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## Occupation and Displacement of Palestinian Multilinguals: Language Emotional Perception, Language Practice, and Language Experiences in Palestine and in the Diaspora

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Occupation and Displacement of Palestinian Multilinguals: Language Emotional Perception,  
Language Practice, and Language Experiences in Palestine and in the Diaspora

by

Anastasia Khawaja

A dissertation submitted in partial fulfillment  
of the requirements for the degree of  
Doctor of Philosophy in Second Language Acquisition & Instructional Technology  
The Department of Teaching and Learning  
College of Arts & Sciences and College of Education  
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## **DEDICATION**

*To my village from all over the world - including those who are no longer on this Earth, but I know still love and support me from above.*

## ACKNOWLEDGEMENTS

For me to engage with such an intricately layered, tense, depressing, and enlightening topic as the Palestinian/Israeli Conflict as a white female despite my personal connection to Palestine, I needed to be invited to do so. So, first, I need to thank my Palestinian in-law family who have embraced me as their own even if I am not fully Palestinian, and to my Palestinian friends and fellow scholars who have given me a backdoor into a world which few outsiders have the access. I thank you from the bottom of my heart for loving me, accepting me, and inviting me to stand alongside you in solidarity even as I continue to learn and understand the complexities of a decades-long colonization process. Thank you for trusting me with your life stories, your insights, and your hopes. I also thank my husband. You begged me not to write about Palestine and become involved in activist work as you feared that my career would be over before it started. Your country is my country, and my country is your country. Thank you for finally letting me in to understand what you thought for years I did not have to know. But we are in this together as equal partners. Ana bahebbak kteer, hayaty. Thank you to my children, I began this PhD with one 16-month-old and I end it with a nine-year-old and a four-year-old. Thank you for your flexibility and willingness to go on many “playdates” with countless friends and babysitters when I needed the time to write or present at conferences. Thank you for trying to understand even at a basic level that I would not have done this work, that I would not be doing this work if it did not make a difference.

Thank you to my blood family; those who remain, and those who have left this Earth.

This is the section I put off writing the longest given the pain it takes to acknowledge who is no

longer here - and while the void will be present for the rest of my life, I must take the time in this space to thank those in heaven. My Oma who passed several years ago, I would not know how to be a mom if it weren't for you, and to my Opa for instilling a work ethic and a strong sense of loyalty. Finally, I thank my father for guiding me for the 33 years of my life he was present and for teaching me two important lessons - don't take shit from ANYONE, but also, DO NOT burn your bridges. Dad, I have made it out of the darkness of your passing, and strive to continue to make you proud and to honor yours and our family's continued legacy of hard work, loyalty, and above all, kicking ass!

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## ABSTRACT

This study explores the emotional perceptions, language practices, and language experiences of Palestinian multilinguals in Palestine, and the more under-studied population in the diaspora - focusing on Arabic, English, and Hebrew. A total of 47 participants filled out the and adapted Bilingual Emotional Questionnaire (Dewaele & Pavlenko, 2001-2003) in order to compare and contrast positive and negative emotional perception of participant reported languages via a Likert scale, and overall language practices and experiences via open-ended questions. Several independent sample *t*-tests were run by location of participants in order to determine significant differences in emotional perception, and a thematic analysis was run on selected open-ended responses in order to synthesize and better understand language practices and experiences. The findings of this study revealed that overall, there were very few differences between Palestinians in Palestine and in the diaspora with regard to emotional perception, and very similar categories revealed with regard to language practices and experiences. This study concludes with a call to further research the complexities of location regarding the reality of occupation and its impact regarding the role of languages.

## CHAPTER ONE: INTRODUCTION

We travel like other people, but we return to nowhere.

As if by traveling

Is the way of the clouds...We have a country of words.

Speak speak so I can put my road on the stone of a stone.

We have a country of words. Speak speak so we may know the end of this travel.

- Mahmoud Darwish – Palestinian Poet

### **Background and Review of Relevant Literature**

Palestine. This land in the Middle East has been under Israeli military occupation since 1967 (and unofficially since 1948). This topic has been extensively chronicled with regard to identity (Khalidi, 2006; Said, 1992), the occupation of Palestine itself (Khalidi, 2010), and the consequences of the Israeli military occupation (Khalidi, 2013). The present study investigates the deeper insights into the emotional language perceptions and language experiences of Palestinians in Palestine, and those in the diaspora in order to examine the possible differences and similarities between the two groups through a transnational socio-political, multilingual framework. In so doing, this present study does not focus on the military occupation and displacement of Palestinians directly, but on overall language experience of Palestinian multilinguals, which may or may not be affected by the consequence of occupation and displacement either within the Separation Wall in Palestine, or in the diaspora. Suleiman (2004) contends that one of the most understudied areas of the Palestinian/Israeli conflict is in the

realm of languages regarding experiences, practices, and perception of those languages as they relate to Palestinians and the occupation. Suleiman later extended this claim to include not just Palestinians living in Palestine, but of Palestinians living in the diaspora as well. Despite the distance geographically, Palestine resides inside those Palestinians who are not able to set foot onto the land, and for that reason, there are stories to be told, many which focus on the perception and experiences of Arabic, English, and possibly Hebrew as well as other languages where relevant (Suleiman 2011; Suleiman, 2015). Palestinians in the diaspora live a different life from those in Palestine, as they are either direct or indirect products of Al-Nakba (the catastrophe).

Palestinians call Israel's Independence on May 15, 1948, Al-Nakba, and is considered an emotional trauma that has affected and still affects both Palestinians and Israelis (Kotliar, 2016). During this time, 700,000 Palestinians were displaced. As Israel formed, 500 Palestinian villages were also destroyed by the Zionist movement (Pappé, 2004). The majority of these Palestinians and their descendants still have not been allowed to return to Palestine. However, these Palestinians living around the world are proud to identify as Palestinian and share a unique and distinct identity (Suleiman, 2015). In the diaspora, "the affiliations and identity need not be given up, but they may take a different form and/or be exercised differently" (Suleiman, 2015, p.188). This conflict has taken an emotional toll on both Palestinians and Israelis as the land is not "solely a territory; deep feelings of belonging are embedded within it" (Gold, 2015, p. 121). Moreover, this is a unique group to discuss with regard to diaspora as displacement is "historically immediate and ongoing" (Peteet, 2007, p. 632). While previous research has heavily documented this deep connection to land, the research is sparse in making connections to emotions and languages in this context (cf. Hawker, 2013; Olsen & Olsen,

2010). This connection is crucial to make in that Palestinians in the diaspora are split in some way between the culture associated with where they reside, and the culture associated with their beloved Holy Land, and a central part of a culture is language. When there are two cultures in competition, there are languages also competing to be utilized. As this competition occurs, there are emotions in use as all of this takes place under feelings of displacement and disconnection. Palestinian poet Mahmoud Darwish wrote, "I am from there. I am from here. I am not there and I am not here. I have two names, which meet and part, and I have two languages. I forget which of them I dream in."

Many Palestinians in the diaspora do not want to become strangers to Palestine, and using Arabic helps them to maintain their Palestinian identity. Whereas, in Palestine, Hebrew is seen as a necessity in some cases given the reality of living under occupation and needing to communicate with Israeli government officials such as soldiers on a regular basis (Suleiman, 2004). At the beginning of this study, the researcher desired to bring more awareness to the ongoing occupation of Palestine, and drawing on past studies surmised that Hebrew would be the key to bringing this awareness through a language lens (Hawker 2013; Olsen & Olsen, 2010). Taking into account the emotional aspect of living under occupation/displacement, the goal was to compare the emotional perception of languages of Palestinians in Palestine and Palestinians in the diaspora, predicting that only Palestinians in Palestine would report the use of Hebrew. In addition, comparing these two groups' language perception and practices would help to better inform where the differences and similarities were between displaced people and descendants of a displaced people, and those who have grown up with the occupation their entire lives with regard to their perceptions, practices, and experiences. In the Palestinian

context for those within The Wall and in the diaspora, this is heavily connected back to identity, communication, and in some cases, survival.

Previous studies have discussed the circumstances where Palestinians in refugee camps located within Palestine code switch from Arabic to Hebrew (Hawker, 2013). Past studies have also explored language inclusion/exclusion in areas of conflict through investigating the Linguistic Landscape (LL) of an area (Ben Rafael, Shohamy, & Trumper-Hecht, 2006; Trumper-Hecht, 2009). In addition, past studies on Palestine that have examined language practices have been small scale surveys or interviews of a finite number of people in Palestine (Olsen & Olsen, 2010; Hawker, 2013). Furthermore, the studies on LL reflect language representation on signage, but do not include interviews and opinions or perceptions of the language representation (cf. Trumper-Hecht, 2009). There have also not been language studies that have focused on the diaspora population of Palestinians who were driven off of their land over the decades; many of who have not yet been able to re-enter/enter Palestine for political reasons (cf. Suleiman, 2004; 2011; 2015; Zaidan, 2012). Palestinians in the diaspora are split between two cultures, which in many cases means that they are also divided among two or more languages, with Arabic at the center as a language representing connection to the motherland, Palestine (Suleiman, 2015). This is also the first study to the knowledge of the researcher that investigates both Palestinians in Palestine and those in the diaspora. Comparing these two populations allows insight into similarities and differences that may exist from a language perspective. In addition, for a people under occupation, the concepts of mobility and dynamicity are crucial to include (Blommaert, 2010) as the “borders” are undefined and in constant flux as much of the land contains “several contestations of space” (Hamidi, (2017, p. 14) and the displacement is continuous (Peteet, 2007). Therefore, these elements can certainly



be affected due to the present situation for those within the walls and those in the diaspora. These unofficial borders will be explained in more detail in the next section.

In general, one of the tangible ways in which to explain and better understand the occupation and displacement of Palestinians both in Palestine and in the diaspora is through studying the emotions connected to the three main languages mentioned earlier (Arabic, English, and Hebrew). Studying emotions connected to reported languages also allows one to focus on the language experience which is highly influenced, if not driven by present conditions for Palestinians in Palestine or in the diaspora, and not focus specifically on the occupation or displacement itself (Hawker, 2013). Exploring the multilingual reality of Palestinians also allows a deeper exploration of the language perception as well as ways in which they make use of their languages available to them at a given time, be it in the occupation itself and/or being displaced outside of their homeland. The inclusion of both Palestinian multilinguals in Palestine and those in the diaspora allow for a local to global comparison that gives insight into how the emotional perception, experiences, and practices of languages Palestinian multilinguals can interact as a possibly more mobile and dynamic resource through the present circumstances of occupation and displacement. The land dispute in Palestine has been the center of a decade's long conflict between Palestinians and Israelis, and is further detailed below.

### **Land Dispute**

The Middle East itself is a complex region ethnically, linguistically, and politically, and therefore, is also a region of a great deal of tension and conflict (Pappé, 2010). A sizable part of this tension involves the Palestinian-Israeli conflict. Debates over land ownership in Palestine date back to the late 1880s with the First Zionist Congress meeting in Switzerland in 1897 and the Balfour Declaration in 1917 (Khalidi, 2010). Briefly, Zionism at its core was not an

ideology, but a program that was designed to find a land for displaced European Jewish people on which to settle (Pfeffer, 2018). This program has transformed over the decades to become more of an ideology that supports the state of Israel. The way the support has manifested depends on the views of smaller groups within Zionism. The views range from a general belief in security and peace for Israel to a more extremist view that all of the land, including Palestinian land should be Israel's (Pappé, 2016). By 1947, 250,000 Jewish immigrants had already arrived into Palestine from Europe (UNSCOP Report, 1947). By this time, Zionist interests had secured enough support for the United Nations to take action in dividing the land between Palestinians and the newly settled Jewish immigrants (Pappé, 2010).

In 1947, the United Nations devised a partition plan (see Figure 1) in order to divide the land between the Jewish people and the Palestinians (UNSCOP Report, 1947). The Palestinian leadership adamantly rejected this plan. By May 15, 1948, however, the state of Israel was established (Al-Nakba) and Palestinians began to see their land disappear. Thereafter, turmoil between the two groups mounted as land rights began to be transferred from the Palestinians who remained, to the continuously arriving European Jewish immigrants. Following the Six Day War in 1967, thousands of Palestinians also temporarily fled the region. However, once they left, many were prevented from returning by the Israeli government (Hussein, 2005). It was later discovered that many of these Jewish immigrants coming in were told that the Arab owners of the houses they were to occupy had simply left (Tolan, 2007).

Between the late 1960s to 2000s, there were many conflicts documented as well as several attempts by outside powers to bring peace to the region for both Palestinians and Israelis (see Beinin & Hajjar, 2014). Today, nearly five million Palestinians are unable to cross into Palestine due to Israeli regulations (UNRWA, 2011). Figure 1 more clearly illustrates the

progression of Palestinian loss of land at the start of the UN Resolution to the present, between the years of 1947-2007.

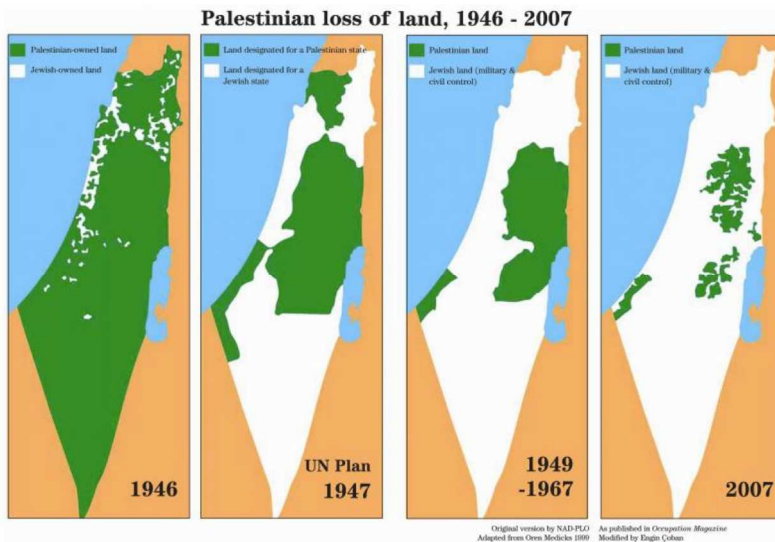


Figure 1. Palestinian loss of land, 1946-2007, retrieved from *Witness in Palestine, A Jewish American Woman in the Occupied Territories*. Copyright 2008.

Since the late 1990s, a concrete barrier has been under construction that seemingly has divided the land between Palestine and Israel. However, this barrier has also allowed the Israeli government to appropriate more Palestinian land. This barrier translates into Hebrew as “fence” and in Arabic as “wall” (Parry, 2003). This separation wall goes deep into Palestine itself, beyond the borders proposed by the UN in 1967. Despite the wall’s division of Israelis and Palestinians, Jewish settlers have regularly built settlements on the Palestinian side (Blank, 2011). Figure 2 below shows the wall dividing Palestine and Israel in red, and the proposed 1967 border as dashed black lines. The current land that is still supposedly under control of Palestine is shown in green. What complicates matters is that the supposed Palestinian land also contains many Israeli settlements on the green area, represented by triangles on the map. As a result, Palestinian homes are systematically demolished in order to make room for these settlements causing further tension between Palestinians and Israelis (Puar, 2017). Pappé

(2010) has termed this take over of lands as memoricide, as settlers who come onto the lands have the aim of erasing Palestinian existence where they are able. This erasure of lands has displaced Palestinians to live outside of Palestine or within the walls, yet not on their original land. Despite the constant conflict between the two groups, it has been accepted for the most part that both groups will remain present on the land, but the advantages are quite one-sided towards Israelis. “Palestinians and Israelis already live together on the same land; the problem is that one group is imposing a brutal colonial regime on the other, and it needs to be addressed...” (Suleiman, 2015, p. 252).



Figure 2. Palestine: West Bank & Gaza Israeli Settlements 2007, retrieved from [https://commons.wikimedia.org/wiki/File:Palestine\\_Map\\_2007\\_\(Settlements\).gif](https://commons.wikimedia.org/wiki/File:Palestine_Map_2007_(Settlements).gif)

Israeli settlements being present on the Palestinian side is a constant antagonizing element for Palestinians in Palestine in their daily life. The presence of these settlements as well as the dividing wall also affects Palestinian language policy as well as language use. It is critical to also keep in mind that these settlements used to be areas where Palestinians resided. As these settlements expand, despite the wall, there is a great deal of emotion that can and has manifested itself in language as well as physical interactions between the settlers and

Palestinians. This can also occur in shared spaces such as in the contested capital of Israel/Palestine: Jerusalem as displayed in images 1 and 2 below. Image 1 shows “Jerusalem” in Hebrew, Arabic, and English. However, in image 2, the word “Jerusalem” is translated in Arabic as Al Quods by Palestinians as the word Jerusalem is not an Arabic word (Suleiman, 2004).

### **Linguistic History**

Due to the Palestinian/Israeli conflict, providing an exact history of the evolution of languages in Palestine is a complex task, especially because of the land ownership disputes between the two nations. As early as the time of Ezra-Nehemiah and King David, Hebrew was widely used in the area, alongside Aramaic (Schwartz, 1995). After 70 AD, Aramaic and Greek appeared to dominate the language scene, even in synagogues. It was assumed, however, that Hebrew could still have been a spoken language in the area. In the years leading up to occupation by the Ottoman Empire, as early as the 600s AD, Arabic became a part of the local culture. Although the crusaders captured the land in 1099 AD, Arabic was not prohibited when the Ottoman Empire came to power around 1299 AD. The Arabic language was maintained in the region, even as Turkish became part of the cultural landscape as well, and English appeared intermittently. However, according to one historical account, “there is not a single English language monograph on seventeenth century Palestine, and only two on the eighteenth century” (Doumani, 1992, p. 6). After the Ottoman Empire was conquered in 1453 AD, the British took control of the region and introduced English more fully. By 1882, many Jewish people started to migrate from Europe to the region as a result of growing anti-semitism. By the start of WWI and the British takeover, two waves of immigration had taken place. Therefore, the British

passed a mandate in 1917, which included Hebrew as an official language after a lengthy period of absence along with English and Arabic.

Something of importance to note was that due to the British occupation, English was placed first, Arabic second, and Hebrew third. Even though Hebrew was restored as an official language, it was only required that documents and signage be trilingual if at least 1/5 of the population was Jewish (Suleiman, 2004). By 1924, Hebrew University was established in Jerusalem, and Hebrew was declared the main language of study in all areas of academics (Suleiman, 2004). Hebrew has been very much historically situated in the area ever since the mandate, and especially after the state of Israel was formed in 1948 (see Khalidi, 2010; Suleiman, 2004). However, after the establishment of Israel, Hebrew became the language placed first, Arabic second, and English third. English was used to translate where needed, but still primarily a widely used foreign language (Spolsky & Shohamy, 1999). Images 1 and 2 below display examples of how Palestinian and Israeli language policy is represented on signage on the road in the West Bank, with Hebrew at the top, followed by Arabic, and then English at the bottom. These countering policies are important to keep in mind with regard to the land dispute between Palestinians and Israelis.

## Present-day Linguistic Situation in Palestine and in the Diaspora



Figure 3 Official Signage in Israel



Figure 4 Official Signage of Palestine

There is a significant amount of disagreement between the two sides concerning the exile of Palestinians from 1948-1967 as detailed above. Be that as it may, given the geographical relationship between Israel and Palestine and the on-going conflict between the two areas, there are three languages which are still widely used in Palestine: Arabic, English, and Hebrew, even if Hebrew is not recognized officially. Currently, in Palestine, Arabic has remained the official, national language, and English is widely used as the second most used language of the region. English is seen as a language of academic importance and is learned as early as elementary school despite some in older generations viewing it as a colonizing language (Amara, 2003; Suleiman, 2004; Olsen & Olsen, 2010). Hebrew is also considered a “language for special purposes” (p. 218). These special purposes will be more fully elaborated upon in the next chapters but include situations such as economics with regard to business affairs between Palestinians and Israelis (Khalidi, 2006; Pappé, 2004), as well as communicating with Israeli soldiers at checkpoints or prisons (Matar, 2015; Norton, 2015; Olsen & Olsen, 2010; Suleiman, 2004). Neighboring Israel has a similar language policy. Hebrew is the first official language

and Arabic used to be the second official language, but has recently been voted by the Israeli government to be demoted as a language for special purposes. This is also the order of translation on documents and official signage in the region.

A further component of this study focuses on Palestinians living in the diaspora. As Israel formed, in 1948, 500 Palestinian villages were also destroyed by the Zionist movement (Pappé, 2004). The majority of these Palestinians and their descendants still have not been allowed to return to Palestine by order of the Israeli government. However, these Palestinians living around the world are proud to identify as Palestinian and share a unique and distinct identity (Suleiman, 2015), which can focus on languages, and the perceptions and experiences associated with their languages - especially with regard to bilingual and multilingualism as these languages can be used at certain places and certain times (Grosjean, 2008). For those in the diaspora, “Palestine awaits us so long as we exist. Our connection to Palestine cannot be bound or measured. I wonder how many Palestinians and ways of being Palestinian in the diaspora are among us, uncounted. What vision of home includes us all” (Suleiman, 2015, p. 235)? Offering a more explicit language connection, one Palestinian in the diaspora states, “I live between two languages; I desperately hold on the Arabic language that’s left in me as it is my only refuge. I protect and defend her words from becoming mere unrecognizable sounds” (Suleiman, 2015, p. 219). In other words, both Palestinians in Palestine and those in the diaspora find a connection through a shared culture that is verbally represented through Arabic. Those in Palestine find their identity with Arabic (Olsen & Olsen, 2010; Suleiman, 2004), and many in the diaspora will find a connection through Arabic as well, though it can be a struggle to maintain the language in some cases due to the distance from the land (Suleiman, 2015; Loddo, 2017).



## **Emotion, Language, Multilingualism, and Palestinians**

Military occupation of Palestinians in Palestine and displacement of Palestinians and their descendants in the diaspora is a contentious subject to discuss as hundreds of thousands of Palestinians were displaced in order for Israel to exist (Pappe, 2010). This was a deeply emotional experience for those involved, as Pappe (2010) coined the term “memoricide” to describe the process. Previous studies have also reported that the language use in Palestine is complex and varied with different languages being used for different purposes (Hawker, 2013; Olsen & Olsen, 2010; Suleiman, 2004). However, the angle of emotion connected to these languages and occupation/displacement has not been researched, nor has comparing those Palestinian multilinguals in Palestine and those in the diaspora at least with regard to language topics. Also, the current study views language use, perception, practices, and experiences as a mobile and dynamic resources. This is a necessary aspect to explore as “emotions can be crucial connections between the state of being intellectually convinced that something is fair or unfair, and the state of engaging in public advocacy” (Louvet, 2016, p. 19). Therefore, this present study compares the languages reported, and used by Palestinians in Palestine and those in the diaspora through studying the emotional perceptions associated with these languages. Exploring both of these groups allows an exploration of the connections which may or may not exist between the local and the global contexts. At the same time, understanding the reality of the occupation and displacement can possibly hinder these connections affecting the mobility even though it has been reported that Arabic is not only the national language for those in Palestine, but also used for those in the diaspora to maintain a connection with their homeland.

## **Framework: Transnational Socio-political Multilingualism**

“Palestinians do not always fit easily into contemporary theoretical frameworks. In an era of postcolonial studies, they remain firmly in the grip of modern colonialism” (Peteet, 2007, p. 631). In light of this, the current study is inspired by several frameworks that the researcher has combined to be called transnational socio-political multilingualism. (This framework focuses on perceptions and practices related to emotions and multilingualism with a people in conflict both within the country and outside of it. The parts of this new framework are multilingualism, sociopolitical elements, and transnationalism with a theme of power relations intertwined throughout.

### **Definition of Terms**

First, at the very core of this framework, language is understood to be mobile and dynamic, which is due to globalization (Blommaert, 2010). This means that language is in constant-flux. Blommaert (2010) discusses this in terms of sociolinguistics as he contends this needs to be “framed in terms of trans-contextual networks, flows, and movements (p.1). This new framework incorporates this idea in three parts. The first part to be explained is multilingualism. For the purposes of this study, a multilingual is defined as “anyone who can communicate with more than one language, be it active (through speaking and writing), or passive (through listening and reading)” (Li, 2008, p. 4). Multilingualism itself is explored on both individual and societal or social levels in this study. The individual level refers to language use and the individual such as in the work by Dewaele and Pavlenko (2001-2003) who explored the emotions of multilinguals connected to their reported languages. The societal level under this framework is understood in a socio-political context of group language and individual language use. Languages are seen as symbolic capital (Bourdieu, 1991) and

languages also viewed as more of a resource than just a linguistic system (Cenoz, 2013). Language practices can also be considered a representation of power relations (Heller, 2007). These power relations suggest that the represented languages are not equal as there is differing power associated with the languages as well as the different speakers. “Some speakers are able to activate linguistic capital which enables them to gain access to powerful social domains, while others activate linguistic capital which enables them to gain access to domains which offer less tangible rewards in terms of economic and social mobility” (Blackledge, 2013, p. 207-208). These power relations with regard to linguistic capital and language resources can vary not just within the localized areas, but transnationally as well, which in the case of Palestine, outside of the separation wall, and beyond. This transnationalism is defined as, “a set of cross-border relations and practices that connect migrants with their societies of origin” (Guarnizo, 2003, p. 670). Therefore, this framework takes into account the social and political role of multilingualism at a societal and individual level of populations living either within their country of origin or outside of it.

**Connecting the Current Study to the Framework.** Transnational sociopolitical multilingualism connects to the current study as previous studies have demonstrated that Arabic, English, and Hebrew are used in Palestine. Given the reality of the occupation, multilingual Palestinians have both social and political reasons to use their languages – both of which can be tied to emotion (Suleiman, 2004). This language representation can also exemplify power dynamics in the region. For example, a Palestinian in Palestine can choose to speak Arabic, English, or Hebrew with an Israeli Defense Forces soldier at the checkpoint. Either the soldier or the Palestinian can determine the language to use. For instance, if the soldier starts speaking in Arabic to the Palestinian and he/she responds in Hebrew or English, they are choosing to try and

take some control of the situation by not following the lead of the soldier at least from a linguistic perspective. As an example of a Palestinian in the diaspora, he/she could choose to use Arabic in public with other Arabs, or choose to assimilate and speak English in the street instead. Again, this is a social and possibly political choice to use English as he/she may not either wish to identify with Arabic or feels apprehensive using it outside of their home for fear they would be identified as a foreigner. A comparison between the language perceptions and language experiences of reported languages between Palestinians in Palestine and in the diaspora can allow a more complex study of language practices and experiences of those in the occupation, as well as the language use and experience of those who have been displaced over the generations.

### **Purpose Statement**

The present study compares the emotional language perception, language practices, and language experiences reported by Palestinian multilinguals living in Palestine and in the diaspora, and the impact of occupation and displacement on those perceptions and experiences in relation to language through a transnational sociopolitical multilingual framework, highlighting power relations, mobility, and dynamicity. The intersection of language and power within the region and outside of it is also explored, putting a particular emphasis on the perceptions of Arabic, Hebrew, and English, three languages known for being in constant use in Palestine (Olsen & Olsen, 2010). This next section includes the research questions, overview of the methodology, definition of terms, significance of the study, and a chapter summary.

### **Significance of the Study**

The goal of this study is to compare and contrast the emotional perceptions and experience associated with languages reported by Palestinian multilinguals residing in Palestine as well as those Palestinians living in the diaspora by implementing a framework of

transnational, socio-political, multilingualism, which focuses this study on language-related topics without interrogating the occupation directly. There is an emphasis of the power relations associated with reported languages, and what that may mean for role of language mobility and dynamicity as this study design also takes into account the reality of Palestinians in Palestine living under occupation, and those in the diaspora being displaced. In order to quantitatively measure the emotional perception, the Bilingual Emotional Questionnaire (BEQ) (Dewaele & Pavlenko, 2001-2003) was distributed to Palestinians in Palestine and the diaspora. Some questions asked participants to identify their languages and rate their perception of their languages on a Likert scale. Open-ended questions invited participants to further detail their language experiences and practices offering vital qualitative data. The questionnaire was adapted to fit the purposes of this study by adding questions to better fit the chosen context which will be explained in more detail in Chapter 3.

### **Research Questions**

Using an adapted version of the Bilingual Emotional Questionnaire (BEQ), this study seeks to answer a central query concerning the differences in emotional perception of reported languages and language practices and experiences for Palestinians in Palestine, under occupation and those displaced in the diaspora. Therefore, the following questions were explored:

- 1) What are the languages reported by Palestinian multilinguals in Palestine and in the diaspora?
- 2) What are the differences in emotional language perception of Arabic, English, and Hebrew between Palestinians living in Palestine and those in the diaspora?

- 2a) What are the differences between the two groups in regard to positive emotional perceptions of Arabic?
- 2b) What are the differences between the two groups in regard to negative emotional perceptions of Arabic?
- 2c) What are the differences between the two groups in regard to positive emotional perceptions of English?
- 2d) What are the differences between the two groups in regard to negative emotional perceptions of English?
- 2e) What are the differences between the two groups in regard to positive emotional perceptions of Hebrew?
- 2f) What are the differences between the two groups in regard to negative emotional perceptions of Hebrew?
- 3) Are the language practices (e.g., language(s) used in situations of emotional significance) of Palestinian multilinguals affected by location?
- 4) Are the language experiences (e.g., languages one felt they needed to learn, did not need to learn, overall experience with a certain language) of Palestinian multilinguals affected by location?

The Bilingual Emotional Questionnaire (BEQ) was used to investigate the emotional perception from two groups elicited from 47 Arabic, English, or Hebrew bilingual or multilingual participants, examining similarities and differences between descriptions of emotion states of displaced people and descendants of a displaced people, and those who have grown up with the military occupation their entire lives related to the areas of the three different

languages, as well as how perceptions of power dynamics of each language play a role in everyday life.

The BEQ has quantified elements of self-reported data from bilingual and multilingual individuals representing locations and languages from all over the world. This instrument was created by Dewaele and Pavlenko (2001-2003) and has been used to survey bilingual and multilingual participants worldwide with regard to their language backgrounds, language choice from one situation to another, their levels of anxiety, and emotions associated with their reported languages (Dewaele, 2010a). Topics investigated include language preferences for swearing (Dewaele, 2004), language preferences in discipline for multilingual parents (Pavlenko, 2004), the emotional weight of the phrase “I love you” in different languages (Dewaele, 2008), and anxiety levels in L1-L5 speakers of French (Dewaele, 2010b). The researchers discovered that multilinguals’ language preferences depended on the affordances of each language. The term affordance, in this case, is defined as the “perceived functional significance of an object, event, or a place for an individual” (Singleton & Aronin, 2007, p. 84). For example, one speaker noted that in the Spanish language, the speaker’s L2, contains better expressions of love than the speaker’s L1, English (Dewaele, 2008). This survey also provides an opportunity for their L1-L5s to be rated on a Likert Scale from strongly agree to strongly disagree that their languages are useful, colorful, cold, emotional, rich, and poetic.

As shown briefly above, the BEQ has been a successful way to explore how emotions interact with reported languages of multilingual participants. However, the BEQ has not previously been used to investigate a one population and/or language group, let alone one in conflict. The BEQ is important to use for the Palestinian population because while past studies in Palestine have shown the use of multiple languages, and has reported on perceptions of

Arabic, English, and Hebrew, the use of the BEQ allows statistical data to be used to measure emotional perceptions and experience associated with reported languages by Palestinians residing in Palestine as well as those Palestinians living in the diaspora. In addition to this, more detailed quantitative data offered by the BEQ design and open-ended responses allow for richer data not only regarding emotions connected to the languages, but on reasons for language use as well as opportunities for anecdotal data on language experiences. The BEQ will be discussed in further detail in Chapters 2 and 3.

### **Chapter Summary**

The current study explores the Palestinian/Israeli conflict through the comparison of language perception, practices, and experiences of Palestinians in Palestine and in the diaspora (Suleiman 2011; 2015). This study fills a gap in exploring the emotional perception and experiences connected to languages of a population situated in an area of conflict, under occupation, and of a population displaced; and examines the possible differences and similarities between the two groups through a transnational socio-political, multilingual framework. By using the BEQ, the emotional language perception of the population can be compared statistically through Likert scale questions, as well as qualitatively, through the open-ended sections of the questionnaire. By using the BEQ in these particular contexts of a population in conflict, the data hone in on two specific groups of people and their perceptions of their reported languages.

In the following chapter, the theoretical framework and review of the literature for the present study are provided. Additionally, an overview of language practices, policy, language experience, and emotional perceptions of languages are discussed. Finally, language identity in the diaspora in multilingual language participants will be addressed, leading to the relevant



quantitative and qualitative work on emotional perceptions and language experiences in the field of linguistics.

## **CHAPTER TWO: REVIEW OF THE LITERATURE**

### **Background Information**

A multilingual's individual perception of a language can depend on a number of factors including the situation itself. This can become more complex when there is a certain population in conflict. The present study compares the language perception and language experiences of Palestinian multilinguals living in Palestine and in the diaspora, and the impact of occupation and displacement on those perceptions and experiences in relation to emotional perceptions and language experiences related to different contexts. When using the different languages available to multilinguals, they can perceive themselves through a range of perspectives based on emotional language perceptions regarding different social contexts such as social, political, or business situations. Dewaele and Nakano (2013) studied this phenomenon by exploring serious, logical, and fake perceptions used by multilingual participants. Exploring language use through the lens of a multilingual can be a complicated affair, given the numerous adaptations these speaker can make in response to any given situation. These different perceptions can evoke many emotions related to the ways different languages causes one to feel which will be discussed in depth later in the present literature review.

As stated in Chapter 1, Suleiman (2004) noted that languages used by Palestinians has been understudied related to the Palestinian/Israeli conflict, and, Suleiman (2011; 2015) extended Palestinians in the diaspora to be added to his original statement. Suleiman (2004) examines the roles of Arabic and Hebrew by investigating the language on signs used and the

general language ideology of Palestinians in Palestine. Arabic is viewed as the national language, the one which is connected to the identity of Palestinians both in Palestine (Suleiman 2004) and in the diaspora (Suleiman (2015). Many Palestinians see Hebrew as a language of a foreign power that still occupies Palestinian lands “at the expense of the native population and their language, thus creating a deep-rooted and prolonged conflict” (Abd-el Jawad & al-Haq, 1997, p. 419). Therefore, following this example, given the reported perception of Hebrew, if a Palestinian decides to use either Hebrew or Arabic with an Israeli, it will be for mainly a political reason (Olsen & Olsen, 2010; Suleiman, 2004).

However, simplifying the language perception between like/dislike and love/hate places Palestinians and even Israelis into “identity categories which erase the nuances of complexity, of power, of context” (AYW, 2018). Therefore, this study compares the emotional perception, practices, and experiences of languages reported by Palestinian multilinguals under occupation in Palestine and those in the diaspora where they or generations before them have been displaced. This study does not draw a simple binary of good or bad and right and wrong on either side of this conflict, but examines how the reality of occupation and displacement affects the emotional and language perceptions within the multilingual population who are currently involved in the conflict. In so doing, this study offers a fresh approach to viewing the conflict through a new framework of transnational socio-political multilingualism which understands language to be mobile and dynamic, and incorporates the concepts of multilingualism, socio-political aspects, as well as transnationalism with the theme of power dynamics included in each part.

The present literature review explores variables relevant to multilingual Palestinians living in Palestine and the diaspora such as examining language policy (Anchimbe, 2013;

Pavlenko, 2003), language perception and experience (Dewaele, 2010; Pavlenko, 2005), and the identity of populations living in the diaspora (Conforti, 2015; Givens, 2016; Rosas, 2014; Suleiman, 2004). Political factors influencing language perception are intertwined with the different variables, particularly the identity and institutional aspects. By reviewing the literature related to language policy, emotions, and identity, and connecting these parts with language perception, this chapter will establish the links between this study and the available research. Relevant ex-colonial countries/groups are included in this review to shed light on how their language perceptions, practices, and experiences have been affected. In addition, this review includes studies that explore language-based research conducted in Palestine and neighboring Israel, in order to provide a better understanding of how perception, practices, and experiences of languages used by Palestinians in Palestine and in the diaspora are currently affected by occupation and displacement. The review ends with the research gaps that have inspired the current study.

### **Language Perception, Practices, and Policy**

**Post-Occupation.** Language policy includes government regulations and school-related language rules that seek to mandate certain language use. Ex-colonial areas are important to review as these are the areas which can show the aftermath of an occupation, especially in relation to past and present language policy. This section includes accounts from Cameroon and the former USSR, both of which have experienced linguistic conflict. These two are regions that have previously been taken over by occupying forces, as Palestine has been. Exploring the language policies in place in these regions help illustrate the ways conflict and occupation influence the multilingualism of the affected populations.

Cameroon, an ex-colonial country has a language policy in place with a complex picture, as different regions of the country were previously under the occupation of Great Britain and France. Cameroon allows insight into the ways a country's language policy can carry the marks of colonialism, even decades later as there is still a resistance to language policy attempting to be established in Cameroon as a whole. Cameroon was first colonized by Germany in the late 1880s. It remained under German control until after World War I (WWI) when the League of Nations divided the land to be placed under British and French control as it remained until 1961 when both areas of Cameroon were reunified (Ardener, 1962). To this day, the Cameroonian language policy is inconsistent across the country due to the remnants of western culture and western control. The legacy of colonialism has left an invisible divide that persists between the former British and French areas of Cameroon, which is reflected in varying language policies, with different regions having different official languages. Half of the country considers English as their official language, while the other half uses French for official business, with numerous indigenous languages spoken throughout the entire country. As a result, Cameroonians are usually multilingual, speaking both colonial and African languages, as well as Creole Pidgin English (CPE). However, the Cameroonian government has discouraged these local languages, especially CPE. As Anchimbe (2013) states, these layers of identity are complicated because "no one wants to be rejected or stigmatized simply because they speak one language or another" (p. 156). Cameroonian multilinguals, therefore, have "hybrid linguistic identities in that they can use one of two ex-colonial languages that function as codes for formal official transactions, some of the 270 indigenous languages, and finally CPE" (Anchimbe, 2013, p. 2). The "official" accepted language(s) and the dialects spoken differ from area to area. This makes it more difficult for the government to come to a consensus on language choice, although Anchimbe

(2010) contends “the rapid spread of American English side by side with American culture presupposes a greater or less submergence of regional and national varieties and cultures into a far greater and more powerful American-determined variety” (p. 9).

Therefore, despite the historical divide between British English and French leftover from their colonial control of Cameroon, American English may overtake both as the main language of choice, one that all Cameroonians are likely to share regardless of their region’s colonial history. From an official standpoint, this has already started to occur as some widely used languages, such as CPE, are prohibited in certain workplaces and the use of these languages is regularly blamed for the population’s poor English skills. It is not uncommon to find signs with phrases such as, “The better you speak pidgin, the worse you will write English” (Anchimbe, 2013, p. 175) on university campuses. Yet, the use of CPE as a first language has increased significantly from 1983 to 2003, to the point that linguists consider it more of a creole language than a pidgin (Anchimbe, 2013). Despite the policies that seek to discourage the use of languages such as CPE, “language choices cannot be dictated from above; it is rather the decision of the speakers themselves to choose or reject a particular language” (Ngefacs, 2010, p. 162). It will depend on the value each individual finds in the language, which in turn relates to the perception of the languages chosen or rejected by the speaker. The language practices in present day Cameroon overall illustrate the complications caused by the past colonization by European nations. While Cameroon is a country unified under one name and one border, it is not a country which is unified under one or even two languages. Exploring the complex, layered language policy of Cameroon allows insight into how the effects of colonization complicate the linguistic landscape of a country, even after the occupation has ended.

Similarly, or perhaps not so similarly, Palestine is a country that is not unified and does not have a border, yet Palestinians can find solidarity in using their official language of Arabic unlike in Cameroon.

Shifting to a past occupation, Pavlenko (2003) offers an anecdote of her personal language study experience growing up in the former USSR after WWII, which was an area in political turmoil and conflict. Studying a second or third language was used as a political tool, as set forth by the government in the schools. Pavlenko vividly recalls the day she was first going to learn English. That day the teacher enthusiastically explained the importance of studying English, because learning English well meant that the students could serve their country by translating spy documents against the United States. This idea did not appeal to Pavlenko, so she opted to study French instead. This anecdote illustrates how the political variables intertwined in language policy and language perception can affect the institutional decisions to encourage or discourage acquiring, speaking, or not speaking a language, which in turn influence individual's language experiences and practices.

Such examples are crucial to include in a review on language perception and language experiences of multilinguals in areas situated in conflict, as they illustrate the mismatch between official governmental language policies and individuals' linguistic practices. Pavlenko (2003) made the less popular choice to study French despite political pressure to study English. Anchimbe (2010; 2013) and Ngefac (2010) painted a complex picture of the still somewhat painful multilingual reality in Cameroon, as multilingualism is a lasting and arguably permanent reflection of the effects of colonization even after the occupying force has vacated the land. At present, certain languages in the country are discouraged from being spoken while more mainstream languages are not. What is most notable about these examples is that they draw

attention to the resistance to language policy attempting to be enforced. Pavlenko (2003) refused to be learn English because she did not like the political message it stood for – spying on Americans. In Cameroon, where the government discourages the use of languages such as CPE, CPE has nevertheless increased its number of speakers and continues to grow. Reasons for this resistance could include opposition towards the colonial languages of British English and French or the desire to maintain the identity that is linked to a language such as CPE.

