

**Arabic as a foreign language (AFL): Northern UAE
AFL Teachers' Perceptions of the Integrated Approach**

اللغة العربية كلغة أجنبية: تصورات للنهج المتكامل بين المعلمين في
الإمارات الشمالية بدولة الإمارات العربية المتحدة

by

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**Dr John Mckenny
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ABSTRACT

Arabic as a foreign language (AFL): Perceptions of the Integrated Approach among teachers in the UAE Northern Emirates

The purpose of this study was to investigate how teachers perceive an integrated approach for students' communicative competence in Arabic; and whether teachers are receptive to implementing an integrated approach in the TAFL classrooms and if they identify any potential obstacles to implementing an integrated approach at the private universities in the UAE Northern Emirates. The literature reveals that many studies investigated the students' perceptions towards learning Modern Standard Arabic (MSA) but rarely tackled the teachers' perceptions in this regard and what communicative Arabic instruction should involve. The design exploited in this study is a mixed methods research in two sequential phases: a quantitative phase followed by a qualitative phase.

The source of the quantitative data was a survey adaptation of Arabic Teacher Survey (ATS). It is a 45-item survey of 40 participants. Due to the small size of the population who participated in the study, no significant relationships emerged between teachers' perceptions of the integrated approach and its influence on communicative competence. In general, a positive perception of using the integrated approach arose as the right way to go about the teaching and learning of Arabic. The qualitative phase consisted of one-on-one interviews with five Arabic teachers to provide a more descriptive analysis of the survey data. The participating teachers' perceptions of teaching both varieties are to some extent different in the order that they would teach the two varieties despite the fact that they all prefer to implement the integrated approach in their classes. The participants' attributed the obstacles in the implementation of an integrated approach to the teachers' mindset, insufficient materials, and choosing which colloquial dialect of Arabic to teach.

This study sought to uncover the teachers' perceptions of the integrated approach and its importance for the TAFL field in promoting the students' communicative competence. Additionally, the study proposes an instructional design that accommodates the integrated approach besides recommendations for further research. The main purpose is to highlight the value of teaching both MSA and a spoken Arabic variety as the underpinning of communicative competence in Arabic.

المخلص

اللغة العربية كلغة أجنبية: تصورات للنهج المتكامل بين المعلمين في الإمارات الشمالية بدولة الإمارات العربية المتحدة

الغرض من هذه الدراسة هو دراسة كيف ينظر المعلمون إلى نهج متكامل للكفاءات التواصلية للطلاب في اللغة العربية. وما إذا كان المعلمون يتقبلون تطبيق نهج متكامل في الفصول الدراسية في تافل وإذا كانوا يحددون أي عقبات محتملة أمام تطبيق نهج متكامل في الجامعات الخاصة في الإمارات الشمالية الإماراتية.

وتكشف الأدبيات أن العديد من الدراسات لم تبحث سوى تصورات الطلاب نحو تعلم اللغة العربية المعاصرة الحديثة (مسا)، لكنها نادرا ما تناولت تصورات المعلمين في هذا الصدد وما يجب أن يتضمنه التعليم العربي التواصلية. التصميم الذي تم استغلاله في هذه الدراسة هو بحث طرق مختلطة في مرحلتين متتاليتين: مرحلة كمي متبوعة بمرحلة نوعية . وكان مصدر البيانات الكمية هو إجراء مسح للمسح العربي للمعلمين (أ.تس). وهو استطلاع من 45 مادة من 40 مشاركا. ونظرا لصغر حجم السكان الذين شاركوا في الدراسة، لم تظهر عالقات مهمة بين تصورات المعلمين للنهج المتكامل وتأثيره على الكفاءة التواصلية.

وبصفة عامة، ظهر تصور إيجابي لاستخدام النهج المتكامل باعتباره الطريق الصحيح للذهاب إلى تعليم وتعلم اللغة العربية. وكانت المرحلة النوعية من المقابلات الفردية مع خمسة معلمين عربيين لتقديم تحليل أكثر وصفية لبيانات المسح. إن تصورات المشاركين في تدريس كلا الصنفين تختلف إلى حد ما على الرغم من أنهم جميعا يفضلون تنفيذ النهج المتكامل في فصولهم. وعزا المشاركون العقبات في تنفيذ نهج متكامل لعقلية المعلمين، وعدم كفاية المواد، واختيار اللهجة العامية من اللغة العربية للتدريس.

سعت هذه الدراسة إلى الكشف عن تصورات المعلمين عن النهج المتكامل وأهميته في مجال تافل في تعزيز الكفاءة التواصلية للطلاب. بالإضافة إلى ذلك، تقترح الدراسة تصميميا تعليميا يستوعب النهج المتكامل إلى جانب توصيات لمزيد من البحث. والغرض الرئيسي هو تسليط الضوء على قيمة التدريس على حد سواء مسا والتنوع العربي المنطوقة باعتبارها دعامة الكفاءة التواصلية في اللغة العربية.

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List of Abbreviations

UAE: United Arab Emirates

IA: Integrated Approach

T AFL: Teaching of Arabic as a Foreign Language

MSA: Modern Standard Arabic

AFL: Arabic as a Foreign Language

ATS: Arabic Teacher Survey

CA: Classical Arabic

SCA: Spoken Colloquial Arabic

EFL: English as a Foreign Language

ZPD: Zone of Proximal Development

SA: Spoken Arabic

MKO: More Knowledgeable Other

CHAPTER ONE

1. Introduction

1.1.Statement of the problem:

The vast majority of colleges and universities in the UAE have Arabic language programs that focus on teaching formal Arabic, known as Modern Standard Arabic (MSA), which is typically written and rarely used in speaking. Most students learn only the formal variety of Arabic. Formal Arabic, sometimes called “Written Arabic,” is commonly known as Modern Standard Arabic (MSA), which is related to the older Classical Arabic (CA). This latter variety of Arabic is said to be based closely upon the language found in the Muslim holy book, the Qur’an. Both of these varieties of Arabic are often revered and considered sacred. The variety known as MSA is, for the most part, mutually intelligible across the Arab world from Iraq to Morocco and is used primarily by the media and on official occasions. It should be noted that MSA can be produced orally, though it is a highly specialized skill and used almost exclusively in formal contexts. Interestingly, Arab children do not usually study MSA until they enter elementary school and it is therefore approached much like a foreign language. (Palmer 2007). Spoken Arabic is often referred to as colloquial Arabic, dialects, or vernaculars. In this thesis, Spoken Arabic refers to the varieties of language Arabs use for daily communication and not in formal contexts. The spoken varieties remain mostly unwritten, though some are now being codified. Each regional variety of Spoken Arabic represents a unique culture and people. It is this culture and its people that distinguish Spoken Arabic from the uniform MSA. It should also be noted that the spoken varieties of Arabic differ more and more significantly from each other the further away one goes from one’s place of origin.

A recent survey from the National Middle East Language Resource Center (NMELRC) of over 650 students learning Arabic at 37 U.S. institutions of higher education provides great insight into student desire to learn Spoken Arabic. Even so, the teaching of Spoken Arabic still remains the exception rather than the rule in institutions of higher education. Most students learn only the formal variety of Arabic, which “creates a fake model of oral proficiency by presenting the students with an artificial variety that is not used by the native speakers since no one uses (formal Arabic) for daily-life situations” (Al-Batal, 1995, p. 123). The teaching of this “artificial variety” does a disservice to students who want to learn to communicate with Arabic speakers in the language they really use.

Through the researcher’s experience, many non-native students join Arabic programs in the UAE and quit such programs just because these programs focus and teach only MSA. Some students informed the researcher that they joined Arabic courses to learn how to socialize and communicate with the native speakers whether at work or in different situations. However; these learners were surprised to find out that they are unable to understand or communicate with native speakers due to the fact that they were taught the modern standard Arabic that is not used in real life situations. Thus; this research investigates the TAFL teachers’ perceptions of the integrated approach as a solution to the problem and whether these teachers have a positive view towards teaching both varieties in response to the students' requests to enable the non-native learners communicate using Arabic varieties and interact with native speakers.

Very few empirical studies investigated students’ perceptions towards Modern Standard Arabic but rarely tackled the teachers’ perceptions in this regard and what communicative Arabic instruction should involve; therefore, this research contributes to filling that gap in the literature

and that is why it was my choice to investigate. The result of this research will be valuable not only to teachers, but also to curriculum designers and language-school administrators and all stakeholders in responding to students' needs.

1.2. Definition of Integrated approach

“An integrated approach allows learners to explore, gather, process, refine and present information about topics they want to investigate without the constraints imposed by traditional subject barriers” (Pigdon and Woolley, 1992). An integrated approach allows students to engage in purposeful, relevant learning. Hence; for the context of this study, integration means that an elementary Arabic-as-a-foreign language course automatically includes both language varieties, where each variety is used in the way it is used by native speakers and where the role of ‘Āmmiyya is of equal relevance and importance to that of Fuṣḥā.

1.3. Background of the study

In over 21 countries, the Arabic language has an official status and those who speak it are more than 260 million. Arabic is described by a remarkable linguistic contrast: the written form of the language, according to Holes (2004), Modern Standard Arabic (MSA) differs in a significant form from the many spoken varieties of Arabic, each of which is a local dialect (lahjah darjah). (Holes 2004). Younus added that “MSA is the only variety that is consistent, structured, and taught in schools. This is required because of its use in written communication in formal settings” (Younus 2016). The people of these countries use the regional dialects in their day-to-day oral communication but are not taught these dialects at schools or universities and the students of non-Arab Islamic heritage are certainly not used in written communication. Unlike MSA, regional dialects do not have a clear set of written grammar rubrics organized by an

authoritative organization, but there is definitely a notion of grammatical and ungrammatical communication. Additionally, despite the fact that they are ‘spoken’ varieties, it is definitely possible to create dialectal Arabic text, by writing words via the same spelling rubrics used in MSA, which are generally phonetic.



Figure 1: Arab countries .https://en.wikipedia.org/wiki/Arab_world

One possible breakdown of spoken Arabic into dialect groups: Maghrebi, Egyptian, Levantine, Gulf, and Iraqi. Habash (2010) and Versteegh (2001) give a breakdown along mostly the same lines. Note that this is a relatively coarse breakdown, and further division of the dialect groups is possible, especially in large regions such as the Maghreb.

In terms of morphology, MSA is richer in morphology than dialects along some features represented in case and mood. For example, MSA has a double form in addition to the singular and plural forms, while the dialects generally underuse the double form. Likewise, in terms of plural forms, MSA has two plural forms, one masculine and the other feminine, while most dialects often make no such gendered difference (Zaidan and Callison-Burch 2011). Furthermore, dialects have a more complicated classicization system than MSA represented by allowing for circumfix negation, and for attached pronouns to act as indirect objects. Another difference between MSA and dialects is that dialects lack grammatical case, while MSA has a complicated case system. In MSA, most cases are spoken with accents that are seldom clearly written, with

the accusative case being a distinguished exclusion, as it is spoken by means of a suffix (+A) along with an accent (e.g. on objects and adverbs). In vocabulary, there are lexical choice variances. Table 1 gives some patterns. Note that these changes go beyond a lack of orthography regularization.

In the below table, there are some examples which show that there are some similarities and other differences between both MSA and Arabic dialects: Levantine, Gulf, and Egyptian. Even when a word is written the same in more than one dialect, it is pronounced differently because of differences in short vowels that are mostly pronounced but not written in Arabic (Aoun, Benmamoun, and Sportiche 1994; Shlonsky 1997).

Moreover, because of the nonexistence of orthography regularization, and variance in pronunciation in a single dialect, some dialectal words may have more than one spelling (e.g. Levantine “He drinks” is byšrb). Egyptian “I drink” is bAšrb, (the Habash-Soudi-Buckwalter transliteration scheme is used to exemplify Arabic orthography, which maps each Arabic letter to a single, separate character.

Table 1: Arabic Lexical Variation- Wikipedia

Arabic Lexical Variation

- Arabic Dialects vary widely lexically

English	Table	Cat	Of	I_want	There_is	There_isn't
MSA	Tāwila طاولة	qITTa قطعة	idafa Ø	'uridu أريد	yūjadu يوجد	lā yujadu لا يوجد
Moroccan	mida ميدة	qeTTa قطعة	dyāl ديال	byīt بيغيت	kāyn كاين	mā kāynš ما كاينش
Egyptian	Tarabēza طربيزة	'oTTa قطعة	bitāç بتاع	çāwez عاوز	fī في	mafīš مفيش
Syrian	Tāwle طاولة	bisse بسة	tabaç تباع	biddi بدي	fī في	mā fī ما في
Iraqi	mēz ميز	bazzūna بزونة	māl مال	'arīd أريد	aku أكو	māku ما

- Arabic orthography allows consolidating some variations

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The study of Arabic as a foreign language (AFL) is increasingly popular in the post 9/11 world. According to Welles (2004) and Goldberg et al. (2015), between 1998 and 2013, Arabic enrollment increased over 600% (Welles 2004; Goldberg et al 2015). Arabic is no longer studied solely for academic and religious reasons; it is increasingly seen as a lucrative skill set for future employment opportunities. Consequently, students are seeking to learn the language at ever higher levels of linguistic and cultural fluency. Arabic programs traditionally had focused on teaching Modern Standard Arabic (MSA) to facilitate academic pursuits. MSA, as the language of reading, writing, and formal interactions, is a necessary tool for traditional scholarship (Welles 2004; Goldberg et al 2015). With rising demand from an increasingly diverse student body, however, Arabic foreign language instructors have been forced to reconsider the broader needs and goals of the booming Arabic L2 student population. According to Goldberg et al. (2015), this new generation of students wants to spend time abroad in order to gain the linguistic and cultural knowledge needed to pursue career options requiring proficiency in spoken as well as written Arabic. Such demands necessitate the teaching of Spoken Colloquial Arabic (SCA), the language of daily interactions and informal subjects, alongside MSA. The most recent solution to the Spoken Colloquial Arabic SCA vs. Modern

Standard Arabic MSA problem is the integrated approach. (Goldberg et al. 2015).

According to Wahba (2006), the integrated approach came as a response to the long-established preference for MSA at the expense of the colloquial varieties in the context of teaching Arabic as a foreign language. Within this approach, the invisible line dividing Standard Arabic and the colloquial disappears, and the focus becomes how to teach a learner to use both varieties appropriately. Wahba (2006, 139) explains that selecting only one variety of Arabic to teach “will seriously prejudice the ability of the non-native learner to communicate effectively in an Arabic-speaking community”. Similarly, Ryding (2006) warns that teaching learners to talk about daily functions in *Fuṣḥā* creates a gap in their communicative competence and prevents them from achieving their full potential in language proficiency.

The question of how to approach the sociolinguistic situation in Arabic pedagogically and how to handle the complex reality of Standard Arabic and the dialects in teaching Arabic as a foreign language poses an existential question that has occupied Arabic teachers and curriculum developers for a long time (Al Batal 2017). This question was one pondered by Cornelius Van Dyck, an American missionary and translator of the Bible into Arabic who lived in Lebanon and wrote in an essay in 1892,

“Beginners often ask, “Shall I learn the classic or the vulgar Arabic first?” The proper reply to this question is, “learn both together.” Get your phrases in the common dialect so as to be able to use them without appearing pedantic, but learn the correct, classical expression at the same time, if there be a difference.” (1892, 3)

The use of the Arabic language stretches across twenty-two countries from the Arabian Peninsula in the East to Morocco in the Northwest of the African continent. As the official language of a far-reaching region, Arabic has adapted, changed, and molded across every country in the Middle East resulting in the phenomenon known as diglossia. Ferguson’s study

of Arabic diglossia (Ferguson 1959) describes the distinct functions of each variety in great detail. In spite of the commonly expressed reservations about Ferguson's analysis and the existence of numerous counter-examples, the basic pattern of linguistic behavior among Arabic speakers still holds. For example, a dialogue between a traveler and a passport employee at an airport in an Arabic-speaking country takes place in *ʿĀmmiyya* but writing an entry in a diary describing that experience generally requires *Fuṣḥā*. In the article "Diglossia" in the journal *Word* (1959), Ferguson defined diglossia as:

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

In the situation of the Arabic language, Ferguson calls this the high variety (H). It is the written language that is called Modern Standard Arabic (MSA), which is learned using formal education and shared throughout the entire Arabic region. The formal language is highly regarded and prestigious, irrespective of its limited daily application. On the other hand, the low variety (L) includes different spoken regional vernaculars that constitute the informal Arabic employed in day-to-day communication. (Ryding 2013, Younes 2015). Individuals speak six main varieties namely, Egyptian, Sudanese, Iraqi, Gulf, Moroccan, and Levantine. Although the majority of the leading names in the Arabic as a Foreign Language (AFL) field concur that both MSA and Spoken Colloquial Arabic (SCA) must be taught, there

is still widespread disagreement about when and how to introduce these two registers in the classroom. One camp argues they should be learned separately. They believe that students should be given a solid, multi-year foundation in Modern Standard Arabic (MSA) before they are exposed to Spoken Colloquial Arabic (SCA) in the classroom. Another camp argues that SCA can only be learned in country and should not be taught in the foreign language classroom at all. (Ryding 2009 & 2013, Younes 2015).

In both of the previous cases, MSA is still the first register to which Arabic L2 students are exposed.

This decision to frontload the teaching of formal, academic language and delay the teaching of everyday, communicative discourse strategies goes against general principles of foreign language pedagogy. Ryding (2016) refers to this phenomenon as “reverse privileging”, asserting that it is one of the main impediments which prevents our field from graduating larger numbers of students at the superior and distinguished proficiency levels (Ryding 2009 & 2013, Younes 2015). A new approach to the teaching of Arabic is needed. Increasing the communicative competence of students is the goal of any foreign-language programme considering that communication in Arabic language relies on the personal spoken variety as well as proficiency in Modern Standard Arabic. The diglossic nature of this language needs a unique method for teaching it to non-native speakers. It is not difficult for Arabs to acquire both forms of the Arabic language. Non-native speakers need to learn a spoken variety of the language together with Standard Modern Standard Arabic in school to be in a position to understand native speakers.

1.4.Researcher’s Background

Born and raised in Palestine, the researcher’s native tongue is Levantine Arabic (to be precise, the Palestinian dialect). Speaking Levantine Arabic is central to the researcher’s identity, and

the researcher takes pride in his ability to fluently communicate in and switch between high and low Arabic language codes. Upon starting school at the age of six, the researcher learned Modern Standard Arabic (MSA). During primary and high school, all the subjects were taught in MSA, with the grammar of MSA focused upon in particular. The researcher also studied English as a Foreign Language (EFL) three times a week. After graduating, the researcher began his career as a foreign-language instructor in 2012, teaching MSA at an institute in Dubai-UAE. This institute offered Speaking classes in MSA, which was the first time the researcher had used this high code for oral communication. The researcher's experience of teaching on these courses made it clear that speaking MSA in everyday conversation requires more than just knowing the rules of Arabic grammar. As a consequence of this realization and in an effort to develop the students' communicative abilities, the researcher pursued a teaching approach that made use of highly contextualized dialogues with native Arabic speakers. Despite very much enjoying teaching MSA, the researcher always felt that students would have a better understanding of Arabic culture if they were systematically exposed to regional spoken varieties along with MSA. Not surprisingly, the students at that institute complained they were unable to understand native speakers of Arabic and faced great challenges communicating with the average Arab person even though they had been learning MSA for a considerable time. In the researcher's opinion, learning MSA first and a spoken variety second is unrealistic because it requires students to switch from language codes that are semantically, syntactically, morphologically, and phonologically different. The researcher believes that to communicate as effectively as a native speaker of Arabic, students must be exposed to the target language in a natural way, as a native speaker would be. This means the learning of a regional, spoken variety of Arabic and MSA must be done at the same time. If it is not, one form of the language will tend to prevail over the

other. This belief may not be correct and may represent the researcher's own personal bias. Armed with an awareness of this potential bias, the researcher worked hard to try and remain neutral during the course of the research study in order to avoid affecting the study's result.

1.5. Teaching Arabic as a foreign Language (TAFL)

The rising numbers of students enrolling in Arabic language courses in the UAE's private universities call for the renewal of the program in the Arabic language to fit the students' needs. Comprehending the insight of teachers toward another approach in the field of TAFL will direct the establishment and growth of Arabic programs and enhance their permanency and success. Findings from the study will contribute to the development of new courses undertaken in TAFL. The teaching of the Arabic language should depend on the notion that the purpose of the acquisition of the language is to gain communicative competence. The use of a communicative approach in teaching Arabic in the school, where educators implement an integrated approach, will facilitate a context-appropriate language-teaching environment. The findings from the research will function as a backup to developers of the curriculum of Arabic-language to make textbooks on Arabic communication and teaching resources that use pragmatic ways to teach Arabic that meet the standards of today's world. This study will shift the debate on dialect integration in the field of Arabic from the realm of ideology to that of pedagogy. It will do so by providing Arabic teachers' insights and experiences of Arabic language as a Foreign Language at programs in the UAE. Students of Arabic are eager to, and indeed capable of, grasping the whole rich and complex context of the Arabic language where one would read a political analysis written in a newspaper in MSA and then talk about it in the local dialect with a friend. Even in a country like the UAE with its many dialects of Arabic, learning the sociolinguistic reality of Arabic from the beginning helps students to cope with their situation.

The researcher highlights the fact that a successful integration in the class does not help in creating a separation wall between MSA and the dialect. This is especially important in an Arabic-speaking country where learners note that native speakers automatically change from MSA to the colloquial or vice versa according to the situation.

1.6.Raising Students' Arabic Communicative Competence

We came here and started out speaking Al Fuṣḥā [Modern Standard Arabic] to taxi drivers, restaurant owners, etc. Some knew Al Fuṣḥā and were able to speak to us but many didn't. We were laughed at, not understood, and stood out as foreigners. Then, when I began to pick up and use the dialect, reactions immediately changed. I was taken more seriously; I was complimented on my Arabic, I was asked if I was Jordanian, and I was able to hold lengthy conversations with people. The doors that can open for you if you know the dialect (or at least attempt to use it) are unlimited. (Cited in Shiri 2013, 14.)

The renewal of the methodology in teaching Arabic as a foreign language is badly needed to maximize the students' ability to converse with native speakers of Arabic. Teaching MSA (Modern Standard Arabic) solely will not serve the needs of the students as they usually join Arabic programs to gain the receptive and productive skills which can never be accomplished if we just focused on MSA (reading and writing). Furthermore, the proficiency in the Arabic language is determined by the ability to command both the MSA and a spoken variety. Palmer (2008) noted,

“the teaching and learning of Arabic in the United States has long followed the model of language use and observation in the Arab world. This model consisted of what some might consider gratuitous reverence for the written language (MSA) and outward contempt for spoken varieties of Arabic. (p. 84) “

One of the best methods to achieve this target, that is communicative competence, is the implementation of the integrated approach in the AFL classroom. Adopting the integrated approach will enable the learners to attain native-like Arabic speaking proficiency (Wahba 2006; Younes 2006). A unique approach is required for the diglossic nature of Arabic language in teaching it to the nonnative learners. Arabs usually acquire the spoken variety at home and when they join schools they are exposed to MSA and in this case they will master both, so nonnative learners need to be exposed to both varieties to enable them to speak the language with its native speakers and read Arabic literature, hence, a need for an approach that unifies both is indispensable. According to Ryding, Karen (2013), the integrated approach is a relatively new phenomenon in the AFL classroom, this methodology is clearly satisfying a growing demand for overall language proficiency. It has been demonstrated that SCA and MSA can be taught side-by-side and effectively synthesized into students' mental representations of the language as a whole. Doing so will give them the early exposure not only required at the novice levels of measured language proficiency, but furthermore pave the way for students to access new dialects alongside their own. Thus, a workable knowledge of SCA alongside MSA will broaden students' opportunities to interact within the larger Arab world. Given that the overwhelming majority of Arabic L2 learners do indeed hope to study abroad, the integrated approach best prepares students to practice their language and expand their cross-cultural expertise. These are mutually reinforcing skill sets which not only improve students' employment opportunities, but furthermore gives them a healthier and happier sense of themselves and their relationship to Arabic and the Arab world. If teachers of Arabic wish for their students to succeed in their academic and professional goals, they must give them the adequate tools to do so. (Ryding 2013, Karen 2013)

1.7.Purpose and Research Questions

The sociolinguistic situation in the UAE is rather interesting on different levels. The large foreign population in the UAE also means that generations of immigrants were born and live in the country. The non-Arabic speaking immigrants who are long-term residents in the UAE normally have some formal Arabic study in schools as it is compulsory by law to teach Arabic for non-native speakers. However, it is worth noting that in recent years there has been much media attention commenting on the poor status of Arabic teaching in general in the UAE. Numerous articles in leading Emirati newspapers, both in English and in Arabic, discuss the ‘negligence’ in Arabic teaching and the need to raise the standards of both Arabic curricula and teachers.

The purpose of this mixed-method study is to investigate the perceptions of the TAFL teachers of the integrated approach in teaching Arabic as a foreign language at the universities in the UAE northern emirates. It aims to shed light on the attitudes of teachers of Arabic as a foreign language towards the integration of both MSA and a spoken variety in Arabic language classrooms and whether they are for or against it. The norm of teaching Arabic as a foreign language in the universities and colleges in the UAE northern emirates is teaching MSA only; therefore, the teacher, who is the researcher, always receives complaints from the foreign students that they learn something that is not immediately useful and when they go anywhere in the UAE, they face a difficulty in understanding and communicating with native speakers of Arabic. Additionally; some students quit courses from the beginning when they discover that they learn something that they can never implement in real life situations in an Arab country. A student from a European country, who graduated with a BA degree in Arabic Language and can speak Modern Standard

Arabic fluently, complained to the researcher that he could neither understand nor communicate with people around him using the dialects that people use. Paradoxically; another student of an Arab country and who can communicate fluently using his own dialect, complained to the researcher that he faced a problem in using MSA as his work requires him to write emails using MSA. Hence, the above mentioned two cases are a proof that learning the two varieties of Arabic language is something which is indispensable. This is similar to what happened in TESOL before the Communicative Approach, people who knew the rules of English but couldn't speak it. 20 years ago, teachers of English as a foreign language were used to focus on grammar following Chomsky's (1965) concept of linguistic competence; accordingly, students used to graduate with a poor ability to communicate in English and despite the fact that their achievement was high and they had high scores in English language exams, their performance was very poor. Hymes' concept regarding communicative competence, which was introduced in 1966 as a response to Chomsky's (1965) concept of linguistic competence, was based on the thought that speakers require functional knowledge to utilize language in a practical manner. According to Hymes (1974), communicative competence can be defined as what an individual requires to know to communicate efficiently in culturally critical situations (p. 75). Hymes's work places importance on the significance of using the language in real life situations which is as essential as being knowledgeable in grammar. Nonnative students usually join Arabic class to learn how to communicate, bargain in the souk and interact with the community around them who are native speakers of Arabic and use vernacular variety and not MSA. In other words, performance is as important as competence. Hence; the theory of communicative competence in the Arabic language should be carefully considered. Accordingly, the aim of

this study is to uncover the TAFL teachers views and attitudes regarding the implementation of an integrated approach that focuses on both registers (MSA and a spoken variety) in their TAFL classrooms and to discover if they have a problem in implementing it. The study also tries to find out if teachers are reluctant to implement the integrated approach because they feel that they are not trained enough to do that; or if they are reluctant to teach any other variety other than the MSA due to the fact that they are afraid to break away from the traditional teaching practices that focus exclusively on Modern Standard Arabic which was the way they were taught when they were students at school or whether the TAFL teachers are ready to integrate two varieties, MSA and a vernacular/demotic variety of Arabic varieties in their TAFL classrooms but they face a difficulty with the lack of materials that integrate both varieties. The TAFL teachers' perceptions in this regard will help not only TAFL teachers in the UAE, but also learners, curriculum designers, program developers and other stakeholders in directing the TAFL field properly in a way that will meet the needs of the community and the people interested in joining such Arabic programs. The research is guided by the following questions:

- 1- What are the perceptions of the Arabic language teachers concerning the implementation of an integrated approach in the TAFL classroom?
- 2- How do Arabic teachers perceive the role of the integrated approach in raising undergraduate students' communicative competence?
- 3- What are the potential barriers to implementing the integrated approach in the TAFL classrooms?

1.8. Significance of the study

According to Al Batal (2017), the question of the relationship between *al-^cĀmmiyya* “colloquial

Arabic” and Al-Fuṣḥā “formal literary Arabic” and their place in teaching and learning have occupied Arab intellectuals and education specialists at least since the early days of Arab *Nahḍa* “awakening” in the 19th century (Al Batal 2017). The issue has been and continues to be debated vigorously, because it is complex and laden with ideology. The sociolinguistic maxim, “When we talk about language, we are also talking about something else,” (Al-Batal 2017) points us toward the ways in which the question of Arabic touches on politics, religion and cultural identity. Current pedagogical practice throughout the Arabic-speaking world makes *al-Fuṣḥā* the sole focus of curricula intended for native speakers of Arabic, while *al-ʿĀmmiyya*, the means of daily communication is not admitted into the curriculum.

The field of Teaching Arabic as a Foreign Language (TAFL) in the UAE and elsewhere in the world has largely developed its own vision of *al-Fuṣḥā* that came to be known as Modern Standard Arabic (MSA). The sole attention to MSA worked well at a time when the learning of Arabic in the west was perceived of as an academic pursuit focused on deciphering and translating texts with very little attention to the speaking skill, especially since this coincided with a public sphere that was for the most part censored and corrected linguistically. This pedagogical practice drew justification from Ferguson’s “diglossia” in 1959 that presented *al-Fuṣḥā* as the high prestigious variety of language and *al-ʿĀmmiyya* as the low variety (Al Batal 2017)

The main aim of the present study is to shift the debate on dialect integration in the field of Arabic from the realm of ideology to that of pedagogy. It does so by providing Arabic teachers and curriculum designers with insights and experiences of Arabic programs in the UAE and abroad that have integrated dialects into their curricula.

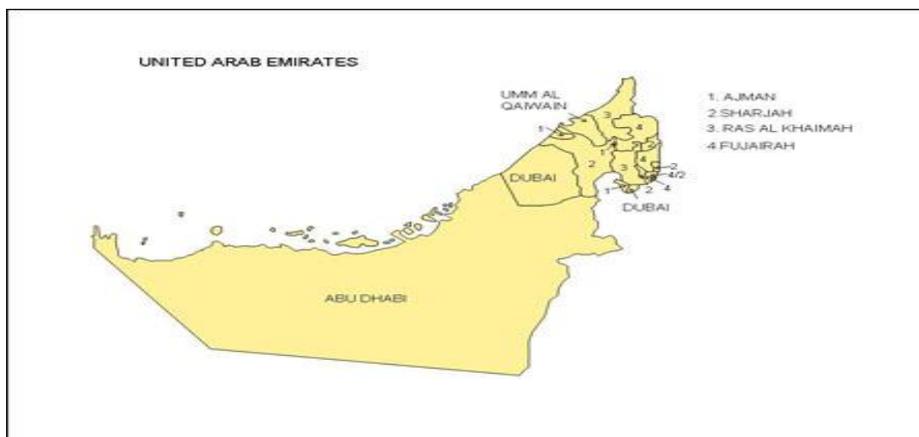


Figure 2: Editable United Arab Emirates PowerPoint® Map with Administrative Divisions

1.9. Framework of the Study

The aim of this study is to investigate how teachers perceive an integrated approach for students' communicative competence in Arabic; whether teachers are receptive to implementing an integrated approach in the TAFL classroom and if teachers identify any potential obstacles to implementing an integrated approach. Chapter Two reviews the literature related to the aspects/variables involved in the current study and presents its theoretical framework. The literature review presents the acknowledged problem to define its contributing factors, as proven by a survey of linguistic ethnographical, theoretical framework, and practical research. This section reviews a representative selection of the literature on diglossia, linguistic ideology, TAFL, language-teacher cognition, and change of practice. The detailed methodology used in leading this study which includes the research design, participants, data collection instruments, data collection procedures, data analysis plan, and some ethical considerations is defined and explained in Chapter Three. Chapter Four introduces both the quantitative and qualitative outcomes of the study that are summarized and discussed with reference to the relevant literature in Chapter Five

1.10. Definitions of Terms

In this section, the definitions of some terms are presented as this section provides the meaning of some terms as proposed and used in this study. The choice of the researcher to define the below listed terms was to clear them up all through the study. The researcher chose to define some of the following terms to clarify them during the study.

Acquired language: It is a language in which human beings acquire the ability to identify and understand language, along with producing and using words and sentences to converse through a subconscious process. (Krashen 1981).

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

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

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

MSA-only approach: An instructional approach to teaching Arabic with special emphasis on the formal form of the language. It is the frequently and usually used approach for TAFL (Al-Batal 1995).

Communicative competence: A theory presented by Hymes (1966), defined as the knowledge of the speaker of the language grammar rules that are used in communication in social contexts.

Diglossia: The existence of two varieties of the same language that are used by native speakers in which one is high (H) used in formal situations and the other is low (L) used as the spoken

form of the language (Ferguson 1959).

Integrated approach: An instructional approach that involves teaching MSA and a spoken Arabic variety in a single course of instruction. An integrated approach is a suggested substitutive approach for TAFL (Younes 2015).

1.11. Summary

This chapter presented and provided the logic behind investigating the teachers' perceptions regarding the implementation of an integrated approach in which teachers' of Arabic as a foreign language teach both MSA (Modern Standard Arabic and a spoken variety in a design that unifies both varieties. Furthermore, this chapter presented the appropriateness of this concept in maximizing the students' communicative ability in Arabic. The spoken variety is acquired by native speakers at home while they learn MSA at school. Paradoxically to this broadly known diglossic sociolinguistic situation, private universities in the UAE northern emirates teach only MSA in Arabic classrooms. Teachers assume that students will communicate using MSA while this formal variety is not used by the native speakers of the language. Therefore, if learners wish to compete with native-speaker skills, they need more oral proficiency in a spoken variety.

Learning MSA is vital, but the curriculum that emphasizes only MSA depresses the students because they will feel that they are learning a form that is not used in every day situations particularly when they visit the Arab world. MSA is not important. (Al-Mamari 2011; Hashem-Aramouni 2011). This study identifies the perceptions of TAFL teachers of an integrated approach and its significance in maximizing students' communicative competence. Additionally, the thesis investigates teachers' openness to replacing the traditional approach to TAFL with the integrated approach and reveals possible obstacles to applying such a change.

CHAPTER TWO

2. Arabic Language and its Teaching:

2.1. Restatement of the Problem

Arabic-language programs at the private and public universities in the UAE northern emirates focus on teaching Modern Standard Arabic (MSA) which is the formal form of Arabic that is frequently written but rarely spoken. The major issue here teaching MSA solely in AFL classrooms “creates a fake model of oral proficiency by presenting the students with an artificial variety that is not used by the native speakers since no one uses (formal Arabic) for daily-life situations” (Al Batal 1995, p. 123). It is probably because the TAFL teachers lack the ability to differentiate between language acquisition and language learning. It is clear that Arabs gain their spoken variety at home through an unconscious process, but they learn modern standard Arabic, which they never use when they converse with each other, at school. Therefore, to maximize the nonnative speakers’ communicative competence, they should be exposed to both varieties, the spoken variety (an acquired variety and a learnt one) and the MSA which is the (learned variety). Generally, the acquired Arabic language is the spoken language acquired by Arab children naturally and subconsciously, while the learned Arabic language which is called Modern Standard Arabic, is primarily a written language studied at later ages through the process of formal education. According to Shouby 1951), the presence of two varieties of Arabic used for differing functions creates a conflict between the ideal self and real self of the Arab person (Shouby 1951). The real self of an Arab is demonstrated in their vernacular, which is their spoken language. On the other hand, the ideal-self Arab is manifested in their desire to speak Modern Standard Arabic. Some linguists who conducted observation about the language use of native Arabic speakers have concluded that Spoken Arabic (SA) is spoken in a wider context than initially expressed by Ferguson (1959). For example, Wilmsen (2006, p.131) conducted fieldwork for a PhD dissertation, the focus of which was modes of speech of educated speakers of Arabic, mainly their conversation at work and at conferences and other discussion sessions.

His main finding was that “The vehicle for discourse of the educated professionals whom I observed and with whom I interacted was vernacular Arabic... Thus, even intellectuals and language professionals, whose work requires them to write and declaim at the highest standards of formal Arabic, spent most of their professional lives (and their home lives as well) steeped in another variety of Arabic: the vernacular.” According to Badawi (2004), modern High is completely practical as a written medium though as a spoken one, it has narrowly set formal functions which are poorly carried out by hesitant performers. He added, news bulletins on radio and television that are always performed through H, can never be considered as speaking. The only situations in which individual Arabs communicate with each other using spoken modern high are conferences and learned gatherings.

2.2. Outline of the Literature Review

The literature review presents the acknowledged problem to determine its contributing factors, as established by a survey of linguistic, ethnographical features, theoretical framework, and empirical research. This section reviews a representative selection of the literature on diglossia, linguistic ideology, TAFL, Integration, communicative competence, and language-teacher cognition.

2.3. Theoretical Framework

This study has applied Hymes’s (1966) theory of communicative competence as the basis for the theoretical framework. It has also employed Borg’s (2003) model of language-teacher-cognition in addition to Vygotsky’s (1978) Social Interaction Theory. The three theoretical frameworks help in the examination of the Arabic teachers’ discernment of an efficient Arabic teaching strategy that is at the heart of development in the field of TAFL. Achieving students’ communicative competency through an alternative approach to common instructional practice is yet to be recognized.

2.3.1. The Communicative Competency Theory

The idea of communicative competency was introduced by Hymes (1966) as a response to Chomsky's (1965) concept of linguistic competence. Hymes' concept regarding communicative competence was based on the thought that speakers require functional knowledge to utilize language in a practical manner. According to Hymes (1974), communicative competence can be defined as what an individual requires to know to communicate efficiently in culturally critical situations (p. 75). The author's work places importance on the significance of using the language in real life situations which is as essential as being knowledgeable in grammar. In other words, performance is as important as competence. Chomsky (1965) argues that grammatical knowledge is still crucial, particularly the knowledge of rules that oversee the proper usage of language which is precisely imperative because without this knowledge, a speaker cannot sufficiently interact with colleagues of a given speech society.

Hymes (1972) offered a framework which differentiates between competence and performance as well as the behavioral data of speech (p.280). This underlying framework depends on answers to four crucial questions about language as well as other types of communications.

These issues are:

1. to what degree is something in fact done, actually *performed*, and what does its doing entail?
(Hymes, 1972, p. 281).
2. To what extent is something officially possible?
3. To what extent is something suitable in the context in which it is employed and assessed?
4. To what level is something feasible as a way of execution?

These questions depict the relative nature of gaining sociolinguistic proficiency for an important conversation. This was summarized by Hymes (1972) when he declared the aim of a wide theory of competence which can be said to illustrate the ways in which cultural behavior occurs (p.281). Language comprises codes that interpret the social frameworks in the proper channel of communication. The theory of communicative competence in the Arabic language should be carefully considered, particularly in the light of its diglossic quality. Several researchers have studied the concept of communicative competence, notably Swain and Canale (1990). According to Canale and Swain (1990) and Hymes (1972), communicative competence usually has three components which include sociolinguistic competence, strategic competence and grammatical competence. All language learners should be trained to recognize which variation of the intended language apply in a specific context.

They came up with a theoretical framework that comprised three main facets of the communicative competence concept which include:

1. Sociolinguistic competence which emphasizes the significance of comprehending the rules of a language suitable in a given social scenario, concerned with politeness, register, and style.
2. Strategic competence that deals with the mastery of oral and written communication approaches and the capability to get the personal meaning across successfully when challenges arise.
3. Grammatical competencies which entail the knowledge of a language code: Morphology, Lexicon, Syntax, and phonology.
4. The above model was refined by Canale (1983) through the addition of the concept of discourse competence:

5. Discourse competence denotes the knowledge of integrating language structures to give unified texts in the various models of speaking and writing.

Communicative competence theory was developed with both culture and communication in mind (Hymes 1974). The theory outlines the mandates of socio-cultural rules of speaking as an essential part of the language learners' proficiency. Hymes (1974) argues that a speech situation usually occurs in a speech society and employs the form of, for instance, a meal or a party. Most of the time, a speech event occurs within the speech situation that can facilitate a party group conversation. Furthermore, speech can happen within a speech event, and this can, for instance, be a request of a promise made by interlocutors who get engaged in a party group conversation.

2.3.2. The language Teacher Cognition Model. Borg (2003)

Many scholars have focused on the study of language teacher cognition since the mid-1990s. The language teacher cognition can be described as an unobservable teaching cognitive element concerning what instructors discern, think and believe as revisited by Borg (2003, p. 81). Borg's teacher cognition framework was introduced in 1997, and it demonstrates that instructors have different cognitions about each of the components of their work. Also, it lists the repeated labels employed in describing the different psychological structures that are jointly referred to as instructor's cognition (Borg 2003, p.81).

The model highlights the impact of teachers' experience as learners, stimulating professional education about their teaching practices. Borg included contextual factors such as the pressure of standardized testing, class size and time, and course load, which might alter teachers' classroom practice. Borg's model can guide this study and help identify sources of Arabic teachers' belief about implementing MSA only in classroom instruction without ruling out possible convergence or divergence between teachers' beliefs and practice. The model also helps

unravel possible sources of resistance to change in common teaching practices (see Figure 1)

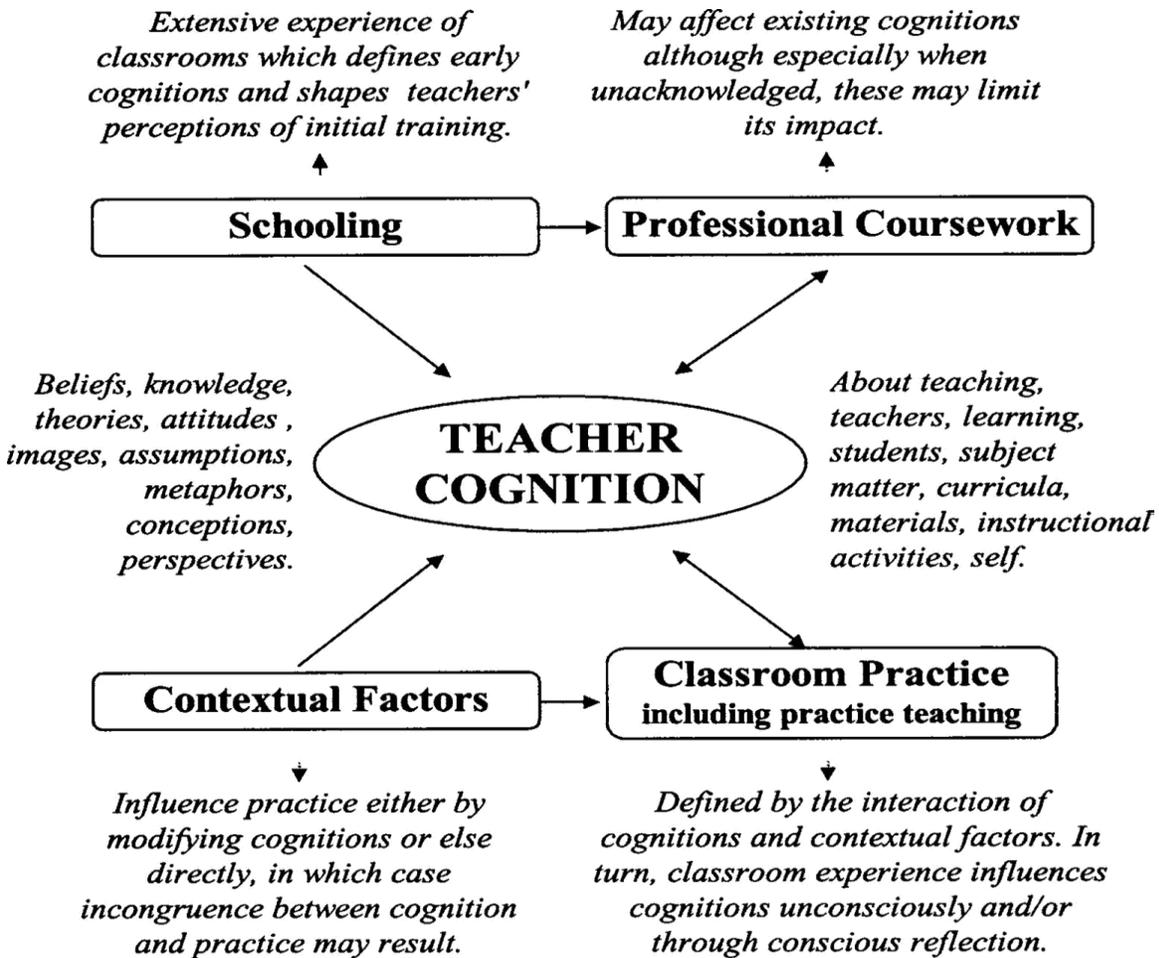


Figure 1: The figure shows cognition, professional education, classroom practice and schooling

From the Teacher Cognition in the Teaching of Language: S. Borg, 2003, Language

Most often, teacher cognition has a core impact on the teachers' professional growth, which is critical in evaluating the mandate and behavior of the teacher in the classroom. The teachers' beliefs, pedagogical principles, and personal theories are usually filtered and refined. The teacher's experiences as a learner or as a student can monitor his/her practices. This may sometimes contribute to monotonous and ineffective teaching. As a result, understanding the role of teacher cognition and developing awareness in regards to its various components is

crucial. This will mainly assist in sensing, changing and explaining the basic beliefs that lead to teachers' ineffective practices. The move by Arabic teachers to teach MSA exclusively and ignore the teaching of spoken Arabic could be to some extent a product of their individual learning experience in school, which was carried out in MSA.

