	100	56.72	34.5
Talking with a teacher/professor at university	58	0	100	56.03	35.9
Talking with clients at work	57	0	100	55.18	36.4
Talking with God (outside an official prayer)	57	0	100	53.56	36.2
Talking in professional conversations with colleagues	58	0	100	53.62	36.3
Talking with their supervisor/employer at work	57	0	100	52.28	36.8
Talking with their employees	57	0	100	47.11	35.8
Talking with older people not related to them	56	0	100	35.54	35.2
Talking with foreigners whose native language is not Arabic	55	0	100	33.00	32.5
Talking in private conversations with colleagues	57	0	100	23.51	29.3
Talking with a fellow student	56	0	100	22.05	31.1
Talking with a shopkeeper	56	0	100	21.16	30.1
Talking with children not related to them	56	0	100	18.66	25.7
Talking with casual acquaintances	56	0	90	15.71	23.9
Talking with their parents	57	0	100	13.25	24.7
Talking in a state of being upset or angry	54	0	100	13.06	24.5
Talking with their children	56	0	70	12.23	19.2
Talking with close friends	56	0	100	10.98	22.3
Talking with their spouse/significant other	56	0	100	10.18	21.8
Talking with themselves (in their minds)	57	0	100	10.09	21.0
Talking with pets/animals	55	0	90	6.55	15.9

Looking at the means of ratings, *talking with God in official prayer*, *talking on TV*, *giving a professional presentation*, respectively, were associated with most frequent MSA use. These types of encounters are similar in their relative degree of formality and intimacy. Generally, results showed that students associated more prominent use of MSA with more formal and less intimate (more public) encounters and less prominent use of MSA (or, conversely, more prominent use of colloquial Arabic) with less formal and more intimate encounters. However, it should be noted that all but three types of encounters received a maximum rating of 100% by at

least one student. The remaining three types: *talking with casual acquaintances, talking with their children,* and *talking with pets/animals* received maximum ratings of between 70% and 90%.

4.2.1 *RQ. 3b. How do MSA-use associations described by Lower level students compare with those described by Upper level students?*

In response to RQ 3b, I analyzed students' responses to the same question analyzed in RQ 3a but broken down by the level of study. In addition to descriptive statistics: the number of students in each group who provided ratings; and the means of students' ratings, Table 8 (below) shows the results of inferential statistics, again a series of two-tailed two-sample t-tests.

Table 8: Students' associations with MSA according to class level

Encounters	Lower level (n=37)		Upper level (n=24)		t	p
	Number of respondents who provided ratings	Mean of respondents' ratings	Number of respondents who provided ratings	Means of respondents ' ratings		
Talking with God in official prayer (e.g., in a mosque)	35	81.29	22	78.41	.37	.71
Talking on TV (news anchors, etc.)	35	78.57	23	77.39	.16	.87
Giving a professional presentation	35	73.86	23	77.39	-.41	.68
Talking during a job interview	35	62.00	22	66.59	-.46	.64
A teacher/professor talking to students at university	35	53.57	23	61.52	-.85	.39
Talking with a teacher/professor at university	35	52.43	23	61.52	-.94	.35
Talking with clients at work	35	53.71	22	57.50	-.37	.70
Talking in professional conversations with colleagues.	35	53.86	23	53.26	.06	.95
Talking with God (outside an official prayer)	35	56.23	22	49.32	.69	.48
Talking with their supervisor/employer at work	35	51.71	22	53.18	-.14	.88
Talking with their employees	35	47.86	22	45.91	.19	.84
Talking with foreigners whose native language is not Arabic	35	31.57	20	35.50	-.42	.67
Talking with older people not related to them	35	42.14	21	24.52	1.89	.07
Talking in private conversations with colleagues	35	24.00	22	22.73	.15	.87
Talking with a fellow student	35	21.86	21	22.38	-.06	.95
Talking with a shopkeeper	35	22.00	21	19.76	.26	.79
Talking with children not related to them	35	21.29	21	14.29	.98	.32
Talking with casual acquaintances	35	19.14	21	10.00	1.39	.16
Talking with their parents	35	15.14	22	10.23	.72	.47
Talking in a state of being upset or angry	35	14.71	19	10.00	.67	.50
Talking with their children	35	14.14	21	9.05	.95	.34
Talking with close friends.	35	13.71	21	6.43	1.18	.24
Talking with their spouse/significant other	35	13.29	21	5.00	1.38	.17
Talking with themselves (in their minds)	35	12.57	22	6.14	1.12	.26
Talking with pets/animals	35	8.71	20	2.75	1.34	.18

Results showed that there was no significant difference between the two groups' ratings in any of the twenty-five items. One nearly significant difference between the two groups (p= .07; t = 1.89) occurred in the context of *talking with older people not related to them* when Lower

level students gave an average rating of 42.14% as compared to an average rating of 24.52% reported by Upper level students.

4.2.2 *RQ 3c. How do MSA-use associations described by students who reported having travelled to an Arabic-speaking country compare with associations described by students who reported never having travelled to an Arabic-speaking country?*

To answer this RQ, I analyzed the same responses that were also analyzed in response to RQs 3a and 3b but this time, broken down by students' reported travel to Arabic-speaking countries. In addition to descriptive statistics: the number of students in each group who provided ratings; and the means of students' ratings, Table 9 shows the results of inferential statistics, again a series of two-tailed two-sample t-tests.

Table 9: Students' associations with MSA according to reported travel to Arabic-speaking countries

Encounters	Never been to an Arabic-speaking country (n= 40)		Have been to an Arabic-speaking country (n= 21)		t	p
	Number of respondents who provided ratings	Mean of respondents' ratings	Number of respondents who provided ratings	Means of respondents' ratings		
Talking on TV (news anchors, etc.)	39	76.15	19	78.42	-.89	.77
Talking with God in official prayer (e.g., in a mosque).	38	74.86	19	85.52	-1.86	.21
Giving a professional presentation.	39	72.17	19	76.84	-.94	.61
Talking during a job interview	38	63.42	19	59.73	.10	.72
Talking with clients at work.	38	58.55	19	45.00	1.08	.19
A teacher/professor talking to students at university.	39	58.07	19	51.84	.29	.53
Talking with their supervisor/employer at work.	38	56.05	19	42.63	1.01	.20
Talking with a teacher/professor at university.	39	55.00	19	53.94	-.12	.91
Talking in professional conversations with colleagues.	39	52.43	19	54.47	-.54	.84
Talking with God (outside an official prayer).	38	49.34	19	56.73	-.89	.47
Talking with their employees.	38	49.34	19	40.52	.61	.39
Talking with foreigners whose native language is not Arabic	37	38.10	18	22.50	1.41	.09
Talking with older people not related to them.	38	37.76	18	29.16	.64	.40
Talking with a fellow student.	38	22.89	18	18.61	.370	.63
Talking in private conversations with colleagues.	38	20.78	19	25.78	-.64	.54
Talking with a shopkeeper.	38	17.89	18	23.05	-.52	.53
Talking with children not related to them.	38	16.97	18	19.44	-.36	.73
Talking with casual acquaintances	38	16.18	18	9.72	1.11	.30
Talking with their children.	38	15.13	18	14.00	1.81	.82
Talking in a state of being upset or angry.	37	14.32	17	10.29	.40	.58
Talking with their parents.	38	13.02	19	12.10	.09	.89
Talking with close friends.	38	12.10	18	4.16	1.47	.17
Talking with themselves (in their minds)	38	11.05	19	8.15	.35	.62
Talking with their spouse/significant other	38	10.65	18	7.50	.50	.61
Talking with pets/animals.	37	7.29	18	5.00	.38	.62

Results showed that there was no significant difference between the two groups' ratings in any of the twenty-five items.

4.2.3. RQ 4a. *What language-use purposes do students associate with colloquial Arabic?*

In response to RQ 4a, I analyzed students' ratings of the same 25 items discussed in the context of RQs 3a, 3b, and 3c. Identical analytic procedures were followed and the results are displayed in Table 10.

Table 10: Overview of students' associations with colloquial Arabic

Encounters	**Number of respondents who provided ratings**	**Minimum rating**	**Maximum rating**	**Means of respondents' ratings**	**SD**
Talking with pets/animals	55	0	100	87.36	25.65
Talking in a state of being upset or angry	56	0	100	87.04	23.63
Talking with their spouse/significant other	57	0	100	86.61	25.53
Talking with their parents	57	0	100	86.40	24.23
Talking with themselves (in their minds)	57	0	100	85.88	25.09
Talking with close friends	57	0	100	83.77	27.06
Talking with their children	57	0	100	81.40	26.43
Talking with casual acquaintances	57	0	100	79.04	28.71
Talking with a shopkeeper	57	0	100	76.67	31.51
Talking with children not related to them	57	0	100	76.14	31.62
Talking with a fellow student	57	0	100	74.30	31.98
Talking in private conversations with colleagues	57	0	100	73.68	31.13
Talking with older people not related to them	56	0	100	59.29	37.44
Talking with their employees	57	0	100	48.60	37.56
Talking with God (outside an official prayer)	57	0	100	46.40	36.06
Talking in professional conversations with colleagues	57	0	100	42.98	36.68
Talking with their supervisor/employer at work	57	0	100	42.81	38.84
Talking with clients at work	56	0	100	39.82	38.37
Talking with a teacher/professor at university	57	0	100	39.74	36.38
A teacher/professor talking to students at university	57	0	100	38.25	35.53
Talking during a job interview	57	0	100	31.05	36.22
Giving a professional presentation	56	0	100	21.43	31.06
Talking with God in official prayer (e.g., in a mosque)	55	0	100	20.36	28.06
Talking on TV (news anchors, etc.)	57	0	85	19.65	25.54
Talking with foreigners whose native language is not Arabic	55	0	100	17.04	26.51

Generally, students associated colloquial Arabic with encounters and settings that would involve informal registers and more intimate and informal encounters between familiar interlocutors in balanced power relationships and in social proximity.

The rationale behind the coloring is to see: where the highest and lowest ratings of students fall; whether students' ratings align with what attributes and characteristics these encounters share in common; and whether these characteristics suggest what form Arabic is used in the respective encounters. Table 11 (below), presents the students' ratings for both MSA and colloquial Arabic. I colored each set of encounters according to the proximity of ratings. However, each encounter did not receive the same rating for each of the two forms of Arabic.

Students' ratings show how they perceive the language use of native speakers on a daily basis. The first set of encounters (see Table 11 below) that received high ratings for colloquial Arabic but low ratings for MSA is characterized as non-power referential, involving direct interaction between interlocutors, not involving social distance, and as being informal. Accordingly, students' ratings suggest that they believe these encounters are likely to be performed in colloquial Arabic. The second set of encounters received relatively similar ratings for both MSA and colloquial Arabic. Although these encounters are characterized—at least most of them—as being power referential; involving social distance; and as being formal, they involve direct verbal interaction between the interlocutors which led students to think that a mix of MSA and colloquial Arabic is usually used. As for the other set of encounters that received high ratings for MSA but low ratings for colloquial Arabic, they are characterized as power referential, not involving direct verbal interaction, involving social distance, and as being formal. Therefore, students believe that these encounters are likely to be performed in MSA rather than colloquial Arabic. The only exception is the last encounter of *talking with foreigners whose native language is not Arabic*, which is performed in neither MSA nor colloquial Arabic but rather another language.

Table 11: Students' ratings of MSA and colloquial Arabic according to certain encounters, what these encounters share in common and what varieties of Arabic is used according to students' ratings

Encounters	Means of respondents' ratings of colloquial Arabic	Means of respondents' ratings of MSA	Power referential	Direct verbal interaction between interlocutors	Social distance	Formality	Language or variety used in these encounters
Talking with pets/animals	87.36	6.55	No	Yes	No	No	Mostly colloquial Arabic
Talking in a state of being upset or angry	87.04	13.06	No	Yes	No	No	
Talking with their spouse/significant other	86.61	10.18	No	Yes	No	No	
Talking with their parents	86.40	13.25	No	Yes	No	No	
Talking with themselves (in their minds)	85.88	10.09	No	NA	No	No	
Talking with close friends	83.77	10.98	No	Yes	No	No	
Talking with their children	81.40	12.23	No	Yes	No	No	
Talking with casual acquaintances	79.04	15.71	No	Yes	No	No	
Talking with a shopkeeper	76.67	21.16	No	Yes	No	No	
Talking with children not related to them	76.14	18.66	No	Yes	No	No	
Talking with a fellow student	74.30	22.05	No	Yes	No	No	
Talking in private conversations with colleagues	73.68	23.51	No	Yes	No	No	
Talking with older people not related to them	59.29	35.54	No	Yes	Yes	No	Mix of colloquial Arabic and MSA
Talking with their employees	48.60	47.11	Yes	Yes	Yes	Yes	
Talking with God (outside an official prayer)	46.40	53.56	Yes	Yes	Yes	Yes	
Talking in professional conversations with colleagues	42.98	53.62	No	Yes	NA	Yes	
Talking with their supervisor/employer at work	42.81	52.28	Yes	Yes	Yes	Yes	
Talking with clients at work	39.82	55.18	Yes	Yes	Yes	Yes	
Talking with a teacher/professor at university	39.74	56.03	Yes	Yes	Yes	Yes	
A teacher/professor talking to students at university	38.25	56.72	Yes	Yes	Yes	Yes	
Talking during a job interview	31.05	63.77	Yes	No	Yes	Yes	Mostly MSA
Giving a professional presentation	21.43	75.26	Yes	No	Yes	Yes	
Talking with God in official prayer (e.g., in a mosque)	20.36	80.18	Yes	No	Yes	Yes	
Talking on TV (news anchors, etc.)	19.65	78.10	NA	No	Yes	Yes	
Talking with foreigners whose native language is not Arabic	17.04	33.00	NA	Yes	NA	Yes/No	Another language

4.2.4. *RQ. 4b. How do associations with colloquial Arabic described by Lower level students compare with associations described by Upper level students?*

In response to RQ 4b, I applied parallel analytic procedures already described in the context of RQ 3b, which dealt with the perceptions of MSA use as reported by students in two different levels of study.

Table 12: Students' ratings of colloquial Arabic according to class level

Encounters	**Lower level (n=37)**		**Upper level (n=24)**			
	Number of respondents' who provided ratings	**Means of respondents' ratings**	**Number of respondents' who provided ratings**	**Means of respondents ratings**	t	p
Talking with pets/animals	34	84.71	21	91.67	-.97	.33
Talking with their spouse/significant other	34	82.41	23	92.83	-1.52	.13
Talking with their parents	34	81.76	23	93.26	-1.79	.07
Talking in a state of being upset or angry	34	86.29	22	88.18	-.29	.77
Talking with themselves (in their minds)	34	82.06	23	91.52	-1.40	.16
Talking with close friends	34	79.71	23	89.78	-1.39	.17
Talking with their children	34	77.79	23	86.74	-1.26	.21
Talking with casual acquaintances	34	74.56	23	85.65	-1.44	.15
Talking with a shopkeeper	34	75.44	23	78.48	-.35	.72
Talking with children not related to them	34	72.79	23	81.09	-.97	.33
Talking with a fellow student.	34	71.18	23	78.91	-.89	.37
Talking in private conversations with colleagues	34	72.65	23	75.22	-.30	.76
Talking with older people not related to them	34	50.29	22	73.18	-2.32	.02
Talking with their employees	34	46.03	23	52.39	-.62	.53
Talking with God (outside an official prayer)	34	42.65	23	51.96	-.95	.34
Talking in professional conversations with colleagues	34	42.21	23	44.13	-.19	.84
Talking with their supervisor/employer at work	34	40.59	23	46.09	-.52	.60
Talking with clients at work	34	39.12	22	40.91	-.16	.86
Talking with a teacher/professor at university	34	42.65	23	35.43	.73	.46
A teacher/professor talking to students at university						
Talking during a job interview	34	30.29	23	32.17	-.19	.85
Giving a professional presentation	34	22.79	22	19.32	.40	.68
Talking on TV (news anchors, etc.)	34	18.97	23	20.65	-.24	.81
Talking with God in official prayer (e.g., in a mosque)	34	19.12	21	22.38	-.41	.67
Talking with foreigners whose native language is not Arabic	34	19.91	21	12.38	1.02	.31

Results in Table 12 showed that students in both levels showed similar patterns of ratings. Specifically, results of the t-test show that there is no significant difference in the ratings of the two groups except in in the encounter of *talking with older people not related to them* (p= .024; t = -2.32)**,** a result that mirrors what had been reported for RQ 3b.

4.2.5. *RQ 4c. How do associations with colloquial Arabic described by students who reported having travelled to an Arabic-speaking country compare with associations described by students who reported never having travelled to an Arabic-speaking country?*

To answer this RQ, I used identical analytic procedures described in the context of RQ 3c to categorize participants' response according to their reported travel to an Arabic-speaking country. Results are presented in Table 13 (below).