While Cameroon is an ex-colonial country, the consequences of a past occupation are still present linguistically. Palestine is currently engaged in an occupation, which has lasted over 60 years (Khalidi, 2010, Pappé, 2004). Like Pavlenko, there is also a resistance to learning or at least reporting use of Hebrew by Palestinians (Amara, 2003). As in Cameroon, the language policy in Palestine remains intricate due to the linguistic influences of the occupation. While Hebrew does not hold an official status, it is used in the area (Hawker, 2013; Olsen & Olsen, 2010). In addition, despite the resistance, there are Palestinians who do learn Hebrew as an elective after school or in the university for commerce and political purposes (Amara, 2003). For example, Hawker (2013) discusses how Palestinians generally learn Hebrew in order to understand what Israeli soldiers are discussing at checkpoints, prison, or commerce purposes as Palestinians at times work for Israeli businesses in addition to learning English for academic purposes and Arabic as their national language.

**During an Occupation: Israel.** Israel also has a complicated and conflicted language policy, as Arabic was considered an official language alongside Hebrew up until a few short while ago (Omer-Man, 2018). The following section provides a summary of language studies that have taken place in Israel. This section explores the ways the requirement to use Hebrew affects both Israeli immigrants and Palestinians living in Israel, as well as the physical



manifestations of language policy found in the country's Linguistic Landscape (LL). Since the linguistic and political situations of Israel and Palestine are so closely intertwined, this will give insight into the ways Israel's language policy is likely to impact the Palestinian participants in this study.

Hebrew plays a dominant role in Israel (Spolsky & Shohamy, 1999; Suleiman & Agat-Galli, 2015). Roughly 20% of the population is Palestinian (Or & Shohamy, 2015). While they use Arabic in their communities, they will usually need to use Hebrew when they are associating with Israelis, as many Israeli Jews do not know Arabic as well as Hebrew (Suleiman & Agat-Galli, 2015). Medical encounters, such as those in doctors' offices, illustrate the difficulties this can cause. Interviewing Jewish therapists, Suleiman and Agat-Galli (2015) found that these specialists used Hebrew, even when they were treating Palestinians. This can be a difficult matter for Palestinian patients, as therapy sessions are often emotionally charged settings. Palestinians not only face the challenge of expressing themselves in a language other than their mother tongue, they also must use a language that represents conflict and occupation of their homeland. A therapist using the term "minority" to refer to the Palestinian population of Israel or "territories" to refer to the Palestinian West Bank may upset the Palestinian patient and possibly negatively impact their overall patient treatment. At the same time, Palestinian patients referring to Israel as the occupier can also color the perceptions of the therapists (Nashef & Bar-Hanin, 2010, as cited in Suleiman & Agat-Galli, 2015). The unequal power dynamics of Israeli/Palestinian, with their competing narratives, are added to the already asymmetrical relationship between doctor and patient.

Aside from the spoken use of Hebrew in Israel, studies that use the LL of Israel as a written external display of language policy have become quite prevalent amongst Israeli

scholars (Ben-Rafael, Shohamy, Amara, & Trumper-Hecht, 2006; Trumper-Hecht, 2009; Waksman & Shohamy, 2009). Linguistic Landscape (LL) can be defined as “the language of public road signs, advertising billboards, street names, place names, commercial shop signs, and public signs on government buildings” (Landry & Bourhis, 1997, p. 25). In Israel, LL studies have mainly researched the officially recognized languages on signs in different areas around the country; however, one study also incorporated East Jerusalem, a contested area of ownership between Palestinians and Israelis (Ben-Rafael et al., 2006). Ben-Rafael et al. (2006) examined the LL of streets in three areas: East Jerusalem (a predominately Palestinian area), Israeli cities, and “mixed” Israeli-Palestinian cities. They found that in East Jerusalem, 55.8% of the signs were in Arabic and English, and 20.9% were in Arabic alone. Hebrew was barely present in the area. In contrast, in Tel Aviv-Jaffa, an Israeli city, 52.1% of the signs were in Hebrew, and 46.1% were in Hebrew and English. Only 1.8% of the signs contained Arabic, but only when the signs included Arabic and English. However, in a city containing both Israelis and Palestinians, such as Adjami-Jaffa, 74.1% of the signs were in Hebrew, none of them were in only Arabic, and Arabic was only included in 9.8% of the signs when English and Hebrew were on the signs as well. This is a relatively surprising finding given this area contains both Israelis and Palestinians. Drawing on structuralist linguistic theory, Ben-Rafael et al. (2006) explained the lack of Hebrew in East Jerusalem as a means for Palestinian inhabitants to refuse the reality of East Jerusalem being a part of the state of Israel. In sharp contrast, the results from the other two areas displayed the dominance of the Hebrew language and lack of the Arabic language, despite the presence of Palestinians. This was one of the first language studies in Israel to indirectly address Palestine and Palestinian land by singling out East Jerusalem as an area to research. This is a highly contested area between Palestinians and Israelis with regard to

land ownership (Landler, 2017). Palestinians see East Jerusalem as their land - and their future capital in a future Palestinian state, thus, the majority of the signs selected in the city being in Arabic. There is an unofficial ownership identified by the existence and use of Arabic, and the lack of Hebrew. This claim remains unofficial due to the Israeli government's stance that East Jerusalem, rather, all of Jerusalem belongs to them. (Landler, 2017).

Other LL studies have focused on other areas of Israel: Tel-Aviv (Waksman & Shohamy, 2009) and Nazareth (Trumper-Hecht, 2009). Both studies highlighted the presence of the Arabic language and the dominance of Hebrew. For instance, Waksman and Shohamy (2009) discovered that in Hebrew-dominated Tel-Aviv, Palestinian resistance groups wrote over the current maps of Israel in Hebrew showing where the Palestinian villages used to be located prior to the creation of Israel. In addition, there was a plethora of graffiti messages occupying the landscape, exhibiting phrases such as "right of return" in both Arabic and Hebrew. The researchers concluded that in this landscape the official voices, the Israelis were represented in Hebrew, while at the same time there were marginalized voices, the Palestinians, who also wanted to be heard as demonstrated by the map write-overs and the political graffiti.

Trumper-Hecht (2009) took the original methodology of LL a step further and interviewed people on the street about the languages they thought were represented in Nazareth. Lefebvre (1991, as cited in Trumper-Hecht, 2009) argued, "The public space (the street, shopping center or square) is experienced differently by groups and individuals whose history or social status is different" (p. 239). Therefore, Trumper-Hecht wanted to compare people's perceptions to the reality of the LL. Findings of this study show that both Palestinians and Israelis do not visualize what is present in the LL in Nazareth. When Palestinian people were asked how much they believed that the Arabic language was present on signs, over 90% said

that Arabic was present on private signs, such as those found on shops, and 65% of those people believed that Arabic was present on more than half of these signs. However, the Arabic language was present on only 5.8% of the private signs. None of the public signs such as road signs contained Arabic at all. This distinction is quite drastic. When Jewish residents were asked the same question, they, in turn, believed that Arabic had no presence on any of the signs. One Jewish participant was asked why Arabic does not appear on public signs. His response was that Nazareth was a Jewish city and Arabic did not belong. These differing perceptions portray an apparent power struggle between the two populations present in the city manifested through language representation.

For the Israelis and those Palestinians residing in Israel, language representation remains an issue that has been overtly demonstrated through the LL. Ben-Rafael et al. (2006) reported the clash between Arabic and Hebrew, especially in East Jerusalem as East Jerusalem contained more Arabic representation than Hebrew, showing Palestinians were in the majority. Elsewhere, in neighboring Israel, Waksman and Shohamy (2009) explored the tension felt by the Palestinians who decorated the LL of Tel-Aviv with the awareness that there were eight villages where the city now stands by finding maps on display around the city and writing in Hebrew where the villages used to be on the land today. Finally, Trumper-Hecht illustrated the lack of accurate perception of the presence of Hebrew and Arabic in Upper Nazareth by interviewing people in the area. The Palestinians had the perception there was more Arabic than what was present, and the Jewish population thought that Arabic should not be present at all. The results of this study displayed a certain hostility of Israeli inhabitants towards the physical presence of Arabic in a mainly Jewish region of Israel, and for Palestinians, and almost hopeful feeling of inclusion in the area as they perceived more than what was there in reality.

This emotional interplay between perceptions of Arabic and Hebrew in Israel shown in these studies is important to highlight, as these languages were specifically included in the present study in order to examine the crucial they play particularly for the participants located in Palestine, and for those Palestinians in the diaspora who come back to the land to visit.

**During Occupation: Palestine.** As briefly outlined in Chapter 1, Palestine was under the control of Great Britain before the Palestinian-Israeli conflict began. However, Palestine is not an ex-colonial country in the same way as Cameroon. It is currently under the occupation of another country, Israel, which also makes it a country in conflict. This sets the stage for the aforementioned complicated language policies. While official language policy in Palestine states that Arabic is the sole official language in Palestine with English translations used where necessary, Hebrew is physically present on signs within Palestine and spoken between Palestinians and Israeli soldiers at checkpoints. It is not always a language that some Palestinians use willingly, at times, Hebrew can be viewed as the “enemy’s language” (Olsen & Olsen, 2010, p. 41) and used out of necessity. English is used as a sign of prestige and of education (Olsen & Olsen, 2010). However, English to especially older Palestinians is a reminder of imperialism from the British as during that time English was viewed as more prestigious and more important than Arabic. Literature about Palestine has been mainly limited to discussing the Palestinian/Israeli conflict (Khalidi, 2006; 2010; 2013). However, over the past decade, the literature on Palestine has started to discuss the conflict and its effect on language use (Suleiman, 2004). This has led to increased interest in conducting empirical research in Palestine, both in the fields of psychology (Buckner & Kim, 2012) and in language use (Hawker, 2013; Olsen & Olsen, 2010).

Olsen and Olsen (2010) investigated the attitudes of Palestinian schoolgirls towards Arabic, Hebrew, and English. These girls had to cross Israeli checkpoints in order to travel to their school, and as a result they came into contact with Israeli soldiers every day. Results showed that their perception of their national language, Arabic, was one of pride. English was generally seen as a respected global language that they felt was important to learn. However, when they discussed Hebrew, they called it “the language of the enemy” (Olsen & Olsen, 2010, p. 41) and while many of them believed it was a necessary language to learn, it was only because they felt they needed to understand what their enemy was saying.

In contrast, Hawker (2013) conducted a study in three Palestinian refugee camps to determine under what conditions Palestinians would code switch into Hebrew. She had originally hypothesized that only those Palestinians who needed to work for Israelis would be found to code-switch. She did find that Palestinians who worked in Israel would code switch when discussing work-related subjects with other Palestinians in the refugee camps and to her. However, she also realized that it was not just those who relied on Israel for work who code-switched. There were Palestinian ex-prisoners who were able to use Hebrew borrowings they acquired from being held captive. She also realized that the younger Palestinians also used Hebrew borrowings in order to “signal their consumerist aspirations” (Hawker, 2013, p. 123). In other words, the younger generations were interested in working with Israelis in their stores and codeswitched back and forth from Arabic to Hebrew to show their interest. She discovered that contentious words like “checkpoint” were also regularly used in Hebrew. Hawker (2013) corrects her hypothesis and surmises:

The facts of life in the Occupied Palestinian Territories, and the way the occupation has shaped the Palestinian economy as dependent on Israeli capital, means that a significant

class of Palestinians have learnt some Hebrew just to get by. Prescribed negative attitudes to Hebrew have little to no impact on the practice of its borrowing in Arabic as long as the conditions that made the use of Hebrew necessary persist (p. 122).

Hawker concluded her study by stating that, despite the growing segregation between Palestinians and Israelis and the negative perceptions of Hebrew around Palestine, code switching would continue to occur, but that it could decrease in use if the tensions between the two areas increase going into the future.

More recently, to further confirm spoken practices of the three languages, currently, the researcher is working with a Palestinian scholar, Dr. Mahmoud Eshreteh, a professor of English at Hebron University, in Hebron, Palestine. Dr. Eshreteh conducted interviews with Palestinian residents of Hebron concerning opinions towards languages they use in Palestine. Results so far have revealed that many of the participants understand Hebrew, but will not use it with the Israeli Defense Forces (personal communication, March, 2018). A further finding has shown that English is associated with the current United States president given the most recent stance on Israeli's capital (Landler, 2017). Recall from Chapter 1 that East Jerusalem has been a contested area with regard to ownership. In December of 2017, Donald Trump went ahead and "simply" declared that all of Jerusalem belongs to Israel as its sole capital. This move has infuriated Palestinians both in Palestine, and in the diaspora. Currently, some participants have stated that whenever they think about English, they get angry and frustrated because English makes them think of Donald Trump. The joint study between the researcher and the Palestinian professor currently includes 25 interviews from participants in Hebron, one of the main sites in the current study. Interviews elicit information regarding feelings about Arabic, English, and Hebrew. What these preliminary results have revealed with more certainty is that there are

multilingual speakers in areas of Palestine, not simply language representation physically present on signs (see figures 1 and 2). These results also show there are emotions Palestinians associate with these languages, and some quite strong, which require further exploration. In sum, the geopolitical and language history of Palestinians in Palestine is clear. Arabic is the uniting language, English is a language for academics, but more recently, a language that inspires feelings of anger and resentment. Hebrew also continues to play a significant role within the walls of Palestine and in the day-to-day life of Palestinians, for reasons of necessity and at times, survival. The current study builds on the newer language studies in Palestine and in Israel as it highlights multilingual language perception, practices, and experiences of languages used under occupation. It also includes a population outside Palestine, in the diaspora, where Arabic may not be as widely used, but is viewed as a unifying link back “home”.

### **Framework Discussion: Transnational Sociopolitical Multilingualism**

The frameworks adopted for this study are selected for two reasons. The first reason as mentioned in Chapter 1, Palestine does not necessarily fit into one framework (Peteet, 2007). The second reason is that the one framework, settler colonialism, that would fit directly calls out Israel as a colonizer, and thus begins with a strong bias, dealing with the occupation of Palestine directly (Veracini, 2010). As this study examines two groups affected by occupation and displacement, it explores this through the emotional perception of reported languages of Palestinian multilingual emotional perception as well as reported language practices and experiences between those in Palestine and those in the diaspora. Given the different variables being explored in this study, and some being combined in one study for the first time, it is appropriate to combine different frameworks to reflect this newer approach which does not



make the conflict the focus. This framework is called transnational, socio-political, multilingualism. This brief exploration of this framework context works backward from multilingualism.

The main part of this framework is multilingualism. As mentioned in the previous chapter, in this framework, language is viewed as mobile and dynamic (Blommart, 2010). This affects how language at both an individual and societal level can be used. In this study, a multilingual is defined as anyone who communicates in more than one language (Li, 2008). This study also recognizes that multilingualism is interdisciplinary and can be investigated on two levels: societal and individual (Cenoz, 2013). The societal level refers to how language can be used as a resource and a mode of communication to a society. It can describe how different languages can interact with one another in a particular group. The individual level refers to language use as an individual. This can involve one's individual acquisition process as well as the selection of languages one has access as an individual. This can also include emotional perception of languages (Dewaele & Pavlenko, 2001-2003) practices and experiences which is the focus of the present study.

The second part of this framework is termed sociopolitical. This refers to the power relations that language use and practices can represent (Heller, 2007). To further elaborate, not all languages or speakers have the same level of prestige. Bourdieu (2000) explains this concept ideologically, calling this "structuring structures" (p. 172). This structure considers the fact that there both languages and speakers which are more superior to other languages and speakers. It further details that when these structures are not challenged, they are seen as normal, "an illusory representation with all appearances being grounded in reality" (p. 181). For example, those who do not speak English, even if they speak several other languages,

realize they do not have the same access to resources such as business and education as a speaker of English does. This power differential can affect a person's social and economic mobility. The present study centers around a population in conflict and/or displacement. While this situation alone can affect social and economic mobility, this study explores how language practices and experiences in languages an individual knows can play a role in their roles in society and as individuals in day to day activities.

The final part of this framework is transnational. As mentioned in the previous chapter, transnational is defined as, "a set of cross-border relations and practices that connect migrants with their societies of origin" (Guarnizo, 2003, p. 670). This final piece is included in order to bring together Palestinians in Palestine and Palestinians in the diaspora. Through examining the transnational applications to the populations, a local and globalized view can also be compared between those in Palestine and those in the diaspora (Blommaert, 2010). Palestinians in Palestine and those in the diaspora have a main connection through language, as the present study will discuss in further detail and this connection relies on mobility and dynamicity of their languages, especially with Arabic.

To the knowledge of the researcher, there are no existing studies that have examined the language practices and experiences of Palestinians both within the wall and in the diaspora. This comparison obtains a more complete picture of the multilingual reality of the population in conflict and the population displaced. In addition, because the study does not deal directly with the conflict itself, a new framework is needed for this study. This three-part framework is implemented in order to take the factors of multilingualism and sociopolitical elements into account, as well as an important transnational piece in order to connect the population in various locations globally.

## Language Perception and Language Use in Relation to Emotion

Using different languages at certain times can affect each multilingual individual in distinct ways (Dewaele, 2004). The need to adapt their language use depending on the time and situation, can make multilinguals feel as if they are different people in different languages (Dewaele & Nakano, 2013; McWhorter, 2015). Consider the following account from a multilingual linguist:

In Finnish, I am an honest, straightforward, homely, down-to earth person, occasionally digging into the politer layers of a wartime military substratum of language. In Swedish, I am pedantic and, alas, sound precisely like the academic administrator I used to be. And in English, a language I originally learned through formal education, I am stuck with an RP variant that strikes today's Britons as a relic from high society in the days of Edward VII (Enkvist, 2001, as cited in Dewaele & Nakano, 2013, p. 107).

When using the different languages available to them, multilinguals can perceive themselves through a range of perspectives. Dewaele and Nakano (2013) studied this phenomenon by exploring serious, logical, and fake perceptions of multilingual participants reporting. Exploring language use through the lens of a multilingual can be a complicated affair, given the numerous adaptations the speaker can make in response to any given situation, the various perceptions can evoke many emotions related to the ways different languages can cause one to feel. A multilingual speaker who knows L1 German, L2 English, L3 French, L4 Spanish, and L5 Italian illustrates this point:

English is the language in which I can express my emotions most directly. French is the language I enjoy playing about with. German is the language from which I probably feel the most distant (apart from Spanish and Italian, which I do not speak well enough to make any

difference) (Dewaele, 2010a, p. 93). The links between emotions and language perception are necessary to investigate as the languages themselves also offer “different vantage points from which to evaluate and interpret their own and others’ emotional experiences” (Pavlenko, 2008, p.150). Grosjean (2008) repeats this theme when he states, “Bilinguals usually acquire and use their languages for different purposes, in different domains of life with different people. Different aspects of life often require different languages” (p. 23). Speakers of these languages can also have a divergent emotional reaction in one language as opposed to another depending on the context, the location, and time.

In the past decade, the variables exploring emotion and language perception across the languages in multilinguals’ repertoires have been able to be measured and quantified. Second Language Acquisition researchers Dewaele and Pavlenko have pioneered a wide range of studies that research emotion and multilingualism. Together, these two scholars developed an online survey instrument called the Bilingualism and Emotional Questionnaire (BEQ). The BEQ (Dewaele & Pavlenko, 2001-2003) is a 35-item questionnaire written in English, consisting of 13 background questions including participant languages, their age, gender, and education level and 13 close-ended Likert scale questions where participants must place themselves on a variety of scales in response to questions about which situations participants will access their L1-L5 in, and their emotions related to those languages. These scales are weighted from 1-5 with the categories of *never (1), rarely (2), sometimes (3), frequently (4), all the time (5)*, and *not applicable, or not at all (1), somewhat (2), more or less (3), to a large extent (4), and absolutely (5)*. Nine questions at the end are open-ended and allow the participant to further detail their language experiences as well as further detailing why they’d

use a specific language in a certain context such as when they are angry or they wish to say ‘I love you’.

This open access web questionnaire was sent all over the world to multilingual participants with computer access who had a good command of English. It should be noted however that in Dewaele’s participant pool, Arabic was one of the languages very under-represented. The current study not only addresses the gap of more studies with Arabic, but also translated the questionnaire from English to Arabic making the questionnaire more accessible to those who may not be as proficient with English yet still be familiar with it. The increased access to a large pool of participants provided by the online distribution model allowed the researchers to “gather data efficiently from a very large sample of learners and long-time users of multiple languages from across the world and from a wide age range” (Wilson & Dewaele, 2010, p. 114). It was open for two years, and has produced a great deal of studies over the past decade (i.e. Dewaele, 2004; Dewaele, 2008; Dewaele, 2010a; Dewaele, 2010b; Dewaele, 2015a; Dewaele & Nakano, 2013; Dewaele & Pavlenko, 2004).

The online data collection method can be useful in obtaining a large sample size of multilinguals from all over the world, including those from different generations and age ranges (Dewaele, 2004; Dewaele 2010a; Dewaele 2016). Most of these studies featured reported language self-assessments from thousands of participants representing more than 70 L1s regarding topics such as proficiency, anxiety, and emotion. In most cases, the data obtained from background questions, such as the participants’ gender, education, and language proficiency, were used as the independent variables, and the responses to the Likert scale questions were used as the dependent variables. The responses from the BEQ inspired a variety of research inquiries. Summaries of studies most relevant to the current study are below.

Notable results from these studies focus mostly on the preference for an L1 or an LX in a variety of language-specific situations. Dewaele (2004; 2005; 2010a) also found a higher emotional connection between the participants and their L1s, in a series of studies conducted on the emotionality and use of swear words, as revealed by a series of Kruskal-Wallis analyses. The L1 has also been favored in other more emotionally neutral activities, such as mental calculation (Dewaele, 2007). In terms of preferences related to code switching, Dewaele (2010a) explored the conditions which led participants to code switch and found that interlocutors were more likely to code switch when they were engaged in personal conversation than if they were discussing neutral topics. Dewaele (2010a) also investigated the emotional perception of certain languages and found that the L1 and those languages learned earlier in life had higher emotional perceptions, and that those languages learned later in life had a lower emotional perception.

In another study of language choice and emotional perception, Dewaele (2011) investigated the language preferences of 386 proficient bilinguals from around the world for expressing anger, swearing, addressing children, mental calculations, and inner speech. This study also measured emotional perception, by asking participants whether or not they thought their languages were useful, colorful, rich, poetic, and emotional. Wilcoxon-signed, ranked tests revealed that most participants preferred their L1 overall. However, the L2 was reported as being more useful. In other words, participants felt they could benefit, usually in a more academic sense, from knowing the language.

While the present study does not address the order of languages acquired by the Palestinian multilingual participants, it is essential to point out the more common finding from Dewaele (2011) is that participants from the original pool showed a higher emotional

connection to their L1, and that their L2 could also be used for more academic purposes. In addition, when investigating a specific population's emotional perception and language experience in conflict, the five adjectives offered in the original BEQ are unbalanced for the current study as there is only one negative adjective. The current study offers a balanced number of both positive and negative adjectives in order to measure negative and positive perception of their reported languages.

More recently, studies that use the BEQ have started to target specific language populations, rather than a general pool of participants from around the world but have not been translated to the target population's language. Jahangard and Holderread (2013) conducted a study in Iran, concerning the emotional connections to the phrase "I love you." Through the mixed-methods study that used chi-squared analyses, the researchers discovered that regardless of age, gender, education, and manner of acquisition, the majority of their 20 Iranian bilingual/multilingual participants preferred the emotionality of their dominant language, which was not necessarily their L1. Dewaele and Qaddourah (2015) ran another mixed-methods study in England examining English-speaking Arabs and their preferred language to express anger. Mann-Whitney tests revealed significant differences between L1 and L2 preference. Overall, L1 Arabic was preferred for spoken discourse. However, depending on the proficiency level of English, early age of onset, naturalistic/mixed learning context, and reported emotionality, participants reported a preference to express anger in written English, as they reported feeling English as more direct. Reviewing studies that measured a specific population in conflict is helpful in that they demonstrated how the BEQ could be utilized with just one population versus multiple ones. The results were more specific to the languages and cultural explanations could

also be offered as a result. For example, an Iraqi participant living in London discusses the emotional connections to both languages citing his home culture,

Yes, Arabic represents my culture and religion. I can express myself and talk about emotional topics better in Arabic. However, English is also an emotional language as I can use it to go straight to the point especially when writing. English is rich and useful as much as Arabic. However, the richness of Arabic language comes from our culture (p. 94).

Elsewhere, Dewaele and Nakano (2013) used a slightly different questionnaire, which explored the specific emotions that participants felt when they used their first language as opposed to their subsequent languages. The results echoed those of previous studies, in that participants felt more emotional when using their L1. Paired *t*-tests reported that participants felt “significantly more authentic, more logical, more emotional, and more serious in their L1” (p. 117). It was also reported that they felt fake and different in the languages they had learned later in life. As one of the languages the current study explores, Hebrew, has already been reported as having a generally negative perception, this finding is also important to keep in mind especially the aspect of feeling fake and different in languages they have learned later – and as is the case with the current study, learned for possibly political reasons.

While statistical analysis of the BEQ has revealed general trends, such as which languages multilinguals use for specific language activities, the survey also includes open-ended responses, which allows participants to detail the reasons why they answered the Likert scale questions about their languages and emotions the way they did. For instance, Dewaele (2010a) incorporated open-ended questions, which allowed him to discover the reasons why a participant would code switch. To illustrate, a multilingual speaker (L1 Japanese, L2 English, L3 Italian, L4 Spanish) explained that it was easier to express herself in Italian in some cases, as



her husband is Italian. Even though she was still dominant in Japanese, she felt her language was indirect, or as she stated, “not really straight” (Dewaele, 2010a, p. 210). However, when she needed to express the emotion of anger, she preferred a language she viewed as more direct. Therefore, in that case, she chose English and not her dominant Japanese or Italian. The current study also utilizes the open-ended questions to better explore the language experiences of Palestinian multilinguals, which will allow the participants to further expand their responses on their emotional perceptions of their reported languages which was what the researcher wanted to duplicate.

In general, the combination of Likert Scale questions and open-ended options on the BEQ has yielded an impressive amount of rich data. While the Likert Scale questions allow for standardized answers that can be numerically analyzed, and the open-ended section permits the participants to go into further detail about the different facets of their experiences and emotions connected to reported languages. The chance for participants to give more information about a Likert scale item through the open-ended questions has proven to be crucial in illuminating the reasons why a participant may choose one language over another. Thus far, the studies that have implemented the BEQ have furthered research on a variety of topics concerning language choice and language perception, as they relate to the emotions multilingual participants associate with their reported languages. However, there is a need for further research that uses both qualitative and quantitative methodologies to explore language perception and language experiences of Palestinian multilinguals living in Palestine and in the diaspora and the impact of occupation and displacement on those feelings and experiences in relation to emotional and language perceptions in conflict, similar to the research of Jahangard and Holderread (2013) in Iran, and Dewaele and Qaddourah (2015) in London.

The methodology of the present study sought to continue along this research line with a few caveats. The first is that the specific population are Palestinian multilinguals. The second is that unlike the studies taking place in Iran and London, this current study has surveyed participants both in Palestine and in the diaspora. In so doing, not only is this data shedding light on the emotional perception of reported languages and language experiences of Palestinian multilinguals in Palestine under occupation, but also includes the a section of Palestinian multilinguals in the diaspora. This comparison can allow a deeper exploration into the possible effects occupation and displacement have on multilingual language perception and language experience.

### **Language Identity in the Diaspora**

Grosjean (2008) stated that bi/multilinguals use languages for specific purposes. Which language a bilingual/multilingual individual will use at a given time is a personal choice which can be influenced by their perceptions, other individuals and their perception, interconnected to cultural, political, or personal reasons. This subsection will discuss such instances by exploring studies investigating the populations living in the diaspora representing a variety of communities (Givens, 2016; Kenny, 2017) and Arabic/Hebrew/English (Suleiman, 2004). It is important to point out that while several of these studies do not have a language focus, they are crucial to include as these detail perceptions of emotions, feelings, and political practices associated with living in the diaspora and returning home as tourists vs residents. The present study allowed for Palestinians in the diaspora to discuss their respective journeys (physically or metaphorically) in the BEQ questionnaire through open-ended questions. However, unlike the focus of the aforementioned studies the questionnaire specifically inquired as to how language experience plays a role in these emotion-laden journeys.

The selected group of studies takes into account language issues of multilingual migrants from across the world shifting to other areas either by force or by choice. This is known as diaspora. Diaspora has been traditionally known as the migration of the Jewish people (Kenny, 2017). However, over the past several decades, this term has become almost synonymous with migration (Kenny, 2017). The most well-known diasporic populations traditionally have been Jewish, Armenian, and African. These specific groups of people were displaced from their homeland, needed to seek refuge in a country that was not their own, or forcibly removed and relocated. The listing of these examples is in no particular order with no particular emphasis on any of them. These are examples of a few of the most widely known populations who have lived in the diaspora for a period of time ranging from centuries to years. The Jewish diaspora began as early as 70 AD and continued until Israel was established as a Jewish homeland in 1948 (Conforti, 2015). This establishment triggered another diaspora movement of Palestinians from Palestine to other parts of the Middle East, Europe, and the Americas (Kenny, 2017). The Armenian diaspora is associated with the Armenian Genocide which took place in the early 1900s. As a result, the Armenian population has been spread all over the world (Arpajian & Arpajian-Jolley, 2016). Finally, there is the African diaspora, which began with the slave trade routes a few centuries ago (da Silva, Eltis, Misevich, & Ojo, 2014). In some cases, representatives of these groups have been living outside of their homeland for centuries. The studies mentioned above are mainly narrative accounts of the hardships and transformations over the years as these populations have sought to build lives and claim a sense of belonging. This next group of studies focus specifically on language and education of different populations in the diaspora, in the United States and the United Kingdom.

Givens (2016) explored how Africans in the diaspora have been handling schooling over the past several decades. Givens discusses how for much of this time, “members of the African diaspora could be inundated with the ideology that would stunt their political, economic, and social progress” (p. 1288). In other words, he came to the conclusion that the type of education members of the diaspora have been subjected to is education in support of white supremacy. What connects Givens’ study to the current study however, is the fact that as other Africans in the diaspora started countering this educational philosophy, those who wrote their ideas in English, and not their tribal language, were the people whose ideas were heard the most widely. In fact, Chinua Achebe, a scholar who was part of the Nigerian diaspora in the late 1960s, knew this decades before. He stated that the only reason there was such a spread of awareness and unity in the diaspora is because they had very few languages they all shared. Language can be a powerful marker (Achebe, 1976). Language can unite, as is the case with the African diaspora in some of the instances that Givens (2016) documents.

Shifting to another population in the United States, Rosa (2014) reported on the language use and complications of dual identities and emotions in his ethnolinguistic study. Rosa’s research focused on Mexican and Puerto Rican high school students in Chicago, Illinois. While not mentioned above as a well-known diasporaic population, is of importance to note that in the United States, as of 2017, 25% of the immigrant count are from Mexico (Park, Zong & Batalova, 2018). Through observations and interviews, Rosa (2014) explored how English and Spanish are viewed and used within the school and the neighboring communities. To observe “how students not only navigate, but also transform social and linguistic boundaries” (p. 55) the notion of “inverted Spanglish” was introduced. This perspective was also introduced to better understand the translingual practices of these students as English is not straightforward

American, and Spanish was not seen as a unifying language alone for the Spanish-speaking population. Therefore, combining the two languages, these diasporic populations could better express themselves and establish a clearer identity in their communities. This idea of “inverted Spanglish” is important to keep in mind as it can be safely assumed much of the Palestinian population in the U.S. diaspora knows at least some English and Arabic.

In a more specific context, Bailey, Mupataki, and Magunha (2014) investigated the role of English use in Zimbabwean migrants living in the United Kingdom. A community survey revealed approximately 306 migrants, many who answered the call for more health professionals to come to the United Kingdom to live and work. Thirty-five participants agreed to be further interviewed. In regards to how Zimbabweans viewed English, it was seen by and large as a language they must perfect in order to obtain a decent paying job and also to be respected in the community. For instance, one participant stated, “You have to speak the language, otherwise you end up being reported to the Nursing and Midwifery Council for misconduct...” (p. 18). At the same time however, those who would speak English even to people from their native tribe, would be called “murungu” – white man. In Zimbabwe, this label is associated with riches and success. Zimbabweans living in the diaspora did not see themselves as rich or successful; being called “murungu” was not a label many could identify with because they did not view themselves as rich or successful.

In Hong Kong, another specific location but with a more varied population, Gu, Mak and Qu (2017) reported a similar trend investigating the experiences of the marginalized populations of Indian, Pakistani, and Nepali high school students residing there. Focus groups revealed that these students felt their ethnic minority status and their limited language skills in Cantonese affected how those from China and Hong Kong viewed them. Even though they could speak

English quite well, they spoke it with a different national accent. Even if they had superior skills to some of the locals in the region, their different accents marginalized them. Despite this marginalization, these students also attempted to shift their linguistic identities based on who they were with, choosing to speak their home languages when they were around their own groups and speaking English when they were with Chinese speakers, even though they spoke it with a different accent. However, many of these students felt they did not have a firm identity. They related the majority of these conflicted feelings to language:

I grew up in Hong Kong, but I cannot speak much Chinese and look different from Chinese. When I go back to Pakistan, I am a Hongkongese, but I have never fit in with Hong Kong people. I want to know who I am, but cannot get an answer from school, teachers, parents, and friends. My parents hope I speak mother language like them and hope I am totally an Indian, but I know it is impossible (p. 11).

The two previous studies illustrate the power of language in terms of how using a particular language shapes identity and fuels emotion in social, academic, or business contexts. Bailey et al. (2014) showed how speaking perfect English could aid one in succeeding in employment in one context, yet could almost hinder unity in another context. In addition, Gu et al. (2017) expressed the slightly different situation of being able to speak neither the host language like the host population, nor be able to speak one's native tongue like a native of their original country. The above examples also powerfully illustrate how language plays an important role with regard to international populations living in the diaspora.

In other cases, languages people use are chosen not for assimilation, but spoken (or not spoken) in order to take a stand and to make a point. A personal account from Yasir Suleiman, a Palestinian scholar who has lived in the diaspora since 1949, recalls one such instance during

his travels to Palestine, his birthplace. As a Palestinian living in the diaspora in Scotland, Suleiman would often visit the Holy Land with his family. While he used the Arabic language with his fellow Palestinians, he refused to use it with Israeli soldiers at checkpoint entrances. The soldiers were infuriated that he would only speak English with them, a language they were not always comfortable using. They would shout insults at him, put a gun to his head, and threaten him. However, Suleiman would continue to use English with them. He explains this as a personal, yet political, move:

By refusing to use Arabic with Israeli soldiers and policemen, I was refusing to allow any bonds of solidarity...I looked at the soldiers as members of a foreign force that illegally occupies my country... my native language should never be “sullied” in use with them, especially in the Hebraized form used by Israeli Jewish soldiers... it also represented an act of cultural resistance to the occupier; a token perhaps but one which nevertheless held a lot of political meaning for me. This refusal also intended to redefine the power relationship between the Israeli soldiers and me as a Palestinian (p. 9).

Suleiman felt quite strongly about his choice to use only English. He believed it was unacceptable to use Arabic with the soldiers whom he considered occupiers of his country. He saw his decision to use English as a way to level the unequal power dynamic between the Palestinian man and the Israeli soldier.

While the above account details a confrontation between a Palestinian living in the diaspora visiting Palestine and an Israeli soldier, the final studies exploring populations in the diaspora discuss Palestinians living in Great Britain and Australia. These studies focus on language and identity of these populations through ethnographic methods. Mason (2007)

explored a Palestinian community living in Australia that had been exiled from Kuwait during the first Gulf War. For many, this was their third exile as they were part of Al-Nakba in 1948 (see chapter 1 for further detail). For others, this was their second displacement as they were born in Kuwait. Her results revealed generational differences in identity. Parents and grandparents wished for their children and grandchildren to know Palestine and to identify as Palestinian, yet at the same time realize they reside in Australia. “Palestine is still my number one home, even though I have never been there. My children are Australian now though – although they are Palestinian at heart (p. 280). In another location, Loddo (2017) interviewed and observed the Palestinian population in various places around the United Kingdom for two years. One important aspect of this to note is the groups that her participants were divided into: people who migrated after the 1960s, people who specifically migrated after 1967, people who migrated in the 1980s, and those Palestinians born in the United Kingdom. Another aspect of this study emphasized the idea of differing and diverse identities within the diaspora population in the United Kingdom itself. Loddo discovered themes of mobility, and reconnecting to Palestinian homeland while at the same time feeling the need to be cosmopolitan. For instance, when many of the participants returned to Palestine for a visit, they reported after they returned the feelings of pride in their land and at the same time rampant feelings of anger at the injustice of not being able to live there, but to merely be tourists. They spoke of the need to assimilate and adjust to life outside of Palestine. The older generations expressed their desire to keep with traditions, while the younger generations claimed that failure to be more open to the differences outside of Palestine causes one to be “backward” (290).

As the cited studies above have shown, different languages people associate themselves with play a significant role in their identities within the social context. Depending on the



identity created by the chosen language, this can be perceived as assimilation or to set oneself apart. While identity and social situations can affect language usage and perception, including political decisions, which can play a large role in surviving in conflict and tactfully understanding language power dynamics.

### **Chapter Summary**

This chapter discussed the importance of further exploring the emotional perception of reported languages from Palestinian multilingual participants, taking into consideration the complex identities of the participants and conflating language policies in Palestine or in the diaspora. The present study compares differences and similarities of two groups in relationship to language perception and language experiences of Palestinian multilinguals living in Palestine and in the diaspora, and the impact of occupation and displacement. First, emotions play a significant role in reported language perceptions, as discussed within the contexts of post-occupation (Anchimbe, 2013), during occupation in Israel (Ben-Rafael et al, 2006; Trumper-Hecht, 2009), during occupation specifically in Palestine (Hawker, 2013; Olsen & Olsen, 2010). Emotions and language perception were also more clearly operationalized by way of the Bilingual Emotional Questionnaire (BEQ) (Dewaele & Pavlenko, 2001-2003) in a variety of multinational contexts. Emotional perception and language experience can also be dependent upon identity and the ideology regarding language policy as the different multilingual language populations in the diaspora described. Furthermore, land dispute, linguistic history, and the transnational socio-political multilingualism concepts have been discussed, but further efforts should be made in order to better understand the emotional and language perceptions related to the new framework. Additionally, and most importantly, as emotional perception and language experience are crucial to choosing which language to speak such as Arabic, English, or Hebrew

based on location, either in Palestine or the diaspora. The researcher has argued that there is a relationship between the two, and emphasis should be placed on exploring this intricate relationship. The following chapter addresses the methodology, research instrumentation, data collection process, and research design that was used in the present study. Focus is placed on the research questions, data analysis, also discusses a pilot study.

## CHAPTER THREE:

### METHOD

#### Introduction

The present study utilized a mixed methods approach, quantitative and qualitative in nature, non-experimental, and more specifically, a survey research by method. A summative, causal-comparative evaluation method was used to analyze the perceptions and experiences of Palestinian multilinguals by students reporting language emotions related to social, political, and business contexts used living inside the walls of the Palestine and those who live in the diaspora. The present study was conducted online using the Bilingual Emotional Questionnaire (BEQ) survey (Dewaele & Pavlenko, 2001-2003). The survey was identified and characterized as a summative evaluation for Palestinian multilinguals who lived in Palestine or had lived in Palestine who could identify emotional perceptions and language experiences using Arabic, Hebrew, or English. The survey evaluation was submitted after IRB approval via email from March 2018 to June 2018. When participants responded, their answers were kept anonymous for confidential and privacy purposes. The survey evaluation questions are in the appendices section. Specifically, the present study was designed as a mixed methods quantitative and qualitative approach for identifying the study's predictive variables for participants using the BEQ research survey instrument.

The present study is exploratory in nature and is designed to examine essential questionnaire items in relationship to emotional perceptions and language experiences in Palestine or in the diaspora comparing differences and similarities in the two groups. The

original research instrument contained quantitative and qualitative measures and several questions; however, only select questions were used for measuring purposes while answering the present study's research questions. The quantitative study was derived from a Likert scale survey instrument while the qualitative study was derived from using open-ended questions from the BEQ questionnaire.

### **Role of the Researcher**

This present study was also personal for the researcher herself. The researcher has researched the Palestinian/Israeli conflict extensively and has taken several trips to both Palestine and Israel. It is important to note in the name of transparency that the researcher is married to a Palestinian man and has two Palestinian-American children. The researcher met her husband in the United States and began her journey into looking into the history of Palestine over a decade ago. Despite the personal connection to the target population, the study was designed in such a way that any bias the researcher may have had toward one side or the other should not have entered the picture, as the data were self-reported by Palestinians themselves. Though it should be noted that this study did indeed have a bias as the data collected were from solely Palestinians and Palestinian-Americans.

### **Contexts and Participants**

**Contexts.** The participants in this study resided in both the West Bank of Palestine and in the diaspora, however, administration of the study took place online. Finding participants in Palestine was a challenge due to the ongoing Palestinian-Israeli Conflict. Geopolitical considerations played a major role in determining the safest areas to send the questionnaire. To further explain, Palestine is essentially divided into two areas, Gaza and the West Bank, each separated by the state of Israel. The Palestinian location chosen for this study was the West

Bank. Unlike the Gaza Strip, a region constantly engaged in military conflict, the West Bank is still somewhat accessible to researchers (Buckner & Kim, 2011). The data collection on the Palestinian side was focused on universities in the West Bank. In addition to the West Bank, data were also mainly collected in the United States as there may be as many as 250,000 Palestinians currently living there with the number increasing every year (Yehoshua, 2011). It is also the context where the researcher has the most familiarity as opposed to other parts of the world. In addition to Palestine and the United States, Jordan, the United Arab Emirates and The United Kingdom were also reported locations of a few of the participants given the online nature of survey dispersal. While the researcher sent the survey out to locations in the United States and Palestine, there was no control over participants forwarding the survey to other Palestinians globally.