The teaching of a language is a vibrant and lively profession that engages spontaneous decision-making implemented to assist students advance in the learning of the language. Teachers of languages usually develop their decision presumably grounded in their individual beliefs. The instructors' beliefs often influence the guidelines of their classroom practices. These beliefs, most of the times, cause them to only follow the institutional regulations that are in line with their beliefs and to disregard other theories concerning the subject matter.

Research has been conducted as a move to comprehend the foreign language teacher cognition that was outlined by Borg (2003) as what instructors believe, think and know as well as associations of these cognitive processes to the classroom practices of the teacher. Borg (1997) reinstated this by constructing a model that described the three elements of teacher cognition which sway the classroom practices. These encompass contextual and cognition factors, teacher education, and cognition as well as a learning experience on cognition and prior language.

Several of the studies in the area of language teacher cognition have concentrated mainly on reading skills and grammar. However, only few studies evaluated the effects of teachers' professional planning, decision-making, and development of classroom practices. Borg's (1997), model is suitable for this research in describing how prior language learning experiences sway the cognition of the teacher. In another study, the native Arabic speakers accounted only for seventy-three percent of Arabic teachers of which twenty-seven percent were normative speakers (Abdalla and Al-Batal 2012). It is possible that most of the Arabic teachers who are native

speakers completed their primary education in the Arab regions where MSA is the only discourse for textbooks and language instruction.

2.3.3. Vygotsky's Social Interaction Theory (1978)

Vygotsky's theories highlight the fact that cognition can be developed through social interaction (Vygotsky 1978), as he had a strong belief in the fundamental role that a community plays in the process of "making meaning."

Vygotsky indicates that cognitive development results from social interactions stemming from directed learning within the zone of proximal development (ZPD) as children and their partners build knowledge. Vygotsky defines it as "the distance between the actual development level as determined by independent problem solving and the level of potential development as determined through problem solving under adult guidance or in collaboration with more capable peers" (Vygotsky 1978). Vygotsky's definition has been modified by Ohta (2005) to better suit the adult L2 developmental context. The modified definition indicates that "the ZPD is the distance between the actual developmental level as determined by individual linguistic production, and the level of potential development as determined through language produced collaboratively with a teacher or peer" (Ohta, 2005). Paradoxically, Piaget maintains that cognitive development results from independent explorations where children build their own knowledge. For Vygotsky, children are affected by the environment in which they grow up in the way how and why they think.

According to Vygotsky (1978), social interaction is the key to learning which requires a skillful teacher or tutor. The teacher may model manners and/or offer verbal commands for the child. Vygotsky considers this as collaborative or cooperative conversation. The child tries to

comprehend the commands delivered by the teacher (often the parent or teacher) then adopts the information, using it to control their own performance.

2.4. Arabic Language and its Teaching

2.4.1. Diglossia

Diglossia was formerly stated by (Ferguson 1959) as the differentiation between the two varieties of a language such as Arabic, German, French and Greek, unravelling the formal High variety (e.g. Classical Arabic, French, Hochdeutsch) and the Low informal variety (e.g. Schwyzertutsch, Egyptian Arabic, Haitian Creole). The role of diglossic language use to reflect “identity, power and transaction” was redefined by Gumperz (1982) and Myers-Scotton (1993, 2006). De jure diglossia can be differentiated from de facto diglossia, where official legal policy may call for diglossia, (de jure), as in Quebec, Canada, but this may or may not lead to diglossia in practice (de facto). Ferguson (1959) additionally recognized that diglossia can possibly change towards a “standard with dialects”, with particular reference to Chinese, where Mandarin had been a vernacular spoken language, but was fast becoming “a true standard” (ibid p. 436).

According to Ferguson (1959), some speakers under various situations use two or more varieties of the same language in many speech communities. Maybe the most acquainted instance is the standard language and local dialect as used in Italian or Persian, where lots of speakers speak their spoken variety in their daily communication at home or with friends and family who speak the same dialect but communicate using the standard language with people who speak other dialects or on public events. There are, yet, other quite dissimilar instances in the usage of two varieties of a language in the same speech community. For example, in Baghdad the Arabs who are Christian communicate using a "Christian Arabic" vernacular when speaking among

themselves while communicate using the general Baghdad dialect, "Muslim Arabic," when speaking in a diverse group. Recently, the interest in the study of the improvement and features of standardized languages has been renewed. Diglossia is where two varieties of a language are alongside all over the community, with each having a certain role to represent. The word 'diglossia' is presented here, demonstrated on the French diglossie, which has been applied to this condition, as there appears to be no word can be used for this in English; other languages of Europe mostly use the word for 'bilingualism' in this sense as well. It is probable that this specific situation in speech communities is very common, though it is seldom stated. A complete clarification of it can be of significant assistance in dealing with linguistic problems and historical linguistics. The purpose of a study conducted by Ferguson (1959) is to describe diglossia by selecting four speech communities and their languages (henceforth called the defining languages) which obviously fit in this category, and characterizing features common by them which appear related to the classification. The defining languages chosen are Arabic, Modern Greek, Swiss German, and Haitian Creole. (Ferguson 1959).

For suitability of reference the superposed variety in diglossia will be called the H ('high') variety, and the local dialects will be called L ('low') varieties. These are listed in the table below.

<i>Arabic</i>	<i>Classical (=H)</i> <i>Egyptian (=L)</i>	H is called <i>Al Fu sha</i> <i>'ilfasih, 'in-nabawi</i>	L is called <i>āmmiyya</i> <i>'il-ammiyya</i>
<i>Sw. German</i>	<i>Stand. German (=H)</i>	<i>Schriftsprache</i>	<i>Hoochtiutsch</i>

	<i>Swiss (=L)</i>	<i>[Schweizer] Dialekt</i>	<i>Schwyzertuutsch</i>
<i>H. Creole</i>	<i>French (=H)</i>	<i>franc:ais</i>	<i>creole haitien</i>
<i>Greek</i>	<i>H and L</i>	<i>katharevusa</i>	<i>dhimotikl</i>

Of the four defining languages, Arabic diglossia seems to reach as far back as our knowledge of Arabic goes, and the superposed 'Classical' language has stayed somewhat constant, while Greek diglossia has origins going back many centuries, but it turned out to be completely developed merely at the beginning of the 19th century with the rebirth of Greek literature and the formation of a fictional language founded in large part on earlier formulas of literary Greek. Swiss German diglossia developed due to the long religious and political separation from the centers of German linguistic situation, while Haitian Creole rose from a creolization of a pidgin French, with regular French that eventually came to play the role of the superposed variety. (Ferguson 1959)

2.4.2. Functions of diglossia

Diglossia is notable for its concentration on function for H and L. In a particular situation, only H is applicable and in another only L, with the two sets corresponding only somewhat. As demonstration, an illustration listing of possible situations is given, with suggestion of the variety usually used:

Possible situations	High	Low
	H	L

At a shopping mall		√
An email to the director of studies at the university	√	
Sermon in church or mosque	√	
Instructions to servants, waiters, workmen, clerks		√
Personal letter		√
Speech in parliament, political speech	√	
University lecture	√	
Conversation with family, friends, colleagues		√
News broadcast	√	
Radio "soap opera"		√
Newspaper editorial, news story, caption on picture	√	
Caption on political cartoon		√
Poetry	√	
At the wedding party		√
Teaching Arabic Language grammar	√	
Folk literature		√

It is not overvalued if we use the right and proper variety in the proper situation. A foreigner who studies to speak a low variety accurately and fluently and then tries to use it in a formal situation will be an object of mockery. Likewise; if a member of the speech community uses H in an informal situation like shopping is similarly an object of laughter. In all the defining languages it is a usual behavior to find someone reading aloud from a newspaper written in H and then discussing the contents in L. In all the defining languages it is normal behavior to attend to a formal speech in H and then discuss it in L. (Ferguson 1959)

2.4.3. Diglossia in Arabic

Uniquely, Modern Standard Arabic varies from its regional spoken varieties. The phenomenon of this linguistic variety called Arabic diglossia as well as its research was initiated by Ferguson (1959). Diglossia is a Greek word that denotes two languages. It also denotes a condition in which registers of two languages are applied by a single speech community. Diglossia is a type of bilingualism in a certain society in which one language (L) has low prestige and another

language (H) has high prestige (Ferguson, 1967). According to Fishman (1967), diglossia could be expanded to conditions found in some societies where types of two inherently distant languages have varieties of L and H. This view is anchored in the belief among many native speakers of Arabic that the dialect is the vulgar language of the street and has no connection to literary or cultured expression (Maktabī 1991). While classical diglossia (Ferguson 1959) still characterizes the linguistic situation of Arabic and while the High (H) variety still sustains its prestige and overall function compared to the Low (L) variety, the situation is further complicated by a number of other practices. On the one hand, the differences between the L and H varieties widely exhibited in phonology, morphology, syntax, and semantics persist alongside differences that can be drastic among the L varieties themselves. On the other hand, code-switching between the H language, and the spoken regional vernaculars that constitute the L variety is common among educated speakers (Mitchell 1986; Ryding 2006), although its rules may vary from country to country. Conventions for when the H and the L varieties are expected to be used also can vary by region and by time period although knowledge of the H variety remains tightly connected to literacy and the status that it bestows on its speakers. Moreover, speakers of Arabic from different regions or backgrounds tend to use a number of strategies when in a contact situation. In fact, across dialects, communication is negotiated mostly through a strategy termed “accommodation,” whereby speakers change to varying degrees the way they speak when in contact with speakers of other dialects (S’hiri 2002). The amount of accommodation and whether it is unidirectional or mutual tends to be governed by factors such as language ideologies, power relations, and hierarchies ascribed to the regional vernacular varieties (Chakrani 2015; Hachimi 2013; S’hiri 2002).

“The Modern Standard Arabic”. MSA is the descendant of the language of pre-Islamic poetry and of the Quran, usually called “pre-classical Arabic”. The literary language of the Islamic era until about the 13th or 14th century AD is usually what is meant by “classical Arabic”. What is called “Modern Standard Arabic” is an organic development from its earlier predecessors, but it is not identical to the language of the early literature of Islam as well as of the holy Quran. While it is uniform across the Arab world, it has restricted communicative application since it is mainly written as well as limited to restricted sociolinguistic cases. From the early 1950s, a huge number of scholars have investigated the root of Arabic diglossia to explain why Arabic speakers who dwell in different regions of the Arab world speak differently in terms of dialects. The reason for this falls into the realm of dialectology, which would expect regional variation in the dialects of a language. With respect to diglossia, the question with which scholars have been grappling since Ferguson is how and when diglossia appeared in Arabic. The koine theory (also introduced by Ferguson in 1959) is one of the explanations, which denotes the common dialect in this context.

2.4.4. Arabic Diglossic Code Switching

While classical diglossia (Ferguson 1959) still characterizes the linguistic situation of Arabic and while the High (H) variety still sustains its prestige and overall function compared to the Low (L) variety, the situation is further complicated by a number of other practices. On the one hand, the differences between the L and H varieties widely exhibited in phonology, morphology, syntax, and semantics persist alongside differences that can be drastic among the L varieties themselves. On the other hand, code-switching between the H language, and the spoken regional vernaculars that constitute the L variety is common among educated speakers (Ryding 2006), although its rules may vary from country to country. Conventions for when the H and the L varieties are expected to be used also can vary by region and by time period

although knowledge of the H variety remains tightly connected to literacy and the status that it bestows on its speakers. Moreover, speakers of Arabic from different regions or backgrounds tend to use a number of strategies when in a contact situation. In fact, across dialects, communication is negotiated mostly through a strategy termed “accommodation,” whereby speakers change to varying degrees the way they speak when in contact with speakers of other dialects (Abu Melhim 1991; S’hiri 2002). The amount of accommodation and whether it is unidirectional or mutual tends to be governed by factors such as language ideologies, power relations, and hierarchies ascribed to the regional vernacular varieties (Chakrani 2015; Hachimi 2013; S’hiri 2002). Moreover, while code-switching is common among the spoken varieties of Arabic themselves (Albirini 2014 and Schulthies 2014) code-switching is also practiced between Arabic and the foreign languages that are used in the region (Sayahi 2014). Furthermore, with the advent of new media, rules governing which Arabic variety may be written and in what contexts have become more complex. For instance, it has become common to see dialects transcribed on blogs and social media as they are used to tackle from the most informal to the most formal topics. While these factors inevitably make the teaching of Arabic as a Foreign Language a challenging endeavor for language programs and students, they also underscore the importance of teaching dialect, and not merely at the introductory level, alongside the established Standard language of literacy, government and media.

The theme of diglossic code blending in the Arab world has attained a backup as a mode of verbal communication among the native Arab speakers as well as has turned out to be pivotal to the studies. According to Bassiouney (2013), the switching of code between standard Arabic to Egyptian colloquial in three Arabic sermons in Egypt demonstrated that the Muslim religious leaders use the situation of diglossic language in their sermon in Egypt to appeal to their target

audience and more effectively communicate social messages to their target audience. Moreover, while code-switching is common among the spoken varieties of Arabic themselves (Albirini 2014 and Schulthies 2014) code-switching is also practiced between Arabic and the foreign languages that are used in the region (Sayahi 2014). Furthermore, with the advent of new media, rules governing which Arabic variety may be written and in what contexts have become more complex. For instance, it has become common to see dialects transcribed on blogs and social media as they are used to tackle from the most informal to the most formal topics. While these factors inevitably make the teaching of Arabic as a Foreign Language a challenging endeavor for language programs and students, they also underscore the importance of teaching dialect, and not merely at the introductory level, alongside the established Standard language of literacy, government and media. (Sayahi 2014).

2.4.5. Arabic Diglossic Speaking without Mixing

Diglossic proficiency development among learners of Arabic over the last century has been a big issue. This has especially affected the learners of Arabic as a foreign language. In response, a variety of language program models were developed. One of the most successful though quite difficult to implement is a model that combines three years of MSA learning on the home campus and a compulsory study abroad during the second or third year. This model is mostly in UK universities while the abroad study is supposed to be in an Arabic speaking university. The Arabic dialects mostly integrated into this model are Egyptian and Levantine.

In support of the above approach, it is argued that prior knowledge of MSA results to more ease in learning of dialects when combined with the overseas study. In support of the approach, there have been more opportunities of short-term study abroad. This is despite the fact that studying

abroad is compulsory and only a few institutions offer the option of completing a full year abroad.

In the United States, there is a modest number of students completing summer study abroad in comparison to the number of students taking Arabic on their home campuses. Only 2% of the over 304,000 American students who conducted study abroad during the 2013-2014 traveled to the Middle East and North Africa region while around 8% majored in foreign languages and international relations (IIE 2015). According to the Modern Language Association, close to 32,000 studied Arabic throughout the United States institutions of higher education in 2013. The number of students of Arabic traveling abroad during the last few years has been higher than ever before. This, therefore, offers an opportunity for a good number of them to experience life in Arabic-speaking countries in addition to the dialects that are spoken there. Still, failure to have a dialect that allows them to engage and connect with their host society presents these students as being not prepared linguistically for the time that they will be abroad. A recent study indicated that this scenario happens regardless of the level of Arabic they achieved at home (Shiri 2013). Students also report experiencing difficulties in accessing Arabic native speakers while abroad and difficulties in speaking Arabic with them when they do (Palmer 2012, Trentman 2013a, and 2013b). In addition to this, learners engaging in summer abroad programs in five Arabic-speaking countries and coming from universities throughout the United States overwhelmingly reported gaining an appreciation for the importance of learning an Arabic dialect (Shiri 2013, 2015). This is considering the similarities that exist among various Arabic dialects. Therefore, the appreciation led the students get more opportunities for connecting with the Arabic speakers and further understanding their culture.

There exists a complementary relationship between the role of MSA and dialect regarding intercultural competence. This was confirmed by a study that further emphasized the major role that is played by dialects in learner's cultural literacy (Shiri 2015b). The study also revealed that a huge number of cultural interactions are carried out through the dialect. This is including interactions at higher levels. On the other hand, MSA has an upper hand in higher level interactions but only plays a secondary role in lower level interactions. By considering the above-stated findings, the need for a dialect at the home campus cannot be taken lightly. This is to prepare students for both sociolinguistic appropriacy and meaningful connection with Arabic speakers and a pathway for getting to learn vital aspects of Arab culture.

A push to teach dialects of Arabic alongside MSA have been brought forth since the 1990s with a variety of applications of the integrated approach emerging thereafter (Al-Batal 1992, 1995; Al-Batal and Belnap 2006; Ryding 2006; Younes 2006, 2015). This notwithstanding, (Younes 2015) presents the fear of students being confused as the reason for the longstanding opposition to teaching MSA alongside an Arabic dialect. The argument further suggests that this will, in turn, put in peril the student's overall language development. The situation even becomes more complex because of the lack of one agreed variety to use in the curriculum considering there are a number of these dialects. Therefore, although the integrated approach is in place, the whole issue is still debatable.

For an alternative solution, some coordinators opt for the study abroad programs as an alternative solution. This is because the students will get a first-hand experience with the culture but at the same time will be learning the target language. However, these solutions also bring about some issues that need to be addressed. That is, on the culture in which they should interact with as well as the dialect of Arabic that will be used (2006, 328). The above-mentioned issues

may not mean so much to students especially those that are open to learning any or even multiple dialects. However, according to Shiri (2013), there are those who believe that Egyptian and Levantine varieties are the most popular so far. In an effort to clarify the above, a number of studies have been made on the beliefs of Arabic students and teachers on learning. Most of them show that there are significant gaps realized between the two groups indicating a possible lack of match between the design of language problems and the needs and beliefs of students (Kuntz 2000; Belnap and Kuntz 2001).

2.4.6. Initial Motivation in AFL

Gardner and Lambert (1959) studied what motivates Canadians whose first language is English but take up French as a second language, the authors identified two initial motivations. The two can also be referred to as orientations. The first one was called integrative orientation while the second one was referred to as instrumental orientation. In the former, learners have got an interest to study an L2 since there is an urge within them to be just as community members. In the latter, however, learners have a desire to learn an L2 so as to benefit on a personal level. To add to their classification, the authors showed that integrative based motivation had a better correlation with L2 achievement. It is important to note that despite how the authors use the two terms interchangeably, orientations are not meant to replace motivation. This at times confuses the orientations or rather the motivation within the L2 sphere. Gardner and Tremblay (1994), while differentiating the two, referred to the orientation as the justification for the study of L2. Motivation, on the other hand, was marked out as a combination of desire and effort so as to achieve goals of learning the language as well as favorable attitudes towards learning the language. Therefore, by taking a practical perspective, orientations can be viewed as antecedents to motivation. Therefore, the ultimate priority of language teachers and administrators should

be to nurture initial motivation all through the process of learning. This will, in turn, cause the learners to be more responsible and invested in their learning.

Belnap (1987), conducted a survey in Canada and the US. The survey he conducted was of 568 students who were studying AFL. The results revealed that the major reason why learners enrolled for AFL was to understand the Arabic literature and culture. Closely following behind was the wish to visit or even future plans to settle in in an Arab country. Ability to speak to Arabs came third. It did not come as a surprise when the research revealed that only 19.9% of the respondents were of the opinion that it would foster their career aspirations. The smallest percentage (14.4%) stated they were only learning Arabic for purposes of heritage.

Kuntz & Belnap (2001) carried out a survey of 71 learners of Arabic. They were all enrolled in two different study abroad programs. The study aimed at investigating the beliefs of the students on the study of Arabic. Of them, 9% whose descent was Arab, stressed more on oral communication and interaction unlike the others. The results further revealed that 87% of those who participated in the survey were in agreement that they were studying Arabic with an aim of touring Arab countries. The ability to interact with native Arabic speakers came second at 82.9%. 47% were of the conviction that Arabic was likely to land them a good job. Those whose purpose was to meet their degree requirements only fell at a mere 12%.

Seymour Jorn, (2004), carried out a study aimed at finding out the inspiration and attitude of AFL learners of Arab origin. Cultural identity topped the reasons for most of the learners. The respondents categorically stated that it is impossible for anyone to understand their culture without the knowledge of Arabic. Nevertheless, there were divisions among the respondents, along with the lines of secular literacy and religious literacy.

Unlike the participants in Kuntz and Belnap, Seymour's study revealed that 30% of the respondents taking Arabic with an aim of improving their oral skills. Further, it was noted that the events of September 11, 2001, did not in any way affect the enrollment of Seymour's contributors in Arabic classes. According to Abuhakemah (2004), 85% of students at junior levels at the Arabic Summer School declared their wish to acquaint themselves with socializing in Arabic. 83% on the other hand, had a desire to learn more about Middle East politics. So as to enroll in a notable Arabic program in the country, academic and cultural identity orientations were the most vital inspiring drivers (Husseinali 2004).

The rich diversity of learners with regard to the proficiency levels they had beforehand as well as the cultural background should always be perceived as strengths in AFL programs. Heritage learners have proven to be more productive if courses are designed in a manner that they address their identification needs. They also need to be kept motivated. This enables them to gain proficiency within a shorter time frame.

Frustration on the part of learners usually occurs when their needs are ignored. According to Abuhakemah (2004), AFL students got discouraged since they failed to be exposed to the politics of Middle East during their lessons. This is in regard to the relevance of the above stated, to both the larger community in target and their lives as well. The impacts of these political developments are evident in all spheres of Arab's life. AFL teachers themselves acknowledge that gender, political and religious facets of the Arab culture are not well covered in class work (Abuhakemah, 2004).

2.4.7. Acquired Arabic Language versus Learned Arabic Language

The acquired Arabic language is the spoken language acquired by Arab children naturally and subconsciously, while the learned Arabic language which is called Modern Standard Arabic, is primarily a written language studied at later ages through the process of formal education. According to Shouby (1951), the presence of two varieties of Arabic used for differing functions creates a conflict between the ideal self and real self of the Arab person (Shouby 1951). This work for Shouby goes back to Taha Hussein whose attitude is a characteristic of the current attitudes that many Arabic speakers hold toward dialects. He was not only a revered writer, but also a reformist minister of education in Egypt. In his book *Al Ayyam*, which was published in 1932, Hussein thought about the colloquial:

“The colloquial lacks the qualities to make it worthy of the name of the language. I look at it as a dialect that has been corrupted in many aspects. It might disappear into the classical if we devoted the necessary efforts on the one hand to elevate cultural level of people andsimplify and reform the classical”

The real self of an Arab is demonstrated in their vernacular, which is their spoken language. On the other hand, the ideal-self Arab is manifested in their desire to speak Modern Standard Arabic. Some linguists who conducted observation about the language use of native Arabic speakers have concluded that Spoken Arabic (SA) is spoken in a wider context than initially expressed by Ferguson (1959). For example, Wilmsen (2006, p.131) conducted fieldwork for a PhD dissertation, the focus of which was modes of speech of educated speakers of Arabic, mainly their conversation at work and at conferences and other discussion sessions. His main finding was that “The vehicle for discourse of the educated professionals whom I observed and with whom I interacted was vernacular Arabic... Thus, even intellectuals and language professionals,

whose work requires them to write and declaim at the highest standards of formal Arabic, spent most of their professional lives (and their home lives as well) steeped in another variety of Arabic: the vernacular.” A similar observation was made by Badawi (1973) who stated that a university professor in the Arab world “writes in Contemporary Fus ha (CF), but usually delivers his lectures in the vernacular of the educated” (cited in Wilsen 2006, p. 150).

According to Badawi (2004), modern High is completely practical as a written medium though as a spoken one, it has narrowly set formal functions which are poorly carried out by hesitant performers. He added, news bulletins on radio and television that are always performed through H, can never be considered as speaking. The only situations in which individual Arabs communicate with each other using spoken modern high are conferences and learned gatherings. Oral performances in High which differ significantly in the level of expertise from one person to another, can never be termed as native ability. Lack of sufficient geographic boundaries has caused Modern H to become known as Modern Standard Arabic”. According to Hussein (1954, p.86), the spoken varieties are corrupted forms of the Arabic language. The spoken varieties are the geographically delimited inherited culture (or cultural matrix) of local speech communities. In his article, Wilsen (2006) stated: “A search of an entire year of writing in regional newspapers found that Levantine writers tend to use the free object pronoun *iyyā-*, placing the direct object after the indirect, about twice as often as Egyptian writers do, who for their part prefer to place the direct object before the indirect. A proposed reason for this is that the free object pronoun is used to mark the direct object in spoken Levantine vernaculars but not in Egyptian. This seems to indicate that local spoken vernaculars exert a fundamental influence on writing.”

2.4.8. Integrated Approach and Communicative Competency

The Arabic speakers believe that MSA confers prestige. Such beliefs are part of the system of sociolinguistics of the speech communities and have an impact on transmission and preservation of the language. By evaluating the functionality of L and H Arabic varieties, it is apparent that not every one of the native speakers has communicative command of the H variety. According to recent UN calculations, the literacy rate in the Arabophone world stands at about 70%. But not all of the native speakers of Arabic who are literate have by acquiring literacy attained communicative competence in MSA. As a result, their linguistic behavior remains limited to the L variety. The use of the H variety has delimited functionality in Arabic and is usually mastered by literate Arabs through formal education and every day in the media and everybody utilizes the L variety in everyday communication exclusively. The linguistic advantage of being educated and knowing MSA is the ability to write and manipulate the language and speak on a linguistic continuum scale where code switching and speech accommodation is a norm that native speakers of Arabic engage in naturally and, by default, know the functionality H and L modes; all native speakers of Arabic know the functionality of H and L and all of them would find it odd to use either mode out of place. Thus, Arabic learners would benefit greatly from classes in which the linguistic reality of native speakers is simulated, to help them achieve communicative competency in Arabic.

Shiri (2013) documents parallel student experiences in speaking MSA in other countries, confirming that using MSA for everyday communication is problematic and that using the local vernacular opens doors for deeper conversations. Hymes (1972) argues that people need to master communicative competency as a way of communicating efficiently in culturally important scenarios (p.75). Arabic learners should have the ability to use the Arabic language appropriately

and correctly to achieve communication objectives. However, students are not helped to achieve oral communicative competence by implementing the MSA-only strategy for teaching TAFL students. Furthermore, Younes (2015) provides a detailed discussion of the reasons why programs opt to focus exclusively on MSA and refuse to integrate any dialect elements in the Arabic classroom. Such reasons include the fear of causing confusion among students and the lack of consensus in the field on which Arabic dialect to teach alongside MSA. A common argument that is made by teachers who hold such views is that instruction should focus on MSA while the students are in the US. If and when students travel to an Arabic-speaking country then they can learn the dialect of that country. In this view, teachers avoid causing their students confusion and at the same time avoid making a choice for which dialect to teach. Most importantly, they keep their students' Arabic "free and clear" of any possible dialect influence.

In a study conducted by Al Batal (2012), he stated "Dialects are increasingly used in writing in street advertisements and TV commercials". This used to be a realm reserved for MSA, but now dialects throughout the Arab world are becoming the standard for advertisement both in oral and written communication. Arabic dialects are also interacting with each other at levels unwitnessed before. On Arabic TV programs such as *aḥlā ṣōt "The Voice"*, *man sa-yarbaḥ al-milyōn? "Who wants to be a millionaire?"*, and *Arab Idol*, all of which have widespread popularity throughout the region, participants from various Arab countries use their dialects to communicate with each other. Moreover, a recent trend has emerged in TV series aired during the month of Ramadan in which we see actors and actresses from different Arab countries speaking their own dialects in acting out their roles in these series. Such programs represent new realities in inter-dialect communication and provide strong evidence that speakers of Arabic can and do understand each other when they speak in their own dialects—with various

degrees of leveling-- without the need to resort to MSA.

According to Younes (2006), the integrated approach is built on the assumption that learners study Arabic in order to achieve proficiency in all language skills (listening, speaking, writing and reading). This cannot be done if you are teaching Fuṣḥā only or ‘āmmiyya only. Of course, the integrated approach can also face numerous challenges. Issues such as learners’ confusion, which dialect to choose, and how comfortable a teacher can be teaching a dialect that is not their own all need to be taken into consideration. However, these challenges are seen as practical hurdles which can be overcome in a well-designed program. A study was conducted by Shiri (2015) regarding the role of dialect and MSA in developing intercultural competence in short-term study abroad further confirmed the complementary relationship between these two varieties and emphasized the major role dialect plays in learners’ cultural literacy (Shiri 2015b). The study indicated that a large number of cultural interactions are mediated by the dialect, including higher level interactions, while MSA plays an important role in higher level interactions, but a secondary role in lower level interactions.

2.4.9. What is Communicative Arabic?

Communicative language teaching encompasses a number of aspects. A layman’s view of the concept may not raise any questions. This is owing to the universal role of language teaching which is to teach learners to communicate in any medium in another language. The mediums herein can either be graphic or oral. This notwithstanding, a little contemplation is likely to offer some comprehension into a picture of how the debate is. This is because of the similarity in the goals of both academic enterprise and language teaching since most of the former takes place within an academic context. The similarity of the goals has mainly been influenced by the main

role of both which is to equip learners to understand and correctly interpret written texts. (Wilmsen 2006).

Traditionally, language teaching placed a huge emphasis on textual skills with little consideration being given to oral ones. Language teaching in the Anglophone education system included a change in the curriculum so as to offer a chance for both active and passive skills of a language could be well inculcated. While most taught languages have got spoken varieties in close to their standard forms making learning to speak in it quite simple, Arabic has got some very astounding differences. These differences present in all spoken varieties of the language and most of the written forms are a big concern and still stand unresolved. This is mainly owing to the fact that there is a strong bias towards the textual aspects of the language. Actually, Alish (1997, p. 100) notes that the long-term goal for Arabic programs is to help students counter written discourse effectively. He further states that introduction of a spoken element into the teaching of Arabic should not be allowed to water down or in any way infringe on this goal (p. 134).”

Learners of Arabic, however, seem to hold a different opinion on the issue. According to a survey by Belnap (1987), both learning to speak and learning to read Arabic are equally important to students. It further showed that they believed that what they learned earlier in class would enable them in communicating effectively during their daily activities which is not the case. In fact, it is quite clear that the language taught in the classroom has significant differences from the one used in speech.

2.4.10. Functions of Spoken Communication

Guntermann (1979) has compiled a list of functions of language use that are quite comprehensive. They can be summarized under nine topics that are, interacting; forming and

maintaining close-knit relationships; influencing others' actions; offering and reacting to feedback; engaging in squabbles; talking for yourself so as to get out of a troublesome situation ; requesting, reporting, receiving, and processing information; and "specific situations". The topics present a picture of reasonable objectives for an Arabic class. This is whereby most of the function presented are most likely to be presented in the informal vernacular. (Wilmsen 2006). It can also be noted with concern that many of the listed functions are not likely to be taught in typical Arabic classrooms yet they make up the normal speech that native speakers of any language engage in daily. There are however two of Guntermann's functions, the sixth and the eighth, that in this context can be considered to be formal Arabic. The two involve activities such as requesting, receiving, reporting and processing of information mostly in the formal sector such as classrooms, media functions and even political and government speeches and pronouncements. Even with this as the case, vernacular is also used in these formal settings therefore reducing the rate of use of formal language. It can, for example, be noted that at times, teaching even at the university level, does not employ the use of formal Arabic. The last function centers on the ability to negotiate the intended message in a local spoken standard of the language that is either identical or close to the written standard (Wilmsen 2006).

A further view into the applicability of this in the Arabic context proves a very slim probability owing to the fact that most of the activities under this last function tend to engage the use of informal Arabic. This makes it quite difficult conversing especially if one has only been taught formal Arabic. Moreover, teaching programs that have been written in Arabic have a choice to either come up with artificial conversations or completely ignore such situations thereby remaining open to literary criticism. For example, Parkinson (1985a, p. 26) states that it is common knowledge that one cannot order a sack of oranges using formal Arabic. He further

points out that in case a hapless student asks for direction using formal Arabic, the two likely situations are that he/she might not understand the answer given in vernacular or worse, the person who the question is posed to might not even understand it in the first place. After two full years of full study of Arabic, Similarly, Campbell (1986, p. 145), shares his frustration when he could not even book a hotel room in Alexandria, Egypt. This is because the hotelier could not understand what he was saying and he was forced to wait for his son to come to school and help with the interpretation (Wilmsen 2006).

2.4.11. Educated Professionals' Arabic

University Arabic lecturers have a common assumption that students who graduate from their programs will later have high-end jobs that are most likely only going to make them use the language taught exclusively. This, therefore, causes them to completely disregard the need for these students to converse with ordinary citizens in less formal settings. And as if the value for the formality of the language is not important, the ignorance of these educators is evident even amongst Arab intellectuals where they tend to communicate using vernacular even at high-level meetings (Wilmsen 2006)

The aspect of educated spoken Arabic can, therefore, be considered in general communicative Arabic. This is in consideration of the high prevalence of its usage especially in conversing both in formal and informal settings alike. Educated spoken Arabic can simply be used to mean vernacular Arabic (pace Mitchell 1986). Even though it might not be the vernacular casually used in the streets, it is still vernacular Arabic. The difference is that it tends to have many technical terms drawn from a myriad of domains. This notwithstanding, other features including relative and demonstrative pronouns, its phonology and even the patterns applied in negation

are largely vernacular. Similarly, to state that Arabs from diverse dialects switch to the use of formal written code when having international meetings and conferences is a specious dodge. The attempt to train and produce students who are in a position to communicate and pass information in classical Arabic does not seem to consider the number of time students, as well as native speakers, spend in declaiming in both formal and literary Arabic. Badawi (2002, p. 160) makes an observation that the educated native Arabic speakers have a difficulty in conversing in brand classical Arabic. When such roles arise, they are rarely called upon and, in the cases, where they are, their performance is usually not impressive and coupled with gross deviation from the prescribed rules. However, this being a norm that has been generally accepted, it is usually tolerated and at times may actually go unnoticed.

In conclusion, the above notwithstanding, the two types applied in oral production are considered as significant communicative tools. This is in such a way that one cannot act as a substitute for the other. Therefore, to a non-native learner, the teaching of those skills needs to be accomplished in consideration of the social appropriateness and the given setting. (Wilmsen 2006).

2.4.12. The two Visions of the Arabic Language

2.4.12.1. The Vision of Separation

According to Al Batal (2017) “Arabic” in most college-level programs in the US refers only to MSA which is clearly reflected in the titles of Arabic language courses such as (Elementary MSA, Intermediate MSA, and Advanced MSA etc.) Such titles reinforce a rigid separation between MSA and the dialects in these programs. This separation draws its justification from the diglossia theory (articulated by Ferguson in 1959) and its description of formal Arabic (MSA in this case) as a “high” variety of Arabic compared to the “low” variety represented by the

dialects. Furthermore, it also draws its persuasiveness from the belief in the Arab world that al-Fuṣḥā (MSA) is the superior form of Arabic that is worth studying. (Al Batal 2017). According to Maktabi (1991), native speakers of Arabic believe that a dialect is the language of the street and has no link to literary or cultured expression (Maktabī 1991). It is also formed by the belief that calls to endorse the dialects in education have originated from imperialist and orientalist organizations intended at distancing Arabs from each other and from their heritage (Sacīd 1963, al-Dāmin 1986). The main goal of many conferences, programs and articles that the Arab speaking world witnessed recently was to protect Arabic (meaning al-Fuṣḥā) and defend it from two threats it faces: foreign languages and the dialects (Muḥammad 2007, Al-Banna 2011, Ḥiwār al-cArab 2013) such as Arabic Language Conference in January the WORAL (World Organisation for Renaissance of Arabic Language) met in Qatar to discuss how Arabic speaking countries and scholars can work harder to ensure that younger generations of Arabic speakers get the best opportunity to properly learn their language. Additionally, the perception that Arabic dialects vary in the Arab world which makes it difficult for Arabs from different countries shaped this view of separation. (Maktabī 1991). Accordingly, and on the basis of this view, Al-Fuṣḥā, is what ties the Arabs politically and culturally and facilitates communication between them. Therefore, it should be the form of instruction in teaching and learning Arabic in the Arab world or elsewhere.

According to this vision, there is a total disregard of dialect in classrooms whereby educators use Modern Standard Arabic and materials that are wholly in (MSA). It even gets worse whereby some teachers try not to expose their students to songs that are in Arabic if the songs do not fall under MSA. Younes (2015) offers some of the reasons that cause Arabic programs to focus attention only on MSA and chose to exclude any spoken variety in the classroom. Some of the

reasons offered are to avoid confusion amongst the students as well as lack of a common agreement on the Arabic dialect that should be taught alongside MSA. Teachers make a common argument where they emphasize that MSA should be emphasized while the students are in the US. With knowledge of MSA, then in the case that they travel to any Arab country then they will learn the dialect of that country. This, therefore, provides a solution for which dialect to teach since it is the students who determine, and thus, teachers avoid causing any contradiction for their students. This, therefore, enables them to keep the Arabic dialect of their various students intact and thus away from the probability of any effect on the dialect.

There are some difficult aspects that are associated with this firewall vision of Arabic. It makes a separation that is not legitimate and goes against the reality of the language within the Arab world. This is particularly where both forms of Arabic, MSA, and dialects are in a harmonious interrelation and are therefore bound to be used continuously mainly in the social circles (Younes 2015). As a consequence, failure to expose students of Arabic to dialects denies them a chance to communicate with people in the Arab world who in turn do not use MSA and dialects to communicate at all times. Similarly, the students have been deprived of the ability to learn about various Arab cultures. Further, as explained by Heath (1990), the proficiency model that purports to represent the speaking skill is faulty. This form of isolation that exists between MSA and Arabic dialects within the Arabic curriculum helps to strengthen the point of view that the two have very distinct differences. This therefore fully shows that they misrepresent the real situation in which these dialects are integrated with MSA in the lives of Arabic speakers all over.

2.4.12.2. The Vision of Integration

This vision can be said to contradict the vision of separation in which the different components of the language harmonize and coexist with interaction between each other. (Al Batal 2017). According to this vision, MSA and dialects exist and coexist in any Arabic language system and in Arabic classrooms that claim to be teaching Arabic within an authentic communicative framework. Each of these two varieties, MSA and dialects, accomplishes particular purposes and tasks and is equally vital to the general concept of “Arabic”. Furthermore, Arabic has no natural ranked structure in which one variety is more vital than another, or one dialect is more important than another. This vision stresses the fact that these two varieties are not only equal and there is no separation between them, but also none of them can be considered as a threat to the other due to the fact that they are related to each other. The ideal way to consider the connection between these varieties is to avoid approaching them not separately but holistically in order to let learners from the primary levels of instruction to enhance their understanding of the relationship that exist among the varieties. Accordingly, learners realize that there is one Arabic to deal with rather than separate “Arabics” (Al Batal 2017)

Unlike separation, the vision of integration gets its logical basis from four imperatives as explained below. To start with, it is a contemplation of the new changing realism present in Arabic. Although not having been a matter of consideration in the past, the last three decades have brought about an important progress in the relationship between MSA and the various Arabic dialects. The biggest catalyst for this progress has been the emergence and fast spread of technology especially through social media as well as other satellite channels throughout the Arab world. As a result of this progress, dialects have been able to spread into ranges that were predominantly MSA fields. On top of that, the progress has also promoted the association

between MSA and other dialects on one hand and MSA and different vernacular languages on the other (Al Batal 2017).

The technological era in which we are living in has also encouraged Arabic speakers to appreciate the opportunity to gain exposure to other Arabic vernaculars others than MSA. This is in a bid to enhance communication especially in terms of sounds, vocabulary, and structures of these dialects.

Arabic vernaculars have emerged as the key medium of communication in telephone instant messages, online networking as well as interaction in the chatroom. TV shows, news, and radio programming incorporates the use of both MSA and dialects. Al Batal (2002) further notes that news reporting, as well as broadcasting of weather, utilizes the use of dialects within some Arab countries.

A good example of this vision is the successful integration of the dialects within soap operas and movies. In 2008, there was the release of a Turkish soap opera (Nūr) that had been dubbed in Syrian Arabic. It got immense admiration across the Arab world and even steered dialect labeling that appears to have set a new standard in the film industry over the years. Presently, foreign soap operas which had been previously dubbed in MSA are now being dubbed in the various Arabic dialects. There had been an attempt recently by Disney to bring back dubbing in MSA of its movie titled “Frozen”. It was however met with certain opposition and seen as an ideology brought about by linguistic purists within the region (Muhanna, E 2014). This he notes is because of the refusal to adopt change after centuries of literary and religious history.

Narration and dialogues in many Arabic countries employ the use of both MSA and colloquial Arabic. This is in literal works such as novels and poems in countries such as Lebanon, Egypt, and Morocco. Actually, in the modern Arab world, new realities accentuate the fact that dialects

have been able to get much status amongst the general public and that there are more interactions between MSA and dialect as well as inter-dialectal interactions. In the case of classrooms, approaching dialect as one and integrating it into the classroom allows the programs and learners to understand and therefore, appreciate the dynamics that exist among various Arabic varieties. Secondly, this vision is more reliable with new language teaching trends. Al Batal (2017) notes that approaching Arabic as one and creating space for it within the curriculum would enable the development of a curriculum that is more in line with new language teaching methods approaches. This is regardless of whether they are proficiency, task or content based. The 1990's witnessed the introduction of the communicative approach to the teaching of languages. This involved an emphasis on sociolinguistic competence as well as the proficiency movement with a stress on purposes, settings and reliable texts. This offered the Arabic field questions on how the curriculum could be remodeled in a way that could enhance the type of skill that reproduces transcripts and contexts that are valid. There is a call for educators to reconsider how they identify and teach Arabic in their classes. This is through the new methods of language teaching and learning. The latest emphasis on task-based and content-based instructions offers more reasons to integrate dialect in teaching.

On the same, a question is raised in regard to communicative tasks that are entirely performed in a dialect in reality. That is how the tasks can be presented and students prepared to show them in an Arabic variety that is not the same of the variety used in the task.

Similarly, the implementation of content-based instructions at advanced levels will fundamentally consist of video materials in various forms of Arabic. Here, there should be a way guide a non-integrated approach to Arabic that will train students to deal with the above frameworks in their Arabic classes.

Although a small number of programs have reacted by integrating dialect in teaching, a majority of the programs have opted for the proficiency-based curricula that maintained the firewall partition between MSA and the various tongues. For that reason, proficiency-based approaches to the teaching and assessment of Arabic conducted what Ryding (2006) refers to as “Reverse privileging of MSA”. Al Batal (2017) stated that there is an additional change geared towards developing an integrated approach to Arabic. This change was initiated in the publication of ACTFL Language Standards in 2006 which offers new curriculum structure for the teaching of languages worldwide while putting a major focus on communication and culture. While these standards remain anchored on K-12, they still provide strong support for integrating dialect within the Arabic curriculum. Al Batal (2017), in his book “Arabic as One” tries to bring out the oneness of the various dialects, a great indication of the spirit of the vision of integration. While the Standards remain focused on K-12, they nevertheless provide strong support for incorporating dialect into the Arabic curriculum. In the preface of his book, Al Batal writes the following statement that reflects the spirit of the “Arabic as One” vision. He states that “an essential part of knowing Arabic is knowing both the Fuṣḥā and one or more ‘ammiyas, and mastering how, when, and to what extent to mix them, either by introducing colloquialisms into Fuṣḥā or by bringing Fuṣḥā structures into ‘āmmiyya’. NSFLEP (2006, 116.)