Table 13: Students' associations of colloquial Arabic according to reported travel

Encounters	Never been to an Arabic-speaking country (n= 40)		Have been to an Arabic-speaking country n= 21		t	P
	Number of respondents who provided ratings	Means of respondents' ratings	Number of respondents who provided ratings	Means of respondents' ratings		
Talking with pets/animals	38	89.21	17	83.24	.79	.43
Talking in a state of being upset or angry	39	88.44	17	83.82	.66	.50
Talking with themselves (in their minds)	39	85.64	18	86.39	-.10	.91
Talking with their spouse/significant other	39	85.51	18	89.00	-.47	.63
Talking with their parents	39	85.38	18	88.61	-.46	.64
Talking with close friends	39	84.10	18	83.06	.13	.89
Talking with their children	39	79.62	18	85.28	-.74	.45
Talking with casual acquaintances	39	78.33	18	80.56	-.26	.78
Talking with a shopkeeper	39	78.21	18	73.33	.53	.59
Talking with children not related to them	39	77.18	18	73.89	.36	.71
Talking in private conversations with colleagues	39	76.15	18	68.33	.88	.38
Talking with a fellow student	39	74.62	18	73.61	.10	.91
Talking with older people not related to them	39	59.87	17	57.94	.17	.86
Talking with God (outside an official prayer)	39	51.28	18	35.83	1.52	.13
Talking with their employees	39	50.13	18	45.28	.45	.65
Talking in professional conversations with colleagues	39	45.51	18	37.50	.75	.44
Talking with their supervisor/employer at work.	39	42.95	18	42.50	.04	.96
Talking with a teacher/professor at university	39	42.18	18	34.44	.74	.46
A teacher/professor talking to students at university	39	40.77	18	32.78	.78	.43
Talking with clients at work	38	39.47	18	40.56	-.09	.92
Talking during a job interview	39	32.95	18	26.94	.57	.56
Talking with God in official prayer (e.g., in a mosque)	38	24.87	17	17.29	1.81	.67
Giving a professional presentation	38	24.34	18	15.28	1.02	.31
Talking on TV (news anchors, etc.)	39	21.79	18	15.00	.93	.35
Talking with foreigners whose native language is not Arabic	37	19.78	18	11.39	1.10	.27

The results showed no significant differences between the two groups. Respondents associated the use of colloquial Arabic with more informal settings and intimate encounters.

4.3. Theme Three: Students' preferences for various varieties of Arabic

In the interest of brevity, when looking at students' preferences of the regional varieties of Arabic and their language preferences in classroom instruction (Theme Four of RQs) I will only focus on students' preferences as separated by their class level (level of study).

4.3.1. *RQ 5a. Do students prefer certain regional varieties of colloquial Arabic?*

This question attempted to find out whether students prefer, in general, a certain country-specific variety of colloquial Arabic. In the perceptions and attitudes questionnaire, students were given a list of ten regional (country-specific) varieties of Arabic, and were asked to indicate how they felt about each of these varieties. Students provided responses on a Likert-scale from 1 "great distaste" to 6 "great affinity". They also had the option to use "0" if they had no opinion. The inventory of the ten varieties of Arabic presented to the students included ten varieties from throughout North Africa and the Middle East (see Table 14). In addition, students had the option to add any regional variety that was not on the list.

Descriptive statistics were used to calculate the means, minimum, and maximum of students' scores. Table 14 presents the regional varieties in the order of greatest affinity (highest means) to greatest distaste (lowest means). Almost all respondents gave ratings to all varieties: 60 respondents provided ratings to all varieties except Iraqi Arabic which was rated by 59 respondents.

Table 14: Students' affinity towards regional varieties of Arabic.

	Arabic varieties	N	Minimum rating	Maximum rating	Mean
1	Egyptian Arabic	60	0	6	3.68
2	Jordanian Arabic	60	0	6	3.54
3	Moroccan Arabic	60	0	6	3.32
4	Saudi Arabic	60	0	6	3.05
5	Iraqi Arabic	59	0	6	2.91
6	Syrian Arabic	60	0	6	2.88
7	Sudanese Arabic	60	0	6	2.88
8	Algerian Arabic	60	0	6	2.71
9	Yemeni Arabic	60	0	6	2.44
10	Qatari Arabic	60	0	6	2.35

Results showed that Egyptian Arabic noted the greatest degree of affinity (mean of 3.68 out of 6), closely followed by Jordanian Arabic with a mean of 3.54, and then Moroccan Arabic with a mean of 3.32. The rest of the varieties were close to each other and scored between 2.35 and 3.05.

4.3.2. *RQ 5b. How do Lower level and Upper level students compare in their preferences for regional varieties of colloquial Arabic?*

To answer this RQ, I analyzed students' responses to RQ 5a broken down by their level of study. In addition to descriptive statistics: the number of students in each group who provided ratings; and means of students' ratings, Table 15 (below) shows the results of inferential statistics, again conducted through a series of two-tailed two-sample t-tests.

Table 15: Students' affinity towards regional varieties of Arabic according to class level

Arabic varieties		Lower level (n=37)		Upper level (n=24)		t	p
		Number of students who provided ratings	Means of students' ratings	Number of students who provided ratings	Means of students' ratings		
1	Egyptian Arabic	36	3.61	24	3.79	-.32	0.75
2	Jordanian Arabic	35	3.62	24	3.66	-.06	0.95
3	Moroccan Arabic	35	3.20	24	3.50	-.49	0.63
4	Saudi Arabic	36	3.27	24	2.70	1.03	0.31
5	Iraqi Arabic	36	3.11	24	2.62	.87	0.39
6	Syrian Arabic	36	2.97	24	2.68	.38	0.70
7	Sudanese Arabic	36	2.68	24	2.55	-.47	0.64
8	Algerian Arabic	35	2.80	24	2.58	.35	0.73
9	Yemeni Arabic	35	2.68	24	2.08	1.03	0.31
10	Qatari Arabic	35	2.65	24	1.91	1.28	0.20

Analyses revealed no significant differences between the two groups in their affinity towards regional varieties of Arabic.

4.3.3. *RQ 5c. To what extent would students like to speak different varieties of Arabic?*

As a result of a design flaw, the pertinent section in the perceptions and attitudes questionnaire included only seven regional varieties in addition to MSA. However, these seven varieties are true subsets of the ten regional varieties that students provided ratings on for RQ 5a and 5b (above). Moreover, these seven regional varieties represented all parts of the Arab world: Moroccan and Algerian Arabic representing North Africa; Egyptian Arabic as a major and widely understood variety; Sudanese Arabic representing Central African varieties, Jordanian Arabic representing Levantine varieties, Saudi Arabic representing gulf varieties and Iraqi Arabic representing the far east of the Middle East and Kurdish varieties. Students responded in a percentage scale from 0% "I would not like to speak this variety at all" to 100% "I would like to speak it like a native speaker of this variety".

To answer this RQ, I used similar analytic approach used in response to RQ 5a (above). Table 16 presents the varieties of Arabic varieties in the order of highest to lowest ratings.

Table 16: Students' desire to speak regional varieties of Arabic

Arabic varieties		**N**	**Minimum rating**	**Maximum rating**	**Mean**
1	MSA	61	20	100	92.86
2	Egyptian Arabic	59	0	100	62.03
3	Jordanian Arabic	59	0	100	59.49
4	Saudi Arabic	60	0	100	53.66
5	Iraqi Arabic	60	0	100	49.75
6	Moroccan Arabic	60	0	100	48.58
7	Algerian Arabic	59	0	100	41.69
8	Sudanese Arabic	59	0	100	41.69

Results showed that students indicated that they would like to learn MSA more than any variety of colloquial Arabic, with a mean of 92.86. Each regional variety of Arabic received a minimum of 0% but the minimum for MSA was 20%. Similar to previous results, Egyptian and Jordanian Arabic were the two highest-rated regional varieties, with respective means of, 62.03% and 59.49%.

4.3.4. *RQ 5d. How do Lower level and Upper level students compare in their desire to speak different varieties of Arabic?*

In response to this RQ, I analyzed students' responses to RQ 5c (above) broken down by their class level. Table 17 (below) shows the results of the t-test.

Table 17: Students' desire to be able to speak regional varieties of Arabic according to class level

Arabic varieties		Lower level n=37		Upper level n=24		t	p
		Number of students who provided ratings	Means of students' ratings	Number of students who provided ratings	Means of students' ratings		
1	MSA	37	88.92	24	96.25	-1.60	0.12
2	Egyptian Arabic	36	60.55	23	66.08	-.64	0.52
3	Jordanian Arabic	36	56.94	23	65.21	-.85	0.40
4	Saudi Arabic	36	55.69	24	52.29	-.64	0.53
5	Iraqi Arabic	36	45.69	24	57.50	-1.27	0.21
6	Moroccan Arabic	36	46.66	24	53.12	-.69	0.49
7	Algerian Arabic	36	38.47	23	48.47	-1.02	0.31
8	Sudanese Arabic	36	40.13	23	45.86	-.64	0.53

Results showed that there was no significant difference between the two groups in their desire to speak any of the listed varieties of Arabic.

4.4. Theme Four: Students' preferences for language use within the classroom

4.4.1. *RQ 6a. In what proportion relative to colloquial Arabic and English do students prefer MSA to be used for each of twelve different functions of teacher language?*

In response to this question I examined students' actual preferences of the language(s) they would like to be exposed to in their learning experiences. Specifically, I analyzed students' responses to twelve items in the perceptions and attitudes questionnaire. Students were asked to indicate for twelve different teacher language use functions the percentage of total words of classroom language that they hoped their teacher would speak in MSA, colloquial Arabic, and English, with the total adding up to 100%. This section will only discuss the results of responses that pertained to MSA. Table 18 (below) presents the descriptive statistics of the minimum,

maximum and means of all students' ratings of MSA for each teacher language use function. The table presents the functions in the order of highest to lowest means.

Table 18: Students' preferences for MSA in twelve different teacher language use functions

Teacher language use functions	**N**	**Minimum ratings**	**Maximum rating**	**Means of students' ratings**	**SD**
Greeting or calling on students	57	0	100	88.59	19.33
Reviewing, praising, or correcting	57	0	100	78.59	21.95
Explaining vocabulary	57	0	100	72.87	26.38
Talking to individual students in group or pair work	55	0	100	71.18	24.99
Supervising games	54	0	100	70.90	32.11
Giving instructions about what to do	57	0	100	70.26	26.21
Explaining pronunciation or spelling	57	0	100	69.21	29.24
In events outside of class (language table, etc)	56	0	100	62.94	29.69
Joking or telling personal stories	57	0	100	54.66	31.94
Teaching about the culture	57	0	100	53.40	29.25
Explaining grammar	57	0	100	52.54	31.51
In office hours	57	0	100	46.05	27.51

Results showed that the students desired the use of MSA for all teacher language use functions. Each function received a minimum rating of 0% and a maximum rating of 100%. In all but *office hours* students, on average, desired that more than 50% of teacher words be spoken in MSA. Overall, students preferred MSA even in language use functions in which language teaching itself was back-grounded, such as in *office hours, events outside the classroom, joking and the telling of personal stories,* and in *teaching about the culture*. In addition, MSA was less clearly preferred in functions that place a high cognitive load on learners, such as grammar explanations. What is particularly important, however, is the fact (as shown in subsequent tables) that lesser preferences of MSA were not associated with stronger preferences for colloquial Arabic but rather with English, the L1 of most participants.

4.4.2. *RQ 6b. How do Lower level students' preferences for MSA in twelve different functions of teacher language compare with preferences of Upper level students?*

To answer RQ 6b, I analyzed students' ratings to the twelve items according to the class level. I used a two-tailed two-sample t-test while maintaining an alpha level set at $p < .05$ to compare the means of the two groups. Table 19 shows the items in order of highest to lowest means for the two levels combined.

Table 19: Students' preferences for MSA in twelve different teacher language use functions according to class level.

Teacher language use functions	**Means of levels 1 students' ratings**	**Means of Upper level students' ratings**	**t**	**p**
Greeting or calling on students	88.14	89.31	-.22	0.83
Reviewing, praising, or correcting	72.00	89.09	-3.07	.003
Talking to individual students in group or pair work	61.28	88.50	-4.53	.000
Giving instructions about what to do	59.57	87.27	-4.54	.000
Supervising games	62.28	86.78	-2.85	.006
Explaining vocabulary	64.28	86.54	-3.38	.001
Explaining pronunciation or spelling	61.00	82.27	-2.84	.006
Joking or telling personal stories	40.45	77.27	-5.09	.000
Explaining grammar	38.28	75.22	-5.22	.000
Teaching about the culture	40.45	73.13	-4.75	.000
In events outside of class (language table, etc)	59.00	69.52	-1.29	.202
In office hours	38.28	58.18	-2.80	.007

Results show that students' class level is related to their preferences of MSA. Students in Upper level preferred more MSA in all teacher language use functions than Lower level students. Results of the two-tailed two-sample t-test indicated that there were significant differences between the two class levels in all but three teacher language use functions, namely, *greeting or calling on students*; and *in events outside of class (language table, etc).*

4.4.3. *RQ 6c. In what proportion relative to MSA and English do students prefer colloquial Arabic to be used for each of twelve different functions of teacher language?*

In response to RQ 6c, I analyzed students' ratings of colloquial Arabic to the same twelve items that were examined in the context of RQ 6a and 6b. I also used descriptive statistics to calculate the means, minimum and maximum of colloquial Arabic ratings to all items. Table 20 shows the number of students who provided ratings to each item, minimum ratings, maximum ratings, means of students' ratings, and standard deviation. The table also presents the items in the order of highest to lowest means of ratings.

Table 20: Students' preferences for colloquial Arabic in twelve different teacher language use functions

Teacher language use function	**N**	**Minimum rating**	**Maximum rating**	**Means of students' ratings**	**Std. Deviation**
In events outside of class (language table, etc)	51	0	100	7.84	22.47
Greeting or calling on students	52	0	100	6.34	18.36
Joking or telling personal stories	50	0	60	6.30	14.94
Teaching about the culture	51	0	50	5.49	12.21
Explaining vocabulary	51	0	70	4.50	13.46
Explaining pronunciation or spelling	51	0	50	3.82	11.81
Reviewing, praising, or correcting	51	0	100	3.72	14.69
Supervising games	51	0	40	2.74	8.96
Talking to individual students in group or pair work	50	0	70	2.40	10.41
In office hours	50	0	50	1.60	7.65
Giving instructions about what to do	50	0	20	1.00	4.16
Explaining grammar	49	0	20	0.71	3.22

Results indicate that students desired very low levels of colloquial Arabic, exceeding 5 % only in language use that can be construed as not directly related to language teaching. Maximum ratings ranged between 20 and 100.

3.4.4. *RQ 6d. How do Lower level students' preferences for colloquial Arabic in twelve different functions of teacher language compare with preferences of Upper level students?*

To answer RQ 6d, I analyzed students' ratings of colloquial Arabic according to class level. I used a two-tailed two-sample t-test, while maintaining the alpha level set at $p < .05$, to compare the means of the two groups and determine whether a significant difference existed between their preferences for colloquial Arabic in certain different teacher language use functions. Table 21 presents the means of Lower level and Upper level students' ratings for all twelve items, which—as before—are presented in the order of highest to lowest means.

Table 21: Students' preferences for colloquial Arabic in twelve different teacher language use functions according to class level

Teacher language use functions	**Means of Lower level students' ratings**	**Means of Upper level students' ratings**	**t**	**p**
In events outside of class (language table, etc)	5.42	13.12	-1.14	.261
Joking or telling personal stories	3.71	12.33	-1.92	.061
Greeting or calling on students	4.28	10.58	-1.17	.250
Teaching about the culture	2.85	11.00	-2.38	.021
Explaining vocabulary	2.85	8.12	-1.306	.198
Explaining pronunciation or spelling	2.57	6.56	-1.12	.267
Reviewing, praising, or correcting	3.42	4.37	-.21	.833
Supervising games	2.28	3.75	-.54	.593
In office hours	0.00	5.33	-2.36	.022
Talking to individual students in group or pair work	2.57	2.00	.18	.861
Giving instructions about what to do	0.57	2.00	-1.11	.271
Explaining grammar	0.14	2.14	-2.02	.049

Results showed that there were significant differences between the two groups in their desired use of colloquial Arabic in only two comparisons, namely, *teaching about the culture,* and *in office hours*. In another function, namely, *joking or telling personal stories,* a level of significance at $p < .05$ was not reached but approached. In each significant or near-significant difference, Upper level students showed a greater preference than their Lower level peers. In

other words, there was some nascent acceptance of colloquial Arabic among Upper level students but it was limited to language use functions outside of classroom language instruction.

4.4.5. *RQ 6e. In what proportion relative to MSA and colloquial Arabic do students prefer English to be used for each of twelve different functions of teacher language?*

To answer RQ 6e, I analyzed students' ratings of English in the same twelve items in RQ 6a-6d. I used descriptive statistics to calculate: the number of students who provided ratings, minimum rating, maximum rating, means of ratings and standard deviation. Table 22 shows all students' ratings for the twelve items, which—as before - are presented in the order of highest to lowest means.