**Participants and Sample Selection.** This study was conducted with 47 Palestinian multilinguals. Seventeen participants who completed the survey were living in Palestine, and 30 were living in the diaspora. Twenty-four participants were currently residing in the United States, and six participants were residing in Jordan, The United Emirates, and The United Kingdom. The information collected on the survey included information regarding background of the participant, such as current residence, identified nationalities, languages used, as well as perceptions of those reported languages. These data were collected between the months of March and June of 2018. Table 1 shows a brief overview of the demographics of the participants including age range, gender, location of residence at the time of questionnaire, nationality identification, and the amount of time living in Palestine.

Table 1 General Demographics

Demographic Category	Participants N = 47
Country of Residence	
Palestine	17
United States	24
Other	6
Gender	
Male	6
Female	38
No Response	3
Age	
18-20	9
21-25	17
26-30	10
31 and older	11
Nationality	
Palestinian	37
Palestinian/American	10
Time in Palestine	
Resident	17
2 wks-4mos	3
4-6 mos	7
6 mos-1 yr	1
1 yr-3yrs	3
3 yrs or more	5
Never Visited	11

Participants in Palestine had to be bilingual and at least 18 years of age. Three English medium universities located in Ramallah and Hebron were selected as sites for participant recruiting. The researcher personally recruited the involvement of these universities through networking with some their English professors at the annual Teaching English to Speakers of Other Languages (TESOL) conference. These universities are also diverse with regard to location as the two cities are quite distinct from one another as Ramallah serves as the interim capital of Palestine, and Hebron is the site of constant conflict between Palestinians and Israeli settlers. While Ramallah is still a site for some clashes given the proximity to Israeli settlements, it is a city mainly that has been under Palestinian control since the Oslo Accords were signed in 1993. In sharp contrast, Hebron is a city which is under constant surveillance by the IDF as it is one of the few cities where control is still vague as it was not included in the

original Oslo Accords and was negotiated under a separate document called the Hebron Protocol where Hebron was split between Israeli and Palestinian control (Dowty, 2017). Because the cities of Ramallah and Hebron contrast in location and IDF coverage, this made them key areas to investigate emotional perception of the languages of Arabic and Hebrew especially. The participants in the diaspora needed to identify as adult Palestinian or Palestinian- Americans. This means they needed to be 18 years of age or older. They also had to be able to use more than one language. The level of language ability was not specified.

### **Research Instrumentation**

The instrument selected for this study is an adapted version of the BEQ (Dewaele & Pavlenko, 2001-2003). The original 35-item questionnaire rates the participant's emotions in a variety of contexts in all of the languages of the participant. Thirteen of these items are background questions designed to gather information about each participant, such as age, gender, education, languages spoken, and order of acquisition of said languages. Another thirteen of the questions are Likert-type responses on a scale of 1-5. Participants chose responses using two different scales. Scale one contains the range of responses never (1), rarely (2), sometimes (3), frequently (4), all the time (5). Scale two offers the selection of responses not applicable (0) not at all (1), somewhat (2), more or less (3), to a large extent (4), and absolutely (5). Participants used these scales to respond to statements about situations when they use their multiple languages and their emotional perceptions. The background questions include what order they acquired their languages and in what context, if they switch between languages with certain people, and even in which language participants prefer to swear. The Likert scale items allow for quantitative and further scaled statistical analyses (Dewaele, 2010a).

In addition to the Likert scale items, there are also nine open-ended questions which specifically asked the participant to detail their feelings about topics, including what language they prefer to say “I love you” in (Dewaele, 2008) or their preferred language for a personal diary (see Appendix B for full questionnaire). Minimal research has been conducted on Palestinian attitudes towards Arabic, English, and Hebrew (Olsen & Olsen, 2010), and no such study has focused specifically on Palestinians’ language choices and the emotions linked to them. The BEQ offered this opportunity through the concrete Likert scale options as well as the open-ended questions to further expand upon language-related experiences. For example, the open-ended question, “Are there any languages you use that you felt like you HAD to learn? Why or why not? Explain.” offers the participant a chance to provide their insight into their languages they may have needed to acquire for survival and/or general communication. These questions are crucial for Palestinian multilinguals to respond to no matter their current location as these expanded answers can help to deeper explore the possible impacts of the occupation within the walls and displacement outside of them. However, in order to ensure participants had the opportunity to share their stories concerning their language use in conflict situations effectively, as well as to verify that participants meet the required criteria for participation in the study and to meet the possible language demands of the participants, there were some adaptations that were made to the BEQ to better serve the Palestinian populations situated both in Palestine and in the diaspora.

The first adaptation was to offer the entire BEQ in both English and Arabic. First, the English question/answer choice was provided to the participants. To the right of the question or on the following line, of each question and answer choice, there was an Arabic translation. The selected surveys were translated into Arabic to account for varying levels of English



proficiency. Modifications that account for variations in bilingual language proficiency have been used in survey collection before. In fact, Thompson and Aslan (2015), Thompson and Erdil (2016) and Thompson and Khawaja (2016) all made this type of modification when they researched Turkish language learners in Turkey with a bilingual English/Turkish survey. To the knowledge of the researcher, this has not been done with the BEQ, which was originally designed to study multilinguals from a range of language backgrounds. Dewaele (2010a) reported a total of 71 different L1s during the course of data collection from Dewaele and Pavlenko 2001-2003, which would have made translating the BEQ into the L1 of the participants virtually impossible.

While Dewaele and Qaddourah (2015) and Jahangard and Holderread (2013) did concentrate on one particular population in their studies, their participants' English proficiency was high enough that translation was not a necessity. However, in this study, given the focused contexts of Palestinians residing in Palestine and Palestinians living in the diaspora, all participants' L1 was reported as either Arabic or English. Therefore, the adapted BEQ was offered in both English and Arabic to accommodate participants with different language proficiency levels in English. The researcher received assistance translating this questionnaire from English into Arabic. Upon the completion of the translation, the entire questionnaire was then back translated from Arabic to English in order to ensure accurate translation.

The second adaptation was the inclusion of additional background questions. The first involved university attendance with the question, "Do you currently attend a university?" Also, "If you attend a university, name it. Otherwise, state your current occupation." The addition of this question aided in determining how many current university students were in the data set, particularly for those Palestinians filling out the survey in the United States where the pool was

expanded to include university graduates since not enough current students could be found to participate in this study. For distribution convenience, in Palestine, the BEQ was only distributed to current university students and professors as it was almost guaranteed that, given the language policy, these students would not only have or teach classes in English and Arabic but also have had the opportunity to take or teach Hebrew as an elective (Amara, 2003).

In addition to the background questions concerning university attendance, questions concerning residence were also expanded. Three questions were added in order to determine whether the Palestinian multilinguals in the diaspora had been to Palestine. The first additional question was “Have you resided in the West Bank or Gaza at some point in your life?” Participants had the option to choose yes or no. The second question asked about their length of residence in Palestine, and the third question asked the participant to state where they were currently residing. The residence of a Palestinian in the diaspora, just like any topic involving Palestine is, not to be redundant, a complicated affair. Palestinians in the diaspora are concentrated in several areas throughout the globe. Starting prior to the 1940s, Palestinians had been leaving in large numbers. Despite many Palestinians in the diaspora thought their departure would be temporary, today many still have not been allowed to return (Pappé, 2004). Some have been able to return to visit the Holy Land, while others have yet to be allowed access (Zaidan, 2012). For instance, those Palestinians who reside in countries such as the United Arab Emirates and Lebanon have great difficulty crossing into Israel or are denied access depending on how satisfied Israeli security is with their responses as to why they want to visit Israel (Palestine). That is not to say that even those holding a United States passport cannot be held at the border and questioned for 4 hours. Those who have been allowed to visit Palestine have had experience on the land. They have interacted with other Palestinians and

Israelis, and encountered the IDF. Those who have not entered Palestine have not had these experiences (including the experience of entering Palestine itself) and thus may have an “imagined home” (p. 44). They have stories from family, and in many cases, those in Palestine and those in the diaspora share the Arabic language as their connection. Therefore, the questions were added in case there were any obvious differences in rating emotional language perception based on whether or not the participant had physically entered Palestine. However, not being able to visit Palestine did not discount them from participation as Palestinians who live outside of Palestine, and especially those who have not ever been able to go still have deep ties to their homeland as they self-identify as Palestinian and/or maintain Arabic as at least their first or second language. In addition, with the aid of the internet, Arabic satellite TV and video conferencing make it possible for those in the diaspora to solidify ties with Palestinian culture and virtually experience as much of Palestine and Palestinian life as possible (Arab Reform Initiative, 2018).

Two questions addressing participant nationality were also added, in order to provide a more comprehensive picture of the nationalities each participant holds. The first question asked participants to report how many nationalities they have. The second invited the participants to choose their particular nationalities as Palestinian, American, both, or other. This information was relevant to include because there are an estimated 5.8 million Palestinians living outside of Palestine as refugees (UNRWA, 2011). Refugees residing in different countries could also be considered nationals of countries besides Palestine and the US, depending on each country’s refugee guidelines. In the case of this study, besides the United States, a few participants identified they resided in the United Arab Emirates, Jordan, and The United Kingdom.

Another modification was made to the order of acquisition question. Participants were required to list their languages they have acquired, the age of acquisition, and the context of acquisition. The column labeled context of acquisition was modified so that the question was no longer open-ended, but instead had three answer choices: naturalistic, instructional, and both. This was done in order to simplify the statistical analysis. An additional column was added asking the reason for acquisition, in open-ended format, in order to understand why the participants chose to learn the particular language. This was helpful in comparing other open-ended responses to ensure that they stayed consistent.

The third adaptation includes questions specifically about Hebrew in addition to questions about L1-L5. For example, “My L<sub>1</sub> is cold.” would be followed by “Hebrew is cold.” Participants not only rated their perceptions by choosing 1-6 on Likert scale ranging from *strongly disagree (1) to strongly agree (6)* on their reported L1-L5 where applicable, but they also responded to the same questions rating Hebrew by name. This was decided given no participants identified Hebrew as a language they used as an L1, L2, or L3 in the pilot study, yet information about experience with Hebrew came up during a sample interview. In addition, Olsen and Olsen (2010) in their study about attitudes towards languages in Palestine inquired about these attitudes specifically towards Hebrew, not the L1, or L2.

The fourth adaptation concerned specific information about languages and emotions. The original BEQ included Likert scale (1-5) statements describing perceptions of the participants’ L1-L5. The participants were required to indicate to what degree they feel their reported languages were useful, colorful, rich, poetic, emotional, and cold by choosing *not at all (1), somewhat (2), more or less (3), to a large extent (4), and absolutely (5)*. These were baseline descriptive words to use in order to measure general perceptions of a reported language.

However, the research questions in the current study explored both positive *and* negative perceptions of participants' reported language choices in order to better mirror previous study results in Palestine. Olsen and Olsen (2010) already reported negative perception of Hebrew amongst Palestinians. Therefore, it was necessary for the original descriptive word list of cold, emotional, poetic, rich, and colorful to be expanded to include a variety of negative words alongside the positive descriptors. The original BEQ included only one “negative” word: cold.

In order to select these additional words to be added, it was important to consider the translation of the BEQ in Arabic and English. Therefore, the researcher met with a native Arabic speaker who has a PhD in SLA and brainstormed four negative adjectives, which would translate well from English to Arabic and would serve well as direct opposites to the positive adjectives already present on the original BEQ. To illustrate, it was discovered that there were problematic translations with one of the original positive adjectives *colorful*. In the statement “My L\_ is colorful,” the word *colorful* could be translated into Arabic as either “decorative” or “diverse”. In order to maintain consistency across languages, the English version was changed to include the word *diverse* instead of *colorful*. There were four adjectives retained from the original BEQ for comparison purposes were *useful*, *rich*, *poetic*; and *emotional* with *useless*, *lacking*, *crude*, and *unemotional* added as the opposites. The adjectives *sophisticated*, *diverse*, *pleasant*, and *honorable* were added as the present study explored the emotions connected to languages of a population currently under occupation/colonization. The negative adjectives to serve as direct opposites to the positive adjectives were, *vulgar*, *conforming*, *cold*, and *shameful*. The Likert scale itself was also changed from a five-point Likert scale to a six-point Likert scale, in order to remove the possibility of a neutral answer choice. The list of choices was also completely altered to be an “agree-disagree” 6-point scale. The six new choices are *strongly*

*disagree (1), disagree (2), moderately disagree (3), moderately agree (4), agree (5), and strongly agree (6).* This Likert scale adaptation ensures that the participant cannot be “in-between” agree and disagree in their responses concerning their emotional language perception on their reported languages. They must either agree or disagree to a certain extent, “even if only in slight” (Loewen & Plonksy, 2015, p. 99).

The fifth and final adaptation added a total of 5 questions to the open-ended portion of the questionnaire. The first two additions were inspired by Thompson (2013), whose study of multilingual aptitude included background questions concerning whether or not her participants felt discouraged or encouraged to learn a particular language. These questions were added to this study to give the participants a chance to report if they learned a language, such as Hebrew or English, out of obligation: (1) Are any of the languages you use languages you feel you had to learn? Why or why not? Explain. (2) Are any of the languages you use languages that you were discouraged from learning? Why or why not? Explain. The next two additional open-ended questions were inspired by Hawker (2013). She reported evidence of Palestinians code switching between Arabic and Hebrew in certain conversational contexts. Two questions were added to see if the Palestinians in this study would report similar ideas: (3a) Describe an instance where you have found yourself switching from one language to another. (3b) With whom were you talking to when you switched languages? The final question was motivated by both Hawker (2013) and Olsen and Olsen (2010). This question asks the participant, “Have you had any experience with Hebrew? Explain the instance(s).” This question was added due to Hawker’s careful documentation of code switching from Arabic to Hebrew with Palestinians. Another influence on this addition was the survey results from Olsen and Olsen (2010), which indicated that Palestinian school children interacted with Hebrew quite often. This question was

also a necessary addition in case some of the participants either in Palestine or in the United States did not identify Hebrew as a language choice in the survey. They still had an opportunity to record their experiences if they had encountered the language in some way.

When all of the changes to the BEQ were complete, the original 35-question BEQ (26 Likert scale, 12 background questions and nine open-ended responses), transformed to a 76-question BEQ (36 Likert items, 23 background questions, and 16 open-ended responses) that took approximately 30-40 minutes to complete, depending on the level of detail in the responses. It was possible to adapt the original BEQ in this manner, as this study focused on one general nationality in two different contexts with similar language backgrounds, which allowed for the addition of more focused questions.

### **Data Collection**

The present study was reviewed by the Institutional Review Board at the research university and first approved for domestic participation (# Pro00019192). Later an addendum was added and approved by the IRB to also collect data in Palestine. In order to recruit participants currently located in the United States, a message was posted to the researcher's Facebook account, and sent to national Pro-Palestinian group listserv such as Students for Justice in Palestine, Jewish Voice for Peace, Jerusalem Fund, and US Campaign for Palestinian Rights. In order to recruit participants in Palestine, an e-mail message was sent via faculty currently teaching at Hebron University, Palestine Polytechnic University and Birzeit University. These three universities are well-known and respected throughout Palestine. These universities were also chosen because their language of instruction is primarily English. Using these three sites as the starting point for data collection in Palestine increased the likelihood of recruiting bilingual or multilingual participants. As mentioned earlier in the chapter, these sites

also differ in proximity to Israeli settlements and IDF encounters and thereby yielded differing data from the participants, giving a more complete picture of Palestinian life under the occupation. The researcher also encouraged the contacts from these three universities to share the questionnaire link with colleagues from neighboring Palestinian universities.

The BEQ was administered through an online format to the participant groups in both the West Bank and in the diaspora. The online questionnaire is a free form survey application, which automatically records responses in a Google sheet/Microsoft excel-compatible format. After data collection ended, the questionnaire results were then downloaded directly into SPSS for statistical analysis. Larsen-Hall (2010) recommends that for researchers to understand statistical testing more clearly, one of the steps is to estimate the number of participants ahead of time to obtain enough power for a statistical result to be found and to understand the effect size of the total population in relationship between groups. In order to have a medium effect size of .5 (Cohen, 1988), and a power of .8, there needed to be approximately 51 participants in each group. Effect size “is simply a way of quantifying the size of the difference between two groups. It is particularly valuable for quantifying the effectiveness of a particular intervention, relative to some comparison. It allows us to move beyond the simplistic, ‘Does it work or not?’ to the far more sophisticated, ‘How well does it work in a range of contexts?’” (Coe, 2002, p.1).

However, given the challenges of obtaining participants there were 47 participants in total. Therefore, with unequal groups of 30 and 17, this resulted in a large effect size of .8 with a power was .73. Seventeen participants were living in Palestine when they took the survey, and 30 took the survey were living in the diaspora. Twenty-four of the participants were currently residing in the United States, and 6 in Jordan, The United Arab Emirates, and The



United Kingdom. Because the effect size had high power the likelihood of testing similar hypotheses and finding the effect sizes in another group would be easily facilitated. To access the survey, each participant clicked the link provided from the e-mails and/or social media postings.

### **Addressing Privacy**

It is necessary to address the security measures that were taken during data collection, including the security of responses to the BEQ sent using Google Forms. Google's documentation shows that "an independent third party-auditor issued Google Apps an unqualified SOC2/3 audit opinion" (Google Apps Administrator Help, n.d). This means that the auditor has determined that all security protocols are in place for the Google App, which includes Google Forms. In other words, according to Google, these forms are as secure as a Gmail account, and since the researcher did not share the password connected to the account with the data, all information should be secure. Each participant response was automatically saved and recorded on a Google Docs excel sheet. The progress was checked several times throughout the data collection process. When data collection was completed, all the data were downloaded and stored on the researcher's password-protected computer. To ensure participant comfort, it was optional for the participants to reveal their identifying information, such as names and e-mail addresses.

### **Research Design**

The connection between languages and emotion has been extensively documented, especially over the past decade with the aid of the BEQ as a primary data collection source. The goal of this study was to examine the overall emotional perception and experience Palestinians multilinguals have of their reported languages by comparing those living inside the walls of

Palestine with those who live in the diaspora through the data supplied by the questionnaire. A mixed method, explanatory sequential design was adopted in order to examine the positive and negative perceptions of Arabic, English, and Hebrew Palestinians in Palestine and the diaspora quantitatively, as well as investigating the language practices and experiences of various reported languages qualitatively (Creswell & Piano-Clark, 2011; Ivanoka, Creswell, & Stick, 2006).

### **Research Questions**

A modified BEQ was developed for the current study which includes Likert scale and open-ended questions. Information from this questionnaire was collected in order to shed light on four research questions including hypotheses:

- 1) What are the languages reported by Palestinian multilinguals in Palestine and in the diaspora?
- 2) What are the differences in emotional language perception of Arabic, English, and Hebrew between Palestinians living in Palestine and those in the diaspora?
  - 2a) What are the differences between the two groups in regard to positive emotional perceptions of Arabic?
  - 2b) What are the differences between the two groups in regard to negative emotional perceptions of Arabic?
  - 2c) What are the differences between the two groups in regard to positive emotional perceptions of English?
  - 2d) What are the differences between the two groups in regard to negative emotional perceptions of English?

2e) What are the differences between the two groups in regard to positive emotional perceptions of Hebrew?

2f) What are the differences between the two groups in regard to the negative emotional perceptions of Hebrew?

3) Are the language practices (e.g. language(s) used in situations of emotional significance, bad memories) of Palestinian multilinguals affected by location?

4) Are the language experiences (e.g. language(s) one felt they needed to learn, did not need to learn, overall experience with a certain language) of Palestinian multilinguals affected by location?

The following are general hypotheses of the research questions detailed above.

1) What are the languages reported by Palestinian multilinguals in Palestine and in the diaspora?

**Null Hypothesis #1 (Ho 1)** It is hypothesized Palestinian multilinguals in Palestine and in the diaspora report the same languages spoken and there is no statistical difference based on location.

**Alternative Hypothesis #1 (Ha 1)** It is hypothesized that Palestinian multilinguals in Palestine, would mainly speak Hebrew, and in the diaspora, English would mainly be spoken.

Participants in both groups might report Spanish or French as other languages they speak.

2) What are the differences in emotional language perception of Arabic, English, and Hebrew between Palestinians living in Palestine and those in the diaspora?

**Null Hypothesis #2 (Ho 2)** There will be no statistically significant difference in emotional language perception of Arabic, English, and Hebrew compared to Palestinians living in Palestine and those in the diaspora.

**Alternative Hypothesis #2 (Ha 2)** In Palestine, as Arabic would be spoken as the mother tongue, there will be a higher emotional perception score in Palestine compared to the diaspora. As Hebrew would be used mainly for professional contextual situations and for checkpoint crossing purposes, Hebrew will have a lower perception score in Palestine compared to the diaspora. Likewise, in the diaspora, English would mainly be used more than Arabic or Hebrew, and have a higher overall emotional perception score in the diaspora compared to Palestine.

2a) What are the differences between the two groups in regard to positive emotional perception of Arabic?

**Null Hypothesis #2a (Ho 2a)** There will be no statistically significant difference between the two groups in regard to positive emotional perception of Arabic.

**Alternative Hypothesis #2a (Ha 2a)** There will be statistically significant differences of positive emotional perception scores in Arabic between Palestine and the diaspora, with Arabic having a higher emotional perception scores in Palestine.

2b) What are the differences between the two groups in regard to negative emotional perception of Arabic?

**Null Hypothesis #2b (Ho 2b)** There will be no statistically significant differences between the negative perception scores of multilinguals in Palestine and the diaspora.

**Alternative Hypothesis #2b (Ha 2b)** There will be statistically significant differences of negative emotional perception scores in Arabic between Palestine and the diaspora, with Arabic having a lower negative emotional perception scores in Palestine.

2c) What are the differences between the two groups in regard to positive emotional perception of English?

**Null Hypothesis #2c (Ho 2c)** There will be no statistically significant differences between Palestinian multilinguals in Palestine and in the diaspora with regard to positive emotional perceptions of English.

**Alternative Hypothesis #2c (Ha 2c)** There will be statistically significant differences of positive emotional perception of English between Palestinian multilinguals in Palestine and in the diaspora, with English having a higher positive emotional perception score in the diaspora.

2d) What are the differences between the two groups in regard to negative emotional perception of English?

**Null Hypothesis #2d (Ho 2d)** There will be no statistically significant differences between Palestinian multilinguals in Palestine and in the diaspora with regard to negative emotional perception of English.

**Alternative Hypothesis #2d (Ha 2d)** There will be statistically significant differences of negative emotional perception of English between Palestinian multilinguals in Palestine and in the diaspora, with English having a higher negative emotional perception score in Palestine.

2e) What are the differences between the two groups in regard to positive emotional perception of Hebrew?

**Null Hypothesis #2e (Ho 2e)** There will be no statistically significant differences between Palestinian multilinguals in Palestine and in the diaspora with regard to positive emotional perception of Hebrew.

**Alternative Hypothesis #2e (Ha 2e)** There will be statistically significant differences of positive emotional perception of Hebrew between Palestinian multilinguals in Palestine and in the diaspora, with Hebrew having a higher positive perception score in the diaspora.

2f) What are the differences between the two groups in regard to negative emotional perception of Hebrew?

**Null Hypothesis #2f (Ho 2f)** There will be no statistically significant differences between Palestinian multilinguals in Palestine and in the diaspora with regard to negative emotional perceptions of Hebrew.

**Alternative Hypothesis #2f (Ha 2f)** There will be statistically significant differences of negative perception of Hebrew between Palestinian multilinguals in Palestine and in the diaspora, with Hebrew having a higher negative emotional perception score of Hebrew in Palestine.

RQ 3: Are the language practices of Palestinian multilinguals affected by location?

**Null Hypothesis #3 (Ho 3)** Language practices of Palestinian multilinguals are not affected by location in both Palestine and in the diaspora.

**Alternative Hypothesis #3 (Ha 3)** Language practices of Palestinian multilinguals are affected by location in both Palestine and in the diaspora.

4) Are the language experiences (e.g. languages one felt they needed to learn, did not need to learn, overall experience with a certain language) of Palestinian multilinguals affected by location?

**Null Hypothesis #4 (Ho 4)** Language experiences (e.g. languages one felt they needed to learn, did not need to learn, overall experience with a certain language) of Palestinian multilinguals are not affected by location in both Palestine and in the diaspora.

**Alternative Hypothesis #4 (Ha 4)** Language experiences (e.g. languages one felt they needed to learn, did not need to learn, overall experience with a certain language) of Palestinian multilinguals are affected by location in both Palestine and in the diaspora.

## **Assumption, Validity, and Reliability**

In total, six independent samples *t*-tests were run. Inferential analyses included the use of the *t*-test of Independent Means in instances whereby two independent sets of mean scores were compared for statistical significance. The alpha level of  $p < .05$  represented the threshold for the statistical significance of finding in all instances of inferential analyses. The *t*-tests are generally robust to violations of normal distribution, even for a small sample size. Levine's test was also measured for Equality of Variances and the assumptions were not violated. Levine's Test computes the absolute difference between the value of that case and its cell mean and performs a one-way analysis of variance on those differences. Assumptions were also checked. First, the researcher made sure that the samples were taken independently of one another and second, the researcher constructed side-by-side boxplots to assess normality (Field, 2013). In this present study case, Welch-Saiterthwaite was used as an adjustment to correct for normal distribution assumption.

## **Data Analysis**

Data collection took place in two stages. The first stage was a pilot study that sought to recruit Palestinian/Palestinian-American participants currently living in the United States, which occurred from January 2016 – July 2016. This pilot collected approximately 15 responses to the BEQ as well as a sample interview. The second stage was the data collection for the dissertation study itself which took place from March 2018 – May 2018, with participants from both Palestinian universities and adult and university students in the United States.

The numerical data collected were analyzed with SPSS. The purpose of this study was to examine the emotional perception, practices, and experiences of reported languages of Palestinian multilinguals living in Palestine and the diaspora. This study also explored any

significant differences between the two groups. The goal of the numerical data in this study was to obtain an overall picture of the emotional perception of languages reported in Palestine and the diaspora through the Likert-style sections of the BEQ. The goal of the open-ended responses was to more deeply explore the language practices and experiences between the two groups. Table 2 details the analysis and the source as they relate to the research questions.

Table 2 Research Questions, Analysis, and Source

Research Questions	Analysis Procedures	Source
RQ 1: What are the languages reported by Palestinian multilinguals in Palestine and in the diaspora?	Quantitative/Qualitative 1) Quantitative: Frequency distributions of background sections Qs 13, 14a (15a if applicable)	Numeric data from information on BEQ
RQ 2: What are the differences in emotional language perception of Arabic, English, and Hebrew between Palestinians living in Palestine and those in the diaspora?	Quantitative: Individual results by adjective and averages of positive and negative emotion scores from BEQ Qualitative: Responses to open ended questions	Numeric data from information on the BEQ/open ended questions
2a) What are the differences between the two groups in regard to positive emotional perception of Arabic?	Quantitative: Independent sample <i>t</i> -tests by location on each positive adjective score and on averages of the emotion scores from BEQ questions of positive emotional perception of Arabic by averaging scores of the 8 positive adjectives.	Numeric data from BEQ
2b) What are the differences between the two groups in regard to negative emotional perception of Arabic?	Quantitative: Independent sample <i>t</i> -tests by location on individual negative adjective emotion scores and averages of the emotion scores from BEQ questions of negative emotional perception of Arabic by averaging scores of the 8 negative words.	Numeric data from BEQ



Table 2 (cont).

<p>2c) What are the differences between the two groups in regard to positive emotional perception of English?</p>	<p>Quantitative: Independent sample <i>t</i>-tests by location on individual positive adjective emotion scores and averages of the emotion scores from BEQ questions of negative emotional perception of English by averaging scores of the 8 positive words.</p>	<p>Numeric data from BEQ</p>
<p>2d) What are the differences between the two groups in regard to negative emotional perception of English?</p>	<p>Quantitative: Independent sample <i>t</i>-tests by location on individual negative adjective emotion scores and averages of the emotion scores from BEQ questions of negative emotional perception of English by averaging scores of the 8 negative words.</p>	<p>Numeric data from the BEQ</p>
<p>2e) What are the differences between the two groups in regard to positive emotional perception of Hebrew?</p>	<p>Quantitative: Independent sample <i>t</i>-tests by location on individual positive adjective emotion scores and averages of the emotion scores from BEQ questions of positive emotional perception of Hebrew by averaging scores of the 8 positive words.</p>	<p>Numeric data from BEQ</p>

Table 2 (cont)

2f) What are the differences between the two groups in regard to negative emotional perception of Hebrew?	Quantitative: Independent sample <i>t</i> -tests by location on individual negative adjective emotion scores and averages of the emotion scores from BEQ questions of negative emotional perception of Hebrew by averaging scores of the 8 negative words.	Numeric data from BEQ
RQ 3: Are the language practices of Palestinian multilinguals affected by location?	Quantitative: General frequency distribution coded for specific language (#62, 63) and yes/no (#68, 70) Qualitative: thematic analysis (#62, 63, 68,70)	Open-ended responses – numerically coded and open ended responses
RQ 4: Are the language experiences of Palestinian multilinguals affected by location?	Quantitative: General frequency distribution coded for specific language (#64, 65, and yes/no #66, Qualitative: thematic analysis (#64, 65, 66)	Open-ended responses – numerically coded and open ended responses

**Quantitative Analysis.** In order to investigate research question 1 about what languages are reported, a simple frequency distribution was implemented using descriptive statistics from SPSS version 22. Background questions from the BEQ about where the participant resides and what languages they know were coded. Question 11 asked, “Where do you currently reside?” and questions 13 and 14a requested that the participant identify his/her L1 and L2. The first categorical variable was group. Palestinians filling out the survey in Palestine were coded as group 1 and Palestinians filling out the survey in the diaspora were coded as group 2. The next categories were the L1 and L2 languages they report. The two main language categories were labeled as L1 and L2. L3, L4, and L5 categories were available where applicable. The “languages” categories were coded by language rather than order of acquisition as this study was not focused on the other of acquisition, but on the language itself. For instance, Arabic was

coded as 1 no matter if the participant identified it as the L1 or the L2. English was coded as 2. Other languages mentioned, such as Hebrew or Spanish were coded as 3 and above. Frequency distribution provided information concerning the number of people who reported each language, as well as the percentages.

Research question 2 asked, “What are the differences in emotional language perception of Arabic, English, and Hebrew between Palestinians living in Palestine and those in the diaspora?” This question was broken down into six sub-questions that were designed to explore the differences between the positive and negative emotions of the main reported languages of Arabic, English and Hebrew. The Likert scale questions 37a-42k from the Languages and Emotions section of the BEQ were used to determine the emotion scores. These items contained eight positive statements and eight negative statements about the users’ languages L1-L5. Participants had to fill in the blank of the statement, “My L\_ is.” The positive adjectives for each language were emotional, *useful*, *diverse*, *poetic*, *sophisticated*, *honorable*, *rich*, and *pleasant*. *Unemotional*, *useless*, *lacking*, *vulgar*, *shameful*, *crude*, *unemotional*, *conforming*, and *cold* were the negative statements. Participants had to respond using the Likert scale (1-6) *strongly disagree (1)*, *disagree (2)*, *moderately disagree (3)*, *moderately agree (4)*, *agree (5)*, *strongly agree (6)*. All participants answered questions about their L1 and L2, which are items 37a-42k.

Participants also had the option of answering the same questions about their L3-L5 where applicable. The averages of the first five statements for each language for each participant were taken in order to provide overall positive L\_ perception scores. The same was done for the last five statements for each language for each participant in order to obtain overall negative L\_ perception scores. Once all of the averages were taken for each language reported, independent

*t*-tests comparing each language's L1 and L2 emotional score perception were run in order to determine whether or not the perception for each language is the same for both L1 and L2 speakers. These tests were conducted for English and Arabic, as these were the two most common languages for Palestinians to report no matter where their location is. T-tests were also conducted using Hebrew as this language has been reported to be in use in Palestine (Hawker, 2013; Olsen & Olsen, 2010).

The statistical methodology to investigate this question of emotional language perception was inspired by Dewaele (2010a), who investigated whether socialization affected the emotional weight of an LX, in addition to the use of swear words. Similar to the current study, the information provided from the original version of the Languages and Emotions section of the questionnaire was used to answer these questions. Dewaele's study also included a question about what language the participants preferred to use when they curse. However, this question was not included in the present study. In Dewaele's study, the Languages and Emotions section asked the participants to rate statements on whether or not their L1 – L5 were useful, colorful, rich, poetic, and emotional on a scale of 1-5. A series of Kruskal-Wallis tests, a non-parametric test for ANOVA (Larsen-Hall, 2010) were run in Dewaele's study with the language characteristics as the dependent variables and age of onset of acquisition, context, frequency of use, and degree of socialization as the independent variables (Dewaele, 2010a). Where this methodology differs with regard to the dependent variables from the current study is that the researcher added more descriptive adjectives to balance the positive and negative. Therefore, it was necessary to divide the adjectives into positive and negative and take the average of each in order to create the dependent variable. There was also one independent variable of particular interest in this study as opposed to multiple independent variables - location of the participant.

This study also investigated two groups instead of multiple groups. Finally, this study implemented parametric testing as assumptions of normality were not violated. In addition, parametric testing was used in this present research study investigating two groups, and thus being able to use *t*-tests that made for a more robust assumption of normality check. Table 3 lists the independent *t*-tests that were run.

Table 3 Independent *t*-tests

t-tests	Independent variable	Dependent variable
Independent <i>t</i> -tests	Group: Palestinians in Palestine and Palestinians in the diaspora	Individual tests for emotional, useful, diverse, poetic, sophisticated, honorable, rich, and pleasant, unemotional, useless, lacking, vulgar, shameful, crude, conforming, and cold - Arabic Positive emotion score- Arabic Negative emotion score – Arabic Individual tests for emotional, useful, diverse, poetic, sophisticated, honorable, rich, and pleasant, unemotional, useless, lacking, vulgar, shameful, crude, conforming, and cold - English Positive emotion score – English Negative emotion score – English Individual tests for emotional, useful, diverse, poetic, sophisticated, honorable, rich, and pleasant, unemotional, useless, lacking, vulgar, shameful, crude, conforming, and cold - Hebrew Positive emotion score – Hebrew Negative emotion score - Hebrew

As shown above, each language reported was given a positive and a negative emotional score. For each language, there were 18 *t*-tests performed. The first *t*-tests compared the average scores between the two groups of the first 8 adjectives that were positive with regard to emotional perception. The second compared the averages between the two groups of the second eight average scores of the second 8 adjectives that were negative with regard to their emotional perception. Then each adjective score was compared between the two groups. As Arabic and English are official languages in Palestine (Amara, 2003), it was assumed that at least English and Arabic would be common languages between the groups (Suleiman, 2015). Hebrew was

also included as this is an important language to continue to investigate as it has been part of the language reality in Palestine for several decades (Olsen & Olsen, 2010; Suleiman, 2004). These results determined whether or not there are significant differences between Palestinians in Palestine and Palestinians in the United States on the positive and negative emotional scores for English and Arabic.

**Qualitative Analysis.** Finally, research questions 3 and 4 investigate language practices and experiences between Palestinian multilinguals in Palestine and in the diaspora. As the numerical data quantified perception, the open-ended responses allowed a chance to dig deeper into the reasons behind the statistical results. The following open-ended questions were used in order to better understand language practices:

62) Do you have a preference for emotion and terms of endearment in one language over all others? Which language is it and why?

63) Do your languages have different emotional significance for you? If yes, how do you see the emotional significance for each language?

68) If we were to recall some bad or difficult memories, which language would you prefer to discuss them in and why?

70) Do you feel like a different person sometimes when you use your different languages ?

There were also open-ended questions selected to better understand language experience:

64) Are there any languages you feel like you HAD to learn? Why or why not? Explain.

65) Are there any languages you felt discouraged from learning? Why or why not? Explain.

66) Have you had any experience with Hebrew? Describe the instance(s).

For each question, all specific language and yes/no responses were counted as a whole and then divided into the two groups of Palestinians in Palestine and Palestinians in the diaspora

in a content analysis. Then, a more detailed thematic analysis was performed on each question in order to search for emerging categories (Braun & Clarke, 2006). After the questions were coded individually, overall language practices (questions 62, 63, 68, & 70) and language experiences (questions 64, 55, 66) were synthesized and compared between the two groups in order to address the specific research question regarding whether location of the multilingual participants played a role in the results.

**Pilot Study.** Dörnyei and Taguchi (2010) recommend that questionnaires be piloted before implementation. While the BEQ has been previously tested and shared for two years, the researcher made changes to the questionnaire, as described in a previous section of this chapter, which necessitated a pilot study. The adapted BEQ was sent out to multiple universities around the United States through chapter Facebook groups of Students for Justice, a student group which advocates for Palestinian rights at their university level and a wider national level. An announcement was also put out on the researcher's Facebook page. The original aim was to obtain at least 25 participants, because the proposed statistical tests require a minimum of 20 participants (Larsen-Hall, 2010). However, by the end of the 6-month response period, only 16 responses were sent back. The results yielded some preliminary language data and open-ended data from United States participants which meant that some questions could be partially investigated as the pilot did not include any participant within Palestine itself. The preliminary qualitative analysis was also run from one sample structured interview, which was included in the original proposal.

The main section of the BEQ used in the pilot analysis was the adapted Languages and Emotions portion. The Likert scale accompanying the questions ranged from 0-5 with zero being non-applicable. Because the non-applicable ranking was set as zero, the scale was

considered to contain an uneven number of response options, which meant that a score of “3” demonstrated a neutral response. Therefore, all of the responses with a score of “3” were not counted in the averages of each reported language’s positive and negative emotion scores. For example, when a participant saw a statement such as, “*My L1 is colorful,*” they had the choice of 0 = *not applicable*, 1 = *not at all*, 2 = *somewhat*, 3 = *more or less*, 4 = *to a large extent*, and 5 = *absolutely*. Consequently, only responses of 1, 2, 4, and 5 were included for this sample analysis, as only these responses indicated a clear perception of agreement or disagreement with a particular statement. Therefore, the Likert scale was changed from 1-5 to 1-6.

Languages reported were Arabic, English, Spanish, and American Sign Language. Past studies have inquired about the L1 in general, but did not necessitate specific languages being reported. Past studies have also reported a preference for the L1 as opposed to the L2. For instance, Dewaele (2011) found that participants considered their L1s to be more poetic, colorful, rich, and emotional than their L2s, which were reported as more useful. With these past findings in mind, it was necessary to examine whether there was a difference between the emotional perception of reported L1 and L2s of Palestinians living in the United States regardless of which position a specific language is in. While there were not any statistical tests run comparing Palestinians in Palestine and Palestinians in the diaspora, four independent samples *t*-tests were conducted in order to determine whether there were significant differences in the emotional perception scores of participants between L1 and L2 English and L1 and L2 Arabic of participants in the United States. The classification of either L1 or L2 acted as the independent variable, and the emotional language perception score was used as the dependent variable. Results showed there were no significant differences between groups. Therefore, the original study purposely explored specific languages - in this case, Arabic and English.



The final general results to discuss are the open-ended questions and the sample interview. This data qualitatively addresses research question 2, which discusses the differences between the two groups of Palestinians in regards to the emotional language perception of their reported languages. While these two groups could not be compared in the pilot, first responses to these questions started the process of shedding light on language perceptions of Palestinians in the diaspora. There are four primary open-ended questions to focus on:

- 63) Do your languages have different emotional significance for you? If yes, how do you see the emotional significance for each language? 64) Are there any languages you feel like you had to learn? 65) Are there any languages you felt discouraged from learning?

Each of the participant responses were read and placed into a chart. Questions 63-65 were coded as yes or no. The responses to number 63, the emotional significance question, were split. There were three participants who felt no difference in the emotional significance of their languages. There were four who said that English had the most emotional significance, because it was more familiar to them. For instance, one participant said that it “is the more appropriate language of emotions for me to use because I'm more emotionally attached to this language.” Five participants felt that Arabic had more emotional significance as “emotional terms in Arabic contain a lot of imagery and weight...” This finding is particularly interesting because these are Palestinians living outside of Palestine where Arabic is not the dominant language, yet almost half favored Arabic over English. The other half either had no preference or preferred English.

The response to question 64, concerning the participants' perceptions of their need to learn languages, was again split between Arabic and English. Approximately half of the responses were no, indicating that participants did not feel pressure to learn any particular

language. The other half expressed the need to learn Arabic, mainly for family reasons. One participant expressed this sentiment best by stating, “I have to learn Arabic, but I also want to learn it. It's a must for reasons that include religion and future work, but I want to because it is a beautiful language and one day I want to teach it to my own kids.” The responses to question 65 showed that no participant felt discouraged from learning a particular language.