According to Al Batal (2017), integration of dialects in the curricula is mandatory for purposes of both authentic language use and truthfully reflective of original language teaching methods. He believes that factual competence in Arabic and honest application of the five Cs of standards of language cannot be understood through a classified visualization of Arabic.

The third imperative is whereby the vision endorses the learning of culture and intercultural competence. A curriculum grounded on “Arabic as one” that incorporates dialect is more favorable to helping students have a wider and deeper understanding of Arab culture.

Third, it endorses the learning of culture and intercultural competence. A curriculum based on “Arabic as One” that integrates dialect is more favorable to helping students improve a wider and deeper comprehension of Arab culture. The previous two decades have witnessed increased consideration to culture and how it can be integrated within the language curriculum so as to assist learners to improve intercultural competence (Byram et al. 2002, Fantini & Tirmizi 2006, Lustig & Koester 2006). The stress on culture and intercultural proficiency as an important aim of language education have offered teachers of Arabic with more questions that require deep thinking for example on how culture teaching can come to pass if at all students are not exposed to various Arabic dialects that carry with them a lot of cultural content? Can the exclusive emphasis on MSA in teaching be of any help to learners in promoting their cultural competence or could it actually derail it? Is it really a viable option to postpone dealing with Arabic culture until students travel to Arabic countries considering the fact that not many of them actually get to travel?

In two latest studies that tackled students of Arabic in abroad programs, Shiri (2013 & 2015) highlights the link that is between the learning of both, culture and dialect. She indicates that students usually recognize the value of learning a dialect during their stay in an Arab country while studying, regardless of their own local focus, so as to gain general communicative and intercultural competence. Likewise, Stokes (2016) states that an intercultural approach to Arabic entails the integration of numerous registers in the classroom.

In a world that is progressively multicultural, diverse, and multi-dimensional, Arabic programs

can't expose students to a culture that is unidimensional regarding language variety it reflects. Nor can they react that knowledge of the culture lies somewhere else outside the classroom. Much cultural knowledge requires to be improved and this needs to start on day one of class in a setting that adopts all forms of cultural expression in Arabic.

Fifth, it meets student needs and interests. In a study of students studying Arabic in the US, Belnap (2006) stated the top three reasons why students were studying Arabic: The first reason was to communicate with people who speak Arabic, while the second reason was to travel to the Arab world and the third reason was to have a better understanding of Arab culture. In a different study, Husseinali (2006) came up with the same outcomes, classifying the top three reasons as follows: communicating with Arabs, traveling, and understanding world cultures.

The advantage of integrating dialect in the Arabic curriculum from the early stages of teaching will help prepare students sufficiently for travel and study abroad experiences. According to Palmer (2007) and Shiri (2013), there was an enormous rise in interest in study abroad in different Arabic-speaking countries. Yet, the majority of the students who took part in the study abroad programs were not sufficiently prepared to use the language functions due to the fact that the majority of them had studied MSA in the US which is not used in daily life and can never help them socialize with the people around them who communicate with each other using spoken varieties and not what they had studied. (Palmer 2007; Shiri 2013).

2.4.13. Separation or Integration

It is clear that there has been uncertainty on whether to go the integration way completely or still maintain the old version of separation. The past years have been marred by continuous resistance to presenting spoken Arabic to the Arabic as a foreign language context. There has however been a movement in the direction recognizing the importance of spoken Arabic to

foreign learners and therefore having it incorporated into the Arabic culture. (Belnap 2006, Husseinali, Palmer 2007, Shiri 2013, Wilmsen 2006). While studying proficiency attitudes and profiles of college-level teachers of Arabic within the US, Abdalla, and Al-Batal (2011-2, 16) observe that acceptance of integrating colloquial Arabic in instruction should start at an early stage. From their study, over 65% of Arabic teachers strongly agreed that early introduction to the integrated Arabic acted as a strong basis to teach both the dialects and MSA to foreign Arabic learners even in advanced levels such as institutions of higher learning. Further, these figures reflect a distinct change within the field of Arabic which has for a long time mainly focused on the teaching of modern standard Arabic at lower levels. This is regardless of the fact that the integrated colloquial Arabic is the one that used to conduct all functions related to the American Council for the Teaching of Foreign Language both at the novice and intermediate levels (Abdalla and Al-Batal 2011-2, 16).

Abdalla and Al-Batal (2011-2, 16). further see a loss of connection between the educators' attitudes towards the integration of spoken Arabic in the first two years of teaching and the fact that most of the programs integrate colloquial Arabic to a small extent or not at all shows the existence of a contradiction between the beliefs of the teachers and the actual practice of teaching. This disconnect might be as a result of the lack of agreement within the profession on the uncertainties associated with the spoken combination and the absence of a clear path of the application. The lack of contentment here is usually around two interrelated matters and how the integration should be affected. That is on which spoken variety to integrate and how it should be integrated. Since there is not a standard spoken variety, there is no certainty about which dialect is spoken by the Arabic speakers that the prospective students will be interacting with and thus it is difficult to determine the variety to teach. In the event that it is identified at what

point in the teaching process should it be introduced in the curriculum. Should it also be before after or at the same time as Fus ha? If presented concurrently, there is also the question of whether the spoken variety and MSA should be presented in the same course or as two different courses.

2.4.14. Challenges to Integration

Considering that is it a relatively new approach to the teaching of foreign languages, integration is faced with quite a lot of challenges. Some of them can be solved by the teachers while others require a multi-sectoral approach in addressing them. The main criticism against the integrated approach is that it is confusing to learners. Although this issue was addressed as indicated in Younes, (2015, Ch. 5), more recent encounters concerning the same have emerged especially due to the practical application of the approaches in the classroom context. Some of these challenges are:-

1. Lack of a consensus on the variety that should be used in writing comprehension questions when designing integrated materials or activities whether or reading or listening. This is putting into consideration the fact that designed questions for the written texts are mostly in Fuṣḥā, whereas discussing these questions is expected to be in ‘Āmmiyya.
2. There is also the uncertainty of the level of spoken Fuṣḥā that should be used in class discussions.
3. The other challenge is whether or not the usage of ‘Āmmiyya in transcribed structures should be accepted.

Younes (2015) added that the answers expected for the above questions may differ across different curricula and also various educators may have their own individual views of the same thus escalating the conflicts. So as to respond to the issues, the Cornell Arabic Program has adopted two guiding philosophies. First, as the main objective of the Program is to graduate students who can deal effectively with the Arabic language situation. This is considering that there is always an attempt made to reflect the native usage of Arabic in the classroom. Some of the key questions raised are on how would Arab speakers react in a situation that is similar? (Younes 2015)

The second guiding principle revolves around trying to sustain a positive, stress-free and conducive environment that encourages learning as much as possible. It is important to note that as much as there are educators who are comfortable in using and speaking Fuṣḥā, others find it quite stressful especially in a conversation. It is also good to appreciate that the use of Fusha is not as bad provided this usage will not end up in a stressful classroom state for a teacher. The cases where a teacher may be forced to use it and sound fake thus the stressing state is in the event of communicating with friends or even chatting in an informal way. However, informal situations or seminars, it is preferable to use Fuṣḥā as a natural option both in terms of the topic and for the teacher (Younes 2015).

These two guiding principles are also applicable for written compositions in ‘Āmmyya. For instance, standards of native usage do not permit the use of miš in written compositions. The Program’s policy is to accept such mistakes at the basic level and then treat them as errors in the word choice at the intermediate and advanced levels. This way, the learners are not discouraged and also the ultimate aim of graduating students who can speak Arabic correctly is met (Younes 2015).

2.4.15. Integration in a Multi Dialect Environment

Student's needs should always be considered as a top priority in the debate about the variety that students should learn. The million dollar question here is, what do students want to learn? The desire to get an answer to this question is possibly what brought about the push for the concept of an integrated approach in the teaching of Arabic (Younes 1990; 2006; 2015). The prevalence of the higher written Arabic variety at the expense of the spoken dialects is obvious. Considering the argument of Palmer (2008, 85), programs of Arabic in the US tend to disregard the Arabic spoken varieties. Further, Horn (2015, 101) states that there has been a history of giving less importance and recognition to colloquial Arabic.

The rising number of students who would like to pursue Arabic in the western world has however led to a change in the situation. More to this, there is a drastic change in the students of Arabic's needs leaving no room for idolizing MSA while ignoring the other varieties. Previously, an observation had been made that most students preferred learning MSA for academic purposes while others were only interested in learning a spoken variety so as to enable them to converse with native speakers orally. However, the recent years have seen a turnaround from that situation. According to (Belnap 2006; Husseinali 2006; Palmer 2008, Wahba 2006 inter alia), research has revealed that there has been a change in the needs of Arabic students. In fact, all studies in this regard reveal that the driving reason by students to study Arabic is so as to be able to communicate with native speakers.

According to Younes (2006), the integrated approach is based on the presumption that learners study Arabic in order to gain competence in the four pillars of language, which is listening, speaking, writing and reading. However, it will be quite difficult to achieve this objective if at all teachers are only majoring in one variety, that is Fuṣḥā or 'āmmiyya. Even so, it is good to

appreciate that the integrated approach comes along with many challenges that need to be considered. Some of these challenges are learners' confusion, which dialect to choose, and whether an educator is able to teach a dialect other than his own. However, these challenges are considered positively as hurdles which can be negotiated in a well-designed program.

The past decade has seen a positive uptake in the implementation of an integrated approach in teaching Arabic as a foreign language. (Al-Batal & Belnap 2006; Palmer 2008; Younes 2006; 2015). Further, a study conducted by Mai Zaki and Jeremy Palmer (2016) at the American University of Sharjah examined a model which offers learners exposure to MSA as well as colloquial Arabic in a multi-dialect environment. In this model, students learning Arabic at the American University of Sharjah (AUS) located in the UAE, learn both MSA and colloquial varieties. The diversity of Arabic speaking expatriate populations in the UAE means that there has to be more than one variety of Arabic. Other than the local Emirati dialect other varieties present include Egyptian, Levantine and other regional varieties. This linguistic situation definitely brings forth challenges to an integrated approach.

The integrated approach was born as a response to the preference for MSA at the expense of other colloquial varieties in the teaching of Arabic as a foreign language. By following this approach, there is no difference between MSA and the colloquial varieties. The only concern here becomes how to train a learner to apply both varieties correctly.

Wahba (2006, 139), makes it clear that choosing a single variety of Arabic to teach seriously affects a non-native learner's potential to communicate with efficacy within a community that predominantly speaks in Arabic. Similarly, Ryding (2006) advises against the use of Fuṣḥā in teaching students to express themselves on their everyday undertakings since it forms a gap in their communicative competence. Further, it stops them from gaining their full potential in

language proficiency. According to the study results, scholars feel that an integrated approach in teaching Arabic is quite vital and should be fully adopted for use. This is in keen consideration of the changes that have been taking place in the needs of students of Arabic within the last two decades.

According to the model, students of Arabic are definitely capable of understanding the Arabic language in various contexts. This is whereby one is in a position to read the political news in newspapers that have been written in standard Arabic and still talk about it in a local dialect with an acquaintance. In the context of UAE, considering it several Arabic dialects, learning of sociolinguistic reality from the beginning helps a student move along well with their situation. Zaki and Palmer (2017), further argue that it is significant to put to light the fact that a successful integration in the class does not lead to a barrier between MSA and the dialect. This is particularly essential in an Arabic-speaking country in which learners can observe that native speakers routinely switch the code from MSA to the colloquial or the other way around depending on the situation. In their study, Zaki and Palmer. J. (2017) tried to highlight the format of an integrated approach and how to deal with skepticism between the two varieties. It further puts an emphasis on the upgrading and foundation of a balanced curriculum which does not favor MSA for historical reasons in spite of students' needs. Lastly, it does not undervalue the power of both MSA and the dialects in bringing out cultural aspects of the language. In their book "Al-Kitaab fii Ta'allum al-'Arabiyya" with its companion website, Kristen Brustad; Mahmoud Al-Batal; Abbas Al-Tonsi (2011) present it in a way that develops skills in formal and colloquial Arabic, including reading, listening, speaking, writing, and cultural knowledge, integrating materials in colloquial and formal/written Arabic. It provides a comprehensive program for students in the early stages of learning Arabic. (see appendix E) that includes an

introduction to the textbook and a presentation of lesson five with the implementation of the integrated approach and its function.

2.4.16. Models of Integration

In his book “Arabic as one” Al -Batal (2017) presents five integration models. He tries to bring out the differences between them in their implementation of the Integrated approach in their Arabic programs.

The first model is the Cornell University Model (CU) in which Al-Batal (2017) states that it is the oldest model of integration in the US. The basic language program at Cornell offers a language instruction of three years and an additional two courses for students who have already accomplished Advanced Arabic besides other courses. Elementary Arabic meets five hours per week and Intermediate and Advanced 4 hours a week and the other courses three hours per week. The program uses the Arabiyyat al-Naas textbook series that reflects the Cornell program’s approach to teaching Arabic (Al Batal 2017)

The guiding principle for integration within the Cornell mainstream Arabic courses is to reveal the Arabic linguistic situation as it is in reality: conversing naturally in the spoken dialect while at the same time conversing formally in MSA (Al Batal 2017).

The two principles leading educators’ conversation in the class according to this model are: firstly, the classroom should be as encouraging to learning as possible which means that both the educators and the learners need to be at ease in a stress-free classroom and secondly, that language should be used as a medium of real communication and not as a measure of performance. Most of the Arabic educators whose training was in Arabic departments in the Arab world, consider the use of MSA as a performance. For educated Arabs, reading and writing MSA comes easily just as speaking in the spoken dialect comes naturally to them.

The second model is The Brigham Young University (BYU) Model. According to Al Batal (2017), the BYU “core” Arabic program offers two years each meeting five hours per week. Although there is no third year of study, students go overseas where they take sixteen credit hours of Arabic, which is equal to two years of regular study at the upper level. It is a hard program and equips students with a high speaking proficiency. After the study abroad program, all students have the choice of taking advanced level courses. Most of these courses are two credit hours and meet twice a week. Most returning students take more than one class with majors enrolled in three.

All through the first three weeks of Elementary Arabic, learners study to communicate in Levantine while they study the Arabic text as homework. Later more of the class time is devoted to MSA. In general, around equal attention is given to Levantine and MSA throughout the first year. In the second year, the emphasis is about 75% on MSA and during study abroad. A third of the students’ time is on Jordanian which involves an hour in the classroom and two hours out of the classroom speaking practice. Most of the advanced-level courses focus on MSA, but the informal discussion is often mixed. The program places communication as a first priority while accuracy is also important but for advanced levels of formal communication.

The third model is The Western Michigan University (WMU), model. It offers a three-year sequence in Arabic. The first semester is all spoken with MSA being presented in the second semester. There is, however, a great stress on acquiring of reading and listening skills. The second and third years incorporate MSA and the dialect, mainly focusing on reading activities supplemented by discussions and dialogues in the spoken language (Al Batal 2017).

This program encourages learners to study one dialect only in which learners begin and end the course with the same dialect. This program mainly focuses on the Egyptian dialect, however,

when a Levantine lecturer is available to provide teaching, students are presented with Levantine, maintaining the aim of keeping one dialect all through. This allows a group to go through the three years with a similar dialect (Al Batal 2017).

In the first two semesters, when learners use vernacular words in writing, educators do not take away points for that, however, they point it out. It is acceptable to borrow vocabulary from MSA into the dialect. In the advanced levels, learners have the option of either to maintain separation of MSA and the dialect or mix them the way native speakers do. In third year and the Translation course, colloquial is not allowed in MSA writing, and at the more advanced levels, students are corrected if they use dialect in their essays (Al Batal 2017).

The fourth model is The University of Arizona (UA), Model. The Arabic program at the University consists of five years. During the first three years, students meet for five hours per week and fourth and fifth-year courses meet for three hours per week each. More to this, the program offers three dialect courses which are in Egyptian, Levantine and Moroccan each for three hours per week. Further, through this program, the students have the option to practice spoken Arabic during the first month of the first year. Afterward and over the third year, learners attend four hours of class for MSA and its four language skills viz reading; writing; listening and speaking and one hour for the vernacular per week. Fourth and fifth-year students attend the conversion tables for dialect. In this program, when learners mix MSA and other dialects, they either self-correct naturally or they are asked by the instructor to correct themselves. Students do not usually mix MSA and dialect in writing (Al Batal 2017).

The fifth model presented is The University of Texas (UT) at Austin Model. This program offers a three-year language sequence. The sequence consists of the main language and a culture program. First and second year offer six hours a week which reduces in the third year to five

hours (Al Batal 2017). After completing the three years, learners can engage in content-based courses in Arabic. In this university, however, all courses are referred to as “Arabic” not “Modern Standard Arabic”. This is as a means to stress the notion of adopting Arabic as one language and not subsets of various languages.

The program uses the Al-Kitaab textbook series in which lexis items are offered in various colors to reflect MSA, Levantine and Egyptian and lately Moroccan Dārija. During the first year, the dialect offered is determined by the instructor. Every class works with both, one dialect and MSA and during vocabulary classes, students are encouraged to use one vocabulary from each and use it in real life situations (Al Batal 2017).

These models show the diversity of methods to integration based on programmatic contexts and learning outcomes. The aim is that Arabic programs have various methods through which they can be integrated and that MSA and the various dialects coexist as part of the Arabic language. The programs also reveal that there are different methods and approaches to deal with mixing both MSA and dialects. The programs have different pedagogical approaches to mixing, but it is evident that their ability to mix will improve gradually as long as they are exposed to meaningful input and teachers’ feedback. It is expected that incorrect mixing will always change with more comprehension of the language. (Al-Batal 2017).

In the light of the above mentioned, although there are different approaches and methods of implementing integration, all the Arabic programs share the belief that it is the responsibility of the Arabic programs to allow students use the Arabic language in a way that is similar to that taking place in the real world of Arabic. More than this, they believe it is the role of educator to equip learners with the skill to understand variation, apply it, and, most significantly, appreciate

it. These programs are aware of the fact that this should be done on day one and not be delayed to higher level courses or institutions in the Arab world.

2.4.17. Arguments Against and for the Integrated Approach

There are a number of arguments brought forth either for or against the integrated approach.

The first argument against integrating MSA and SCA is that it places an unwarranted burden on the student. This is because of the feeling that they are being strained to learn two languages simultaneously (Al-Batal 1992, 287). This was actually echoed by students from the University of Michigan and in Hashem-Aramouni's study where they claimed that it was quite hectic keeping two registers mentally separated (2011, 94). A group of study-abroad students studying both MSA and Omani at the same time claimed that they felt as though they were studying two languages at the same time (Al-Mamari 2011). A student at the University of Michigan who demonstrated earlier experience in learning the language stressed that by having an integration of MSA and SCA from an early stage facilitated the learning process in the future.

Hence, the above reflects that the student prefers learning MSA and SCA at the same time rather than starting with MSA then later shifting to SCA. These kinds of comments are in harmony with Paul Nation's proposal which explains that teachers can help to reduce the burden associated with words by focusing on systematic patterns and analogies within the second language (Nation 2001, 23).

The choice of a dialect to teach is the second argument leveled against the integrated approach. This proves the reasons why teachers of Arabic as a foreign language take preference in teaching theirs on dialects. However, these preferred dialects might lack adequate material to meet the learning objectives of students. Still, on choice, institutions tend to offer dialects that might not support the needs of students. These issues might cause both teachers and program directors to

avoid SCA instruction. A survey conducted by NMELRC revealed that majority of the students (86%) are interested in learning either Levantine or Egyptian SCA. This was after they visited the Arab world and interacted with their various dialects. According to the study, there was an 18% increase in the interest in the above-mentioned locations as compared to the pre-departure situation (Shiri 2014, 573-4).

While considering native speaker teachers of Arabic, Abdalla and Al-Batal realized that 60% of the teachers were comfortable teaching both first and second-year classes in a dialect that is not their very own (Abdallah and Al-Batal 2011, 16-7). Trentman while studying dialect and MSA transference among Arabic learners noted that students who had some background in SCA were more likely to comprehend foreign dialect as compared to a student who had only studied MSA. On the other hand, spoken texts in which native Arabic speakers were accommodating their dialects to MSA, Trentman noted that both familiar dialect listening ability and MSA listening ability were significant predictors for understanding accommodated speech, although MSA had the upper hand (Trentman 2011).

The third argument against the integrated approach is based on the needs of the students. The argument leveled by most of the people is that dialects are not important since some of the learners might not need them. That is in the case that formal written texts are what their study field relies on. According to the NMELRC student survey, there was a positive response on the question on the need to study Arabic so as to enable easier interaction with people at an (87.4%) index (Belnap 2008, 55). 76.8% stated that their reasons for studying Arabic are so that they can travel to the Arab world (Palmer 2007, 116). It can be concluded that competence in the Arabic language is important for both travel purposes and career goals (Husseinali 2006, 402). This

revelation was further rubber-stamped by the NMELRC survey at an agreement scale of 73.2% (Belnap 2008, 57). Another survey took a deep look into study abroad students within the Middle East. It concluded that most of these students take their study time as vital for improving language skills at (82% vs. 43%), for advancement of career goals at (62% vs. 47%) rather than for having fun (36% vs. 72%)” (Lane-Toomey and Shannon 2013, 318). IIE notes that students are more likely seek out skills in language and regional experience since it is seen as important to help them secure employment in the future (IIE 2009, 13).

CHAPTER THREE

3. Research Methodology

3.1.Theoretical Foundations of the Methodology

Paradigms or rather a researcher's worldview assumptions play a key role in the research design to be selected. Guba (1990) ;therefore, opines that philosophical beliefs held by the researcher help in clarifying as to why a particular design is adopted in his/her study. Different authors have defined paradigm differently across literature. It is a way of arranging framework both for theory and research in its totality and entails basic issues, which includes key issues, answers seeking techniques and basic assumptions models of quality research (Neuman 2006, p.81). Another definition is whereby it includes beliefs that a researcher holds on a given subject and they direct the direction for conducting the research and findings interpretation (Bryman 2008). These worldviews, therefore, inform on whether a qualitative, quantitative or mixed method approach will be embraced in a research.

As of now, the most repeated paradigms as argued by many social scientists such as (Creswell 2008; Guba & Lincoln 2005) include emancipatory, post-positivism, pragmatism and constructivism. Post- positivism, a more conventional inclined paradigm, is mainly based on quantitative approach. Post-positivists are, however, of the idea that the means justifies the end, in that causes, are the main determinants of the outcomes. Constructivism is mainly based on qualitative research. According to beliefs by social constructivists, an individual lived experience can be used to construct subjective meanings. The general world outlook of emancipatory writers is viewed through both qualitative and quantitative approaches. This research, however, needs to be connected with revolutionary agenda with an aim of changing the social situations facing marginalized people and groups. This study has adopted pragmatism

and constructivism. From the one hand, pragmatism is based on the fact that claims of knowledge normally arise from actions, situations and consequences that are different from the previous ones (Creswell 2003, p.11), and from the other hand, constructivism is mainly based on qualitative research because a constructivist paradigm would help the researcher to ‘focus on the specific contexts in which people live and work, in order to understand the historical and cultural settings of the participants’ (Creswell, 2009b). According to beliefs by social constructivists, an individual lived experience can be used to construct subjective meanings. Being a constructivist, the merit of focusing on specific contexts in which people live and work, in order to understand and uncover beliefs, values and motivations that underlie each individual behavior, is a priority. As of the above, there has been a prevailing “paradigm wars” debate. However, according to (Creswell, 2003; Greene et al. 1989; Johnson and Onwuegbuzie 2004), pragmatism has come into view as having detached itself from the tag of war between scientific and naturalistic points of view. Combining both qualitative and quantitative approaches has been seen as a new research paradigm in that there should be no violation of their philosophical principles. (Morgan 2007). Actually, it is evident that acceptance of compatibility between more than one research approaches and limiting single research methods has strengthened the position advocates of mixed methods.

Pragmatists stress on the problem being addressed by research and thus employ all perspectives available in unraveling it. Refusal to commit to only one system of philosophy and focusing on the pluralistic approach, informs the importance of pragmatism as a philosophical paradigm. (Cherry Holmes 1992; Morgan 2007; Tashakkori and Teddlie 1998). Due to the connection between pragmatism as a philosophical underpinning and mixed methods approach, there is an agreement from various researchers in adopting mixed methods theoretical

foundation as pragmatism. Johnson et al (2007, p.113) suggest that pragmatism is the key philosophical underpinning for mixed methods approach. Greene (2008, p.8) Further views pragmatism as a leading campaigner in championing for mixed methods.

In conclusion, the researcher's pragmatic assumptions are the reasons for the pragmatic logic in putting together both quantitative and qualitative ideologies at various stages of this research study. This, therefore, indicates that none of the two, as single methods can express the complexity unless they are used in combination; thus, complement each other acquire a better comprehension of the issue being investigated (Greene et al. 1989; Tashakkori and Teddlie 1998).

3.2. Research Approach and Design

The purpose of this mixed-method study is to investigate how teachers perceive an integrated approach for students' communicative competence in Arabic; whether teachers are receptive to implementing an integrated approach in the TAFL classroom? And if teachers identify any potential obstacles to implementing an integrated approach? Mixed methods methodology is implemented in this research study which entails sequential explanatory design that is carried out in two chronological phases, that is, quantitative data collection and qualitative data assortment in that order (Sreejesh & Mohapatra 2014, p.245).

The rationale behind utilizing mixed methods all through this research is fundamentally due to its importance to enable the researcher to select a research design that would better address the research questions posed: whether to utilize quantitative or qualitative methods or a combination of the two methods. The use of a quantitative research method is often preferred, as it validates the research tools further as well as the provision of a numerical dimension to analysis when addressing phenomena (Yin 2006). Additionally, quantitative studies can simplify human

experience, statistically, making the analysis of research findings easier. However, the use of qualitative studies takes into account the lived experiences therefore enabling the contextualization of the analysis of phenomena- and, as they allow for an in-depth understanding of phenomenon as they are often structured to collect data over an extended period of time. Combining the two methodologies in a mixed approach results in a logical and perceptive data collection, which bridges the gap between the two and eliminates the discrepancies found in the individual approaches. Hence, the number of researchers who utilize this mixed method approach within their studies is continuously increasing. The mixed-methods approach allows them to address a more defined array of research questions, as they are not limited to only one of the two methods. By adding a second method of data collection, the researcher is able to overcome the weaknesses found in the former method resulting in a stronger proof for the conclusion (Yin 2006).

This mixed method of research design gives a more explanatory response to the research question of the study as compared to a single method, be it quantitative or qualitative, and to combined methods in the sense that it is expected to give better outcomes in terms of depth and breadth. In other words, in combining both, the quantitative and the qualitative methods, will complement one another in a way that gives deeper insight and understanding to the phenomenon under investigation.

The advantage of using combined methods of this research is to attain a comprehensive understanding of the research problem regarding the integration of a dialect with MSA in teaching Arabic as a foreign language (TAFLL). The qualitative analysis and data will both capture and elaborate the statistical outcome gathered in research through exploring participants' viewpoints via interviews with the Arabic as a Foreign Language teachers at some private

universities in the UAE northern Emirates. Moreover, the result of qualitative data can determine whether quantitative outcomes that are to be collected through the questionnaires are important or not and can clarify outlier results or unanticipated results.

In this research design, mixed methods of sequential explanatory design is used by the researcher by gathering and analyzing data quantitatively followed by qualitative data analysis within this research design of the study. In this research study, the researcher purposefully select interview participants for follow-up in-depth qualitative data collection based on their demographical data, which he obtained during the quantitative data-collection phase. Each interviewee represented different demographic characteristics and groups that are used to compare and contrast data analysis during the quantitative phase. (O'Cathain, Murphy & Nicholl 2010, p. 1150). The outcomes of this research design are demonstrated into two phases, which makes it easier for the user to follow and comprehend.

Additionally, the sequential explanatory design aims at using qualitative outcomes to further elaborate and interpret the outcomes of quantitative phase. For instance, a survey is conducted to gather data from a bigger group (Creswell 2014, p.242): the participants of the group may be chosen for the interviews where they can elaborate as well as provide insight into the survey answer.

The logic of combining both types of data within this research is that neither qualitative nor quantitative approaches are adequate, by themselves, to cultivate the details and the trends of the research problems.

3.3.Site and Population Sample

The study is conducted at some private and public universities in the UAE northern emirates represented in Dubai, Sharjah and Ajman using a mixed-method approach because it is the most

appropriate method to be implemented in this context. According to Burke (2015), “Nature of the topic to be studied in which some topics lend themselves to certain methods and preclude others” (Burke 2015). The research study is undertaken by a researcher who was once an adjunct faculty member at some of these particular private and public universities. The reason for choosing these sites is that the faculty members at the private and public universities in northern emirates are cosmopolitan and those faculty members originate from varied Arab countries. Accordingly, this study is determined by various methodologies in different countries. This is because the lecturers reflect the methodology used in their respective countries. Additionally, since the researcher was once an adjunct faculty member at some of these private and public universities, accessibility and the speed with which data gathered are guaranteed. To get the official approval for the study, the researcher has requested consent forms from the British University in Dubai to be submitted officially to the suggested universities where the study is conducted.

The study considers the current Arabic teachers who are teaching Arabic for nonnative speakers of Arabic at those private and public universities in the northern emirates as its population sample. The sample consists of 40 TAFL teachers only because at such universities it was hardly to find more than two or three faculty members who teach Arabic as a foreign language.

The manageable and convenient sample is used by the researcher for the quantitative stage of this research because the faculty members who are the participants in this research, are accessible with convenience “selecting a *sampling strategy*, such as random sampling, convenience sampling, and stratified sampling” (Burke 2015). As a statistical method of representing data, convenience sampling gives the researcher a time of choosing the respondents depending on their ease of accessibility. Additionally, this technique is very easy, fast, accessible, and is not

costly, causing it to be an extremely attractive option to most scientists. . Furthermore, the number of instructors who are participating in the survey are 40 due to the fact that in each university I visited, I could not find more than 2 or 3 faculty members who teach Arabic as a foreign language. The availability and accessibility of the targeted population sample makes it advantageous. From the population who takes part in the survey, the researcher asked whether some of the participants would be willing to be interviewed, the researcher selected five participants, depending on their diverse demographical information (Patton 2001). The rationale of this is to guarantee a representative sample of the selected population and allow the researcher to generalize the outcomes of the study.

Purposeful sampling approach is used by the researcher to select participants for the interviews in the qualitative stage of the study. The researcher asked five of the participants in the study if they are willing and have no objection to be interviewed after the collection of the survey at any appropriate time for them. Hence; the random selection of participants is not used as a sampling method. Purposeful sampling method enables the researcher to learn much about very important issues with regards to the aim of the study which includes recognizing and selecting individuals or groups of individuals that are particularly well-informed or knowledgeable about a phenomenon of interest (Cresswell and Plano Clark 2011). The researcher then asked whether the participants are comfortable about being contacted for an interview after the survey. The researcher then picked a sample of the whole population that was involved in the survey. This is based on the different demographic data which ensures fair representation of the whole population. In this process, criterion sampling which involves selection of participants based on their qualifications to meet the predefined criteria used by the researcher. The criterion that is applied in this study is the selection of the TAFL teachers who take part in the survey and have

unique demographic data (Patton 2001). The participants in the interview include TAFL teachers with different educational background, gender, and age. Both criterion and purposeful methods assure the quality of the study.

3.4.Data Collection Instruments

The mixed-method approach is exploited in this research. According to Guetterman, Fetters, & Creswell (2015), “Mixed methods research is becoming an important methodology to investigate complex topics” (Guetterman, Fetters, & Creswell 2015). Therefore, the interviews and survey are the instruments utilized as rules for collecting data and research tools;

Quantitative data: The survey used 4-point Likert-scales. “Arabic Teachers perceptions of an integrated approach as important for students’ communicative competence in Arabic” (Quantitative data; see Appendix B).

Qualitative data: Open-ended questions are used for semi-structured interviews. (qualitative data; see Appendix C)

The survey is adapted from the Abdalla and Al Batal’s (2012) Arabic Teacher Survey (ATS). In their study, the sample population for the survey was 209 college teachers of Arabic which represented about 50% of the Arabic-teacher population in the United States. Survey results provided detailed analysis of instructors’ perceptions and profiles of many facets of their experience in teaching Arabic as a foreign language and attitude concerning different topics as well as spoken Arabic teaching. Their experience in teaching Arabic as a foreign language reflected that the students favored spoken Arabic and got motivated with their practice.

The researcher picked some survey items in this study from the massive number of tools from Abdalla and Al Batal 2012. To ensure validity and reliability, the researcher consulted three of the figures in the TAFL field who work at universities in the UAE to make sure that the selected

items fit the context in the UAE. Those tools are added to the survey to respond to some queries that may arise after analyzing the Arabic Teachers Survey. The survey, as an instrument of quantitative research, is always used in research studies, “describe the attitude, opinions, behaviors or characteristics of the population” (Creswell 2015). The survey is in three parts, which includes the willingness of the Arabic teachers to change and the possible obstacles associated with that change, demographics of the participants and finally the perceptions of the teachers of an integrated approach to TAFL. “In quantitative research, reliability and validity of the instrument are very important to decrease errors that might arise from measurement problems in the research study. Reliability refers to the extent to which results are consistent over time and accurately represent the total population under study” (Thorndike 1997). To control the measurement error, validity and reliability are established for this study. “Validity of an instrument refers to an instrument that accurately measures what it is supposed to measure” (Vogt 1999, p. 301). A panel of experts in the field of TAFL established face validity of the survey and interview questions. Also, the study from which the current instrument was drawn partially established survey validity (Abdalla & Al-Batal 2012).

“Reliability of an instrument refers to the degree to which scores obtained from an instrument are consistent measures of what the instrument measures” (Frankel & Wallen 1990). For this study, the researcher measured the internal consistency of the instrument for each domain of the Likert-type scale by using the Cronbach’s alpha coefficient, to secure evidence of reliability with which the tool will measure what it is expected to measure. Internal consistency coefficients will estimate the degree to which scores will measure the same concept that will be tested by items on the survey.

The qualitative phase of this study has an interview with five teachers of Arabic as a foreign language that are purposefully selected from the population sample that are surveyed. The researcher interviewed one teacher from each university for the generalizability of the study. The interviews are very useful to the researcher, especially when he wants to extract the experience of the interviewees. The valuable information that is not observable are collected through interviews by the researcher which allowed for the discovery of the participants perspectives and reflections on their experiences (Gall, Gall, & Borg 2007) The interview is conducted at the selected universities by the researcher taking an average of 20 minutes each. Lincoln and Guba (1985) states that: "Since there can be no validity without reliability, a demonstration of the former [validity] is sufficient to establish the latter [reliability;]" (p. 316)

3.5.Data-Collection Procedure

3.5.1. Stage I: Quantitative data collection

The adapted Arabic Teachers Survey ATS (Abdalla & Al-Batal 2012) is used as a key method of gathering quantitative information. The total number of items on the survey will be around 45 after adaptation using a 4-point Likert-type scale. "Quantitative research is concerned with testing hypotheses derived from theory and/or being able to estimate the size of a phenomenon of interest" (Johnson 2008). The method used in scaling is as follows, strongly agree, agree, disagree and strongly disagree. (See appendix B)

Revision of the items and final survey draft preparation took a week. The researcher visited the targeted private and public universities and distributed the survey upon finalizing the survey. The researcher conducted the study in person, to ensure that the questionnaires are filled in the right format. A collection of data from these universities took more than two weeks.

In this study, the analysis of the gathered data used SPSS software that was done over a period of about three weeks.

3.5.2. Stage II: Qualitative data collection

This stage of the study is mainly based on further explaining the statistical results, which is extracted from the quantitative stage by the survey. The beliefs of the teachers concerning the integrated approach regarding teaching Arabic are uncovered in this stage. The beliefs of the teachers on barriers obstructing the establishment of Arabic programs at the university level with an integrated approach are also described. The majority of the participants who were interviewed were for integrated approach and willing to implement it in their classes, but at the same time disagreed with the order of integration, whether to teach the MSA before the spoken variety, at the same time or after MSA. However; some of them were reluctant because, as they stated, they do not have the skill to integrate. Furthermore; they all believe that to integrate the integrated approach the AFL classroom, they need sufficient materials, training and agreement of which dialect to teach. During this stage, the researcher found that the TAFL teachers were ready to implement the integrated approach but needed encouragement and support from their reputed departments.

Collecting of qualitative data in this stage of the study proceeded for about three weeks. The protocol of the interview contained five open-ended questions (see appendix C) and each interview took between 15 and 20 minutes, “open-ended interviews consist of several key questions that help to define the areas to be explored” (Creswell 2016).

Analysis of qualitative data took around two weeks in order to analyze the data that is collected during the interviews.

3.6.Data Analysis

The quantitative stage is a survey adapted from Abdalla and Al-Batal’s (2012) ATS. The researcher has requested a written permission from the author in order to start with the adaptation process. (See Appendix D). The adaptation involves some changes that help in responding to the purpose of the study and fit the context of the research.

The quantitative data are analyzed using SPSS by the researcher to produce T-test, correlations and one-way ANOVA among variables, descriptive statistics, and correlational analysis. The interviews are conducted, recorded, and analyzed by the researcher to identify common, recurring themes and patterns. Because the main framework of this study was quantitative, the combination was mainly conducted by interpreting qualitative findings to explain quantitative results. The qualitative findings, as an important layer of the phenomena under investigation, explained, extended, and contextualized the quantitative data.

Table 2: A Summary of research questions, data sources, analysis tools, type of approach and participants

Research questions	Data sources	Analysis tools	Type of Approach	Participants
What are the perceptions of the Arabic language teachers concerning the implementation of an integrated approach in the TAFL classroom? How disposed are they to adopt this approach?	- Adapted ATS -Five open-ended questions	Descriptive statistics/ T-test, correlational analysis/ ANOVA	Quantitative Qualitative	40 5
How do Arabic teachers perceive an integrated approach and believe such an approach is critical in raising students’ communicative competence?	Adapted ATS -Five open-ended questions	Descriptive statistics/ T-test, correlational analysis/ ANOVA	Quantitative Qualitative	40 5
What are the potential barriers to replacing the traditional approach to TAFL with an integrated approach?	- Adapted ATS -Five open-ended questions	Descriptive statistics/ T-test, correlational analysis/ ANOVA	Quantitative Qualitative	40 5

3.7.Ethical Issues

The study did not involve any other teacher apart from the Arabic teachers for nonnative speakers of Arabic currently teaching at some of the private universities in the northern emirates.

The researcher exercised honesty of the information and the results throughout the study “The principle of voluntary participation requires that people not be coerced into participating in research” (Creswell 2015). Their information was treated as confidential. Consent forms for the interview and survey are developed. (See appendix A). The forms contained information concerning the purpose of study, procedures, descriptions and confidentiality. The information in the forms also pertained to the rights of the participants, the risks that might be associated with the study, the time required to complete the survey and the contact information of the researcher. The secrecy of the participants are upheld by the use of pseudonyms and coding during collection and maintenance of the records. The respondents are also informed that their actual names will not appear in the report and their identities will not be revealed thus keeping them from any harm that might come their way. The teachers who took part in the survey were given a form of consent to sign, before the collection of the data began. The participants were informed by the researcher orally and in a written form that their participation is completely voluntary. All information obtained in this study will be kept strictly confidential and anonymous, and they have the right to withdraw at any time of the study. The results of this study will be presented as a group and no individual participants will be identified without their permission.

3.8.Validity and Reliability

According to Thorndike (1997), the reliability and validity of the tools are vital for the reduction of errors that probably appear from measurement problems in the study in quantitative research. Reliability is defined as the extent to which outcomes are stable over

time and precisely characterize the entire population of the study (Thorndike 1997). To avoid the measurement error, validity and reliability are to be established for this research. “Validity of an instrument refers to an instrument that accurately measures what it is supposed to measure” (Vogt 1999, p. 301). A board of specialists in the field of TAFL established the validity of the questionnaire and interview questions. Likewise, the study from which the present tool was drawn somewhat established survey validity (Abdalla & Al-Batal 2012).

The advantage of this study is that it uses items from an existing study that was tested before. The original authors of the ATS comprehensively verified the established questions in their first-time usage by conducting a pilot study and making sure that the items fit the context in the US in addition to further consultations with informed circles to guarantee validity and reliability. (Abdalla & Al-Batal 2012).

Reliability of an instrument refers to the degree to which scores obtained from an instrument are consistent measures of what the instrument measures (Frankel & Wallen, 1990). For this study, the researcher used forty-five item that fit the context in the UAE and deleted the rest that are nonapplicable for the same. Additionally, since the validity of the instruments were established initially, the researcher consulted few specialists in TAFL to make sure that the instruments are valid and reliable.

3.9.Limitation of the study

Using mixed-methods research usually enhances understanding of the topic under study but has some limitations. Mixed-methods research is a complex process requiring a marked time commitment devoted to extensive data collection. Quantitative data is collected through a survey that is delivered to participants; therefore, survey results are limited to those who are going to reply to the survey, thereby limiting generalizability of the study. Another survey limitation is

the issue of self-reporting by participants who might not be willing to disclose information they are uncomfortable sharing.

One important limitation of the quantitative segment of the study is the sample size. The sample size is relatively small to the extent that it is difficult to draw significant correlations and relationship because the larger the sample, the easier it will be to generalize the outcomes and findings from the data that represent the teachers of Arabic population in the UAE.

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

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

CHAPTER FOUR

4. Data presentation and analysis

4.1. Introduction

The purpose of this mixed-method study is to investigate the perceptions of the TAFL teachers of the integrated approach in teaching Arabic as a foreign language at the universities in the UAE northern emirates. It aims to shed light on the attitudes of teachers of Arabic as a foreign language toward integration of both MSA and a spoken variety in Arabic language classrooms and whether they are for or against it; and if TAFL teachers identify any potential obstacles to implementing an integrated approach.

The outcomes of the data analysis are reported in this chapter for the five research questions that guided the study presented in this mixed-methods study. The study was in two phases. In the first phase, the researcher collected the quantitative data through a survey that was distributed to TAFL teachers at private universities in UAE northern emirates to reflect on and examine the perceptions of the TAFL teachers of an integrated approach, and whether a correlation exists between their perspectives and the independent variables. The second phase was the qualitative data collection of the research through interviews with Arabic teachers who volunteered to take part in the interviews. Hence, to investigate the TAFL teachers' perceptions of an integrated approach, the following research questions guided the study:

What are the perceptions of the Arabic language teachers concerning the implementation of an integrated approach in the TAFL classroom?

How do Arabic teachers perceive the role of the integrated approach in raising undergraduate students' communicative competence?

What are the potential barriers to implementing the integrated approach in the TAFL classrooms?

The researcher conducted the quantitative data collection and analysis to respond to the research questions. Following quantitative data was the qualitative data to be elaborated on survey findings in order to provide comprehensive answers to the research questions. The next two sections present quantitative and qualitative findings.

4.2. Quantitative findings

The main focus of the study is to investigate the Arabic teachers' perceptions of an integrated approach as important for communicative competence in Arabic. The questionnaire used in this quantitative analysis is reordered in a way that corresponds to the research questions. The first 21 items represent the analysis of the participants' demographic characteristics and work environment that are attached (see appendix F).

Given the purpose of the study, the sample was carefully selected to ensure direct insights into the field of teaching Arabic to foreigners. Thus, the sample consisted only of teachers who were direct influencers. Another important factor in sample selection was the comprehensiveness of the sample, which was accomplished by the use of string variables. These variables included personal variables, such as demography, as well as work environments of the participants. The sample comprehensiveness was tested through the use of Statistical Package for Social Sciences (SPSS) for analysis. The following sections detail the results of the analysis.

Following the questionnaire re-ordering to respond to the three research questions, items (22, 23, 24, 25, 34, 35 and 36) respond to research question 1, while items (26, 27, 28, 29, 30, 31, 32, and 33) respond to research question 2; besides, items (37, 38, 39, 40, 41, 42, 43) respond to

research question 3. The detailed findings of the above items are analyzed in tables. (See appendix G)

4.3.The questionnaire analysis

4.3.1. Descriptive Analysis and Frequency Tables

Demographic Characteristics of the Participants:

The data presented in the figures below reflect the perceptions of the teachers of Arabic as a foreign language in UAE Northern Emirates private universities and whether they are for the implementation of the integrated approach in their TAFL classrooms or not. The below results shown through figures are the analysis outcomes of the TAFL teachers perceptions and their view of the integrated approach implementation in their TAFL classes.