Table 22: Students' preferences for English in twelve different teacher language use functions

Teacher language use function	**N**	**Minimum rating**	**Maximum rating**	**Means of students' ratings**	**SD**
Explaining grammar	57	0	100	47.36	31.46
In office hours	56	0	100	46.51	28.18
Teaching about the culture	57	0	100	42.19	30.76
Joking or telling personal stories	57	0	100	39.80	32.80
Giving instructions about what to do	57	0	90	29.38	25.33
Explaining pronunciation or spelling	56	0	100	28.92	29.05
In events outside of class (language table, etc)	55	0	70	25.72	21.46
Explaining vocabulary	57	0	100	24.64	26.45
Talking to individual students in group or pair work	56	0	90	24.55	21.60
Supervising games	54	0	100	20.74	24.99
Reviewing, praising, or correcting	57	0	70	18.07	19.67
Greeting or calling on students	54	0	60	6.66	12.70

All items received a minimum rating of "0", whereas the maximum ratings ranged between 50 and 100. Among the twelve items, *explaining grammar* received the highest rating for English, with a mean of 47.36%, closely followed by *in office hour* with 46.51%. These language use functions received relatively similar ratings for MSA, 52.54% and 46.05% respectively, which shows that in these instances, MSA and English stand in direct competition to each other.

4.4.6. *RQ 6f. How do Lower level students' preferences for English in twelve different functions of teacher language compare with preferences of Upper level students?*

To answer this RQ, I analyzed students' responses to the same question analyzed in RQ 6e broken down by level of study. Table 23 also shows the results of the inferential statistics, again a series of two-tailed two-sample t-tests.

Table 23: Students' preferences for English in twelve different teacher language use functions according to class level

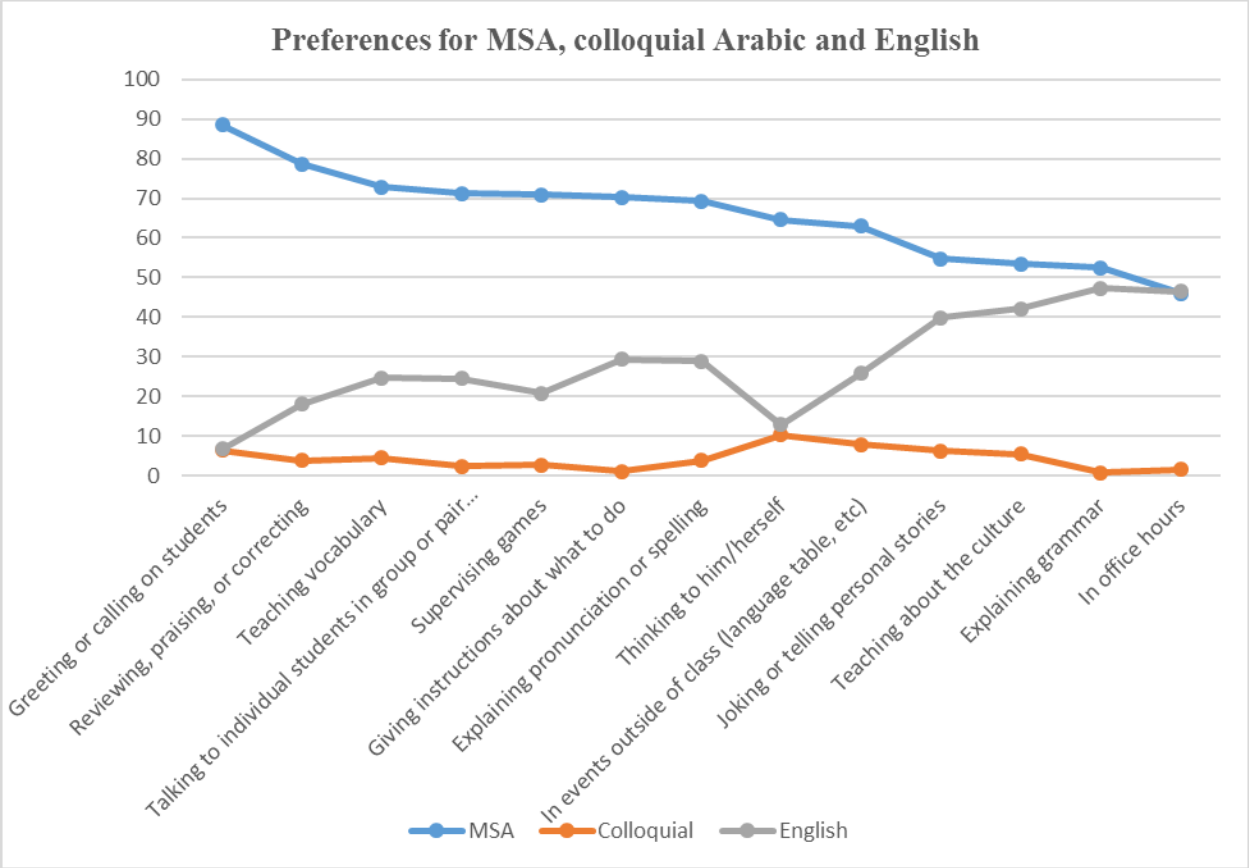
Teacher language use functions	**Means of Lower level students' ratings**	**Means of Upper level students' ratings**	**t**	**p**
Explaining grammar	61.57	24.77	5.20	.000
In office hours	55.85	29.54	3.52	.001
Teaching about the culture	55.57	20.90	4.93	.000
Joking or telling personal stories	55.82	14.31	5.88	.000
Giving instructions about what to do	39.85	12.72	4.49	.000
Explaining pronunciation or spelling	38.14	13.57	3.33	.002
In events outside of class (language table, etc)	30.14	16.36	2.08	.042
Explaining vocabulary	32.57	12.04	3.06	.003
Talking to individual students in group or pair work	33.28	10.00	4.55	.000
Supervising games	26.57	9.04	2.43	.019
Reviewing, praising, or correcting	24.57	7.72	3.44	.001
Greeting or calling on students	9.00	2.37	1.88	.066

Results showed that students in Lower level preferred significantly more English to be used in all but one language use function. The usually highly routinized *greeting or calling on students* was the only exception to the trend although even in that instance, preferences between the two groups reached near significance.

To summarize results from RQ 6a, RQ 6c, and RQ 6e, Figure 14 presents a line-graph of the means of students' ratings of MSA, colloquial Arabic and English in order to more clearly visualize the differences in language preference. This line chart combines the information found

in Tables 18, 20 and 22 in order to easily identify and compare the trends and patterns in students' ratings. However, it needs to be mentioned that the lines do not represent development nor suggest a timeline. Rather, each point on the horizontal axes shows one of twelve discrete means.

Figure 14: Students' preferences for MSA, English, and colloquial Arabic in twelve different teacher language use functions



The lines show that students clearly prefer MSA in most language use functions. The lines also indicate that most instances of a relatively low MSA percentage rating corresponded with a relatively high percentage in the English rating of the same language use function. Ratings

of colloquial Arabic were consistently low. In sum, the language that, in the students' eyes, competes most strongly with MSA is not colloquial Arabic but English.

4.5. Theme Five: Students' ability to distinguish between MSA, colloquial Arabic and English when they hear them in class

In this theme, the RQs attempt to measure how accurately students can distinguish between MSA, colloquial Arabic and English when they listen to their teachers. The rationale of this RQ is to examine whether students can judge the forms of Arabic that they hear in class as MSA as compared to a non-standard variety (colloquial Arabic).

4.5.1 RQ 7a. How accurately do Lower level students perceive the proportion of MSA/colloquial Arabic/English used in the classroom by their teachers during certain recorded segments of class?

To answer this RQ, I juxtaposed measurements that were derived from two instruments in combination an audio-recording of a sample Lower level class meeting, divided into three segments, and a questionnaire that students completed during the class after each of the three intervals and in which they assessed the relative proportion of MSA, colloquial Arabic, and English the teacher used in eight different language-use functions during the previous segment. Students responded to eleven fill-in-the-percentage items in which they were asked to quantify the proportion of words of each of the three languages (see Appendix E). The analysis of the transcription is based on word count, specifically how many words of each of the three languages were uttered by the teacher for each function. The three class segments were transcribed and analyzed in terms of the percentage of words spoken in MSA, colloquial Arabic, and English in each of the eight language use functions. I counted the words that are the same in MSA and colloquial varieties towards the percentage of MSA words because while some words are used in

both MSA and colloquial varieties, others are unique only to dialects. The words in MSA will not change across regions, countries, and dialects, while colloquial Arabic will. Only words that were particular or specific to the teacher's own dialect were counted towards the percentage of the colloquial words. The percentage of words in each segment was then compared to students' reported word count.

Tables 24 A-C compare students' responses to the analysis of the transcripts of segments 1, 2, and 3, respectively (actual language use). If a language use function did not occur in a class segment, it is shown shaded in the respective table.

Table 24 A: Actual and perceived language in Lower level class (Segment 1)

Class activities	**Actual % of words in English used in each activity**	**Students' perceived % of words English**	**Actual % of words in MSA used in each activity**	**Students' perceived % of MSA words**	**Actual % of words in colloquial Arabic used in each activity**	**Students' perceived % colloquial Arabic words**
Talking to individual students in group or pair work	13.67	18.50	81.77	81.50	4.56	0
Greeting or calling on students	12.22	8.88	83.00	91.11	4.78	0
Joking or telling personal stories	12.88	15.00	83.22	85.00	0	0
Giving instructions about what to do	20.89	22.00	75.94	78.00	3.14	0
Reviewing, praising, or correcting	21.70	17.50	74.47	82.50	3.83	0
Explaining grammar	33.60	25.00	66.40	75.00	0	0
Explaining pronunciation or spelling						
Teaching vocabulary	22.90	27.50	77.10	72.50	0	0

Table 24 B: Actual and perceived language in Lower level class (Segment 2)

Class activities	**Actual % of words in English used in each activity**	**Students' perceived % of words English**	**Actual % of words in MSA used in each activity**	**Students' perceived % of MSA words**	**Actual % of words in colloquial Arabic used in each activity**	**Students' Students' perceived % colloquial Arabic words**
Talking to individual students in group or pair work	13.55	10.28	82.29	89.66	4.16	0
Greeting or calling on students	7.90	8.33	92.10	91.00	0	0
Joking or telling personal stories						
Giving instructions about what to do	24.19	26.80	70.98	73.70	4.83	0
Reviewing, praising, or correcting	18.75	19.44	78.13	82.77	3.12	0
Explaining grammar	40.00	35.00	60.00	67.50	0	0
Explaining pronunciation or spelling						
Teaching vocabulary	21.17	31.25	78.83	70.00	0	0

Table 24 C: Actual and perceived language in Lower level class (Segment 3)

Class activities	**Actual % of words in English used in each activity**	**Students' perceived % of words English**	**Actual % of MSA used in each activity**	**Students' perceived % of MSA words**	**Actual % of words in colloquial Arabic used in each activity**	**Students' perceived % colloquial Arabic words**
Talking to individual students in group or pair work						
Greeting or calling on students	0	1.10	100	98.12	0	0
Joking or telling personal stories						
Giving instructions about what to do	8.69	10.78	84.79	92.10	6.52	0
Reviewing, praising, or correcting	15.00	10.00	85.00	88.88	0	0
Explaining grammar	29.22	31.30	70.78	71.39	0	0
Explaining pronunciation or spelling.						
Teaching vocabulary	18.53	21.91	77.77	75.18	3.70	0

Results showed that (1) Lower level students were largely able to determine accurately the percentage of English use by their teacher in all three recorded segments of the class; and (2) in all segments, Lower level students attributed the balance of non-English language teacher talk exclusively to MSA even though their teacher also used colloquial Arabic. However, the percentages of words spoken in colloquial Arabic were small in all three segments so that in absolute terms the percentage deviation between the student perceived and the actual percentage of colloquial Arabic was no greater than the deviation between student perceived and actual percentages of MSA and English, respectively. Nevertheless, the fact remains that Lower level students did not recognize colloquial Arabic as such when they heard it, as summarized in Table 25.

Table 25: A Lower level teacher's use of colloquial Arabic vs. students' perception of colloquial Arabic use

Recorded segment	**Total % of actual colloquial Arabic words spoken in each segment**	**Total % of colloquial Arabic words perceived by students in each segment**
1	16.31	0
2	12.11	0
3	10.22	0

4.5.2 *RQ 7b: How accurately do Upper level students perceive the proportion of MSA/colloquial Arabic/English used in the classroom by their teachers during certain recorded segments of class?*

The same procedures that were executed in order to answer RQ7a were repeated to approach RQ7b, except for with the Upper level class. Tables 26 A-C (below) show the actual proportions of MSA, colloquial Arabic, and English as spoken by the teacher as well as perceived by the students in each segment and in each language use function.

Table 26 A: Actual and perceived language in Upper level class (Segment 1)

Class activities	**Actual % of words in English used in each activity**	**Students' perceived (observed) % of words English**	**Actual % of words in MSA used in each activity**	**Students' perceived (observed) % of MSA words**	**Actual % of words in colloquial Arabic used in each activity**	**Students' perceived (observed) % colloquial Arabic words**
Talking to individual students in group or pair work	0	0	88.23	88.57	11.77	13.33
Greeting or calling on students	0	0	96.15	9325	3.85	7.36
Joking or telling personal stories						
Giving instructions about what to do	0	0	90.74	96.36	9.26	4.00
Reviewing, praising, or correcting	0	0	96.20	87.18	3.80	5.10
Explaining grammar	0	0	100	97.00	0	3.33
Explaining pronunciation or spelling	0	0	99	97.00	1	3.33
Teaching vocabulary	0	0	96.27	95.00	3.73	6.00

Table 26 B: Actual and perceived language in Upper level class (Segment 2)

Class activities	**Actual % of words in English used in each activity**	**Students' perceived (observed) % of words English**	**Actual % of words in MSA used in each activity**	**Students' perceived (observed) % of MSA words**	**Actual % of words in colloquial Arabic used in each activity**	**Students' perceived (observed) % colloquial Arabic words**
Talking to individual students in group or pair work.	0	0	88.24	88.83	11.76	11.67
Greeting or calling on students						
Joking or telling personal stories	0	0	100	97.12	0	2.88
Giving instructions about what to do.	0	0	100	100	0	0
Reviewing, praising, or correcting	0	0	100	96.58	0	3.44
Explaining grammar	0	0	100	100	0	0
Explaining pronunciation or spelling						
Teaching vocabulary	0	0	100	97.60	0	2.44

Table 26 C: Actual and perceived language in Upper level class (Segment 3)

Class activities	**Actual % of words in English used in each activity**	**Students' perceived (observed) % of words English**	**Actual % of words in MSA used in each activity**	**Students' perceived (observed) % of MSA words**	**Actual % of words in colloquial Arabic used in each activity**	**Students' perceived (observed) % colloquial Arabic words**
Talking to individual students in group or pair work	0	0	88.24	90.00	11.76	6.67
Greeting or calling on students	0	0	100	93.63	0	6.67
Joking or telling personal stories						
Giving instructions about what to do	0	0	88.24	99.	11.76	6.67
Reviewing, praising, or correcting	0	0	99.16	99.38	0.84	0.63
Explaining grammar	0	0	100	99.50	0	0.63
Explaining pronunciation or spelling						
Teaching vocabulary	0	0	100	97.50	0	1.88

Results show that the Upper level teacher spoke no English and, indeed, the students perceived none. As also emerges in the summary Table 27 (below), the Upper level teacher spoke more colloquial Arabic than did the Lower level teacher. Indeed, the Upper level students—different from their Lower level peers—were able to detect many instances of colloquial Arabic; however, their accuracy varied across segments and language use functions; the actual and perceived use of colloquial Arabic matched best in Segment 3 and least well in Segment 1. Whereas in Segment 2 students perceived nearly twice as much colloquial Arabic than was actually spoken. Similarly, the deviation between actual and perceived use of colloquial Arabic resulted from students over—not under—estimating the proportion of colloquial Arabic that they heard.

Table 27: Teachers' actual use of colloquial Arabic vs. what his students reported in Upper level class

Recorded segment	**Total % of actual colloquial Arabic words spoken in each segment**	**Total % of colloquial Arabic *words* perceived by students in each segment**
1	33.41	42.45
2	11.76	20.43
3	24.36	23.15

5.0. Discussion

This chapter focuses on a discussion—in broad terms—of the results that were presented in the Results chapter. The discussion is supported with data that were captured during complementary face-to-face interviews with students. I also draw upon previous related research to which I will compare the study's results. I present the discussion in three themes: commonalities between students in their perception of Arabic; differences between students in their perception of Arabic; and language use preferences for trilingualism over bilingualism. In the first theme, I highlight the common understandings of students, regardless of their class level and their travel experience, and their valuation of MSA and colloquial Arabic. This includes students' common views of the description of MSA and colloquial Arabic and what specific contexts they associate with each variety. In the second theme, I point out the instances of differences between students in their definitions of and associations with MSA and colloquial Arabic as accounted for by the independent variables, specifically the class level. Finally, in the third theme I discuss the use of English—which students believe to play a complementary role in the classroom—as the language preferred by students after MSA.