During the pilot interview, the participant was asked to describe any general language experiences Arabic, English, and Hebrew. “Arwa,” has grown up in the United States, and her family is Jordanian-Palestinian, meaning the majority of her family lives in Jordan, and some of her family still lives in Palestine. She is engaged to a Palestinian whose entire family still lives in Palestine. She told me a story involving experience with Hebrew that involves attempting to pass from Jordan into Palestine. While she was trying to cross with her family, she encountered Israeli soldiers. “Unfortunately we didn’t make it, and I think that was the only time I experienced Hebrew... I think my experience with Hebrew will grow when I finally do go to Palestine because of the Israeli occupation.” Throughout the interview, she was also asked which languages she felt were the most important to know in Palestine. While she highlighted the importance of knowing Arabic, she spoke in detail about the need to also know Hebrew: It’s important to know the language of your oppressor...and like if you want permits, to get anything, to do anything legally in Palestine...they made Palestine dependent upon them, and that is the point of oppression. So definitely something that all Palestinians need to know is Hebrew. What was noteworthy about this interview was that this participant did not report Hebrew as a language from L1-L5. Therefore, an open-ended question, “Have you had any experience with Hebrew? Describe the instance(s).” was added in order to obtain data regarding

Hebrew experiences for all participants in the original study for them to respond in the appropriate section.

### **Chapter Summary**

As discussed in Chapters 1 and 2, the emotional perception of languages used by Palestinian multilinguals in Palestine and in the diaspora can be quite complex. In order to better understand the complexities, open-ended responses focusing on language practices and experiences can be better help to shed light on the role of languages in situations of occupation and displacement. This chapter discussed the methodology of the present study. First, the overall research design was discussed. After this, the BEQ and the detailed adaptations were mapped out, and data collection method for both quantitative and qualitative data were presented. Finally, the brief pilot study was summarized with general results displayed along with the modifications made to the original study as a result from the pilot.

## CHAPTER FOUR: RESULTS

### Introduction

The purpose of the present study was to investigate the emotional language perceptions, practices, and language experiences using Arabic, Hebrew, or English of Palestinians in Palestine, and those in the diaspora in order to examine the possible differences and similarities between the two groups through a transnational socio-political, multilingual framework (Dewaele, 2010; Pavlenko, 2005). Information was collected using the Bilingual Emotional Questionnaire (BEQ) (Dewaele & Pavlenko, 2001-2003), by using a mixed methods approach that utilized descriptive *t* test analyses and qualitative thematic coding to obtain the present study research results. The survey participants were from Palestine or lived in Palestinian areas including the diaspora within country or outside of country in locations such as the United States.

### Research Questions

This chapter discusses the results of the four research questions. RQ 1 used frequency distribution, RQ 2 conducted *t*-tests, and 2a through 2f, *t* tests were also conducted. RQ 3 and RQ 4 entailed the frequency distribution and thematic analysis to find trends in results for this present study. The questions are (1) What are the languages reported by Palestinian multilinguals in Palestine and in the diaspora? (2) What are the differences in emotional language perception of Arabic, English, and Hebrew between Palestinians living in Palestine and those in the diaspora? (3) Are the language practices of Palestinian multilinguals affected by

location? (4) Are the language experiences of Palestinian multilinguals affected by location?

First, the quantitative questions are analyzed. Then, the qualitative questions are explored. The chapter will close with an overall synthesis of the study's findings.

## **Findings and Themes**

**Research Question One: Languages Reported.** In order to examine research question 1, “What are the languages reported by Palestinian multilinguals in Palestine and in the diaspora?”, a total of 6 questions from the questionnaire were used. From the questionnaire, question 11 asked where the participants currently reside. The remaining five questions were those asking participants to identify their L1-L5 (13, 14a, 15a, and 16a, 17a where applicable). Data from these six questions were counted and charted. In total, 10 languages were reported. In order to be considered for this study, all participants had to report at least an L1 and L2. The L3-L5 were optional. There were 13 participants who reported an L3, four who reported an L4, and two who reported an L5. Of those 13 participants who reported an L3, eight of those participants were residing in Palestine, and five in the diaspora (United States, United Arab Emirates). Of those who reported an L4, two reside in Palestine and three outside of Palestine (United States, United Arab Emirates). Finally, of the 2 who reported an L5, both of those participants were residing in Palestine. The languages represented in this participant sample, aside from Arabic and English, are Hebrew (5), Spanish (3), Turkish (2), Japanese (3), Chinese (1), German (1), and Russian (2). As the focus of the study are the perceptions, experiences and practices in mainly Arabic, English, and Hebrew, and only five participants specifically identified Hebrew, more questions addressing Hebrew were added for all participants about perception and experience with that particular language.

Table 4 Language Profile Comparison between Palestinians in the Diaspora and Palestinians in Palestine

	In the diaspora N = 30	In Palestine N = 17	Total number N = 47
Arabic	29	17	46
English	30	17	47
Hebrew	1	4	5
French	3	4	7
Spanish	3	1	3
Turkish	0	2	2
Japanese	2	1	3
Chinese	0	1	1
German	1	0	1
Russian	2	0	2

**Research Question Two: Emotional Perception Between Groups.** In order to further examine these two groups and their reported languages, RQ 2 asks, “What are the differences in emotional language perception of Arabic, English, and Hebrew between Palestinians living in Palestine and those in the diaspora?” The participants were assigned to groups according to location: “in the diaspora” and “in Palestine.” The data were further broken down in order to examine this overarching question by exploring the results from Arabic, English, and Hebrew specifically. The reason these languages were chosen is due to the fact all but one participant responded to questions regarding these three languages. Arabic and English were both reported as either the participant L1, L2, or in one case, an L3, and everyone had to respond to questions regarding the Hebrew language. There was one exception where a participant did not include Arabic but identified as Palestinian and reported exposure to Hebrew. Therefore, this participant was not taken out of the study. In the statistical analysis, there were a total of 46 participants for Arabic, and 47 for English and Hebrew. For each language, the positive and negative emotional

perceptions were rated on a scale of 1-6 from strongly disagree to strongly agree responding to the statements such as, “*My LI is poetic.*” From the eight positive adjectives, an average was calculated and compared between Palestinians in Palestine and Palestinians in the diaspora. Additionally, each individual adjective was also compared between groups. This differs from previous studies using the BEQ as this study included several additional adjectives balancing both the positive and the negative adjectives. Then, each individual adjective was compared between groups.

**Arabic.** Research questions 2a and 2b focus on the differences between the two groups regarding the positive and negative perceptions of Arabic. A total of 46 participants were included in this analysis. As stated above, one participant was excluded from this analysis because Arabic was not indicated as a reported language. Table 5 shows the results of the comparison of emotional perception between Palestinians in the diaspora and Palestinians in Palestine by location.

Table 5 Results of *t*-tests and Descriptive Statistics Arabic Positive and Negative Emotional Perception by Location

Outcome	Group						95% CI for Mean Difference	<i>t</i>	df	<i>p</i>
	In the diaspora N = 29			In Palestine N = 17						
	M	SD	n	M	SD	n				
Arabic Positive	5.08	.983	29	5.29	.612	17	-.686, .262	-.902	43.7	.372
Arabic Negative	1.62	.555	29	1.93	.534	17	-.643, .031	-1.85	44	.074

\*  $p < .05$ .

After taking the average of the emotional perception scores for all of the positive and negative adjectives from the Languages and Emotions section of the BEQ, results of the *t*-test show no significant difference between Palestinians in the diaspora ( $t = .902$ ,  $df = 43.7$ ,  $p = .372$ ) and Palestinians in Palestine ( $t = 1.85$ ,  $df = 44$ ,  $p = .074$ ) with regard to the overall positive

emotional perception and negative emotional perception of the Arabic language. However, when these results are broken down by specific adjective, as previous studies have done (Dewaele, 2010b), a few of the adjectives were statistically different between the groups for both of the positive and negative perceptions. Table 6 below exhibits the breakdown of the specific adjectives used in this study and the results regarding which adjectives have significantly different emotional perception between the two groups.

Table 6 Results of *t*-tests and Descriptive Statistics Arabic Detailed Adjectives of Positive and Negative Emotional Perception by Location

Outcome	Group						95% CI for Mean Difference	<i>t</i>	df	<i>p</i>
	In the diaspora N = 29			In Palestine N = 17						
	M	SD	n	M	SD	n				
Emotional	5.00	1.19	29	4.94	.899	17	-.616, .734	.176	44	.861
Useful	5.52	.688	29	5.47	.800	17	-.403, .496	.209	44	.835
Diverse	5.03	1.11	29	5.35	.996	17	-.980, .343	-.970	44	.337
Rich	5.17	1.39	29	5.59	1.00	17	-1.13, .300	-1.17	44	.248
Poetic	4.97	1.66	29	5.65	.606	17	-1.37, .009	-2.00*	38.7	.053
Sophisticated	4.62	1.63	29	4.71	1.65	17	-1.10, .924	-.170	44	.866
Honorable	5.10	1.32	29	5.41	.939	17	-1.04, .427	-.845	44	.403
Pleasant	5.24	.988	29	5.24	1.09	17	-.626, .638	.019	44	.985
Unemotional	1.24	.511	29	1.88	.928	17	-1.15, -.134	-2.63*	21.8	.016
Useless	1.07	.371	29	1.41	.795	17	-.770, .084	-1.68	20.2	.110
Conforming	2.86	1.53	29	4.41	1.33	17	-2.45, -.652	-3.48*	44	.001
Lacking	2.24	1.70	29	1.65	1.37	17	-.332, 1.52	1.29	39.6	.202
Vulgar	1.59	1.18	29	1.18	.728	17	-.230, 1.05	1.29	44	.153
Crude	1.62	1.24	29	1.41	.870	17	-.479, .897	.612	44	.544
Shameful	1.17	.539	29	1.53	1.38	17	-1.09, .372	-1.03	18.9	.318
Cold	1.17	.602	29	1.94	1.56	17	-1.59, .058	-1.95	44	.066

\*  $p < .05$ .



Table 6 above displays the results of this *t*-test which show the following means of emotional perception using specific adjectives to be statistically different between groups: *poetic*, *unemotional*, and *conforming*. The results from the adjective *poetic*, showed a significant difference in means between Palestinians in the diaspora ( $M = 4.97$ ,  $SD = 1.66$ ,  $n = 29$ ) and Palestinians in Palestine ( $M = 5.65$ ,  $SD = .606$ ,  $n = 17$ ) at the .05 level of significance ( $t = -2.00$ ,  $df = 38.7$ ,  $p = .053$ ). Therefore, more Palestinians in Palestine viewed Arabic as more poetic than Palestinians in the diaspora. Whereas when comparing the results from adjective *unemotional*, there was a significant mean difference between Palestinians in the diaspora ( $M = 1.24$ ,  $SD = .511$ ,  $n = 29$ ) and Palestinians in Palestine ( $M = 1.88$ ,  $SD = .928$ ,  $n = 17$ ) at the .05 level of significance ( $t = -2.63$ ,  $df = 21.8$ ,  $p = .016$ ) revealing more Palestinians in the diaspora perceived Arabic to be slightly more unemotional than Palestinians in Palestine. Finally, in reference to the adjective *conforming*, Palestinians in the diaspora ( $M = 2.86$ ,  $SD = 1.53$ ,  $n = 29$ ), viewed Arabic as significantly less conforming than Palestinians in Palestine ( $M = 4.41$ ,  $SD = 1.33$ ,  $n = 17$ ) at the .05 level ( $t = -3.48$ ,  $df = 44$ ,  $p = .001$ ).

**English.** Questions 2b and 2c inquire as to the differences in emotional perception between Palestinians in the diaspora and those in Palestine regarding the English language. All participants reported English as either an L1, L2, or in one case, an L3.

Table 7 Results of *t*-tests and Descriptive Statistics English Positive and Negative Emotional Perception by Location

Outcome	Group						95% CI for Mean Difference		<i>t</i>	df	<i>p</i>
	In the diaspora N = 30			In Palestine N = 17							
	M	SD	n	M	SD	n					
English Positive	4.46	.940	30	4.38	.926	17	-.495, .647	.268	45	.790	
English Negative	2.12	.766	30	2.21	.588	17	-.529, .336	-.449	45	.655	

\*  $p < .05$ .

After calculating the averages of the positive and negative emotional perception scores from each language from the Languages and Emotions section of the BEQ, the results of a *t*-test in table 7 above reveal no significant differences between Palestinians in the diaspora ( $t = -.268, df = 45, p = .790$ ) and Palestinians in Palestine ( $t = .449, df = 45, p = .655$ ). However, as with the case of Arabic, once the individual adjectives were broken down, there was at least one adjective with a significant difference between the two groups.

Table 8 Results of *t*-tests and Descriptive Statistics English Detailed Adjectives of Positive and Negative Emotional Perception by Location

Outcome	Group			Group			95% CI for Mean Difference		<i>t</i>	df	<i>p</i>
	In the diaspora N = 30			In Palestine N = 17							
	M	SD	n	M	SD	n					
Emotional	4.37	1.27	30	4.65	.996	17	-1.00, .442		-.782	45	.439
Useful	5.77	.504	30	5.24	.903	17	.038, 1.03		2.24*	21.8	.036
Diverse	4.80	1.50	30	4.65	.996	17	-.666, .972		.376	45	.708
Rich	4.63	1.43	30	4.47	1.28	17	-.679, 1.00		.390	45	.699
Poetic	3.90	1.52	30	4.18	1.29	17	-1.156, .603		-.633	45	.530
Sophistic.	4.13	1.25	30	3.35	1.41	17	-.021, 1.59		1.96	45	.056
Honorable	3.63	1.63	30	3.76	1.25	17	-1.05, .789		-.287	45	.775
Pleasant	4.43	1.17	30	4.76	.970	17	-1.00, .341		-.993	45	.326
Unemotion.	2.87	1.59	30	2.59	1.23	17	-.622, 1.18		.623	45	.537
Useless	1.10	.305	30	1.41	.618	17	-.645, .021		-1.95	20.5	.065
Conforming	3.03	1.69	30	3.24	1.03	17	-1.00, .599		-.508	44.67	.614
Lacking	2.43	1.59	30	3.06	1.25	17	-1.53, .278		-1.39	45	.170
Vulgar	2.03	1.22	30	1.65	.702	17	-.264, 1.04		1.20	45	.238
Crude	1.83	1.12	30	1.83	1.12	17	-1.02, .331		-1.03	45	.310
Shameful	1.43	1.07	30	1.47	.717	17	-.625, .551		-.128	45	.899
Cold	2.20	1.22	30	2.12	1.27	17	-.672, .837		.220	45	.827

\*  $p < .05$ .

Table 8 above displays the results of this *t*-test that shows only one adjective to be significantly different: *useful*. In reference to this adjective, there was a significant difference between Palestinians in the diaspora ( $M = 5.77, SD = .504, n = 30$ ) and Palestinians in Palestine ( $M = 5.24, SD = .903, n = 17$ ) at the .05 level of significance ( $t = -2.24, df = 21.8, p = .036$ ). Therefore, those in the diaspora did find English to be more useful than Palestinians in Palestine. It should also be added that the emotional perception of English concerning the word *useless* between Palestinians in the diaspora ( $M = 1.10, SD = .305, n = 30$ ) and those in Palestine ( $M = 1.41, SD = .618, n = 17$ ) while not significant at .05 or below, was approaching statistical significance ( $t = -1.95, df = 20.5, p = .065$ ). Therefore, as in line with the results of the word *useful*, Palestinians in Palestine report they feel English is more useless than Palestinians in the diaspora. This difference in perception with these particular adjectives will be unpacked further in the qualitative analysis of this chapter and in chapter 5.

**Hebrew.** Questions 2d and 2e investigate possible differences in emotional perception of Hebrew between Palestinians in the diaspora and Palestinians in Palestine. Given this was a language of focus in the study, the Hebrew language was mentioned specifically instead of just stating the L1 or L2. For example, instead of having to respond to a statement “*My L1 is emotional.*” On a Likert scale of 1-6, the statement says, “*Hebrew is emotional.*” Therefore, all 47 participants responded. Tables 9 and 10 display the results of *t*-tests comparing the emotional perception of the two groups.

Table 9 Results of t-tests and Descriptive Statistics Hebrew Positive and Negative Emotional Perception by Location

Outcome	Group						95% CI for Mean Difference	<i>t</i>	df	<i>p</i>
	Outside Palestine N = 30			In Palestine N = 17						
	M	SD	n	M	SD	n				
Hebrew Positive	2.00	1.42	30	2.14	.713	17	-.770, .485	-1.458	44.55	.649
Hebrew Negative	1.93	1.41	30	2.70	1.36	17	-1.63, .081	-1.823	45	.075

\*  $p < .05$ .

After calculating the averages of the positive and negative emotional perception scores from the Language and Emotion section of the BEQ, the results of an independent samples *t*-test in table 9 above reveal no significant differences between Palestinians in the diaspora ( $t = -1.458$ ,  $df = 44.55$ ,  $p = .649$ ) and Palestinians in Palestine ( $t = -1.823$ ,  $df = 45$ ,  $p = .074$ ). The general results in positive perception, however, were much lower than the reported positive perception of Arabic and English for both groups, and as the mean averages show, both groups were in general agreement that Hebrew is not very positive. There were some significant differences in perception between those in the diaspora and those in Palestine once the individual adjectives were broken down.

Table 10 Results of t-tests and Descriptive Statistics Hebrew Detailed Adjectives of Positive and Negative Emotional Perception by Location

Outcome	Group			95% CI for Mean Difference			<i>t</i>	df	<i>p</i>	
	In the diaspora N = 30			In Palestine N = 17						
	M	SD	N	M	SD	N				
Emotional	2.13	1.57	30	1.53	.800	17	-.093, 1.30	1.75	44.67	.088
Useful	2.17	1.59	30	3.24	1.72	17	-2.08, -.065	-2.15	45	.037
Diverse	1.93	1.55	30	2.24	1.03	17	-1.15, .548	-.716	45	.478
Rich	2.07	1.70	30	1.76	1.00	17	-.463, 1.07	.795	44.90	.431
Poetic	1.97	1.50	30	1.53	.717	17	-.216, 1.09	1.35	44.13	.184
Sophisticated	2.07	1.64	30	2.65	1.84	17	-1.63, .466	-1.12	45	.270
Honorable	2.07	1.62	30	2.65	1.46	17	-1.53, .374	-1.22	45	.227
Pleasant	1.63	1.13	30	1.59	.795	17	-.580, .671	.145	45	.885
Unemotional	1.80	1.45	30	3.18	2.01	17	-2.51, -.237	-2.49*	25.6	.020
Useless	1.73	1.39	30	2.12	1.62	17	-1.34, .570	-.824	29.35	.395
Conforming	1.90	1.37	30	2.06	.899	17	-.908, .591	-.427	45	.672
Lacking	2.07	1.76	30	3.12	1.93	17	-2.17, .064	-1.90	45	.064
Vulgar	2.03	1.79	30	2.71	1.53	17	-1.71, .369	-1.30	45	.200
Crude	1.90	1.63	30	3.00	1.69	17	-2.13, -.067	-2.16*	32.2	.033
Shameful	1.93	1.68	30	2.53	1.42	17	-1.57, .378	-1.23	45	.224
Cold	2.10	1.81	30	2.94	1.64	17	-1.91, .228	-1.58	45	.120

\*  $p < .05$ .

Table 10 displays the results of the *t*-tests which reveal the following mean averages of emotional perception using specific adjectives to be statistically significant between Palestinians in the diaspora and Palestinians in Palestine: *unemotional* and *crude*. With regard to the adjective *unemotional*, there was a significant difference between Palestinians in the diaspora ( $M = 1.80$ ,  $SD = 1.45$ ,  $n = 30$ ) and Palestinians in Palestine ( $M = 3.18$ ,  $SD = 2.01$ ,  $n = 17$ ) at the .05 level ( $t = -2.49$ ,  $df = 25.6$ ,  $p = .020$ ). Palestinians in Palestine seem to agree that Hebrew is

unemotional. On the other hand, Palestinians in the diaspora seem to disagree that it is unemotional. Even though it is not quite statistically significant, the inverse is true when exploring the adjective *emotional*. There was not a significant difference between Palestinians in the diaspora ( $M = 2.13, SD = 1.57, n = 30$ ) and Palestinians in Palestine ( $M = 1.53, SD = .800, n = 17$ ). However, the result is almost approaching significance ( $t = 1.75, df = 44.67, p = .088$ ).

Palestinians in Palestine have a lower mean average when determining if Hebrew is emotional in comparison with Palestinians in the diaspora, just as Palestinians in Palestine have a higher mean average when agreeing Hebrew is less unemotional than Palestinians in the diaspora. In addition, the adjective *crude* was revealed as statistically significant between Palestinians in the diaspora ( $M = 1.90, SD = 1.63, n = 30$ ) and Palestinians in Palestine ( $M = 3.00, SD = 1.69, n = 17$ ) at a .05 level ( $t = -2.16, df = 32.2, p = .038$ ). Palestinians in Palestine view Hebrew as cruder than the Palestinians in the diaspora. Speaking generally, in reference to the above results, it should also be noted that while there were lower mean averages for the positive emotional perceptions, participants in both groups did not have a positive perception of Hebrew, and groups did not produce a very high mean score when exploring the mean averages of the negative emotional perception. This idea will also be further elaborated in chapter 5.

**Research Question Three: Language Practices.** Research question 3 explores whether language practices of Palestinian multilinguals are affected by location. To explore these practices, open-ended questions were selected from the questionnaire which ask about language preferences for terms of endearment, emotional impact, and recalling bad memories:

62) Do you have a preference for emotion and terms of endearment in one language over all others? Which language is it and why?

63) Do your languages have different emotional significance for you? If yes, how do you see the emotional significance for each language?

68) If we were to recall some bad or difficult memories, which language would you prefer to discuss them in and why?

70) Do you feel like a different person sometimes when you use your different languages?

Each question was coded for what language(s) participants reported in their response. Those responses were divided into two groups: Palestinians in Palestine and Palestinians in the diaspora. Those language preferences were then charted. In addition to the language response, the more detailed open-ended responses were divided into two groups by location and further analyzed by a thematic analysis in order to discover emerging themes in relation to language practice and location (Braun & Clarke, 2006). The themes uncovered from each individual question were then compared and contrasted in order to reveal general language practices from the two groups of Palestinian multilinguals. The data from Table 11 displayed below presents the content and thematic analysis for each question as well as a synthesized response at the end. The responses are written exactly as the participants expressed with no modification for spelling, word choice, and or grammar.

***Terms of Endearment.*** All but three of these participants reported a language preference for terms of endearment. The most mentioned language was Arabic with a little over half of both groups reporting this preference. English was the second most reported language with the combination of Arabic/English following closely behind.

Table 11 Language Preferences for Terms of Endearment

Language	Palestinians in Palestine	Palestinians in diaspora	Total
Arabic	9 (53%)	17 (56.7%)	26
English	3 (17.6%)	5 (16.7%)	8
French	2 (11.8%)	1 (3.3%)	3
Arabic/English	3 (17.6%)	3 (10%)	6
Arabic/French	0 (0.0%)	1 (3.3%)	1
No language	0 (0.0%)	3 (10%)	3
Total	17 (100.0%)	30 (100%)	47

While Table 11 above displays the breakdown of these language preferences, a thematic analysis was performed on the reasons why these languages were selected. There were a total of 37 detailed responses, 11 from Palestinians in Palestine and 16 from Palestinians in the diaspora. Two main themes emerged for both groups: “Arabic connection” and “English for effective communication.” There was an additional theme that presented itself in the group Palestinians in Palestine which was “Arabic/English partnership.” The first theme can be best expressed by the following three examples.

“Yes. Arabic. Because it is my first language and i think it would be more authentic and original comparing with rh other languages i speak or know” (Participant 9, Jerusalem (Palestine) Arabic, English, Turkish).

“Arabic becasse its an emotinal langauge and I am perfect in it” (Participant 15, Palestine, Arabic, English).

“Arabic. I'm romanticizing it, but the metaphors feel deeper and it's a language that has more emotional significance for me. It's not fluent, but it feels like home” (Participant 29, US, English, Arabic).

“I prefer emotional terms and terms of endearment in arabic because I feel like Arabic is a more emotional and poetic language that speaks to the heart in comparison to English” (Participant 38: US: English, Arabic).



The reasons why participants chose Arabic as a language to express terms of endearment are uniform between groups. Palestinians in both Palestine and in the diaspora share a connection they feel for Arabic as it is emotional and authentic for those in Palestine, and a way to return home for those in the diaspora. English was also chosen as a language to express terms of endearment, not necessarily because it was a poetic and expressive language, but because it was the language that was easier to understand as illustrated by the next two examples.

“English, simply because I’ve found myself in it” (Participant 14, Palestine, Arabic/Russian, English, French).

“English- L1 simply because I have the capacity to express myself. I don't know those words in Arabic and moreover they do not have the same weight in my head. They are just words in Arabic when I learn them, whereas in English I have the exposure that I know them as feelings” (Participant 24, US, English, Arabic)

English is seen as a language that is clearer to understand in not just the United States, but interestingly enough from multilinguals in Palestine as well. English took on a new role in Palestine. The final theme that emerged from Palestinians in Palestine was “Arabic/English partnership.” There were a few examples which expressed the ways in which this group of people used both Arabic and English depending on the situation.

“It depends on the context, if I'm serious I would mostly use Arabic, but there is a chance that I might swift to English” (Participant 11, Palestine, Arabic, English, Japanese).

“Arabic and English because I use them on s daily basis and in domains that include emotions” (Participant 13, Palestine, Arabic/Russian, English, French, Hebrew).

These examples expressed how Arabic and English work together for some of the participants. Participants discuss briefly how and when they use Arabic and English on a regular basis.

Participant 33: “US Arabic, English. English, less rich, easy to understand.”

**Emotional Significance.** This open-ended question yielded more language preferences as viewed below in Table 12. Arabic is still the most preferred as a language of emotional significance. What is an important point to note is that almost half of the participants in the diaspora chose Arabic as emotional while a little over a quarter chose Arabic in Palestine. In addition, a greater number of participants reported that no language represented a greater significance. Finally, Arabic/English are seen to be emerging as a more popular choice as a partnership of languages representing emotional significance for participants in the diaspora.

Table 12 Language Preferences for Emotional Significance

Language	Palestinians in Palestine	Palestinians in diaspora	Total
Arabic	5 (29.4%)	14 (46.7%)	19
English	4 (23.5%)	3 (10%)	7
Arabic/English	1 (5.9%)	6 (20%)	7
French	1 (5.9%)	0 (0.0%)	1
Arabic/French	1 (5.9%)	0 (0.0%)	7
Turkish	1 (5.9%)	0 (0.0%)	1
Russian	1 (5.9%)	0 (0.0%)	1
Spanish	0 (0.0%)	1 (3.3%)	1
Yes	0 (0.0%)	2 (6.7%)	2
No	3 (17.6%)	4 (13.3%)	7
Total	17 (100%)	30 (100%)	47

There were a total of 24 responses, 7 from Palestinians in Palestine, 17 from Palestinians in the diaspora, which were not answered as yes/no or with just the language preference in a thematic analysis. In this analysis, two of the same previous themes emerged: “Arabic connection” and “Arabic/English partnership.” First, the theme “Arabic connection” was formed because the responses expressed similar sentiment of genuine appreciation and connection to the language.

“Yes there is. I see that Arabic is the most appropriate language to express my emotions because it is rich and expressive. Regarding English language, it is somehow rich of emotional expressions but sometimes it doesn't convey my exact feelings as Arabic does” (Participant 10, Palestine, Arabic, English).

“Arabic is my mother tongue and I enjoy speaking it, it feels like it comes out of my mouth naturally” (Participant 21, US, English, Arabic).

“Arabic seems more genuine and appropriate for emotions. English seems more detached from human emotion, as if its only meant for emails and scientific articles” (Participant 25, US, Arabic, English).

Both Palestinians in Palestine and those in the diaspora are in agreement that Arabic is a preferred language of emotional significance. There seems to be a level of appreciation expressed for the language regardless of location as the language is reported as being natural, rich, and expressive.

The final category for this question does not address English individually, but of a partnership between Arabic and English. The participants convey how the two languages work together for them in their daily life, similar to the first question.

“I use Arabic and English basically to communicate all types of emotions. I'm satisfied with either, but sometimes I prefer English especially when confessing those emotions to friends” (Participant 13, Palestine, Arabic/Russian, English, French, Hebrew).

“My languages do have different emotional significance for me. Arabic is more appropriate for me to express my heartfelt emotions like pain, mourning, loss, love, and romance. English is more appropriate to me for serious emotions and

when I want to get my point across clear and grammatically correct. Also, everyday conversation and understanding/ education is more appropriate to me in english” (Participant 38, US, English, Arabic).

Just as was the case with terms of endearment, participants express specific roles for some of their languages they report. The question of emotional significance allowed participants to get a little more detailed and specific as to what instances certain languages would be used as is best illustrated by participant 38 who has very clear guidelines on when to use both Arabic and English. The next open-ended question asks about a more specific instance allowing for even more focused responses.

**Recalling Bad Memories.** The responses to this question yielded fewer languages reported as the nature of what language preference to recall a bad memory is more along the lines of proficiency in addition to general preference as displayed by Table 13 below. What is a note of interest to be later expanded upon is that only a little over half of the participants in Palestine prefer Arabic as the language they would use and 7 prefer English or an Arabic/English combination.

Table 13 Language Preferences for Recalling Bad Memories

Language	Palestinians in Palestine	Palestinians in diaspora	Total
Arabic	9 (53%)	8 (26.7%)	17
English	3 (17.6%)	18 (60%)	21
Arabic/English	4 (23.5%)	4 (13.3%)	8
Russian/English	1 (5.9%)	0 (0.0%)	1
Total	17 (100%)	30 (100%)	47

All participants had at least a language they wished to report. When exploring the more detailed responses in a thematic content analysis, there were however only 25 responses, 7 from Palestinians in Palestine, and 18 from Palestinians in the diaspora, which detailed reasons as to why they preferred a certain language or languages. There were four themes that surfaced:

“English is less emotional,” “English for effective communication,” “Arabic is more appropriate,” and “Arabic/English partnership.” Both Palestinians in Palestine and Palestinians in the diaspora discussed English being less emotional and Arabic being more appropriate.

“English, because I would get too emotional using Arabic” (Participant 11, Palestine, Arabic, English, Japanese).

“English, it alienates the bad experience from me by sounding foreign” (Participant 43, United Arab Emirates, Arabic, English, French, German, Spanish).

There was concern expressed from both groups that Arabic was just too emotional of a language to speak about difficult topics. English made the situation at hand feel less distant. However, this concern was not expressed uniformly as there were also sentiments concerning Arabic being the more appropriate language.

“Arabic i feel i can express my feelings in a better way” (Participant 9, Jerusalem (Palestine), Arabic, English, Turkish).

“Arabic, much more expressive” (Participant 31, US, Arabic, English).

The reason there were some in both groups who chose Arabic was because it was more expressive. There also seemed to be more of a comfort with fluency and proficiency though not directly expressed.

The last two themes from this question differed depending on location. The theme “Arabic/English partnership” once again showed up in the group Palestinians in Palestine.

“Arabic or English because I feel most confident using those 2 languages” (Participant 13, Palestine, Arabic/Russian, English, French, Hebrew).

The final theme was “English for effective communication”. There were several instances where participants in the diaspora identified English not because Arabic was too emotional, but because English was just better for communication.

“English, because I can express myself more fluently, coherently, and in detail”  
(Participant 35, US, English, Arabic).

In sum, while there were not uniform categories in both groups, there were also not uniform responses in both groups either when discussing the roles of Arabic and English. There were some who reported Arabic was too emotional to use instances of bad memories, and there were those who stated a preference for using Arabic because it was more expressive. There were also a few in Palestine who reported Arabic and English being equally preferred, and several in the diaspora who reported English because it was clearer to communicate in general.

***Different Person.*** The final open-ended response rounding out the exploration of language practice allowed participants to express whether or not they felt like a completely different person when they spoke a particular language. As the information in Table 14 displays, the majority stated they did. In a more detailed thematic analysis, however, only nine participants expanded responses as to why. In this case, there was only one detailed response from Palestinians in Palestine and eight from Palestinians in the diaspora.

Table 14 Do you Feel like a Different Person

Yes/No	Palestinians in Palestine	Palestinians in diaspora	Total
Yes	12 (70.6%)	17 (56.7%)	29
No	5 (29.4%)	13 (43.3%)	18
Total	17 (100%)	30 (100%)	47

In a smaller-scale thematic analysis out of the nine responses, the theme “dueling identities” emerged.

“Sometimes, even though I do not believe that speaking different languages will come with different personalities. The individual remains the same, but the lexicon of each

language, culture and structure change” (Participant 11, Palestine, Arabic, English, Japanese).

“No. I feel more myself in Arabic. I feel as though, in English, we have to adopt mainstream ways to speak (my "white people voice") to be taken seriously or thought of as professional” (Participant 25, US, Arabic, English).

These examples both in Palestine and in the diaspora may have differed as to whether they thought they were different people or not. However, the idea of “dueling identities” came across as participants discussed different parts of their language changing and even in how they need to talk. While it is unclear whether or not it changes one's personality, both groups are in agreement that there is something that shifts, and depending on what that is, it can affect their identity.

**Research Question Four: Language Practices and Location.** Synthesizing all of this information, the research question was, “Are the language practices of Palestinian multilinguals affected by location?” In order to answer this question, four open-ended responses related to language practices were generally coded for language preference in a content analysis. The responses that provided reasons why they identified certain languages for certain practices, were examined in a more in-depth thematic analysis. The most mentioned languages in all four open-ended responses were Arabic, English, and partnership of the two. There were other languages mentioned by a few participants as shown in the above tables, and in many cases, those languages mentioned were just that - mentions with no real detail to analyze reasoning. The only glaring difference between the two groups was the emergence of the theme “Arabic/English partnership” in the Palestine group with regard to what language people preferred to use when discussing bad memories. In the diaspora, it was either Arabic or English. This finding will be

further expanded on in Chapter 5. In general, for this particular group of multilinguals, Palestinians in Palestine and in the diaspora have very similar practices regardless of location.

***Language Experiences.*** The final research question of the study investigates the language experiences Palestinian multilinguals have had in Palestine and in the diaspora. The question was, “Are the language experiences of Palestinian multilinguals affected by location?” There were three open-ended questions from the questionnaire analyzed for language and/or yes/no response in a content analysis for each question. In addition, those responses which supplied more than a simple yes/no or the name of the language used, experienced, preferred were analyzed in a more detailed thematic analysis (Braun & Clarke, 2006). The three questions used are as follows:

- 64) Are there any languages you feel like you HAD to learn? Why or why not? Explain.
- 65) Are there any languages you felt discouraged from learning? Why or why not? Explain.
- 66) Have you had any experience with Hebrew? Describe the instance(s).

***Languages One HAD to Learn.*** The first research question addresses the languages participants felt that they needed to learn. This question was important to include as it invites participants to report languages they did not necessarily want to learn, but felt that they had to. Participants were also invited to expand on their answers as to why they did or not feel pressure to acquire certain languages. Table 15 below shows the results the responses mentioned. This table introduces a few new languages not yet listed in any of the tables responding to RQ 3. In addition to the expected Arabic, English, and Arabic/English, Hebrew is also mentioned by four of the participants (two in Palestine and two in the diaspora), and a combination of Hebrew/English was reported by two participants in Palestine. Finally, there were eight total participants who did not feel they had to learn a certain language.



Table 15 Languages One HAD to Learn

Language	Palestinians in Palestine	Palestinians in diaspora	Total
Arabic	0 (0.0%)	8 (26.7%)	8
English	6 (35.1%)	10 (33.3%)	16
Arabic/English	1 (5.9%)	2 (6.7%)	3
Hebrew	2 (11.8%)	2 (6.7%)	4
Hebrew/English	2 (11.8%)	0 (0.0%)	2
French	2 (11.8%)	0 (0.0%)	2
Turkish	1 (5.9%)	0 (0.0%)	1
German	0 (0.0%)	1 (3.3%)	1
Spanish	0 (0.0%)	1 (3.3%)	1
Ara/Rus/Fre/Heb	1 (5.9%)	0 (0.0%)	1
No	2 (11.8%)	6 (20%)	8
Total	17 (100%)	30 (100%)	47

A thematic analysis was also conducted on those responses which provided details as to why certain languages were reported. There were four main themes which were derived from 33 responses - 12 in Palestine 21 in the diaspora. The themes were “English for effective communication,” “Arabic connection,” “Arabic/English partnership,” and “Hebrew for survival.” This first theme expressed the need for English in order to communicate.

“English. i need to learn English to develop my skills in communicating with foreigners which is extensively needed in my work specially when developing proposals for supporting schools of Hebron and throughout implementing projects” (Participant 10, Palestine, Arabic, English).

“Yes, English because I wouldn't have absolutely needed to use it if we weren't living in the U.S. It is likely that if my parents stayed living in the Arab World, I would have still had to have learned English because of the strong post-colonial presence in Arabic countries” (Participant 30, US, English, Arabic).

These participants discussed the role of English for them being necessary both in Palestine to speak with foreigners as well as the necessity of knowing English abroad. The next theme was reported by Palestinians in the diaspora concerning Arabic and the connection they

have to the language thereby illustrating the need to learn it/maintain it for family and for traveling back to visit Palestine.

“I HAD to learn Arabic because although I was taught to speak Arabic growing up, I understood much more than I could speak. When traveling to the West Bank, I taught myself how to fluently speak the language because I did not want to be in a social setting and not be able to express myself” (Participant 38, US, English, Arabic).

The next theme displays the partnership of Arabic and English. Participants discuss how both languages are important in different ways, echoing similar sentiments from previous open-ended responses above.

“Arabic is a must for I write literature in Arabic. English is also a must because it is what I am depending on for living. Japanese wouldn't be important, but I'll classify it as an a entertainment” (Participant 11, Palestine, Arabic, English, Japanese).

“I feel I had to learn both of these languages because I function in English but it is essential I stay connected to who I am by learning and understanding Arabic (also with speaking with family in Gaza). Arabic is also a main connection to my religion, Islam. It is for these reasons I became certified in Arabic at USF” (Participant 35, US, English, Arabic).

These participants in both Palestine and in the diaspora see English and Arabic as languages needed for writing, for employment, and for connecting either to current place of residence or to family and faith.

The final theme called “Hebrew for survival” is where the language of Hebrew emerges from the data. Hebrew was mentioned as a language of necessity from both groups. However, Palestinians in the diaspora offered more responses as to why this is the case.

“Hebrew, because sometimes the IDF dont understand Arabic or english and It can be annoying because you need their permission to go home” (Participant 21, US, English, Arabic).

There was only one narrative example from Palestinians in Palestine.

“I learnt E. and I use it I hope to expand the literature knowledge part. But I'm planning to learn Hebrew starting this month because I feel it's a must in our situation to learn it” (Participant 16, Palestine, Arabic, English).

These two examples from both groups discuss Hebrew as a language which is needed for reasons of Israel control of the border. Participant 21 explicitly mentions the IDF (Israeli Defense Forces). However, Participant 16 mentions the reality of Israeli control in a more round about way by stating Hebrew is important because of their “situation”.

***Languages Discouraged from Learning.*** The next open-ended question asked participants about any language they felt discouraged from learning, “Are there any languages you felt discouraged from learning? Why or why not?” Palestinians in Palestine reported more of a variety of languages, while Palestinians in the diaspora reported only a few. Note that 25/30 reported with they were not discouraged. However, of the five participants who did report they felt discouraged, Arabic and Hebrew were among those mentioned. Note that there were several participants who simply answered with “yes” or “no” with no other information as to what language they were or were not discouraged from learning. In Palestine, however, English was the language which was reported as being discouraged to learn in addition to French.

Table 16 Languages Discouraged from Learning

Response	Palestinians in Palestine	Palestinians in diaspora	Total
Arabic	0 (0.0%)	2 (6.7%)	2
English	2 (11.8%)	0 (0.0%)	2
French	3 (17.6%)	0 (0.0%)	3
Hebrew	0 (0.0%)	1 (3.3%)	1
Japanese	1 (5.9%)	0 (0.0%)	1
Turkish	1 (5.9%)	0 (0.0%)	1
Chinese	0 (0.0%)	1 (3.3%)	1
Yes	3 (17.6%)	1 (3.3%)	4
No	6 (35.3%)	25 (83.4%)	31
Unclear	1 (5.9%)	0 (0.0%)	1
Total	17 (100%)	30 (100%)	47

There were 19 total responses that were used in a thematic analysis, and there were only three consist themes that emerged. Two represented the two different groups and one was more universally seen in both groups. For Palestinians in Palestine, the theme was “Difficulty and uselessness”. For Palestinians in the diaspora, the theme was, “Family Pressure”. The theme unifying the two groups was “An appreciation for language learning.”

The first theme, “Difficulty and uselessness” is a theme that expresses participant frustration with how hard a particular language was to learn, and is not really necessary in Palestine anyway.

“French because the grammatical structure is really hard” (Participant 39, Palestine, Arabic, English, French).

“Yes, Japanese for I won't use it in my community” (Participant 11, Palestine, Arabic, English, Japanese).

Palestinians in Palestine report outside languages as languages they felt discouraged to learn. This may be because they are not seen as necessary, and anything that is not seen as necessary under an occupation could be viewed as useless. However, one interesting point to note in the two examples above is that despite feeling discouraged to learn a certain language, that language was still reported as a language the participant uses.

The second theme was one that showed up in responses from Palestinians in the diaspora. The theme was called, “Family pressure.” In these responses, Palestinians discussed certain family hindering the use of languages which would be key to know in Palestine.