RQ1: What are the perceptions of the Arabic language teachers concerning the implementation of an integrated approach in the TAFL classroom?

The first research question has been designed to investigate the perceptions of the Arabic language teachers of the integrated approach and its implementation in the teaching of Arabic as a foreign language; besides, the receptiveness of the Arabic language teachers' to adopt it. In other words, it aims to find out what Arabic language spoken variety they integrate with MSA in their language classrooms and to what extent it is successful. This will be determined by variety of variables which are precisely: the impact of the Arabic language diglossia and MSA, and whether teaching MSA to nonnative speakers is the solution to the Arabic language diglossic situation. Besides, as a native speaker educated in an Arab Country, I believe that MSA should be taught only to nonnative speakers. It has been designed to investigate the readiness of the Arabic language teachers to replace the traditional approach to TAFL, that is to say, the focus is only on MSA with an integrated approach where the emphasis will be on both MSA and an

The items in the questionnaire that tackle this matter are presented below investigating whether MSA holds a high prestige by teachers in the AFL over spoken Arabic varieties, whether offering training for spoken Arabic varieties only at later stages (middle to advanced stages) of Arabic language instructions helps minimize students' confusion; and whether MSA is the only form of the Arabic language that is worthy of teaching and learning. The findings of these inquiries are the answer to the first research question because they reflect the view of TAFL teachers and their perceptions.

Arabic spoken variety.

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

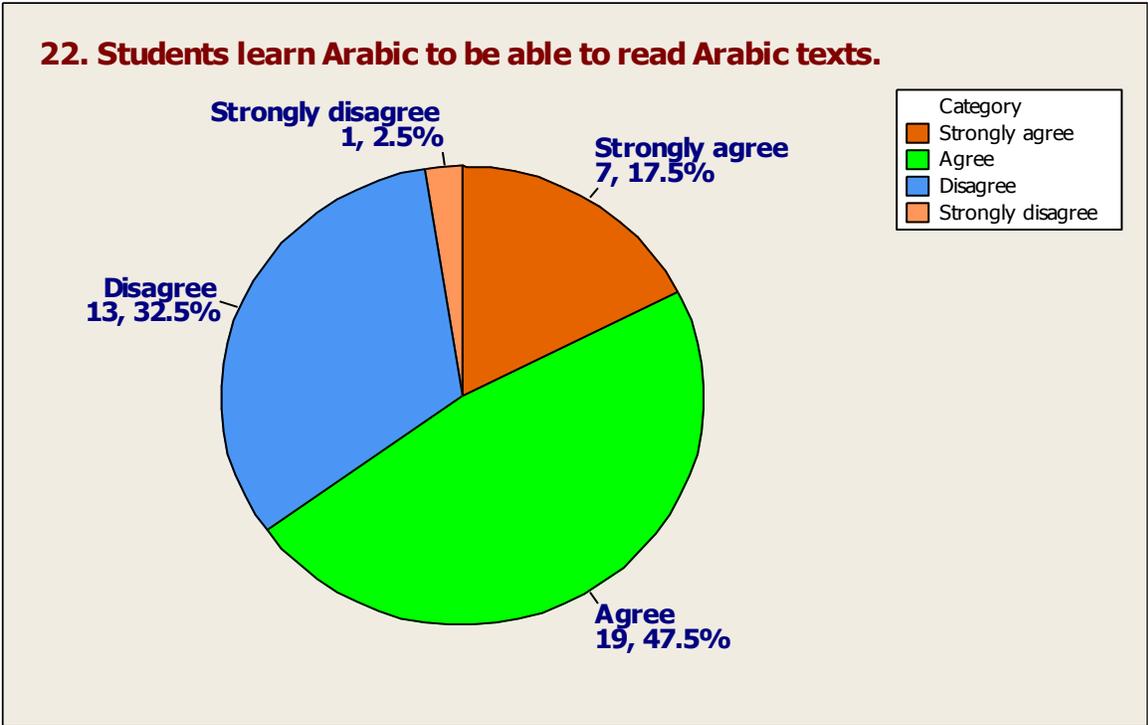


Figure 2: Responses to "Learning Arabic to read Arabic texts"

Figure 2 explains the participants' views regarding their main goal of learning Arabic as a foreign language. 65% agree that students learn Arabic to be able to read Arabic texts, while 14

teachers disagree with that. It can be deduced that most of the participants believe that students learn Arabic for the target of reading Arabic texts despite the fact that some of them disagree

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

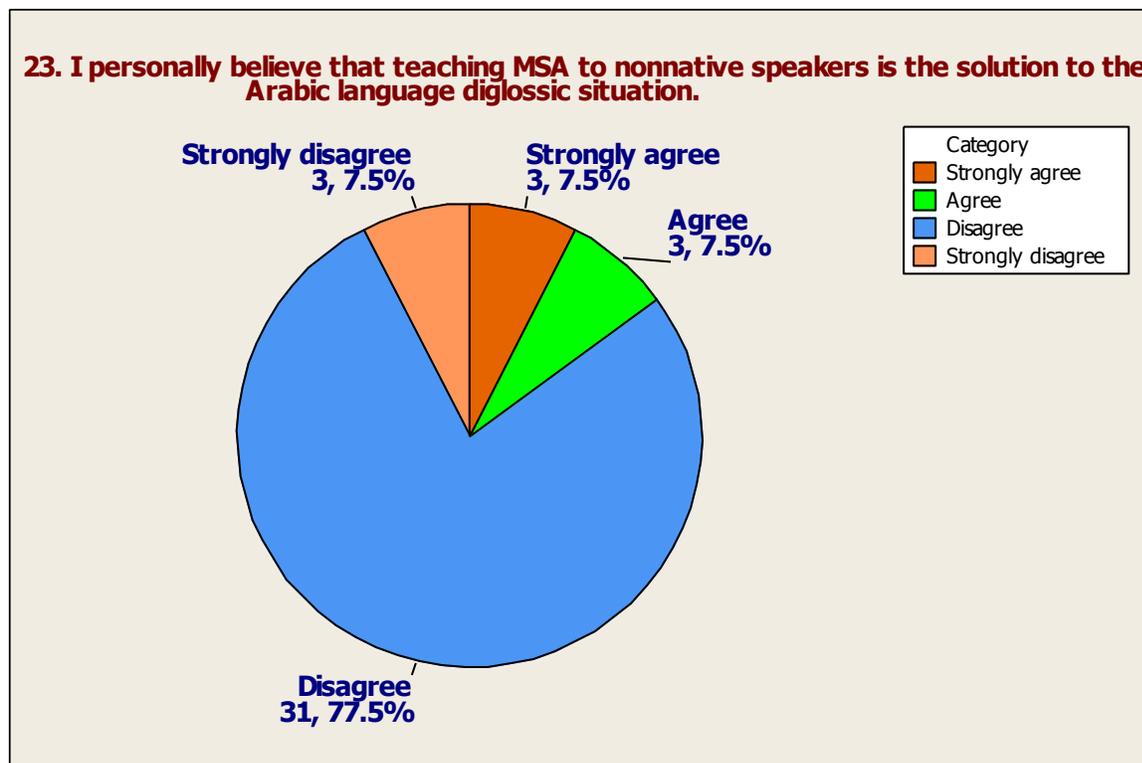


Figure 3: Responses to “Teaching MSA to nonnative speakers is the solution to Arabic diglossic situation

Figure 3 above conveys the disagreement among participants in the study as regards considering MSA the solution to Arabic diglossia. Eighty percent of the sample totally disagree with that. Hence, nonnative learners have the right to learn spoken varieties because by learning both it will be more beneficial to them.

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

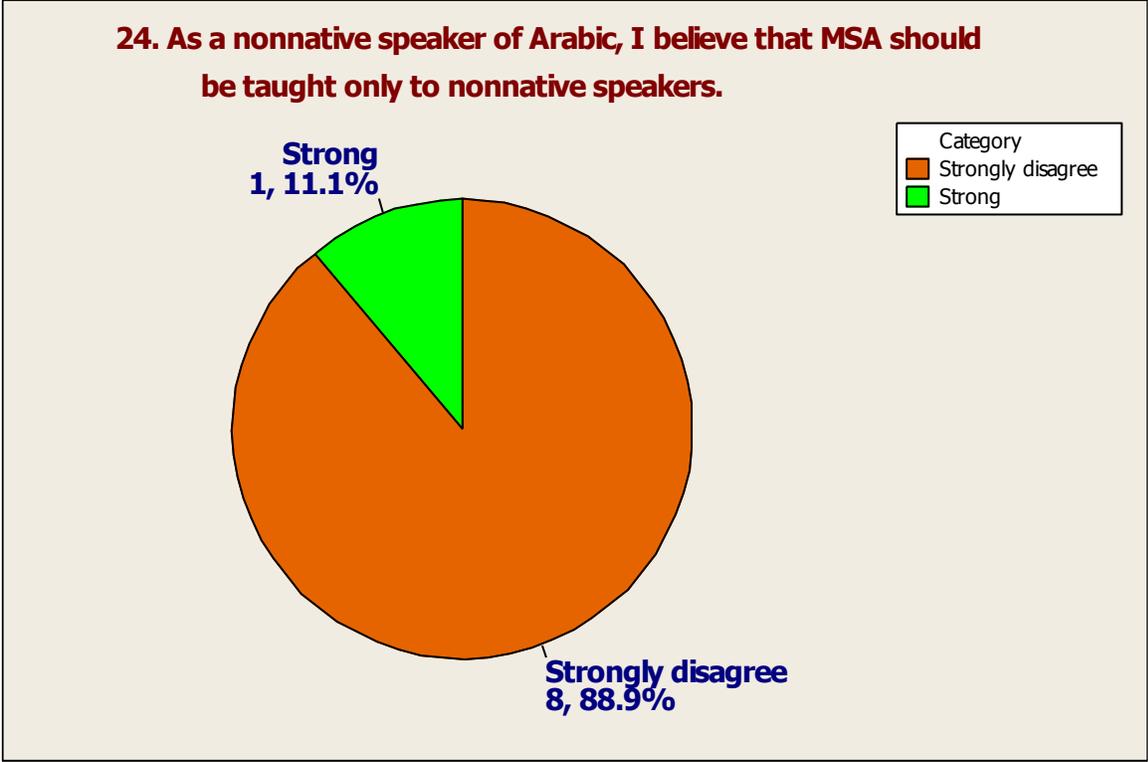


Figure 4: Responses to "MSA for non-native speakers only"

As clarified in figure 4, all the participants who are non-native speakers of Arabic disagree with the fact that MSA should be taught only to non-native learners of Arabic. This indicates that they are aware of the importance of learning both varieties of Arabic language.

25. As a native speaker educated in an Arab country, I believe that MSA should be taught only to nonnative speakers.

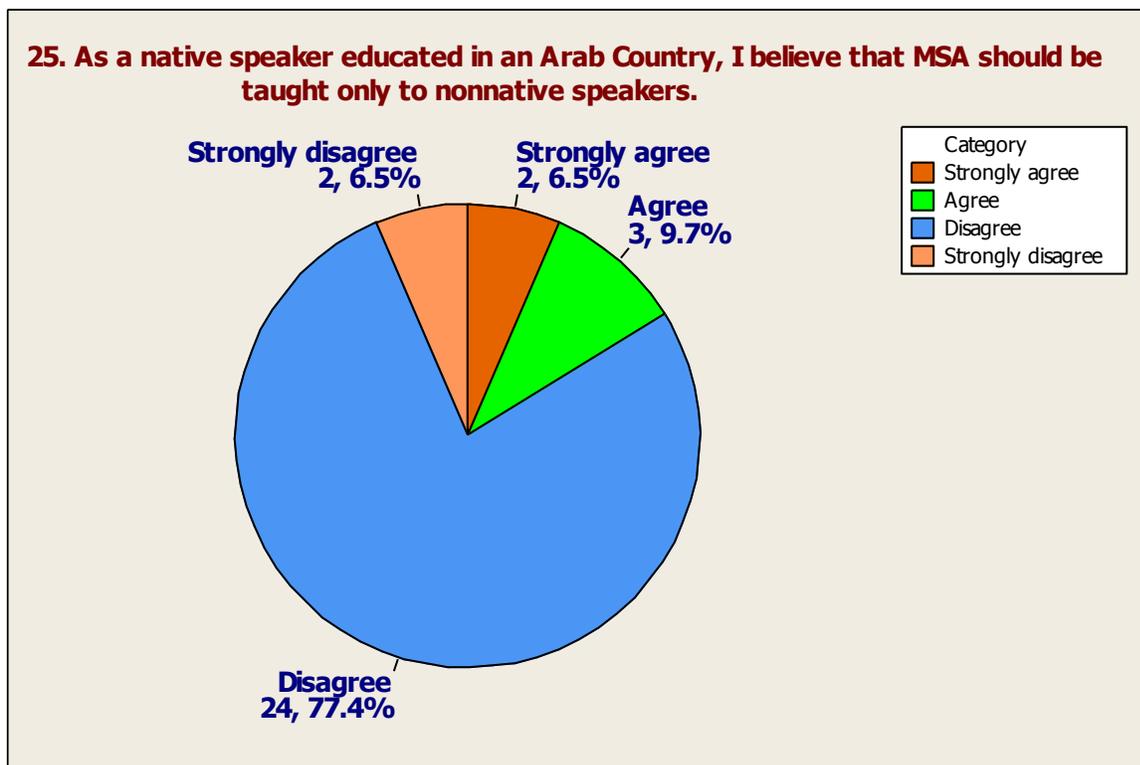


Figure 5: Responses to “MSA should be taught only to nonnative speakers”

Figure 5 reveals that the majority of the participants who are native speakers of Arabic do not agree that MSA should be taught only to non-native learners of Arabic. They believe that MSA should also be taught to native speakers of Arabic side by side with a spoken variety. This will be an indicator also that as much as a spoken Arabic variety is important to be taught, MSA is also of great importance as well for both native and non-native speakers of Arabic whether They are from an Arab or non-Arab origins.

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

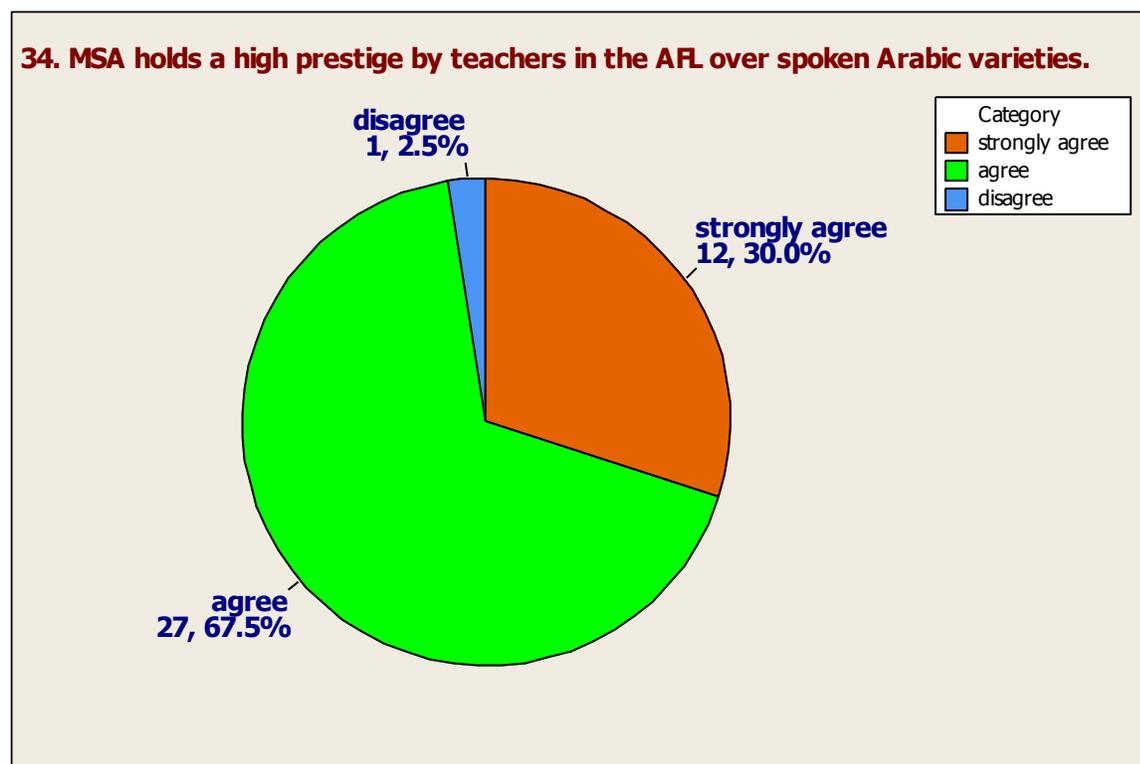


Figure 6: Responses to "MSA holds a high prestige by teachers in the AFL over spoken Arabic varieties"

As stated in figure 6, the responses reflect the prestige that MSA holds among AFL teachers. The responses reflect the participants' ideologies towards MSA. Although the majority, as reflected in the previous questions, is for the integrated approach, 97.5% believe that MSA holds a high prestige, so it can be concluded that their agreement does not mean that they are against the integrated approach but just because it is the variety that they teach in their classroom.

27. Offering training in spoken Arabic varieties only at later stages (middle to advanced stages) of Arabic language instructions helps minimize students' confusion.

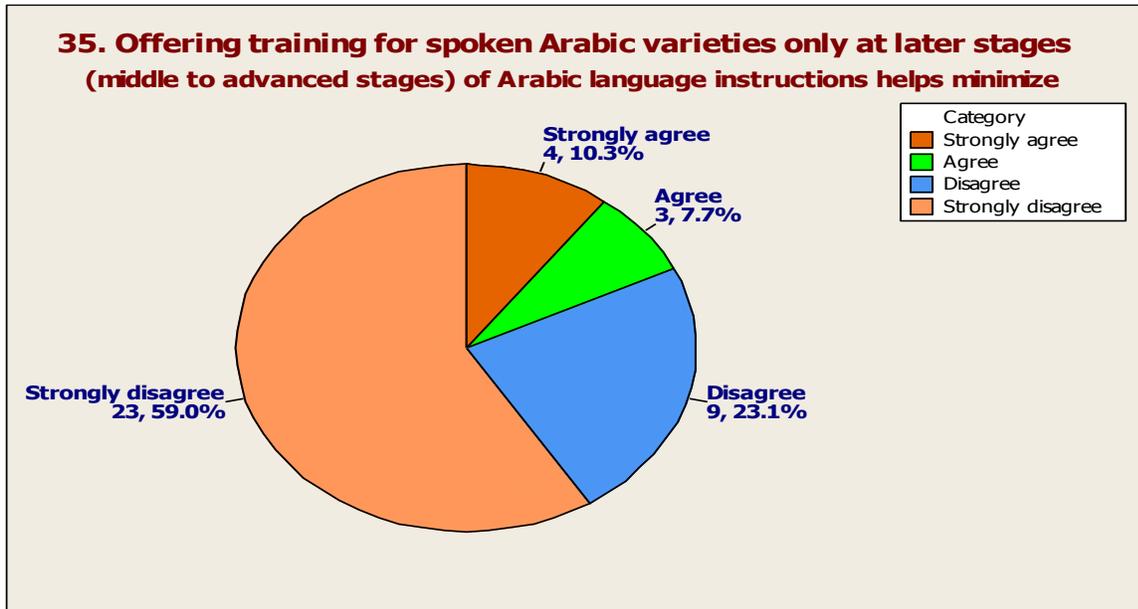


Figure 7: Responses to "Offering training in spoken Arabic varieties helps minimize students' confusion"

It can be observed in figure 7 that the majority of the participants disagree with offering training at later stages reduces students' confusion. 32 of the participants disagree with that representing 80% of the total sample. It can be deduced, according to the participants' views, that there is no relation between confusion and training at later stages.

28. MSA is the only form of the Arabic language that is worth teaching and learning.

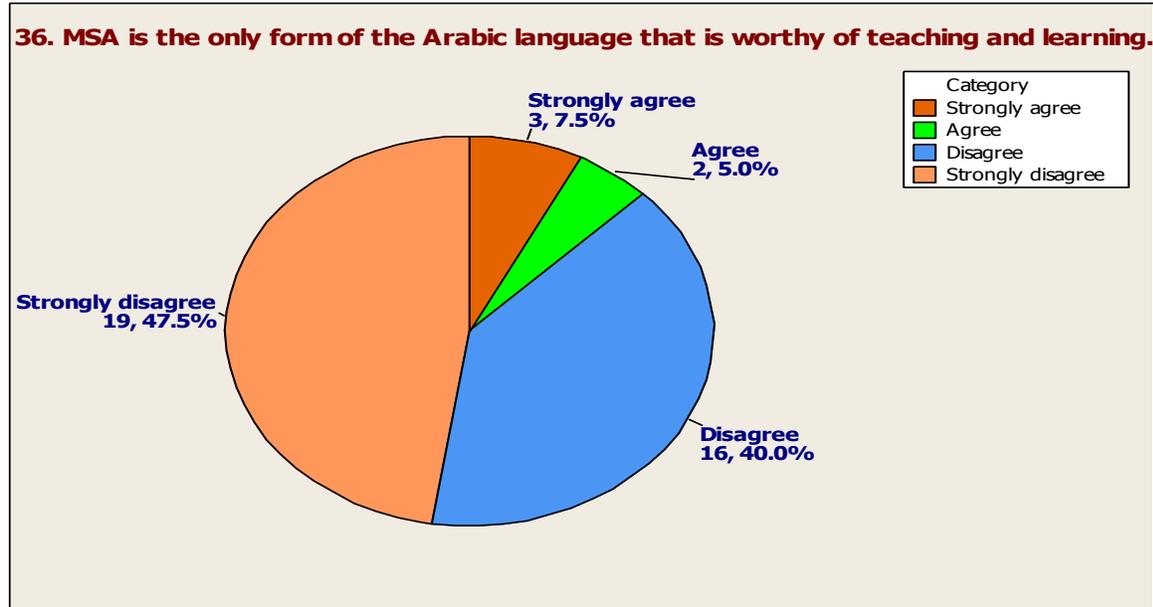


Figure 8: Responses to "MSA is the only form of the Arabic language that is worthy of teaching and learning"

Figure 8 reveals that 87.5% disagreed that MSA is the only form of the Arabic language that is worthy of teaching and learning. It can be concluded that TAFL teachers believe that a spoken variety is a variety that is worth learning.

RQ2: How do Arabic teachers perceive the role the integrated approach in raising undergraduate students' communicative competence?

The second research question has been tailored to find out how Arabic teachers perceive the integrated approach and its impact on students' ability to communicate with the people around them. The items of the questionnaire that are intended to investigate research question two try to see why it is important for the students to learn a spoken variety; the advantage that the students who know a spoken variety have over those who do not; if students learn Arabic to communicate with people around them; if students with MSA only can communicate with native speakers; and whether students who know only MSA can comprehend the language of native

speakers when conversing with each other. The below responses reflect the view of the TAFL teacher in this regard and if there is a need for communicative competence or not.

29. Teaching spoken Arabic to students help the students themselves better understand the Arab culture and its people.

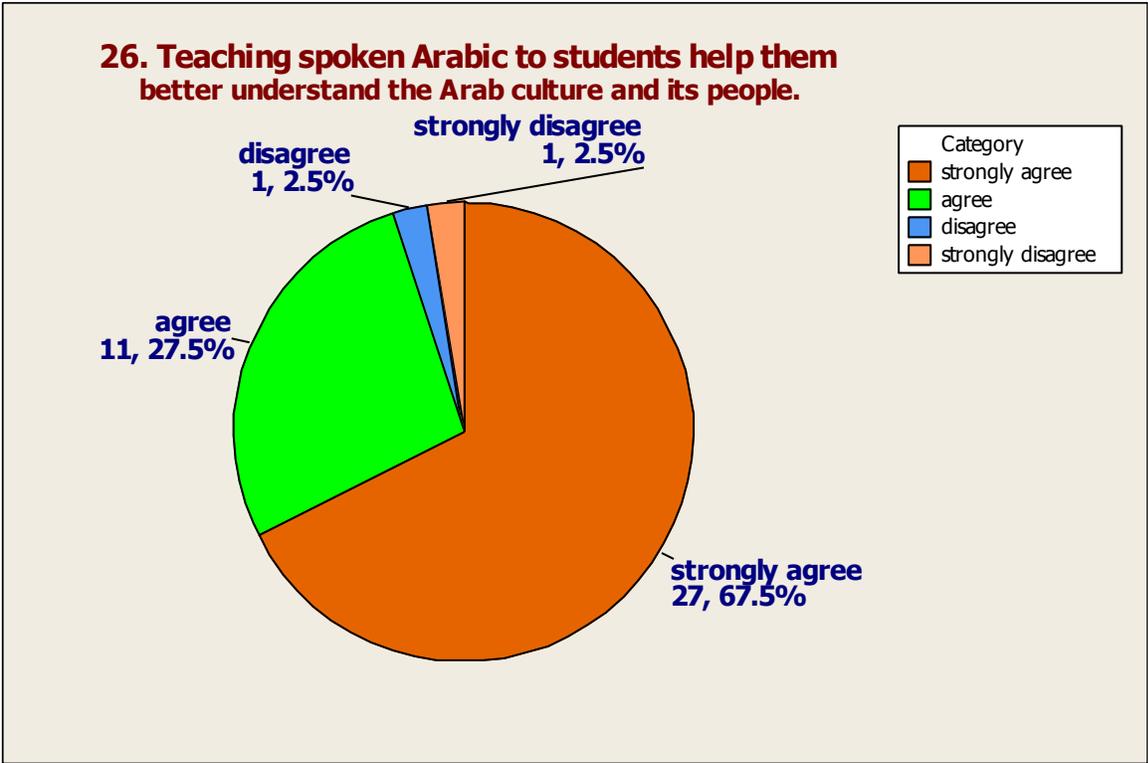


Figure 9: Responses to "Teaching spoken Arabic to students to understand the Arab culture and its people"

As shown in figure 9, most of the participants who teach Arabic as a foreign language, believe and agree that teaching a spoken variety, regardless which spoken variety, help the students understand the Arab culture and its people. Ninety five percent of the total sample agree with that, which means nearly all the participants are in agreement. It can be included in the light of the responses to this question that a spoken variety is needed for interacting with people.

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

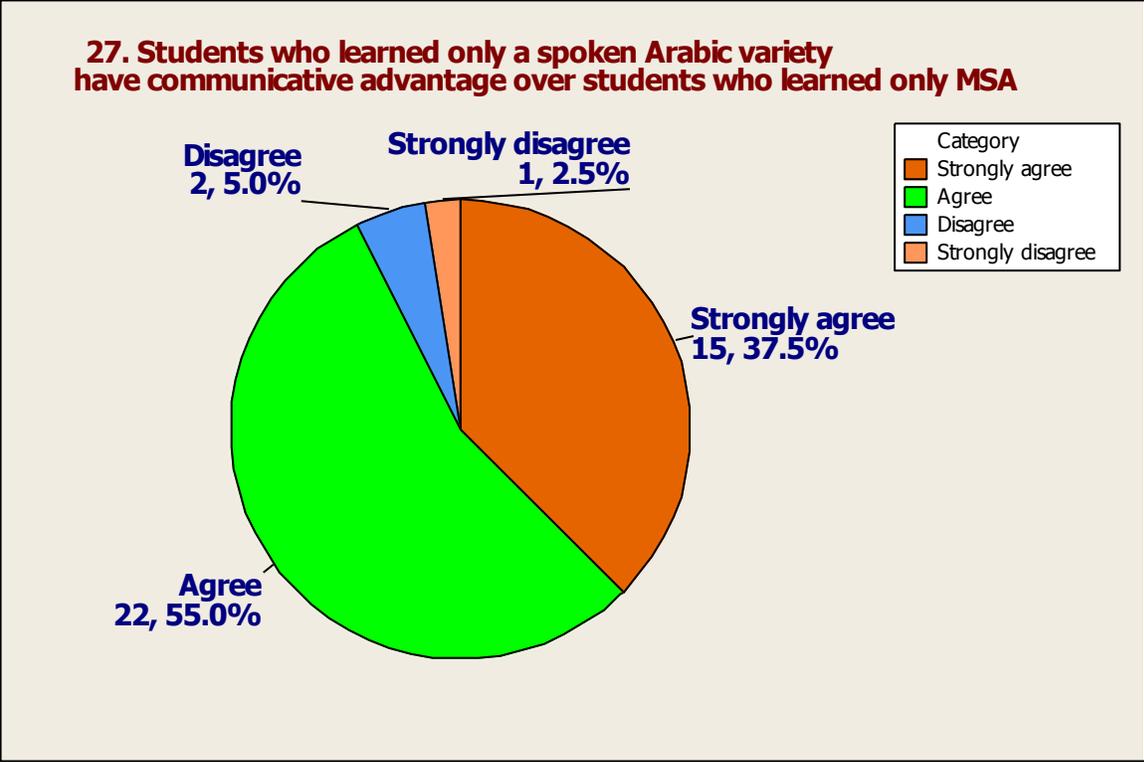


Figure 10: Responses to “Students with spoken Arabic only have advantage over students with MSA only”.

As shown in figure 10, some students who learn communicative Arabic or conversational Arabic only have an advantage over those who learn MSA only. Around 90% of the participants agree with that. It can be deduced that MSA is not the language of communication among native speakers of Arabic; on the contrary, students who learn the spoken variety always find themselves in a better condition when they strike a conversation because they have already studied what they will use on the spot.

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

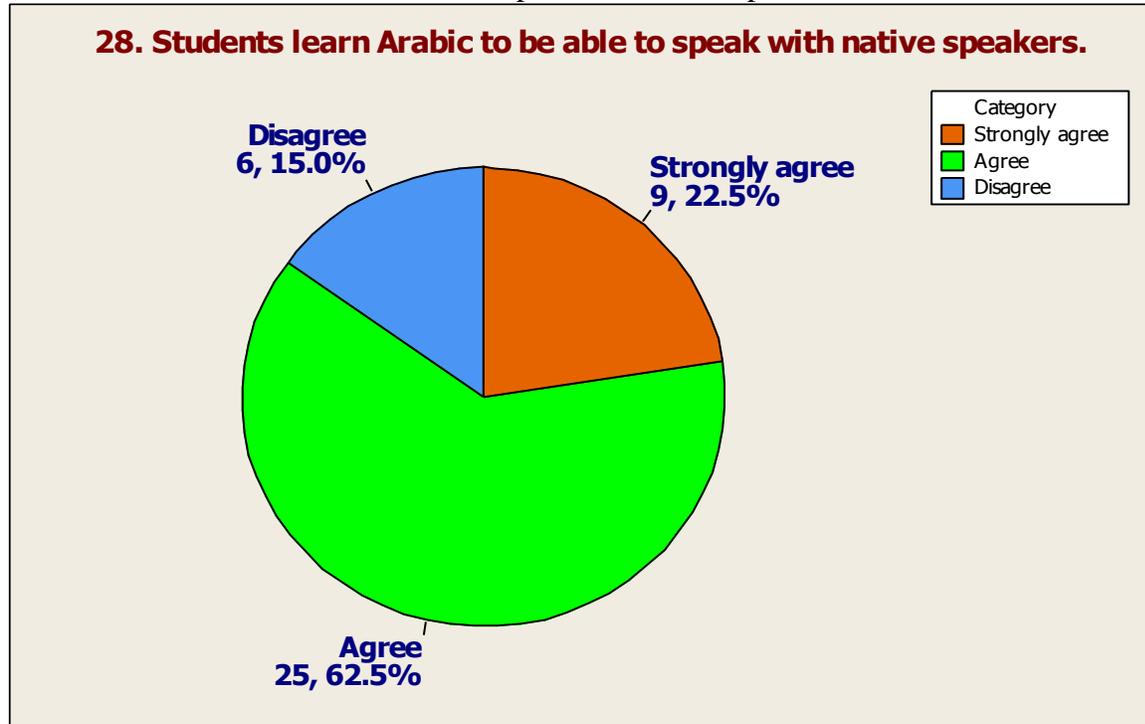


Figure 11: Responses to “Students learn Arabic to be able to speak with native speakers”.

Figure 11 reveals the responses of the participants’ view of why students learn Arabic. 85% of the participants agree that students learn Arabic to speak with native speakers. Therefore, it is evident in figure 28 (the below figure) that one of the reasons why students learn Arabic is to communicate with native speakers. Thirty four teachers, which constitute 87% agree with that. This explains the tendency among students to learn Arabic that is used in real life situations rather than to familiarize themselves with only MSA which is the language of books and formal seminars rather than the language of daily communication.

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

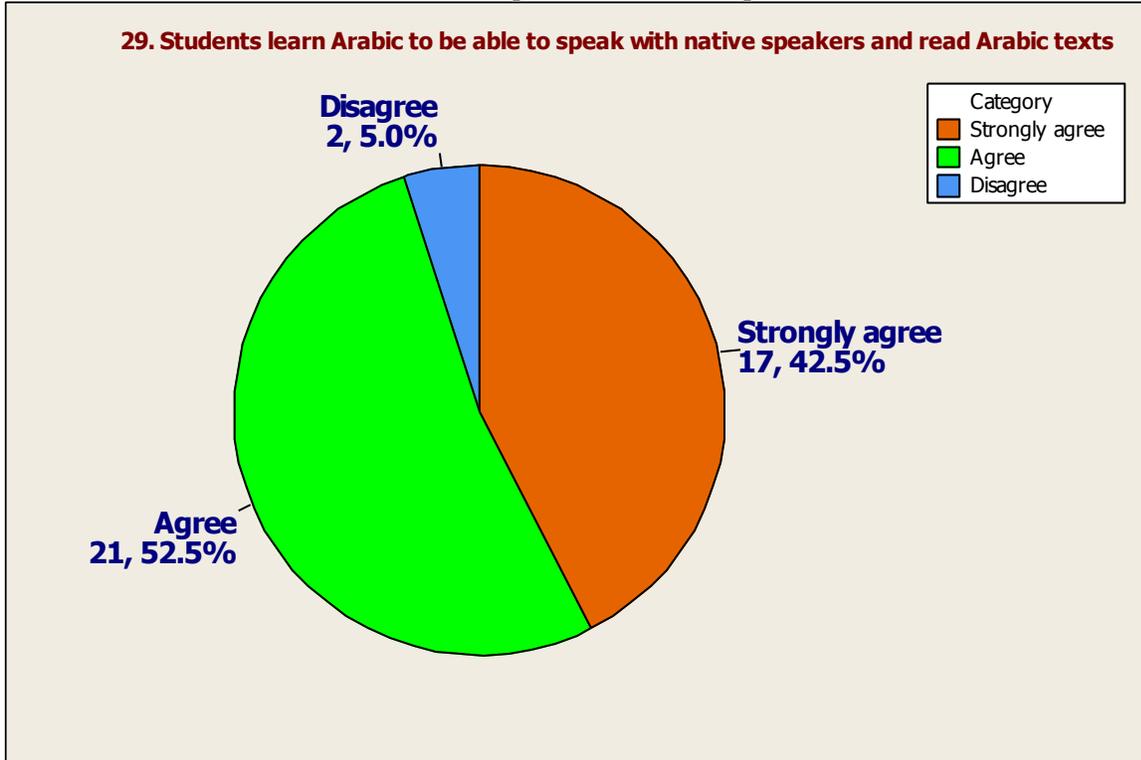


Figure 12: Responses to "Students learn Arabic to speak with native speakers and read Arabic texts"

It can be seen in figure 12 that 97.5% of the respondents agree that students learn Arabic to be able speak with native speakers and read Arabic texts. The results in this figure reflect the need for an approach that unites both MSA and a spoken variety.

33. Students who know only MSA can comprehend the language of native speakers when conversing with one another.

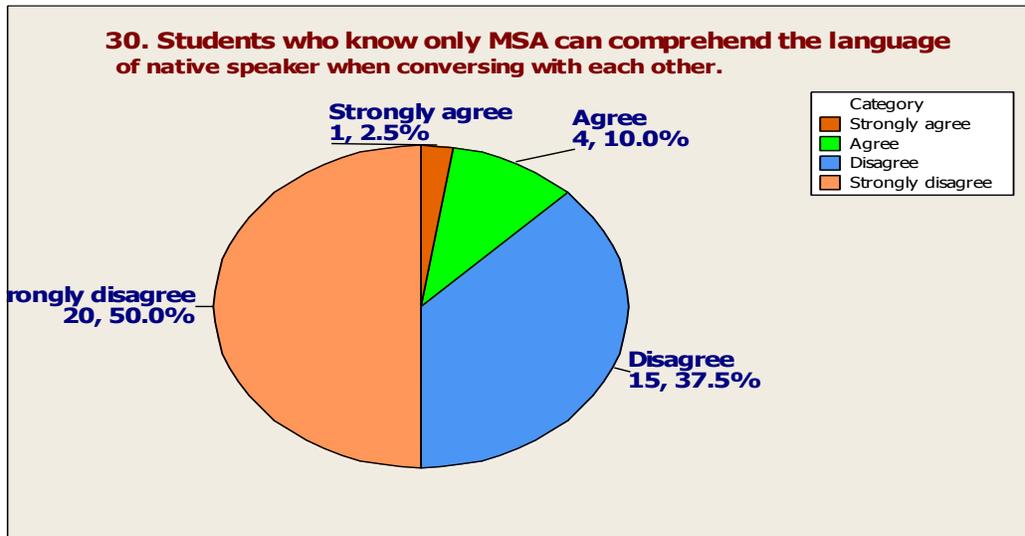


Figure 13: Responses to "Students with MSA only can communicate with native speakers"

As presented in figure 13, the majority of the participants disagree that students with MSA only can understand the language of the native speaker when they communicate with them. 87.5% disagree with that simply because MSA is not the variety of communication used by native speakers. Thus, students with MSA only can never be able to communicate with native speakers. This is another proof that a student should learn a dialect in addition to MSA to socialize with native Arabic speakers.

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

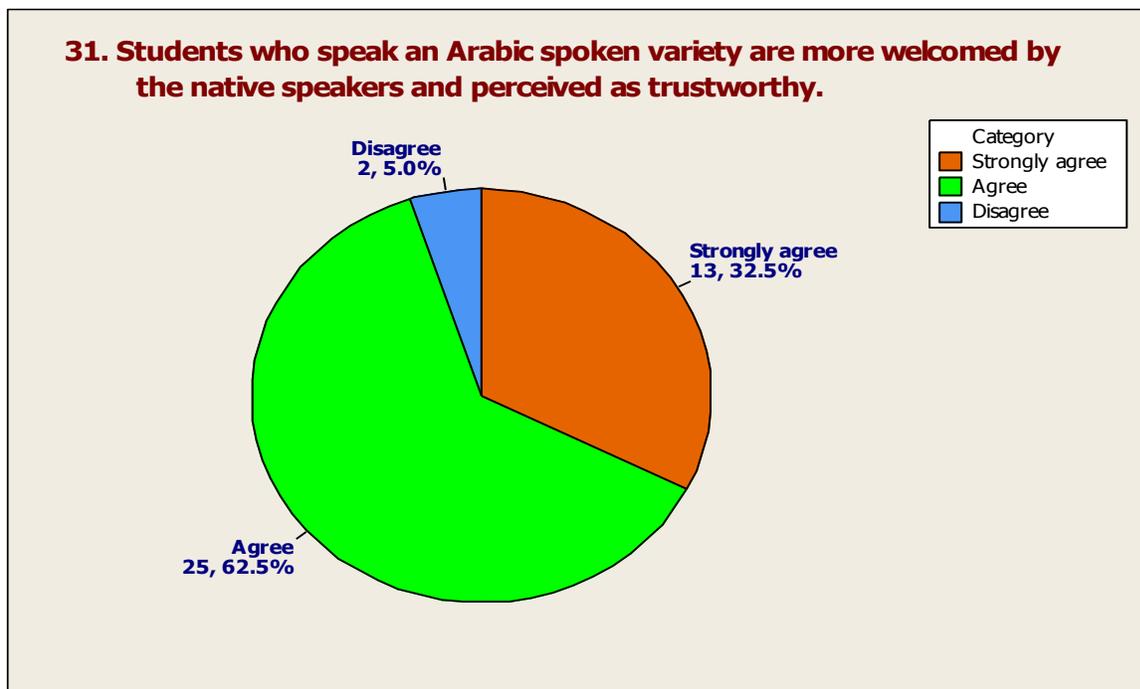


Figure 14: Responses to "Students who speak an Arabic spoken variety are more welcomed by the native speakers"

As seen in figure 14, the majority of the participants in the study agree that native speakers welcome students who are familiar and can speak an Arabic variety. Around 95% agree with that. It can be deduced that this result is a reflection of the participants' view regarding the value of learning a spoken variety in addition to MSA.

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

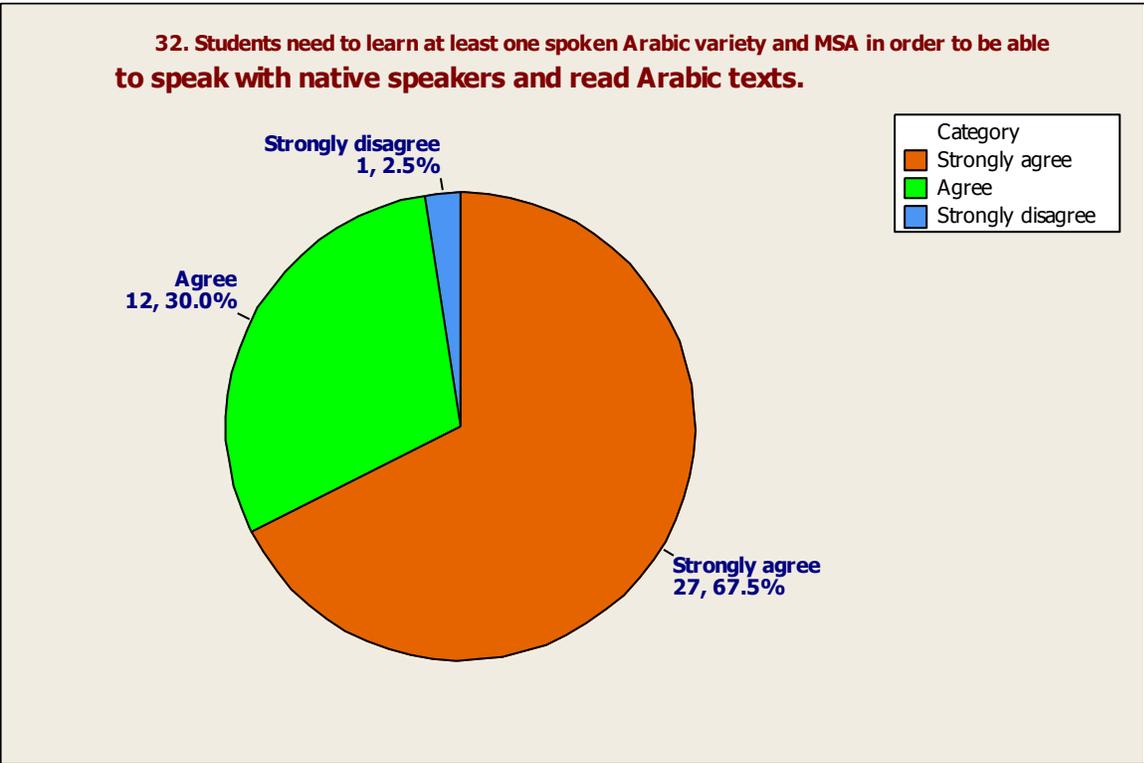


Figure 15: Responses to “Students need to learn at least one spoken Arabic variety and MSA in order to be able to speak with native speakers and read Arabic texts”

As shown in figure 15, the views of the participants are in harmony. Most if not all of them agree that students are in need to know a spoken variety and MSA to be able to read Arabic texts and communicate with native speakers of the language. 39 participants which means around 98% of the participants agree on that. It can be observed the participants are for spoken varieties to raise communication.