5.1. Commonalities between students in their perceptions of Arabic

5.1.1 Common understandings of MSA

Most students acknowledged the status of MSA and were able to formulate a comprehensive, practical definition similar to definitions provided in the Literature Review chapter. Most students in the study viewed MSA as the standard form of Arabic that is common throughout the Arab world and is not affected by changes in geographical location. Students also realized that MSA is mostly a written language that is used in official contexts and that is commonly understood by people in every area even those who are not well-educated. Moreover,

students are aware that the grammatical rules of MSA are derived from CA which is the language of the Qur'an. Results also showed that students commonly view MSA as the formal, literary form of Arabic that is used in speeches, news broadcasts, media, written works, literature, and newspapers, and that is taught in school.

5.1.2 Common understandings of colloquial Arabic

Most students viewed colloquial Arabic as the spoken, informal, and casual language used by people in their everyday lives (both in public and private spheres), including home, work, and the street. In general, they referred to colloquial Arabic as the regional dialects of the language used within certain geographic regions that are spoken and not generally written, and thus vary considerably from one country to the next.

5.1.3. Class level and students' understanding of MSA

As the results of the inferential statistical analysis indicated, there were no significant differences between students' level of enrollment and their understanding of MSA and the contexts in which it is used. Additionally, students adopted the same metalanguage when they described MSA regardless of their level of study, variously describing the language as being *difficult*, *Quranic*, and *flowing*. Students in both levels believed that because of its definition as the written and formal form of modern Arabic, MSA carries implications related to what educated people speak, or will at least understand. Moreover, students in both levels defined MSA as the standard Arabic language used across the wider region. They viewed MSA as the "universal" Arabic that is associated as a commonality between all Arabic speaking countries because it falls between classical and colloquial Arabic.

5.1.4. Reported travel and students' understandings of MSA

Travelling to an Arabic-speaking country is usually seen an ideal opportunity for students to familiarize themselves with the linguistic situation and the language practices of native speakers in these countries. Surprisingly, my data showed that there were no significant differences in students' definitions of MSA and colloquial Arabic between students who have been to Arabic-speaking countries and those who have not. This might suggest that travelling to an Arabic-speaking country does not necessarily mean that students communicate with native speakers or choose to communicate in the Arabic language, possibly indicating a preference to use their own native language as a means of communication on a daily basis. Otherwise stated, students could travel to an Arabic-speaking country but make no contact with native speakers through which they may develop awareness or understanding of the linguistic situation there.

5.1.5. Students' common associations with MSA and colloquial Arabic

As most students defined MSA as the *formal language*, they associated the use of this variety with formal and less intimate encounters. Specifically, they associated the use of MSA with encounters that are characterized by not having direct verbal interaction between interlocutors such as giving a presentation or talking on TV, as involving social distance, having power referential, and as being formal. Students, regardless of their level of enrollment and travel experience, acknowledged the importance of MSA in such encounters and therefore provided high ratings for this variety. However, students associated the most frequent use of MSA with *talking with God in official prayer in a mosque* with 80.18% mean. This indicates that students view religious discourse as the most formal encounter and thus believe it entails the use of the formal form of Arabic, i.e. MSA. Students also associated formality with *news anchors talking on TV* and *giving a professional presentation*.

Generally, students' associations of the Arabic forms with specific encounters and contexts have aligned with their views and definitions. That is, students realized that colloquial varieties are the ones that people actually use in their everyday lives. Therefore, they believed that the specific purpose associated with colloquial Arabic is in any instance where two people need to communicate in a face-to-face interaction. This was evident in their responses as they associated the highest use of colloquial Arabic with the encounters that involved direct face-to-face interactions between interlocutors in intimate and less formal contexts. Encounters that received the highest ratings in colloquial Arabic are characterized as being informal, spoken (conversational), and intimate, and as not occurring within a context of power.

However, students showed a degree of uncertainty in their understanding of the language use in certain encounters. Although they defined MSA as the scholarly language, they did not associate it completely with the encounters of *teacher/professor talking to students at university*, and (students) *talking with a teacher/professor at university*. Moreover, even in certain encounters that are characterized as power reverential, as involving social distance, and as being formal, students did not give high ratings for MSA. Students may have thought that since these encounters involve interaction between individuals (interlocutors)a mix of MSA and colloquial Arabic is usually used by native speakers.

5.1.6. Source of students' knowledge about Arabic

Given that there were not significant differences between students—regardless of their level and travel experience—in their views of the role of MSA and the contexts with which it is associated, I became curious about how students developed their understanding of the Arabic language. Therefore, I was interested in whether their views were based on their previous knowledge of Arabic or their general impressions, associations, and imaginations. In this regard,

I divided students' responses into two groups in terms of the students' source of knowledge: students who based their responses on their existing experience and knowledge about the linguistic situation of Arabic; and those who had no existing experience or knowledge about the language.

5.1.6.1. Students with prior knowledge of Arabic

Those who had existing knowledge of Arabic may have acquired their knowledge through one of the following five means:

(1) Prior classes or formal instruction in Arabic: After taking at least one year of Arabic, students tend to develop an awareness of the Arabic situation through their formal exposure in class and through indirect (informal) exposure either from their teachers, or their peers.

(2) Contact with native speakers, not necessarily in Arabic but in any way that develops understanding of the linguistic practices of its speakers: From what I have observed since I began teaching Arabic, students of Arabic usually tend to practice Arabic with native-speaking locals in the students' community apart from their teachers and instructors and eventually develop an understanding of the language practices of these locals. Given the fact that these locals, unlike teachers, speak normally without any modifications in their language, students sometimes find themselves unable to communicate with locals due to the locals' inability to speak MSA, their inability to modify their language, or the fact that they mix their native regional variety of colloquial Arabic with MSA when they speak. As a result of this interaction, students build their knowledge of Arabic after questioning (investigating) this impairment of communication.

(3) Prior travel to Arabic-speaking countries either participating in study abroad programs or for tourism: Students in many U.S. institutions have the opportunity to study abroad after finishing two semesters of language study. Many Arabic study abroad programs offer instructions in both MSA and the colloquial variety of the program country. Although, as mentioned earlier, travel to an Arabic-speaking country does not guarantee knowledge about the language practices of its speakers, the length of the stay can determine the amount of exposure to the TL.

(4) Heritage learners: Students whose parents spoke Arabic at home come to class with an advantage over their fellow students by being frequently exposed to a colloquial verity of Arabic and likely some MSA. There were five heritage students among the student participants and their language background was likely the source of knowledge on which they based their views.

5.1.6.2. Students with no existing prior knowledge of Arabic

As for students who had no prior first-hand knowledge of Arabic and its diglossic nature, their perceptions (definitions and associations of the forms of Arabic) are possibly based on one of the following two factors:

(1) Imagination of, and associations with, the term *standard*: Students seem to think that due to the name, MSA is a standardized version that all Arabic speakers can understand to some extent. As a result, students would define MSA as the modern, standardized form of Arabic spoken across transnational boundaries.

(2) The textbook that students use: Students who had no pre-existing knowledge of Arabic possibly had views about the forms of Arabic because the commercial textbook that they used makes references to other varieties of Arabic other than MSA. The Arabic textbook

that students used at the time of investigation on the study campus is *Al-Kitaab, T*hird Edition), which combines MSA with Egyptian and Levantine Arabic. This textbook and its companion website provide drills that attempt to develop students' skills in MSA and colloquial Arabic, including reading, listening, speaking, writing, and cultural knowledge, integrating materials in colloquial Arabic and MSA (Brustad K, Al-Batal, M, & Al Tonsi, A, 2011). From the early stages in this textbook, students are informed about the distinction between MSA and other forms of colloquial Arabic. However, the distinction is neither detailed nor specific enough to enable students to accurately understand how the two forms differ and in what circumstances each form would be used for.

5.1.7. Students' preference for MSA inside and outside the classroom

Quantitative and qualitative results show that students (beginning, intermediate, and advanced) generally prefer MSA over colloquial Arabic inside and outside of the classroom. Although students acknowledged the role of colloquial Arabic in daily interactions, they indicated that they wanted to develop proficiency in MSA. Despite students' views of colloquial Arabic as the spoken language, they still believed that MSA can still be used for communication. When asked to choose between the two forms of Arabic if she were to begin her Arabic studies, Alissa, who is a beginning (Lower level) student, emphasized her desire to learn MSA due to its broad access and importance, and the usefulness, especially in traveling to different parts of the Arab world:

> I would choose MSA because I wouldn't want to limit my opportunities for who I could speak to, to begin with. There is more access with MSA.

For Alissa, MSA can still be used for communication to replace colloquial Arabic, especially for foreigners. Students such as Alissa believe that learning one specific variety of colloquial Arabic limits their options of where they can travel to while using this variety and with whom they could use it. Students think that learning colloquial Arabic will put them in a bubble, as opposed to MSA, which potentially guarantees them access across geographic boundaries. Students also judge when they see their teachers who are from different countries speaking in MSA and therefore build their assumption that MSA could still be used for daily communication.

Moreover, the status of MSA is still appreciated even by students who to a certain extent think that colloquial Arabic is more useful than MSA. For example, Tyler who is in second-year level (Upper level) acknowledges that MSA is not a spoken language of native Arabic-speaking communities but nonetheless expressed his contentment with learning MSA due to its universality compared to other forms of colloquial Arabic.

> I learn MSA due to its broader usage, but other languages are limited mostly to one country. Arabic, although MSA isn't really spoken anywhere, it is the basis of all the dialects. So I thought this is a good foundation.

Although Tyler's wording seems to suggest that colloquial varieties emerged from MSA, which is incorrect, I understood him to mean that learning MSA provides a strong *base* for learning colloquial. This is true as MSA is usually the variety that students begin with even if they later go on to learning a colloquial variety. This would involve them starting with the MSA alphabet and the writing system.

Students who have already been exposed to a colloquial variety at home also seem to prefer MSA. Having no previous exposure to MSA, but understanding its importance, such students realize that they are unable to communicate adequately and that MSA would

complement their knowledge of Arabic. This prompts them to learn MSA formally. Amani, a Lower level student who speaks Palestinian Arabic at home, embraced the importance of MSA.

> I feel like it is good that I am learning formal [MSA] right now because if I decide to study abroad I could be more formal with people whom I will be speaking with.

Amani's opinion indicates that she believes she is not fully equipped in the language by knowing only the colloquial Arabic that she grew up learning.

Another common viewpoint for the preference of MSA within the classroom is to avoid confusion among students. Students seem to be believe that combining the two forms of Arabic in the same class can be challenging and confusing. Although some students desire a colloquial course, students tend to not like a mix of MSA and colloquial Arabic in the classroom. If the course is on a specific colloquial variety, most students would prefer the classroom instruction to take place in that variety; otherwise, students seem to prefer MSA. In this regard, Tyler commented:

> Since we are studying MSA I don't think there is any call to any usage in the dialect [colloquial Arabic]. It would confuse things.

Alissa also expressed the same opinion:

> If they mix the standard and colloquial, I might be confused.

Tyler's and Alissa's stance is consistent with what Shiri (2013) reported as a commonly cited objection against teaching MSA and colloquial Arabic together. Shiri commented on the approach of teaching the two varieties of Arabic concurrently as an approximation of the analogy of learning Latin alongside a Romance language, which would confuse students.

It is worth mentioning that the choice of MSA and/or colloquial Arabic can vary amongst students. While the majority of students are in favor of MSA, some students would prefer a balance between both forms. Katherine, a student in fifth-semester class (Upper level), who appreciates learning MSA seems to also place a priority on learning colloquial Arabic. She commented:

> I think it is important to do both. I don't think there is one or the other more important. Because if you want to listen to the news broadcast or read the newspaper you need the standard but if you want to go talk to people you need the colloquial.

Katherine's view points to the disconnect between how students view MSA and colloquial Arabic in everyday situations. That is, while most students recognize the importance of MSA, those who have an interest in a specific geopolitical area have a tendency to prioritize that regional variety over the study of MSA as they feel that colloquial Arabic will be of greater benefit to them when it comes to everyday, basic interactions.

Students' preferences for MSA contradict the findings of earlier studies, including Palmer (2008) and Shiri (2013). Those studies concluded that students prefer to learn colloquial Arabic over MSA. Students' motivations and preferences at a given campus at a given time might have been shaped by factors such as departmental norms and expectations. Moreover, the opportunities to study colloquial Arabic in addition to MSA may have shaped students' views.

In the last two decades, students may have explicitly expressed their desire to learn colloquial Arabic due to limited opportunities to do so whereas there is now more student awareness of opportunities to study colloquial Arabic at the intermediate and advanced levels in study abroad programs that have been established in Arabic-speaking countries, thus reducing the student tendency to overtly state their desire to study a colloquial variety. Recent trends also indicate a preponderance of available resources and scholarship programs to aid students with

funding study abroad programs and also with conducting research in various fields in various countries.

Students' motivations for learning Arabic sometimes dictate their preference of which form of Arabic they would like to learn. Those who would like to use Arabic in professional activities tend to prefer MSA. Students who take Arabic in order to work for the government in a field such as translation would also be more likely to study MSA. Many college students aspire to work for NGOs or in some other capacity overseas and they believe MSA will allow them to work anywhere in the Arab world and be able to communicate with people from any Arab country. Students define MSA as the written form of Arabic. Therefore, their preference for this form could be viewed as stemming from their desire to study writing and literature. Perhaps since students are receiving instructions through an academic context, they desire to learn the form that is associated with academic settings.

5.1.8. Common preferences for certain regional verities of colloquial Arabic

Students sometimes prefer certain regional varieties of colloquial Arabic over others. This largely depends on each student and on her/his reasons for taking Arabic. Some students have a vested interest in some region or country (such as Morocco, Jordan, Egypt, etc.) either due to family heritage or their own personal interest in the local culture; these students will probably prefer that specific regional variety. Anyone who wishes to travel to another country and interact with the people there in any intimate fashion may wish to learn that variety. Moreover, the reasons behind students' preferences of certain varieties of Arabic can be due to many political and linguistic factors as well as prior knowledge of the variety, impressions of the regions where that variety is spoken, and potential contact with speakers of these varieties. Political factors refer to the current situation in the Arabic-speaking region, specifically the

Middle East, and linguistic factors generally refer to students' preferences for colloquial Arabic based on how they sound and/or how close they perceive the dialect to be to MSA.

5.1.8.1. Egyptian Arabic

Alongside MSA which was rated as students' top choice, the quantitative results of RQ 5a—RQ 5e showed that students in both levels seem to prefer Egyptian Arabic and Levantine Arabic over the other varieties. This finding is similar to Cote's (2009), who conducted a study on 83 native speakers of Arabic to find out which regional variety of colloquial Arabic they thought could replace MSA. Egyptian Arabic was at the top of the list, followed by Gulf dialects, and then Levantine varieties. Shiri (2013) also reported that students think Levantine and Egyptian are widely understood and useful dialects.

Students who participated in this study believe that the Egyptian variety of Arabic is valuable and universally understood due to the broad reach of Egyptian TV. They also seem to be aware that as a result of the spread of Egyptian cinema in all of its shapes, most Arabic speakers understand this variety and therefore it can be a useful variety for basic survival communication with Arabic speakers regardless of their geographic and linguistic backgrounds. When asked to pick a variety of colloquial Arabic in addition to MSA, Katherine said:

> It is hard, maybe Egyptian because most Arabic speakers can understand Egyptian. I have been told that a lot of the movies are produced in Egypt and a lot of popular TV shows are produced in Egypt, then it is more of a standard dialect across the Arab world. Overall, I think Egyptian.

Katherine's choice of Egyptian Arabic is due to her assessment of the predominance of Egyptian media in the region which makes it the most widely spoken and widely understood of the various regional dialects.

Students also base their views of Egyptian Arabic on the number of native speakers. Having known that Egypt is the most populated country in the Arab region, students would presumably believe that this could be a very valuable and functional variety to learn and use across Arab nations. This seems to be the common view amongst students; however, the opportunity to study Egyptian Arabic is now deteriorating because of the current political conditions and the cancelation of many study abroad programs in Egypt, and students may be aware of this.

5.1.8.2. Levantine Arabic

After Egyptian Arabic, students prefer Levantine varieties of Arabic, which refer to the varieties spoken in Jordan, Lebanon, Palestine, and Syria, over the other varieties. Students tend to believe that these varieties have a more appealing sound and are closer to MSA and are thus easier for them to understand and learn. In addition, they generally associate these varieties with being much more widely spoken across a large geographic area and thus as possibly being better varieties of Arabic to learn. By being used in many more places, students realize that they will have more options to travel and to communicate with people coming from distinct geographic regions.

Alissa commented on Jordanian Arabic:

> The thing that is attracting me to Jordanian Arabic is probably the fact that their dialect is most similar to the Arabic countries around it, I know they are all together as Levantine Arabic.

Brice, a beginning (Lower level) student, who has an affinity towards Palestinian Arabic also said,

> I think *'aamiyyah philistiiniyya* [Palestinian dialect] is close to Jordanian, and that is sort of that those two are kind of closest to MSA compared to Algerian, or Tunisian, because of French and *Amazeeg* [Berber].

Brice is aware that Palestinian and Jordanian dialects are parts of the Levantine varieties which tend to have few variations and may be mutually intelligible. This geographic distribution of the Levantine varieties attracts Brice and other students to make these varieties as a top choice over the other regional varieties. Therefore, students believe that learning any of these Levantine varieties will enable them to carry on tasks of communication with speakers from various countries in the Middle East.