“Arabic. My father did not teach us Arabic because he wanted us to assimilate to American (WHITE) culture. We were told not to say that we were Palestinian. Just American. We (my brother and I) were taught to deny our heritage for the sake of our own safety, especially after 9/11 even though my family is Catholic (I am an Atheist). So, there was disconnect from that part of my heritage. It was only under five years ago where I started to actively learn about my culture. Now, I feel more connected to my Palestinian side than I do my Dominican. (Probably because I look more Arab than I do Hispanic)” (Participant 20, US, English, Spanish).

“My grandparents were against me using hebrew” (Participant 21, US, English, Arabic).

These examples display a resistance to cultural roots and also the situation of the occupation in Palestine. In the first example, the father of participant 20 did not want his children to identify as Palestinian for safety. They live in the United States. They are American. The next example shows the resistance previous generations to the occupation that was manifested by Participant 21 not learning Hebrew, even if it has been reported as a useful language to know when visiting Palestine.

The final theme from this question is one from both groups, and that is “An appreciation for language learning. These responses stated they did not feel discouraged from learning a particular language and explained why.

“No, because I like being bilingual which means I can communicate with people from different cultures” (Participant 15, Palestine, Arabic, English).

“No. Coming from a blended family there was and understanding that learning diverse and new languages was encouraged” (Participant 37, US, English, Arabic).

For those participants who stated they did not feel discouraged and gave a reason, the reasons were connected to communication, diverse learning, and opportunity.

***Experience with Hebrew.*** The final open-ended question explicitly asks whether or not participants have had any experience with Hebrew. Recall from the pilot study in chapter 3, this was a question asked in an interview and later added to the survey so everyone could respond. There were not as many yes responses as predicted, even after past studies and researcher observations confirmed the use of the language among Palestinians in Palestine. Only 6 participants stated they had an experience with the language. The majority denied any experience. There could be several reasons for the lower number of responses for this questions, a main one having to do with safety. This idea will be further discussed in chapter 5.

Table 17 Experience with Hebrew

Response	Palestinians in Palestine	Palestinians in diaspora	Total
Yes	6 (35.2%)	13 (43.3%)	19
No	11 (64.8%)	17 (56.7%)	28
Total	17 (100%)	30 (100%)	47

The thematic analysis for this contains 19 responses altogether. The responses which were collected lead to some insight as to the role of the language and can possibly explain the hesitancy to answer this question outright, or why so many people reported they had no experience with Hebrew, especially in Palestine. The six responses from Palestinians in Palestine were very short. However, the majority of the 13 responses from Palestinians in the diaspora were quite detailed. Many of those who responded from the diaspora wrote out full stories. The resulting themes for both groups were “Hebrew for survival” and Hebrew for socialization.” “Hebrew for survival” contains responses concerning life in the reality of the

occupation. The majority of the responses came from Palestinians in the diaspora with lengthy narratives detailing experiences they have had with Hebrew. There were a few shorter responses from Palestinians in Palestine, but they do not mention specific instances.

“I lived in Ramallah and worked in Jerusalem for two years. I constantly hit barriers (sometimes literally, ha) by not knowing Hebrew. In many places in Palestine, Hebrew is the only option in navigation apps, on signs, etc. You're flying blind without it, and that's not an accident. It's part and parcel of the deliberate linguistic, geophysical, and cultural erasure that come along with the attempted Judaization of names and the landscape. It's also a racial marker that can be very dangerous. In 2014 and 2015, gangs of Israeli extremists would roam around Jerusalem, asking any Arab-looking people what the time was in Hebrew, and if the person couldn't respond, or responded in Arabic-accented Hebrew, they would get jumped. I only narrowly escaped that, by calling on my American-accented English to get me out of the spot” (Participant 29, US, English, Arabic).

The next participant stated, “I have had an experience with Hebrew, When I traveled to the West Bank in 2016 I was interrogated for 9 hours at the Israeli boarder and although they spoke to me in english, they spoke amongst themselves in Hebrew” (Participant 38, US, English, Arabic).

These participants who both reside in the United States discuss their interaction with Hebrew and the necessity for needing to learn the language for literal survival as participant 29 recalls a near-deadly experience with an extremist gang looking to beat Palestinians. In addition to the fear of being jumped, even navigation can be a challenge as applications on phones are in Hebrew as well as some of the road signs. Participant 38 offers an experience

with Israeli interrogation. While the Israeli security did not use Hebrew with the participant, they did use Hebrew between each other, leaving the participant to try and decipher what was being said.

Not all of the narratives offered were as intense as the above. There was another theme which emerged from both groups and that was “Hebrew for socialization.” In this group of responses, participants either expressed appreciation for the language, or mentioned taking classes, or communicating with friends.

“Yes, shaloom” (Participant 6, Palestine, Arabic, English, Hebrew).

“Yes. I have friends who speak it and I think it is a beautiful language with rich history, much like Arabic” (Participant 20, US, English, Spanish).

“I learned a bit of Hebrew as a child and studied again for a few classes when living in Ramallah as an adult” (Participant 45, US, English, Arabic, Japanese, Spanish).

These participants expressed appreciation for Hebrew as it is connected to Arabic and study experiences for communicative purposes. Yes, these communicative purposes could be for survival; however, this purpose was not explicitly expressed, only that they studied the language. Given a few participants reported using the language with friends, it is possible that not all reasons are survival oriented.

## **Chapter Summary**

This chapter reviewed the main findings from this study exploring how occupation and displacement can affect the emotional perception of the reported languages of Palestinians in Palestine and Palestinians in the diaspora quantitatively, as well as an exploration of language practices and experiences of the two groups qualitatively. First, there was an overview of the languages reported and compared between those residing in Palestine and those in the diaspora.



The results were further discussed in reference to the positive and negative perceptions of Arabic, English, and Hebrew. The positive and negative averages were further broken down into specific adjectives for a further exploration of the possible differences that could exist between the groups by location. This was followed by the qualitative analysis which addressed language practices and experiences through a general content analysis and a further detailed thematic analysis. Overall, there were few differences between the groups. In fact, there were no differences between groups when comparing the averages of positive and negative perception, and very few differences when the individual adjectives were compared. In addition, with regard to language practices and experiences do not seem to differ depending on location. Thematic analysis revealed similar if not the same codes between Palestinians in Palestine and the diaspora in language practices. However, the differences started to surface when taking a closer look at language practices. Here, themes of pressure and resistance start to emerge and manifest differently depending on the location of the participants. The reasons for these similarities and differences will be further discussed in chapter five where the quantitative and qualitative data will be examined together in order to further explore the perceptions, experiences, and practices of these two groups.

## **CHAPTER FIVE: DISCUSSION**

### **Introduction**

The purpose of the present study was to investigate the emotional language perceptions, practices, and experiences using Arabic, Hebrew, or English of Palestinians in Palestine, and those in the diaspora in order to examine the possible differences and similarities between the two groups through a transnational socio-political, multilingual framework (Dewaele, 2010; Pavlenko, 2005). This chapter discusses the findings and concludes with limitations, future research directions, and final concluding thoughts.

### **Discussion of the Findings**

The present study used a mixed method design by utilizing an adapted version of the Bilingual Emotional Questionnaire (BEQ) to investigate differences and similarities in emotional language perception between Palestinians living in Palestine and those in the diaspora, and the experiences and practices Palestinians have had with their reported languages in Palestine in contrast to the experiences and practices Palestinians have with their reported languages in the diaspora. The sample size consisted of 47 Palestinian multilinguals. Seventeen of these participants resided in Palestine when they took the questionnaire, and 30 took the questionnaire living in the diaspora. Twenty-four of these participants were currently residing in the United States. In addition, there were six survey participants who were residing in Jordan, The United Arab Emirates, and The United Kingdom. The information collected on the survey included background questions such as current residence, identified nationalities,

languages used, perceptions of those reported languages, as well as details regarding language practices and experiences. Data were collected between the months of March 2018 to June of 2018.

The researcher's primary source of data was captured using the adapted version of the Bilingual Emotional Questionnaire (BEQ) questionnaire (Dewaele & Pavlenko, 2001-2003). The original 35-question BEQ (26 Likert scale, 12 background questions and nine open-ended responses), was changed to a 76-question BEQ (36 Likert items, 23 background questions, and 16 open-ended responses). This questionnaire took approximately 30-40 minutes to complete, depending on response length. It was possible to adapt the original BEQ in this manner, as this study focused on one general nationality in two different contexts with similar language backgrounds, which allowed for the addition of more focused questions. (see Appendix B for full questionnaire).

Once again, the research questions are as follows:

- 1) What are the languages reported by Palestinian multilinguals in Palestine and in the diaspora?
- 2) What are the differences in emotional language perception of Arabic, English, and Hebrew between Palestinians living in Palestine and those in the diaspora?
  - 2a) What are the differences between the two groups in regard to positive emotional perceptions of Arabic?
  - 2b) What are the differences between the two groups in regard to negative emotional perceptions of Arabic?
  - 2c) What are the differences between the two groups in regard to positive emotional perceptions of English?

2d) What are the differences between the two groups in regard to negative emotional perceptions of English?

2e) What are the differences between the two groups in regard to positive emotional perceptions of Hebrew?

2f) What are the differences between the two groups in regard to the negative emotional perceptions of Hebrew?

3) Are the language practices of Palestinian multilinguals affected by location?

4) Are the language experiences of Palestinian multilinguals affected by location?

### **Discussion of Results and Interpretations of Findings Related to the Literature**

**Research Question One: Reported Languages.** The first question involved the exploration of the language use for Palestinians in Palestine and in the diaspora. Through collecting information from the background questionnaire section of the BEQ, it was determined that there are 10 languages that were reported to be in use from the sample size of 47 participants. As expected, Arabic and English had the highest number of speakers followed by French and Hebrew. The remaining languages of Spanish, Turkish, Japanese, Chinese, German, and Russian had at least one speaker each. This multilingual finding, even from such a relatively small sample size, is not surprising given the historical multilingualism that has existed in Palestine for centuries (Ong, 2015). For example, it has been widely published and argued among biblical scholars that Hebrew, Aramaic, and Greek were often used in Palestine. To what extent has been a source of intense debate, but the presence of these languages is not contested (Lee, 2012). As Islam spread, Arabic replaced Aramaic, and during the time of the Crusades, German, English, and French were added. As time went on, regardless of who the occupying forces were (Ottoman Turks, The British, and currently Israel) Arabic maintained a

strong position at least within the communities. Thus, there has always been a multilingual presence in the region.

In fact, out of the 17 participants in the present study who stated they resided in Palestine, 9 of them reported speaking other languages in addition to Arabic, English, or Hebrew (see Table 2, Chapter 4). Some of the reasons for learning these other languages can best be summed up by this response to the open-ended question, “Are there any languages you feel you HAD to learn?” “Arabic is a must for I write literature in Arabic. English is also a must because it is what I am depending on for living. Japanese wouldn't be important, but I'll classify it as an entertainment” (Participant 10, Palestine, Arabic, English). This particular individual, as well as many others reported that Arabic, English, and Hebrew had much more functional purposes for survival, but also for their identity, and indeed identified languages such as Japanese, Chinese, and French as languages to learn for fun. An example focusing more on Hebrew was stated in Arabic and translated into English, "L1 L2 L3 "من عرف لغة قوم امن شرهم

Roughly translated, “If I know the language, I will know if you want to do me harm” (Participant 5, Palestine, Arabic, English, Hebrew). This perception is quite in line with the fear that if/when a Palestinian living in Palestine is taken by an Israeli soldier, they will need to know some Hebrew in order to know what they are being charged with (personal communication, May 2014). As far as the pressure of needing to know a language, there were several responses from those in Palestine discussing the need to know Hebrew because they cross the checkpoints (Amara, 2003; Hawker, 2013; Olsen & Olsen, 2010).

In the diaspora, the picture is slightly different. For example, Hebrew does not play as significant a role. In addition, for many in the diaspora, Arabic was brought up quite frequently when they were asked if there were any languages they had to learn. There were many

responses similar to this one, “I feel like I need to improve my Arabic, because my current level of understanding seems not up to par” (Participant 23, US, English, Arabic, Japanese). There is a need, almost an unspoken duty, to learn the language of their motherland. In addition to Arabic playing a role in the diaspora for identity’s-sake, there is also a powerful sense of need to have strong English skills as demonstrated by this statement:

Yes, English because I wouldn't have absolutely needed to use it if we weren't living in the U.S. It is likely that if my parents stayed living in the Arab World, I would have still had to have learned English because of the strong post-colonial presence in Arabic countries English, to be able to communicate (Participant 30, US, English, Arabic).

To sum up the response to this question, the data shows that in Palestine the language that was mentioned the most with regard to necessity is Hebrew. In contrast, in the diaspora, English and Arabic were the languages most mentioned. Those who did identify other languages such as French, German, and Japanese really saw them as being for “entertainment” purposes. Therefore, Arabic and English were a primary focus for this study as these two languages are the ones all participants have in common. Hebrew was also a focus, as it is the language that represents the continued occupation of Palestine (Suleiman, 2004), and therefore plays a pivotal role when discussing emotion and perception of languages, especially for those within the Separation Wall. The following further analysis details the more specific discussion on the perception of Arabic, English, and Hebrew among the participants in Palestine and in the diaspora.

### **Research Question Two: Emotional Perception of Arabic, English, and Hebrew.**

Research question 2 explores the emotional perception Palestinians felt towards their reported languages. For the purposes of a straightforward analysis, Arabic, English, and Hebrew were explored for all participants. This question was also broken down into six sub-questions asking what the differences were in positive and negative perceptions of the three languages between Palestinians in Palestine and those in the diaspora.

*Arabic.* Research questions 2a and 2b explored the differences between Palestinians in Palestine and Palestinians in the diaspora with regard to their emotional perceptions of Arabic. There were no significant differences revealed between groups comparing Palestinians by location in overall positive and negative perception of the language, though it was earlier hypothesized that Arabic would have a statistically higher perception in Palestine given it is the national language, and one that exhibits pride (Olsen & Olsen, 2010). In fact, not only were the positive averages quite high, but also the negative averages were also very low. When the adjectives were broken down into more specific positive adjectives, only *poetic* and *unemotional* were found to be significantly different by location. It was revealed that Palestinians in Palestine view Arabic as more poetic than those in the diaspora. This finding may or may not speak to the fluency in Arabic of some of the participants living in the diaspora, as there were participants such as one mentioned previously who expressed a limitation of Arabic fluency stating it was not up to par” (Participant 23, US, English, Arabic, Japanese). In contrast, Palestinians in the diaspora see Arabic as significantly more unemotional. While this study did not differentiate between L1, L2, and L3, Dewaele and Nakano (2013) found their participants felt more emotional in their L1, which from the context of Palestinian in Palestine, the L1 is Arabic. Elsewhere, Jahangard and Holderread (2013) found in Iran that the majority of participants

considered their dominant language to be more emotional, therefore also coming to agreement with the finding of the present study as Palestinians in Palestine view Arabic as more emotional, and Palestinians in the diaspora to view Arabic as more unemotional as Arabic may not necessarily be their dominant language.

However, a brief example from open-ended responses regarding which language has more emotional significance from a Palestinian in the United States can contradict the general statistical finding slightly, “Arabic seems more genuine and appropriate for emotions. English seems more detached from human emotion, as if its only meant for emails and scientific articles” (Participant 25, US, Arabic, English). This statement expresses the appreciation for Arabic as a language of beauty, whereas English is regulated to more of an academic role. Even though this participant resides in the diaspora, it is a finding in line with Olsen and Olsen (2010) where their participants in Palestine discussed how they felt proud of Arabic as their national language, but still learned English for academic success. Overall, the fact that only a few adjectives differed in statistical significance further echoes the work of Olsen and Olsen (2010) and Suleiman (2004; 2015) as those studies have consistently highlighted the importance of Arabic for all Palestinians regardless of location for identity, as a national symbol of pride, and especially for those in the diaspora, the Arabic language is a connection to the land they do not currently reside on.

**English.** English has been reported as an academic language overall in a review of past studies as well as in the present study. Research questions 2c and 2d sought to explore this sentiment in more detail by breaking down the specific perceptions different Palestinian groups had of the language. As with Arabic, there were no significant differences between groups by location with regard to positive and negative language perception despite the hypothesis that English would have a higher emotional perception in the diaspora. When breaking down the



positive and negative perception further, the only adjective which revealed any significant differences again by location is the adjective *useful*. By looking at location, the results found that Palestinians in the diaspora feel English is significantly more useful than Palestinians in Palestine given the wider use of the language outside the Separation Wall. The usefulness of the language comes from the need for it in day-to-day activities as well as for academic purposes. In the present study, one participant discussed his/her idea with English when asked if there was a language that he/she had to learn, “My parents began to only speak English to me at a very young age because they were trying to assimilate into American college. This is rather unfortunate for my fluency and confidence in Arabic” (Participant 20, US, English, Spanish). Here the need for English is apparent. The usefulness and the importance to gain admission into an American college was key. However, there is that sense of Arabic pride where the participant feels that his/her Arabic has suffered due to the need for English. These same sentiments are reflected in the stories of Palestinians in the diaspora as they struggle to find a way to remain true to their Palestinian identity, while at the same time settling into their reality outside of Palestine (Suleiman, 2015).

Another participant discussed the need to feel professional when asked if he/she feels different when speaking different languages, “No. I feel more myself in Arabic. I feel as though, in English, we have to adopt mainstream ways to speak (my "white people voice") to be taken seriously or thought of as professional” (Participant 25, US, Arabic, English). This participant has a strong identity in Arabic, however, to be taken seriously, English is more mainstream – more useful. This individual also brings up this idea of “whiteness”. Bailey et al., (2014) discussed the experiences of Zimbabwean migrants in the UK and how they were identified as “white men” when they spoke English in their tribes. They also needed English for

work. However, speaking the language identified them as “white”. This comparison also clearly illustrates Grosjan’s (2008) discussion concerning people using different languages for different purposes at different times. Participant 20 not only identifies English as a “white people” language, but also describes his/her voice as a “white people voice” in order to be more professional, because in the eyes of Participant 20, Arabic in the United States would serve as neither professional, nor serious. Palestinians in Palestine and those in the diaspora are in agreement that English is a professional and academic language.

**Hebrew.** The final language investigated was Hebrew. There were more varied findings with this language between groups by location. Surprisingly, there were no significant differences between the groups in overall positive and negative perception of the language even though it was earlier hypothesized that Hebrew would have a higher negative perception in Palestine and a more positive one in the diaspora. However, two adjectives which came back as significantly different were *unemotional* and *crude*. Palestinians in Palestine find Hebrew to be more unemotional and cruder than Palestinians in the diaspora. Even though there were significant differences with a few of these adjectives, overall, the averages for both the positive and negative adjectives were quite low, that is to say while Palestinians by-in-large reveal they feel Hebrew is not positive, the inverse is not also true. They also do not feel it is completely negative either. This general finding is in opposition to the findings from Olsen and Olsen (2010) as their participants expressed negative attitudes towards the language. A few open-ended responses show the need for the language while living in Palestine when participants were asked what language they felt they had to learn, “I learnt E. and I use it I hope to expand the literature knowledge part. But I'm planning to learn Hebrew starting this month because I feel it's a must in our situation to learn it” (Participant 16, Palestine, English, Arabic). This participant

again expresses learning English for knowledge. Hebrew, on the other hand, is necessary to learn due to their situation, which most likely is the one discussed by another participant:

“Hebrew, because sometimes the IDF dont understand Arabic or English and It can be annoying because you need their permission to go home” (Participant 21, US, English, Arabic). In this response, this participant mentions the frustration that the Israeli Defense Forces (IDF) does not always communicate well in Arabic or English, so they need to know Hebrew in order to navigate travel. Finally, a much shorter response to the same question was just one word, “Hebrew!” There seems to be a drive to learn Hebrew if one resides in Palestine or needs to travel there often. Hawker (2013) also revealed similar findings in her codeswitching study, discovering Palestinians who are in business with Israelis will also need to use the Hebrew language. It is not only that Hebrew is seen as the enemy’s language, but it is considered the language of the occupier as Olsen and Olsen (2010) found in their research.

**Research Question Three: Language Practices by Location.** Research question 3 compares the various language practices between Palestinians in Palestine and those in the diaspora. They come from open-ended responses: 62) Do you have a preference for emotion and terms of endearment in one language over all others? Which language is it and why? 63) Do your languages have different emotional significance for you? If yes, how do you see the emotional significance for each language? 68) If we were to recall some bad or difficult memories, which language would you prefer to discuss them in and why? 70) Do you feel like a different person sometimes when you use your different languages? The responses were quite similar across locations, which given the lack of difference between statistical positive and negative emotional perceptions across languages between the groups is not surprising. The main themes which emerged from questions involving emotional significance and terms of

endearment were, “Arabic connection”, “English for effective communication,” and “Arabic/English partnership.” Participants in Palestine expressed the deeper feelings and metaphorical value. A few participants used the phrase “more poetic” which aligns with the statistical finding that Arabic is seen as significantly more *poetic* in Palestine than in the diaspora. Arabic is also more emotional for Palestinians in Palestine, and English is seen as “detached” (Participant 21). This also follows the statistical results that Arabic is seen as significantly less unemotional for Palestinians in Palestine than in the diaspora. This does not necessarily mean that Palestinians in the diaspora do not find Arabic a beautiful language. In fact, many Palestinians in both Palestine and in the diaspora state they would rather use English to discuss difficult memories. One participant noted that it was better to “sound foreign” (Participant 43). Dewaele and Qaddourah (2015), while not investigating bad memories specifically did investigate what language Arabic/English participants chose to express anger in. While most participants did state that they would use Arabic in spoken discourse, there were some who preferred English in written communication, as it was clearer and more direct. Because English is viewed as more straightforward in past studies (Dewaele, 2010a), in the present study, English was identified as the preferred language to discuss difficult topics which involve a great deal of emotion because participants perceived a lack of emotion using English compared to Arabic.

Overall, language practices for both Palestinians in Palestine and those in the diaspora were similar, with a heavy reliance on both Arabic and English (Dewaele & Qaddourah, 2015). While there were some participants who showed a preference for Arabic, there were others who showed a preference for English, and even an Arabic/English combination. However, these differences did not necessarily depend upon location, though there was a tendency for those in

the diaspora to report English as being a clearer way to communicate, which is also right in line with earlier statistical findings that English is seen as more *useful* to Palestinians in the diaspora. Finally, with regard to Palestinians feeling like a different person, while the majority in both groups stated they did, there were not many detailed responses to analyze. There is agreement from Palestine through the diaspora that there is a change somewhere as they use different languages. Exactly how/where is uncertain. The one theme that appears to be the same across the data between groups is while very similar trends are present, the languages themselves seem to be used for separate purposes.

**Research Question Four: Language Experiences by Location.** The final research question further explored the differences and similarities in language experience between Palestinians in Palestine and in the diaspora. There were three open-ended questions selected to analyze in order to better understand language experience: 64) Are there any languages you feel like you HAD to learn? Why or why not? Explain. 65) Are there any languages you felt discouraged from learning? Why or why not? Explain.

66) Have you had any experience with Hebrew? Describe the instance(s). There were relatively the same themes from question 3, but expressed differently. For instance, no one in Palestine reported the need to learn Arabic, but Palestinians in the diaspora did due to the need for connection, the need for expression in social settings, and to understand family (Suleiman, 2015). As echoed by Participant 35, “I stay connected to who I am by learning and understanding Arabic...” There were also many Palestinians in Palestine and in the diaspora who expressed the need to learn English more for academic purposes, and also in the diaspora for daily living. The language that surfaced for both Palestinians in Palestine and in the diaspora was Hebrew, and for those in Palestine, the need to know both Hebrew and English

together was also reported. Recalling the results from Hawker's (2013) codeswitching study there was no importance reported with regard to using Arabic and Hebrew together, just Hebrew and English. That might be due to the perception of Arabic as the national language, the language for Palestinian connection and identity. The responses which were offered discussed interaction with Israelis, especially IDF. There has been reported aversion to using Arabic with Israelis (Olsen & Olsen, 2010; Suleiman, 2004). There is such aversion, one could have a gun to their head, demanding it to be used, and there is still, in some cases, refusal (Suleiman, 2004). In other cases however, previous studies have reported that many Israelis know English better than Arabic (Suleiman & Agat-Galli, 2015). While it is not clear from the narratives how Hebrew and English can be used together, it can be determined that when a Hebrew word is not available during communication, the Arabic or Israeli speaker first goes to an English word to fill that gap. In general, however, Hebrew is seen as a language for survival in Palestine either due to Israeli security encounters, or for business purposes. For Palestinians in Palestine, this is daily life, and for Palestinians in the diaspora, this is a necessity for those who are able to visit.

In order to further expand upon Hebrew separately, there was an individual question addressing specific Hebrew experiences. As reported in chapter 4, out of the 17 participants in Palestine, 6 actually reported experience with the language. Out of the 30 in the diaspora, 13 stated they had experience with Hebrew, but of course had experience in Palestine and not in the diaspora itself. This finding can reveal three ideas: 1) It is possible to not have contact with Hebrew when living in Palestine. 2) Hebrew is an ideologically loaded language and participants did not want to answer questions about Hebrew. 3) While the majority participants who took part in this study stated they resided outside of Palestine, many identified as

Palestinian and appear to travel to Palestine often enough to encounter Hebrew. When viewing the experiences participants say they have had with Hebrew, they are mixed. One participant who resides in the US says, “Yes, I have friends who speak it and I think it is a beautiful language with rich history, much like Arabic” (Participant 20). Another participant who also lives in the diaspora states, “I have had an experience with Hebrew. When I traveled to the West Bank in 2016, I was interrogated for 9 hours at the Israeli border and although they spoke to me in English, they spoke amongst themselves in Hebrew” (Participant 38). These contrasting statements can serve as a reminder that it is possible to go about daily life and not encounter Hebrew as much with soldiers depending on one’s location. Previous studies Olsen and Olsen (2010) interviewed schoolgirls who had to cross checkpoints, and Hawker (2013) specifically focused on refugee camps to gather her data. In addition, traveling to and from Palestine, one is more likely to encounter Hebrew with the IDF when passing through checkpoints and security. Even though almost a third of the participants in Palestine stated they had experience with Hebrew, there were hardly any detailed responses offered. There were a few expressing simple, functional use of Hebrew as reported by participants living in Palestine, “My experience in Hebrew came from seeing it and using it in my daily life” and “Yes, shaloom,” This is a common greeting, and one this participant most likely used often in Palestine.

It is unclear as to why so many Palestinians in Palestine stated they did not have experience with Hebrew as the few who did respond stated they experienced it in their daily life. Only possibilities can be offered at this point. There are real concerns for safety to say anything about Palestine, even if it is a poem written on Facebook where the poet expresses the struggle Palestinians have, yet the Israeli government interprets as violent (Kulwin & Guettatfi, 2018).

With this idea in mind, filling out an online survey with questions that ask specifically about Hebrew could be a risk that many were not willing to take. It may have been more effective to have interviews and/or focus groups on the ground rather than to rely on an electronically submitted survey.

In conclusion, with this smaller sample, the results regarding the perception of Hebrew is mixed. Participants from different groups report having experience with and using Hebrew and some participants from these groups also report not having experience with and using Hebrew. Being exposed to Hebrew and having to use the language appears to be dependent upon the individual's situation. It is also dependent upon what the participant is willing to reveal in a questionnaire.

### **Palestinians and Language Mobility**

Based on the findings above, a few conclusions can be drawn regarding the mobility of these languages; however, considering the small sample size these interpretations should be considered speculative at this time. First, the role of Hebrew is quite localized to Palestine. Even though the majority of open-ended data were drawn from those in the diaspora, the participant responses were based on experiences they have had in Palestine. For Palestinians, Hebrew is a language that will not be used outside of the Separation Wall, as it is a language of necessity in that region echoing Olsen and Olsen (2010) and Hawker (2013). It is therefore an immobile resource as the use is confined to a certain area. Arabic, however, is more globalized due to the diasporic populations (Blommaert, 2010); however, the role of Arabic is unique for both Palestinians in Palestine and in the diaspora. For those in Palestine, the use of Arabic displays Palestinian identity (Olsen & Olsen, 2010; Suleiman, 2004; 2011). In the diaspora, while the language can be used as an identity marker, it is often viewed as a symbolic



connection to the land, their home (Suleiman, 2015). Therefore, while Arabic can be a mobile language resource, as it is used by those in the diaspora as a connection to Palestine, it can also be immobile due to the reasons for being in the diaspora given the reality of a decades-long occupation of their homeland.

### **A “No” State Solution?**

As detailed in Chapter 1, Palestine has been under a military occupation since 1948. For decades, leadership from all over the world have come to the table to offer a “solution” to this conflict including European countries, the United States, and Arab nations. These solutions have been called the “one state” where Palestinians and Israelis live together or “two state solutions”, where Palestinians and Israelis live separately in their own countries. Neither of these ideas have manifested themselves into action, and thus the present situation of the land is next to impossible to solve for either group (see figure 2). Recall this study is neither meant to investigate nor pass judgment on this ongoing conflict itself. However, the researcher will offer this insight. After a thorough investigation of language perception, practices, and experiences of, yes, an incredibly small fraction of the Palestinian population in both Palestine and the diaspora, the following general “conclusions” can be stated. First, while there were a few insightful significant differences revealed statistically and discussed in detail in previous chapters, there were very few overall differences. For example, Arabic can be seen as more poetic in Palestine, and English is more useful in the diaspora. There were also a few harsher adjective differences with regard to the perception of Hebrew in Palestine, despite the reported need for it from the findings in this study as well as previous ones expressed by both Palestinians in Palestine and those in the diaspora. Achebe’s (1976) work on Nigeria offers a few ideas as to why there are such similarities in the results between Palestinians in Palestine

and in the diaspora. There really are only a few common languages shared between the groups - Arabic, English, and where documented by participants, Hebrew. Achebe stated that this common ground linguistically not only empowers awareness, but also unity among all those in the diaspora, and by extension, in the case of the present study, a connection to those in Palestine, and to Palestine itself. The findings of this study in comparison to past studies regarding Palestine and Palestinians in the diaspora are worthy of more discussion and investigation, and are further examined through the lens of mobility and dynamicity.

First, the role of certain languages is ever-changing given the occupation, and diasporic situation is on-going (Peteet, 2007). Therefore perceptions, experiences, and practices are also vulnerable to change. Arabic is also a language that has an on-going and changing role especially with regard to being a companion with English both for those in Palestine and those in the diaspora. Arabic, has been heavily documented throughout this study as the language of connection, connection of Palestinians in Palestine, a language to use to show one is Palestinian in the region, and a language to use to show that one is Palestinian in the diaspora. Thus, Arabic is a language that can be viewed as a global language, and as a mobile language resource for Palestinians. There is also English. For those in Palestine, English is represented as a language of academics and prestige (Olsen & Olsen, 2010). It also represents a language of mobility and globalization (Blommaert, 2010). If one knows English, it is a key to the outside even if mobility is not possible for everyone due to the occupation. Those Palestinians in Palestine who have reported using Arabic and English within the confines of the wall display the intersection of showing their identity, yet also realizing the need for mobility. Elsewhere, in the diaspora, English is seen as the language of assimilation for Palestinians (Mason, 2007; Loddo, 2017), and Arabic is represents a connection to the homeland. This growing

“partnership” of the two languages has also been reflected in the findings of this study for both Palestinians in Palestine and those in the diaspora.

Finally, this dynamicity is also apparent especially with regard to Hebrew. Comparing the results of this study with past studies that have reported harsher attitudes towards Hebrew, there is a bit of a “softer” perception to Hebrew that this study has shown. While there has been some documentation of the need to know Hebrew in situations with IDF and other Israeli security echoing past studies (Olsen & Olsen, 2010; Suleiman, 2004), there are also just simple responses of needing it in life or needing it for business. For example, there was one participant who even expressed an appreciation for the language as it has a close connection to beloved Arabic. Emotional perception, practices, and experiences are so very similar between the groups. It also raises the question whether or not these two groups should have been two groups at all, or just one. When investigating an area under occupation, or in displacement, both areas, both groups can be unsettled, however, language can be a unifying factor, keeping groups intact across national boundaries. Investigating these areas and populations is also a complex and layered process, and it is possible that the very act of trying to separate an already complicated population into groups, attempted to simplify a situation cannot be simplified as once hypothesized.

### **Limitations**

Due to geographical and methodological considerations, this study has limitations. First, the sole use of self-reported data is a limitation in itself. While there have been concerns raised about whether or not participants falsify self-reported information, especially on the BEQ, Dewaele (2010a) states that because participants have nothing to gain if they lie and there is not necessarily a desirable answer overall, there is a better chance that they will tell the truth. The

only possible way to have ascertained whether participants are as fluent in the languages they said they are would have been to first test them on language skills. However, several other questions would have arisen with the prospect of testing, including the type of test, how the tests could account for all languages reported, and the time necessary to administer them. Due to the language topics in the questionnaire, it is probable the participants were, for the most part, truthful. However, aside from the fear of participants deliberately falsifying data, individuals' belief systems could also have affected the data. As participants sought to report on the languages they used, emotional perception of their languages, as well as details concerning language practices and experiences, the researcher was limited to only what the participant reported, and individuals' levels of awareness may have differed, as Silverstein (2000) has explained in his take of linguistic relativity.

Another limitation was how the present study has implemented the BEQ to gather data from a highly educated population of Palestinians in Palestine and in the diaspora. In reviewing previous studies concerning language perception, there is one key difference in how the current study has implemented the BEQ as the recruitment process targeted specific populations and language backgrounds. Referring to the original Dewaele and Pavlenko (2001-2003) participant recruitment process, Dewaele (2010a) states that having "highly linguistically and pragmatically aware multilinguals may have in fact contributed to the quality of information gathered" (p. 48). The BEQ is a challenging questionnaire as it focuses on emotions and general perceptions of reported languages. While the participants in the current study did have the questionnaire offered in both English and Arabic, the researcher still focused on recruiting from universities and adult professionals.

Most people who use Hebrew are not willing to offer this information without specific direction. For example, Hawker (2013) specifically explored the conditions where Palestinians code switch between Arabic and Hebrew. Olsen and Olsen (2010) explicitly identify the languages they wish to obtain information about: Arabic, English, and Hebrew. Initially, the present study did not request information about Hebrew specifically, because it was assumed by the researcher this information would be given especially from Palestinians in Palestine. However, in the pilot study, it was not offered by any participant, and was therefore a language added by name in the questionnaire in order to identify possible negative or positive themes related to the perception of, experiences, and practices of Hebrew for Palestinian multilinguals. Hebrew is an ideologically loaded language for Palestinians, especially for those living in Palestine, despite participants in Olsen and Olsen's (2010) survey reported that Hebrew was necessary. As Anchimbe (2013) wrote in his study on language use in Cameroon, "No one wants to be rejected or stigmatized simply because they want to speak one language or another" (p. 156).

The survey asked participants to report all their languages. There is a possibility that some Palestinians did not report Hebrew because it is not a language of "theirs". Fortunately, the adapted BEQ included Likert scale questions explicitly addressing the emotional perceptions of Hebrew, and open-ended questions were designed to reveal information such as attached emotional significance to reported languages or whether there were any languages participants felt discouraged from learning, in addition to any experiences Palestinians had with Hebrew. But it is still of importance to highlight that the great majority of participants did not self-identify Hebrew as a language in the questionnaire.

The final limitation of this study is that the findings are not able to be generalizable as the participant pool only consisted of bilingual/multilingual Palestinian university students living in Palestine and the bilingual/multilingual Palestinian/Palestinian-American university students and or professionals living in the United States, Jordan, The United Arab Emirates, and The United Kingdom. Even then, due to the limited sample size, this should not completely expand to generalize the entire population of Palestinians. In relation to the sample size itself, the very act of recruiting participants in Palestine and in the United States proved to be a challenge. In Palestine, many were uneasy to fill out a questionnaire about anything coming from the United States. One of the Palestinian scholars informed the researcher that in Palestine, Americans are now not trusted, especially after the antics of the US president towards Palestine (personal communication, May 2018). In the United States, there were also many who did not want to self-identify as Palestinian in the first place. They also feared that even if the questionnaire was anonymous, data could somehow be traced back to them, and it could mean trouble for their family in Palestine (personal communication, April, 2018). Even if the questionnaire was anonymous, there is certainly a level of trust that needs to be taken into account when researching a people under occupation and conflict. It is quite possible that the level of trust is not present in the current political climate, and one of the manifestations of this unfortunate, yet understandable circumstance is level of participation on a language questionnaire.

### **Recommendations for Future Research**

Based on the conclusions of this study, it is recommended that future research moves toward a more inclusive approach, taking into account both Palestinian and Israeli perspectives, and not separating Palestinians in Palestine from those in the diaspora. With regard to including Palestinians and Israelis, researching language use in areas of conflict, researchers generally

focus on only one part of the population, which this study also did. However, this makes it difficult to show the entire picture of the linguistic reality. To briefly exemplify, Ben-Rafael et al. (2006) made an effort by investigating the LL in East Jerusalem; however, this was the only area that came close to Palestine. Along those same lines, Trumper-Hecht (2009) researched actual attitudes and perceptions of Arabs and Israelis towards the languages of Arabic and Hebrew within the LL of Nazareth, a mainly Israeli town, and the sole focus of the study. Her study claimed that the majority of the Jewish population in Nazareth interviewed felt that Arabic did not belong. Including perceptions from both a Palestinian and Israeli city would have strengthened this research. Therefore, results of the LL research in Palestine in comparison with the collected research on the LL of Israel can be insightful in understanding how both Arabic, English, and Hebrew are used, included, and/or excluded. In a way, the studies that have taken place in Palestine can be seen as filling a gap where the studies in Israel have left off. Trumper-Hecht (2009) interviewed Jewish and Palestinians in the street about attitudes and perceptions towards the languages present in the LL of Nazareth, and Olsen and Olsen (2010) interviewed Palestinian schoolgirls. Hawker (2013) investigated how Palestinians code-switch from Arabic to Hebrew. However, to the knowledge of the researcher, no such study exists investigating Israeli code switching between Hebrew and Arabic. Future research could interview Israeli school children as to their perceptions of Hebrew, Arabic, and English, and code switching investigations that include Arabic could also take place in Israel.

Future research must also take a more critical approach to investigating Palestinian and Israeli language perceptions, practices, and experiences - critical in the sense of not seeing these elements as a binary, (Palestine vs Israel) but perhaps start to see them as connected and not divided separately. As one Jewish-American local organizer for Jewish Voice for Peace,

Sophie Edelhart has recently stated, “Nuance is actually a form of violence if it hides the truth” (Essa, 2019). The current ownership of the lands between Palestine and Israel remains a point of tension. It also continues to be a point of violence as the Israeli government continues to build on the Palestinian side of the Separation Wall (Image 2). The very act of building on this side of the wall means that both groups can interact with one another (be it violently or peacefully). Connecting this from a language perspective, Hebrew is not only spoken by IDF soldiers who patrol, but also by Israeli inhabitants (legality of inhabiting is beyond the scope of this study) residing on certain areas of the land. Similarly, as demonstrated by past LL studies, just as there are Jewish inhabitants on the Palestinian side of the wall, there are Palestinian inhabitants residing on the Israeli side of the wall, as there are areas of Israel known to be mostly Palestinian or mostly Israeli (Ben-Rafael et al., 2006; Trumper-Hecht, 2009; Waksman & Shohamy, 2009). Exploring the ways all land inhabitants interact with Arabic, English and Hebrew both within the Separation Wall *and* within Israel is needed as one cannot discuss Palestinians without discussing Israelis. One cannot discuss Israelis without discussing Palestinians. Omitting either group can indeed be damaging and, as Edelhart states above, violent. A clear future direction must confront a more complex picture of how languages are used, perceived, discussed, experienced, and practiced when Palestine and Israel is seen as one space versus an awkward divide between two peoples on both “sides” of the region. Therefore, these future exploratory language studies need to include Palestinians and Israelis in order to form a more comprehensive picture of the relationship Palestinians and Israelis have with one another - where a large part of that relationship manifestation is language.

Finally, as the final discussion of this study has begun to uncover, Palestinians in Palestine and those in the diaspora could very well be one group as Palestinians within the walls



of Palestine may find themselves displaced as more land is being appropriated by settlers on a constant basis. For the majority of Palestinians in Palestine who still reside on their land, there is a lack of stability, as there is a constant fear that their land can be taken as well (Zaidan, 2012). Palestinians living outside of Palestine are also displaced, and many have been for the better part of half a century. Therefore, care and consideration needs to be taken when dividing Palestinians into groups by location, and possibly not generally label those outside of Palestine in the diaspora without taking into account those in Palestine who may also be displaced even though they still reside within the wall.

## **Conclusion**

The present study builds on past research on language studies in Palestine, specifically focusing on the languages reported by Palestinian multilinguals in Palestine and in the diaspora. This study fills a very important gap in the current research as it continues the discussion of the ongoing occupation of Palestine through the exploration of emotional perception, experiences, and practices of these languages, and therefore not approaching the occupation itself directly. This study also offers insight into the under-researched population which has received little to no attention in the current scholarship - Palestinians living in the diaspora, as emotional perceptions of their reported languages as well as their perceptions, practices, and experiences were also explored. The perceptions, practices, and experiences of Arabic, English, and Hebrew were compared between the two groups as Arabic and English are the languages most reported by both groups, and Hebrew was a specific language of interest given the situation of the occupation. When reviewing results, there were very few differences and many similarities. Arabic was found to be a language which connected the two groups, and English functioned as a partner language for both Arabic and Hebrew.