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

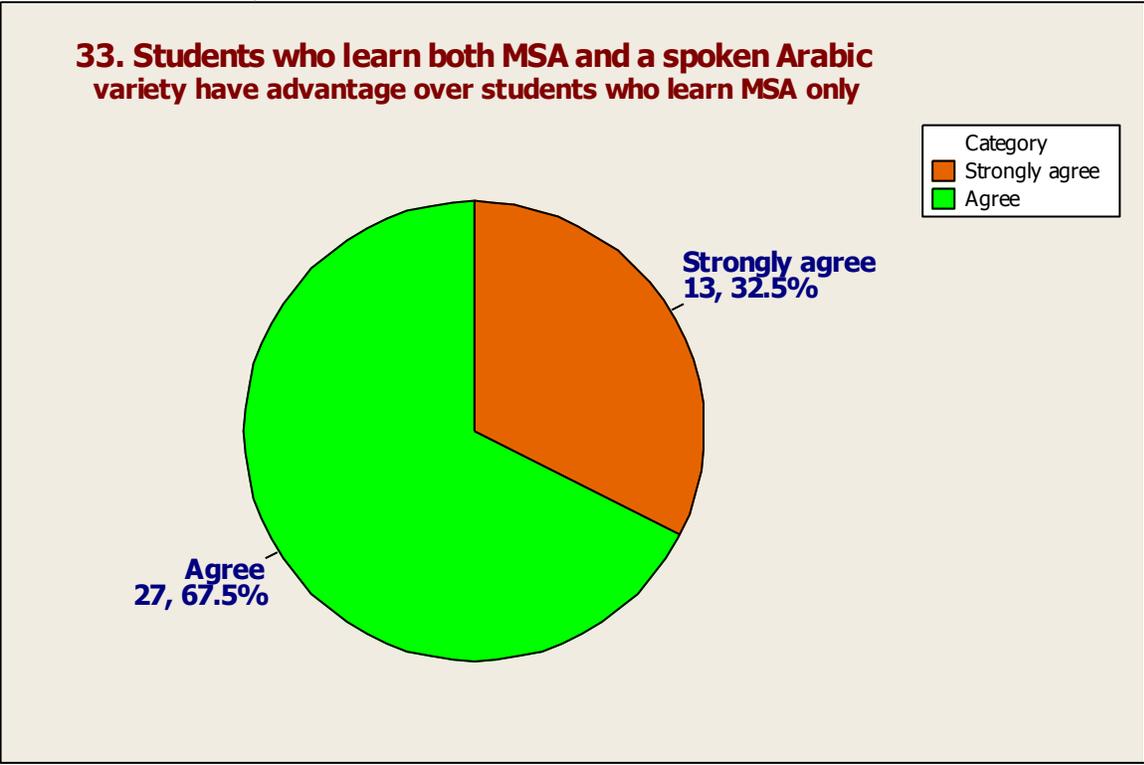


Figure 16: Responses to "Impact of knowledge of both MSA and a spoken variety"

It can be observed in figure 16 that all the participants with no exception agree that students with both varieties have advantage over students with one variety. This result reveals a call for an approach that unites both varieties, MSA and a spoken variety.

RQ3: - What are the potential barriers to implementing the integrated approach in the TAFL classrooms?

The third research question has been tailored to investigate the integrated approach and the barriers to implementing it. Some Arabic language teachers are willing to implement it, but what

barriers they face in this regard will be answered in the below mentioned inquiries represented in: First, the TAFL teachers' ability to teach a variety other than their own, TAFL teachers' belief about teaching a spoken variety to non-native learners, and the readiness for coordination between classes when there is more than one section taught by more than one teacher. The responses of the TAFL teachers to these inquiries may answer the fourth research question.

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

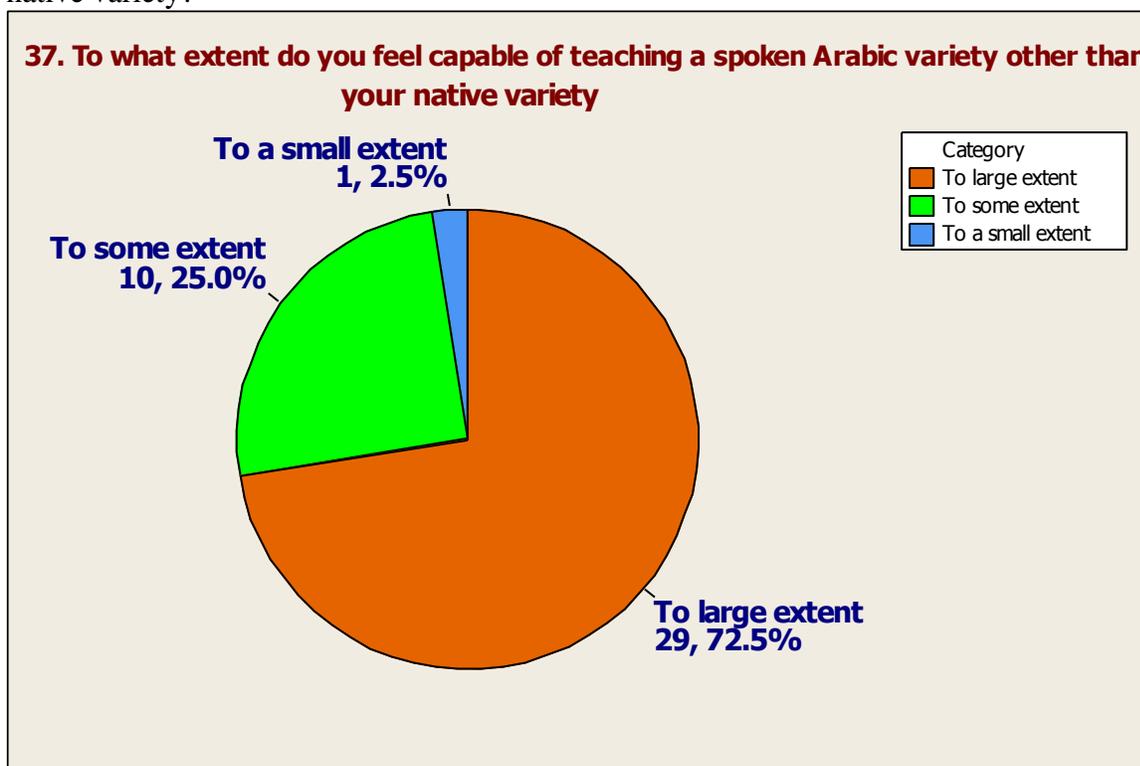


Figure 17: Responses to "Ability to teach a spoken Arabic variety other than your native variety"

As shown in figure 17, most of the participants in the study feel they are able to teach a spoken variety other than their own. 72.5% of the participants are able to teach other dialects. This indicates that they are all for teaching a spoken variety along with the MSA whether it is their own native variety or any other variety.

38. If you have several classes for Arabic taught by more than one instructor, to what extent do you have coordination between classes?

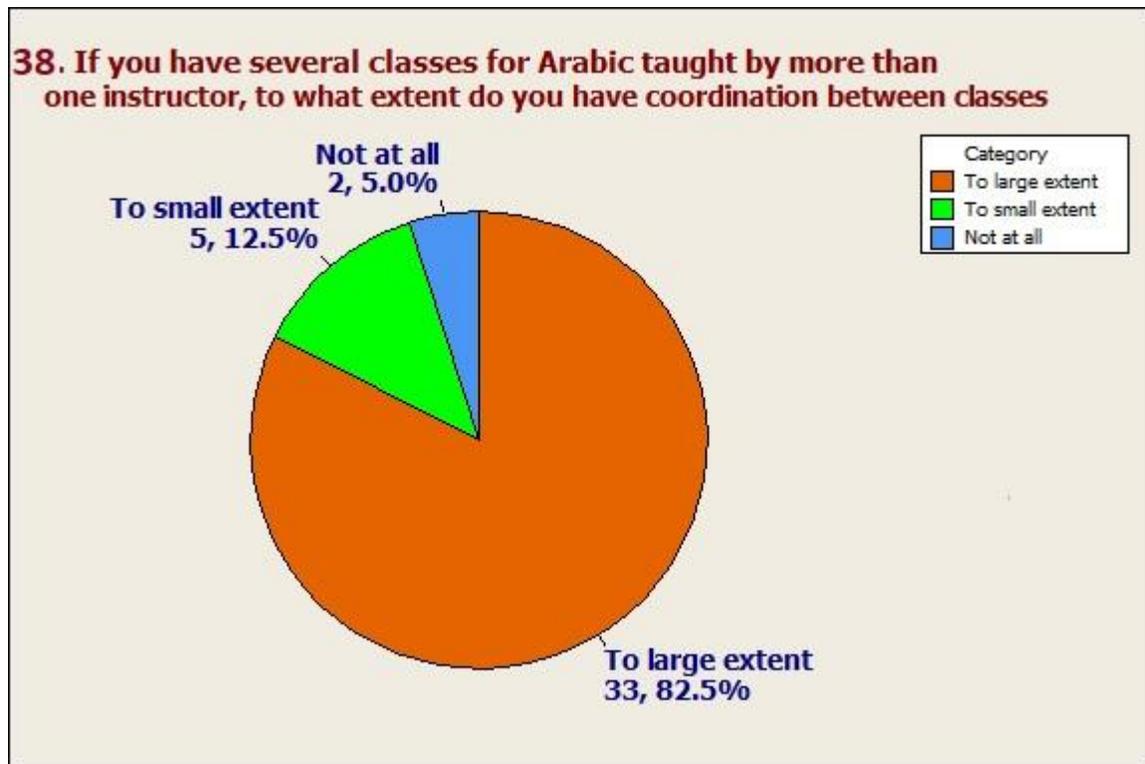


Figure 18: Responses to "coordination between classes"

As shown in figure 18, nearly all the participants in this study agree that coordination between classes should be done. Thirty-three teachers representing 82.5% believe that coordination should be to a large extent and 12.5% to a small extent.

39. Teaching spoken Arabic varieties is not easy because there is not a written form of it.

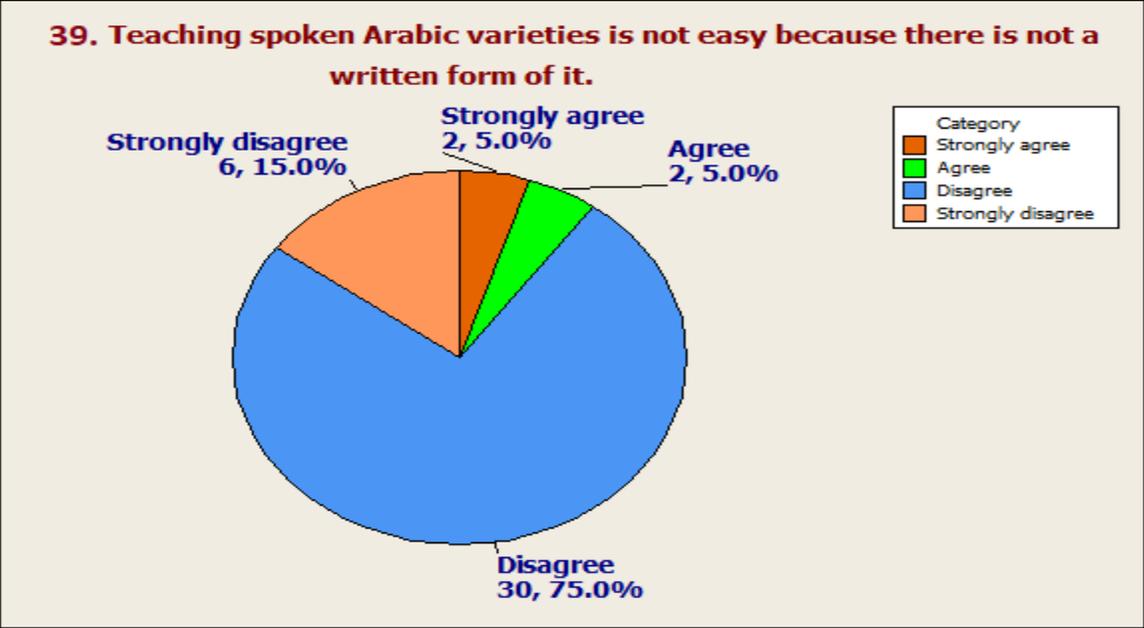


Figure 19: Responses to "Teaching spoken Arabic varieties is not easy because there is not a written form of it"

As seen in figure 19, the majority of the participants disagree that one of the barriers to teaching a spoken variety is the lack of material to be taught. Thirty-six teachers disagree on that representing 90%. It can be deduced here that the implementation of a spoken variety is possible and the lack of materials is not a factor that hinders that.

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

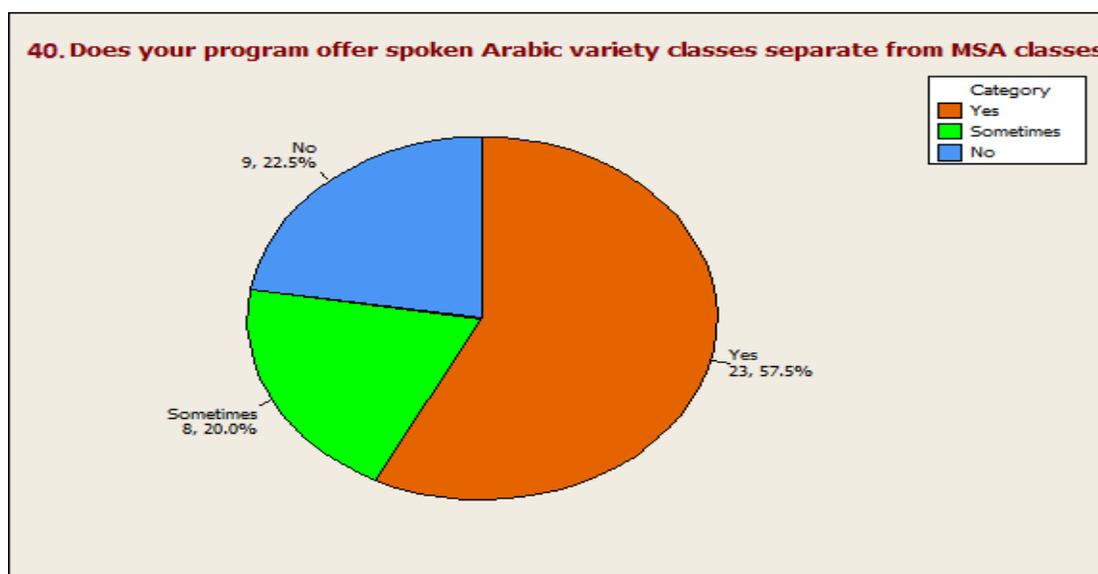


Figure 20: Responses to "Does your program offer spoken Arabic variety classes separate from MSA classes?"

Figure 42 above sums up the methodologies of the participants at different universities and whether they teach spoken varieties separately or integrated with MSA. The majority indicate that their programs offer spoken varieties separated from MSA. 23 teachers of Arabic as a foreign language representing 57.5% indicate that their programs at their different universities always offer spoken varieties separate from MSA. 20% of the participants indicate that their programs sometimes offer spoken varieties separate from MSA, while 9 teachers indicate that their programs do not have this methodology, which means that these programs have no spoken classes separate from MSA.

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

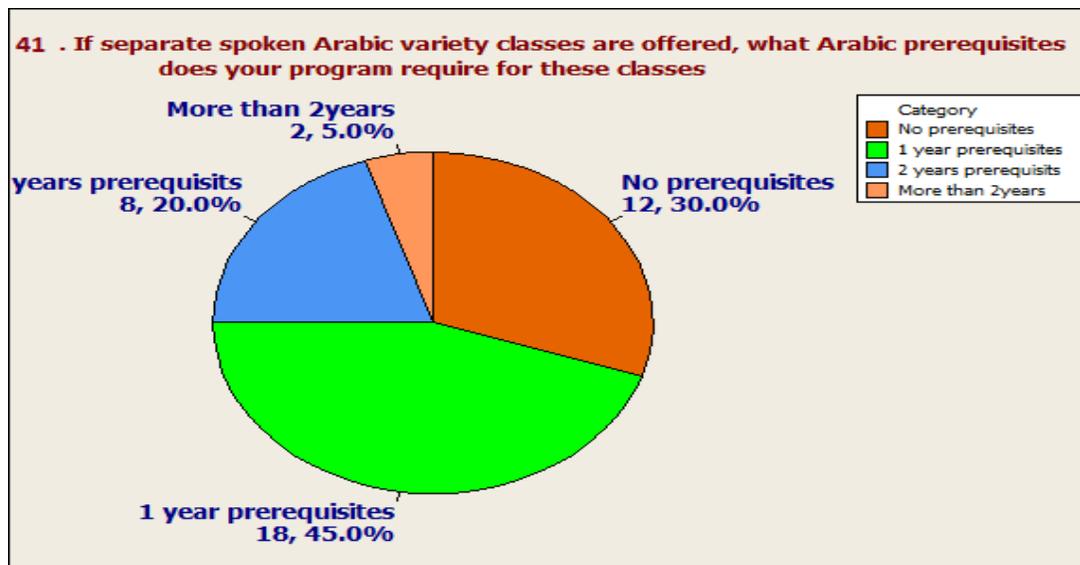


Figure 21: Responses to “Arabic prerequisites that Arabic programs require for classes”

The figure above reveals the Arabic language teachers’ views regarding the Arabic prerequisites that the participants’ programs require if separate spoken Arabic variety classes are offered. 12 teachers indicate that there is no need for any prerequisites for that and that they can go ahead directly representing 30%, while 18 teachers of the participants representing 45% of the total percentage believe that there is a need for 1 year prerequisites, and 8 teachers representing 20% of the teachers believe that there is a need for 2 year prerequisites.

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

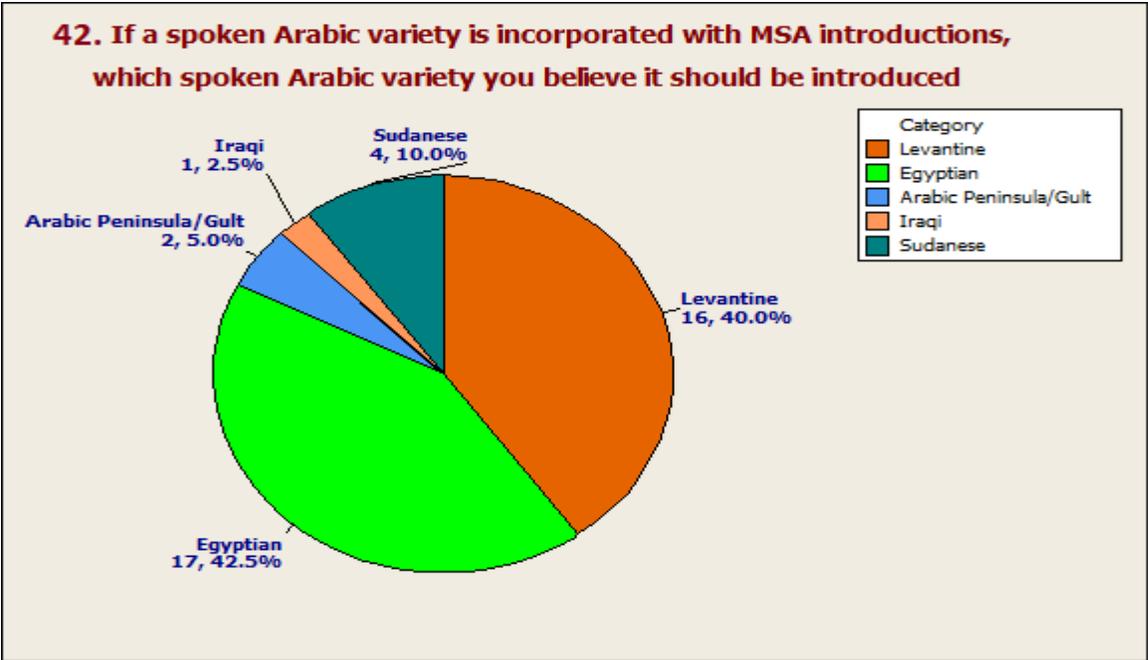


Figure 22: Responses to "Which spoken Arabic variety to be introduced?"

The figure above shows the spoken variety that should be taught side by side with MSA. 40% of the participants prefer Levantine to be taught along with MSA while 42% of the participants believe Egyptian should be taught with MSA. It can be concluded that the participants' preference is for either Levantine or Egyptian due to the fact that the two varieties are spoken by the majority of the Arabs.

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

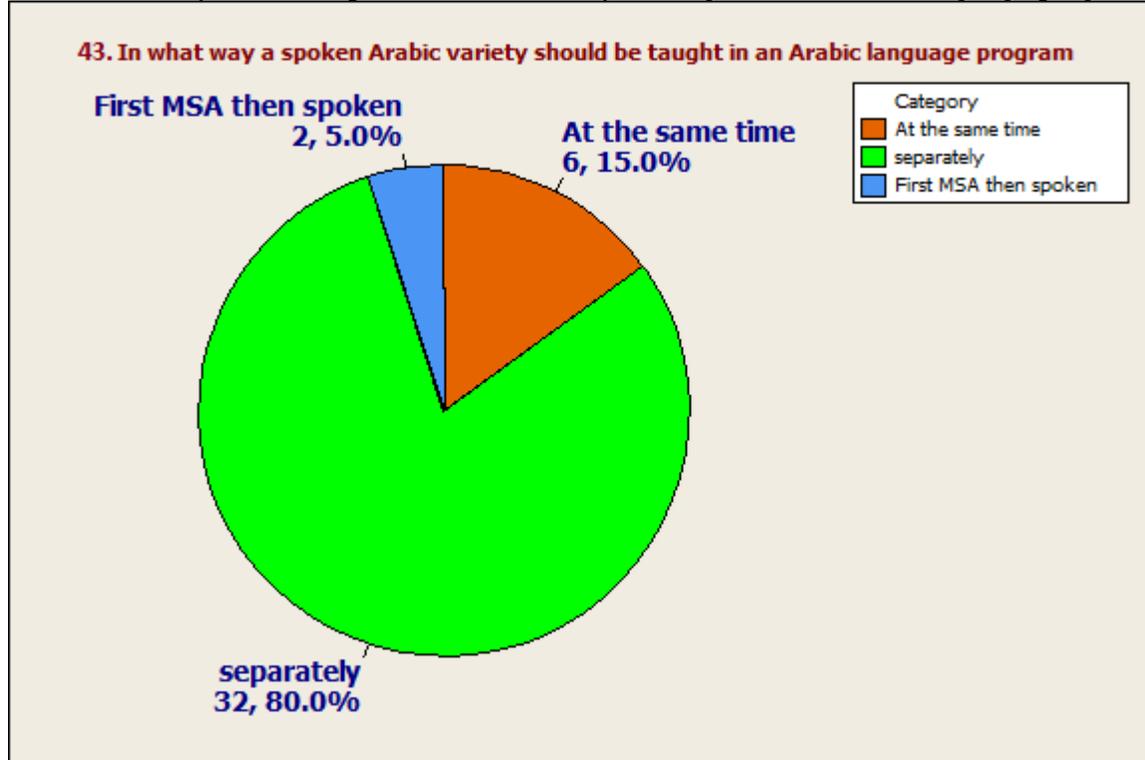


Figure 23: Responses to "In what way a spoken Arabic variety should be taught in an Arabic language program"

As observed in figure 23, the responses of the participants to the technique that should be followed in integrating a spoken Arabic variety in teaching Arabic as a foreign language vary. 32 of the participants representing 80% believe that both MSA and any spoken Arabic variety should be taught separately.

44. Nonnative speakers should learn a spoken variety first then MSA.

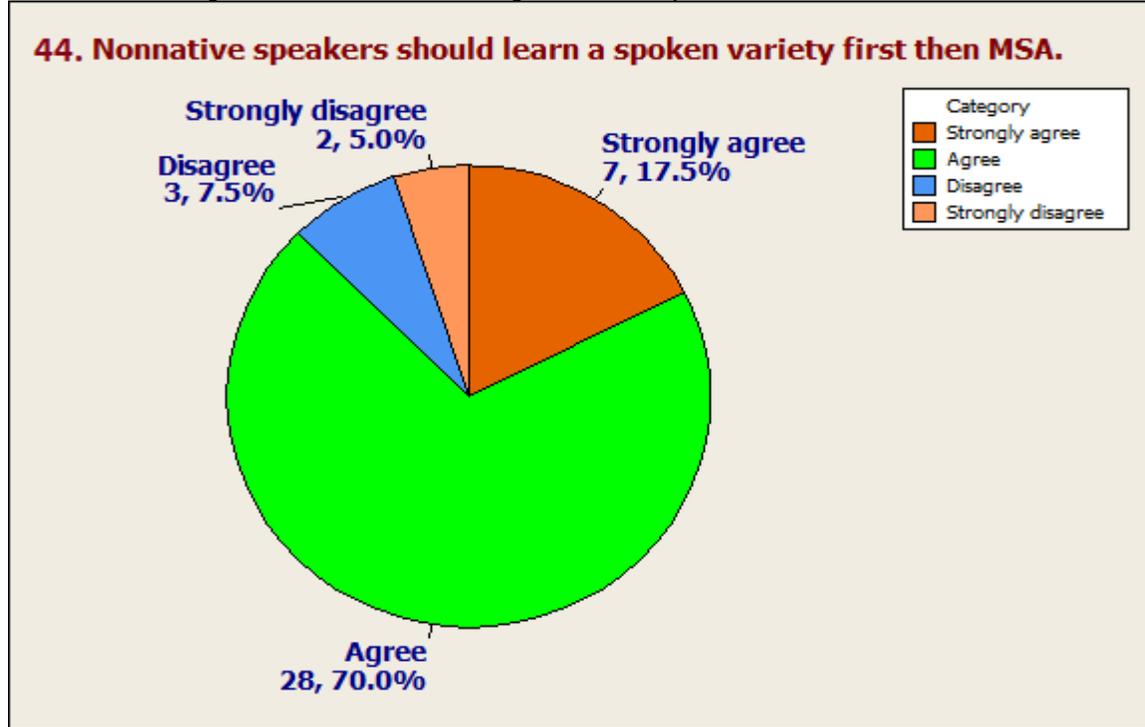


Figure 24: Responses to "Spoken variety first then MSA"

As seen figure in 24, the majority of the participants agree that nonnative speakers should learn a spoken variety before learning MSA. Around 90% of the total sample of the study are for that and see that a spoken variety should precede the MSA.

4.3.2. Inferential Statistics:

4.3.2.1.T-test analysis

Evidently, the sample size is small looking independently pairwise in each questionnaire. Hence, it is suitable to apply a T-test to know the significant difference between the two variables. Comparing difference of means between two variables is tested category wise wherever necessary. The results for each variable and its significant level $\alpha = 0.05$ are tabulated. The level of significance is also provided for each category in the table against each question.

Corresponding significance level is falling under acceptance region against the P values provided.

T-test analysis

gender	No.	Question	Mean differences	Standard Error differences	Significant value
Male Female	1	Students learn Arabic to be able to speak with native speakers and read Arabic texts.	-.37879	.17826	.04
Male Female	2	To what extent do you feel capable of teaching a spoken Arabic variety other than your native one.	-.41919	.18615	0.03
Male Female	3	I personally believe that teaching MSA to nonnative speakers is the solution to the Arabic language diglossic situation	-.47475	.19880	0.02
Mother tongue	4	Students learn Arabic to be able to speak with native speakers and read Arabic texts.	-.37879	.17826	0.04
	5	To what extent do you feel capable of teaching a spoken Arabic variety other than your native one.	-.41919	.18615	0.03
	6	If separate spoken Arabic variety classes are offered, what Arabic prerequisites does your program require for these classes	-.50505	.26022	0.05
	7	I personally believe that teaching MSA to nonnative speakers is the solution to the Arabic language diglossic situation	-.47475	.19880	0.02
degrees	8	Teaching spoken Arabic to students help them better understand the Arab culture and its people.	.40909	.12586	0.04
	9	Students who speak an Arabic spoken variety are more welcomed by the native speakers and perceived as trustworthy.	.27273	.11736	0.03
	10	Offering training for spoken Arabic varieties only at later stages (middle to advanced stages) of Arabic language instructions helps minimize students' confusion	-.59091	.16979	0.002
	11	. Students who learn both MSA and a spoken Arabic variety have advantage over students who learn MSA only	-.77273	.09145	0.0
	12	MSA is the only form of the Arabic language that is worthy of teaching and learning.	-.59091	.10729	0.0
	13	If a spoken Arabic variety is incorporated with MSA introductions, which spoken Arabic variety you believe it should be introduced?	-3.31818	-3.31818	0.05
	14	In what way a spoken Arabic variety should be taught in an Arabic language program	.22727	.09145	0.02

In the above table, results are obtained by SPSS, using T-test is established. It shows the following results:

The p –value for each test shows less than $\alpha = 0.05$. It is evident that the results hold good for each research question.

4.3.2.2. Correlation between variables

By definition, correlation is the density of relationship between two variables. Here we consider each research question as a variable. And the correlation between the variables are found to analyse the density of relationships between those variables/questions.

RQ1: What are the perceptions of the Arabic language teachers concerning the implementation of an integrated approach in the TAFL classroom?

The correlational analysis reveals that there is high correlation $r=0.83$ between q18 and q19 and significant at $\alpha=0.0$

RQ2: How do Arabic teachers perceive the integrated approach in raising undergraduate student communicative competence?

It is obvious through the correlational analysis that there is an intermediate correlation $r=0.52$ between these two statements: “Teaching spoken Arabic to students help them better understand the Arab culture and its people” and “Students who learned only a spoken Arabic variety have communicative advantage over students who learned only MSA” at a significance level of $\alpha=0.008$. Additionally, the analysis also reveals that there is an intermediate correlation $r=0.51$ between these statements: “Students learn Arabic to be able to speak with native speakers” .and “Students learn Arabic to be able to speak with native speakers and read Arabic texts.” At a

significance level of $\alpha=0.007$. Besides; the analysis reveals that there is an intermediate correlation $r=0.54$ between these two statements: “Students who learned only a spoken Arabic variety have communicative advantage over students who learned only MSA,”

and “Students learn Arabic to be able to speak with native speakers” and the significance is at $\alpha=0.001$.

Furthermore; the analysis also shows that there is an intermediate correlation $r=0.53$ between these two statements “Students who learned only a spoken Arabic variety have communicative advantage over students who learned only MSA” and “Students learn Arabic to be able to speak with native speakers and read Arabic texts” and the significance is at $\alpha=0.05$

RQ3: What are the potential barriers to implementing the integrated approach in the TAFL classrooms?

The analysis reveals that there is an intermediate correlation $r=0.68$ between these two statements/variables: “Teaching spoken Arabic varieties is not easy because there is not a written form of it” and “Students need to learn at least one spoken Arabic variety and MSA in order to be able to speak with native speakers and read Arabic texts” that are significant at $\alpha=0.05$

4.3.2.3. ANOVA Analysis:

The one-way analysis of variance (ANOVA) is used to determine whether there are any statistically significant differences between the means of two or more independent (unrelated) groups.

The researcher applied ANOVA test, but it did not show any significance difference between and among the variables at significant level ($\alpha \leq 0.05$). So, all the questionnaires used in this research support the research hypotheses without any clear differences through ANOVA

The one-way ANOVA test results obtained using SPSS are tabulated below.

ANOVA Analysis

		Sum of Squares	df	Mean Square	F	Sig. P value
Q3	Between Groups	2.700	4	.675	1.546	.210
	Within Groups	15.275	35	.436		
	Total	17.975	39			
Q5	Between Groups	1.277	4	.319	.828	.517
	Within Groups	13.498	35	.386		
	Total	14.775	39			
Q6	Between Groups	1.795	4	.449	1.357	.269
	Within Groups	11.580	35	.331		
	Total	13.375	39			
Q7	Between Groups	2.064	4	.516	.858	.498
	Within Groups	21.036	35	.601		
	Total	23.100	39			
Q14	Between Groups	1.672	4	.418	2.059	.107
	Within Groups	7.103	35	.203		
	Total	8.775	39			
Q2	Between Groups	.531	4	.133	.272	.894
	Within Groups	17.069	35	.488		
	Total	17.600	39			

Parametric analysis of questions 17 to 30

ANOVA

<i>Source of Variation</i>	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>P-value</i>	<i>F crit</i>
Rows	30.4923	1	0.78185	1.56566	0.018322332	1.425416775
Columns	201.830	8	16.8192	33.6805	7.4539E-56	1.772878798
Error	233.707	7	0.49937	5		
Total	466.030	8				

Parametric analysis of questions 35 to 38

ANOVA

<i>Source of Variation</i>	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>P-value</i>	<i>F crit</i>
Rows	56.925	39	1.459615	1.187793	0.256485789	1.553239
Columns	86.15	2	43.075	35.05321	1.37819E-11	3.113792
Error	95.85	78	1.228846			
Total	238.925	119				

The above tables reveal that the parametric analysis for the questions 17 to 30 and from 35 to 38 strongly supports the consistency of data. The variance within rows (questions) highly falls in the acceptance regions against the provided significance level. Hence, the data analysis provides good evidence that the questions are consistent and reliable.

4.4. Summary of the quantitative Findings

The purpose of the study was to investigate the perception of teachers of Arabic towards the integrated approach to teaching Arabic. The sample size is 40 teachers who are teaching Arabic as a foreign language. The study uses surveys in this stage to collect data from the teachers. It uses research questions that are able to investigate the depth of issues and the definite view surrounding the integrated approach. Given the purpose of the study, the sample is carefully selected to ensure direct insights into the field of teaching Arabic to foreigners. Thus, the sample consists only of teachers who were in the field of TAFL. Another important factor in sample selection was the comprehensiveness of the sample.

The findings reveal the perceptions of the Arabic language teachers concerning the implementation of an integrated approach in the TAFL classroom. These findings are positive and most of the participants are for teaching the two varieties of the Arabic language which are MSA and a spoken variety. Additionally; the majority believe that students join Arabic courses for achieving two goals which are reading Arabic texts and communicating with native speakers of Arabic. Hence; this can never be achieved without an approach that unifies both varieties which is the integrated approach. Therefore; the majority of the participants support the use of such an approach. However, the analysis also shows that some teachers are reluctant to abandon the traditional approach, one that uses MSA only; furthermore, the findings also reveal that most of the participants agreed that students who are proficient users of the spoken vernacular have an advantage over those who can only use MSA. Besides, the majority of the participants are ready to replace their traditional style of teaching with an integrated approach despite the fact that they are still using the traditional approach in their classes, and are capable of teaching a

spoken variety other than their own ones in their classes. The outcomes of the quantitative stage also conclude that the participants' preference is for either Levantine or Egyptian due to the fact that the two varieties are spoken by the majority of the Arabs.

In general, the participants in this study reflect their willingness and acceptance of the integrated approach as a means to develop the students' communicative competence. The researcher concludes that this is a new trend in the TAFL field where the focus is shifted from teaching MSA only to teaching both a spoken variety and MSA.

4.5. Qualitative Findings

4.5.1. Interview analysis

The following section presents qualitative findings from interviews. Although the study adopted mixed methods approach, the major method is qualitative and the rationale behind that is that qualitative research refers to investigative research. This method is generally used for understanding views and perceptions. It offers visions to different problems and helps in developing concepts or theories for potential quantitative research. This method helps to discover and uncover new thoughts and individual views. It uses in-depth analysis of small groups of people for building theories. The results of qualitative research are not predictive, but descriptive. Thus; since this study investigates the Arabic teachers' perceptions towards the implementation of the integrated approach to teaching Arabic as a foreign language, this method is major. Purposeful sampling approach is used by the researcher for the interviews in this stage of the study. Purposeful sampling method enables the researcher to learn much about very important issues with regards to the aim of the study which includes recognizing and selecting individuals or groups of individuals that are particularly well-informed or knowledgeable with a phenomenon of interest (Cresswell and Plano Clark 2011). The researcher conducted five

interviews with five Arabic language teachers, two male and three female teachers. The five participants are asked about their perceptions of an integrated approach and whether it has an impact on students' communicative performance or not.

This section presents the questions along with the general opinions of Arabic language teachers with some extracts.

Research question 1:

What are the perceptions of the Arabic language teachers concerning the implementation of an integrated approach in the TAFL classroom?

The interviewed participants believe that both MSA and a spoken Arabic variety should be implemented in the classroom. They express their opinions in different ways. The first interviewed male teacher believes that an integrated approach should be implemented in the TAFL classroom. He expresses this by saying:*

I have always favoured an approach that might now be called an integrated approach. Or rather, and more precisely, I have always been an advocate of an Aamiyya first approach. There are several different conceptions of an integrated approach, Aamiyya first being one of them. But the usual conception, and I daresay implementation, of the approach is to teach a spoken variety of Arabic (or varieties) along with MSA in a single classroom. I think that this is a distant third best. I've noticed that students tend either to be overwhelmed with the amount of somewhat conflicting information that they get when both are taught in the same classroom or they tend to become impatient with MSA, which they see as hindering their acquisition of an immediately usable and useful variety of Arabic.

At the very beginning level, this is not so much a problem, because students are not as aware of the sociocultural usages of the different varieties, but that is no excuse for us to be fostering a false view of the task before them. The second best approach would be to teach each side-by-side but in separate classrooms.

It is evident that the first interviewee is for the integrated approach. He believes that MSA and

* Male teacher 1 opinion

a spoken variety should be taught side-by-side in separate classes to avoid student confusion. Furthermore; this research question tends to uncover the readiness of the TAFL teachers to replace the traditional approach in teaching Arabic as a foreign language with the integrated approach. This question also reveals the mindset of Arabic language teachers towards changing their teaching methodology in the TAFL classroom, and to what extent they are ready have the courage to change. The five interviewed male and female teachers are asked the question to see if they are for the integrated approach or they are happy with the traditional approach and think that such approach is the only means to teach Arabic as a foreign language. The first interviewed male teacher is asked and he responds by saying that he is receptive to it but he always prefers to start with a spoken variety before introducing MSA in the classroom. This indicates that this teacher is for change and for adopting integrated approach. He expresses his view by saying: *

I'm only receptive to it insofar as it is the only compromise that the field seems ready to accept. Otherwise, my argument has always been that students are better served learning a spoken variety of Arabic first, before they go on with MSA

It is worth pointing out here that the integration can be implemented in different ways. One way is presenting a spoken language variety before the MSA. Another way is presenting a spoken variety after MSA or presenting both varieties at the same time and in separate classes which all agree that it is unadvisable to present both varieties in the same class particularly at earlier stages that may lead to confusion for the students.

This view is supported by the second female interviewee when she says: †

For me, the integrated approach in teaching Arabic should be in a way that mirror the integrated way of learning that native speakers of Arabic follow. As native speakers, we simultaneously

* Male teacher 1 opinion

† Female teacher 2 opinion

learn the standard variety of Arabic in school and one colloquial variety at home. So, for learners this means that they learn varieties of Arabic at once according to the appropriate contexts. For example, in one class the teacher speaks in colloquial but writes in standard. In another set up, the teacher teaches one session in standard Arabic focusing on the written form, and then in another session teaches the colloquial focusing on the spoken form.

The second female interviewed teacher's view coincides with the first interviewee's view.

For the second female teacher who is interviewed and her receptiveness, she stated that first of all the students' needs should be taken into consideration; otherwise, there will be no point to integrate. She adds that some students learn Arabic to communicate and they need to learn MSA only when they read Arabic texts. She expresses her view by saying: *

Personally, I am very receptive to follow an integrated approach, but only in correspondence to the students' needs. The notion of students' needs has been ignored for a long time in the history and tradition of TAFL as research shows us. Therefore, the teacher should always take into consideration the students' purpose from learning Arabic. For example, if students want to learn Arabic solely for understanding the Qur'an, for example, then they do not need to learn the colloquial. On the other hand, if the students want to learn Arabic to interact with the locals in an Arab country then they don't need to learn the standard. The MSA-only or MSA-first approach (which dominated the TAFL tradition for most of the 20th century) does not make sense if it doesn't take into account the students' purpose from learning Arabic.

It can be observed through the second interviewed female teacher that she refers to learning a language according to the purpose of its learning. In other words, the teacher should always take into consideration the students' purpose from learning Arabic. Hence, her preference for the integrated approach and her readiness to change the traditional approach is controlled by the interests and needs of the students, although she claims that the implementation of the integrated

* Female teacher 2 opinion

approach in her classes has proven successful since communication is a constant need for her students.

The researcher then asks another female teacher on her perception regarding the implementation of such an approach in the TAFL classroom. This third interviewee supports the idea but refers to some barriers facing Arabic language teachers in implementing this approach. She states that:

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The best way to learn a language is connecting it to what is relevant to learners. Hybrid immersion approach is considered one of the most effective approaches and deliver immediate results. When it comes to Arabic language, it is essential to integrate MSA with a dialect/dialects as MSA is not the spoken anywhere you go. However, it's not always easy to follow this approach in the TAFL classroom because most of the time we "Arabic language teachers" have to follow specific outlines that can hardly fit in the timeframe given for each course.

This view reflects the desire of Arabic language teachers to follow this approach but due to some reasons they are reluctant as they have no experience in that. Therefore, it can be concluded so far that the three interviewed teachers are for the implementation but some are not sure about the possibility because of some barriers represented in the lack of experience and training, insufficient materials and their mindsets.

Additionally; the third interviewed female teacher expresses not only her readiness but also her belief that the curricula should be designed in such a way that there is a place for the integrated approach even when teaching Arabic for kids. This indicates that she is fully receptive and calls for an immediate change. She expresses her opinion by saying:[†]

* Female teacher 3 opinion

† Female teacher 3 opinion

I think all Arabic language frameworks should be changed to fit into an integrated approach even when it comes to TAFL for children.

Another female teacher expresses her agreement with the previous interviewed teachers for the need of an integrated approach as a necessity for nonnative learners to interact with the people around them as a spoken variety is not less important than the MSA. The fourth interviewed female teacher seems to be so keen for this approach and says that she herself is trying all the time to implement it in her classes. She believes that MSA is the high variety and is learnt at school and used in official meeting but not the variety which is used for daily communication; therefore, she supports the integration in which both varieties are used, the MSA and a spoken variety. She expresses her view by saying: *

I believe that integrated approach is a necessity in TAFL. The reason behind that is, the MSA is the formal form, where the same is and understood by all educated Arabs regardless their geographical location. Additionally, it is the form of language which is used in newspapers, most of books, news casts and the Holy Quran. Besides it is the form of Arabic used in formal speeches and meetings. Thus. It is the most prestigious form of Arabic. However, learning a dialect is a must as well, as it is needed to communicate with Arabs for everyday communication and to feel odd by using very strong dialect (MSA), that no Arab uses in daily communication.

It can be concluded so far that the interviewed teachers of Arabic are for the integrated approach and believe that this approach must be implemented in the TAFL classrooms to help the learners use the language properly rather than learning MSA only, which is not used by Arabs in their daily life.

* Female teacher 4 opinion

Another TAFL female teacher also states that she is receptive to change such a traditional approach (teaching MSA only) into an integrated approach. She says that she is for it and uses it in her classes because her students are happy with it and always give her positive feedback, which encourages her to stick to it despite the shortage of material that helps integrate MSA and a spoken variety. She expresses this by saying: *

I am very receptive and supportive to the integrated approach. I personally introduced it at my work place and I use it. Although I suffer because of lack of materials in different dialects such as gulf dialect, I am still using it, because of the amazing results and feedback I get from my students.

The fifth interviewed male teacher emphasizes what is said before by expressing his strong agreement to an approach that unites both MSA and any a spoken language variety. He expresses how badly this approach is needed in the TAFL classroom by saying: †

I think the integrated approach is one of the best approaches that could be applied in the teaching Arabic for non-Arabs simply because it integrates MSA with any spoken variety which is badly needed in the real life situations.

Regarding his readiness to adopt the integrated approach, he responds by saying:

In my opinion, we should adapt the integrated approach because it is more practical than the traditional approach. When we use the traditional approach with no integration of the spoken variety, the learners will feel frustrated especially when they are encountered with the spoken variety which is to a certain extent different from the MSA form of the language. They will simply have no confidence in themselves as they discover that what they learn does not serve them to understand spoken Arabic or use it in communication.