It has been the orientation of most Arabic programs that have started to teach colloquial Arabic alongside MSA to offer classes in either Egyptian or/and Levantine varieties of Arabic. This is observed in the MLA enrollment numbers in Figure 1 (in section 1.0), which shows that Egyptian and Levantine varieties of Arabic are currently the only colloquial varieties taught to date (although anecdotal evidence suggests that there are varieties of colloquial Arabic not reflected in the MLA data). These programs attempt to provide students with an opportunity to be exposed to two widely spoken varieties of colloquial Arabic. With respect to other varieties, some programs have expanded their curriculum to offer courses in Maghrebi dialects but these programs are very rare.

5.1.8.3. Moroccan Arabic

Although Moroccan Arabic was third in students' list of preferences, not much seems to be mentioned about this variety by the students who participated in the face-to-face interviews. Generally, students see North African varieties of Arabic on the whole including Moroccan Arabic as being farther from MSA than the other colloquial varieties. In general, students think

that countries with a history of French colonialism like Morocco and Algeria have more difficult and unique colloquial forms. Katherine, who studied in Morocco in a summer program, said,

> In Morocco the *daarija* [dialect/colloquial] is really hard, it is really different from *FusHa* [MSA], it is really different, it is really hard to understand, it is really harder to understand than Egyptian. I think there are a lot of influences from Europe, and so in Morocco specially there were people speaking French to us or mixing French with Arabic. And there is also influence from *Amazeeg* [Berber].

Alissa, who is attracted to Levantine Arabic, commented:

> I know Moroccan Arabic is kind of the most different from the rest, maybe because of French and Spanish.

Although Moroccan Arabic is seen as different from most of the other varieties of Arabic, difficult to learn, and far from MSA, it was third in students' list of preferences as displayed in the Results chapter. This could be due to the fact that some students have or have had a teacher from Morocco who taught on campus and therefore chose to highly rate Moroccan Arabic as a result of an affinity towards their teacher.

Another factor that could possibly have affected students' preferences of the regional varieties of colloquial Arabic is the textbook used in program instruction. The textbook that students who participated in the study used, *Al-Kitaab,* combines both MSA and a choice between the Cairene and Damascene Arabic (called Levantine in the textbook). As a result, students may have inferred from the textbook that these could be the two most common varieties of colloquial Arabic.

5.2. Differences between students in their perceptions of Arabic

5.2.1. Class level and students' definitions of MSA

While the majority of Lower level students had a common understanding of MSA and showed no significant differences from Upper level students, students in Upper level gave more precise definitions of MSA and described it using fewer adjectives than Lower level students. Students in Upper level seem to know more precisely the purposes of MSA than Lower level students. All three students who defined MSA as the *broadcast language,* which is a common use of MSA, were from the Upper level group.

In addition, there were stark differences in the responses of the two groups. For instance, Lower level students described MSA as a *Semitic language*, an *educated dialect*, and as *different*, *awesome*, and *like Latin*. Such descriptions did not appear in the responses of Upper level students. Moreover, four Lower level students did not provide any definition of MSA; their answers were either missing or unclear, suggesting they may have misunderstood the question.

5.2.2. Class level and students' definitions of colloquial Arabic

When it came to defining colloquial Arabic, class level showed significant differences in students' responses. Upper level students provided more focused, comprehensive, and precise definitions than Lower level students. Upper level students' descriptions of MSA comprised five categories, whereas the responses from students in Lower level consisted of seven categories, in addition to the uncategorized (either missing or unclear) responses from 13. Moreover, as the results shows, the Upper level students had a significantly higher probability than Lower level students of defining colloquial Arabic as a *conversational* language ($p = .01$; $t = 5.70$). Although Lower level students defined colloquial Arabic as the informal and spoken language, they did not necessarily associate it with everyday conversations.

Over the course of their study, Upper level students have developed familiarity with colloquial Arabic through several encounters such as their contact with native speakers and their teachers, experiencing situations where an Arabic speaker used colloquial Arabic.

5.2.3. Class level and students' associations with colloquial Arabic

Results showed that the only instance of significant difference between Lower level and Upper level students in their associations with colloquial Arabic was with the encounter of *talking with older people not related to them* ($p = .024$; $t = -2.32$)**.** That is, Upper level students significantly associated more colloquial Arabic use with this encounter than Lower level students. Although this encounter involves people communicating face-to-face in an informal setting, Lower level students were uncertain whether colloquial Arabic was the only form of Arabic that is usually used. Their ratings suggest that even in informal settings, Lower level students associate MSA with social distance and respectfulness, leading them to believe that a mix of MSA and colloquial Arabic is appropriate when talking with older people not related to them. This view is consistent with Versteegh's (2001) point that MSA is sometimes used to show respect, especially to the elderly.

5.2.4. Class level and students' preference for MSA

Although students in general preferred MSA over colloquial Arabic in all teacher language use functions, the results indicated that there were significant differences between the two groups in their preference for MSA. That is, Upper level students preferred more MSA use than Lower level students for most of these functions.

This difference in preference may be considered a developmental feature. That is, when students gain more experience with the language, they tend to appreciate its standard from.

Furthermore, as students continue their Arabic studies, they adhere more to the norms of the program. Students may enter the Arabic program with their own ideas, but eventually their preference for MSA becomes a result of the concurrency of their beliefs with the program norms.

Student attrition and self-selection is another factor that could explain the difference between Lower level and Upper level students. That is, a number of students come into the Arabic program with a desire to learn colloquial Arabic, but later realize that only MSA is taught. Therefore, these students self-select out of the program, resulting in a homogenized preference for MSA among the remaining students.

5.2.4. Class level and students' ability to distinguish between MSA and colloquial Arabic

Another significant difference between Lower level and Upper level students was their ability to differentiate between the forms of Arabic that they hear them in class. Results showed that Lower level students were unable to detect any colloquial Arabic in all of the recorded segments. Based on my experience in teaching Arabic, students' inability to distinguish between the two forms of Arabic is common, especially given that new students often come to class with no prior exposure to either MSA or colloquial Arabic. If students had prior exposure to Arabic at all, it was likely in MSA, and for the most part they did not know how colloquial Arabic would sound. Because of this lack of exposure to colloquial Arabic, these students often come to the Arabic classroom with the conception that there is only one language called Arabic. Many students who learn MSA, especially beginning students, come to class with the assumption that everything that they will hear from their instructor will be in MSA, which is the usual language of instruction. As a result, these students are not accustomed to distinguishing between MSA and colloquial Arabic.

As for Upper level students, they were able to report that that colloquial Arabic was spoken by their teachers but they were not capable of reporting the accurate proportion. Their ability to distinguish between both forms of Arabic is likely due to a combination of their travel experience, input from their teachers, and any exposure to colloquial Arabic they had during their studies. Their ability to detect colloquial Arabic may also be due to their familiarity with the teacher's usual language, that is to say that they could detect if there were any changes in their teacher's characteristic manner of locution.

5.3. Language use preferences for trilingualism over bilingualism

The previous research in the debate of MSA and colloquial Arabic has largely ignored students' L1 (English in the context of this study). Results from this study indicated that English is perceived as an important part of the Arabic classroom especially for Lower level students. Quantitative data show that—after MSA—English was the second language preferred within the classroom by students especially in the beginning levels. Results show that there were significant differences between beginning level (Lower level) and intermediate and advanced (Upper level) students in their preference for English. That is, Lower level students preferred more English use than Upper level students in most of the teacher language use functions inside and outside the classroom.

This may be due to the difficulty of comprehension at early stages, and the fact—or the feeling—that Arabic is a different language for most of them and has almost no cognates. At the introductory level, students prefer English for explanations of grammar and administrative questions (such as testing and grading procedures). Often, teachers and students believe that the tendency to use English is necessary (only) for explanations of grammar which many believe cannot be done in the classroom without its mediation (for example, case endings). This is

evident in the results, in which the activity of *explaining grammar* was top on the list of students' ratings for the teacher's use of English, with a mean of 61.57% for Lower level students.

Qualitative results further support this conclusion. Regarding the use of English in the classroom, Amani said,

> Sometimes I prefer English when learning grammar because it is a big thing that I would like to learn accurately, and I don't want to be confused. I feel that is a good proportion where our teacher could switch to English.

Similarly, Alissa said,

> I would say, at this level we should get some English when we are learning grammar so we understand it fully.

Amani and Alissa, as well as many students in beginning levels, think that English may be a necessary tool to occasionally give clear instructions or to give a secondary explanation if a student becomes confused. Although quantitative results presented in the Results chapter indicated that other activities appear to direct the use of English for beginning students, such as in *office hours*, *teaching about the culture*, and *joking and telling personal stories*, the activity of *explaining grammar* seems to be students' main reason for the use of English.

Students' preferences for the use of L1 for grammar explanations conforms to findings reported by Varshney and Ianziti (2006), and Thompson & Harrison (2014). In light of these findings, it might be the norm for beginning students to prefer the use of English for grammar explanations, whereas this preference is not as prevalent among intermediate and advanced (Upper level) students. This suggests that students' level of comfort in comprehending grammar in Arabic increases as their level progresses. This was evident as results of the class-recording indicated that the teacher of the beginning class used a considerable proportion of English, whereas the teacher in the advanced class used no English at all.

Accordingly, it is possible that there is gap between teachers' practices and students' preferences for language use in the classroom. While students in Lower level reported that English is usually used for grammar explanations, teachers may think it is ideal to teach in MSA for most of the class activities, including the activity of explaining grammar. If this is the case, some teachers choose to accommodate students' desires by switching to English for the sake of comprehension on the part of the students. My own experience teaching Arabic suggests that many students do not know English grammar terminology and explanations well, which may be a factor that leads teachers to think that it is nearly impossible for students to learn Arabic grammar without the teacher explaining the concepts in English first, and then explaining the Arabic grammar in the context of the English grammar.

6.0. Pedagogical implications and recommendations

In this chapter, I address the broader pedagogical implications of this study's results, specifically students' perceptions of language use in the classroom. In this study, students articulated a preference for MSA. I argue that the implications of this preference ought to be taken into consideration by Arabic programs. I suggest some recommendations to deal with the two debatable issues: MSA vs. colloquial Arabic in the classroom; and whether and how much to use students' L1.

6.1. Implications drawn from students' preference for MSA

Students' preferences for MSA point to some implications that need to be taken into account by Arabic language programs. One implication concerns the goal of FL teaching. While many teachers see fostering CC as a goal of FL instruction, students expressed views that defied notions of such competence as well as awareness of the linguistic situation of Arabic. In other words, there is a disconnect between the presumed goal of FL pedagogy in fostering target-language communication and students' preferences for FL learning; while students do recognize the importance of colloquial dialects in everyday communication in Arab-speaking countries, they prefer the use MSA over colloquial Arabic for classroom instruction. Although students associated each particular form of Arabic with its context and the appropriate language-use practices which involve speakers to use either form, they seem to have a one-sided preference. Students may not be aware of the consequences of this choice, as their instructional preferences do not necessarily permit them to achieve complete FL competence in an authentic manner. Despite their purported responses indicating knowledge of the use of MSA and colloquial Arabic by native speakers, students seem largely unaware of the larger implications of neglecting the development of colloquial varieties and the long-term effects that this might bring towards their

later integration into Arabic-speaking communities. Otherwise stated, the way in which students wish to learn/speak Arabic does not reflect the everyday language use practices in which a native speaker engages.

Although students see colloquial Arabic as the language of daily communication, they do not seem to recognize its importance in making social connections with people where the colloquial variety is spoken. Based on the views of Haeri (2003), Rouchdy (2002), and Wahba (2006), students' disregard of colloquial varieties in general suggests that they are not interested in belonging to any specific regional Arabic-speaking community. That is, even when choosing a colloquial variety after MSA, students' choice was only based on how easy that colloquial variety was to learn and the access it is associated with. They did not show any desire to connect with the people who speak that variety. Otherwise stated, students may not be aware that a colloquial variety is the vehicle through which they can become part of a community.

6.1.1. Recommendations

The pervasive question of MSA vs. colloquial Arabic is a moot point. Apart from the debate of whether to teach colloquial and/or MSA, Arabic programs should consider how much time is dedicated to speaking practice in the classroom. If the amount of this time is very limited then it does not matter what form of Arabic is used. The main question to consider is, what point in the course of their program do students start speaking regularly in the TL? Students need to be habituated to the idea of speaking, because only then will they have a better sense of what it means to be a native speaker. Transcription of the classes that I recorded indicated that little time was dedicated to speaking. If this is the case in all Arabic classes, it is then evident that teachers are not prioritizing speaking. As a result, students often do not realize its importance as a key

component of linguistic competence; however, if classes dedicated more time to speaking, students may consequently develop an understanding of the importance of the interaction between MSA and colloquial Arabic and this could reflect on their preferences.

Teachers and language program coordinators may use the findings of this study to develop their curricula and perhaps discuss them during the teacher orientation and training as a means to aid their students in developing CC in the language. Efforts should be made to enable classroom instruction to achieve CC regardless of students' preferences and to go in line with the objectives of learning/teaching a foreign language as prescribed by the ACTFL.

Ideally, students need to learn Arabic communicatively, which involves using the language in an authentic way, i.e. the way native speakers normally speak. However, there are challenges involved in doing so. Most importantly, MSA is not the language people use for communication on a daily basis. The exclusive focus on MSA may result in an artificial use of this variety on the part of students. Additionally, if we were to teach a colloquial variety of Arabic then we would be faced with the issue of which variety to choose. Choosing one variety over the other may limit students' options of whom they can communicate with, especially between unintelligible colloquial varieties. Therefore, a possible solution that would be appropriate in the meantime is to continue teaching students MSA but to highlight places and contexts where they would not use this variety in real life. In other words, we need to make students aware that learning MSA is necessary in the classroom and can be very helpful in real life, but they will not use it or hear it in certain contexts. This solution was already suggested by Thompson (2013) who addressed a similar case of standard Swahili and nonstandard dialects. Thompson commented, "Teaching students nonstandard dialects may not be possible at the

beginning level, but making them aware of the hegemonic effects of standardization allows them to approach cultural and linguistic diversity critically" (pp. 960-961). Although native speakers of Arabic who understand MSA may consider the use MSA by students of AFL stiff and unnatural, this form may still be acceptable as a means of non-native communication to native speakers on a daily basis.

It is necessary to raise students' awareness of the linguistic situation in the Arabic-speaking world (countries) not only by teaching them the standard and/or the colloquial varieties of Arabic, but also by training them about: (a) the enormous variations between the colloquial Arabic varieties; (b) native speakers' practice of code-switching; and (c) the functions and contexts in which native speakers may switch between MSA and their native colloquial varieties. Teachers can also draw students' attention to the use of colloquial varieties of Arabic in authentic materials so that students can notice it. This can be done through exposing students to materials in spoken Arabic (colloquial) such as movies and other authentic audiovisual materials that include normal language practices of native speakers. This does not necessarily mean to teach students a particular variety of colloquial Arabic, but rather to prepare them for what they might encounter if they were to travel to an Arabic-speaking country.

Teachers may choose activities that better suit each level. For beginning students, teachers may show various excerpts from a variety of TV programs, such as children's programs, cooking shows, or songs with subtitles. Teachers may also encourage students to make contact with native speakers even beyond the classroom given the immense communicative resources available in the digital age, thus have them explore the linguistic reality of everyday locution that they may have ignored/neglected by using all sources available. This will allow students to gain a better understanding of the linguistic reality in Arabic-speaking countries. For intermediate and

advanced students, teachers can incorporate programs such as soap operas while maintaining the focus on MSA. Teachers can also expose students to idiomatic expressions and written excerpts from different varieties of colloquial Arabic and compare them so that they realize the variations between the dialects.

For those students who are interested in learning colloquial Arabic, their programs may consider offering colloquial Arabic classes on a regular and ongoing basis, which students can continue regardless of the variety of colloquial Arabic that is chosen. The choice of which variety may be made in accordance with the study abroad programs affiliated with a given university or institution, or in accordance with students' preferences as revealed by the findings from this study.

6.2. Implications based on students' ability to distinguish between MSA and colloquial Arabic.

Students' ability to detect colloquial Arabic when spoken by their teacher raises some implications that need to be taken into account. If students cannot tell the difference between the two forms until they are in advanced level, then Arabic programs should consider what percent of the beginning students will ultimately enroll in that level. Moreover, the time that is required for students to reach a certain level may vary depending on many factors such as the orientation of the Arabic program at a given period of time, teachers' tendency of teaching or exposing students to both MSA and colloquial Arabic, the structure of the class, students' motivations for learning Arabic, and students' demographic factors. These factors can extend the time needed for beginning students to reach to this level. Therefore, it may be necessary to train students at the early stages about the variations between MSA and the colloquial varieties.