Finally, Hebrew was found to be functional only within the Separation Wall of Palestine in order to cross checkpoint, for business purposes, and everyday life. The final conclusions of this study stated that given the great amount of similarities with very little difference, Palestinians in Palestine and in the diaspora may indeed be one group, given there may be some in Palestine who have been displaced within Palestine, and those who are still on their land face an uncertain future as to the length of time this land can be theirs. Thus, these two groups can share in similar situations of displacement and by extension can share similar perceptions of the three languages along with some of the same practices and experiences. As this study has echoed several times, investigating Palestine and the occupation, even indirectly is complex. While there are several ideas and new directions which have come from the results and discussion as detailed above, one of the most important takeaways is the take care when separating an already complicated population into groups, as this can also seem to simplify that which cannot be simplified.

In closing, Palestinian-American author, poet, and educator Ibtisam Barakat stated it best in her memoir on her childhood in Palestine, “To the alef, the letter that begins the alphabets of both Arabic and Hebrew, two semitic languages, sisters for centuries - May we find the language that takes us to the only home there is - one another’s hearts.” (Barakat, 2007, acknowledgement). May all current and future researchers who find themselves venturing into Palestine/Israel heed her words and go forth and work in peace and understanding, using language as a guide.

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[%20Worlds%20Intergenerational%20Differences%20in%20Negotiating%20Identity%20C%20Belonging%20and%20Home.pdf](#)



## APPENDICES

## Appendix A Permission to Use Survey Questions: Anastasia Khawaja



RESEARCH INTEGRITY AND COMPLIANCE  
Institutional Review Boards, FWA No. 00001669  
12901 Bruce B. Downs Blvd., MDC035 • Tampa, FL 33612-4799  
(813) 974-5638 • FAX (813) 974-7091

October 29, 2014

Anastasia Khawaja  
Teaching and Learning  
Tampa, FL 33612

RE: **Expedited Approval for Initial Review**

IRB#: Pro00019192

Title: To acquire Hebrew or not to acquire Hebrew: Is that really the question? An Exploration of Use of Hebrew of Palestinians Living Outside the Diaspora

**Study Approval Period: 10/29/2014 to 10/29/2015**

Dear Ms. Khawaja:

On 10/29/2014, the Institutional Review Board (IRB) reviewed and **APPROVED** the above application and all documents outlined below.

**Approved Item(s):**

**Protocol Document(s):**

[Khawaja Research Protocol.docx](#)

**Consent/Assent Document(s)\*:**

[Khawaja Informed Consent Page UPDATED](#) (\*\*granted a waiver)

\*Please use only the official IRB stamped informed consent/assent document(s) found under the "Attachments" tab. Please note, these consent/assent document(s) are only valid during the approval period indicated at the top of the form(s). \*\*Waivers are not stamped

It was the determination of the IRB that your study qualified for expedited review which includes activities that (1) present no more than minimal risk to human subjects, and (2) involve only procedures listed in one or more of the categories outlined below. The IRB may review research through the expedited review procedure authorized by 45CFR46.110 and 21 CFR 56.110. The research proposed in this study is categorized under the following expedited review category:

(6) Collection of data from voice, video, digital, or image recordings made for research purposes.

(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, human factors evaluation, or quality assurance methodologies.

Your study qualifies for a waiver of the requirements for the documentation of informed consent as outlined in the federal regulations at 45CFR46.117(c) which states that an IRB may waive the requirement for the investigator to obtain a signed consent form for some or all subjects if it finds either: (1) That the only record linking the subject and the research would be the consent document and the principal risk would be potential harm resulting from a breach of confidentiality. Each subject will be asked whether the subject wants documentation linking the subject with the research, and the subject's wishes will govern; or (2) That the research presents no more than minimal risk of harm to subjects and involves no procedures for which written consent is normally required outside of the research context.

As the principal investigator of this study, it is your responsibility to conduct this study in accordance with IRB policies and procedures and as approved by the IRB. Any changes to the approved research must be submitted to the IRB for review and approval by an amendment.

We appreciate your dedication to the ethical conduct of human subject research at the University of South Florida and your continued commitment to human research protections. If you have any questions regarding this matter, please call 813-974-5638.

Sincerely,



John Schinka, Ph.D., Chairperson  
USF Institutional Review Board

## Appendix B Survey Instrument

### *Adapted Bilingual Emotional Questionnaire in English and Arabic*

1. Background information: What is your name? ما هو اسمك؟ \* معلومات شخصية: ما هو اسمك؟ \*

Use initials and/or random number for quantitative purposes. استخدم أحرف اسمك الأولى أو رقم عشوائي لأسباب بحث كمية.

2. Background Information: What is the gender you identify with? ما هو جنسك؟ معلومات شخصية: ما هو جنسك؟

3. Background Information: معلومات شخصية: \* : معلومات شخصية:

How old are you? كم عمرك؟

18-20

21-25

26-30

31 or older فما فوق

4. Background Information: What is your education level? \* معلومات شخصية: ما هو مستوى تعليمك؟

1st year university سنة أولى جامعية

2nd year university سنة ثانية جامعية

3rd year university سنة ثالثة جامعية

4th year university سنة رابعة جامعية

graduate student طالب دراسات عليا

Other:

Other:

5. Background Information: Do you currently attend a university? \* معلومات شخصية: هل أنت منتسب لجامعة حاليا؟

Yes نعم

No لا

No لا

5a. Background Information: If you attend a university name it. Otherwise state your current occupation. \* معلومات شخصية: في حال انتسابك لجامعة اذكر اسمها. وفي حال لم تكن منتسب فما هي مهنتك؟

6. Background Information: Which ethnic group/community do you most identify with? \* معلومات شخصية: لأي مجتمع تنتسب؟

6. Background Information: Which ethnic group/community do you most identify with? \* معلومات شخصية: لأي مجتمع تنتسب؟

Palestinian فلسطيني

American أمريكي

Both الاثنان معاً

Other:

7. Background Information: How many citizenships do you hold? \*

معلومات شخصية: كم جنسية تحمل

1

2

3 or more أو أكثر

8. Background Information: What are the citizenships you hold? \*

معلومات شخصية: ما هي الجنسيات التي تحملها

9. Background Information: Have you been to the West Bank or Gaza at some point in your life? \*

معلومات شخصية: هل قمت بزيارة الضفة الغربية أو غزة في أي مرحلة من حياتك

yes نعم

no لا

10. Background Information: If yes, How long? \*

معلومات شخصية: في حال نعم. كم كانت مدة الزيارة

الضفة الغربية 4 - 6 أشهر West Bank 4-6 months

الضفة الغربية 6 أشهر سنة West Bank 6 months-1 year

الضفة الغربية سنة - 3 سنوات West Bank 1 year - 3 years

الضفة الغربية 3 سنين أو أكثر West Bank 3 or more years

غزة 4 - 6 أشهر Gaza 4-6 months

غزة 6 أشهر سنة Gaza 6 months-1 year

غزة سنة - 3 سنوات Gaza 1 year-3 years

غزة 3 سنين أو أكثر Gaza 3 or more years

لم أقم بزيارة الضفة الغربية أو غزة أبدًا. I have never been to either the West Bank or Gaza.

Other:

11. Background Information: Where are you currently residing? \*

معلومات شخصية: أين تقطن الآن

فلسطين-الضفة الغربية Palestine - West Bank

فلسطين- غزة Palestine - Gaza

الولايات المتحدة United States

Other:

12. Background Information: Is your bilingualism/multilingualism related to your occupation in any way? \*

معلومات شخصية: هل قدرتك على التحدث بلغتين أو أكثر لها علاقة بطبيعة عملك

Yes نعم

No لا

In this section you will answer questions about your linguistic background. The questions will ask you about your first language-fifth language. If you do not have knowledge of five languages, only fill in the languages you do have knowledge in.

وفي هذا القسم ستجيب عن أسئلة تتعلّق بخلفيتك اللغويّة. الأسئلة ستُكون عن لغتك الأولى – لغتك الخامسة. إذا لم يكن لديك معرفة بخمس لغات، فقط أجب عن اللغات التي تعرفها.

13. What is your first language? (L1) ل (L1) لغتك الأولى ما هي لغتك الأولى ل (L1) \* ؟ 1 ما هي لغتك الأولى ل (L1) \* ؟ 1

14a. What is your second language? (L2) ل (L2) لغتك الثانية ل (L2) \* ؟ 2 ما هي لغتك الثانية ل (L2) \* ؟ 2

14b. At what age did you start learning your L2? ل (L2) لغتك الثانية ل (L2) \* ؟ 2 في أي عمر بدأت تعلم لغتك الثانية ل (L2) \* ؟ 2

14c. Where did you learn your L2? ل (L2) لغتك الثانية ل (L2) \* ؟ 2 أين تعلمت لغتك الثانية ل (L2) \* ؟ 2

Palestine فلسطين

United States الولايات المتحدة

Other:

14d. What context did you learn your L2? ل (L2) لغتك الثانية ل (L2) \* ؟ 2 ما البيئة التي تعلمت فيها لغتك الثانية ل (L2) \* ؟ 2

naturalistic (outside the classroom) خارج الفصل - بيئة طبيعية

instructional (inside the classroom) داخل الفصل - بيئة تعليمية

both naturalistic and instructional كلاهما

14e. For what reason did you learn your L2? ل (L2) لغتك الثانية ل (L2) \* ؟ 2 لأي سبب تعلمت لغتك الثانية ل (L2) \* ؟ 2

15a. What is your L3? (third language) ل (L3) لغتك الثالثة ل (L3) \* ؟ 3 ما هي لغتك الثالثة ل (L3) \* ؟ 3

15b. At what age did you start learning your L3? ل (L3) لغتك الثالثة ل (L3) \* ؟ 3 في أي عمر بدأت تعلم لغتك الثالثة ل (L3) \* ؟ 3

15c. What context did you learn your L3? ل (L3) لغتك الثالثة ل (L3) \* ؟ 3 ما البيئة التي تعلمت فيها لغتك الثالثة ل (L3) \* ؟ 3

naturalistic (outside the classroom) خارج الفصل - بيئة طبيعية

instructional (inside the classroom) داخل الفصل - بيئة تعليمية

both naturalistic and instructional كلاهما

15d. Where did you learn your L3? ل (L3) لغتك الثالثة ل (L3) \* ؟ 3 أين تعلمت لغتك الثالثة ل (L3) \* ؟ 3

Palestine فلسطين

United States الولايات المتحدة

Other:

15e. For what reason did you learn your L3? ل (L3) لغتك الثالثة ل (L3) \* ؟ 3 لأي سبب تعلمت لغتك الثالثة ل (L3) \* ؟ 3

16a. What is your L4? (fourth language) ل 4 ما هي لغتك الرابعة ؟

16b. At what age did you start learning your L4? ل 4 في أي عمر بدأت تعلم لغتك الرابعة ؟

16c. What context did you learn your L4? ل 4 ما البيئة التي تعلمت فيها لغتك الرابعة ؟

naturalistic (outside the classroom) الفصل - خارج الفصل

instructional (inside the classroom) الفصل - داخل الفصل

both naturalistic and instructional كلاهما

16d. Where did you learn your L4? ل 4 أين تعلمت لغتك الرابعة ؟

Palestine فلسطين

United States الولايات المتحدة

Other:

16e. For what reason did you learn your L4? ل 4 لأي سبب تعلمت لغتك الرابعة ؟

17a. What is your L5? (fifth language) ل 5 ما هي لغتك الخامسة ؟

17b. At what age did you start learning your L5? ل 5 في أي عمر بدأت تعلم لغتك الخامسة ؟

17c. What context did you learn your L5? ل 5 ما البيئة التي تعلمت فيها لغتك الخامسة ؟

naturalistic (outside the classroom) الفصل - خارج الفصل

instructional (inside the classroom) الفصل - داخل الفصل

both naturalistic and instructional كلاهما

17d. Where did you learn your L5? ل 5 أين تعلمت لغتك الخامسة ؟

Palestine فلسطين

United States الولايات المتحدة

Other:

17e. For what reason did you learn your L5? ل 5 لأي سبب تعلمت لغتك الخامسة ؟

18. Do you know how to speak Hebrew? \* هل تعرف كيف تتحدث العبرية ؟

Yes

No

19. What do you consider to be your dominant language? \* ماهي لغتك السائدة ؟

L1

L2

L3

L4

L5

\* (٤) إذا لديك شريك، ما اللغة/ اللغات التي يتكلمها/ تتكلمها؟

21a. On a scale of 1-5 (1 = least proficient, 5 =fully fluent, rate your ability to speak your L2. بمقياس 1 - 5 ( 1=أقل

\*. 2. الإتيان، 5 = تمام الطلاقة)، قِّم قدرتك على تكلم لغتك الثانية ل

أقل الإتيان least proficient

1

2

3

4

5

تمام الطلاقة fully fluent

\* 2 بمقياس 1 - 5، قيم قدرتك على الإستماع بلغتك ل. 21b. On a scale of 1-5, rate your ability to listen in your L2.

أقل الإتيان least proficient

1

2

3

4

5

تمام الطلاقة fully fluent

\* 2 بمقياس 1 - 5، قيم قدرتك على الكتابة بلغتك ل. 21c. On a scale of 1-5, rate your ability to write in your L2.

أقل الإتيان least proficient

1

2

3

4

5

تمام الطلاقة fully fluent

\* 2 بمقياس 1 - 5، قيم قدرتك على القراءة بلغتك ل. 22d. On a scale of 1-5, rate your ability to read in your L2.

أقل الإتيان least proficient

1

2

3



4

5

تمام الطلاقة fully fluent

3 بمقياس 1 - 5 ، قيم قدرتك على تكلم لغتك ل. L3. On a scale of 1-5, rate your ability to speak in your L3.

أقل الإتقان least proficient

1

2

3

4

5

تمام الطلاقة fully fluent

3 بمقياس 1 - 5 ، قيم قدرتك على الإستماع بلغتك ل. L3. On a scale of 1-5, rate your ability to listen in your L3.

أقل الإتقان least proficient

1

2

3

4

5

تمام الطلاقة fully fluent

9

3 بمقياس 1 - 5 ، قيم قدرتك على الكتابة بلغتك ل. L3. On a scale of 1-5, rate your ability to write in your L3.

أقل الإتقان least proficient

1

2

3

4

5

تمام الطلاقة fully fluent

3 بمقياس 1 - 5 ، قيم قدرتك على القراءة بلغتك ل. L3. On a scale of 1-5, rate your ability to read in your L3.

أقل الإتقان least proficient

1

2

3

4

5

fully fluent تمام الطلاقة

23a. On a scale of 1-5, rate your ability to speak in your L4. 4 بمقياس 1 - 5 ، قيم قدرتك على تكلم لغتك ل

least proficient أقل الإلتقان

1

2

3

4

5

fully fluent تمام الطلاقة

23b. On a scale of 1-5, rate your ability to listen in your L4. 4 بمقياس 1 - 5 ، قيم قدرتك على الإستماع بلغتك ل

least proficient أقل الإلتقان

1

2

3

4

5

fully fluent تمام الطلاقة

10

23c. On a scale of 1-5, rate your ability to write in your L. 4 بمقياس 1 - 5 ، قيم قدرتك على الكتابة بلغتك ل

least proficient أقل الإلتقان

1

2

3

4

5

fully fluent تمام الطلاقة

23d. On a scale of 1-5, rate your ability to read in your L4. 4 بمقياس 1 - 5 ، قيم قدرتك على القراءة بلغتك ل

أقل الإلتقان least proficient

- 1
- 2
- 3
- 4
- 5

تمام الطلاقة fully fluent

24a. On a scale of 1-5, rate your ability to speak in your L5. ل. لغتك على نكلم قدرتك 5 ، 1 - 5 بمقياس

أقل الإلتقان least proficient

- 1
- 2
- 3
- 4
- 5

تمام الطلاقة fully fluent

24b. On a scale of 1-5, rate your ability to listen in your L5. ل. الإستماع بلغتك 5 ، 1 - 5 بمقياس

أقل الإلتقان least proficient

- 1
- 2
- 3
- 4
- 5

تمام الطلاقة fully fluent

24c. On a scale of 1-5, rate your ability to write in your L . 5 ، 1 - 5 بمقياس على الكتابة بلغتك ل

أقل الإلتقان least proficient

- 1
- 2
- 3
- 4
- 5

تمام الطلاقة fully fluent

24d. On a scale of 1-5, rate your ability to read in your L5. 5 بمقياس 1 - 5 ، قيم قدرتك على القراءة بلغتك ل.

أقل الإلتقان least proficient

- 1
- 2
- 3
- 4
- 5

تمام الطلاقة fully fluent

25a. \* . على مقياس من 1 - 5 ، ما معدل قدرتك على التحدث باللغة العبرية . On a scale of 1-5, rate your ability to speak in Hebrew.

أقل الإلتقان least proficient

- 1
- 2
- 3
- 4
- 5

تمام الطلاقة fully fluent

25b. \* . على مقياس من 1 - 5 ، ما معدل قدرتك على الاستماع باللغة العبرية . On a scale of 1-5, rate your ability to listen in Hebrew.

أقل الإلتقان least proficient

- 1
- 2
- 3
- 4
- 5

تمام الطلاقة fully fluent

25c. \* . على مقياس من 1 - 5 ، ما معدل قدرتك على الكتابة باللغة العبرية . On a scale of 1-5, rate your ability to write in Hebrew.

أقل الإلتقان least proficient

- 1
- 2
- 3
- 4
- 5

تمام الطلاقة fully fluent

25d. On a scale of 1-5, rate your ability to read in Hebrew. \* على مقياس من 1 - 5 ، ما معدل قدرتك على قراءة باللغة العبرية .

أقل الإلتقان least proficient

1

2

3

4

5

تمام الطلاقة fully fluent

26a. How often do you use your L1? \* ؟ 1 كم مرّة تستعمل لغتك ل

Never=0, every year=1, every month=2, every week=3, every day=4, several hours a day=5 كل ، 1 = كل عام ، 0 = أبدًا

5 = شهر = 2 ، كل أسبوع = 3 ، كل يوم = 4 ، بعض ساعات في اليوم

Never أبدًا

0

1

2

3

4

5

Several Hours Per Week بعض ساعات في اليوم

26b. With Whom do you use your L1? \* ؟ 1 مع من تستعمل لغتك ل

27a. How often do you use your L2? \* ؟ 2 كم مرة تستعمل لغتك ل

Never=0, every year=1, every month=2, every week=3, every day=4, several hours a day=5 كل ، 1 = كل عام ، 0 = أبدًا

5 = شهر = 2 ، كل أسبوع = 3 ، كل يوم = 4 ، بعض ساعات يوميًا

Never أبدًا

0

1

2

3

4

5

Several Hours Per Week بعض ساعات يومياً

27b. With whom do you use your L2? \* ؟ 2 مع من تستعمل لغتك ل

28a. How often do you use your L3? ؟ 3 كم مرة تستعمل لغتك ل

Never=0, every year=1, every month=2, every week=3, every day=4, several hours a day=5 كل ، 1 كل عام= ، 0 أبداً- ، كل يوم= 4 ، كل أسبوع= 3 ، كل شهر= 2 ، كل يوم= 4 ، بعض ساعات يومياً

5 =شهر= 2 ، كل أسبوع= 3 ، كل يوم= 4 ، بعض ساعات يومياً

Never أبداً

0

1

2

3

4

5

Several Hours Per Week بعض ساعات يومياً

28b. With whom do you use your L3? ؟ 3 مع من تستعمل لغتك ل

29a. How often do you use your L4? ؟ 4 كم مرة تستعمل لغتك ل

Never=0, every year=1, every month=2, every week=3, every day=4, several hours a day=5 كل ، 1 كل عام= ، 0 أبداً= ، كل يوم= 4 ، كل أسبوع= 3 ، كل شهر= 2 ، كل يوم= 4 ، بعض ساعات يومياً

5 =شهر= 2 ، كل أسبوع= 3 ، كل يوم= 4 ، بعض ساعات يومياً

Never أبداً

0

1

2

3

4

5

Several Hours a Day بعض ساعات يومياً

29b. With whom do you use your L4? ؟ 4 مع من تستعمل لغتك ل

30a. How often do you use your L5? ؟ 5 كم مرة تستعمل لغتك ل

Never=0, every year=1, every month=2, every week=3, every day=4, several hours a day=5 كل ، 1 كل عام= ، 0 أبداً= ، كل يوم= 4 ، كل أسبوع= 3 ، كل شهر= 2 ، كل يوم= 4 ، بعض ساعات يومياً

5 =شهر= 2 ، كل أسبوع= 3 ، كل يوم= 4 ، بعض ساعات يومياً

Never أبداً

1

2

3

4

5

Several Hours a Week يومياً بعض ساعات

30b. With whom do you use your L5? \* 5 مع من تستعمل لغتك ل

31a. How often do you use Hebrew? \* كم مرة تستخدم اللغة العبرية؟

Never=0, every year=1, every month=2, every week=3, every day=4, several hours a day=5 كل ، 1 = كل عام ، 0 ، أبداً =

5 = شهر = 2 ، كل أسبوع = 3 ، كل يوم = 4 ، بعض ساعات يومياً

Never أبداً

1

2

3

4

5

Several Hours a Week يومياً بعض ساعات

31b. With whom do you use Hebrew? \* مع من تستخدم العبرية؟

32a. Do you use your L1 for mental calculations/arithmetic? هل تستعمل لغتك ل 1 في العمليات الحسابية؟

0= Not Applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبداً ، 0 ، 1 = غير قابل للتطبيق =

5 = نادراً = 2 ، أحياناً = 3 ، باستمرار = 4 ، كل الوقت

Not applicable غير قابل للتطبيق

0

1

2

3

4

5

All the time كل الوقت

32b. Do you use your L2 for mental calculation/arithmetic? هل تستعمل لغتك ل 2 في العمليات الحسابية؟

0 = Not applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبداً ، 0 ، 1 = غير قابل للتطبيق =

5 = نادراً = 2 ، أحياناً = 3 ، باستمرار = 4 ، كل الوقت

غير قابل للتطبيق Not Applicable

- 0
- 1
- 2
- 3
- 4
- 5

كل الوقت All the time

32c. Do you use your L3 for mental calculation/arithmetic? هل تستعمل لغتك ل 3 في العمليات الحسابية?

0 = Not Applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time ، 0 = غير قابل للتطبيق = أبداً ، 1 =

5 = نادراً = 2 ، أحياناً = 3 ، باستمرار = 4 ، كل الوقت

غير قابل للتطبيق Not applicable

- 0
- 1
- 2
- 3
- 4
- 5

كل الوقت All the time

32d. Do you use your L4 for mental calculation/arithmetic? هل تستعمل لغتك ل 4 في العمليات الحسابية?

0 = Not applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time ، 0 = غير قابل للتطبيق = أبداً ، 1 =

5 = نادراً = 2 ، أحياناً = 3 ، باستمرار = 4 ، كل الوقت

غير قابل للتطبيق Not applicable

- 0
- 1
- 2
- 3
- 4
- 5

كل الوقت All the time

32e. Do you use your L5 for mental calculation/arithmetic? هل تستعمل لغتك ل 5 في العمليات الحسابية?



0 = Not Applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبداً ، 0 = غير قابل للتطبيق = 1 ،  
5 = نادراً = 2 ، أحياناً = 3 ، باستمرار = 4 ، كل الوقت

Not applicable غير قابل للتطبيق

- 0
- 1
- 2
- 3
- 4
- 5

All the time كل الوقت

32f. Do you use Hebrew for mental calculation/arithmetic? هل تستخدم اللغة العبرية للحسابات الذهنية? \*

0 = Not Applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبداً ، 0 = غير قابل للتطبيق = 1 ،  
5 = نادراً = 2 ، أحياناً = 3 ، باستمرار = 4 ، كل الوقت

Not applicable غير قابل للتطبيق

- 0
- 1
- 2
- 3
- 4
- 5

All the time كل الوقت

33a. Do you switch between languages within a conversation when speaking with friends and family? هل تنتقل بين

\* اللغات خلال تحدثك مع عائلتك وأصدقائك

0 = Not Applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبداً ، 0 = غير قابل للتطبيق = 1 ،  
5 = نادراً = 2 ، أحياناً = 3 ، باستمرار = 4 ، كل الوقت

Not applicable غير قابل للتطبيق

- 0
- 1
- 2
- 3
- 4

5

All the time كل الوقت

33b. Do you switch between languages within a conversation when speaking with strangers? هل تنتقل بين اللغات خلال \*تحدثك مع الغرباء

0 = Not Applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبدًا ، 0 = غير قابل للتطبيق ، 1 ، 2 = نادرًا ، 3 = أحيانًا ، 4 = باستمرار ، كل الوقت

Not applicable غير قابل للتطبيق

0

1

2

3

4

5

All the time كل الوقت

33c. Do you switch between languages within a conversation when speaking in public? هل تنتقل بين اللغات خلال تحدثك مع \*عامّة الناس

0 = Not Applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبدًا ، 0 = غير قابل للتطبيق ، 1 ، 2 = نادرًا ، 3 = أحيانًا ، 4 = باستمرار ، كل الوقت

Not applicable غير قابل للتطبيق

0

1

2

3

4

5

All the time كل الوقت

33d. Do you switch between languages within a conversation at work? هل تنتقل بين اللغات خلال تحدثك أوقات العمل \*؟

0 = Not Applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبدًا ، 0 = غير قابل للتطبيق ، 1 ، 2 = نادرًا ، 3 = أحيانًا ، 4 = باستمرار ، كل الوقت

Not applicable غير قابل للتطبيق

0

- 1
- 2
- 3
- 4
- 5

All the time كل الوقت

33e. Do you switch between languages when speaking about neutral matters? هل تنتقل بين اللغات خلال تحدثك عن أمور محايدة؟ \*

\*محايدة

0 = Not Applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time ، 0 = أبدًا ، 1 = غير قابل للتطبيق ، 2 = نادراً ، 3 = أحياناً ، 4 = باستمرار ، 5 = كل الوقت

5 = نادراً ، 2 = أحياناً ، 3 = باستمرار ، 4 = كل الوقت

Not applicable غير قابل للتطبيق

- 0
- 1
- 2
- 3
- 4
- 5

All the time كل الوقت

33f. Do you switch between languages when speaking about personal matters? هل تنتقل بين اللغات خلال تحدثك عن أمور خاصة؟ \*

\*خاصة

0 = Not Applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time ، 0 = أبدًا ، 1 = غير قابل للتطبيق ، 2 = نادراً ، 3 = أحياناً ، 4 = باستمرار ، 5 = كل الوقت

5 = نادراً ، 2 = أحياناً ، 3 = باستمرار ، 4 = كل الوقت

Not applicable غير قابل للتطبيق

- 0
- 1
- 2
- 3
- 4
- 5

All the time كل الوقت

33g. Do you switch between languages when speaking about emotional matters? هل تنتقل بين اللغات خلال تحدثك عن أمور عاطفية؟ \*

\* عاطفية؟

0 = Not Applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبدًا ، 0 = غير قابل للتطبيق = 1 ،

5 = نادرًا = 2 ، أحيانًا = 3 ، باستمرار = 4 ، كل الوقت

غير قابل للتطبيق Not applicable

0

1

2

3

4

5

All the time كل الوقت

34a. If you have children, how often do you use the L1 with the oldest child? إذا عندك أولاد، كم مرة تستعمل لغتك ل 1 مع

أكبر ولد؟

0 = Not applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبدًا ، 0 = غير قابل للتطبيق = 1 ،

5 = نادرًا = 2 ، أحيانًا = 3 ، باستمرار = 4 ، كل الوقت

غير قابل للتطبيق Not applicable

0

1

2

3

4

5

All the time كل الوقت

34b. If you have children, how often do you use the L2 with the oldest child? إذا عندك أولاد، كم مرة تستعمل لغتك ل 2 مع

أكبر ولد؟

0 = Not applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبدًا ، 0 = غير قابل للتطبيق = 1 ،

5 = نادرًا = 2 ، أحيانًا = 3 ، باستمرار = 4 ، كل الوقت

غير قابل للتطبيق Not applicable

0

1

2

3

4

5

All the time كل الوقت

34c. If you have children, how often do you use the L3 with the oldest child? إذا عندك أولاد، كم مرة تستعمل لغتك ل 3 مع أكبر ولد؟

0 = Not applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time ، 0 = غير قابل للتطبيق = أبدًا ، 1 =

5 = نادراً = 2 ، أحياناً = 3 ، باستمرار = 4 ، كل الوقت

Not applicable غير قابل للتطبيق

0

1

2

3

4

5

All the time كل الوقت

34d. If you have children, how often do you use the L4 with the oldest child? إذا عندك أولاد، كم مرة تستعمل لغتك ل 4 مع أكبر ولد؟

0 = Not applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time ، 0 = غير قابل للتطبيق = أبدًا ، 1 =

5 = نادراً = 2 ، أحياناً = 3 ، باستمرار = 4 ، كل الوقت

Not applicable غير قابل للتطبيق

0

1

2

3

4

5

All the time كل الوقت

34e. If you have children, how often do you use the L5 with the oldest child? إذا عندك أولاد، كم مرة تستعمل لغتك ل 5 مع أكبر ولد؟

0 = Not applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time ، 0 = غير قابل للتطبيق = أبدًا ، 1 =

5 = نادراً = 2 ، أحياناً = 3 ، باستمرار = 4 ، كل الوقت

غير قابل للتطبيق Not applicable

0

1

2

3

4

5

كل الوقت All the time

34f. If you have children, how often do you use Hebrew with the oldest child?

0 = Not applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time ، 0 = غير قابل للتطبيق = 0 ، أبدًا

5 = نادراً = 2 ، أحياناً = 3 ، باستمرار = 4 ، كل الوقت

غير قابل للتطبيق Not applicable

0

1

2

3

4

5

كل الوقت All the time

35a. If you have children, how often do you use the L1 with the youngest child? إذا عندك أولاد، كم مرة تستعمل لغتك ل 1 مع

أصغر ولد؟

0 = Not applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time ، 0 = غير قابل للتطبيق = 0 ، أبدًا

5 = نادراً = 2 ، أحياناً = 3 ، باستمرار = 4 ، كل الوقت

غير قابل للتطبيق Not applicable

0

1

2

3

4

5

كل الوقت All the time

35b. If you have children, how often do you use the L2 with the youngest child? إذا عندك أولاد، كم مرة تستعمل لغتك ل 2 مع أصغر ولد؟

0 = Not applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبداً ، 0 = غير قابل للتطبيق = 1 ، 5 = نادراً = 2 ، أحياناً = 3 ، باستمرار = 4 ، كل الوقت

Not applicable غير قابل للتطبيق

0

1

2

3

4

5

كل الوقت All the time

35c. If you have children, how often do you use the L3 with the youngest child? إذا عندك أولاد، كم مرة تستعمل لغتك ل 3 مع أصغر ولد؟

0 = Not applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبداً ، 0 = غير قابل للتطبيق = 1 ، 5 = نادراً = 2 ، أحياناً = 3 ، باستمرار = 4 ، كل الوقت

Not applicable غير قابل للتطبيق

0

1

2

3

4

5

كل الوقت All the time

35d. If you have children, how often do you use the L4 with the youngest child? إذا عندك أولاد، كم مرة تستعمل لغتك ل 4 مع أصغر ولد؟

0 = Not applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبداً ، 0 = غير قابل للتطبيق = 1 ، 5 = نادراً = 2 ، أحياناً = 3 ، باستمرار = 4 ، كل الوقت

Not applicable غير قابل للتطبيق

0

- 1
- 2
- 3
- 4
- 5

All the time كل الوقت

35e. If you have children, how often do you use the L5 with the youngest child? كم مرة تستعمل لغتك ل 5 مع إذا عندك أولاد، أصغر ولد؟

0 = Not applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبداً ، 0 = غير قابل للتطبيق ، 1 = نادراً = 2 ، أحياناً = 3 ، باستمرار = 4 ، كل الوقت

Not applicable غير قابل للتطبيق

- 0
- 1
- 2
- 3
- 4
- 5

All the time كل الوقت

35f. If you have children, how often do you use Hebrew with the youngest child? كم مرة تستخدم اللغة إذا كان لديك أطفال، العبرية مع أصغر طفل؟

0 = Not applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبداً ، 0 = غير قابل للتطبيق ، 1 = نادراً = 2 ، أحياناً = 3 ، باستمرار = 4 ، كل الوقت

Not applicable غير قابل للتطبيق

- 0
- 1
- 2
- 3
- 4
- 5

All the time كل الوقت



36a. If you have children, do you use your L1 when you praise them and/or have intimate conversations with them? إذا عندك أولاد،

كم مرة تستعمل لغتك ل 1 عند الثناء عليهم أو خلال محادثة حميمة

0 = Not applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبداً ، 0 = غير قابل للتطبيق = 1 ،

5 = نادراً = 2 ، أحياناً = 3 ، باستمرار = 4 ، كل الوقت

Not applicable غير قابل للتطبيق

0

1

2

3

4

5

All the time كل الوقت

36b. If you have children, do you use your L2 when you praise them and/or have intimate conversations with them? إذا عندك أولاد،

كم مرة تستعمل لغتك ل 2 عند الثناء عليهم أو خلال محادثة حميمة

0 = Not applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبداً ، 0 = غير قابل للتطبيق = 1 ،

5 = نادراً = 2 ، أحياناً = 3 ، باستمرار = 4 ، كل الوقت

Not applicable غير قابل للتطبيق

0

1

2

3

4

5

All the time كل الوقت

36c. If you have children, do you use your L3 when you praise them and/or have intimate conversations with them? إذا عندك أولاد،

كم مرة تستعمل لغتك ل 3 عند الثناء عليهم أو خلال محادثة حميمة

0 = Not applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبداً ، 0 = غير قابل للتطبيق = 1 ،

5 = نادراً = 2 ، أحياناً = 3 ، باستمرار = 4 ، كل الوقت

Not applicable غير قابل للتطبيق

0

1

2

3

4

5

All the time كل الوقت

36d. If you have children, do you use your L4 when you praise them and/or have intimate conversations with them? إذا عندك أولاد،

كم مرة تستعمل لغتك ل 4 عند الثناء عليهم أو خلال محادثة حميمة

0 = Not applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبدًا ، 0 = غير قابل للتطبيق ، 1 =

5 = نادراً = 2 ، أحياناً = 3 ، باستمرار = 4 ، كل الوقت

Not applicable غير قابل للتطبيق

0

1

2

3

4

5

All the time كل الوقت

36e. If you have children, do you use your L5 when you praise them and/or have intimate conversations with them? إذا عندك أولاد،

كم مرة تستعمل لغتك ل 5 عند الثناء عليهم أو خلال محادثة حميمة

0 = Not applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبدًا ، 0 = غير قابل للتطبيق ، 1 =

5 = نادراً = 2 ، أحياناً = 3 ، باستمرار = 4 ، كل الوقت

Not applicable غير قابل للتطبيق

0

1

2

3

4

5

All the time كل الوقت

36f. If you have children, do you use Hebrew when you praise them and/or have intimate conversations with them? إذا كان لديك

أطفال، هل تستخدم اللغة العبرية عند الثناء عليها و / أو إجراء محادثات حميمة معهم

0 = Not applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبداً ، 0 = غير قابل للتطبيق ، 1 =

5 = نادراً = 2 ، أحياناً = 3 ، باستمرار = 4 ، كل الوقت

Not applicable غير قابل للتطبيق

0

1

2

3

4

5

All the time كل الوقت

Languages and Emotions ُاللُّغَاتُ وَمَشَاعِرُ

Here are some subjective statements about the languages you know. Please mark to what extent they correspond to your own perceptions. There are no right or wrong answers. إليك بعض العبارات الذاتية للُّغَاتِ تعرفها، إلى أي حد تُطابق مفهومك

لها. لا توجد أجابة صحيحة أو خاطئة

You have six options to choose from. عندك ستة إختيارات

37a. What is your L1? \* 1 ما هي لغتك الأولى ل

37b. My L1 is emotional. \* ان لغتي الأولى (الام) ل 1 لغة عاطفية.

Strongly Disagree. أعارض بشدة.

1

2

3

4

5

6

Strongly Agree. أوافق بشدة.

37c. My L1 is useful. \* ان لغتي الأولى فعالة او مفيدة.

Strongly Disagree. أعارض بشدة.

1

2

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6

Strongly Agree. أوافق بشدة.

37d. My L1 is diverse. \* ان لغتي الاولى متنوعة.

Strongly Disagree. أعارض بشدة.

1

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6

Strongly Agree. أوافق بشدة.

37e. My L1 is rich. \* ان لغتي الاولى غنية.

Strongly Disagree. أعارض بشدة.

1

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6

Strongly Agree. أوافق بشدة.

37f. My L1 is poetic. \* ان لغتي الاولى شاعرية.

Strongly Disagree. أعارض بشدة.

1

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6

Strongly Agree أوافق بشدة

37g. My L1 is sophisticated. \* ان لغتي الاولى معقدة.

Strongly Disagree. أعارض بشدة.

- 1
- 2
- 3
- 4
- 5
- 6

Strongly Agree بشدة أوافق

37h. My L1 is honorable. \* ان لغتي الاولى محتشمة (محترمة)

Strongly Disagree. أعارض بشدة.

- 1
- 2
- 3
- 4
- 5
- 6

Strongly Agree أوافق بشدة

37i. My L1 is pleasant. \* ان لغتي الاولى مفرحة

Strongly Disagree. أعارض بشدة.

- 1
- 2
- 3
- 4
- 5
- 6

Strongly Agree بشدة أوافق

37j. My L1 is unemotional. \* ان لغتي الاولى غير عاطفية

Strongly Disagree. أعارض بشدة.

- 1
- 2
- 3

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Strongly Agree أوافق بشدة

\* ان لغتي الاولى عديمة الفائدة. My L1 is useless. 37k.

أعارض بشدة. Strongly Disagree

1

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6

Strongly Agree أوافق بشدة

\* ان لغتي الاولى ملتزمة. My L1 is conforming. 37l.

أعارض بشدة. Strongly Disagree

1

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6

Strongly Agree أوافق بشدة

\* ان لغتي الاولى ناقصة. My L1 is lacking. 37m.

أعارض بشدة. Strongly Disagree

1

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6

Strongly Agree أوافق بشدة

37n. My L1 is vulgar. \* ان لغتي الاولى قبيحة.

Strongly Disagree. أعارض بشدة.

1

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6

Strongly Agree أوافق بشدة

37o. My L1 is crude. \* ان لغتي الاولى فتظة.

Strongly Disagree. أعارض بشدة.

1

2

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6

Strongly Agree أوافق بشدة

37p. My L1 is shameful. \* ان لغتي الاولى مخجلة.

Strongly Disagree. أعارض بشدة.

1

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6

Strongly Agree أوافق بشدة

37o. My L1 is cold. \* ان لغتي الاولى باردة.

Strongly Disagree. أعارض بشدة.

1

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6

Strongly Agree أوافق بشدة

38a. What is your L2? \* 2 ما هي لغتك ل

38b. My L2 is emotional. \* ان لغتي الثانية ل 2 عاطفية

Strongly Disagree. أعارض بشدة

1

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6

Strongly Agree أوافق بشدة

38c. My L2 is useful \* ان لغتي الثانية ل 2 فعّالة/ مفيدة

Strongly Disagree. أعارض بشدة

1

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5

6

Strongly Agree أوافق بشدة

38d. My L2 is diverse. \* ان لغتي الثانية ل 2 متنوعة

Strongly Disagree. أعارض بشدة

1

2

3

4

5



6

Strongly Agree بشدة أوافق

38e. My L2 is rich. \* ان لغتي الثانية غنية.

Strongly Disagree. أعارض بشدة.

1

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4

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6

Strongly Agree بشدة أوافق

38f. My L2 is poetic. \* ان لغتي الثانية ل 2 شاعرية.

Strongly Disagree. أعارض بشدة.

1

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6

Strongly Agree بشدة أوافق

38g. My L2 is sophisticated. \* ان لغتي الثانية معقدة.

Strongly Disagree. أعارض بشدة.

1

2

3

4

5

6

Strongly Agree بشدة أوافق

38h. My L2 is honorable. \* (ان لغتي الثانية محتشمة) محترمة.

Strongly Disagree. أعارض بشدة.

1

2

3

4

5

6

Strongly Agree بأوافق بشدة

38i. My L2 is pleasant. \* ان لغتي الثانية مفرحة.

Strongly Disagree. أعارض بشدة.

1

2

3

4

5

6

Strongly Agree بأوافق بشدة

38j. My L2 is unemotional. \* ان لغتي الثانية غير عاطفية.

Strongly Disagree. أعارض بشدة.

1

2

3

4

5

6

Strongly Agree بأوافق بشدة

38k. My L2 is useless. \* ان لغتي الثانية عديمة الفائدة.

Strongly Disagree. أعارض بشدة.

1

2

3

4

5

6

Strongly Agree بأوافق بشدة

38l. My L2 is conforming. \* ان لغتي الثانية ملتزمة.

Strongly Disagree. أعارض بشدة.

1

2

3

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5

6

Strongly Agree بأوافق بشدة

38m. My L2 is lacking. \* ان لغتي الثانية ناقصة.

Strongly Disagree. أعارض بشدة.

1

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3

4

5

6

Strongly Agree بأوافق بشدة

38n. My L2 is vulgar. \* ان لغتي الثانية قبيحة.

Strongly Disagree. أعارض بشدة.

1

2

3

4

5

6

Strongly Agree بأوافق بشدة

38o. My L2 is crude. \* ان لغتي الثانية فتظة.

Strongly Disagree. أعارض بشدة.