* Female teacher 4 opinion

† Male teacher 5 opinion

Hence, it can be concluded that the five interviewed male and female teachers agree that the integrated approach is a necessity for the TAFL classroom to enable the learners of Arabic as a foreign language to use it in real life situations. They believe that MSA is the formal form of the language and the high variety which is rarely used in real life situations, but only used in formal situations. Unlike dialects or spoken variety of the language that native speakers of Arabic use and communicate with each other on a daily basis. Therefore, it is obvious that all the interviewed male and female teachers are for the integrated approach and are ready for the replacement of the traditional approach with an integrated approach that is beneficial for them in their daily life. They express this in different ways. Some of them express their willingness to implement such approach based on the students' needs, while others are ready to implement it as the only solution for raising the learners' communicative competence. Furthermore; they are in disagreement regarding the order in their implementation. Whether to start with MSA and then a spoken variety, or to begin with a spoken variety and then to MSA. However; it can be said that all of them support the idea of replacing the traditional approach with an integrated approach and respond to research question 3 positively.

Research Question 2:

How do Arabic teachers perceive the role the integrated approach in raising undergraduate students' communicative competence?

The five teachers, male and female, respond to this question in a way that reflects their beliefs that such an approach is the best way to raise students' communicative competence. All of them perceive the integrated approach as a need and a necessity for the field of teaching Arabic as a

foreign language. The first interviewed male teacher expresses his approval and strong support to the implementation of such approach and stated that he has already begun using it in his TAFL classes. He blames TAFL teachers who try to avoid the integrated approach in their TAFL classes. He expresses that by saying: *

I've already begun using an integrated approach. My perception is that the field itself is only now beginning to acknowledge reality. To my way of thinking, teaching Arabic is almost impossible without appeal to the spoken language. Learning to speak an Arabic variety that is actually spoken in an Arabophone community is essential to enhancing communicative competence. This hardly needs to be said. Unfortunately, it must be said and repeated, given the stubborn attitudes held by many – perhaps the majority – in the field of teaching Arabic as a foreign language.

This perception is positive towards the integrated approach and reflects the fact that such an approach is helpful for developing the students' communicative competence. This view is supported by other teachers who are interviewed where they all agree that an integrated approach will eventually lead to communication. The second interviewed female teacher stresses and reinforces what the first interviewed male teacher says but she adds a point regarding the definition of students' communicative competence. According to her, if communicative competence includes the four language skills, then an integrated approach will be the key. She expresses her view by saying: †

The answer to this question depends on how you define the students' communicative competence. Of course there are standards and frameworks which measure the level of communicative competence, but the main issue is how to define it in the first place. Is communicative issue necessarily all of the 4 language skills (speaking, reading, listening, and writing)? If the answer is yes, then an integrated approach is going to be key in the learning experience of the students,

* Male teacher 1 opinion

† Female teacher 2 opinion

since they cannot be considered to be communicatively competent in the speaking and listening skills if they only know standard Arabic.

It can be noted that the second interviewed female teacher believes that the integrated approach is a good means to enhance communication if it includes four language skills (listening, speaking, reading and writing). Another interviewed female teacher believes that if students learn a language and are unable to use it in real life situations, it will be learning with no point. She believes that communication comes first, and since even Arab native speakers use dialects when they communicate with each other, then a spoken variety should be taught to enable the learners to use it in real life situations. She expresses her view by saying: *

Language is communication and the only way to raise learners' communication skills is by making them practice real life situations. Learners tend to remember better when they associate new concepts with something they can relate to. A song or a drama scene or dialogue between Arab friends who speaks Arabic are the best way to motivate learners to use the language.

The TAFL teachers agree to some extent that communication is correlated with the integrated approach in which both varieties of Arabic (MSA & a spoken variety) are taught. The researcher asks the same question to the fourth female teacher regarding her view of integrated approach and its impact on communication. Her view emphasizes the need for the integrated approach when teaching Arabic to nonnative speakers. According to her, many nonnative learners complain that either they look funny when they speak MSA in public places, or they will not be able to understand people around them using dialects. She expresses her view by saying: †

Many students who learnt MSA only, complain about people laughing at them when they use MSA in everyday communication, such as talking with friends, buying something from a supermarket or even communicating at work among co-workers. Others complain about that they do not understand Arabs when they communicate among themselves because they use a

* Female teacher 3 opinion

† Female teacher 4 opinion

spoken form that is different to a big extent from MSA. That can demotivate them very much especially if they had reached already to high levels in learning Arabic. Additionally, learning one dialect can allow them to enjoy interesting aspects of life and make their learning experience fun, such as listening to songs, watching movies and the most important thing is that it will become easier to make Arab friends. Consequently, this will improve their skills.

Another interviewed male teacher believes that communication can be achieved by nonnative learners only by learning a spoken variety. He strongly states that such an approach is so important to meet the needs of the nonnative learners and gain the ability to communicate with the people around them. He expresses this by saying: *

It is crystal clear that the integrated approach is highly preferable to the traditional approach simply because in the integrated approach \, I, as a teacher, make sure that the learners are exposed to the spoken variety of the language side by side with the standard form of the language. In this way, the learners do benefit from what they use in communication and find its equivalent in the standard form of the language. In this way, progress is guaranteed to be achieved on both sides.

It can be concluded that the five interviewed male and female teachers are in agreement in response to research question 2 regarding their perceptions of the integrated approach and its impact on raising the students' communicative competence if implemented. They all see it as a promising approach for learners of Arabic as a foreign language and some of them have started using it in their classes. None of the five interviewed participants expresses his/her objection to it which proves it to be an effective approach in helping the learners of Arabic to interact with the people around them.

* Male teacher 5 opinion

Research question 3:

What are the potential barriers to implementing the integrated approach in the TAFL classrooms?

The researcher asks this question to the interviewed male and female teachers to see if there are any barriers to implementing the integrated approach. Initially, they express their readiness and happiness to implement the integrated approach, and at this stage, the researcher tries to find out if any barriers exist in replacing the traditional approach with an integrated approach. The first interviewed male teacher believes that students vary in their motivation towards Arabic. Some students whose purpose is to study Islamic sciences only have no interest in learning a spoken variety. They will focus on MSA and in this case there will be no justification to introduce any spoken variety to them as it does not meet their interest. He expresses this by saying: *

I would guess that it is teacher attitudes, mostly. It, of course, depends upon the venue. Educational institutions whose purpose is to instruct Muslims whose native language is not Arabic in the traditional fields of Islamic sciences would naturally have no interest in teaching anything other than classical Arabic, and I've had Muslim students who were not interested in gaining competence in a spoken variety of Arabic. But those have been the minority of my students, most of whom have been non-Muslim students from western countries. Asian and African Muslim students may have differing motivations.

Therefore, the willingness to learn a spoken variety through the integrated approach is mostly determined by the students' interests as the first interviewed male teacher says. The other barrier

* Male teacher 1 opinion.

is presented by the second interviewed female teacher who believes that the practical side is more important. She expresses this by saying: *

Munther Younes talked about this in detail. For me, I think on the practical level the most important barrier is the issue of choosing which colloquial to teach and how to match that with both the students' needs and the teacher's abilities.

This view by the female teacher is worth mentioning as we have many spoken varieties in Arabic, and the question which variety to teach deserves thinking of. According to her, this is a real barrier as we have diverse origins in the class and therefore, the selection of a dialect that meets the interest of all the students is not easy.

The third interviewed female teacher says that the major barrier is not the material or the selection of a dialect to be taught; on the contrary, the teachers' mindset stands as the barrier in implementing such an approach. She expresses that by saying: †

The most difficult barrier is the teachers' mindset. Arabic language itself and the approaches of teaching it haven't really evolved or changed like other languages, hence, it's not easy for majority of teachers to accept such big change in teaching Arabic language.

It is noted so far that the interviewed TAFL teachers are for the integrated approach, but they mention some barriers towards implementing it. Another female teacher expresses her view regarding the barriers towards implementing integrated approach by saying: ‡

Barriers can be summarized as lack of materials in spoken Arabic in all different dialects, which will burden the teacher to continuously and heavily develop materials beside their normal teaching jobs. Secondly, the quality of most of available materials is low, which leads to the same result of the first point. Indifference of many Arabic teachers to change their old teaching

* Female teacher 2 opinion

† Female teacher 3 opinion

‡ Female teacher 4 opinion:

methods, especially with lack of professional developments. Less researches to find solutions for the confusion problems that students face when learn by an integrated approach. In addition to the difference of one dialect from another which might intrigue the learner about which dialect to choose especially if s/he has not decided yet where his/ her future will be in the Arab world. However, the last problem can be easily overcome as I mentioned before. When a learner learns a dialect, soon he can easily understand different dialects. Like the Arabs themselves.

The fourth interviewed teacher sums up all what others present as barriers to the implementation of the integrated approach. She believes that it is not only the material, or the teachers' mindset, but it is also the selection of dialects that stand as barriers in this regard.

The fifth interviewed male teacher also points out to some barriers that hinder the implementation of the integrated approach. He agrees with the interviewed teachers that the one of the barriers is the dialect selection and the insufficient material. He expresses this by saying:

*

The potential barriers facing us from implementing the integrated approach are represented in the fact that there are many spoken Arabic varieties that are to some extent totally different from each other that may create confusion for the learners. Additionally, there is not sufficient materials to support the spoken variety.

It can be concluded that the five interviewed male and female teachers agree that there are some barriers to implementing the integrated approach and such barriers are different. They agree that the lack of materials is a barrier in addition to dialect selection and the teachers' mindset to change from traditional approach to an integrated approach which hinder this mission

4.5.2. Summary of Qualitative Findings

The general outcomes of the qualitative data analysis of the current study show positive

* Male teacher 5 opinion

perceptions about an integrated approach for TAFL. Five TAFL teachers who are purposefully selected volunteer to be interviewed. They are one-to-one interviews in which the participants are asked about five open-ended questions. Generally speaking, all the participants in the interviews believe that the integrated approach is the only way to enhance learners' communication skills as it integrates MSA with a spoken variety that is used real-life situations. Besides, they all agree that the implementation of an integrated approach enables the learners to understand Arabs when they communicate with each other because they use a spoken form which is different from MSA. Therefore, they all believe that communicative competence is the outcome of the integrated approach. Furthermore, the participants believe that there are barriers to replacing the traditional approach to TAFL with an integrated approach and such barriers vary where the most complicated ones are those that deal with the teachers' mindset. The participants' perceptions in the interviews express and reflect the beginning to acknowledge reality as teaching Arabic is almost impossible without appeal to the spoken language. Learning to speak an Arabic variety that is spoken in an Arabophone community is essential to enhancing communicative competence.

It can be concluded based on the participants' interviews that the best instructional design is the one that is a compromise between MSA and a spoken variety and does not reduce one on the expense of the other. As for the provisions to implement it, the interviews reveal that once we have good teachers who are qualified to teach spoken varieties, this means that two-thirds of the problem are solved. The outcomes of the interviews with the TAFL teachers consolidate the findings of the survey. Hence; the outcomes of both, the interviews and the survey, are in harmony and call for the integrated approach in order to raise the learners' communicative competence

CHAPTER FIVE

5. Discussion, Implications, Recommendations, and Conclusions

This chapter contains five major sections. The first section presents a brief summary of the study together with the needs of the study and the purpose of the study, the theoretical framework, methodology, and research questions. The second section delivers a summary of the quantitative and qualitative findings, as well as a comparison of findings. The third section contains implications of the study, a comparison of this study to previous research, and a suggestion for a communicative Arabic integrated approach. The last section proposes conclusions drawn from the study.

5.1. Summary of the Study

Earlier approaches to language teaching emphasized textual skills at the expense of aural skills. With the more commonly taught foreign languages in the Anglophone systems, a turn toward communicative approaches to language teaching would entail an adjustment of the curriculum to accommodate a greater emphasis on spoken forms of the language and its four language skills, active as well as passive, were nurtured. Some of the more commonly taught languages, such as Spanish, French, and German, possess spoken varieties that approximate standard written forms and this will render the task relatively simple. With Arabic, on the other hand, the notorious differences between all spoken varieties and most written forms of the language present problems that have yet to be resolved in the Arabic teaching profession where a bias toward the textual aspects of the language is still very much alive. In order to inspire foreign language learners interact in real life communication, a communicative-competence methodology is needed. Developing language proficiency of the foreign learners can be through interactions

with the people around because almost always language is speech illustrated via writing. The speaking skills normally come before writing skill in human's acquisition of skills.

In some languages there are two different varieties of the language which are called high (H) which is used in formal contexts and the other variety is low (L) which is used in daily life where people interact with each other. This linguistic situation was first introduced by Ferguson (1959). In the case of the Arabic language, the diglossic situation is represented in MSA as a high (H) variety, which is a somewhat united language across the Arab World, and the widespread range of spoken Arabic varieties which come under the low (L) variety.

Nevertheless, many researchers claimed that Ferguson's classification is an inaccurate account of Arabic varieties. For instance, according to Fishman (1972), there is flexibility and changeability in the use of Arabic varieties more than Ferguson's claimed. Holes (1995, p. 39) considered Ferguson's classification of High and Low as a "misleading oversimplification". Many researchers favored the description of Arabic linguistics as a diglossic continuum (Al-Batal 2002; Wahba 2006; Wilmsen 2006; Younes 2006).

There are many challenges facing TAFL teachers in teaching a spoken variety represented in how to teach it and whether they should teach it before or after MSA or side-by-side with MSA. The need for learning Arabic is increasing and the classroom approach in most private universities in the UAE continues to solely teach MSA, the language of books that is rarely used by native speakers of Arabic which will lead the learners to be unable to understand native speakers in any context. With the dominance of MSA over spoken varieties in TAFL classrooms, teachers will find it difficult to address diglossia and it will be problematic to them.

Additionally, despite the huge focus on communication in teaching Arabic as a foreign language

to maximize the students' communicative competence, teachers' of Arabic still doubt whether teaching MSA and a spoken Arabic variety is needed. Rich literature, written by famous Arabic-language researchers, promoted an integrated approach to teaching Arabic, in which MSA and a spoken Arabic variety are taught in a single course of instruction in order to maximize the students' communicative competence, however, teaching solely MSA in the TAFL classroom is still the norm. The principle of the integrated approach is to include both MSA and a spoken Arabic variety alongside (Palmer 2007; Wahba 2006; Younes 2006). Nevertheless, most Arab educators lack the ability to differentiate between language learning and language acquisition. Native speakers of Arabic acquire their spoken mother tongue at home in an unconscious manner while the high variety, the MSA, is learnt at schools. Consequently, foreign learners of Arabic should learn both varieties.

Since very few empirical studies have investigated the perspectives' of TAFL teachers on the integrated approach to teaching Arabic as a foreign language, this study is a contribution to filling the gap in literature. The outcomes of this study will be of great importance on not only the educators, but also for curriculum designers'.

The principal purpose of this mixed-methods design study was to investigate (a) how teachers perceive an integrated approach for students' communicative competence in Arabic; (b) whether teachers are receptive to implementing an integrated approach in the TAFL classroom and (c) if teachers identify any potential obstacles to implementing an integrated approach.

The concept of communicative competence guided the study. It has applied Hymes's (1966) theory of communicative competence as the basis for the theoretical framework. The idea of communicative competency was introduced by Hymes (1966) as a response to Chomsky's (1965) concept of linguistic competence. The concept of Hymes' idea regarding communicative

competence was based on the thought that speakers require functional knowledge to utilize language in a practical manner. According to Hymes (1974), communicative competence can be defined as what an individual requires to know to communicate efficiently in culturally critical situations (p. 75). Hymes's work places importance on the significance of using the language in real life situations which is as essential as being knowledgeable in grammar. In other words, performance is as important as competence. Chomsky (1965) argues that grammatical knowledge is still crucial, particularly the knowledge of rules that oversee the proper usage of language which is precisely imperative because without this knowledge, a speaker cannot sufficiently interact with colleagues of a given speech society.

Some observations were conducted by linguists about how native speakers use the native language and found out that a spoken Arabic variety is spoken in a wider context than primarily stated by Ferguson (1959). For instance, Wilmsen (2006) conducted research for a doctoral dissertation with emphasis on modes of speech in different contexts whether conversations at conferences, at work, or other places used by educated speakers of Arabic

In his study, Wilmsen found that

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

The other theoretical framework that guided the study was Borg's (2003) model of language-teacher-cognition. The model highlights the impact of teachers' experience as learners,

stimulating professional education about their teaching practices. Borg included contextual factors such as the pressure of standardized testing, class size and time, and course load, which might alter teachers' classroom practice. Borg's model can guide this study and help identify sources of Arabic teachers' belief about implementing MSA only in classroom instruction without ruling out possible convergence or divergence between teachers' beliefs and practice. Most often, teacher cognition has a core impact on the teachers' professional growth, which is critical in evaluating the mandate and behavior of the teacher in the classroom. The teachers' outlined beliefs, pedagogical principles, and personal theories are usually filtered and refined. The teacher's experiences as a learner or as a student can monitor his/her practices.

The third theoretical framework that guided the study was Vygotsky's theories highlight the fact that cognition can be developed through social interaction (Vygotsky 1978), as he had a strong belief in the fundamental role that a community plays in the process of "making meaning." Vygotsky indicates that cognitive development results from social interactions stemming from directed learning within the zone of proximal development (ZPD) as children and their partners build knowledge. Vygotsky defines it as "the distance between the actual development level as determined by independent problem solving and the level of potential development as determined through problem solving under adult guidance or in collaboration with more capable peers" (Vygotsky 1978). Vygotsky said that the ZPD is where the child will be given the most sensitive instruction or guidance, coupled with a lot of encouragement, from the More Knowledgeable Other (MKO). The words selected were "instruction" and "guidance", as opposite to absolute "full assistance". This is because the More Knowledgeable Other will help in guiding the child and the child will depend on himself/herself in developing his/her skills. By allowing him/her do

it individually, the child's mental functions will be developed faster which leads to speeding the child's cognition. According to Vygotsky (1978), the key to learning is social interaction which needs a skilled educator who may model manners and/or offer oral instructions for the child. Vygotsky considers this as cooperative or collaborative conversation. The child tries to understand the orders conveyed by the educator (often the parent or teacher) then adjusts the data, using it to govern his/her own performance. As social interaction plays an essential role in developing cognition, cognition development, according to Vygotsky, is a consequence of an "active" interaction between both the individual and the society. This active relationship represents a relationship of support between the two. Just as society has an influence on the individual, the individual also has an effect on society. Children can never learn if they are separated from the society, or are prohibited to interact with it. From day one at school, a child gets to know his teacher and later s/he get to know other teachers. The process of learning also required him/her to work closely with other people in addition to his/her teachers, such as classmates and older students. The older the child is, the more his social learning will be through social interactions. Children are taught and learned in social environments, and they often come up with social meanings. Hence; the outcome of these social learning experiences, children were able to gradually develop and grow.

Mixed methods methodology is implemented in this research study which entails sequential explanatory design that is carried out in two chronological phases, that is, quantitative data collection then qualitative data to give an in-depth understanding of the quantitative findings. The researcher used this method to respond to the following research questions:

What are the perceptions of the Arabic language teachers concerning the implementation of an integrated approach in the TAFL classroom?

How do Arabic teachers perceive the role of the integrated approach in raising undergraduate students' communicative competence?

What are the potential barriers to implementing the integrated approach in the TAFL classrooms?

5.2. Summary of Findings

5.2.1. Quantitative Findings

In the quantitative phase, the researcher used a survey adapted from Abdalla and Al Batal's (2012) ATS. In their research, they stated the outcomes of the TAFL teachers in the US colleges to deliver an inclusive profiles of TAFL teachers and their approaches and needs. The survey showed that most educators support integration of both MSA and spoken Arabic varieties, despite the fact that the survey revealed that the current practices and the implemented Arabic curricula do not reflect the educators' views.

In this study, the adapted Arabic Teachers Survey ATS (Abdalla & Al-Batal 2012) is used as a key method of gathering quantitative information. The total number of items on the survey are 44. The researcher conducted the study in person, to ensure that the questionnaires are filled in the right format. A collection of data from these universities took more than two weeks.

Furthermore, the analysis of the gathered data used SPSS software that was done over a period of about three weeks. The personal variable and work environment of the participants are described in the items from 1 to 21 in the questionnaire. Such description is listed below in a way that reflects sample comprehensiveness and objectiveness of the study. The SPSS analysis of the personal variables and work environment are attached for further details.

(see appendix F)

5.2.2. Sample comprehensiveness

5.2.2.1. Introduction

The purpose of the study was to investigate the perception of teachers of Arabic towards the integrated approach to teaching Arabic. The sample size was 40 teachers who are teaching Arabic as a foreign language. The study used surveys and interviews to collect data from the teachers. It used research questions that were able to investigate the depth of issues and definite view surrounding the integrated approach. Given the purpose of the study, the sample was carefully selected to ensure direct insights into the field of teaching Arabic to foreigners. Thus, the sample consisted only of teachers who were direct influencers. Another important factor in sample selection was the comprehensiveness of the sample, which was accomplished by the use of string variables. These variables included personal variables, such as demography, as well as the work environments of the participants. The sample comprehensiveness was tested through the use of Statistical Package for Social Sciences (SPSS) for analysis. (see appendix F). The following sections detail the results of the analysis.

Gender of the participants:

The study applied the use of simple random sampling which is an unbiased technique that gives all participants an equal probability to be chosen. This led to the inclusion of both male and female participants in nearly equal numbers.

Age of the participants:

Due to random sampling, there was a wide range of the ages, with the participants falling between 20 and 60 years. The median age was however 30-39 years from both the male and the female sample.

Native spoken Arabic variety:

The study recognizes that native Arabic is considered a major contributor to the negative perceptions on the implementation of the integrated approach among the teachers, and thus, aims to categorize participants' spoken variety. It revealed that majority of participants speak Egyptian and Levantine varieties. However, still, amongst the sample, there were those who speak Sudanese, Chinese, Urdu, WOLOF and Russian varieties.

Mother's tongue:

The study further revealed that there were teachers who did not speak a native spoken Arabic variety. Those constituted 22% of the sample, the majority of which, had English as their mother tongue.

Non-native TAFL teaching and living in Arabic countries.

The study sought to establish the length of years that non-native TAFL teachers had lived in Arabic countries. This is in regard to the mastery of the language as well as how their stay coupled with their interaction with the native speakers would influence their perceptions towards an integrated approach. It revealed that the range was between 4 years up to 25 years living in Arab countries, offering a large variety for comparison in experiences and how they correlate with number of years of experience in the field.

Range of degrees held by teachers.

Another important aspect is the education levels of the teachers. This is in regard to the concern that Arabic programs needed to hire more qualified teachers. There was also a concern about barriers in the attainment of fully accredited qualifications in the teaching of non-native speakers. Of the sample, 55% were found to be Ph.D. holders followed closely by MA degree at 30%. The rest of the members of the sample had other degrees such as M.S., B.A, and B.S.

Discipline

The surveyed teachers cover a large range of specialties, with the majority specializing in Arabic linguistics at 40%, while 25% have specialized in Teaching Arabic as a Foreign Language. Other disciplines that cover the remaining percentage are literature, applied linguistics, general linguistics and Middle Eastern studies.

Experience and workplace.

The study showed that 55% of the participants had more than 10 years of experience. With regards to the institutions where the surveyed teachers worked, a significant percentage (75%) was at private universities.

Ranks of the sample.

With the realization that department and school heads contribute significantly ~~a lot~~ towards the implementation of the integrated approach, the study addressed the ranks of the sample. It was established that there are different ranks with the highest ranks being professors in the order full, associate and assistant professors. There were also lecturers at entry level and senior lecturers. However, most of the surveyed teachers were senior lecturers and assistant professors.

Job status and what they were hired to teach

90% of the sample work on a full-time basis with only 10% working as part-time. Of these, 52% indicated that they were hired to teach Arabic primarily while 42% were hired to teach it as a secondary subject

Reasons for teaching and level of being valued by the department.

Interestingly, a large proportion of the participants, 90%, stated that they teach Arabic for the simple reason that they love it. Moreover, 90% of the sample stated that they are valued by their departments with 94% stating that they are satisfied.

Teaching load and size of their classes

The majority of the sample has more than 8 contact hours in a week. The majority of them further have an average of 10-15 students in their classes. The strength of the sample here is quite well revealing in that the contact hours of the teachers has a significant impact on their perception towards implementation of the integrated approach.

Student's descent/ heritage

The majority of the sample had 10-20% of their students with Arab origin. On the other hand, a majority had 20-40 % of their students from non-Arab Islamic heritage. It is therefore evident that majority of the students are non-native speakers who can highly benefit from the integrated approach.

5.3. Research Questions:

5.3.1. Research question 1:

What are the perceptions of the Arabic language teachers concerning the implementation of an integrated approach in the TAFL classroom?

The first research question aimed to investigate the perceptions of the Arabic language teachers of the integrated approach and its implementation in the teaching of Arabic as a foreign language. The findings reveal the participants have a positive attitude towards the implementation of the integrated approach in their classes, which means interest in adopting the integrated approach (IA) to TAFL. Around 70% of the sample believe that students learn Arabic to read Arabic texts; however, 85% disagreed that teaching MSA to nonnative speakers is the solution to Arabic language diglossia. Additionally, 90% of the nonnative TAFL teachers disagreed that MSA should be taught only to nonnative speakers with no other spoken varieties. Similarly, 85% of the native TAFL teachers are against teaching MSA only to nonnative learners. On the one hand,

these outcomes show that the participants in the study support the implementation of the integrated approach in the TAFL classrooms where the two varieties of the Arabic language are taught side by side and where the students communicate and read Arabic texts. On the other hand, the findings also support the existing literature in which Al Batal (2017) states that: Approaching Arabic as one and creating space for the dialect within the Arabic curriculum would help us develop curricula that are more in tandem with new approaches to language pedagogy whether they are proficiency-based, task-based, or content-based. The current study's findings add to the research that has been conducted by Belnap (2006), Husseinali (2006), Palmer (2008), and Wahba (2006), all of whose studies argue that the students' Arabic language needs have changed and that the students' key inspiration for studying Arabic is to communicate with native speakers. To conclude, the perceptions of the Arabic language teachers concerning the implementation of an integrated approach in the TAFL classroom is positive and the majority of the participants support the use of such an approach. However, the analysis also shows that some teachers are reluctant to abandon the traditional approach, one that uses MSA only. This finding is supported by literature and is evident in two surveys of Arabic language instructors in US colleges which examined the profiles, attitudes, beliefs and dispositions of Arabic language teachers there. The first study was by Belnap (1995). It provided a picture of the institutional setting of teaching Arabic in the US including the types of instructors in the TAFL field, their training and their priorities. The second study was conducted by Abdalla and Al-Batal (2017). It surveyed approximately 50 percent of all college instructors of Arabic in the US, describing their profiles, needs and perspectives. The current study expands on their work and unveils the attitudes of AFL instructors by focusing exclusively on instructors and their readiness to implement the integrated approach in the TAFL classroom. The current study's examines whether or not its participants

use an integrated approach in their classes. It also seeks to understand what drives these teachers to adopt the integrated approach, how they resolve some of its challenges, how they integrate MSA and a dialect in their teacher talk, and what some characteristics of their dialect register are. The findings in the qualitative phase prove that some of the teachers use an integrated approach in their classes, but the findings also suggest that the major difficulty facing them is that there is not enough material that integrates MSA and spoken vernacular.

Furthermore; this research question was designed to investigate the readiness of the Arabic language teachers to replace the traditional approach to TAFL, where the focus is only on MSA with an integrated approach, where the emphasis is on both MSA and the spoken vernacular. The majority of the respondents (97.5%) agree that MSA is more highly regarded by teachers in the AFL than the spoken vernacular. These results reflect their traditional approach, which focuses on MSA and ignores the spoken vernacular. It can be deduced that they are afraid to change their style of teaching although they might like to. This is consistent with Borg's language Teacher Cognition Model (2003) which highlights the impact teachers' experience as learners have on their subsequent teaching practices. The move by Arabic teachers to teach MSA exclusively and ignore the teaching of spoken Arabic could be a product of their individual learning experiences in school, where much of the teaching was carried out in MSA. However, the participants' responses towards training courses on how to teach using an integrated approach are positive. Eighty percent of the participants agree that such training courses should be done in the early stages of teacher training and not in the later stages. Therefore, this reflects that they are ready and receptive to the idea of replacing their traditional approach with an integrated one. Additionally, 87.5% disagreed that MSA is the only form of the Arabic language that is worth teaching and learning. It can be concluded that TAFL teachers believe that the spoken vernacular

is a variety of Arabic that is worth learning as well. The findings also reveal that although the teachers of Arabic hold positive attitudes toward the integration of colloquial Arabic, they tend not to teach the spoken vernacular in their classes. This is consistent with the belief, expressed by Isleem (2017), that there are two major obstacles preventing more teachers from implementing an integrated approach. These are the lack of training for teachers of Arabic as a foreign language and the reluctance of older teachers to break away from the traditional teaching practices that focus exclusively on MSA.

To conclude, the findings reveal that the participants are ready to replace their traditional style teaching with an integrated approach despite the fact that they are still using the traditional approach in their classes. The findings also indicate that the majority of the participants use the traditional approach because they lack the skill to deal with the integrated approach, and because they are affected by their experiences as learners.

5.3.2. Research question 2:

How do Arabic teachers perceive the integrated approach in raising undergraduate students' communicative competence?

The second research question aimed to investigate how Arabic teachers perceive the integrated approach and its impact on raising students' ability to communicate with the people around them. The findings of this research question reveal that 90% of the participants agree that students who are proficient users of the spoken vernacular have an advantage over those who can only use MSA. The result reflects reality because native speakers communicate with each other using the spoken vernacular and not MSA. Hence, students who know the spoken vernacular have the ability to communicate with native speakers, unlike students who know only MSA used in books and formal meetings. Furthermore, it is clear from the responses of the participants that students

primarily learn Arabic to interact and communicate with native speakers with 95% of the respondents agreeing that students learn Arabic to be able speak with native speakers and read Arabic texts. The results reflect the need for an approach that unites both MSA and the spoken vernacular. It can be concluded that the four language skills are inseparable. In the light of the results here, there is a need for an integrated approach that links both MSA and the spoken vernacular. The findings all reveal that, the majority of the participants disagree that students with MSA only can understand the language of the native speaker when they communicate with them. To be precise, 87.5% disagreed with the idea that MSA is sufficient simply because MSA is not the variety of communication used by native speakers. Thus, students with MSA only will not be able to communicate with native speakers, which is another proof that a student should learn a dialect in addition to MSA to socialize with native Arabic speakers. In other words, an integrated approach will be more suited to this goal. This is emphasized by Shiri (2013) who documents parallel student experiences in speaking MSA in other countries. Her results confirm that using MSA for everyday communication is problematic and that use of the spoken vernacular opens doors for deeper conversations. Besides, 95% of the participants in the study agree that native speakers welcome students who are familiar and can speak an Arabic variety. It can be deduced that these findings are a reflection of the participants' view regarding the value of learning a spoken variety in addition to MSA. Thirty-nine of the participants representing 98% of the sample agree that students need to know both the spoken vernacular and MSA to be able to read Arabic texts and communicate with native speakers of the language. These results can be considered a call for an approach that unites both 'high' (MSA) and 'low' (spoken vernacular) varieties of Arabic in order to improve students' ability to communicate. The findings of this research question are in harmony with the findings in previous studies that concluded an

integrated approach raises students' communicative competence. According to Younes (2006), the integrated approach is built on the assumption that learners study Arabic in order to achieve proficiency in all language skills (listening, speaking, writing and reading). This cannot be done if you are teaching Fuṣṣhā only or 'āmmiyya only (Younes 2006).

This agreement between the findings of this research question and the literature review supports the belief that students should learn both varieties of Arabic and highlights the fact that communicative competence always comes first and cannot be achieved without an integrated approach; that is, one that utilizes both MSA and the spoken vernacular.

5.3.3. Research question 3:

What are the potential barriers to implementing the integrated approach in the TAFL classrooms?

The fourth research question investigates the integrated approach and the barriers to implementing it. These barriers may arise if teachers of Arabic believe they are incapable of teaching a dialect other than their own; if they are concerned about coordination issues (which may arise if more than one teacher teaches more than one class); or if they believe that teaching spoken Arabic varieties is not easy because published material does not exist (or if it does, it is insufficient).

The current study's findings reveal that 29 teachers representing (72.5%) of the TAFL teachers feel they are capable of teaching a spoken variety other than their own in their classes. In contrast, 10 teachers representing (25%) feel they can do so but only to a more limited extent and One teacher representing (2.5%) believe they can do so but only with some difficulty. The finding that the majority of teachers feel capable of teaching a spoken dialect is consistent with Najour C. (2017 p. 171). In this study, one of the interviewed instructors stated: "It is the responsibility

of every Arabic teacher to have the ability to teach a dialect other than his or her own.” The same instructor argues that: “As teachers of Arabic, we are part of this new generation of speakers and users of Arabic, and we are being called upon to show that we can and we should be able to teach . . . at least the basic structures [of a dialect that it not our own].” Najour C. (2017 p.171).

Results from the present study also reveal that nearly all the participants believe that coordination between classes should be arranged if there are several classes for Arabic taught by more than one instructor. Thirty-three teacher, representing 82.5% of the total sample, believe that coordination is very important. In contrast, 12 teachers representing (12.5%) believe it is not greatly important and 2 teachers representing (5%) do not support coordination at all. The importance of coordination is emphasized by Ferguson (1959), who states that such coordination helps Arabic teachers understand the relationship between their own dialect and the dialects of other Arabic teachers participating on the course. In addition, it helps teachers realize that the different dialects share many aspects in common. However, which dialect to teach is based on the preference of both teachers and the students in different courses.

The results of the study also reveal that 90% of the participants disagree that one of the barriers to teaching a spoken variety is the lack of material to be taught. This view, that there is sufficient teaching material, is supported by a study conducted by Najour C. (2017). It indicated that many schools in the US have adopted new Arabic textbooks called *Al-kitaab fii Ta'allum al- Arabiyya* and *Arabiyyat al- Naas*, both of which integrate colloquial Arabic materials within the Arabic curriculum. Nevertheless, in the current study four of the participants representing (10%) oppose the teaching of a dialect because they believed there was a shortage of appropriate material and that the requirement to develop such material would add considerably to the burden they face in their normal teaching jobs. In addition, these teachers raise the issue of dialect choice, asking

which dialect should be chosen and for what reasons. Overall, it can be deduced here that the implementation of a spoken variety is possible. There is a perception amongst a few teachers in the current study that a number of barriers to the teaching of a dialect exist; however, this is not the belief held by the majority.

5.4. Qualitative Findings

The general outcomes of the qualitative data analysis of the current study show positive perceptions about an integrated approach for TAFL. Five TAFL teachers who are purposefully selected volunteer to be interviewed. They are one-to-one interviews in which the participants are asked about five open-ended questions.

The first research question sought to find out the readiness of the TAFL teachers to implement such an approach in their TAFL classrooms. Three main themes are revealed in response to this question by the participants. The first theme is the different forms of integration in the implementation of such an approach in the classroom and with what form teachers should give priority to. The participants agree on the concept, but some prefer to start with MSA and then shift to a spoken variety while others consider to begin with a spoken variety and then shift to MSA and the third view value teaching both at the same time. The second theme is linking the integrated approach in teaching Arabic in a way that mirrors the integrated way of learning that native speakers of Arabic follow. In other words, they believe that native speakers of Arabic acquire the language at home and in school they learn MSA, so this should be in the case of integration. The third theme is the difficulty in implementing this approach in TAFL classroom because most of the time “Arabic language teachers” have to follow specific outlines that can hardly fit in the timeframe given for each course. Hence, the five participants who respond to this question agree that they are in favor of implementing the integrated approach in their TAFL

classes but in different forms. Furthermore; this research question investigates the receptiveness of TAFL teachers to replace the traditional approach (MSA only) with an integrated approach (MSA and a spoken variety). Four major themes emerge from the interviews. The first theme is the receptiveness to change the approach as a compromise to what the field seems ready to accept. Otherwise, their preference would be a spoken variety first, then MSA. The second theme is the readiness to change the approach from traditional to the integrated approach in correspondence to the students' needs as the notion of students' needs has been ignored for a long time in the history and tradition of TAFL as research reveals. Therefore, the teacher should always take into consideration the students' purpose for learning Arabic. The third theme focuses on Arabic language frameworks that should be changed to fit into an integrated approach even when it comes to TAFL for children. The fourth theme calls for providing the field with sufficient materials in different dialects to shift smoothly from the MSA to spoken Arabic varieties.

The second research question tends to explore the TAFL teachers' perceptions of an integrated approach and if they regard such an approach as critical in raising students' communicative competence. Two major themes emerge from the interviews. The acceptability for implementing the integrated approach is the first theme that helps in providing a key answer for research question two. This theme reflects their beliefs in the integrated approach and its impact on maximizing the students' ability to communicate. Additionally, this theme could be considered as a call for the necessity to teach both MSA and a spoken variety in order to maximize communication. The second theme is the need to define the students' communicative competence and whether it includes learning the four language skills as the criterion to consider

an integrated approach to be the key in the learning experience of the students. This is because the students could not be considered to be communicatively competent in the speaking and listening skills if they only know standard Arabic.

Generally speaking, all the participants in the interviews believe that the integrated approach is the only way to raise learners' communication skills as it integrates MSA with a spoken variety that practices real-life situations. Besides, they all agree that the implementation of an integrated approach enables the learners to understand Arabs when they communicate with each other because they use a spoken form which is different from MSA. Therefore, they all believe that communicative competence is the outcome of the integrated approach.

The third research question investigates the potential barriers to replacing the traditional approach to TAFL with the integrated approach. Four themes emerge that direct the answer to the research question. The first theme is the teachers' attitudes, and mindset as the Arabic language itself and the approaches to teaching it have not evolved or changed like other languages. Hence, it is not easy for the majority of teachers to accept such a big change in teaching the Arabic language. The second theme is the venue, in other words, educational institutions whose purpose is to instruct Muslims whose native language is not Arabic in the traditional fields of Islamic sciences would naturally have no interest in teaching anything other than classical Arabic. The third theme is the issue of choosing which colloquial dialect to teach and how to match that with both the students' needs and the teacher's abilities. The fourth theme is the lack of materials in spoken Arabic in all spoken varieties besides their low quality. Furthermore, one of the barriers is the choice of which dialect to teach.

To conclude, the participants believe that there are barriers to replacing the traditional approach to TAFL with an integrated approach and such barriers vary where the most complicated ones

are those that deal with the teachers' mindset. The participants' perceptions in the interviews express and reflect the beginning to acknowledge reality as teaching Arabic is almost impossible without appeal to the spoken language. Learning to speak an Arabic variety that is spoken in an Arabophone community is essential to enhancing communicative competence.

5.5. Teachers' Attitudes towards the Integrated Approach in Teaching Arabic as a Foreign Language: Implications and Suggestions

The field of TAFL is a rich environment with many aspects to be explored and objectives to be achieved. As TAFL teachers, there are many things to be learned and additions to be submitted to the field. Despite the fact that the TAFL teachers viewed spoken varieties as a must to enhance communication in a very positive way, the question of how it could be combined into the curriculum with MSA remains an ongoing debate between TAFL figures. The study showed that Arabic language teachers defined the integrated approach differently. The participants did not agree on how to implement the integrated approach whether a spoken variety should be taught with MSA simultaneously or separately. No agreement emerged in this regard. Hence, teachers have to take into consideration many aspects in their efforts in the future to construct an integrated approach to Arabic language.

Firstly, curricula developers should be aware of the fact that different forms of integration in the instructional design might aid the students to attain communicative competence, in other words, it is not one formula of such integrated approach that without it no communicative competence would be achieved. Secondly, if curricula developers suggest and propose a new curriculum design, teachers should be able to know how to use the new curricula properly in a way that best serves the students' needs and aims in learning Arabic. Thirdly, to enable teachers to deal with

the newly designed curricula, they need professional training on how to direct that curricula towards raising and maximizing their ability to communicate in the target language. In other words, the new design should be implemented properly eradicating and removing the MSA ideology and concentrating on delivering a purposeful communicative approach which is supposed to be the key training objective. The field of TAFL deserves exploring and requires a holistic approach to developing it in a way that would entail offering teacher professional development and trainings for academic research. One essential role for skilled trainings would be to encounter misunderstandings regarding new approaches in teaching Arabic and supporting the benefit of teaching Arabic stressing the value of communicative competence. The abundance of new designs for curricula that deals with new strategies to teaching Arabic as a foreign language and teaching resources would be the right support for the Arabic programs in the country that would consequently have positive outcomes on Arabic classes and the increase in the students' enrollment number that would lead to the increase in the demand for skilled Arabic educators.

It is clear that many aspects should be taken into consideration before we propose a TAFL integrated approach. This part delivers description for the suggested design for an integrated approach that takes into consideration the outcomes of the study and related literature. The study revealed that TAFL teachers are in agreement regarding the reasons for learning Arabic and expressed two reasons for that. The first reason why students learn Arabic is to communicate with native speakers of Arabic and the second reason is to read Arabic texts in Modern Standard Arabic. These are the top two reasons why students learn Arabic as a foreign language. The majority of the participants in the study agreed that in order to accomplish this objective, learners need to be proficient in both, MSA and a spoken Arabic variety. All participants believed that

communicative competence must be the main target any Arabic language program. This brief should highlight and shed light on the integrated approach in a way that guarantees balance in emphasis between both, MSA and a spoken variety. The participants agreed that teaching Arabic is almost impossible without appealing to the spoken language. Learning to speak an Arabic variety that is actually spoken in an Arabophone community is essential to enhancing communicative competence. Furthermore, they all agree that in order to understand and use the Arabic language to convey different functions, learners need communicative competence in all the language functions conveyed via spoken Arabic and not MSA. Understanding both MSA and spoken Arabic will enable nonnative speakers grasp and be familiar with different types of texts such as selling, buying, and in addition to formal or informal communications. If the nonnative learners are able to understand both MSA and a spoken variety, there will be a possibility to communicate despite the fact that they may encounter some linguistics problems and limitations.

One of the barriers to teaching a spoken Arabic variety is dialect choice. According to Holes (1995) “speakers from geographically neighboring areas do not have difficulty understanding each other’s spoken Arabic. Yet an investigation of student and teacher attitudes and abilities reveal that a curriculum-driven dialect choice is not a deal-breaker for many”. Holes added” Arabic speakers of different spoken Arabic varieties rely on language accommodation and diglossic code-switching strategies, avoiding words that are less frequently used or words that are specific to their regions and replacing them with common words that are understood by most Arabs from different regions, or with MSA words” (Holes 1995). According to the NMELRC survey, 86% of students are interested in learning either Levantine or Egyptian SCA. These are popular dialects for which many well-developed materials are already available (Al-Batal &

Belnap 2006, 396). Shiri found that students' preferences for study abroad location and dialect focus changed after students had actually visited the Arab world.

Younes (2015) provides a detailed discussion of the reasons why programs opt to focus exclusively on MSA and refuse to integrate any dialect elements in the Arabic classroom. Such reasons include the fear of causing confusion among students and the lack of consensus in the field on which Arabic dialect to teach alongside MSA. According to Younes (2015), a common argument that is made by teachers who hold such views is that instruction should focus on MSA while the students are in the US. If and when students travel to an Arabic-speaking country, then they can learn the dialect of that country. In this view, teachers avoid causing their students confusion and at the same time avoid making a choice for which dialect to teach. Most importantly, they keep their students' Arabic "free and clear" of any possible dialect influence. This firewall vision of Arabic is problematic on many fronts. The separation it creates is artificial and stands in sharp contrast with the linguistic reality across the Arab world, where MSA and the dialects coexist harmoniously and interact and intersect constantly in a wide variety of spheres. To deprive students of Arabic of dialect input is to deprive them of the chance to learn how to communicate naturally with the vast majority of Arabic speakers who do not feel comfortable interacting in al-Fuṣḥā and limit their ability to learn about Arab cultures.

According to Al Batal (2012), in the sphere of literature that has traditionally been dominated by MSA, colloquial Arabic is being used as a medium of expression alongside MSA in narration and dialogues in a growing number of new novels in countries such as Egypt, Lebanon, and Morocco (Al Batal 2012). The same phenomenon can be observed in modern Arab rap music where some young Arab hip-hop artists are utilizing a mix of MSA and dialect as a new medium

of artistic expression. Spoken Arabic is also found in materials such as the Al-Kitaab textbook series and Mastering Arabic. These materials presents and focus on spoken Arabic side-by-side with MSA. Another famous book series entitled Arabiyyat al-Naasn, by Younes, that focuses on teaching students to read books and magazines in Arabic in addition to communicate with native speakers of Arabic. Younes's textbook series presents both forms of Arabic language, the MSA form that highlights reading, writing and conversing in a formal way with integration to the spoken Levantine variety that is employed in everyday real life situations in Jordan, Palestine, Lebanon and Syria. The book presents the two varieties, MSA and the spoken one, at the same time.