Another implication is whether it is a goal of the Arabic programs to enable students to distinguish between MSA and colloquial Arabic. Even when students reach a stage at which they can recognize colloquial Arabic, they may not yet have the ability to understand the colloquial Arabic that they hear. In other words, differentiating between MSA and colloquial Arabic does not guarantee comprehension. They will likely not accurately perceive the exact meaning of most of the colloquial Arabic they hear. This leads us to question whether we should consider that advanced students are reaching or even approaching a level of linguistic competence by just knowing what each form of Arabic is used for and their ability to distinguish between them when spoken.

6.3. Implications that pertain to the use of first language in the Arabic classroom

There is still a disagreement as to whether or how much L1 should be used during classroom instruction. Using L1 in the classroom may contribute to students' linguistic development, comfort in the classroom, and the perception that Arabic is accessible to beginner students. Nonetheless, the use of L1 in the classroom has numerous implications. I acknowledge that the proportion of L1 vs TL differs from one class to another even at the same level. However, excessive use of L1 to accommodate students' needs may eventually become the norm, allowing it to become a permanent fixture in the classroom. As Krashen (1987) postulated, both learners and teachers may resort to L1 habitually whenever a difficulty is encountered in instruction. In addition to becoming a habit, the use of L1 may become a routine practice of language instruction. Moreover, the use of L1 on a regular basis may result in an excessive dependence of teachers and students on L1 and perhaps lead to a loss in confidence in their ability to teach or learn in Arabic.

Generally, in the context of official instruction such as the university classroom, students are exposed to Arabic for only a few hours each week. Moreover, Arabic class is the only opportunity for most, if not all, students to have exposure to Arabic. As Turnbull (2001) also noted, teachers are most often the sole linguistic model for the students and therefore serve as their main source of TL input. In my experience at several institutions, Arabic classes usually last for 45-50 minutes if the class meets 4-5 times a week, or 75 minutes if the class meets 2-3 times a week. Accordingly, the use of L1 will make this limited time of exposure to Arabic even more constricted. This implication led Krashen (1985) to argue that languages are learned most effectively when students are exposed to lots of comprehensible input in the context of real communication. The use of L1 in this case contradicts with the general call that it is essential to maximize the learners' exposure to the TL in the limited class time available.

6.3.1. Recommendations

I acknowledge the existence of two proponents with regards to L1 use in the FL classroom. I also acknowledge that the proportion of L1, as already shown in the results, changes as the level progresses. Both proponents may consider the findings of this study and reach an agreement on whether to use the L1 or follow the communicative language teaching approach while innovating a course for teaching grammar in the TL, thus providing a guide to teachers and students in teaching and learning Arabic grammar in Arabic.

I suggest that students are capable of learning the TL without overly relying on their L1 by forcing them to use Arabic and experiment with sentence structures and making them use the language creatively. If they do not know a certain word they can learn to circumlocute and use other words from a similar semantic field until their teacher can understand and tell them the

right word. Being only allowed to use Arabic makes the language alive and not just a set of rules in a book and allows students to improve their listening, pronunciation, and grammar all at the same time.

Another recommendation to avoid the overuse of L1 during class time is to incorporate a flipped classroom, also known as the "inverted classroom", such as that proposed by Milman (2012). This model involves students listening or watching a lesson on a specific topic in L1, often prepared by their teacher, at home and at their own pace, then coming to class prepared or at least with an idea about what the class will cover. For the purpose of teaching grammar, a flipped lesson may encompass an instructional video in students' L1 informing about grammatical structures with examples from English. Students can be instructed to even read the instructions on their textbook and learn similar structure about their own L1. This will maximize the amount of Arabic use and free up valuable class time, which is already limited, for more engaging and collaborative activities.

7.0. Limitations

It is important to acknowledge that findings from this study have some limitations. I address some limitations that pertain to data collection, sampling of the study participants, format of the study instruments, and the analysis of data.

7.1. Limitations that pertain to the sampling of study participants

The study is limited to students in one campus. Drawing participants from a specific institutional context entails the possibility that students' perceptions and beliefs about the use of Arabic in the classroom are shaped by their institution and their Arabic program. Most of the students who participated in the study have started their Arabic studies at this campus. Therefore, students' familiarity with the program's expectations, such as the focus on MSA, may have directed their responses.

Variables and grouping of participants is another limitation of this study. I only grouped student participants according to the class level (year of study) in answering most of the RQs and according to reported travel to Arabic-speaking countries in select RQs. Other grouping variables such as students' L1, gender, and age may lead to different patterns in students' perceptions and attitudes that may shape their beliefs.

7.2. Limitations that pertain to the reliability of the data

Reliability of the students' responses is something to be considered, especially when asking students about their teachers' ideal language use. Students' responses may have been shaped by perceptions of the consequences they expect to occur. In other words, students may have felt that they do not want to harm or criticize their teachers due to the fact that I myself,

who conducted the study, was a teacher of Arabic at the time of the investigation. Students may have thought that their answers would affect their teachers in some way.

The interviews were conducted by myself, and at that time I was an Arabic teacher. Having likely known me as an Arabic teacher, students may have been compelled to not truly share their opinions about language use in the classroom. In addition, students at the interview may have preferred Levantine Arabic, specifically the Jordanian variety, because by the time of the interview students most likely knew that I was from Jordan and that I often teach a course in the Jordanian dialect, and therefore altered their choice of the preferred colloquial variety.

Most findings were based on self-reported data, so it is hard to know for sure whether participants' responses were accurate and representative of their beliefs and behaviors. Although students were told that confidentiality will be maintained, as explicitly stated in the IRB approved consent form, they might not have been comfortable enough to share their opinions, especially about language use in the Arabic classrooms. Students may have feared academic consequences by sharing their experience about what is happening inside the class. In addition, students were given incentives, such as a gift card, for participating in the study, specifically in the stage of filling out the perceptions and attitudes questionnaire. Therefore, it is possible that these incentives may have altered the credibility of their answers.

7.3. Limitations that pertain to the design of the questionnaires

The length of the perceptions and attitudes questionnaire itself was a limitation; it was fourteen-page long with many items that students had to provide responses to. As a result, only 53% (61 students) of the 115 students who were invited to participate in the study completed the questionnaire. I was also unable to analyze some students' responses in the questionnaires due to

incompleteness. Students may have rushed through certain sections of the questionnaire, especially in the open-ended questions where students had to define the two forms of Arabic and also in filling out the tables in which they had to provide ratings regarding their language preferences.

The format of the questionnaire may also have affected students' responses. The questionnaire contained Likert-scale and percentage items on which students may have needed instruction on how to fill out. Although students were advised to contact me if they needed any clarification on how to respond to some questions in the questionnaire, none of them asked any questions. Participants may therefore have been unsure how to respond to some questionnaire items. Moreover, data that emerged from the class recording may not be very reliable, students may not have filled out the questionnaires based on what they really observed. A possibility is that they were not paying attention in class and just filled the questionnaire randomly.

8.0. Recommendations for future research

In this chapter, I suggest future research that complements results from this study. These suggestions are based on the limitations and implications explained earlier. This future research concerns students' perception of native Arabic-speaking communities, students' motivations for learning Arabic, and their ability to distinguish between MSA and colloquial Arabic. I also suggest future research pertaining to teachers' tendency to teach MSA and whether their proficiency in MSA mediates their language use preferences.

8.1. Future research on students' perceptions of Arabic-speaking communities

Although I collected data from students about how they believed Arabic is spoken by its native speakers, it would be helpful to conduct further future research, perhaps interviews with students, to examine how they envision Arabic-speaking communities and to explore their goals for learning Arabic. I acknowledge that this study has paid little attention to what happens in the classroom. Therefore, it would be helpful to conduct a study to examine how the classroom, that entails teachers and the instructional materials, contributes to students' ability to imagine native-speaking community. Specifically, a future study may investigate what image of community teachers convey in the classroom. Future research could also examine whether the time in the semester is a factor that shapes students' perceptions. A potential study would be to collect data right at the beginning of the semester before students, especially beginning ones, attain any formal exposure to the language. Given that data for this study were collected after week 11 of the Fall semester, it is possible that students show different patterns in their perceptions and preferences for the language of classroom instruction at the beginning of the their Arabic program.

In addition, the demographic data collected indicated that there were heritage learners among the student participants. However, the analysis of students' responses did not consider this demographic information as an independent variable. That said, the preliminary analyses of data gathered but not specifically considered in the RQs suggest that it is common among heritage learners to prefer MSA even over their native colloquial verities. Therefore, it is necessary for future research to pay specific attention to heritage learners and whether their language background—or their identities as heritage learners—informs their attitudes and perceptions of Arabic.

8.2. Future research on students' ability to distinguish between MSA and colloquial Arabic

Another potential study would be to further investigate students' ability to distinguish between spoken MSA and colloquial Arabic. Additionally, it would be helpful to conduct research to examine what accounts for differences in the ability between beginning and advanced students to detect colloquial Arabic. I recommend future research to look into the potential benefits of incremental use of colloquial Arabic in the classroom and its role in adjusting students to this form of Arabic. Such research could also examine whether the topic of the class or the type of activity has an influence on students' ability to distinguish between the two forms of Arabic.

As I pointed out in the implications section, it would also be very helpful for future research to determine the goals of Arabic programs and assess whether the ability to distinguish between MSA and colloquial is paid enough attention.

8.3. Future research on teachers' language use within the classroom

Since this dissertation did not specifically consider teachers' views, it would be very useful to conduct future research to complement students' responses by incorporating teachers' beliefs about the teaching of AFL. It would be helpful to gain more insights from teachers about their preferences regarding teaching MSA or/and colloquial Arabic. This could be done through conducting face-to-face interviews with teachers to obtain precise views on what the teachers believe to be an ideal language use (MSA, colloquial Arabic, and/or English) in the classroom. Future research could also attempt to see if there is any relationship between teachers' proficiency in MSA and their preferences for the language of instructions, and whether their preferences are mediated by their level of comfort while speaking MSA. Specifically, research could attempt to find out (a) whether teachers perceive themselves as capable of using MSA and colloquial varieties; (b) how teachers assess the social and communicative functions of MSA vs. colloquial Arabic in native-speaking communities; (c) their perceptions of their MSA/colloquial Arabic/English use inside class as well as outside of class, including in native-speaking communities; (d) how the teachers' assessments and beliefs correspond with those of their students; and (e) whether/how demographic variables predict response patterns.

The present study did not explore the connection between the teachers' language of instruction and students' understanding of the use of MSA and the colloquial varieties. Therefore, future research should incorporate more classroom observations. Specifically, research could investigate whether increased instruction about and/or use of colloquial varieties leads to more accurate understandings of when they are normally used.

8.4. Future research on the use of first language

The findings drawn from this study recommend further research to be conducted. However, the direction of this research should look beyond the dichotomy of MSA and colloquial Arabic. The data indicated that there were quantitative as well as qualitative differences between Lower level and Upper level students. These qualitative differences are reflected in students' preferences for their L1 for certain classroom functions. Therefore, research should examine whether teachers' and students' preference for L1 is based on specific needs of students. Research could also examine to what extent, if at all, L1 is considered an important language in the classroom, and whether it is a common tendency or a personal choice among teachers to use L1 on a frequent basis in beginning classes.

9.0. Conclusion

The findings of this study did not align with my expectations. When I started the data analysis I expected students to inaccurately perceive the functions of both standard and colloquial forms of Arabic, especially the colloquial forms. I also expected them to show a strong desire to learn colloquial Arabic and prioritize it over MSA. The most fundamental finding of the study is students' preference of MSA over colloquial Arabic, despite their realization that colloquial Arabic is the variety used for ordinary communication and social interactions.

The study concludes that students do not realize the importance of colloquial Arabic in forming a speech community. While the classroom is a place that facilitates learning and a place of social interactions, it does not seem to facilitate building understanding of Arabic speech community. Therefore, students do not realize that in the classroom they can engage in activities that are similar to the real world outside of class. Hence, students do not have a proper understanding of what it means to speak like a native speaker. Their views indicate that they ignore or disregard the notion of Arabic-speaking communities. This might suggest that teachers also do not highlight the importance of this notion in their teaching. Therefore, a future study is needed to determine whether teachers' focus on building understanding of the Arabic-speaking community makes a difference on the part of students.

Finally, we should not look at Arabic diglossia as a problem (Zouhir, 2013), but rather as a challenge. While we aspire to prepare our students to reach the level of CC, this challenge proposes that it will take a considerable time to reach this level. Similarly, ACTFL acknowledged that Arabic is among four languages—referred to as Group IV—which take a

longer time than other languages to develop the level of oral interpersonal proficiency (ACTFL, 2012). In dealing with this challenge, the focus on MSA may continue to hold prominence while training students in a formal educational setting to understand the role of, and the variations between, the colloquial varieties of Arabic, even though students may not necessarily be learning or speaking any colloquial varieties. Though new curriculum could be implemented to introduce students to colloquial varieties earlier alongside their MSA education so there is an increased understanding from the onset of the importance and usage of both. While it sounds unnatural for native speakers of Arabic to speak in MSA in daily conversation, it may still be acceptable for students of AFL to use this variety solely for communication with native speakers.

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Appendix A: IRB Notice of Approval

Education Research IRB
3/26/2013
Submission
ID number: 2013-0204
Title: Role of Colloquial Arabic in Modern Standard Arabic (MSA) Instruction in the United States
Principal
Investigator: MONIKA CHAVEZ
Point-of contact:
IRB Staff
Reviewer: JEFFREY NYTES
A designated ED IRB member conducted an expedited review of the above-referenced initial application. The study was approved by the IRB member for the period of 12 months with the expiration date of 3/25/2014. The study qualified for expedited review pursuant to 45 CFR 46.110 and, if applicable, 21 CFR 56.110 and 38 CFR 16.110 in that the study presents no more than minimal risk and involves:

Category 7: Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, or quality assurance methodologies

To access the materials approved by the IRB, including any stamped consent forms, recruitment materials and the approved protocol, if applicable, please log in to your ARROW account and view the documents tab in the submission's workspace.

If you requested a HIPAA waiver of authorization, altered authorization and/or partial authorization, please log in to your ARROW account and view the history tab in the submission's workspace for approval details.

Prior to starting research activities, please review the Investigator Responsibilities guidance (http://go.wisc.edu/m0lovn.), which includes a description of IRB requirements for submitting continuing review progress reports, changes of protocol and reportable events.

Please contact the appropriate IRB office with general questions: Health Sciences IRBs at 608-263-2362 or Education Research and Social & Behavioral Science IRBs at 608-263-2320. For questions related to this submission, contact the assigned staff reviewer.

Appendix B: Consent form for students

UNIVERSITY OF WISCONSIN-MADISON
Research Participant Information and Consent Form

Title of the Study: Arabic Language Use in Modern Standard Arabic Classes.

Principal Investigator: Monika Chavez

Student Researcher: Bilal Humeidan (630-630-7791)

This questionnaire investigates language practices in an Arabic class as a foreign language classroom. Analyses of responses will serve as the basis of my doctoral thesis. You are asked to participate because you are currently enrolled in an Arabic class. By signing this form, you consent to participate in the study. The questionnaires used in this study will be distributed as hard copy in your language class. The student researcher will come to class twice to collect the questionnaires, once four days later and once six days later.

WHAT WILL MY PARTICIPATION INVOLVE?

If you decide to participate in this research you will be asked to complete a questionnaire on your experiences in your foreign language class. You can complete this questionnaire in your own time. You may also be asked to complete an in-class questionnaire three times in three class meetings this semester. Video recording will also take place concurrently with the in-class questionnaires. The focus of the video recording will be specifically on the teacher. You may also be asked for to participate in face-to-face interviews.

Your participation will last approximately 60 minutes.

ARE THERE ANY RISKS TO ME?

There are no risks to you.

ARE THERE ANY BENEFITS TO ME?

We don't expect any direct benefits to you personally from participation in this study. However, there will be a raffle on gift cards, on gift card per class, after the data collections. Participants chosen for the interview will also be in a draw for another gift card. Also classes with participating students will receive food treats in class, namely candy bars and soft drinks. Food treats will be served when the student researcher comes to collect the questionnaires.

HOW WILL MY CONFIDENTIALITY BE PROTECTED?

While there will probably be publications as a result of this study, your name will not be used. Only group characteristics will be published.

If you participate in this study, we would like to be able to quote you directly without using your name. If you agree to allow me to quote you in publications, please initial the statement at the bottom of this form.

Because I am asking about a combination of student demographics, such as year of language study, gender, age, major, and first language, there is a slight chance that individual students could be identified by this demographic information if the combined information were turn out to be unique. Under any circumstances, your responses and the video recording in raw form will be accessible only to the researcher and his dissertation committee and in processed form will be presented only as part of a trend or group. Your instructor will not have any access to any of the questionnaires or any information that makes you identifiable. Any personal, sensitive, or identifiable information will not be used in any publications of presentations and all data will be stored in a secure location (locked in the office of the researcher) until the point of graduation (projected for 2015) and subsequently moved off campus to another secure location, presumably a future institution of academic employment.

There might be a request for a follow-up to this questionnaire (e.g., a brief meeting with the research to explain your responses; a short in-class questionnaire to report on the language you heard in a particular lesson), in which you are not required to participate. However, to make it possible for you (and nobody else) to identify your questionnaire from among others and for the researcher to connect responses from different sources that represent the same person, you will be asked to create a unique personal identification number, whose meaning is evident only to you. You need not provide it.