- 1
- 2
- 3
- 4
- 5
- 6

Strongly Agree بشدة أوافق

38p. My L2 is shameful. \* ان لغتي الثانية مخجلة.

Strongly Disagree. أعارض بشدة.

- 1
- 2
- 3
- 4
- 5
- 6

Strongly Agree بشدة أوافق

38o. My L2 is cold. \* ان لغتي الثانية باردة.

Strongly Disagree. أعارض بشدة.

- 1
- 2
- 3
- 4
- 5
- 6

Strongly Agree بشدة أوافق

39a. What is your L3? 3 ما هي لغتك ل ؟

39b. My L3 is emotional. ان لغتي الثالثة عاطفية.

Strongly Disagree. أعارض بشدة.

- 1
- 2

3

4

5

6

Strongly Agree بشدة أوافق

39c. My L3 is useful. ان لغتي الثالثة ل 3 فعّالة/ مفيدة.

Strongly Disagree. أعارض بشدة.

1

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6

Strongly Agree بشدة أوافق

39d. My L3 is diverse. ان لغتي الثالثة ل 3 متنوعة.

Strongly Disagree. أعارض بشدة.

1

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6

Strongly Agree بشدة أوافق

39e. My L3 is rich. ان لغتي الثالثة غنية.

Strongly Disagree. أعارض بشدة.

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Strongly Agree بأفء بشءة

39f. My L3 is poetic. ان لغتي الءالءة ل 3 شاعرية.

Strongly Disagree. أعارض بشءة.

1

2

3

4

5

6

Strongly Agree بأفء بشءة

39g. My L3 is sophisticated. ان لغتي الءالءة معقءة.

Strongly Disagree. أعارض بشءة.

1

2

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6

Strongly Agree بأفء بشءة

39h. My L3 is honorable. (ان لغتي الءالءة محءنءمة) محءرمة.

Strongly Disagree. أعارض بشءة.

1

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6

Strongly Agree بأفء بشءة

39i. My L3 is pleasant. ان لغتي الءالءة مفرءة.

Strongly Disagree. أعارض بشءة.

1

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6

Strongly Agree بأوافق بشدة

39j. My L3 is unemotional. ان لغتي الثالثة غير عاطفية.

Strongly Disagree. أعارض بشدة.

1

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6

Strongly Agree بأوافق بشدة

39k. My L3 is useless. ان لغتي الثالثة عديمة الفائدة.

Strongly Disagree. أعارض بشدة.

1

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6

Strongly Agree بأوافق بشدة

39l. My L3 is conforming. ان لغتي الثالثة ملتزمة.

Strongly Disagree. أعارض بشدة.

1

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6

Strongly Agree بشدة أوافق

39m. My L3 is lacking. ان لغتي الثالثة ناقصة.

Strongly Disagree. أعارض بشدة.

1

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6

Strongly Agree بشدة أوافق

39n. My L3 is vulgar. ان لغتي الثالثة قبيحة.

Strongly Disagree. أعارض بشدة.

1

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6

Strongly Agree بشدة أوافق

39o. My L3 is crude. ان لغتي الثالثة فتنة.

Strongly Disagree. أعارض بشدة.

1

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6

Strongly Agree بشدة أوافق

39p. My L3 is shameful. ان لغتي الثالثة مخجلة.

Strongly Disagree. أعارض بشدة.



1

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Strongly Agree بأوافق بشدة

39q. My L3 is cold. ان لغتي الثالثة باردة.

Strongly Disagree. أعارض بشدة.

1

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6

Strongly Agree بأوافق بشدة

40a. What is your L4? ل 4 ما هي لغتك ؟

40b. My L4 is emotional.

Strongly Disagree. أعارض بشدة.

1

2

3

4

5

6

Strongly Agree بأوافق بشدة

40c. My L4 is useful. هل لغتك ل 4 فع الة/ مفيدة.

Strongly Disagree. أعارض بشدة.

1

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3

4

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6

Strongly Agree بأفك بشدة

40d. My L4 is diverse. هل لغتك ل 4 متنوعة.

Strongly Disagree. أعارض بشدة.

1

2

3

4

5

6

Strongly Agree بأفك بشدة

40e. My L4 is rich. ان لغتي الرابعة غنية.

Strongly Disagree. أعارض بشدة.

1

2

3

4

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6

Strongly Agree بأفك بشدة

40f. My L4 is poetic. هل لغتك ل 4 شاعرية.

Strongly Disagree. أعارض بشدة.

1

2

3

4

5

6

Strongly Agree بأفك بشدة

40g. My L4 is sophisticated. ان لغتي الرابعة معقدة.

Strongly Disagree. أعارض بشدة.

1

2

3

4

5

6

Strongly Agree بشدة أوافق

40h. My L4 is honorable. (ان لغتي الرابعة محتشمة) محترمة.

Strongly Disagree. أعارض بشدة.

1

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3

4

5

6

Strongly Agree بشدة أوافق

40i. My L4 is pleasant. ان لغتي الرابعة مفرحة.

Strongly Disagree. أعارض بشدة.

1

2

3

4

5

6

Strongly Agree بشدة أوافق

40j. My L4 is unemotional. ان لغتي الرابعة غير عاطفية.

Strongly Disagree. أعارض بشدة.

1

2

3

4

5

6

Strongly Agree بشدة أوافق

40k. My L4 is useless. ان لغتي الرابعة عديمة الفائدة.

Strongly Disagree. أعارض بشدة.

1

2

3

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5

6

Strongly Agree بشدة أوافق

40l. My L4 is conforming. ان لغتي الرابعة ملتزمة.

Strongly Disagree. أعارض بشدة.

1

2

3

4

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6

Strongly Agree بشدة أوافق

40m. My L4 is lacking. ان لغتي الرابعة ناقصة.

Strongly Disagree. أعارض بشدة.

1

2

3

4

5

6

Strongly Agree بأفء بشءة

40n. My L4 is vulgar. ان لغتي الرابعة قبيءة.

Strongly Disagree. أءارض بشءة.

1

2

3

4

5

6

Strongly Agree بأفء بشءة

40o. My L4 is crude. ان لغتي الرابعة فءة.

Strongly Disagree. أءارض بشءة.

1

2

3

4

5

6

Strongly Agree بأفء بشءة

40p. My L4 is shameful. ان لغتي الرابعة مءءة.

Strongly Disagree. أءارض بشءة.

1

2

3

4

5

6

Strongly Agree بأفء بشءة

40q. My L4 is cold. ان لغتي الرابعة بارءة.

Strongly Disagree. أءارض بشءة.

1

2

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6

Strongly Agree بأوافق بشدة

41a. What is your L5? ما هي لغتك ل 5 ؟

41b. My L5 is emotional.

Strongly Disagree. أعارض بشدة.

1

2

3

4

5

6

Strongly Agree بأوافق بشدة

41c. My L5 is useful. هل لغتك ل 5 فعّالة/ مفيدة.

Strongly Disagree. أعارض بشدة.

1

2

3

4

5

6

Strongly Agree بأوافق بشدة

41d. My L5 is diverse. هل لغتك ل 5 متنوعة.

Strongly Disagree. أعارض بشدة.

1

2

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6

Strongly Agree بأوافق بشدة

41e. My L5 is rich. ان لغتي الخامسة غنية.

Strongly Disagree. أعارض بشدة.

1

2

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6

Strongly Agree بأوافق بشدة

41f. My L5 is poetic. هل لغتك ل 5 شاعرية ؟

Strongly Disagree. أعارض بشدة.

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6

Strongly Agree بأوافق بشدة

41g. My L5 is sophisticated. ان لغتي الخامسة معقدة.

Strongly Disagree. أعارض بشدة.

1

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6

Strongly Agree بأوافق بشدة

41h. My L5 is honorable. (ان لغتي الخامسة محترمة) محترمة.

Strongly Disagree. أعارض بشدة.

- 1
- 2
- 3
- 4
- 5
- 6

Strongly Agree بشدة أوافق

41i. My L5 is pleasant. ان لغتي الخامسة مفرحة.

Strongly Disagree. أعارض بشدة.

- 1
- 2
- 3
- 4
- 5
- 6

Strongly Agree بشدة أوافق

41j. My L5 is unemotional. ان لغتي الخامسة غير عاطفية.

Strongly Disagree. أعارض بشدة.

- 1
- 2
- 3
- 4
- 5
- 6

Strongly Agree بشدة أوافق

41k. My L5 is useless. ان لغتي الخامسة عديمة الفائدة.

Strongly Disagree. أعارض بشدة.

- 1
- 2
- 3



4

5

6

Strongly Agree بأوافق بشدة

41l. My L5 is conforming. ان لغتي الخامسة ملتزمة.

Strongly Disagree. أعارض بشدة.

1

2

3

4

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6

Strongly Agree بأوافق بشدة

41l. My L5 is conforming. ان لغتي الخامسة ملتزمة.

Strongly Disagree. أعارض بشدة.

1

2

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6

Strongly Agree بأوافق بشدة

41m. My L5 is lacking. ان لغتي الخامسة ناقصة.

Strongly Disagree. أعارض بشدة.

1

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6

Strongly Agree بأوافق بشدة

41n. My L5 is vulgar. ان لغتي الخامسة قبيحة.

Strongly Disagree. أعارض بشدة.

1

2

3

4

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6

Strongly Agree بشدة أوافق

41o. My L5 is crude. ان لغتي الخامسة فتظة.

Strongly Disagree. أعارض بشدة.

1

2

3

4

5

6

Strongly Agree بشدة أوافق

41p. My L5 is shameful. ان لغتي الخامسة مخجلة.

Strongly Disagree. أعارض بشدة.

1

2

3

4

5

6

Strongly Agree بشدة أوافق

41q. My L5 is cold. ان لغتي الخامسة باردة.

Strongly Disagree. أعارض بشدة.

1

2

3

4

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6

Strongly Agree بشدة أوافق

42a. Hebrew is emotional. \* العبرية عاطفية.

Strongly Disagree. بشدة أعارض

1

2

3

4

5

6

Strongly Agree بشدة أوافق

42b. Hebrew is useful. \* العبرية مفيدة.

Strongly Disagree. بشدة أعارض

1

2

3

4

5

6

Strongly Agree بشدة أوافق

42c. Hebrew is diverse. \* العبرية متنوعة.

Strongly Disagree. بشدة أعارض

1

2

3

4

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6

Strongly Agree بأفاق بشدة

42d. Hebrew is rich. \* ان لغتي العبرية هي لغة غنية.

Strongly Disagree. أعارض بشدة.

1

2

3

4

5

6

Strongly Agree بأفاق بشدة

42e. Hebrew is poetic. \* العبرية هي شعرية.

50

Strongly Disagree. أعارض بشدة.

1

2

3

4

5

6

Strongly Agree بأفاق بشدة

42f. Hebrew is sophisticated. \* ان لغتي العبرية هي لغة معقدة.

Strongly Disagree. أعارض بشدة.

1

2

3

4

5

6

Strongly Agree بأفاق بشدة

42g. Hebrew is honorable. \* (ان لغتي العبرية هي لغة حثيثة) محترمة.

Strongly Disagree. أعارض بشدة.

1

2

3

4

5

6

Strongly Agree بأوافق بشدة

42h. Hebrew is pleasant. \* ان لغتي العبرية هي لغة مفرحة.

Strongly Disagree. أعارض بشدة.

1

2

3

4

5

6

Strongly Agree بأوافق بشدة

42i. Hebrew is unemotional. \* العبرية هي غير عاطفية.

Strongly Disagree. أعارض بشدة.

1

2

3

4

5

6

Strongly Agree بأوافق بشدة

42j. Hebrew is useless. \* ان لغتي العبرية هي لغة عديمة الفائدة.

Strongly Disagree. أعارض بشدة.

1

2

3

4

5

6

Strongly Agree بأوافق بشدة

42k. Hebrew is conforming. \* ان لغتي العبرية هي لغة ملتزمة.

Strongly Disagree. أعارض بشدة.

1

2

3

4

5

6

Strongly Agree بأوافق بشدة

42l. Hebrew is lacking. \* ان لغتي العبرية هي لغة ناقصة.

Strongly Disagree. أعارض بشدة.

1

2

3

4

5

6

Strongly Agree بأوافق بشدة

42m. Hebrew is vulgar. \* ان لغتي العبرية هي لغة قبيحة.

Strongly Disagree. أعارض بشدة.

1

2

3

4

5

6

Strongly Agree بأوافق بشدة

42n. Hebrew is crude. \* ان لغتي العبرية هي لغة خامة.

Strongly Disagree. أعارض بشدة.

- 1
- 2
- 3
- 4
- 5
- 6

Strongly Agree بشدة أوافق

42o. Hebrew is shameful. \* العبرية مخزية.

Strongly Disagree. أعارض بشدة.

- 1
- 2
- 3
- 4
- 5
- 6

Strongly Agree بشدة أوافق

42p. Hebrew is cold. \* ان لغتي العبرية هي لغة باردة.

Strongly Disagree. أعارض بشدة.

- 1
- 2
- 3
- 4
- 5
- 6

Strongly Agree بشدة أوافق

43a. If you are angry, do you typically use your L1 to express your anger when you are alone? إذا كنت غاضبًا، إجمالًا؟

\* هل تستعمل لغتك ل 1 لتعبر عن غضبك عندما تكون وحدك،

، 1 = غير قابل للتطبيق = 0 ، أبدًا 5 = All the time 4 = Frequently 3 = Sometimes 2 = Rarely 1 = Never 0 = Not applicable

5 = نادرًا = 2 ، أحيانًا = 3 ، باستمرار = 4 ، كل الوقت

غير قابل للتطبيق Not applicable

- 0
- 1
- 2
- 3
- 4
- 5

All the time كل الوقت

43b. If you are angry, do you typically use your L2 to express your anger when you are alone? إجمالاً، إذا كنت غاضباً،

\* هل تستعمل لغتك ل 2 لتعبر عن غضبك عندما تكون وحدك،

، 1 = غير قابل للتطبيق = 0 ، أبدًا 5 = All the time 4 = Frequently 3 = Sometimes 2 = Rarely 1 = Never 0 = Not applicable

5 = نادرًا = 2 ، أحيانًا = 3 ، باستمرار = 4 ، كل الوقت

غير قابل للتطبيق Not applicable

- 0
- 1
- 2
- 3
- 4
- 5

All the time كل الوقت

43c. If you are angry, do you typically use your L3 to express your anger when you are alone? إجمالاً، إذا كنت غاضباً،

هل تستعمل لغتك ل 3 لتعبر عن غضبك عندما تكون وحدك،

، 1 = غير قابل للتطبيق = 0 ، أبدًا 5 = All the time 4 = Frequently 3 = Sometimes 2 = Rarely 1 = Never 0 = Not applicable

5 = نادرًا = 2 ، أحيانًا = 3 ، باستمرار = 4 ، كل الوقت

غير قابل للتطبيق Not applicable

- 0
- 1
- 2
- 3
- 4
- 5

All the time كل الوقت



43d. If you are angry, do you typically use your L4 to express your anger when you are alone? إذا كنت غاضبًا، إجمالًا؟  
هل تستعمل لغتك ل 4 لتعبر عن غضبك عندما تكون وحدك،

0 = Not applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبدًا = 0 ، 1 = غير قابل للتطبيق ،  
5 = نادرًا = 2 ، أحيانًا = 3 ، باستمرار = 4 ، كل الوقت

Not applicable غير قابل للتطبيق

0

1

2

3

4

5

All the time كل الوقت

43e. If you are angry, do you typically use your L5 to express your anger when you are alone? إذا كنت غاضبًا، إجمالًا؟  
هل تستعمل لغتك ل 5 لتعبر عن غضبك عندما تكون وحدك،

0 = Not applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبدًا = 0 ، 1 = غير قابل للتطبيق ،  
5 = نادرًا = 2 ، أحيانًا = 3 ، باستمرار = 4 ، كل الوقت

Not applicable غير قابل للتطبيق

0

1

2

3

4

5

All the time كل الوقت

43f. If you are angry, do you typically use Hebrew to express your anger when you are alone? إذا كنت غاضبًا، هل تستخدم  
\* عادة العبرية للتعبير عن غضبك عندما تكون وحيدًا

0 = Not applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبدًا = 0 ، 1 = غير قابل للتطبيق ،  
5 = نادرًا = 2 ، أحيانًا = 3 ، باستمرار = 4 ، كل الوقت

Not applicable غير قابل للتطبيق

0

1

2

3

4

5

All the time كل الوقت

44a. If you are angry, do you typically use your L1 to express your anger in letters/e-mails? هل إذا كنت غاضبًا، إجمالًا، هل

\*؟ تستعمل لغتك ل 1 لتعبر عن غضبك في رسائلك البريدية /الالكترونية

، 2 = غير قابل للتطبيق = 0 ، أبدًا = 1 ، نادرًا = 5 = All the time 4 = Frequently 3 = Sometimes 2 = Rarely 1 = Never

5 = أحيانًا = 3 ، باستمرار = 4 ، كل الوقت

Not applicable غير قابل للتطبيق

0

1

2

3

4

5

All the time كل الوقت

44b. If you are angry, do you typically use your L2 to express your anger in letters/e-mails? هل إذا كنت غاضبًا، إجمالًا، هل

\*؟ تستعمل لغتك ل 2 لتعبر عن غضبك في رسائلك البريدية /الالكترونية

، 1 = غير قابل للتطبيق = 0 ، أبدًا = 5 = All the time 4 = Frequently 3 = Sometimes 2 = Rarely 1 = Never 0 = Not applicable

5 = نادرًا = 2 ، أحيانًا = 3 ، باستمرار = 4 ، كل الوقت

Not applicable غير قابل للتطبيق

0

1

2

3

4

5

All the time كل الوقت

44c. If you are angry, do you typically use your L3 to express your anger in letters/e-mails? هل إذا كنت غاضبًا، إجمالًا، هل

\*؟ تستعمل لغتك ل 3 لتعبر عن غضبك في رسائلك البريدية /الالكترونية

0 = Not applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبداً ، 0 = غير قابل للتطبيق = 1 ،  
5 = نادراً = 2 ، أحياناً = 3 ، باستمرار = 4 ، كل الوقت

غير قابل للتطبيق Not applicable

- 0
- 1
- 2
- 3
- 4
- 5

كل الوقت All the time

44d. If you are angry, do you typically use your L4 to express your anger in letters/e-mails? هل ، إجمالاً ، إذا كنت غاضباً،  
تستعمل لغتك ل 4 لتعبر عن غضبك في رسائلك البريدية /الالكترونية

0 = Not applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبداً ، 0 = غير قابل للتطبيق = 1 ،  
5 = نادراً = 2 ، أحياناً = 3 ، باستمرار = 4 ، كل الوقت

غير قابل للتطبيق Not applicable

- 0
- 1
- 2
- 3
- 4
- 5

كل الوقت All the time

44e. If you are angry, do you typically use your L5 to express your anger in letters/e-mails? هل ، إجمالاً ، إذا كنت غاضباً،  
تعتبر عن غضبك في رسائلك البريدية /الالكترونية L5 تستعمل لغتك

0 = Not applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبداً ، 0 = غير قابل للتطبيق = 1 ،  
5 = نادراً = 2 ، أحياناً = 3 ، باستمرار = 4 ، كل الوقت

غير قابل للتطبيق Not applicable

- 0
- 1
- 2
- 3

4

5

All the time كل الوقت

44f. If you are angry, do you typically use Hebrew to express your anger in letters/e-mails? هل تستخدم إذا كنت غاضباً،

\*؟ عادة العبرية للتعبير عن غضبك في رسائل / رسائل البريد الإلكتروني

0 = Not applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبداً ، 0 = غير قابل للتطبيق = 1 ،

5 = نادراً = 2 ، أحياناً = 3 ، باستمرار = 4 ، كل الوقت

غير قابل للتطبيق Not applicable

0

1

2

3

4

5

All the time كل الوقت

45a. If you are angry, do you typically use your L1 to express your anger when talking to friends? إذا كنت غاضباً،

\*؟ إجمالاً، هل تستعمل لغتك ل 1 لتعبر عن غضبك عندما تتحدث مع أصدقائك

0 = Not applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبداً ، 0 = غير قابل للتطبيق = 1 ،

5 = نادراً = 2 ، أحياناً = 3 ، باستمرار = 4 ، كل الوقت

غير قابل للتطبيق Not applicable

0

1

2

3

4

5

All the time كل الوقت

45b. If you are angry, do you typically use your L2 to express your anger when talking to friends? إذا كنت غاضباً،

\*؟ إجمالاً، هل تستعمل لغتك ل 2 لتعبر عن غضبك عندما تتحدث مع أصدقائك

0 = Not applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبداً ، 0 = غير قابل للتطبيق = 1 ،

5 = نادراً = 2 ، أحياناً = 3 ، باستمرار = 4 ، كل الوقت

غير قابل للتطبيق Not applicable

- 0
- 1
- 2
- 3
- 4
- 5

All the time كل الوقت

45c. If you are angry, do you typically use your L3 to express your anger when talking to friends? إذا كنت غاضبًا ،  
إجمالًا ، هل تستعمل لغتك ل 3 لتعبر عن غضبك عندما تتحدث مع أصدقائك

0 = Not applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبدًا ، 0 = غير قابل للتطبيق = 1 ،  
5 = نادرًا = 2 ، أحيانًا = 3 ، باستمرار = 4 ، كل الوقت

غير قابل للتطبيق Not applicable

- 0
- 1
- 2
- 3
- 4
- 5

All the time كل الوقت

45d. if you are angry, do you typically use your L4 to express your anger when talking to friends? إذا كنت غاضبًا ،  
إجمالًا ، هل تستعمل لغتك ل 4 لتعبر عن غضبك عندما تتحدث مع أصدقائك

0 = Not applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبدًا ، 0 = غير قابل للتطبيق = 1 ،  
5 = نادرًا = 2 ، أحيانًا = 3 ، باستمرار = 4 ، كل الوقت

غير قابل للتطبيق Not applicable

- 0
- 1
- 2
- 3
- 4
- 5

كل الوقت All the time

45e. If you are angry, do you typically use your L5 to express your anger when talking to friends? إذا كنت غاضبًا ،

إجماليًا ، هل تستعمل لغتك ل 5 لتعبر عن غضبك عندما تتحدث مع أصدقائك

0 = Not applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبدًا ، 0 = غير قابل للتطبيق = 1 ،

5 = نادرًا = 2 ، أحيانًا = 3 ، باستمرار = 4 ، كل الوقت

غير قابل للتطبيق Not applicable

0

1

2

3

4

5

كل الوقت All the time

45f. If you are angry, do you typically use Hebrew to express your anger when talking to friends? إذا كنت غاضبًا، هل

\*؟ تستخدم عادة العبرية للتعبير عن غضبك عند التحدث إلى الأصدقاء

0 = Not applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبدًا ، 0 = غير قابل للتطبيق = 1 ،

5 = نادرًا = 2 ، أحيانًا = 3 ، باستمرار = 4 ، كل الوقت

غير قابل للتطبيق Not applicable

0

1

2

3

4

5

كل الوقت All the time

46a. If you are angry, do you typically use your L1 to express your anger when talking to parents/partners? إذا كنت

\*؟ غاضبًا، إجماليًا ، هل تستعمل لغتك ل 1 لتعبر عن غضبك عند تحدثك مع والديك/ شركائك

0 = Not applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبدًا ، 0 = غير قابل للتطبيق = 1 ،

5 = نادرًا = 2 ، أحيانًا = 3 ، باستمرار = 4 ، كل الوقت

غير قابل للتطبيق Not applicable

0

- 1
- 2
- 3
- 4
- 5

All the time كل الوقت

46b. If you are angry, do you typically use your L2 to express your anger when talking to parents/partners? إذا كنت

\*؟ غاضبًا، إجمالًا، هل تستعمل لغتك ل 2 لتعبر عن غضبك عندما تتحدث مع والديك/ شركائك

0 = Not applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبدًا = 0 ، 1 = غير قابل للتطبيق

5 = نادرًا = 2 ، أحيانًا = 3 ، باستمرار = 4 ، كل الوقت

Not applicable غير قابل للتطبيق

- 0
- 1
- 2
- 3
- 4
- 5

All the time كل الوقت

46c. If you are angry, do you typically use your L3 to express your anger when talking to parents/partners? إذا كنت

؟ غاضبًا، إجمالًا، هل تستعمل لغتك ل 3 لتعبر عن غضبك عندما تتحدث مع والديك/ شركائك

0 = Not applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبدًا = 0 ، 1 = غير قابل للتطبيق

5 = نادرًا = 2 ، أحيانًا = 3 ، باستمرار = 4 ، كل الوقت

Not applicable غير قابل للتطبيق

- 0
- 1
- 2
- 3
- 4
- 5

All the time كل الوقت

46d. If you are angry, do you typically use your L4 to express your anger when talking to parents/partners? إذا كنت

غاضبًا، إجمالًا، هل تستعمل لغتك ل 4 لتعبر عن غضبك عند تحدثك مع والديك/ شركائك

0 = Not applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبدًا = 0 ، غير قابل للتطبيق = 1 ،

5 = نادرًا = 2 ، أحيانًا = 3 ، باستمرار = 4 ، كل الوقت

غير قابل للتطبيق Not applicable

0

1

2

3

4

5

All the time كل الوقت

46e. If you are angry, do you typically use your L5 to express your anger when talking to parents/partners? إذا كنت

غاضبًا، إجمالًا، هل تستعمل لغتك ل 5 لتعبر عن غضبك عند تحدثك مع والديك/ شركائك

0 = Not applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبدًا = 0 ، غير قابل للتطبيق = 1 ،

5 = نادرًا = 2 ، أحيانًا = 3 ، باستمرار = 4 ، كل الوقت

غير قابل للتطبيق Not applicable

0

1

2

3

4

5

All the time كل الوقت

46f. If you are angry, do you typically use Hebrew to express your anger when talking to parents/partners? \*

0 = Not applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبدًا = 0 ، غير قابل للتطبيق = 1 ،

5 = نادرًا = 2 ، أحيانًا = 3 ، باستمرار = 4 ، كل الوقت

غير قابل للتطبيق Not applicable

0

1

2

3



4

5

All the time كل الوقت

47a. If you are angry, do you typically use your L1 to express your anger when talking to strangers? إذا كنت غاضبًا، هل تستعمل لغتك ل 1 لتعبر عن غضبك عندما تتحدث مع الغرباء

\*! إجمالاً، هل تستعمل لغتك ل 1 لتعبر عن غضبك عندما تتحدث مع الغرباء

0 = Not applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبدًا ، 0 = غير قابل للتطبيق = 1 ،

5 = نادرًا = 2 ، أحيانًا = 3 ، باستمرار = 4 ، كل الوقت

غير قابل للتطبيق Not applicable

0

1

2

3

4

5

All the time كل الوقت

47b. If you are angry, do you typically use your L2 to express your anger when talking to strangers? إذا كنت غاضبًا، هل تستعمل لغتك ل 2 لتعبر عن غضبك عندما تتحدث مع الغرباء

\*! إجمالاً، هل تستعمل لغتك ل 2 لتعبر عن غضبك عندما تتحدث مع الغرباء

0 = Not applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبدًا ، 0 = غير قابل للتطبيق = 1 ،

5 = نادرًا = 2 ، أحيانًا = 3 ، باستمرار = 4 ، كل الوقت

غير قابل للتطبيق Not applicable

0

1

2

3

4

5

All the time كل الوقت

47c. If you are angry, do you typically use your L3 to express your anger when talking to strangers? إذا كنت غاضبًا، هل تستعمل لغتك ل 3 لتعبر عن غضبك عند تحدثك مع الغرباء

\*! إجمالاً، هل تستعمل لغتك ل 3 لتعبر عن غضبك عند تحدثك مع الغرباء

0 = Not applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبدًا ، 0 = غير قابل للتطبيق = 1 ،

5 = نادرًا = 2 ، أحيانًا = 3 ، باستمرار = 4 ، كل الوقت

غير قابل للتطبيق Not applicable

- 0
- 1
- 2
- 3
- 4
- 5

كل الوقت All the time

47d. If you are angry, do you typically use your L4 to express your anger when talking to strangers? إذا كنت غاضبًا، هل تستعمل لغتك ل 4 لتعبر عن غضبك عندما تتحدث مع الغرباء؟ إجمالًا، هل تستعمل لغتك ل 4 لتعبر عن غضبك عندما تتحدث مع الغرباء؟

0 = Not applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبدًا ، 0 = غير قابل للتطبيق = 1 ، 1 = غير قابل للتطبيق = 0 ، أبدًا 5 = All the time 4 = Frequently 3 = Sometimes 2 = Rarely 1 = Never 0 = Not applicable ، كل الوقت 5 = نادراً = 2 ، أحياناً = 3 ، باستمرار = 4 ، كل الوقت

غير قابل للتطبيق Not applicable

- 0
- 1
- 2
- 3
- 4
- 5

كل الوقت All the time

47e. If you are angry, do you typically use your L5 to express anger when talking to strangers? إذا كنت غاضبًا، إجمالًا، هل تستعمل لغتك ل 5 لتعبر عن غضبك عندما تتحدث مع الغرباء؟

0 = Not applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبدًا ، 0 = غير قابل للتطبيق = 1 ، 1 = غير قابل للتطبيق = 0 ، أبدًا 5 = All the time 4 = Frequently 3 = Sometimes 2 = Rarely 1 = Never 0 = Not applicable ، كل الوقت 5 = نادراً = 2 ، أحياناً = 3 ، باستمرار = 4 ، كل الوقت

غير قابل للتطبيق Not applicable

- 0
- 1
- 2
- 3
- 4
- 5

كل الوقت All the time

47f. If you are angry, do you typically use Hebrew to express anger when talking to strangers? إذا كنت غاضباً، هل

\*؟تستخدم عادة العبرية للتعبير عن الغضب عند التحدث إلى الغرباء

0 = Not applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبداً ، 0 = غير قابل للتطبيق ، 1 =

5 = نادراً = 2 ، أحياناً = 3 ، باستمرار = 4 ، كل الوقت

غير قابل للتطبيق Not applicable

0

1

2

3

4

5

كل الوقت All the time

48a. If you swear in general, do you typically swear in your L1? إذا شتمت عموماً، هل تشتم بلغتك ل 1 إجمالاً

0 = Not applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبداً ، 0 = غير قابل للتطبيق ، 1 =

5 = نادراً = 2 ، أحياناً = 3 ، باستمرار = 4 ، كل الوقت

غير قابل للتطبيق Not applicable

0

1

2

3

4

5

كل الوقت All the time

48b. If you swear in general, do you typically swear in your L2? إذا شتمت عموماً، هل تشتم بلغتك ل 2 إجمالاً

0 = Not applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبداً ، 0 = غير قابل للتطبيق ، 1 =

5 = نادراً = 2 ، أحياناً = 3 ، باستمرار = 4 ، كل الوقت

غير قابل للتطبيق Not applicable

0

1

2

3

4

5

All the time كل الوقت

48c. If you swear in general, do you typically swear in your L3? إجماًلاً 3 هل تشتم بلغتك ل إذا شتمت عموماً،

0 = Not applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبداً ، 1 = غير قابل للتطبيق = 0 ،

5 = نادراً = 2 ، أحياناً = 3 ، باستمرار = 4 ، كل الوقت

Not applicable غير قابل للتطبيق

0

1

2

3

4

5

All the time كل الوقت

48d. If you swear in general, do you typically swear in your L4? إجماًلاً 4 هل تشتم بلغتك ل إذا شتمت عموماً،

0 = Not applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبداً ، 1 = غير قابل للتطبيق = 0 ،

5 = نادراً = 2 ، أحياناً = 3 ، باستمرار = 4 ، كل الوقت

Not applicable غير قابل للتطبيق

0

1

2

3

4

5

All the time كل الوقت

48e. If you swear in general, do you typically swear in your L5? إجماًلاً 5 هل تشتم بلغتك ل إذا شتمت عموماً،

0 = Not applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبداً ، 1 = غير قابل للتطبيق = 0 ،

5 = نادراً = 2 ، أحياناً = 3 ، باستمرار = 4 ، كل الوقت

Not applicable غير قابل للتطبيق

0

- 1
- 2
- 3
- 4
- 5

All the time كل الوقت

48f. If you swear in general, do you typically swear in Hebrew? \* إذا أقسمت بشكل عام، هل تقسم عادة باللغة العبرية؟

0 = Not applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبداً ، 0 = غير قابل للتطبيق ، 1 =

5 = نادراً = 2 ، أحياناً = 3 ، باستمرار = 4 ، كل الوقت

Not applicable غير قابل للتطبيق

- 0
- 1
- 2
- 3
- 4
- 5

All the time كل الوقت

49a. Do swear and taboo words in your L1 have the same emotional value for you? هل تعبر كلمات الشتم والكلمات

\*؟ المحظورة في لغتك ل 1 عن قيمك الأدبية

0 = Not applicable 1 = Not strong 2 = Little 3 = Fairly Strong 4 = Very strong قليلاً ، 1 = ليس بشدة = 0 ، 2 = غير قابل للتطبيق = 0 ،

4 = معتدلاً = 3 ، بشدة

Not applicable غير قابل للتطبيق

- 0
- 1
- 2
- 3
- 4

Very Strong بشدة

49b. Do swear words and taboo words in your L2 have the same emotional value for you? هل تعبر كلمات الشتم والكلمات

\*؟ المحظورة في لغتك ل 2 عن قيمك الأدبية

0 = Not applicable 1 = Not strong 2 = Little 3 = Fairly Strong 4 = Very strong قليلاً ، 1 = ليس بشدة = 0 ، 2 = غير قابل للتطبيق = 0 ،

4 = معتدلاً = 3 ، بشدة

غير قابل للتطبيق Not applicable

0

1

2

3

4

بشدة Very Strong

49c. Do swear words and taboo words in your L3 have the same emotional value for you? هل تعبير كلمات الشتم والكلمات

المحظورة في لغتك ل 3 عن قيمك الأدبية

، 2 = غير قابل للتطبيق = 0 ، ليس بشدة = 1 ، قليلاً 4 = Very strong 3 = Fairly Strong 2 = Little 1 = Not strong 0 = Not applicable

4 = معتدلاً = 3 ، بشدة

غير قابل للتطبيق Not applicable

0

1

2

3

4

بشدة Very Strong

49d. Do swear words and taboo words in your L4 have the same emotional value for you? هل تعبير كلمات الشتم والكلمات

المحظورة في لغتك ل 4 عن قيمك الأدبية

، 2 = غير قابل للتطبيق = 0 ، ليس بشدة = 1 ، قليلاً 4 = Very strong 3 = Fairly Strong 2 = Little 1 = Not strong 0 = Not applicable

4 = معتدلاً = 3 ، بشدة

غير قابل للتطبيق Not applicable

0

1

2

3

4

بشدة Very strong

49e. Do swear words and taboo words in your L5 have the same emotional value for you? هل تعبير كلمات الشتم والكلمات

المحظورة في لغتك ل 5 عن قيمك الأدبية

0 = Not applicable 1 = Not strong 2 = Little 3 = Fairly Strong 4 = Very strong قليلاً ، 1 ليس بشدة = 0 ، 2 = غير قابل للتطبيق = 0 ، ليس بشدة = 1 ، قليلاً

4 = معتدلاً = 3 ، بشدة

غير قابل للتطبيق Not applicable

0

1

2

3

4

بشدة Very Strong

49f. Do swear words and taboo words in Hebrew have the same emotional value for you? هل كلمات القسم والعبارات

\*؟ المحرمة باللغة العبرية لها نفس القيمة العاطفية بالنسبة لك

0 = Not applicable 1 = Not strong 2 = Little 3 = Fairly Strong 4 = Very strong قليلاً ، 1 ليس بشدة = 0 ، 2 = غير قابل للتطبيق = 0 ، ليس بشدة = 1 ، قليلاً

4 = معتدلاً = 3 ، بشدة

غير قابل للتطبيق Not applicable

0

1

2

3

4

بشدة Very Strong

50a. Do you use your L1 to express your deepest feelings when you are alone? هل تستعمل لغتك ل 1 للتعبير

\*؟ عن مشاعرك العميقة

0 = Not applicable 1 = Never 2 = Maybe 3 = Probably 4 = Certainly 5 = Without any doubt أبداً ، 0 = غير قابل للتطبيق = 0 ، أبداً

5 = رُبّما = 2 ، من المحتمل = 3 ، بالتأكيد = 4 ، بدون شك

غير قابل للتطبيق Not applicable

0

1

2

3

4

5

Without a doubt شك بدون شك

50b. Do you use your L2 to express your deepest feelings when you are alone? هل تستعمل لغتك ل عندما تكون وحدك،

\*؟ للتعبير عن مشاعرك العميقة

0 = Not applicable 1 = Never 2 = Maybe 3 = Probably 4 = Certainly 5 = Without any doubt 0 = أبداً ، 1 = غير قابل للتطبيق

5 = رُبّما = 2 ، من المحتمل = 3 ، بالتأكيد = 4 ، بدون شك

Not applicable غير قابل للتطبيق

0

1

2

3

4

5

Without a doubt شك بدون شك

50c. Do you use your L3 to express your deepest feelings when you are alone? هل تستعمل لغتك ل عندما تكون وحدك،

؟ للتعبير عن مشاعرك العميقة

0 = Not applicable 1 = Never 2 = Maybe 3 = Probably 4 = Certainly 5 = Without any doubt 0 = أبداً ، 1 = غير قابل للتطبيق

5 = رُبّما = 2 ، من المحتمل = 3 ، بالتأكيد = 4 ، بدون شك

Not applicable غير قابل للتطبيق

0

1

2

3

4

5

Without a doubt شك بدون شك

50d. Do you use your L4 to express your deepest feelings when you are alone? هل تستعمل لغتك ل عندما تكون وحدك،

؟ للتعبير عن مشاعرك العميقة

0 = Not applicable 1 = Never 2 = Maybe 3 = Probably 4 = Certainly 5 = Without any doubt 0 = أبداً ، 1 = غير قابل للتطبيق

5 = رُبّما = 2 ، من المحتمل = 3 ، بالتأكيد = 4 ، بدون شك

Not applicable غير قابل للتطبيق



0

1

2

3

4

5

Without a doubt شك بدون شك

5e. Do you use your L5 to express your deepest feelings when you are alone? هل تستعمل لغتك ل عندما تكون وحدك،

للتعبير عن مشاعرك العميقة؟

0 = Not applicable 1 = Never 2 = Maybe 3 = Probably 4 = Certainly 5 = Without any doubt أبدًا ، 0 = غير قابل للتطبيق = 1 ،

5 = زُبْمَا = 2 ، من المحتمل = 3 ، بالتأكيد = 4 ، بدون شك

Not applicable غير قابل للتطبيق

0

1

2

3

4

5

Without a doubt شك بدون شك

50f. Do you use Hebrew to express your deepest feelings when you are alone? هل تستخدم العبرية للتعبير عن أعمق مشاعرك

\* عندما تكون وحيدا

0 = Not applicable 1 = Never 2 = Maybe 3 = Probably 4 = Certainly 5 = Without any doubt أبدًا ، 0 = غير قابل للتطبيق = 1 ،

5 = زُبْمَا = 2 ، من المحتمل = 3 ، بالتأكيد = 4 ، بدون شك

Not applicable غير قابل للتطبيق

0

1

2

3

4

5

Without a doubt شك بدون شك

51a. Do you use your L1 to express your deepest feelings in letters and e-mails? هل تستعمل لغتك ل 1 للتعبير عن مشاعرك؟

\*؟ العميقة في رسائلك البريدية/ الإلكترونية

0 = Not applicable 1 = Never 2 = Maybe 3 = Probably 4 = Certainly 5 = Without any doubt ، 0 = أبدًا ، 1 = غير قابل للتطبيق

5 = رُبما = 2 ، من المحتمل = 3 ، بالتأكيد = 4 ، بدون شك

Not applicable غير قابل للتطبيق

0

1

2

3

4

5

Without any doubt بدون شك

51b. Do you use your L2 to express your deepest feelings in letters and e-mails? هل تستعمل لغتك ل 2 للتعبير عن مشاعرك؟

\*؟ العميقة في رسائلك البريدية/ الإلكترونية

0 = Not applicable 1 = Never 2 = Maybe 3 = Probably 4 = Certainly 5 = Without any doubt ، 0 = أبدًا ، 1 = غير قابل للتطبيق

5 = رُبما = 2 ، من المحتمل = 3 ، بالتأكيد = 4 ، بدون شك

Not applicable غير قابل للتطبيق

0

1

2

3

4

5

Without any doubt بدون شك

51c. Do you use your L3 to express your deepest feelings in letters and e-mails? هل تستعمل لغتك ل 3 للتعبير عن مشاعرك؟

\*؟ العميقة في رسائلك البريدية/ الإلكترونية

0 = Not applicable 1 = Never 2 = Maybe 3 = Probably 4 = Certainly 5 = Without any doubt ، 0 = أبدًا ، 1 = غير قابل للتطبيق

5 = رُبما = 2 ، من المحتمل = 3 ، بالتأكيد = 4 ، بدون شك

Not applicable غير قابل للتطبيق

0

1

2

3

4

5

Without any doubt شك بدون شك

51d. Do you use your L4 to express your deepest feelings in letters and e-mails? هل تستعمل لغتك ل 4 للتعبير عن مشاعرك؟

العميقة في رسائلك البريدية/ الإلكترونية؟

0 = Not applicable 1 = Never 2 = Maybe 3 = Probably 4 = Certainly 5 = Without any doubt أبدًا ، 0 = غير قابل للتطبيق ، 1 =

5 = زُيْمًا = 2 ، من المحتمل = 3 ، بالتأكيد = 4 ، بدون شك

Not applicable غير قابل للتطبيق

0

1

2

3

4

5

Without any doubt شك بدون شك

51e. Do you use your L5 to express your deepest feelings in letters and e-mails? هل تستعمل لغتك ل 5 للتعبير عن مشاعرك؟

العميقة في رسائلك البريدية/ الإلكترونية؟

0 = Not applicable 1 = Never 2 = Maybe 3 = Probably 4 = Certainly 5 = Without any doubt أبدًا ، 0 = غير قابل للتطبيق ، 1 =

5 = زُيْمًا = 2 ، من المحتمل = 3 ، بالتأكيد = 4 ، بدون شك

Not applicable غير قابل للتطبيق

0

1

2

3

4

5

Without any doubt شك بدون شك

51f. Do you use Hebrew to express your deepest feelings in letters and e-mails? هل تستخدم اللغة العبرية للتعبير عن أعمق؟

\* مشاعرك في الرسائل والبريد الإلكتروني

0 = Not applicable 1 = Never 2 = Maybe 3 = Probably 4 = Certainly 5 = Without any doubt أبداً ، 0 = غير قابل للتطبيق = 1 ،  
5 = رُبَّما = 2 ، من المحتمل = 3 ، بالتأكيد = 4 ، بدون شك

Not applicable غير قابل للتطبيق

- 0
- 1
- 2
- 3
- 4
- 5

Without any doubt بدون شك

52a. Do you use your L1 to express your deepest feelings when talking to friends? هل تستعمل لغتك ل 1 للتعبير عن مشاعرك?  
\* العميقة في حديثك مع أصدقائك؟

0 = Not applicable 1 = Never 2 = Maybe 3 = Probably 4 = Certainly 5 = Without any doubt أبداً ، 0 = غير قابل للتطبيق = 1 ،  
5 = رُبَّما = 2 ، من المحتمل = 3 ، بالتأكيد = 4 ، بدون شك

Not applicable غير قابل للتطبيق

- 0
- 1
- 2
- 3
- 4
- 5

Without any doubt بدون شك

52b. Do you use your L2 to express your deepest feelings when talking to friends? هل تستعمل لغتك ل 2 للتعبير عن مشاعرك?  
\* العميقة في حديثك مع أصدقائك؟

0 = Not applicable 1 = Never 2 = Maybe 3 = Probably 4 = Certainly 5 = Without any doubt أبداً ، 0 = غير قابل للتطبيق = 1 ،  
5 = رُبَّما = 2 ، من المحتمل = 3 ، بالتأكيد = 4 ، بدون شك

Not applicable غير قابل للتطبيق

- 0
- 1
- 2
- 3

4

5

Without any doubt شك بدون شك

52c. Do you use your L3 to express your deepest feelings when talking to friends? هل تستعمل لغتك ل 3 للتعبير عن مشاعرك

العميقة في حديثك مع أصدقائك؟

0 = Not applicable 1 = Never 2 = Maybe 3 = Probably 4 = Certainly 5 = Without any doubt أبدًا ، 0 = غير قابل للتطبيق = 1 ،

5 = رُبَّمَا = 2 ، من المحتمل = 3 ، بالتأكيد = 4 ، بدون شك

Not applicable غير قابل للتطبيق

0

1

2

3

4

5

Without any doubt شك بدون شك

52d. Do you use your L4 to express your deepest feelings when talking to friends? هل تستعمل لغتك ل 4 للتعبير عن مشاعرك

العميقة في حديثك مع أصدقائك؟

0 = Not applicable 1 = Never 2 = Maybe 3 = Probably 4 = Certainly 5 = Without any doubt أبدًا ، 0 = غير قابل للتطبيق = 1 ،

5 = رُبَّمَا = 2 ، من المحتمل = 3 ، بالتأكيد = 4 ، بدون شك

Not applicable غير قابل للتطبيق

0

1

2

3

4

5

Without any doubt شك بدون شك

52e. Do you use your L5 to express your deepest feelings when talking with friends? هل تستعمل لغتك ل 5 للتعبير عن

مشاعرك العميقة في حديثك مع أصدقائك؟

0 = Not applicable 1 = Never 2 = Maybe 3 = Probably 4 = Certainly 5 = Without any doubt أبدًا ، 0 = غير قابل للتطبيق = 1 ،

5 = رُبَّمَا = 2 ، من المحتمل = 3 ، بالتأكيد = 4 ، بدون شك

غير قابل للتطبيق Not applicable

- 0
- 1
- 2
- 3
- 4
- 5

بدون شك Without any doubt

52f. Do you use Hebrew to express your deepest feelings when talking with friends? هل تستخدم العبرية للتعبير عن أعمق \*  
\*؟ مشاعرك عند التحدث مع الأصدقاء

0 = Not applicable 1 = Never 2 = Maybe 3 = Probably 4 = Certainly 5 = Without any doubt ، 0 = غير قابل للتطبيق = أبدًا ،  
5 = رُبَّما = 2 ، من المحتمل = 3 ، بالتأكيد = 4 ، بدون شك

غير قابل للتطبيق Not applicable

- 0
- 1
- 2
- 3
- 4
- 5

بدون شك Without any doubt

53a. Do you use your L1 to express your deepest feelings when talking with parents/partners? هل تستعمل لغتك ل 1 للتعبير \*  
\*؟ عن مشاعرك العميقة في حديثك مع والديك/ شركائك

0 = Not applicable 1 = Never 2 = Maybe 3 = Probably 4 = Certainly 5 = Without any doubt ، 0 = غير قابل للتطبيق = أبدًا ،  
5 = رُبَّما = 2 ، من المحتمل = 3 ، بالتأكيد = 4 ، بدون شك

غير قابل للتطبيق Not applicable

- 0
- 1
- 2
- 3
- 4
- 5

بدون شك Without any doubt

2 هل تستعمل لغتك ل 53b. Do you use your L2 to express your deepest feelings when talking with parents/partners?