The implications of this current study and the relevant literature stress the need for a new Arabic instruction that holds new learning practices. Accordingly, this research suggests a new design that applies an integrated approach in which MSA is the basis and spoken Arabic varieties as the extension of that new form.

This new design will take into consideration the diglossic sociolinguistic meaning in a way in which formal situations would be presented using MSA and the informal situations to be presented in a spoken Arabic. The convergence of the two varieties, MSA and a spoken variety of the language would help nonnative learners of Arabic. According to this design, the three levels of proficiency will be included in the textbooks which are: starter, intermediate and advanced. Providing such textbooks would constitute the six main paths demonstrating the major spoken varieties which are: Levantine, Egyptian, Iraqi, Sudanese, Arabian Peninsula and Moroccan. Support textbooks would constitute six major tracks representing the major spoken varieties: Egyptian, Levantine, Iraqi, Arabian Peninsula, Sudanese, and Moroccan. Every path

will tackle two levels—beginner and intermediate in the same textbook as advanced Arabic books are usually written using MSA form.

Most of the participants considered Levantine and Egyptian varieties as the most useful to be learned due to the fact that these two varieties are the most popular because of the media exposure and due to the fact that they are spoken by the majority of people in the Arab world. Nevertheless, including other varieties in the textbooks would be an advantage and the determiner will be the learners' need and the availability of educators who can introduce them to the learners. Unless MSA textbooks stress the four language skills (listening, speaking, reading and writing), the learners will not be able to communicate in a meaningful way. While MSA textbooks focus on grammar and the right formation of sentences, the other spoken varieties will focus on receptive skills in the various spoken varieties. Teachers will also introduce the written forms of spoken varieties that appear in social media, expose students to situations in which spoken Arabic is written, such as Arab social media, local poetry, and coming-of-age novels. This instructional design should be applied with the below listed goals in mind:

- 1- Arabic programs can find different ways to integrate, but the decision must first be made to perceive MSA and the dialects as part of one Arabic and that they both have legitimacy in the classroom.
- 2- Arabic programs can adopt different approaches to deal with mixing MSA and the dialects.
- 3- The fact that students mix incorrectly should not be blamed on integration, but it should be seen as a natural phase of the student's evolving interlanguage.

- 4- Despite the different approaches to integration and the different ways of implementing it, most Arabic programs share the conviction that it is the responsibility of the Arabic program to empower learners to communicate in a way that approximates the communication that takes place in the real world of Arabic, and to equip them with the ability to comprehend variation, apply it, and, most importantly, appreciate it.

5.5.1. Recommendations

It has been proven that students are able to attain complete communicative, linguistic and cultural proficiency in courses that include both MSA and a spoken variety and whose units have a close connection. The recommendations below are based on survey and interview results and are a useful guide to aid in successfully implementing the proposed Arabic instructional design.

Teachers need professional training that focuses on the reasoning behind the integrated approach (Halliday & Matthiessen 2013). This training needs to discuss the structural approach as well as explore various techniques for implementation. Teachers who have implemented the program should be in a position to share their feedback and experience. Ultimately, the aim of the training is to bring a shift in attitudes in both teachers and students on the integrated approach to Arabic-language instruction.

Departmental support should be offered in colleges and universities in regard to the integrated approach to the Arabic language (Halliday & Matthiessen 2013). This should be through providing them with funds and encouraging them to enroll in training. This will help in changing their perceptions of the integrated approach and therefore enable them to move towards a balanced view of diglossia.

Similarly, due to a high number of students, Arabic programs should hire more teachers who are qualified. Additionally, it is good to note that helping teachers of Arabic have confidence in the application of the integrated approach does not address the huge gap that is present in regards to attaining fully accredited qualifications in the teaching of non-native speakers (Alwazir & Shukri 2016). For example, there is the case of English whereby the Certificate and Diploma courses in English Language Teaching to Adults (CELTA and DELTA) are a precondition for anyone that may wish to teach English to non-native speakers. Till now, there is a lack of any formal teacher training qualifications either in schools or in higher education. The study notes that the teaching of Arabic will continue to trail behind the teaching of English if it continues to be a profession viewed as not deserving development, by both departmental heads where Arabic is taught and the teachers of Arabic themselves.

Universities should stop hiring unqualified teachers since this turns Arabic teaching to a subordinate profession, thereby leading to unprofessionalism in terms of teaching pedagogy (Alwazir & Shukri 2016). Teachers also need to be convinced that spoken dialects are an essential part of the Arabic language that learners need not be discouraged from learning.

Students need to be provided with better support in integrated foreign language classrooms. It was evident that many students lacked skills requisite to seamlessly navigate the integrated approach (Wahba, Taha & England 2014). Here, teachers who learned Arabic as a foreign language can make vast contributions through sharing lessons from their learning journeys.

There should be materials designed from within the institutions to link MSA and spoken Arabic structures together. It is especially crucial to ensure the smooth running of the approach which makes training the key (Halliday & Matthiessen 2013). Another possibility here could be

designing and delivering a “training the trainer” course in the integrated approach which could thereafter be delivered in institutions that are interested in adopting the methodology.

There should also be the use of different textbooks by Arabic teachers who wish to adopt the integrated approach. This is in introducing both the spoken and the written side of the language. Besides, more accredited course opportunities should be introduced in several countries so as to train Arabic teachers on the integrated approach (Wahba, Taha & England 2014). This will further help in dispelling their fears that it is not possible for them as well as the students to study MSA and a dialect simultaneously.

There should be collaborations between Arabic associations and university programs alliance. The collaborations should then be able to provide grounds for sharing resources to foster innovation and creativity in the development of the curriculum as well as an assessment of language systems (Alwazir & Shukri 2016).

An online public platform for open resource sharing also needs to be established. This is due to the fact that resources that support an integrated approach are quite difficult to find (Wahba, Taha & England 2014). This barrier, especially for teachers and students, can, therefore, be eliminated through the availability of an online platform that has got these resources. Lastly, real communication in Arabic should be taught in such a manner that duplicates the natural speech of those native speakers who are educated.

5.5.2. Conclusions

The study examined the perception of Arabic teachers concerning an integrated approach for TAFL. It focuses on getting their views on what constitute communicative competence in Arabic as they reveal their language ideologies. It attempts to predict future expectations and developments within the field. It reveals that there is a shift/changes in the perceptions of

teaching MSA as well as spoken Arabic. This is regardless of the narrow scope/dispersion that is present in its implementation. The delay in implementation is attributed to the lack of teaching materials, insufficient data available on the merits of the approach as well as lack of teacher training opportunities.

It is also evident that teachers will need to develop and test materials on the basis of their research findings until they apply the integrated approach and seriously begin to teach communicative Arabic that shows the linguistic realities of the Arab world in their classrooms. A factor that could help in shifting Arabic teaching methodology is the development and piloting of teaching materials by higher education institutes. These pilot courses should; therefore, be assessed by both teachers and students so as to establish strong integrated Arabic programs. Practical solutions should also be sought amongst teachers, students, and curriculum designers. Finally, it is evident that the belief that the lack of an Arabic communicative approach is because of its diglossic nature is not true. The real barrier to having this approach is instead the teacher's perception of the same. Therefore, considering the results of the study and the recommendations offered will hopefully enlighten the practice of teachers and even scholars in the field of TAFL within the UAE and in other countries. Ultimately, the key aim of the study is to focus attention on the importance of ranking Arabic at the same level as other foreign languages.

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Appendices

Appendix A:

Consent Form

Arabic as a Foreign Language Teachers' Perception of an Integrated Approach to Teaching Arabic as a Foreign Language in the UAE northern emirates

TESOLStream

The British University in Dubai

The present research is being conducted by Walid Salameh, a doctoral student at the Department of Education at The British University in Dubai. As part of a doctoral thesis, the research is done under the supervision of Dr. John McKenny. The purpose of the study is to examine Arabic Teachers' Perception of an Integrated Approach in Teaching Arabic as a Foreign Language in the UAE

You are invited to participate in the study as a participant in the survey. This study involves gathering data from Arabic language teachers at private universities in Dubai and Sharjah to see whether they believe that an integrated approach increase the students' communicative competence or not.

Your participation is completely voluntary. All information obtained in this study will be kept strictly confidential and anonymous, and you have the right to withdraw at any time of the study. The results of this study will be presented as a group and no individual participants will be identified without their permission.

By signing this form, you understand that your words may be quoted directly. With regards to being quoted, please initial next to any of the statements that you agree with:

<input type="checkbox"/>	I wish to review the notes, transcripts, or other data collected during the research pertaining to my participation.
<input type="checkbox"/>	I agree to be quoted directly (my name is used).
<input type="checkbox"/>	I agree to be quoted directly if my name is not published (I remain anonymous).
<input type="checkbox"/>	I agree to be quoted directly if a made-up name (pseudonym) is used.

	I agree that the researchers may publish documents that contain quotations by me.
--	---

By signing this consent form, you are also indicating that you fully understand the above information and agree to participate in this study. If you have any queries, please contact the researcher on (050 7349898) or (Email: w.salama66@gmail.com)

Participant's signature _____

Date: _____

Researcher's signature: _____

Date: _____

After the survey, you will be asked if you would like to kindly participate in an interview in person. Your name or any other personal data will not be revealed neither in any publications nor in any presentations, therefore, your responses will be top confidential

Appendix B:

You are invited to participate in a survey on Arabic Teachers perceptions of an integrated approach as important for students' communicative competence in Arabic. This research project is conducted by Walid Salameh, a doctoral student at the British University in Dubai.

If you are willing to take part in this research, please select.

1. Please select one

- Agree
- Disagree

2- Gender

- Male
- Female

3- Age

.....

4- Are you a native speaker of Arabic?

- Yes
- No

5- If you answered "yes" to question 4, what is your native spoken Arabic variety?

- Levantine(Syria, Lebanon, Jordan, Palestine)
- Iraqi
- Arabian Peninsula/Gulf (Saudi Arabia, Kuwait, Bahrain, Qatar, UAE, Oman, Yemen)
- Egyptian
- Moroccan (Libya, Tunisia, Algeria, Morocco)
- Sudanese
- Other (please specify)

.....

6- If you answered "No" to question 3, what is your mother tongue?

.....

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

.....

8- Highest degree earned

- B.A
- B.S

- M.A
- M.S
- PhD
- EdD

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

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

Other (please specify)

.....

10. How many years have you been teaching Arabic as a foreign language?

.....

11. Type of institution in which you currently teach:

- State University
- Private University
- Two-year College
- Four-year College

12. How long have you taught Arabic at the institution where you are teaching now?

.....

13. What is your rank within your institution?

- Professor
- Associate Professor
- Assistant Professor
- Senior Lecturer
- Lecturer
- Teaching Assistant
- Adjunct Instructor

14. What is your job status?

- Full time
 - Part time
15. Where you hired primarily to teach Arabic or was teaching Arabic a secondary consideration?
- Primary
 - Secondary
16. I have chosen to teach Arabic because..... Please rate each of the choices below in order of importance
(1 being extremely important, and 4 not important)
- I love the language
 - It is financially rewarding
 - To share knowledge of Arab culture with non –native students
 - I love teaching
17. MSA holds a high prestige by teachers in the AFL over spoken Arabic varieties.
- a. Strongly agree b. Agree c. Disagree d. Strongly disagree
18. Teaching spoken Arabic to students help them better understand the Arab culture and its people.
- a. Strongly agree b. Agree c. Disagree d. Strongly disagree
19. Students who learned only a spoken Arabic variety have communicative advantage over students who learned only MSA
- a. Strongly agree b. Agree c. Disagree d. Strongly disagree
20. Students learn Arabic to be able to read Arabic texts.
- a. Strongly agree b. Agree c. Disagree d. Strongly disagree
21. Students learn Arabic to be able to speak with native speakers.
- a. Strongly agree b. Agree c. Disagree d. Strongly disagree
22. Students learn Arabic to be able to speak with native speakers and read Arabic texts.
- a. Strongly agree b. Agree c. Disagree d. Strongly disagree
23. Students who know only MSA can comprehend the language of native speaker when conversing with each other.
- a. Strongly agree b. Agree c. Disagree d. Strongly disagree
24. Students who speak an Arabic spoken variety are more welcomed by the native speakers and perceived as trustworthy.
- a. Strongly agree b. Agree c. Disagree d. Strongly disagree
25. Students need to learn at least one spoken Arabic variety and MSA in order to be able to speak with native speakers and read Arabic texts.

a. Strongly agree b. Agree c. Disagree d. Strongly disagree

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

a. To large extent b. To some extent c. To a small extent d. Not at all

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

a. Yes b. Sometimes c. No

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

- No prerequisites
- 1 year of Arabic prerequisites
- 2 year of Arabic prerequisites
- More than 2 years.

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

a. Strongly agree b. Agree c. Disagree d. Strongly disagree

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

a. Strongly agree b. Agree c. Disagree d. Strongly disagree

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

a. Strongly agree b. Agree c. Disagree d. Strongly disagree

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

- Levantine
- Egyptian
- Arabia Peninsula/Gulf
- Iraqi
- Moroccan
- Sudanese
- Other (please specify)

.....

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

- At the same time
- Separately

- First MSA courses then Spoken variety
 - First spoken variety then MSA
34. I personally believe that teaching MSA to nonnative speakers is the solution to the Arabic language diglossic situation.
- a. Strongly agree b. Agree c. Disagree d. Strongly disagree
35. As a native speaker educated in an Arab Country, I believe that MSA should be taught only to nonnative speakers.
- a. Strongly agree b. Agree c. Disagree d. Strongly disagree
36. As a nonnative speaker of Arabic, I believe that MSA should be taught only to nonnative speakers.
- a. Strongly agree b. Agree c. Disagree d. Strongly disagree
37. Teaching spoken Arabic varieties is not easy because there is not a written form of it.
- a. Strongly agree b. Agree c. Disagree d. Strongly disagree
38. Nonnative speakers should learn a spoken variety first then MSA.
- a. Strongly agree b. Agree c. Disagree d. Strongly disagree
39. If you have several classes for Arabic taught by more than one instructor, to what extent do you have coordination between classes?
- a. To large extent b. To small extent c. Not at all
41. To what extent do you feel you are valued by your department as a language teacher
- a. Very valued b. somewhat valued c. Not valued
42. How satisfied are you with your current job as a teacher of ARABIC?
- a. Very satisfied b. not satisfied c. unsatisfied
43. How many teaching hours do you teach per week?
- 1-2 hours
 - 2-4 hours
 - 4-6 hours
 - 6-8 hours
 - More than 8 hours
44. What is the average class size you teach?
- Below 10 students
 - 10-15 students
 - 15-20 students
 - Above 20 students

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

- 1-10%
- 10-20%
- 20-40%
- More than 50%

46. What is the percentage of the students of non-Arab Islamic heritage (Pakistanis, Iranians,) in the classes you teach?

- 1-10%
- 10-20%
- 20-40%
- More than 50%

Appendix C

Interview Questions

General Instructions: This interview is principally composed of 12 open-ended questions aiming to address teachers' perception of an integrated approach for TAFL. The interview is 20 minutes long. The interview questions will be given to the participants a week in advance to allow them the time to collect their thought be ready for it. However, the interviewer might ask additional questions that could emerge in the course of the interview. It will be made clear to all participants that they have every right not to answer any question(s) that they feel uncomfortable answering.

1. Could you tell me about your career as an Arabic language teacher?
 - Where do you teach?
 - Number of years teaching Arabic
 - Your educational background.
 -
2. What are the implicit and explicit Arabic linguistic ideologies that are impacting the teaching of Arabic as a foreign language (TAFL)?
 - Why do we hold MSA at a higher prestige?
 - Do we view spoken Arabic varieties as corrupted forms of the language that should not be taught to nonnative speakers?
 - Are Arabic teachers vocal about their negative view of Arabic spoken varieties?
3. How does the Arabic program at your department address the diglossic situation of Arabic?

- Does your program offer separate spoken Arabic variety courses?
 - Are there any prerequisites for these courses?
 - What are these prerequisites?
 - What is your take on such approach for teaching Arabic?
4. In your opinion and based on your experiences, what do you think of the MSA-focused language instructions for nonnative speakers?
 5. Can it be confusing for a student to learn both MSA and a spoken Arabic variety at the same time? What spoken variety of Arabic are you able to teach? Are there enough instructors suited to teach all major spoken Arabic varieties?
 6. What is the spoken Arabic variety that would be the most popular to teach? And which one would you prefer and why?
 7. Based on your experience as an Arabic teacher for nonnative speakers, what are the preconceptions of MSA as the sole mode of Arabic instructions in higher education institutes from the students' perspective?
 8. How do you feel about the criticism of teaching MSA only and how it is seen as ineffective for a real-life communication with the native speakers?
 9. If the Arabic-language programs in higher education institutes are required to implement an integrated Arabic language instruction design, what would be the reaction of the teachers in the field?
 10. Give your definition of an integrated approach for teaching Arabic as a foreign language (TAFL) where communicative competence is the core of its objective

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

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

- Would you receive support from your department?

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

Additional notes/comments:

Appendix D:

Permission to adapt and use the survey

Dear Dr. Al-Batal,

February 19, 2017

I am a doctoral student at the School of Education of the British University in Dubai. My thesis is about: *Arabic Teachers' Perceptions of an Integrated Approach for Teaching Arabic as a Foreign Language in Jordan*.

I am seeking your permission to adapt your survey instrument implemented in your journal article published in *al-'Arabiyya* Vol. 44/45 (2011), pp. 1–28 and entitled: *The college-level teachers of Arabic in the United States: A survey of their professional and institutional profiles and attitudes*. I was able to access your full survey through this link: www.coerll.utexas.edu/.../files/ArabicTeacherSurvey.xls

The adaptation of your survey will be under the following conditions:

- I will use this survey only for my research study and not for any further use.
- I will include the copyright statement on all copies of the instrument.
- I will send my research study and one copy of reports promptly to your attention.

Your kind acceptance of these terms and conditions is highly appreciated.

If you approve my request, please indicate that by signing one copy of this letter, scan and return it to me through e-mail: 2015121013@student.buid.ac.ae

Sincerely,

Walid Salameh

Doctoral Candidate

Expected date of completion: June 7, 2018

I accept the terms of this agreement and grant Mr. Walid Salameh permission to use the survey based on the terms stated above.

Mahmoud Al-Batal, the University of Texas, Austin

A handwritten signature in black ink, appearing to read 'M Al-Batal', with a long horizontal flourish extending to the left.

Appendix E:

Introduction to the Third Edition for Teachers

We are delighted to present this third edition of the textbook *Al-Kitaab fi Ta'allum al-'Arabiyya Part One* and its companion website (www.alkitaabtextbook.com) and accompanying DVD. This edition represents a new phase in the evolution of these materials both technologically and pedagogically. Like previous editions, the materials revolve around a story about a set of characters and focus on vocabulary activation and developing speaking, listening and reading comprehension, and writing and cultural skills. With this edition we add a companion website with interactive, autocorrecting exercises, and we place greater emphasis on the comprehension and production of spoken Arabic, offering a choice between Egyptian and Levantine dialect components¹. Adding other dialects to the materials as options to the original Egyptian was part of our original vision, and we are very pleased to be able to realize this goal in part with the addition of the Damascene (as representative of Levantine) material here.

The increased presence and integration of spoken Arabic in this edition represents a natural evolution of these materials within the philosophy outlined in the first edition: Our goal is to present and teach language forms that reflect the linguistic behavior of educated native speakers. Increasingly, in written as well as formal spoken contexts, Arabic speakers produce and consume mixes of registers that include both formal and spoken elements. We believe it is important to introduce learners to this reality from the beginning. Our experience in the classroom with these materials and the approach outlined here is that learners' skills in all areas develop faster when basic spoken forms and expressions are taught early in the students' experience, and that these forms do not "fossilize" but rather continue to evolve. In other words, teaching spoken forms early results in an enhanced fluency that transfers to formal Arabic as well. In this introduction we will talk about our materials and our teaching philosophy. There is a separate introduction for students that we urge you to read and discuss with your students.

Learning Outcome Goals

In our experience teaching with this approach and these materials, students reach solid intermediate proficiency in all skills by the end of one year (two semesters). This means that by the time you finish working through this book, ان شاء الله, your students should have acquired the following skills:

¹As in *Alif Baa*, we use the terms "formal" and "spoken" Arabic to refer to different registers that are not mutually exclusive. These registers are also known as Modern Standard, Standard, or Classical Arabic (الفصحى) on the one hand, and colloquial (العامية) on the other. We avoid the use of term "colloquial" because it has derogatory connotations. "Formal" Arabic refers to a standardized register that is mainly but not exclusively used in writing and reading (including reading aloud, as in news broadcasts); "spoken" refers to the wide range of registers and forms—including many words and forms it shares with formal Arabic—that are used in spoken and informal contexts, including written ones.

- The ability to speak about herself, her life, and her environment, to initiate and sustain conversations on daily-life topics with educated native speakers who are accustomed to conversing with learners of Arabic as a foreign language, and to paraphrase as necessary to make herself understood.
- The ability to read simple, authentic texts on familiar topics and understand the main ideas without using the dictionary, and have confidence to guess the meaning of new words from context and other clues.
- The ability to write informal notes and essays on familiar topics connected to daily life.
- The ability to comprehend and produce accurately the basic sentence structures of Arabic.
- Familiarity with the differences in sounds and basic structures between formal and spoken Arabic.
- A general understanding of aspects of Arab culture connected to everyday life, including culturally important expressions commonly used among friends and acquaintances.

In this third edition, *Part One* consists of thirteen chapters, which represent the amount of material that can reasonably be activated in a year of college-level Arabic with an average of five contact hours per week. We use the word “activated” rather than “covered” pointedly: Although it is possible to introduce vocabulary and structures at a faster pace, activating them so that students can produce them fluently in context and without prompting takes much more time. These materials are designed so that students can activate vocabulary and structures; in our experience, teaching the lessons included in this volume with full activation takes approximately 125 classroom hours plus 200–250 hours of preparation outside class.

Structure of the Chapters

The chapters in this book are structured according to a philosophy and methodology of teaching that has evolved with each subsequent edition of the *Al-Kitaab* language program. Each chapter is structured as closely as possible to the syllabus we use when we teach, with exercises to be done before class and activities to be done in class. Each chapter, thus, consists of cycles of exercises, usually one for each section—vocabulary, texts, grammar, and so forth—starting with one to three exercises labeled *في البيت* followed by one or two labeled *في الصف*. Each one or two cycles in a chapter represent one contact hour of class time. The exact number of cycles per class depends on the length of your class sessions as well as the length of the exercises. Some of the grammar exercises, in particular, are short, and multiple grammar points can sometimes be activated on the same day.

Each chapter begins with extensive work on vocabulary acquisition and activation because we believe that building vocabulary—with attention to its accurate use in context—is the core activity of building proficiency in Arabic. After vocabulary has been activated, learners are prepared for the story, which is followed by focused grammar work. The progression from learning new vocabulary to the story to grammar is important to maintain: Without activating the vocabulary, the story will be hard to understand, and grammar should emerge

from a context—here, the context of the story. Culture, reading, and listening sections and their activities, along with additional speaking and writing activities, normally appear later in the chapter because they are designed to push students to expand their skills and use their vocabulary in new contexts. Each chapter ends with a new dialogue in the dialogue section, which presents the greatest challenge linguistically but is also meant to be fun. A section containing two or three review drills comes at the end of each chapter. The placement of the drills here is designed to give the instructor maximum flexibility. Most of these drills are autocorrected online exercises, which means that the student can do them at his or her leisure, perhaps as a review for a quiz.

Those of you who are familiar with the second edition will notice that the order of presentation of the formal and spoken versions of the story within each lesson has changed. Following the highly successful testing of a new approach, we have decided to introduce the story in dialect before working with it in formal Arabic. This approach has the advantage of helping students develop listening and speaking skills in real-life Arabic and comprehension skills in formal Arabic, which follows the usage patterns of native speakers, for whom spoken formal Arabic is a passive language for the most part.

As in the third edition of *Alif Baa*, vocabulary is introduced in *Al-Kitaab Part One* in three varieties: Formal, Egyptian, and Levantine (Syrian). Also new here is that all active vocabulary words are presented at the beginning of the chapter, including words that do not occur in the story but do appear in the reading texts or the new dialogue. We hope this will make it easier to activate these words more fully and help learners keep track of the vocabulary for which they are responsible. The presentation of grammar has also undergone some revision, most notably an increased emphasis on morphology, especially noun and verb patterns. The sequencing of structures has not changed, but the introduction of plurals and verb patterns has been spread out across several lessons, allowing time for learners to recognize and activate these patterns.

The mechanical work necessary to activate vocabulary and grammar inevitably means long hours of homework for learners and equally long hours of correcting for instructors and assistants. New in the third edition, however, are mechanical exercises with a closed set of answers that are all provided online as autocorrecting drills, which provides students with instant feedback. It is our hope that autocorrection will allow both students and teachers to work more effectively and that by giving instant feedback, it will help them focus their efforts and build their confidence.

Finally, this edition of *Part One* contains new reading and listening comprehension texts. And the few remaining old texts are paired with new ones. We are happy to have succeeded in placing most of the structurally simple texts, such as lists within the first few chapters, so that beginning in chapter 5 the reading texts are in prose. We think you will find that the reading exercises are more challenging and more rewarding than those in the previous editions.

In the new dialogue section at the end of each chapter you will find a linguistically challenging and culturally rich video dialogue in spoken Arabic. Each dialogue includes many of the vocabulary items that the chapter has aimed to activate and presents them in different kinds of scenes from everyday life. This dialogue can be used either as a comprehension exercise or as a second “basic text” of the chapter, depending on how much time and attention you decide to give it and how it fits in with your overall goals for the course.

Language Production in Speaking and Writing

Al-Kitaab Part One introduces two varieties of spoken Arabic in addition to a formal register. The goal here, however, is not for all three varieties to be learned. Rather, the goal is for the class to choose one variety of spoken Arabic and learn it along with the formal Arabic. You will notice that, aside from a few regular differences in some sounds (such as the pronunciation of ق and hamza, and the tendency of Syrian speakers to elide some short vowels and turn others into kasra), the overwhelming majority of words are shared among all three varieties of Arabic.

We have tried to be as accurate as possible to represent the way words are pronounced in the Cairene and Damascene dialects in particular, but we do not believe it is necessary to demand all the nuances of local dialect from beginning learners. Those of us who teach and learn outside the Arab world are usually in contact with speakers of multiple dialects and we often communicate in a type of panregional Arabic. Subconsciously, at least, we seek out shared forms and use them. Our students need to function in this environment, too, and they will be well served by an inclusive view of what spoken Arabic is.

It is up to you to decide which varieties the class will use and how they will be mixed, but remember that you do not have to be a native speaker of a dialect to allow it to be a presence in the classroom. If you speak a different variety of Arabic and want to teach it, you can introduce forms from your own dialect and adapt the story, too, if you like.

Proficiency guidelines for intermediate-level language specify the achievement of language production in informal situations and contexts. Arabic speakers use spoken registers exclusively in these circumstances, even when interacting with speakers of dialects other than their own. In our view, the ability to produce formal language in speech and writing is a skill that takes even native speakers (who have a big head start) years to develop. To expect it exclusively from beginning learners, we believe, is counterproductive. Therefore, our expectation at this level is that learners will produce mixed forms, some formal and some informal, according to the tools they have available to express themselves. For example, it is not reasonable to expect ليس to be used in writing before students have learned it. However, they have acquired the spoken forms of negation ما and مش that are used by native speakers in informal contexts. This mixing will not always be natural, just as the grammatical forms themselves will not always be accurate. Accuracy emerges gradually, including accuracy in language register.

Teaching Vocabulary

Because Arabic has a long history and is spoken across a large geographical area, it has an expansive vocabulary. This will be learners' biggest challenge in reaching fluency in Arabic, and you should encourage them to devote as much effort as they can to actively acquire the vocabulary in each chapter. "Actively acquiring" means developing the ability to produce the word accurately in the appropriate context without being prompted—that is, without seeing the word in a list or word bank. Put another way, activated vocabulary is vocabulary that the learner owns, that he or she uses in the context of his or her life. It is crucial that students prepare vocabulary before class by listening to the audio and doing the drills designated as homework drills.

Each vocabulary item is contextualized in a sentence recorded in formal Arabic as well. These sentences are meant to serve two purposes: (1) to contextualize the new vocabulary, and (2) to give students practice in close listening skills. Ask the students to write out the vocabulary sentences in each chapter so that they can develop their recognition of sounds and word boundaries and their ability to use grammatical and background information to construct meaning. This exercise will help them prepare to interact with authentic listening texts and to comprehend language just beyond their current level.

As in *Alif Baa*, vocabulary in *Part One* is introduced in three color-coded varieties: **المصري، الشامي، الفصحى**. Words shared by more than one variety are in **black**. It is important to remember that the vocabulary list is not a glossary and that the words given for each variety do not constitute an exhaustive list of equivalents. The vocabulary words presented also have not been chosen randomly, rather they are included because they occur in one of the video segments or reading texts in the chapter. Since most of these texts were originally composed in formal Arabic, the vocabulary lists originated in the formal register. Not all spoken words that are in use are given in these lists. Only those words the actors use in telling the Cairene and Levantine versions of the story are included. The words are listed separately when the word or its pronunciation, as it occurs in the story, differs from the formal word. You will notice that these variants are often very close, separated only by a vowel sound; we have included them in the chart so that you can click on them to hear the differences in pronunciation. It is important for students to learn and study the spoken forms aurally, because some spoken Arabic sounds cannot be represented accurately in Arabic script.

The “Ask Your Colleagues” exercises are designed to be done in class using a combination of formal and spoken Arabic that has been very successful in our classrooms. This exercise helps students activate and personalize new vocabulary as they interview their classmates in Arabic. Because they are using the new vocabulary in context, there is a substantial amount of grammar practice that takes place during the time devoted to vocabulary. This combination ensures more active study and, we believe, faster acquisition.

The questions are provided in English for three reasons: (1) to help reinforce the association of words with particular contexts, (2) to force students to produce the new vocabulary in context from scratch rather than reading the Arabic words on the page, and (3) to help students avoid using English, since everyone knows what the questions mean from the outset. Take advantage of that shared knowledge by encouraging your students to work with their partners on the best way to express their thoughts in Arabic.

Teaching Grammar

Before speaking about our approach in teaching and learning grammar, we, as teachers, should ask ourselves an important question: What is the basic grammar of Arabic? What do learners need to know, passively and actively, to produce and comprehend informal Arabic on topics involving daily life? “Informal” is an important distinction because learners’ grasp of formal language registers is assumed to follow, not precede, informal registers. Thus the most formal aspects of Arabic grammar—case endings, in particular—are not level-appropriate for elementary- and intermediate-level learners.

What is important for intermediate-level learners is basic sentence structure, especially sentence types, agreement, verb conjugation, noun phrases, and subordination. These structures are not difficult to grasp—in fact, most learners can comprehend these structures in reading and listening long before they have been formally introduced to them, but learners need lots of practice to activate them. Mechanical practice is necessary but not sufficient to reach that goal. The grammar will have been internalized when students use it unprompted in their speech and writing. Accuracy will not be 100 percent. Recall that it is natural for intermediate speakers to make errors even in simple structures. These errors have nothing to do with not knowing or understanding the rules but simply indicates that the structure needs more activation.

At this level of basic grammar, most structures are shared by spoken and formal Arabic. Word-order patterns, including subordinate structures such as indefinite relative clauses, noun-phrase grammar, and the basic components of verb conjugation, are all shared grammatical structures. The main differences are in negation, verb mood, and subordination, in which modal particles differ. These variations are quite manageable at the comprehension level, and the degree to which one or both forms are activated will depend on the goals of the instructor and the program.

As in the previous two editions, the sequencing of grammar in *Part One* third edition materials is based not on a predetermined design but, rather, on the story itself, which was written independent of any grammatical considerations. We believe that privileging context in this way yields a more natural sequencing of structures for the learner that she or he can use. Following well-established models of spiraling in language acquisition, most grammar points are presented gradually, with information increasing in level of detail each time according to the language functions appropriate to students' abilities.

Have confidence in your students' ability to comprehend and activate grammar. Keep in mind that the first part happens quickly and the second takes time and practice. It is important that you guide your students to prepare for class by reading the lesson's explanation and by doing the accompanying mechanical drill that helps them begin to use the structure. Outside class, each student can work at his or her pace and be ready to begin using the new structure in class. Their use of this new structure may be tentative at first, but practice, not explanations or lectures, is what will build their confidence.

Our approach also relies on an understanding of interlanguage that says students acquire language by constructing their own internal grammar rather than by internalizing a presentation of grammar. It is the goal of this approach to help learners build their own grammar using induction, analogy, and hypothesis formation and testing. Learning a language involves critical thinking no less than memorization. You can help this process along by asking students questions rather than providing them with answers when they do not know something. Encourage a critical thinking approach to grammar and reward students verbally for asking questions.

Reading for Comprehension

“Reading” for many native speakers of Arabic educated in the Arab world means “reading aloud” because they studied formal Arabic in school, and formal Arabic is most often read aloud. For us, however, reading means reading for comprehension, which is a very different activity that requires different skills. We use the term “reading comprehension” to refer to activities that develop the skills that all fluent readers of Arabic use subconsciously. We are not concerned now with developing the skill of reading texts aloud, which is unrelated to comprehension and, in fact, often interferes with it. Reading aloud helps pronunciation and reinforces vocabulary and structure, and we have provided composed texts for just these purposes in the review drills section of many of the early chapters. Reading activities in this book aim to develop skills such as guessing the meaning from context, using background knowledge to help set expectations about what will be in a text, and using grammatical knowledge to construct meaning. As in previous editions, each chapter in this edition of *Part One* has at least one reading comprehension text. All of the reading texts in this book are authentic—written for educated adult native speakers of Arabic. This is important because the learners using this book are adults and deserve adult reading material.

Make sure your students know that you do not expect them to understand everything in the reading texts, and that they should try to focus on what they *do* understand rather than on what they do not. We want students to approach these texts with an expectation of exploration and discovery, guided with questions like: What kind of text is it, and what clues does it give you as to what kinds of information it gives? Can you guess the meaning of any new words from context? Every piece of information your students can recognize or extract from authentic texts represents a step forward in building students’ Arabic language skills.

Reading comprehension texts, thus, are designed to be explored, *not* to be read aloud or read in a linear fashion. In fact, students should be discouraged from reading aloud, even to themselves, and should be encouraged to try to look at phrases or lists. These texts are meant to be skimmed, scanned, and discovered, since their main purpose is to teach strategies and skills necessary for fluent reading. Of course, focusing on close reading and grammatical details is a crucial part of building fluency in reading, and you will notice that these kinds of questions increase as students learn more structure formally. The traditional way to focus on such details is through translation, but we believe that translation of authentic texts at this level is counterproductive because the quantity of unknown vocabulary words would force students to process the text in linear fashion, which is counterproductive to our goal of balancing fluency and accuracy and allowing accuracy to develop gradually.

The reading comprehension exercises included in the book are designed to teach themselves. Your role here is not to explain but to motivate and encourage students and to celebrate with them as they discover the text themselves. We recommend that these exercises be done in class as much as possible, especially at the beginning of the book, until students develop confidence both in themselves and in your expectations of them. (This method also helps prevent students from using the dictionary or asking others about the meanings of unknown words in the text.) Many of these exercises work well when students work in pairs, and this cooperative learning approach helps to create the desired atmosphere of exploration and discovery that makes reading fun.

Each reading comprehension exercise begins with open-ended questions that focus on global comprehension. The key here is to let the students lead by reporting the meanings that they are able to construct. Asking the students specific questions is counterproductive at this stage. Following a global look at the text, second- and third-round questions ask students to focus on specific sections of the text that present them with “muscle-building” exercises that work on bottom-up processing skills. These questions involve guessing the meaning of new words from carefully chosen contexts using contextual and grammatical clues and the Arabic root and pattern system, recognizing and processing grammatical structures in new and authentic contexts, and developing discourse management skills—keeping track of large structural issues, such as recognizing sentence and paragraph structure, identifying parallel constructions, paying attention to connectors, and parsing long sentences in which the subject and predicate or verb may be located far away from each other.

Because the purpose of these reading exercises is to build skills and strategies, we strongly discourage the use of the reading exercises as vocabulary exercises. Each text has been carefully chosen so that students can comprehend a great deal and develop processing skills through reading without any additional vocabulary. Providing lists of all unknown vocabulary in the text will lead students back to linear processing and will not help them develop reading proficiency.

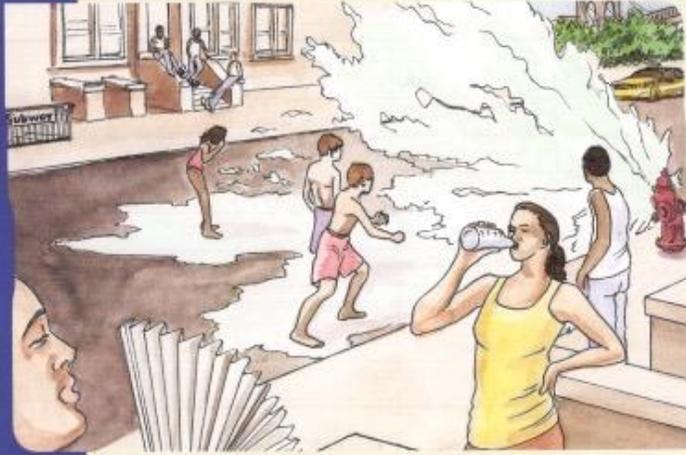
We hope that this new edition will be a useful learning and teaching tool for Arabic, and that those of you who have used previous editions will find the changes we have made helpful in achieving your goals. We wish you a successful, enjoyable, and rewarding experience teaching Arabic!

وبالتوفيق إن شاء الله !

درس 5

Lesson 5

الطقس حار جداً في الصيف



التفردات

القصة بالعامية: "ما بحب نيويورك" "ما باحبش مدينة نيويورك"
الثقافة: "شو تشرّب؟" "لا.. ولا حاجة"
القواعد (١):

المعرفة والنكرة Definite and Indefinite

هذا / هذه

الأعداد ١١ - ١٠٠

الاستماع: "الطقس اليوم"

القصة بالفصحى: "الجو حار جداً في الصيف"

القواعد (٢):

تكوين الفتح Adverbs

القراءة: "نيويورك"

الحوار: "لازم اسافر ع باريس" "لازم اسافر باريس"

الثقافة: فيروز وأغنية "حيثك بالصيف"

تمارين المراجعة

المُفْرَدَات Vocabulary

Listen to the new vocabulary in formal Arabic and your spoken variety.

المعنى	المصري	الشامي	الفُصحى
of _____ descent			مِنْ أصل (nisba adjective +)
cold (adj.) (of things)	يُبرد	بارِد/بارِدة ، بَرْد	بارِدة
snow	تَلج	تَلج	تَلج
very	قَوِي	كثير	جِدًا
weather	الجَو	الطقس	الجَو ، الطقس
well (adv.)	كُوْنِس	منج	جَيِّدًا
hot (adj.) (of weather)	حَرّ	شوب	حارّة
the best ¹			أَحْسَن
sometimes			أحيانًا
autumn			الخريف
degree			دَرَجَة
temperature			دَرَجَة الحرارة
spring (season)			الرُّبِيع
humidity			الرُّطوبَة
crowding, crowdedness	الرُّحْمَة	الرُّحْمَة	الإزدحام
on account of, because of			بِسبَب
winter	الشِّتَا	الشُّتُوِيَة	الشِّتَا
he feels, has feeling of	يُحسُّ بـ	يُحسُّ بـ	يشعُر بـ
sunny	شَمْس	مِشمِس	مُشمِس
summer			الصُّيف
high			عاليّة
cloudy	مُعَيِم	مُعَيِم	غائِم
season			فَصَل ج فُصول
semester			فَصَل دِرَاسِي
only	بَسْ	بَسْ	فَقَط
a little bit (adv.)	شَوِيَة	شَوِي	قَلِيلاً

المعنى	المصري	الشامي	الفصحى
a lot, much (adv.)	كثير	كثير	كثيراً
rain	مَطَر	شِيتي	مَطَر
as far as __ is concerned ²	بالنسبة لـ __	بالنسبة إلـ __	بالنسبة لـ __
loneliness			الوحدة

Notes on Vocabulary Usage

1. In both spoken and formal Arabic, أحسن is used with an indefinite noun to mean "the best _____":

جامعتنا هي أحسن جامعة! أحسن سلطة هي "التبولة"!

أحسن منطقة في "مينيابوليس" هي "ليندن هيلز".

It functions as a noun in this construction and does not take either ال or ة.

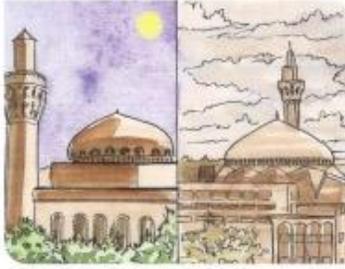
2. The expression بالنسبة لـ is one way to express an opinion. Literally it means "in relation to (me/you/her...)." Listen and learn the appropriate forms:

المصري	الشامي	الفصحى
بالنسبة لي	بالنسبة إلي	بالنسبة لي
بالنسبة لك	بالنسبة إلك	بالنسبة لك
بالنسبة لك	بالنسبة إلك	بالنسبة لك
بالنسبة له	بالنسبة إله	بالنسبة له
بالنسبة لها	بالنسبة إها	بالنسبة لها
بالنسبة لنا	بالنسبة إنا	بالنسبة لنا
بالنسبة لكو	بالنسبة إكن	بالنسبة لكم
بالنسبة لهم	بالنسبة إهن	بالنسبة لهم

تمارين ١: الكلمات الجديدة (في البيت)

Complete the sentences with appropriate formal words from the new vocabulary:

١. عائلتي صغيرة: لي أخت واحدة _____ اسمها ليانا.
٢. بالنسبة لي، _____ هو أحسن فصل، وأنتِ، ما هو أحسن فصل _____ ؟
٣. باراك أوباما أمريكيّ _____ أفريقيّ.
٤. في السعودية _____ حاراً جداً في الصيف و _____ °٤٥ - °٤٠.
٥. الطقس في العراق _____ جداً في الصيف وبارد في _____.
٦. لا يسكن الناس في منطقة سيبريا في روسيا كثيراً بسبب _____ والطقس البارد.
٧. بناية "إمباير ستيت" في نيويورك _____ جداً.
٨. لا أحب هذا الشارع الكبير بسبب _____ الناس والسيارات فيه.
٩. حبيته في باريس وهو في لبنان، وهو _____ بالوحدة!
١٠. في جامعتنا ٣ _____ دراسية: الخريف و _____ والصيف.
١١. الطقس في عمان _____ اليوم _____ ولكن _____ في بغداد.
١٢. لا أحب السفر إلى فلوريدا في الصيف بسبب الجو الـ _____ و _____ العالية.
١٣. أنا مشغولة جداً ولا أشاهد التلفزيون ولكن أشاهد _____ الأخبار في المساء _____.
١٤. بالنسبة لي، جامعتي هي _____ جامعة في الولايات المتحدة.



تمارين ٢: المفردات في جمل (في البيت)

استمعوا إلى جمل المفردات واكتبوا الجمل من "من أصل" إلى "الريح".

تمارين ٣: "شو شوب!" / "الجو حرّ قوي" (في الصف)

استمعوا وتكلموا: كيف الطقس؟ ازاي الجو؟

Watch people talk about the weather in this video in class, if possible, or as instructed by your teacher. Then, with a partner, make up a dialogue about today's weather.

تمرين ٤: اسألوا زملاءكم (في الصف)

A.

1. Where do they go in the summer and why? Do they travel in the winter? Where and why?
2. What are their national/ethnic origins? Do they know a lot about them?
3. Something they always do, something they do a lot, and something they do sometimes.
4. What do they do when (عندمَا) they feel lonely?
5. How is the temperature for them today? How is the temperature in their room or house?
6. What classes do they have for spring semester?
7. Which is the best city in the United States to live in, and why? (Get two reasons.)

B.