WHOM SHOULD I CONTACT IF I HAVE QUESTIONS?

You may ask any questions about the research at any time. If you have questions about the research you should contact the Principal Investigator Monika Chavez at mmchavez@wisc.edu . or the student researcher, Bilal Humeidan by phone at (608) 630-7791 or by email at humeidan@wisc.edu .

If you are not satisfied with response of the student researcher, have more questions, or want to talk with someone about your rights as a research participant, you should contact the Education Research and Social & Behavioral Science IRB Office at 608-263-2320.

Your participation is completely voluntary. You may withdraw your participation at any time. If you decide not to participate or to withdraw from the study it will have no effect on your grade in this class or on any other aspects of your standing in class or on campus. By completing the questionnaire, you are consenting to be part of the research.

I agree to be quoted directly without use of my name: _____ *(Initials)*

Appendix C: Student perceptions and attitudes questionnaire

PLEASE BEGIN BY CREATING A PERSONAL 6-DIGIT IDENTIFICATION NUMBER:

Last 2 digits of your phone number, e.g., 12 ↓	Your birthdate (day) as two digits, e.g., 09 ↓	The last two digits of the street number of your childhood home. If there was no street number, enter '00' e.g., 34 or 02 ↓
_____	_____	_____

FOR WHICH COURSE AND COURSE SECTION (TIME OF DAY) ARE YOU COMPLETING THIS SURVEY?

Course _____ Section/meeting time _____

A common abbreviation that you will encounter in this questionnaire is 'MSA', which stands for 'Modern Standard Arabic'

1. Before going further, please describe your thoughts about Arabic.

a. How would you describe Modern Standard Arabic (MSA) to someone who is not familiar with Arabic?

_____

b. If you can, name other forms of Arabic besides MSA that are spoken in Arabic countries.

_____

c. How do you understand the differences between MSA and other forms of spoken Arabic, e.g. how do they look or sound different? How are they used in different contexts? What are their roles and prestige in society?.

_____

_____

d. What adjectives or nouns come to mind when you think of the following spoken forms of Arabic?

Forms of Arabic	**Adjectives and nouns that you associate with each**
MSA	
Jordanian variety of Arabic	
Egyptian variety of Arabic	
Moroccan variety of Arabic	
Iraqi variety of Arabic	
Saudi variety of Arabic	
Algerian variety of Arabic	
Sudanese variety of Arabic	

2. Please tell us about yourself..

a. Please tell us about your demographic background.

Your gender	_____
Your age	_____
Your nationality/nationalities	_____
Your ethnic background	_____
Your first language(s)	_____

b. Please tell us about other (second, foreign) language(s) that you speak:

List the languages	**How well do you know each? (like a native speaker; some basic conversation, some reading, etc.)**	**How did you learn each? (in school, travelling, etc.)**

3. Please tell us about your current teacher of Arabic?

a. Which country, do you think, is your teacher from?_____

b. How confident are you of this answer? Please put (√) in the space given below the percentage that applies.

0% A total guess	10%	20%	30%	40%	50%	60%	70%	80%	90%	100% Totally certain

c. Please indicate how much did each of these considerations contributed to your conclusions about your teacher's country of origin? Give the percentage in the right column. Use percentages in 10% increments, from 0% to 100%. The total of the right column NEED NOT add up to 100%. Several (or even all) considerations can be assigned 100% if desired.

Consideration	**How decisive was this consideration for your conclusions? (in %)**
a- What my teacher has told the class about him/herself	
b- The type of language my teacher teaches about.	
c- The cultural information my teacher teaches about.	
d- The language my teacher uses in class.	

Consideration	**How decisive was this consideration for your conclusions? (in %)**
f- The language my teacher uses outside of class.	
g- The language my teacher encourages students to use outside of class.	
h- The way my teacher behaves in class.	
i- The way my teacher dresses.	
j- The way my teacher looks.	
k- The way my teacher speaks English.	
l- [Other] _____	
m. [Other] _____	
e- The language my teacher encourages students to use in class.	

4. Please tell us about your previous teachers of Arabic:

a. How many other teachers of Arabic have you had?_____

b. Where (do you think) they are/were from and why do you think so?

Teacher	Where from?	Why do you think that's where they were from?
Teacher 1		
Teacher 2		
Teacher 3		
Teacher 4		

5. Please tell us about your experiences in Arabic-speaking countries

a. Please indicate your EXPERIENCE with and in the following Arabic-speaking countries. If you want to enter additional Arabic-speaking countries not listed here, please add them in the blank spaces on the next page.

Country	How many times have you visited?	How many times do you still want to visit there (perhaps for the second, third, etc. time)?	How familiar are you with the country? **Write in a score between 0 [NO IDEA] TO 5 [THOROUGHLY FAMILIAR]** **0 1 2 3 4 5** No idea thoroughly familiar	How familiar are you with the type/s of Arabic spoken in this country? **Select in a score between 0 [NO IDEA] TO 5 [THOROUGHLY FAMILIAR]** **0 1 2 3 4 5** No idea thoroughly familiar
Jordan			**0 1 2 3 4 5**	**0 1 2 3 4 5**
Egypt			**0 1 2 3 4 5**	**0 1 2 3 4 5**
Morocco			**0 1 2 3 4 5**	**0 1 2 3 4 5**
Iraq			**0 1 2 3 4 5**	**0 1 2 3 4 5**
Saudi Arabia			**0 1 2 3 4 5**	**0 1 2 3 4 5**
Algeria			**0 1 2 3 4 5**	**0 1 2 3 4 5**
Sudan			**0 1 2 3 4 5**	**0 1 2 3 4 5**
Syria			**0 1 2 3 4 5**	**0 1 2 3 4 5**
Yemen			**0 1 2 3 4 5**	**0 1 2 3 4 5**
Qatar			**0 1 2 3 4 5**	**0 1 2 3 4 5**
OTHER ARAB-SPEAKING COUNTRIES you have visited.	How many times have you visited?	How many times do you still want to visit there (perhaps for the second, third, etc. time)?	How familiar are you with the country? **Write in a score between 0 [NO IDEA] TO 5 [THOROUGHLY FAMILIAR]** **0 1 2 3 4 5** No idea thoroughly familiar	How familiar are you with the type/s of Arabic spoken in this country? **Select in a score between 0 [NO IDEA] TO 5 [THOROUGHLY FAMILIAR]** **0 1 2 3 4 5** No idea thoroughly familiar
			0 1 2 3 4 5	**0 1 2 3 4 5**
			0 1 2 3 4 5	**0 1 2 3 4 5**
			0 1 2 3 4 5	**0 1 2 3 4 5**
			0 1 2 3 4 5	**0 1 2 3 4 5**
			0 1 2 3 4 5	**0 1 2 3 4 5**

5 b. Please indicate your ATTITUDES toward these Arabic-speaking countries.

Country	How do you feel about this country as a NATION (e.g., its history, its politics), etc. MARK A SCORE BETWEEN **1 (GREAT DISTASTE) AND 6 (GREAT AFFINITY) IF YOU HAVE NO OPINION, USE '0'** **0 // 1 2 3 4 5 6** Great distaste … Great Affinity	How do you feel about the PEOPLE in this country? MARK A SCORE BETWEEN **1 (GREAT DISTASTE) AND 6 (GREAT AFFINITY) IF YOU HAVE NO OPINION, USE '0'** **0 // 1 2 3 4 5 6** Great distaste … Great Affinity	How do you feel about the FORM OF ARABIC spoken in this country? MARK A SCORE BETWEEN **1 (GREAT DISTASTE) AND 6 (GREAT AFFINITY) IF YOU HAVE NO OPINION, USE '0'** **0 // 1 2 3 4 5 6** Great distaste … Great Affinity
Jordan	**0 // 1 2 3 4 5 6**	**0 // 1 2 3 4 5 6**	**0 // 1 2 3 4 5 6**
Egypt	**0 // 1 2 3 4 5 6**	**0 // 1 2 3 4 5 6**	**0 // 1 2 3 4 5 6**
Morocco	**0 // 1 2 3 4 5 6**	**0 // 1 2 3 4 5 6**	**0 // 1 2 3 4 5 6**
Iraq	**0 // 1 2 3 4 5 6**	**0 // 1 2 3 4 5 6**	**0 // 1 2 3 4 5 6**
Saudi Arabia	**0 // 1 2 3 4 5 6**	**0 // 1 2 3 4 5 6**	**0 // 1 2 3 4 5 6**
Algeria	**0 // 1 2 3 4 5 6**	**0 // 1 2 3 4 5 6**	**0 // 1 2 3 4 5 6**
Sudan	**0 // 1 2 3 4 5 6**	**0 // 1 2 3 4 5 6**	**0 // 1 2 3 4 5 6**
Syria	**0 // 1 2 3 4 5 6**	**0 // 1 2 3 4 5 6**	**0 // 1 2 3 4 5 6**
Yemen	**0 // 1 2 3 4 5 6**	**0 // 1 2 3 4 5 6**	**0 // 1 2 3 4 5 6**
Qatar	**0 // 1 2 3 4 5 6**	**0 // 1 2 3 4 5 6**	**0 // 1 2 3 4 5 6**

6. Please tell us about your language proficiency as you see it.
Please compare your ability to do the things listed in in the far-left column to the ability of the people listed in the far-right column. The ability of the other people is always taken to be 100%. If you believe you have the same ability as the named person, check the 100% box. Anything less indicates lesser ability. 0% means you have no ability whatsoever. (please put √ in the right space)

How well do you do this…	**0 %**	**10 %**	**20 %**	**30 %**	**40 %**	**50 %**	**60 %**	**70 %**	**80 %**	**90 %**	**100 %**	**…. compared to these people.?**
Speak MSA												= the teacher
Speak MSA												= an educated native speaker
Speak MSA												= the best student in the class
Speak a local variety of Arabic												= the teacher
Speak a local variety of Arabic												= an educated native speaker
Speak a local variety of Arabic												= the best student in the class
Understand a local variety of Arabic												= the teacher
Understand a local variety of Arabic												= an educated native speaker
Understand a local variety of Arabic												= the best student in the class

7. Please tell us how often you use these varieties of Arabic.

a. How often do you **READ** these forms of Arabic according in these situations or with these people? (please put √ in the right space) Refer to the listed scale points.

Where/with whom?	**Which form of Arabic?**	**0 never**	**1 less than 3 times a year**	**2 less than 12 times a YEAR**	**3 about 1-2 times a MONTH**	**4 about 1-2 times a WEEK**	**5 almost every day**
Arabic class	MSA						
	A local variety of Arabic						
Communication with family	MSA						
	A local variety of Arabic						
Communication with friends	MSA						
	A local variety of Arabic						
Newspapers	MSA						
	A local variety of Arabic						
Internet	MSA						
	A local variety of Arabic						
TV/Films (subtitles)	MSA						
	A local variety of Arabic						
	MSA						

b. Now please indicate how often you HEAR these forms of Arabic in these situations or with these people: (please put √ in the right space). Refer to these scale points.

Where/with whom?	**Which form of Arabic?**	**0 never**	**1 less than 3 times a year**	**2 less than 12 times a YEAR**	**3 about 1-2 times a MONTH**	**4 about 1-2 times a WEEK**	**5 almost every day**
Arabic class	MSA						
	A local variety of Arabic						
Communication with family	MSA						
	A local variety of Arabic						
Communication with friends	MSA						
	A local variety of Arabic						
Radio	MSA						
	A local variety of Arabic						
Internet	MSA						
	A local variety of Arabic						
TV/Films (subtitles)	MSA						
	A local variety of Arabic						
Music	MSA						
	A local variety of Arabic						

8. Please tell us about your ACTUAL and DESIRED familiarity with different varieties of Arabic?

In the table further below, please assign percentages, according to this scale, with 0% being 'not at all' and 100% being like a native speaker of this variety'.

I do not speak/understand it at all. 0%	10%	20%	30%	40%	50%	60%	70 %	80%	90%	I speak/understand it like a native speaker of this variety. 100%
I would not like to speak/understand it all. 0%	10%	20%	30%	40%	50%	60%	70 %	80%	90%	I would like to speak/understand it like a native speaker of this variety 100%

Variety of Arabic	**How well DO you speak it? (%)**	**How well DO you understand it? (%)**	**How well WOULD you LIKE to speak it.?(%)**	**How well WOULD you LIKE to understand it? (%)**
MSA				
Jordanian variety of Arabic				
Egyptian variety of Arabic				
Moroccan variety of Arabic				
Iraqi variety of Arabic				
Saudi variety of Arabic				
Algerian variety of Arabic				
Sudanese variety of Arabic				

8. Please tell us about your teacher's language use.

a- WHEN TALKING TO STUDENTS: Please indicate how much your teacher TYPICALLY uses the languages listed below (English, MSA, local variety of Arabic) when s/he conducts the listed activities (see left column). Indicate the percentages that each of the languages constitutes in these activities. The total in each row has to add up to 100%. Please also tell us which local variety you think your teacher uses.

Activity	**% in English**	**% in MSA**	**% in local variety** **In which?** _____	**Total**
EXAMPLE: Grammar explanations	40%	60%	0%	100%
a. Grammar explanations				100%
b. Teaching vocabulary				100%
c. Teaching about the culture				100%
d. Greeting the students				100%
e. Giving instructions				100%
f. Talking to him/herself in class (to organize his/her thoughts) [when others can hear]				100%
g. Giving feedback in class				100%
h. Giving feedback on homework				100%
i. Telling personal stories				100%
j. Joking				100%
k. When talking to students who are doing group and pair work				100%
l. Playing games				100%
m. In office hours				100%
n. At events (language tables, etc.) outside of class				100%

a- WHEN TALKING TO STUDENTS: Please indicate how much a good mix of the languages listed below (English, MSA, local variety of Arabic) your teacher SHOULD uses when s/he conducts the listed activities (see left column). Indicate the percentages that each of the languages constitutes in these activities. The total in each row has to add up to 100%. Please also tell us which local variety you think your teacher uses.

Activity	**% in English**	**% in MSA**	**% in local variety** **In which?** _____	**Total**
EXAMPLE: Grammar explanations	40%	60%	0%	100%
a. Grammar explanations				100%
b. Teaching vocabulary				100%
c. Teaching about the culture				100%
d. Greeting the students				100%
e. Giving instructions				100%
f. Talking to him/herself in class (to organize his/her thoughts) [when others can hear]				100%
g. Giving feedback in class				100%
h. Giving feedback on homework				100%
i. Telling personal stories				100%
j. Joking				100%
k. When talking to students who are doing group and pair work				100%
l. Playing games				100%
m. In office hours				100%
n. At events (language tables, etc.) outside of class				100%

c. WHEN TALKING TO OTHERS:

PLEASE SPECULATE ON how much your teacher TYPICALLY uses the languages listed below (English, MSA, local variety of Arabic) when s/he is NOT in class. Indicate the percentages that each of the languages constitutes in these activities. THE TOTAL IN EACH ROW CANNOT BE MORE THAN 100%. IF THE PERCENTAGE IN A ROW ADDS UP TO **LESS THAN 100**%, THAT INDICATES THAT YOUR TEACHER IS USING YET ANOTHER LANGUAGE. Also, speculate on which local variety your teacher might use.

Activity	**% in English**	**% in MSA**	**% in local variety** **In which?** _____	**Total**
a. Talking to him/herself silently in class				100%
b. Talking to him/herself silently outside of class.				100%
c. Talking with colleagues who are from his/her country				100%
d. Talking with colleagues who are native speakers of Arabic but not from his/her country				100%
e. Talking with colleagues who are non-native speakers of Arabic but speak the language				100%
f. Talking with friends who are from his/her country				100%
g. Talking with friends who are native speakers of Arabic but not from his/her country				100%
h. Talking with friends who are not native speakers of Arabic but speak the language				100%
i. Talking with his/her significant other				100%
j. Talking with his/her children				100%
k. Talking with his/her parents				100%
l. Talking with his/her siblings				100%
m. Talking with his/her pets				100%

9. Please tell us about your understanding of daily language use in Arabic-speaking countries.

Please indicate how much **educated native speakers** of Arabic who live in an Arabic-speaking country use MSA relative to a local variety or another language in the following encounters. The total percentage of use for each encounter needs to add up to 100%, as in the example.

Context	**% in MSA**	**% in a local variety**	**% in another language**	**Total**
a. Talking about politics				100%
b. Talking about religion				100%
c. Talking on TV (news anchors, etc.)				100%
d. Talking during a job interview				100%
e.. Talking with clients at a professional job				100
f. Talking with colleagues at a professional job.				100%
g. Talking with the boss at a professional job.				100%
h. Talking with their parents.				100%
i. Talking with older people not related to them.				100%
j. Talking with their children.				100%
k. Talking with children not related to them.				100%
l. Talking with friends				100%
m. Talking with casual acquaintances				100%
n. Talking with their spouse/significant other				100%
o. Talking with an official				100%
p. Talking with God in official prayer (e.g., in a mosque)				100%
q. Talking with God (outside an official prayer)				100%
r.. Talking with themselves (in their minds)				100%
s. Talking with a shopkeeper				100%

t. Talking with an employee				100%
v. Talking with a professor/teacher in school.				100%
w Talking with foreigners whose native language is not Arabic				100%
x. Giving a professional presentation				100%
y. Writing personal letters and emails				100%
z. Writing formal letters and emails				100%

Thank you for completing this questionnaire.