\*؟ للتعبير عن مشاعرك العميقة في حديثك مع والديك/ شركائك

، 1 = غير قابل للتطبيق = 0 ، أبدًا 5 = Without any doubt 4 = Certainly 3 = Probably 2 = Maybe 1 = Never 0 = Not applicable

5 = رُبّما = 2 ، من المحتمل = 3 ، بالتأكيد = 4 ، بدون شك

غير قابل للتطبيق Not applicable

0

1

2

3

4

5

بدون شك Without any doubt

3 هل تستعمل لغتك ل 53c. Do you use your L3 to express your deepest feelings when talking with parents/partners?

؟ عن مشاعرك العميقة في حديثك مع والديك/ شركائك

، 1 = غير قابل للتطبيق = 0 ، أبدًا 5 = Without any doubt 4 = Certainly 3 = Probably 2 = Maybe 1 = Never 0 = Not applicable

5 = رُبّما = 2 ، من المحتمل = 3 ، بالتأكيد = 4 ، بدون شك

غير قابل للتطبيق Not applicable

0

1

2

3

4

5

بدون شك Without any doubt

4 هل تستعمل لغتك ل 53d. Do you use your L4 to express your deepest feelings when talking with parents/partners?

؟ للتعبير عن مشاعرك العميقة في حديثك مع والديك/ شركائك

، 1 = غير قابل للتطبيق = 0 ، أبدًا 5 = Without any doubt 4 = Certainly 3 = Probably 2 = Maybe 1 = Never 0 = Not applicable

5 = رُبّما = 2 ، من المحتمل = 3 ، بالتأكيد = 4 ، بدون شك

غير قابل للتطبيق Not applicable

0

- 1
- 2
- 3
- 4
- 5

بدون شك Without any doubt

53e. Do you use your L5 to express your deepest feelings when talking with parents/partners? هل تستعمل لغتك ل 5 للتعبير

؟ عن مشاعرك العميقة في حديثك مع والديك/ شركائك

، 1 = غير قابل للتطبيق = 0 ، أبدًا 0 = Not applicable 1 = Never 2 = Maybe 3 = Probably 4 = Certainly 5 = Without any doubt

5 = زُبْمًا = 2 ، من المحتمل = 3 ، بالتأكيد = 4 ، بدون شك

غير قابل للتطبيق Not applicable

- 0
- 1
- 2
- 3
- 4
- 5

بدون شك Without any doubt

53f. Do you use Hebrew to express your deepest feelings when talking with parents/partners? هل تستخدم اللغة العبرية

؟ للتعبير عن أعمق مشاعرك عند التحدث مع أولياء الأمور / الشركاء

، 1 = غير قابل للتطبيق = 0 ، أبدًا 0 = Not applicable 1 = Never 2 = Maybe 3 = Probably 4 = Certainly 5 = Without any doubt

5 = زُبْمًا = 2 ، من المحتمل = 3 ، بالتأكيد = 4 ، بدون شك

غير قابل للتطبيق Not applicable

- 0
- 1
- 2
- 3
- 4
- 5

بدون شك Without any doubt

54a. How anxious are you when speaking your L1 with friends? \* كم تتشوق للتحدث بلغتك ل 1 مع أصدقائك؟



0 = Not applicable 1 = Not at all 2 = A little 3 = Quite anxious 4 = Very anxious 5 = Extremely anxious غير قابل

5 = للتطبيق = 0 على الإطلاق = 1 قليلا = 2 نوعًا ما = 3 إلى حد كبير = 4 إلى أبعد حد

غير قابل للتطبيق Not applicable

0

1

2

3

4

5

إلى أبعد حد Extremely anxious

\* كم تتشوق للتحدث بلغتك ل 1 مع زملائك في العمل? 54b. How anxious are you when speaking your L1 with colleagues?

0 = Not applicable 1 = Not at all 2 = A little 3 = Quite anxious 4 = Very anxious 5 = Extremely anxious غير قابل

5 = للتطبيق = 0 على الإطلاق = 1 قليلا = 2 نوعًا ما = 3 إلى حد كبير = 4 إلى أبعد حد

غير قابل للتطبيق Not applicable

0

1

2

3

4

5

إلى أبعد حد Extremely anxious

\* كم تتشوق للتحدث بلغتك ل 1 مع الغرباء? 54c. How anxious are you when speaking your L1 with strangers?

0 = Not applicable 1 = Not at all 2 = A little 3 = Quite anxious 4 = Very anxious 5 = Extremely anxious غير قابل

5 = للتطبيق = 0 على الإطلاق = 1 قليلا = 2 نوعًا ما = 3 إلى حد كبير = 4 إلى أبعد حد

غير قابل للتطبيق Not applicable

0

1

2

3

4

5

Extremely anxious إلى أبعد حد

54d. How anxious are you when speaking your L1 on the telephone? \* كم تتشوق للتحدث بلغتك ل 1 على الهاتف

0 = Not applicable 1 = Not at all 2 = A little 3 = Quite anxious 4 = Very anxious 5 = Extremely anxious غير قابل

5 = للتطبيق= 0 على الإطلاق= 1 قليلا= 2 نوعاً ما= 3 إلى حد كبير= 4 إلى أبعد حد

Not applicable غير قابل للتطبيق

0

1

2

3

4

5

Extremely anxious إلى أبعد حد

54e. How anxious are you when speaking your L1 in public? \* كم تتشوق للتحدث بلغتك ل 1 في الأماكن العامة?

0 = Not applicable 1 = Not at all 2 = A little 3 = Quite anxious 4 = Very anxious 5 = Extremely anxious غير قابل

5 = للتطبيق= 0 على الإطلاق= 1 قليلا= 2 نوعاً ما= 3 إلى حد كبير= 4 إلى أبعد حد

Not applicable غير قابل للتطبيق

0

1

2

3

4

5

Extremely anxious إلى أبعد حد

55a. How anxious are you when speaking your L2 with friends? \* كم تتشوق للتحدث بلغتك ل 2 مع أصدقائك?

0 = Not applicable 1 = Not at all 2 = A little 3 = Quite anxious 4 = Very anxious 5 = Extremely anxious غير قابل

5 = للتطبيق= 0 على الإطلاق= 1 قليلا= 2 نوعاً ما= 3 إلى حد كبير= 4 إلى أبعد حد

Not applicable غير قابل للتطبيق

0

1

2

3

4

5

Extremely anxious إلى أبعد حد

55b. How anxious are you when speaking your L2 with colleagues? العمل في زملائك في العمل \* كم تتشوق للتحدث بلغتك ل 2 مع زملائك في العمل

0 = Not applicable 1 = Not at all 2 = A little 3 = Quite anxious 4 = Very anxious 5 = Extremely anxious غير قابل

5 = للتطبيق = 0 على الإطلاق = 1 قليلا = 2 نوعًا ما = 3 إلى حد كبير = 4 إلى أبعد حد

Not applicable غير قابل للتطبيق

0

1

2

3

4

5

Extremely anxious إلى أبعد حد

55c. How anxious are you when speaking your L2 with strangers? الغرباء \* كم تتشوق للتحدث بلغتك ل 2 مع الغرباء

0 = Not applicable 1 = Not at all 2 = A little 3 = Quite anxious 4 = Very anxious 5 = Extremely anxious غير قابل

5 = للتطبيق = 0 على الإطلاق = 1 قليلا = 2 نوعًا ما = 3 إلى حد كبير = 4 إلى أبعد حد

Not applicable غير قابل للتطبيق

0

1

2

3

4

5

Extremely anxious إلى أبعد حد

55d. How anxious are you when speaking your L2 on the telephone? الهاتف \* كم تتشوق للتحدث بلغتك ل 2 على الهاتف

0 = Not applicable 1 = Not at all 2 = A little 3 = Quite anxious 4 = Very anxious 5 = Extremely anxious غير قابل

5 = للتطبيق = 0 على الإطلاق = 1 قليلا = 2 نوعًا ما = 3 إلى حد كبير = 4 إلى أبعد حد

Not applicable غير قابل للتطبيق

0

1

2

3

4

5

Extremely anxious إلى أبعد حد

55e. How anxious are you when speaking your L2 in public? كم تتشوق للتحدث بلغتك ل 2 في الأماكن العامة؟

0 = Not applicable 1 = Not at all 2 = A little 3 = Quite anxious 4 = Very anxious 5 = Extremely anxious غير قابل

5 = للتطبيق = 0 على الإطلاق = 1 قليلا = 2 نوعاً ما = 3 إلى حد كبير = 4 إلى أبعد حد

Not applicable غير قابل للتطبيق

0

1

2

3

4

5

Extremely anxious إلى أبعد حد

56a. How anxious are you when speaking your L3 with friends? كم تتشوق للتحدث بلغتك ل 3 مع أصدقائك؟

0 = Not applicable 1 = Not at all 2 = A little 3 = Quite anxious 4 = Very anxious 5 = Extremely anxious غير قابل

5 = للتطبيق = 0 على الإطلاق = 1 قليلا = 2 نوعاً ما = 3 إلى حد كبير = 4 إلى أبعد حد

Not applicable غير قابل للتطبيق

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Extremely anxious إلى أبعد حد

56b. How anxious are you when speaking your L3 with colleagues? كم تتشوق للتحدث بلغتك ل 3 مع زملائك في العمل؟

0 = Not applicable 1 = Not at all 2 = A little 3 = Quite anxious 4 = Very anxious 5 = Extremely anxious غير قابل

5 = للتطبيق = 0 على الإطلاق = 1 قليلا = 2 نوعاً ما = 3 إلى حد كبير = 4 إلى أبعد حد

Not applicable غير قابل للتطبيق

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Extremely anxious إلى أبعد حد

56c. How anxious are you when speaking your L3 with strangers? كم تتشوق للتحدث بلغتك ل 3 مع الغرباء?

0 = Not applicable 1 = Not at all 2 = A little 3 = Quite anxious 4 = Very anxious 5 = Extremely anxious غير قابل

5 = للتطبيق = 0 على الإطلاق = 1 قليلا = 2 نوعاً ما = 3 إلى حد كبير = 4 إلى أبعد حد

Not applicable غير قابل للتطبيق

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Extremely anxious إلى أبعد حد

56d. How anxious are you when speaking your L3 on the telephone? كم تتشوق للتحدث بلغتك ل 3 على الهاتف?

0 = Not applicable 1 = Not at all 2 = A little 3 = Quite anxious 4 = Very anxious 5 = Extremely anxious غير قابل

5 = للتطبيق = 0 على الإطلاق = 1 قليلا = 2 نوعاً ما = 3 إلى حد كبير = 4 إلى أبعد حد

Not applicable غير قابل للتطبيق

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Extremely anxious إلى أبعد حد

56e. How anxious are you when speaking your L3 in public? كم تتشوق للتحدث بلغتك ل 3 في الاماكن العامة?

0 = Not applicable 1 = Not at all 2 = A little 3 = Quite anxious 4 = Very anxious 5 = Extremely anxious غير قابل

5 = للتطبيق = 0 على الإطلاق = 1 قليلاً = 2 نوعاً ما = 3 إلى حد كبير = 4 إلى أبعد حد

غير قابل للتطبيق Not applicable

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إلى أبعد حد Extremely anxious

57a. How anxious are you when speaking your L4 with friends? كم تتشوق للتحدث بلغتك ل 4 مع أصدقائك؟

0 = Not applicable 1 = Not at all 2 = A little 3 = Quite anxious 4 = Very anxious 5 = Extremely anxious غير قابل

5 = للتطبيق = 0 على الإطلاق = 1 قليلاً = 2 نوعاً ما = 3 إلى حد كبير = 4 إلى أبعد حد

غير قابل للتطبيق Not applicable

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إلى أبعد حد Extremely anxious

57b. How anxious are you when speaking your L4 with colleagues? كم تتشوق للتحدث بلغتك ل 4 مع زملائك في العمل؟

0 = Not applicable 1 = Not at all 2 = A little 3 = Quite anxious 4 = Very anxious 5 = Extremely anxious

غير قابل للتطبيق Not applicable

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إلى أبعد حد Extremely anxious

57c. How anxious are you when speaking your L4 with strangers? كم تتشوق للتحدث بلغتك ل 4 مع الغرباء؟

0 = Not applicable 1 = Not at all 2 = A little 3 = Quite anxious 4 = Very anxious 5 = Extremely anxious غير قابل

5 = للتطبيق = 0 على الإطلاق = 1 قليلا = 2 نوعًا ما = 3 إلى حد كبير = 4 إلى أبعد حد

غير قابل للتطبيق Not applicable

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إلى أبعد حد Extremely anxious

57d. How anxious are you when speaking your L4 on the telephone? كم تتشوق للتحدث بلغتك ل 4 على الهاتف?

0 = Not applicable 1 = Not at all 2 = A little 3 = Quite anxious 4 = Very anxious 5 = Extremely anxious غير قابل

5 = للتطبيق = 0 على الإطلاق = 1 قليلا = 2 نوعًا ما = 3 إلى حد كبير = 4 إلى أبعد حد

غير قابل للتطبيق Not applicable

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إلى أبعد حد Extremely anxious

57e. How anxious are you when speaking your L4 in public? كم تتشوق للتحدث بلغتك ل 4 في الأماكن العامة?

0 = Not applicable 1 = Not at all 2 = A little 3 = Quite anxious 4 = Very anxious 5 = Extremely anxious غير قابل

5 = للتطبيق = 0 على الإطلاق = 1 قليلا = 2 نوعًا ما = 3 إلى حد كبير = 4 إلى أبعد حد

غير قابل للتطبيق Not applicable

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Extremely anxious إلى أبعد حد

58a. How anxious are you when speaking your L5 with friends? كم تتشوق للتحدث بلغتك ل 5 مع أصدقائك?

0 = Not applicable 1 = Not at all 2 = A little 3 = Quite anxious 4 = Very anxious 5 = Extremely anxious غير قابل

5 = للتطبيق = 0 على الإطلاق = 1 قليلا = 2 نوعاً ما = 3 إلى حد كبير = 4 إلى أبعد حد

Not applicable غير قابل للتطبيق

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Extremely anxious إلى أبعد حد

58b. How anxious are you when speaking your L5 with colleagues? كم تتشوق للتحدث بلغتك ل 5 مع زملائك في العمل?

0 = Not applicable 1 = Not at all 2 = A little 3 = Quite anxious 4 = Very anxious 5 = Extremely anxious غير قابل

5 = للتطبيق = 0 على الإطلاق = 1 قليلا = 2 نوعاً ما = 3 إلى حد كبير = 4 إلى أبعد حد

Not applicable غير قابل للتطبيق

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Extremely anxious إلى أبعد حد

58c. How anxious are you when speaking your L5 with strangers? كم تتشوق للتحدث بلغتك ل 5 مع الغرباء?

0 = Not applicable 1 = Not at all 2 = A little 3 = Quite anxious 4 = Very anxious 5 = Extremely anxious غير قابل

5 = للتطبيق = 0 على الإطلاق = 1 قليلا = 2 نوعاً ما = 3 إلى حد كبير = 4 إلى أبعد حد

Not applicable غير قابل للتطبيق

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Extremely anxious إلى أبعد حد

58d. How anxious are you when speaking your L5 on the telephone? كم تتشوق للتحدث بلغتك ل 5 على الهاتف

0 = Not applicable 1 = Not at all 2 = A little 3 = Quite anxious 4 = Very anxious 5 = Extremely anxious غير قابل

5 = للتطبيق = 0 على الإطلاق = 1 قليلا = 2 نوعًا ما = 3 إلى حد كبير = 4 إلى أبعد حد

Not applicable غير قابل للتطبيق

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Extremely anxious إلى أبعد حد

58e. How anxious are you when speaking your L5 in public? كم تتشوق للتحدث بلغتك ل 5 في الأماكن العامة

0 = Not applicable 1 = Not at all 2 = A little 3 = Quite anxious 4 = Very anxious 5 = Extremely anxious غير قابل

5 = للتطبيق = 0 على الإطلاق = 1 قليلا = 2 نوعًا ما = 3 إلى حد كبير = 4 إلى أبعد حد

Not applicable غير قابل للتطبيق

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Extremely anxious إلى أبعد حد

59a. How anxious are you when speaking Hebrew with friends? ما مدى القلق الذي تشعر به عندما تتحدث باللغة العبرية مع

\*! الأصدقاء

0 = Not applicable 1 = Not at all 2 = A little 3 = Quite anxious 4 = Very anxious 5 = Extremely anxious غير قابل

5 = للتطبيق = 0 على الإطلاق = 1 قليلا = 2 نوعًا ما = 3 إلى حد كبير = 4 إلى أبعد حد

Not applicable غير قابل للتطبيق

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Extremely anxious إلى أبعد حد

59b. How anxious are you when speaking Hebrew with colleagues? ما مدى القلق الذي تشعر به عندما تتحدث باللغة العبرية مع

\*؟ الزملاء

0 = Not applicable 1 = Not at all 2 = A little 3 = Quite anxious 4 = Very anxious 5 = Extremely anxious غير قابل

5 = للتطبيق = 0 على الإطلاق = 1 قليلا = 2 نوعاً ما = 3 إلى حد كبير = 4 إلى أبعد حد

Not applicable غير قابل للتطبيق

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- 3
- 4
- 5

Extremely anxious إلى أبعد حد

59c. How anxious are you when speaking Hebrew with strangers? ما مدى القلق الذي تشعر به عندما تتحدث باللغة العبرية مع

\*؟ الغرباء

0 = Not applicable 1 = Not at all 2 = A little 3 = Quite anxious 4 = Very anxious 5 = Extremely anxious غير قابل

5 = للتطبيق = 0 على الإطلاق = 1 قليلا = 2 نوعاً ما = 3 إلى حد كبير = 4 إلى أبعد حد

Not applicable غير قابل للتطبيق

- 0
- 1
- 2
- 3
- 4
- 5

Extremely anxious إلى أبعد حد

59d. How anxious are you when speaking Hebrew on the telephone? ما مدى القلق الذي تشعر به عندما تتحدث باللغة العبرية على

\*؟الهاتف

0 = Not applicable 1 = Not at all 2 = A little 3 = Quite anxious 4 = Very anxious 5 = Extremely anxious غير قابل

5 = للتطبيق = 0 على الإطلاق = 1 قليلاً = 2 نوعاً ما = 3 إلى حد كبير = 4 إلى أبعد حد

غير قابل للتطبيق Not applicable

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Extremely anxious إلى أبعد حد

59e. How anxious are you when speaking Hebrew in public? الأماكن في اللغة العبرية في الأماكن؟

\*؟العامّة

0 = Not applicable 1 = Not at all 2 = A little 3 = Quite anxious 4 = Very anxious 5 = Extremely anxious غير قابل

5 = للتطبيق = 0 على الإطلاق = 1 قليلاً = 2 نوعاً ما = 3 إلى حد كبير = 4 إلى أبعد حد

غير قابل للتطبيق Not applicable

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Extremely anxious إلى أبعد حد

60a. If you form sentences silently (inner speech), do you use your L1? هل تستعمل (حديث النفس)، هل تستعمل

\*؟ لاعتكّل

، 1 = غير قابل للتطبيق = 0 ، أبداً 5 = All the time 4 = Frequently 3 = Sometimes 2 = Rarely 1 = Never

5 = نادراً = 2 ، أحياناً = 3 ، باستمرار = 4 ، كل الوقت

غير قابل للتطبيق Not applicable

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All the time كل الوقت

60b. If you form sentences silently (inner speech) do you use your L2? هل تستعمل (حديث النفس)، عندما تك ون جملاً بصمت ؟ \* 2 لغتك ل

0 = Not applicable 1= Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبدًا 0 ، 1 = غير قابل للتطبيق

5 = نادراً = 2 ، أحياناً = 3 ، باستمرار = 4 ، كل الوقت

Not applicable غير قابل للتطبيق

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All the time كل الوقت

60c. If you form sentences silently (inner speech) do you use your L3? هل تستعمل (حديث النفس)، عندما تك ون جملاً بصمت ؟ 3 لغتك ل

0 = Not applicable 1= Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبدًا 0 ، 1 = غير قابل للتطبيق

5 = نادراً = 2 ، أحياناً = 3 ، باستمرار = 4 ، كل الوقت

Not applicable غير قابل للتطبيق

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All the time كل الوقت

60d. If you form sentences silently (inner speech) do you use your L4? هل تستعمل (حديث النفس)، عندما تك ون جملاً بصمت ؟ 4 لغتك ل

0 = Not applicable 1= Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبدًا 0 ، 1 = غير قابل للتطبيق

5 = نادراً = 2 أحياناً = 3 باستمرار = 4 كل الوقت

غير قابل للتطبيق Not applicable

0

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All the time كل الوقت

60e. If you form sentences silently (inner speech) do you use your L5? هل تستعمل (حديث النفس)، عندما تك ون جملاً بصمت (حديث النفس)، هل تستعمل L5؟

5 لاعتك ل ؟

0 = Not applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبداً ، 0 = غير قابل للتطبيق = 0 ، 1 =

5 = نادراً = 2 ، أحياناً = 3 ، باستمرار = 4 ، كل الوقت

غير قابل للتطبيق Not applicable

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All the time كل الوقت

60f. If you form sentences silently (inner speech) do you use Hebrew? هل تستخدم (خطاب داخلي) إذا كنت تشكل الجمل بصمت (خطاب داخلي) هل تستخدم Hebrew؟

\* العبرية ؟

0 = Not applicable 1 = Never 2 = Rarely 3 = Sometimes 4 = Frequently 5 = All the time أبداً ، 0 = غير قابل للتطبيق = 0 ، 1 =

5 = نادراً = 2 ، أحياناً = 3 ، باستمرار = 4 ، كل الوقت

غير قابل للتطبيق Not applicable

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All the time كل الوقت

61. Does the phrase "I love you" have the same emotional weight for you in your different languages? Which language does it feel strongest in? \*

هل عبارة "أنا احبك" لها نفس الوزن العاطفي بالنسبة لك عندما تقولها بلغات مختلفة؟ أي لغة تشعر بأنها الأقوى في تعبير هذه العبارة؟

62. Do you have a preference for emotion terms and terms of endearment in one language over all others? Which language is it and why? \*

هل تفضل التعبير عن مشاعرك العاطفية بلغة معينة؟ ماهي هذه اللغة ولماذا؟

63. Do your languages have different emotional significance for you? if yes, then how do you see this significance for each language? Is one more appropriate as the language of your emotions than others? هل يوجد اللغات التي تستعملها؟

\* ؟ دلالات عاطفية مختلفة؟ إذا نعم، كيف ترى مدلول كل لغة؟ أي من هذه اللغات أكثر موائمة لمشاعرك العاطفة؟

64. Are any of the languages you use languages you feel you HAD to learn? Why or why not? Explain. أي من اللغات

\* . التي تستعملها تشغرك أنك يجب أن تتعلمها؟ لم، ولم لا؟ اشرح

65. Are any of the languages you use languages you were discouraged from learning? Why or why not? Explain هل

\* . تُب طت عن تعلم أي من اللغات التي تستعملها؟ لم، ولم لا؟ اشرح

66. Have you had an experience with Hebrew? Describe an instance if you have. هل كان لديك خبرة مع العبرية؟ صف مثال.

\* . إذا كان لديك

67. If you do write in a personal diary - or were to write in one - what language(s) do you or would you use and why?

؟ إذا كنت تكتب مذكرات خاصة أو إذا كنت تكتب في الماضي، ماهي اللغة التي كنت تستخدمها أو سوف تستخدمها لكتابة هذه المذكرات

68. If you were to recall some bad or difficult memories, what language would you prefer to discuss them in and why? \*

؟ عندما تفكر في الذكريات الصعبة أو السيئة في حياتك، ماهي اللغة التي تفضل التعبير بها عن هذه الذكريات ولماذا؟

69. If you are married to or living with a speaker of a language that is not your L1, what language do you generally use at home?

What language do you argue in?

إذا كنت متزوج من شخص أو تعيش مع شخص لا يتحدث بلغتك الأم، ماهي اللغة التي تستخدمها عند التحدث مع هذا الشخص؟ ماهي اللغة التي

تستخدمها عن مجادلة هذا الشخص؟

70. Do you feel like a different person sometimes when you use your different languages? \*

؟ هل تشعر بأنك شخص مختلف أحيانا عندما تتحدث بلغات مختلفة؟

71. Is it easier or more difficult for you to talk about emotional topics in your second or third language? If there is a difference,

هل لغتك الثانية أم الثالثة أسهل أم أكثر صعوبة في في أمثلة

\* . استعمالها للتحدث عن الأمور العاطفة؟ إذا هناك فرق؟ هلا تحدثنا عنه، أو ربما تصرّب لنا أمثلة

72. Describe an instance where you have found yourself switching from one language to another. \*

هل مررت بتجربة الانتقال من لغة واحدة إلى أخرى وسط الحديث؟ أَعْطِي مَثَلاً

73. With whom were you talking to when you switched languages?

كُنْتُ تَتَكَلَّمُ مَعَ مَنْ عِنْدَمَا غَيَّرْتُ لُغَةَ الْحَدِيثِ إِلَى أُخْرَى

74. Do you have any other feelings about language learning that were not addressed above? هل لديك مشاعر أخرى عن

\* تَعَلُّمُ اللُّغَاتِ لَمْ نَطْرَحْهَا عَلَيْكَ

75. Were there any questions you did not understand? If so, what were they? \*

هل هناك أي سؤال لم تستطع فهمه؟ إذا كانت الإجابة نعم ، ماهو السؤال الذي لم تفهمه

76. Were there any questions you felt uncomfortable answering? If so, what were they? \*

هل هناك أي سؤال لانتشعر بالإرتياح للإجابة عليه؟ إذا كانت الإجابة نعم ، ماهو هذا السؤال

## Appendix C

### IRB Approval

#### IRB Approval

#### IRB Continuing Review Approved

**To:** Anastasia Khawaja  
**RE:** 2018 Review for Pro00019192  
Palestinian reported languages and emotions in Palestine and in the diaspora  
**PI:** Anastasia Khawaja  
**Link:** [CR4 Pro00019192](#)

You are receiving this notification because the above listed continuing review has received Approval by the IRB. To ensure compliance with IRB requirements, please review your approval letter by navigating to the project workspace by clicking the Link above.



## Appendix D

### Letter of Informed Consent

#### *Adapted Bilingual Emotional Questionnaire in English and Arabic*

Link: <https://docs.google.com/forms/d/e/1FAIpQLSdc2kcF9W8PadTOWq9dQ96ZUJx1eceob92wcfVTHjYX-WMaHQ/viewform>

Bilingual Emotion Questionnaire استبيان حول شعور الأشخاص المتقنين للغتين

INFORMED CONSENT TO PARTICIPATE IN RESEARCH موافقة مسبقة للمشاركة في البحث

Information to Consider Before Taking Part in this Research Study يرجى أخذ الاعتبار بهذه المعلومات قبل المشاركة في هذا البحث

المشاركة في هذا البحث

IRB Study # Pro00019192 # Pro00019192 هيئة

المراجعة المؤسسية دراسة

Researchers at the University of South Florida (USF) study many topics. To do this, we need the help of people who agree to take part in a research study. This form tells you about this research study. We are asking you to take part in a research study that is called: Examining language choice of Palestinians in Palestine and the United States: Language practice and perception under occupation. . The person who is in charge of this research study is Anastasia Khawaja. This person is called the Principal Investigator.

يدرس الباحثون في جامعة فلوريدا الجنوبية عدة مواضيع. ولإتمام ذلك نحن بحاجة مساعدة أشخاص موافقون على المشاركة في البحث. هذه الاستمارة تعلمكم عن طبيعة هذه الدراسة. نحن نطلب منكم المشاركة في الدراسة الآتية " فحص اختيار اللغة من قبل الفلسطينيين في فلسطين وفي الولايات المتحدة ممارسة اللغة واستيعابها في ظل الاحتلال." الباحثة الرئيسية المسؤولة عن هذه الدراسة هي أناسازيا خوجا

PURPOSE OF THE STUDY هدف البحث

You are being asked to participate because you are a Palestinian and/or Palestinian-American university student or working professional. الرجاء المشاركة لأنك إما طالب فلسطيني و/ او فلسطيني

امريكي او عامل محترف

STUDY PROCEDURES إجراءات البحث

If you take part in this study, you will be asked to fill out a survey called the Bilingualism Emotion Questionnaire. This survey will collect information on what languages you use and in what contexts you use them. This survey will be conducted online via Google Forms. Data will be anonymous unless you choose to be considered for an interview at a later date in which case your e-mail and your name will be asked. My advisor and I will be the only one who will have access to this information.

إذا شاركت في هذه الدراسة فسوف يطلب منك ملئ الدراسة الاستقصائية المسمى "البحث عن استخدام اللغة بين الفلسطينيين القاطنين في الشتات" هذه الدراسة الاستقصائية سوف تجمع معلومات عن اللغات التي تستخدمها و السياق المستخدم فيها وسيتم هذا البحث عن طريق الانترنت من خلال استبيانات

غوغل. المعلومات ستكون سرية إلا إذا أردت أن تشارك في وقت لاحق و في هذه الحالة سيتم سؤالك عن اسمك وعن بريدك الإلكتروني. و في هذه الحالة فأنا ودكتور المشرف ستكون المطلعان الوحيدان على هذه المعلومات

بدائل\ المشاركة التطوعية\انسحاب ALTERNATIVES/VOLUNTARY PARTICIPATION/WITHDRAWAL

You have the alternative to choose not to participate in this research study. سوف يكون لديك الخيار في عدم المشاركة في.

هذه الدراسة

You should only take part in this study if you want to volunteer; you are free to participate in this research or withdraw at any time. There will be no penalty or loss of benefits you are entitled to receive if you stop taking part in this study. Your decision to participate or not to participate will not affect your student status in any way.

سوف يكون لديك الخيار في عدم المشاركة في هذه الدراسة. عليك المشاركة في هذه الدراسة فقط إذا أردت التطوع. لديك حرية المشاركة أو الانسحاب من هذا البحث في أي

. وقت. لن يكون هناك غرامة أو فقدان فوائد في حال توقفت عن المشاركة في هذا البحث. قرارك في المشاركة أو عدمها لن يؤثر على وضعك كطالب

فوائد ومخاطر BENEFITS and RISKS

This research is considered to be minimal risk. The benefits you receive from this research if you agree to take part is your assistance will help inform the future research of the under-studied context of Palestinians living in Palestine and in the diaspora.

لهذا البحث مخاطر قليلة. إن الفوائد التي ستجنيها في حال موافقتك على المشاركة في هذا البحث هو إثراء لبحوث مستقبلية في المجال الذي يتم دراسته حول الفلسطينيين القاطنين في فلسطين و في الشتات

التعويض COMPENSATION

We will not pay you for the time you volunteer while being in this study. لن يتم دفع لك أي مبلغ مادي لقاء تطوعك.

بالمشاركة في هذا البحث

الخصوصية PRIVACY & CONFIDENTIALITY

We must keep your study records as confidential as possible. It is possible, although unlikely, that unauthorized individuals could gain access to your responses because you are responding online.

. بما إنك ترسل إجاباتك عن طريق الانترنت فإنه من الممكن ولكن غير وارد أن يقوم بعض الأشخاص غير المرخصين بالإطلاع على إجاباتك

The BEQ delivered by google forms are only accessible via your password protected email account. You can only access the form with your own password. All forms are stored on my password protected email account and transferred to my personal computer once completed. The forms WILL NOT be stored online for an extended period of time.

However, certain people may need to see your study records. By law, anyone who looks at your records must keep them completely confidential. The only people who will be allowed to see these records are my advisor, Dr. Amy Thompson and myself.

إن تداول الاستبيان حول شعور الأشخاص المتقنين للعتين عن طريق غوغل فورمز يمكن الوصول إليه عن طريق كلمة المرور لحسابك الإلكتروني. لن

تستطيع الولوج إلى الاستبيان إلا عن طريق كلمة المرور. يتم الاحتفاظ بكل الاستبيانات بحسابي المحمي بكلمة مرور والتي سيتم تحويلها لجهازي المحمول عند استكمالها .

لن يتم الاحتفاظ بالاستبيانات على الانترنت لفترة أطول ولكن يمكن أن يكون هنالك ضرورة لإطلاع بعض الأشخاص على بياناتكم. كما ينص القانون على أنه يتحتم الاحتفاظ بسرية البيانات على أي شخص يطلع عليها، إن الأشخاص الوحيدين المسموح لهم بالإطلاع على البيانات هم مشرفتي الدكتورة . إيمي ثومسون و أنا .

للتواصل ل CONTACT INFORMATION

If you have any questions please contact the USF IRB at 974-5638 or the Principal Investigator at Anastasia Khawaja at [ajkhawaja@usf.edu](mailto:ajkhawaja@usf.edu).

في حال وجود أي أسئلة يرجى مراجعة هيئة المراجعة المؤسسية لجامعة فلوريدا الجنوبية على الرقم: 5638 - 974 أو الباحث الرئيسي أناستازيا خواجه على

[ajkhawaja@usf.edu](mailto:ajkhawaja@usf.edu)

We may publish what we learn from this study. If we do, we will not let anyone know your name. We will not publish anything else that would let people know who you are. You can print a copy of this consent form for your records.

يمكن أن ننشر ما سيتم التوصل إليه من هذه الدراسة و في حال تم ذلك لن يتم الإفصاح عن اسمك. لن يتم نشر أي شي يدل على هويتك. يمكنك طبع نسخة عن الموافقة المسبقة للمشاركة في البحث للاحتفاظ بها .

I freely give my consent to take part in this study. I understand that by proceeding with this survey that I am agreeing to take part in research and I am 18 years of age or older.

أعطي موافقتي للمشاركة في هذا البحث من غير وجود أي ضغوطات و إنني على علم بأن المتابعة في هذا الاستبيان يدل على موافقتي على المشاركة في هذا البحث علما بأن عمري يتراوح بين ال 18 سنة فما فوق

\* Required

\* التفضيلات Preferences

Please choose one of the options listed below to indicate how you would prefer us to proceed with the information you supply.

يرجى اختيار أحد الخيارات المذكورة أدناه لبيان تفضيلك لتعاملنا مع المعلومات التي ستزودنا بها

سنعطيك مرجعية في حال استشهدنا بأجوبتك بعملا. Give you credit if we cite you in our work.

نستخدم أجوبتك مع الاحتفاظ Use your responses but to keep your name and other identifying information confidential

بسرية اسمك أو أي معلومات تدل عليك

Use your responses in our analysis but not to quote them in any work that may appear in press.

\* التفضيلات Preferences

Please choose one of the options below to indicate if whether or not you would like to be chosen for a short interview at a later date. If you choose yes, please provide your name and e-mail below. \*\*\*Please note your answers are secure via your password

protected e-mail and once completed, responses will be stored on the researcher's password protected computer\*\*\* يرجى اختيار

أحد الخيارات المذكورة أدناه لبيان تفضيلك للمشاركة في مقابلة شخصية في

وقت لاحق. في حال اختيارك نعم يرجى تزويدنا باسمك و بريدك الإلكتروني.\*\*\* يرجى أخذ العلم بأن إجاباتك ستكون آمنة من خلال بريدك الإلكتروني

\*\*\*. المحمي بكلمة المرور. وعند إكمالها سيتم حفظ إجاباتك على الجهاز الشخصي للباحث المزود للباحث

Yes I would like to be considered for an interview at a later date. نعم أوافق على اختياري للمقابلة في وقت لاحق.

No I would not like to be considered for an interview at a later date. لا أوافق على اختياري للمقابلة في وقت لاحق.

التفضيلات Preferences

If you have selected to be considered for an interview, please provide your name and e-mail below. يرجى تزويدنا باسمك.

و بريدك الإلكتروني في حال تم اختيارك لإجراء مقابلة شخصية