Appendix D: Teacher perceptions and attitudes questionnaire

FOR WHICH COURSE AND COURSE SECTION (TIME OF DAY) ARE YOU COMPLETING THIS SURVEY?

Course _____ Section/meeting time _____

A common abbreviation that you will encounter in this questionnaire is 'MSA', which stands for 'Modern Standard Arabic'

1. Before going further, please describe your thoughts about Arabic.

a. How would you describe Modern Standard Arabic (MSA) to someone who is not familiar with Arabic?

_____

b. If you can, name other forms of Arabic besides MSA that are spoken in Arabic countries.

_____

c. How do you understand the differences between MSA and other forms of spoken Arabic, e.g. how do they look or sound different? How are they used in different contexts? What are their roles and prestige in society?.

_____

_____

d. What adjectives or nouns come to mind when you think of the following spoken forms of Arabic?

Forms of Arabic	**Adjectives and nouns that you associate with each**
MSA	
Egyptian variety of Arabic	
Moroccan variety of Arabic	
Iraqi variety of Arabic	
Jordanian variety of Arabic	
Algerian variety of Arabic	
Sudanese variety of Arabic	
Saudi variety of Arabic	

2. Please tell us about yourself..

a. Please tell us about your demographic background.

Your gender	_____
Your age	_____
Your nationality/nationalities	_____
Your ethnic background	_____
Your first language(s)	_____

b. Please tell us about other (second, foreign) language(s) that you speak:

List the languages	**How well do you know each?**	**How did you learn each? (in**

	(like a native speaker; some basic conversation, some reading, etc.)	school, travelling, etc.)

3a. What country or countries do you suppose that your student believe that YOU are from?

3b. Please state all reasons why your students may think that?

……

……

……

……

……

4a. Please tell us about your experiences in Arabic-speaking countries

b. Please indicate your EXPERIENCE with and in the following Arabic-speaking countries. If you want to enter additional Arabic-speaking countries not listed here, please add them in the blank spaces on the next page.

Country	How many times have you visited?	How many times do you still want to visit there (perhaps for the second, third, etc. time)?	How familiar are you with the country? **Write in a score between 0 [NO IDEA] TO 5 [THOROUGHLY FAMILIAR]** **0 1 2 3 4 5** No idea thoroughly familiar	How familiar are you with the type/s of Arabic spoken in this country? **Select in a score between 0 [NO IDEA] TO 5 [THOROUGHLY FAMILIAR]** **0 1 2 3 4 5** No idea thoroughly familiar
Saudi Arabia			**0 1 2 3 4 5**	**0 1 2 3 4 5**
Egypt			**0 1 2 3 4 5**	**0 1 2 3 4 5**
Morocco			**0 1 2 3 4 5**	**0 1 2 3 4 5**
Iraq			**0 1 2 3 4 5**	**0 1 2 3 4 5**
Jordan			**0 1 2 3 4 5**	**0 1 2 3 4 5**
Algeria			**0 1 2 3 4 5**	**0 1 2 3 4 5**
Sudan			**0 1 2 3 4 5**	**0 1 2 3 4 5**
Syria			**0 1 2 3 4 5**	**0 1 2 3 4 5**
Yemen			**0 1 2 3 4 5**	**0 1 2 3 4 5**
Qatar			**0 1 2 3 4 5**	**0 1 2 3 4 5**
OTHER ARAB-SPEAKING COUNTRIES you have visited.	How many times have you visited?	How many times do you still want to visit there (perhaps for the second, third, etc. time)?	How familiar are you with the country? **Write in a score between 0 [NO IDEA] TO 5 [THOROUGHLY FAMILIAR]** **0 1 2 3 4 5** No idea thoroughly familiar	How familiar are you with the type/s of Arabic spoken in this country? **Select in a score between 0 [NO IDEA] TO 5 [THOROUGHLY FAMILIAR]** **0 1 2 3 4 5** No idea thoroughly familiar
			0 1 2 3 4 5	**0 1 2 3 4 5**
			0 1 2 3 4 5	**0 1 2 3 4 5**
			0 1 2 3 4 5	**0 1 2 3 4 5**

4.b. Please indicate your ATTITUDES toward these Arabic-speaking countries.

Country	How do you feel about this country as a NATION (e.g., its history, its politics), etc. MARK A SCORE BETWEEN **1 (GREAT DISTASTE) AND 6 (GREAT AFFINITY) IF YOU HAVE NO OPINION, USE '0'** **0 // 1 2 3 4 5 6** Great distaste … Great Affinity	How do you feel about the PEOPLE in this country? MARK A SCORE BETWEEN **1 (GREAT DISTASTE) AND 6 (GREAT AFFINITY) IF YOU HAVE NO OPINION, USE '0'** **0 // 1 2 3 4 5 6** Great distaste … Great Affinity	How do you feel about the FORM OF ARABIC spoken in this country? MARK A SCORE BETWEEN **1 (GREAT DISTASTE) AND 6 (GREAT AFFINITY) IF YOU HAVE NO OPINION, USE '0'** **0 // 1 2 3 4 5 6** Great distaste … Great Affinity
Saudi Arabia	**0 // 1 2 3 4 5 6**	**0 // 1 2 3 4 5 6**	**0 // 1 2 3 4 5 6**
Egypt	**0 // 1 2 3 4 5 6**	**0 // 1 2 3 4 5 6**	**0 // 1 2 3 4 5 6**
Morocco	**0 // 1 2 3 4 5 6**	**0 // 1 2 3 4 5 6**	**0 // 1 2 3 4 5 6**
Iraq	**0 // 1 2 3 4 5 6**	**0 // 1 2 3 4 5 6**	**0 // 1 2 3 4 5 6**
Jordan	**0 // 1 2 3 4 5 6**	**0 // 1 2 3 4 5 6**	**0 // 1 2 3 4 5 6**
Algeria	**0 // 1 2 3 4 5 6**	**0 // 1 2 3 4 5 6**	**0 // 1 2 3 4 5 6**
Sudan	**0 // 1 2 3 4 5 6**	**0 // 1 2 3 4 5 6**	**0 // 1 2 3 4 5 6**
Syria	**0 // 1 2 3 4 5 6**	**0 // 1 2 3 4 5 6**	**0 // 1 2 3 4 5 6**
Yemen	**0 // 1 2 3 4 5 6**	**0 // 1 2 3 4 5 6**	**0 // 1 2 3 4 5 6**
Qatar	**0 // 1 2 3 4 5 6**	**0 // 1 2 3 4 5 6**	**0 // 1 2 3 4 5 6**

5. Please tell us about your language proficiency as you see it.

Please compare your ability to do the things listed in in the far-left column to the ability of the people listed in the far-right column. The ability of the other people is always taken to be 100%. If you believe you have the same ability as the named person, check the 100% box. Anything less indicates lesser ability. 0% means you have no ability whatsoever. (please put √ in the right space)

How well do you do this…	**0 %**	**10 %**	**20 %**	**30 %**	**40 %**	**50 %**	**60 %**	**70 %**	**80 %**	**90 %**	**100 %**	**…. compared to these people.?**
Speak MSA												= an educated native speaker
Understand MSA												= an educated native speaker
Speak a local variety of Arabic												= an educated native speaker
Understand a local variety of Arabic												= an educated native speaker

6. Please tell us how often you use these varieties of Arabic.

a. How often do you **READ** these forms of Arabic according in these situations or with these people? (please put √ in the right space) Refer to the listed scale points.

Where/with whom?	**Which form of Arabic?**	**0 never**	**1 less than 3 times a year**	**2 less than 12 times a YEAR**	**3 about 1-2 times a MONTH**	**4 about 1-2 times a WEEK**	**5 almost every day**
Arabic class	MSA						
	A local variety of Arabic						
Communication with family	MSA						
	A local variety of Arabic						
Communication with friends	MSA						
	A local variety of Arabic						
Newspapers	MSA						
	A local variety of Arabic						
Internet	MSA						
	A local variety of Arabic						
TV/Films (subtitles)	MSA						
	A local variety of Arabic						
	MSA						

b. Now please indicate how often you HEAR these forms of Arabic in these situations or with these people: (please put √ in the right space). Refer to these scale points.

Where/with whom?	**Which form of Arabic?**	**0 never**	**1 less than 3 times a year**	**2 less than 12 times a YEAR**	**3 about 1-2 times a MONTH**	**4 about 1-2 times a WEEK**	**5 almost every day**
Arabic class	MSA						
	A local variety of Arabic						
Communication with family	MSA						
	A local variety of Arabic						
Communication with friends	MSA						
	A local variety of Arabic						
Radio	MSA						
	A local variety of Arabic						
Internet	MSA						
	A local variety of Arabic						
TV/Films (subtitles)	MSA						
	A local variety of Arabic						
Music	MSA						
	A local variety of Arabic						

7. Please tell us about your ACTUAL and DESIRED familiarity with different varieties of Arabic?

In the table further below, please assign percentages, according to this scale, with 0% being 'not at all' and 100% being like a native speaker of this variety'.

I do not speak/understand it at all. 0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	I speak/understand it like a native speaker of this variety. 100%
I would not like to speak/understand it all. 0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	I would like to speak/understand it like a native speaker of this variety 100%

Variety of Arabic	**How well DO you speak it? (%)**	**How well DO you understand it? (%)**	**How well WOULD you LIKE to speak it.?(%)**	**How well WOULD you LIKE to understand it? (%)**
MSA				
Iraqi variety of Arabic				
Egyptian variety of Arabic				
Moroccan variety of Arabic				
Jordanian variety of Arabic				
Saudi variety of Arabic				
Algerian variety of Arabic				
Sudanese variety of Arabic				

8- Please tell us about your language use when you teach Arabic.

b- WHEN TALKING TO STUDENTS: Please indicate how much you TYPICALLY use the languages listed below (English, MSA, local variety of Arabic) when you conduct the listed activities (see left column). Indicate the percentages that each of the languages constitutes in these activities. The total in each row has to add up to 100%. Please also tell us which local variety you us.

Activity	**% in English**	**% in MSA**	**% in local variety** **In which?** _____	**Total**
EXAMPLE: Grammar explanations	40%	60%	0%	100%
a. Grammar explanations				100%
b. Teaching vocabulary				100%
c. Teaching about the culture				100%
d. Greeting the students				100%
e. Giving instructions				100%
f. Talking to him/herself in class (to organize his/her thoughts) [when others can hear]				100%
g. Giving feedback in class				100%
h. Giving feedback on homework				100%
i.Telling personal stories				100%
j. Joking				100%
k. When talking to students who are doing group and pair work				100%
l. Playing games				100%
m. In office hours				100%
n. At events (language tables, etc.) outside of class				100%

c- WHEN TALKING TO STUDENTS: Please indicate how much a good mix of the languages listed below (English, MSA, local variety of Arabic) you SHOULD use when you conduct the listed activities (see left column). Indicate the percentages that each of the languages constitutes in these activities. The total in each row has to add up to 100%. Please also tell us which local variety you us.

Activity	**% in English**	**% in MSA**	**% in local variety** **In which?** _____	**Total**
EXAMPLE: Grammar explanations	40%	60%	0%	100%
a. Grammar explanations				100%
b. Teaching vocabulary				100%
c. Teaching about the culture				100%
d. Greeting the students				100%
e. Giving instructions				100%
f. Talking to him/herself in class (to organize his/her thoughts) [when others can hear]				100%
g. Giving feedback in class				100%
h. Giving feedback on homework				100%
i.Telling personal stories				100%
j. Joking				100%
k. When talking to students who are doing group and pair work				100%
l. Playing games				100%
m. In office hours				100%
n. At events (language tables, etc.) outside of class				100%

c. WHEN TALKING TO OTHERS:

Please tell us how much you TYPICALLY use the languages listed below (English, MSA, local variety of Arabic) when you are NOT in class. Indicate the percentages that each of the languages constitutes in these activities. THE TOTAL IN EACH ROW CANNOT BE MORE THAN 100%. IF THE PERCENTAGE IN A ROW ADDS UP TO **LESS THAN 100**%, THAT INDICATES THAT YOU USE YET ANOTHER LANGUAGE.

Activity	**% in English**	**% in MSA**	**% in local variety** **In which?** _____	**Total**
a. Talking to myself silently in class				100%
b. Talking to myself silently outside of class.				100%
c. Talking with colleagues who are from my country				100%
d. Talking with colleagues who are native speakers of Arabic but not from my country				100%
e. Talking with colleagues who are non-native speakers of Arabic but speak the language				100%
f. Talking with friends who are from my country				100%
g. Talking with friends who are native speakers of Arabic but not from my country				100%
h. Talking with friends who are not native speakers of Arabic but speak the language				100%
i. Talking with my significant other				100%
j. Talking with my children				100%
k. Talking with my parents				100%
l. Talking with my siblings				100%
m. Talking with my pets				100%

9. Please tell us about your understanding of daily language use in Arabic-speaking countries.
Please indicate how much **educated native speakers** of Arabic who live in an Arabic-speaking country use MSA relative to a local variety or another language in the following encounters. The total percentage of use for each encounter needs to add up to 100%, as in the example.

Context	**% in MSA**	**% in a local variety**	**% in another language**	**Total**
a. Talking about politics				100%
b. Talking about religion				100%
c. Talking on TV (news anchors, etc.)				100%
d. Talking during a job interview				100%
e.. Talking with clients at a professional job				100
f. Talking with colleagues at a professional job.				100%
g. Talking with the boss at a professional job.				100%
h. Talking with their parents.				100%
i. Talking with older people not related to them.				100%
j. Talking with their children.				100%
k. Talking with children not related to them.				100%
l. Talking with friends				100%
m. Talking with casual acquaintances				100%
n. Talking with their spouse/significant other				100%
o. Talking with an official				100%
p. Talking with God in official prayer (e.g., in a mosque)				100%
q. Talking with God (outside an official prayer)				100%
r.. Talking with themselves (in their minds)				100%
s. Talking with a shopkeeper				100%
t. Talking with an employee				100%
v. Talking with a professor/teacher in school.				100%
w Talking with foreigners whose native language is not Arabic				100%

x. Giving a professional presentation				100%
y. Writing personal letters and emails				100%
z. Writing formal letters and emails				100%

Thank you for completing this questionnaire.

Appendix E: in-class questionnaire for students

PLEASE BEGIN BY RECREATING YOUR PERSONAL 6-DIGIT IDENTIFICATION NUMBER

Last 2 digits of your phone number, e.g., 12 ↓	Your birthdate (day) as two digits, e.g., 09 ↓	The last two digits of the street number of your childhood home. If there was no street number, enter '00' e.g., 34 or 02 ↓
_____	_____	_____

Please indicate how much your teacher USED the languages listed below (English, MSA, local variety of Arabic) when s/he conducted the listed activities (see left column) **within the last 10 minutes**
Indicate the percentages of words that each of the languages constituted in these activities. The total in each row has to add up to 100%. Please also tell us which local variety you think your teacher used. If an activity did not take place in your recollection, please place a checkmark into the second column from the left.

Activity	**Activity did not happen in the last 15 minutes.**	**% in English**	**% in MSA**	**% in local variety** **In which?** _____	**Total**
EXAMPLE: Grammar explanations		40%	60%	0%	100%
a. Grammar explanations					100%
b. Teaching vocabulary					100%
c. Teaching about the culture					100%
d. Greeting the students					100%
e. Giving instructions					100%
f. Talking to him/herself in class (to organize his/her thoughts) [when others can hear]					100%
g. Giving feedback in class					100%
Giving feedback on homework					100%
h. Telling personal stories					100%
i.Joking					100%
j. When talking to students who are doing group and pair work					100%
k. Playing games					100%
l. Other (remaining activities not accounted for above)					

Appendix F: Questions during the face-to-face interview

Note: the questions varied from a student to another

What prompted you to study Arabic?

What other languages do you speak? And did that affect learning Arabic?

Which form of Arabic do you think people in the Arabic-speaking countries speak?

How do you feel about learning Arabic on this campus?

How do you feel about studying the standard vs the dialect? Are you familiar with both?

Do you know when we use each form, standard and dialects?

How much do you think educated native speakers of Arabic speak in both standard and dialect on a daily basis?

What language do you think your teacher speak with his collogues in the Arabic program?

Are you exposed to Arabic in any way besides class?

How much English, standard or colloquial Arabic does your teacher speak normally in class?

Which language(s) do you prefer your teacher to use in class? Are you in favor of any language? And for what purposes do you prefer each?

How do you feel about the teaching of Arabic? Would you prefer to be taught standard or colloquial Arabic?

If you were given a choice, which one would you choose?

Have you expressed to your teacher that you would like to learn a certain form of Arabic?

So in your opinion, how much of each variety should he ideally use?

How much would native speakers in Arab countries expect you to speak there?

Which Arabic-speaking countries do want to go to?

Is there anything that is attracting you to a certain country? Why?