1. What is their favorite weather? Their favorite time of year (season)? What (kinds of) weather do they not like?
2. Is this the first semester for them in college? If so, was it a good semester? If not, was their first semester good?
3. What are the best things in this city as far as they are concerned?
(Hint: to ask this question, you must choose a specific noun, such as *أحسن مطعم* in *مطعم*. Remember to use indefinite nouns. Ask about three different "best" things.)
4. Do they like crowds? Why or why not?
5. Where do they go in the summer and why? Do they travel in the winter? Where and why?
6. What do they do sometimes?
7. What classes do they have for fall/spring semester?



القصة بالعامية

تمرين ٥: "ما بحب نيويورك" / "ما باحبش مدينة نيويورك"

🎧 (في البيت وفي الصف)

أ. في البيت:

Listen to مها using the strategies you have learned. Write a short paragraph for each question. You may use الفصحى and/or المصري words and expressions.	Listen to نسرين using the strategies you have learned. Write a short paragraph for each question. You may use الفصحى and/or الشامي words and expressions.
١. مها بتحب ايه في نيويورك؟ وما بتحبش ايه؟ ليه؟	١. شو بتحب نسرين في نيويورك، وشو ما بتحب؟ ليش؟
٢. مها بتحبس بابه وليه؟	٢. كيف بتحبس نسرين وليش؟
٣. مين ليلي؟ و بتعرف ايه عنها؟	٣. مين نور؟ وشو بتعرف عنها؟

ب. في الصف:

With a partner, come up with some ways in which مها/نسرين can improve her outlook on life. Then switch partners and take turns playing مها/نسرين and giving her your suggestions.

تمرين ٦: "شو تشرب؟" / "لا.. ولا حاجة" (في البيت وفي الصف) 🎧

Watch the dialogue "لا.. ولا حاجة؟" and answer:	Watch the dialogue "شو تشرب؟" and answer:
1. مين هم؟ What is the situation?	1. مين هن؟ What is the situation?
2. What did she ask him, and what was the response?	2. What did she ask him, and what was the response?
3. What expression did she use with the word شوية, and what do you think it means? What is the response?	3. Notice the word عين ج. عيون eye. It is used in expressions of endearment and to signal one's willingness to do anything for someone. How is it used here?

تمرين ٧: المفردات في جمل (في البيت)

استمعوا الى جمل المفردات واكتبوا الجمل من "الرتوبة" إلى "الوحدة".

القواعد ١

In this section we will review the details of noun phrases in Arabic, focusing on the differences between constructions such as "the big family," "this big family," and "this is a big family" in Arabic.

المعرفة والنكرة في Phrases and Sentences

noun-adjective phrase	اسم وصفة
adjective	صفة ج. -ات
definite noun or adjective	معرفة
indefinite noun or adjective	نكرة

In Arabic, noun-adjective phrases such as بيت قديم, and sentences without verbs such as البيت قديم, resemble each other closely. Only the presence or absence of the definite article ال on the adjective distinguishes one from the other. Keep in mind that all nouns and adjectives in a single phrase must match in definiteness or indefiniteness, whereas sentences usually consist of a definite مبتدأ and an indefinite خبر (جمل اسمية). Paying attention to definiteness is an important strategy in reading because it helps you recognize the relationships among nouns and adjectives in complex sentences, even when the vocabulary is unfamiliar.

Compare the use of ال in the three sets below. What do you notice?

C جُمَل Complete Sentences		B اسم + صفة معرفة		A اسم + صفة نكرة	
The class is small.	الصف صغير	the small class	الصف الصغير	a small class	صف صغير
The city is big.	المدينة كبيرة	the big city	المدينة الكبيرة	a big city	مدينة كبيرة
The students are busy.	الطلاب مشغولون	the busy students	الطلاب المشغولون	(some) busy students	طلاب مشغولون

Columns A and B contain noun-adjective phrases that are either completely indefinite (column A) or completely definite (column B). In an indefinite noun-adjective phrase, such as “a big city,” all nouns and adjectives must be نَكْرَة. In a definite noun phrase, such as “the busy students,” both the noun and its adjective(s) must be مَعْرِفَة. In contrast, column C contains complete جمل اسمية, showing the most common pattern: Definite مبتدأ and indefinite خبر.

Remember that possessive suffixes make nouns definite without ال. For example, صديقي, أقاربها, and مدينتنا are all definite. Therefore, the adjective that modifies a noun + possessive suffix must also be definite, and takes ال:

my Egyptian friend	صديقي المصري
her Palestinian relatives	أقاربها الفلسطينيون
our beautiful city	مدينتنا الجميلة

تمرين ٨: الاسم + الصفة (في البيت)

Complete the sentences below with noun-adjective phrases by matching the nouns and adjectives from the lists with the sentences below. Remember to make the adjectives agree with their nouns and to use ال where needed. Some sentences will require plural forms.

أسماء:

صديق / ة - موظف / ة - منطقة - بناية - كلب - ابن / بنت
قطة - طقس - مدرسة - جارة - زميل / ة - جنسيّة - رجل

صفات:

لبناني - عالي - عربي - متخصص - بارد - جميل
جديد - أمريكي - ابتدائي - كبير - صغير - مصري

١. زميلتي تسكن في _____ في شارع بيروت.

٢. _____ تدرّس في كلية الحقوق.



٣. ابني يسكن في أمريكا وزوجته أمريكية وعنده _____

¹ While possible, it is less common that both المبتدأ and الخبر are definite: هذه المدرسة هي المدرسة الوحيدة في هذه المنطقة. Such as هذه المدرسة هي المدرسة الوحيدة في هذه المنطقة. This school is the only school in this area. These sentences tend to be emphatic in some way, and, in this example, the pronoun هي acts to separate and highlight both المبتدأ and الخبر.

٤. يشعر بالوحدة.
 ٥. تتكلم ثلاث لغات.
 ٦. لا يحبون شغل البيت.
 ٧. من عائلة كبيرة.
 ٨. لا نحب في الشتاء!
 ٩. أختي الصغيرة لمياء عمرها ٩ سنوات وهي تدرس في
 ١٠. في الصورة و



تمرين ٩: اسم وصفة أو إضافة؟ (في البيت)

This exercise is available online only.

هذا / هذه

The demonstratives هذا and هذه are used both in sentences, for example "This is an easy test," and in definite noun phrases, for example, "this test." What differentiates these two constructions? Compare the phrases in A and B:

A	This is a large city.	هذه مدينة كبيرة.
	This is an Italian restaurant.	هذا مطعم إيطالي.
	These are old houses.	هذه بيوت قديمة.
B	this beautiful city	هذه المدينة الكبيرة
	this Italian restaurant	هذا المطعم الإيطالي
	these old houses	هذه البيوت القديمة

You can see that section A contains sentences, whereas section B contains phrases. This distinction is made grammatically by the use of **الـ**: The definite phrases in B refer to definite, specific entities, and so the nouns and adjectives must be definite. In the sentences in section A, the noun-adjective phrases function as **الخبر**, and are indefinite. We can, of course, use definite noun-adjective phrases in sentences by adding a **خبر**, which is usually indefinite:

This big city is very beautiful.	هذه المدينة الكبيرة جميلة جداً.
This Italian restaurant is the best!	هذا المطعم الإيطالي أحسن مطعم!
These old houses are historic.	هذه البيوت القديمة تاريخية.

Demonstrative Pronouns in Spoken Arabic

The following words are commonly used demonstratives in **المصري** and **الشامي**:

هَذَا	هَذَا ، هاد	دا (ده) (also spelled ده)
هَذِهِ	هادي ، هاي	دي

You have heard and used these demonstrative pronouns in sentences like the following

هادا مطعم طلياني.	دا مطعم إيطالي.
هاي صورة حلوة.	دي صورة حلوة.
هاي بيوت قديمة.	دي بيوت قديمة.

In Levantine Arabic there is an additional short form of the demonstrative pronoun that is used in definite noun phrases: **هـ**. This pronoun has no gender and is pronounced as if attached to the definite noun it modifies:

هالبيوت	these houses
هالشارع	this street
ها لمنطقة	this region

²There exist other variant forms in both regions but they are all related to these basic forms.

تمرين ١٠: ترجموا إلى اللغة العربية: كيف نقول؟ (في البيت أو في الصف)

1. The old (كبير) man is tired.
2. Is this test hard?
3. This semester is long!
4. This is an easy class!
5. This is a beautiful letter.
6. This is a cold winter!
7. Cairo is a very large city.
8. The new library is very cold.
9. Is your new friend a student here?
10. The short woman is Saudi and the tall one is Kuwaiti.
11. They remember their difficult childhood.
12. I live on (في) this wide street, and overcrowding is a problem.
13. The new student is French of Moroccan origin.
14. I don't feel lonely in my big family.
15. This weather is very hot and sunny!
16. This historic area is very old.

تمرين ١١: الاسم + الصفة / الإضافة (في الصف)

With a partner, combine the following pairs of words into a phrase and use each in a sentence. Think about whether you want to use إضافة or اسم + صفة and think about the rules for each.

- | | |
|------------------|------------------|
| ١. مدرسة + وحيد | ٦. صف + إسباني |
| ٢. طقس + ربيع | ٧. كلية + علوم |
| ٣. عائلة + صديقة | ٨. سلطة + فواكه |
| ٤. زميل + جديد | ٩. صورة + حبيب |
| ٥. شوربة + بارد | ١٠. جيش + العراق |

الأعداد ١١-١٠٠

Learn the numbers from eleven to one hundred. Listen to each of the numbers in the formal Arabic pronunciation, and then listen to the same number as pronounced in your dialect.

٤٠ أربعون / أربعين	٢١ واحد وعشرون/ين	١١ أحد عشر
٥٠ خمسون / خمسين	٢٢ إثنان وعشرون/ين	١٢ اثنا عشر
٦٠ ستون / ستين	٢٣ ثلاثة وعشرون/ين	١٣ ثلاثة عشر
٧٠ سبعون / سبعين	٢٤ أربعة وعشرون/ين	١٤ أربعة عشر
٨٠ ثمانون / ثمانين	٢٥ خمسة وعشرون/ين	١٥ خمسة عشر
٩٠ تسعون / تسعين	٢٦ ستة وعشرون/ين	١٦ ستة عشر
١٠٠ مئة (مائة) ^٣	٢٧ سبعة وعشرون/ين	١٧ سبعة عشر
	٢٨ ثمانية وعشرون/ين	١٨ ثمانية عشر
	٢٩ تسعة وعشرون/ين	١٩ تسعة عشر
	٣٠ ثلاثون / ثلاثين	٢٠ عشرون/ عشرين

Numbers 11-100 with Nouns

Unlike the numbers from three to ten, which are followed by a plural noun, the numbers from eleven to one hundred must be followed by a singular noun in all varieties of Arabic.⁴ In formal Arabic you will see singular nouns that follow numbers eleven to ninety-nine written with تنوين فتحة ending, the same rules that apply to the interrogative ؟كم:

عندي ٢٠ (عشرون) كتاباً من المكتبة.

كم موظفاً يعمل في مكتب القبول؟ — ١٥ (خمسة عشر) موظفاً

In spoken Arabic the singular noun has no ending:

كم دولار معك؟ -- معي ٣٠ (ثلاثين) دولار بس.

عمرك كام سنة؟ -- عمري ١٩ (تِسْعَتَعَشْر) سنة.

تمارين ١٢: الاستماع الى الأعداد (في البيت)

This exercise is available online only.

تمارين ١٣: صفحات الكتاب (في البيت)

This exercise is available online only.

³The alternate (older) spelling مائة for مئة does not affect its pronunciation.

⁴Formal Arabic imposes agreement rules that affect the gender of the numeral. You will learn these rules later. Spoken Arabic uses fixed forms that vary slightly from dialect to dialect but are easily understood once you know the basic underlying form presented here.

تمرين ١٤: بينغوا! (في الصف)

Play bingo! Draw up bingo sheets with five rows and five columns containing numbers from one to ninety-nine. One person at a time acts as the caller, calling out numbers at random, and the others check off the numbers they have. The first person to get five straight across or diagonally wins the round.

الاستماع

تمرين ١٥: "الطقس اليوم" (في البيت وفي الصف)

There are two parts to this exercise. Watch the video and complete the activities.

أ. في البيت:

Watch the weather report. Watch it at least once through without stopping to get the main ideas, then make some notes and plan your second listen: What further information can you get? Make a list that summarizes the information you heard, including the name of the city and its weather forecast.

ب. في الصف:

Share and compare your notes with a partner بالعربي. If you could take a trip to some of the cities mentioned in the video, where would you go and what is the weather like there?

القصة بالفصحى

تمرين ١٦: "الجو حار جداً في الصيف" (في البيت)

There are three parts to this exercise. Watch القصة بالفصحى and answer the questions below. The dictation exercise can be completed in the book or online.

1. Listen to Maha tell her story in الفصحى. What قصى words does she use that differ from dialect words? List them:
2. Listen for Maha's explanation of how she feels. In sentences ١ and ٢ she uses a connecting word that introduces an explanation, similar to "since" or "because" in English. Write what you hear. (Hint: Remember that one-letter particles are connected to the following word.)

١. لا أحب مدينة نيويورك كثيراً، الجو...
٢. أشعر أحياناً بالوحدة في هذه المدينة الكبيرة والدي...
٣. استمعوا الى مها واكتبوا:
- لا (١) مدينة نيويورك (٢) (٣)
- (٤) و (٥) ، ف (٦)
- (٧) جداً في (٨) و (٩) الرطوبة
- (١٠) ، و (١١) جداً في (١٢)
- (١٣) (١٤) (١٥) لي هو
- (١٦) (١٧) أحياناً (١٨) في هذه
- (١٩) (٢٠) ، ف (٢١)
- (٢٢) مشغولان (٢٣) ، ولي (٢٤)
- (٢٥) فقط (٢٦) ليلي و (٢٧) أمريكية
- (٢٨) (٢٩) (٣٠)

القواعد ٢

تنوين الفتح Adverbs

أيضاً - غداً - دائماً - فعلاً - شكراً
 قليلاً - كثيراً - جداً - أحياناً - عفواً

The words that you see above all share the grammatical ending تنوين الفتح. One of the main functions of this ending is to make a noun or adjective into an adverb, a word that modifies or describes a verb. Most adverbs that end in تنوين الفتح are spelled with alif, which can be written with or without ا: تنوين or أ. In regular, unvocalized texts, the symbol ا is often omitted, leaving just ل, as in دائماً or جداً. Knowing this helps you identify adverbs in texts: Look for words ending in alif: If they are not proper nouns, chances are they should be read with the تنوين ending أ. A few words that are commonly used as adverbs end in ة. Remember that ة does not take an alif.

¹In addition to its function as an adverb marker, grammatical ending تنوين الفتح has other functions as well, including marking indefinite objects in formal Arabic only. Occasionally you will see and hear nouns marked with the ending in formal contexts. For now, you only need to recognize it as a grammatical ending. We will return to this ending again in lesson 12.

Adverb placement is fairly flexible in Arabic and generally corresponds to English word order, with the exception that in Arabic adverbs tend to follow the verb. In addition, adverbs may also follow the object of the verb or come at the end of the sentence:

بنتي تقرأ دائماً أصحابي جوعانون دائماً أحب الحلويات كثيراً
لا أدرس جيداً في غرفتي هل تتذكرون هذه الكلمات جيداً؟

Like their English equivalents, the adverbs دائماً, أيضاً, and فعلاً may separate the مبتدأ and الخبر. Both of these word orders are possible:

أنا أيضاً تعبانة. or أنا تعبانة أيضاً.
هم فعلاً بردانون. or هم بردانون فعلاً.

Note, however, that the adverb جداً must follow the adjective it modifies in formal Arabic:

هي عطشانة جداً! نحن مشغولون جداً!

تمرين ١٧: كتابة (في البيت)

Write ten sentences that describe what your friends and family and others do/do not do, and how much, or how often they do it, by using verbs and a variety of adverbs. Use all of these verbs, and vary the persons to practice all of them:

يتكلم - يعمل - يشعر بـ - يحب - يدرس - يقرأ - يكتب - يستمع الى -
يأكل - يشرب - يتذكر - يدرس - يسافر - يحفظ - يقول

تمرين ١٨: تنوين الفتح (في الصف)

The فتحة ending may be used on many nouns and adjectives that refer to location in time or space. Rephrase the following underlined phrases by making adverbs out of them. (Remember to drop ال and use the مذكر forms of the adjectives.)

مثال: زوجي لا يعمل في النهار ← نهاراً

١. لا أشاهد التلفزيون في الصباح.
٢. أدرس في المساء فقط.
٣. هل تسكنون في بيوت قريبة من الجامعة؟
٤. تدرس ساعات طويلة كل يوم.
٥. يسافرون الى مدن بعيدة كل صيف.
٦. هذه المنطقة فيها ازدحام في النهار وفي الليل.
٧. درجة الحرارة في سان فرانسيسكو من ٤٥ إلى ٦٥ في الصيف وفي الشتاء.

تمرين ١٩: اسألوا زملاءكم (في الصف)

Ask زملاءكم for the following information. Remember to rephrase the questions to use second person with أنتِ أنتَ. When you find someone who is like you, say أيضاً.

١. من يكتب رسائل الى اسرته دائماً؟
٢. من تعبان جداً؟
٣. من لا يحب هذه المدينة فعلاً؟ لماذا؟
٤. من يسافر بعيداً؟
٥. من يعمل دائماً؟
٦. من يشرب الماء دائماً؟
٧. من لا يتذكر الكلمات أحياناً؟
٨. من يسكن قريباً من الجامعة؟
٩. أين يدرسون جيداً؟
١٠. ماذا يشربون نهاراً وليلاً؟

القراءة

تمرين ٢٠: قراءة "نيويورك" (في الصف)

Before you begin to read the following article, take a look at the title and, with a partner, brainstorm what it might be about. What kind of an article do you think it is? What kinds of information do you expect to find in it?

As you read the passage for the first time, remember that you are looking only for things you know. Skip words and strings of words that are unfamiliar and go on to the next sentence. Use your knowledge of sentence structure to identify where each new sentence begins so that you can keep moving. As you have learned to do in listening, work strategically to maximize comprehension. Aim to read with these strategies:

1. Phase One: Skimming and Scanning

Work through the text quickly. Your goal is to identify parts of the text that you will focus on in the second reading. It is not a good idea to write any English (i.e., translations or prompts) on the page. Trust your brain to recall and reconstruct the meanings of the words you have figured out from the context. You might want to mark the sentences or lines you would like to focus on in the next phase.

2. Phase Two: Information Gathering

Before your second reading, compare your notes from phase one with your partner. Go through the text together and focus on the parts that you both identified in the first reading. What is the main topic of each paragraph? List the new words whose meanings you guessed from context, background knowledge, root, and other grammatical clues.

3. Phase Three: Close Reading and Analysis

- a. The word **تَبْلَغُ/يَبْلَغُ** recurs throughout the text shown on the next page. What kind of word is it? What kind of contexts does it occur in? What do you think it refers to? What other words recur with it and what do you think those words mean? Look at **سُكَّانُ** (عدد) and **مِسَاحَةُ** in particular.
- b. Where does the text discuss people? What grammatical forms help you identify the right section? See if you can figure out what the phrase **عِرْقِيَّة** **مَجْمُوعَات** means.
- c. Find at least one example of each of the following. How does recognizing the structure help you guess its meaning?

إضافة

اسم وصفة نكرة

اسم وصفة معرفة

الجملة الفعلية والفاعل

الجملة الاسمية: المبتدأ والخبر



نيويورك (مدينة)



مدينة نيويورك

مدينة نيويورك (New York City)، هي أكبر مدينة في الولايات المتحدة الأمريكية، وهي سادسة المدن الكبرى في العالم. تقع على الساحل الشرقي للولايات المتحدة الأمريكية عند مصب نهر هدسون. تبلغ مساحتها 2,956 كم²، منها 174 كم² مسطحات مائية. بدأت نيويورك مركزاً صغيراً للمهاجرين الهولنديين الأوائل، ثم أصبحت الآن مقراً للأمم المتحدة، ومركزاً للتجارة العالمية والمنظمات المالية الضخمة والمصارف والبورصات وشركات الشحن، كما أصبحت أهم مراكز الثقافة العالمية.

تنقسم المدينة إلى خمس محافظات، هي: مانهاتن، وبرونكس، وكوينز، وبروكلين، وجزيرة ستاتن. وتعد مانهاتن أقدم محافظة بالولاية وأصغرها وأهمها؛ إذ تبلغ مساحتها 2,88 كم²، ويبلغ عدد سكانها نحو مليون ونصف المليون نسمة. وهي تضم أشهر المدارس والجامعات، وبها أكبر المتاجر والمؤسسات المالية في شارع "وول" و"برود". ومن أشهر مبانيها إمباير ستيت، الذي أنشئ عام 1931م بارتفاع 381م، ومبنى مركز التجارة العالمية الذي أنشئ عام 1972م بارتفاع 417م. وكان البرجان من أعلى ناطحات السحاب في العالم، وقد انهار مركز التجارة العالمي في 11 سبتمبر 2001م. وتبلغ مساحة محافظة بروكلين 2,288 كم²، وسكانها نحو مليونين وربع المليون نسمة، وهي ميناء ومركز صناعي. أما برونكس، فتبلغ مساحتها نحو 2,143 كم² ويبلغ عدد سكانها مليوناً ونصف المليون نسمة، وهي منطقة سكنية بالدرجة الأولى. أما كوينز، فهي أكبر محافظة بالمدينة، حيث تبلغ مساحتها 2,326 كم²، ويبلغ عدد سكانها نحو مليوني نسمة، وبها مطار لاغارديا ومطار كندي الدولي وتعد جزيرة ستاتن أقل المحافظات تطوراً، ومساحتها 168 كم² وسكانها 352,000 نسمة.

يبلغ المجموع الكلي لسكان مدينة نيويورك نحو 7,322,564 نسمة، يمثلون معظم الأعراق والقوميات في العالم؛ فقد هاجر إليها الآلاف من كل أنحاء العالم طلباً للعمل والتعليم والنشاط الثقافي. توجد في المدينة خمس مجموعات عرقية هي: السود، الأيرلنديون، الإيطاليون، اليهود، البورتوريكيون. وهؤلاء يمثلون 75% من سكان المدينة، وتعد السود أكبر مجموعة فهم 25%، ويمثل اليهود 20% من جملة السكان، وقد أتوا من أقطار عديدة، أما الإيطاليون، فيمثلون 14% من السكان، وتبلغ نسبة البورتوريكيين 12%، وقد كان الأيرلنديون يحكمون المدينة في أواخر القرن التاسع عشر وأوائل القرن العشرين، ولكن عددهم انخفض من 30% إلى 9%. وبالإضافة إلى هذه المجموعات الرئيسية، توجد مجموعات عرقية صغيرة ممثلة في الإنجليز والألمان والروس والصينيين واليونانيين.

وكانت نيويورك مستعمرة هولندية وقد كان اسمها سابقاً "نيو امستردام". وهي أكبر المدن الأمريكية وإحدى أهم مراكز التجارة والمال في العالم. نيويورك هي أيضاً أكبر مدن ولاية نيويورك الأمريكية (New York State)، كما تعد المدينة عاصمة اقتصادية للولايات المتحدة لكثرة الشركات والبنوك العالمية فيها. يوجد بها مقر هيئة الأمم المتحدة وسوق الأوراق المالية داو جونز.

تمارين ٢١: نشاط كتابة ومحادثة (في البيت والصف)

You have heard her describe new people twice so far:

لي صديقة اسمها ليلى. لي خالة اسمها نادية.

This kind of sentence can be used to introduce and describe any new person:

لي صديق يعمل في مطعم "باب الحارة".

لي أخت عمرها ١٩ سنة.

لي عمّة تسكن في مدينة واشنطن.

On small cards or pieces of paper, introduce and describe various people in your life in sentences based on these models. Write one sentence on each card. In class, your teacher will collect the cards and mix them together. Take a card from the pile, read it, and find its owner by asking questions. Use the appropriate pronouns for the variety you are learning:

ليكي . . ؟

إلك . . ؟

للك . . ؟

ليكي . . ؟

إلك . . ؟

للك . . ؟

These questions give you models to follow:

هل لك أخت اسمها سالي؟

هل لك عمّ يُدرّس في الجامعة؟

إلك ابن عمّ بيدرس الهندسة؟

إلك خال ساكن بمدينة نيويورك؟

ليكي صاحب بيحب السفر؟

ليكي أخ يشتغل في واشنطن؟

الحوار

اللغة والثقافة

الحمد لله عَ السَّلَامَة - الله يَسَلِّمُكَ / حَمْدُ الله عَ السَّلَامَة - الله يَسَلِّمُكَ

السَّلَامَة here means safety and/or well-being, and this expression is used to welcome someone back from a trip or an illness.

تمرين ٢٢: "لازم اسافر ع باريس" / "لازم اسافر باريس" (في البيت)

1. Why does one woman say حمد الله ع السلامة?	1. Why does one woman say الحمد لله ع السلامة?
2. How does she describe the place? Give as many details as you can.	2. How does she describe the place? Give as many details as you can.
3. ازاي كان الجو؟ Compare the weather in both places.	3. كيف كان الطقس؟ Compare the weather in both places.
4. How does the conversation end? What strategies do you hear for ending conversations politely?	4. How does the conversation end? What strategies do you hear for ending conversations politely?

الثقافة: فيروز وأغنية "حَبَيْتِكَ بالصيف"

فيروز is a Lebanese singer. She is one of the most famous and popular singers among all generations in the Arab East today because of her beautiful voice and the many different musical



genres in which she sings. These genres range from classical poetry to folk songs to modern "Arabicized jazz." Her career began in the late 1950s and was launched mainly by the musical plays that her husband عاصي الرحباني and his brother منصور wrote. Many of her most famous songs, including the one that you will hear, come from those musicals. The الرحباني brothers were themselves very influential in the field of modern Arabic music and created a school of songwriting that combined elements from folklore, the classical Arabic tradition, and Western music. More recently, her son, زياد الرحباني, has written songs for her that show the influence of jazz and other Western musical genres while retaining Arabic elements.

فيروز sings most of her songs in the Lebanese dialect, including the following—one of her most famous songs. You can listen to her sing this song by either going to the website:

www.youtube.com/watch?v=QPN9yXsSwzY or following the link on the Al-Kitaab website.

You can also follow along by reading the lyrics either by going to the website:

<http://fnanen.net/klmat-aghany/f/fyroz/7bytk-bal9yf.html> or by following the link on the Al-Kitaab website.

تمارين ١٧: ترجموا الى اللغة العربية (في البيت)

1. My grandfather used to have beautiful pictures of old Kuwait.
2. Did you have a doctor's appointment this week?
3. There are no classes today because of the snow!
4. She doesn't have any time today, so we can't sit and chat with her.
5. The members of my family do not have opinions like mine.
6. Do you have any news from your family in Yemen?
7. My new roommate has a sister who works for the Ministry of Labor.
8. I don't like this job because it has no future.
9. There are good Chinese restaurants in this area.
10. Our city has more than five sports clubs.

تمارين ١٨: القراءة الجهرية (في البيت أو في الصف)

Read the following passage, first silently for comprehension, then aloud to practice pronunciation. When you are ready, record the passage and submit it to your teacher, either online or as directed by your teacher.

اسمي أمل ناصر الحكيم وانا جدة طارق ... أسكن الآن في بيت ابني ماهر، وهو بيت جميل فعلاً ولكنه ليس بيتي. بيتي الآن فارغ لا يسكن فيه أحد، ولكن إن شاء الله في المستقبل يسكن فيه طارق وزوجته. والبيت فيه غرفة جلوس واسعة وثلاث غرف نوم كبيرة وبلكون كبير، وهو في منطقة الصاحية القريبة من وَسَط المدينة. كان زوجي عاصي، الله يرحمه، يعمل في تجارة القطن ونجح فيها وتعلّم منه ابني ماهر، وهو كان يعمل في نفس التجارة مع والده قبل أن يشتغل في الحكومة. في البداية كنا كلنا زعلانين لأننا كنا نريد أن يكون ماهر تاجراً للقطن مثل والده ولكن يوم التاجر طويل وليس فيه استراحة، وماهر كان يريد أن يكون عنده وقت لأسرته، ولذلك دخل العمل الحكومي وأصبح موظفاً في وزارة الاقتصاد.

بعد أن ماتت زوجة ابني أم طارق الله يرحمها في حادث محزن جداً جئت لأسكن مع ماهر والأولاد في هذا البيت. لا أريد أن أكون سيّدة البيت لأنّ سيّدة البيت ليست هنا ولكن، على الأقلّ، أستطيع أن أساعد ماهر والأولاد في شغل البيت وفي حياتهم اليوميّة. أما ابني الكبير حسن فيسكن بعيداً عنا في أميركا . . . كان لا يحب التجارة منذ صِغَره .. وطارق مثله تماماً - لا يحب التجارة ولا يستمتع بأي شيء فيها. ولكنه أيضاً لا يريد أن يعمل في الحكومة لأنّ عمل الحكومة ممّلاً ولأنّ مرتبات الموظفين في رأيه ليست جيّدة. بصراحة، لا أفهمه!

تمرين ٢٣: القراءة الجهرية (في البيت أو في الصف)

There are two parts to this exercise:

1. Read the text silently first, then aloud several times to practice pronunciation and fluency. When you are ready, record the passage and submit it to your teacher, either online or as instructed by your teacher.

Notice this word:

if	إذا (+ الماضي)
----	----------------

عادل محمود أبو العلا هو أخو خالد وهو طالب في الثانوية العامة ولكنّه، مثل كل الشباب في عمره، لا يحب المذاكرة ولكن يحب الإستماع الى الموسيقى والكلام مع أصدقائه ساعات طويلة في غرف الـ "chat" على الإنترنت. عادل يريد الالتحاق بالجامعة في المستقبل القريب ليكون مع أصدقائه، فأصدقاؤه دخلوا الجامعة منذ سنة، أما هو، فما نجح في امتحانات الثانوية العامة في السنة التي ماتت فيها أمه، الله يرحمها، ولذلك ما تخرّج السنة الماضية.

إذا نجح عادل في الثانوية العامة هذه السنة إن شاء الله وحصل على تقدير جيّد فهو يريد أن يدخل كلية التجارة مثل خالد، ويريد أيضاً أن يعمل في شركة أمريكية بعد التخرّج. ولذلك فهو يدرس اللغة الإنجليزية ويشاهد البرامج التلفزيونية باللغة الإنجليزية على "يوتوب" ويكتب رسائل بالإنكليزية إلى شباب كنديين وأمريكيين يعرفهم من الإنترنت.

2. Grammar review: In the above text, find and circle two examples of each of the below:

١. الاسم + الصفة

٢. المصدر

٣. الإضافة

٤. الجملة الاسمية / المبتدأ والخبر

٥. الجملة الفعلية

الحوار

اللغة والثقافة: بنت حلال، ابن حلال

حلال means literally "legally permissible" and, by extension "a good person."
The **ابن حلال، بنت حلال** implication is that this is the person you will marry.

تمرين ١٥: "قولوا إن شاء الله" / "قولوا إن شاء الله" (في البيت)

استمعوا الى الحوار بالمصري واكتبوا فقرة لكل سؤال:	استمعوا الى الحوار بالشامي واكتبوا فقرة لكل سؤال:
١. مين هو؟ عرفنا إيه عن دراسته؟	١. مين هو؟ شو عرفنا عن دراسته؟
٢. بيعمل ايه كل يوم؟	٢. كيف برنامج اليوم؟
٣. هو مبسوط في الشغل ولا لا؟ ليه؟	٣. هو مبسوط بشغله؟ ليش/ليش لا؟
٤. يعني ايه "عمل بزنس صغير"؟ إيه هو؟	٤. شو يعني "عمل بزنس صغير"؟ شو هو هالبزنس؟
٥. بيقول ايه عن المستقبل؟	٥. شو بيقول عن المستقبل؟

تمارين المراجعة

تمرين ١٦: المصدر (في البيت)

This exercise is available online only.

- ولاية في الولايات المتحدة ولكن قليل من الناس
الطقس
٦. آلاسكا
يعيشون فيها
٧. سلوى هي بنت خالتي ولكن، في الحقيقة، هي صديقتي و
لأننا من نفس
٨. في الجيش السوري
٩. الطقس في الكويت
١٠. هواياتي
- كثيرون متخصصون بالهندسة.
جداً في الصيف و
الطقس هناك أجمل.
و
و

تمرين ١٨: القراءة الجهرية (في البيت أو في الصف)
Read the following text, first silently for comprehension, then practice reading aloud. When you are ready, record yourself reading it aloud and submit it for your teacher's feedback either online or as instructed by your teacher.

ريم علوان طالبة في جامعة نيويورك حيث تدرس الكيمياء الحَيَوِيَّة ، وهي زميلة لها وتعرفها من الجامعة حيث كانت تدرس معها في صف تاريخ الشرق الأوسط. ولكن ريم ، في الحقيقة، لا تعرفها جيداً لأن لها لا تتكلم مع الطلاب في الجامعة كثيراً وتذهب الى بيتها بعد المحاضرات كل يوم. بالنسبة لريم، لها انسانية غريبة لأنها لا تعرف كيف تعيش حياتها . وريم دائماً تتكلم مع لها ولكن لها لا تستمع الى كلامها!!
والد ريم ووالدتها عراقيان: والدها من مدينة بغداد وهو الآن موظف في شركة متخصصة في التَّكْنُولُوجِيَا الطَّيِّبَةِ في نيويورك، ووالدتها من مدينة الموصل وهي دكتورة أمراض نسائية وتعمل في مستشفى في منطقة "برونكس".
ريم تحب مدينة نيويورك كثيراً ودايماً تقول لها: "صحيح نيويورك مدينة مجنونة ولكن أحبها بكل جُنُونِها".

تمرين ١٩: ماذا يفعلون؟

This exercise is available online only.

الحوار اللغة والثقافة

عمل جَوَّ | to provide a (good) atmosphere

This expression can be used to describe any kind of positive atmosphere. It may be calm, pleasant, festive—anything appropriate to the circumstances.

تمرين ٢٠: "شو رأيك بامتحانات..؟" / "إيه رأيك في امتحانات..؟" (في البيت)

استمعوا الى الحوار بالشامي واكتبوا جملة طويلة لكل سؤال:	استمعوا الى الحوار بالمصري واكتبوا جملة طويلة لكل سؤال:
١. مين هنّ؟ عن شو بدها تحكي؟ شو بيقول هو؟ ٢. كيف عمل؟ بفضل شو؟ ٣. شو بده يدرس بالجامعة؟ ليش؟ ٤. شو بيقول عن السفر؟	١. هو مين؟ بيتكلم مع مين؟ عن إيه؟ ٢. عمل ازاي؟ بفضل ايه؟ ٣. هو عاوز يدرس إيه في الجامعة؟ ليه؟ ٤. بيقول ايه عن السفر؟

تمارين المراجعة

تمرين ٢١: معرفة ونكرة، مؤنث ومذكر (في البيت)

This exercise is available online only.

تمرين ٢٢: ضمائر النصب (في البيت)

This exercise is available online only.

تمارين المراجعة

تمرين ١٥: ما هي الكلمة الغريبة؟ (في البيت)

This exercise is available online only.

تمرين ١٦: هذا/ هذه (في البيت)

This exercise is available online only.

تمرين ١٧: القراءة الجهرية (في البيت أو في الصف)

Read the following passage, first silently for comprehension, then aloud to practice pronunciation. When you are ready, record the passage and submit it to your teacher, either online or as instructed by your teacher.

اسمي أسامة ماهر النوري وأنا أخو طارق. عمري ثماني عشرة سنة، وأنا طالب بكالوريا في مدرسة يوسف العظمة في مدينة دمشق. أحب مدرستي وأساتذتي ولكن الدروس طويلة والامتحانات كثيرة، ولذلك أشعر بالتعب دائماً... حياة طالب البكالوريا فعلاً صعبة جداً. عندي هواية واحدة فقط هي الرياضة، وأنا ألعب كرة القدم وكرة السلة مع زملائي كل يوم جمعة وأحياناً بعد الصفوف يوم الاثنين. في الصيف أعمل في التجارة مع خالي عبد السلام في سوق الحميدية، وأنا أعمل معه منذ كان عمري ١٤ سنة لأني أحب حياة السوق وأحب مشاهدة الناس وازدحامهم في شوارعه وأحب أيضاً أكل الحلويات الطيبة في مطاعمه والكلام مع التجار من كل مدن سوريا.

تمرين ١٧: "الله يساعدني عليها" / "خير، رايحة على فين؟" (في البيت)

استمعوا الى الحوار بالمصري واكتبوا فقرة paragraph لكل سؤال:

استمعوا الى الحوار بالشامي واكتبوا فقرة paragraph لكل سؤال:

١. هي رايحة فين ومع مين وحترجع إمتى؟
٢. ابنهم فين -- له مش في البيت؟
٣. هو زعلان ليه في رأيك -- في الحقيقة؟
٤. ايه رأيك: الست عندها حق ولا الرّجال؟ ليه؟
عندها حَقَّ she is right

١. هي وين رايحة ومع مين وإمتى رح ترجع؟
٢. وين ابْن -- ليش مو بالبيت؟
٣. ليش هو زعلان برأيك -- بالحقيقة؟
٤. شو رأيك: المرة عندها حق ولا الرّجال؟ ليش؟
عندها حَقَّ she is right

تمارين المراجعة

تمرين ١٨: معرفة الجذر في الاستماع (في البيت)

This exercise is available online only.

تمرين ١٩: مفردات

This exercise is available online only.

تمرين ٢٠: كم؟ (في البيت)

This exercise is available online only.

تمرين ٢١: القراءة الجهرية (في الصف أو في البيت)

Read the following passage, first silently for comprehension, then aloud to practice pronunciation. When you are ready, record yourself reading it aloud and submit it for your teacher's feedback either online or following your teacher's instructions.

سامي مُصطفى واحد من زملاء خالد وأصدقائه في الجامعة وهو يعمل معيداً في قسم الاقتصاد بكلية التجارة. برنامج سامي في الكلية ليس فيه أي تدريس أو محاضرات في هذا الفصل الدراسي لأنه مشغول بكتابة رسالة الماجستير وموضوع رسالته هو "البنك الدولي والاقتصاد في بلاد العالم الثالث". بيت سامي صغير وليس فيه مكان للدراسة ، ولذلك يذهب الى مكتبة الجامعة يومياً - إلا يوم الجمعة - حيث يقرأ ويكتب ويعمل على الكمبيوتر. وفي يوم الأربعاء بعد الظهر يذهب سامي مع خالد وبعض زملائهم الآخرين الى النادي حيث يجلسون الى المساء يتكلمون عن الحياة والمستقبل وأخبار الكلية والبلد والناس. خالد يحب الشطرنج كثيراً، أما سامي، فهو يحب شرب القهوة والكلام مع البنات!

Appendix: F

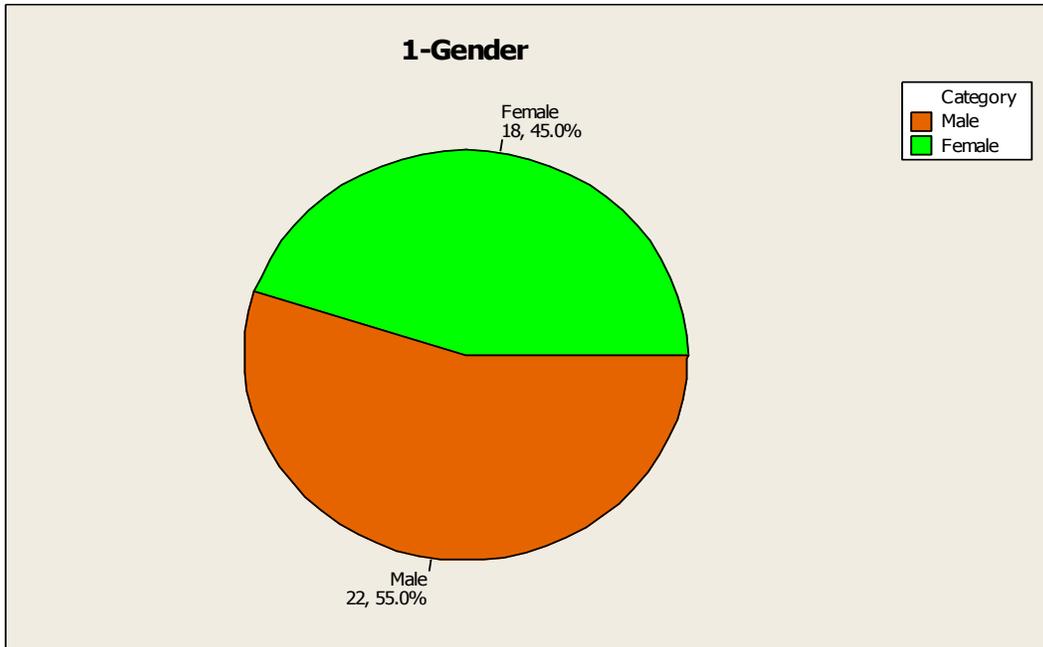
Participants' demographics and work environment

Descriptive Analysis and Frequency Tables

Demographic Characteristics of the Participants:

The data presented in the figures below reflect the demographic characteristics of the participants and if it may have an impact on the perceptions of the teachers of Arabic as a foreign language in UAE Northern Emirates private universities. These demographic characteristics are represented in gender, age, native speakers, experience, highest degree, rank, discipline and type of institution.

1- Gender



Responses to "Gender of the participants in the study".

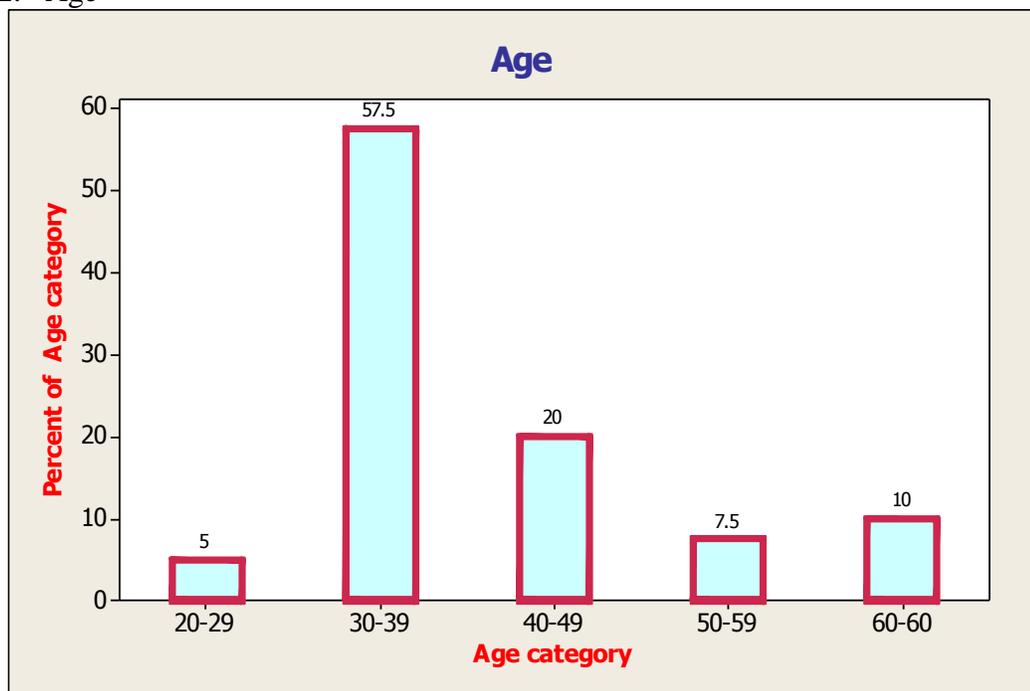
It can be seen in figure 3 which represents the gender of the participants in the study that there are more male teachers than female teachers but the difference in gender number is not great, 22 male to 18 female teachers.

Table 3: Cross-tabulation of Responses to "Gender of the participants in the study"

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	22	55.0	55.0	55.0
	Female	18	45.0	45.0	100.0
Total		40	100.0	100.0	

Table 4 shows the number of respondents from the UAE northern emirates private universities who are selected to answer the questionnaire. As shown in the above table, twenty two TAFL teachers representing 55% of the total population are males, whereas eighteen TAFL teachers representing 45% are females. Thus, the total number of the sample of the study was forty teachers who teach Arabic as a foreign language in the northern emirates of the UAE.

2. Age



Responses to "Age of the participants in the study"

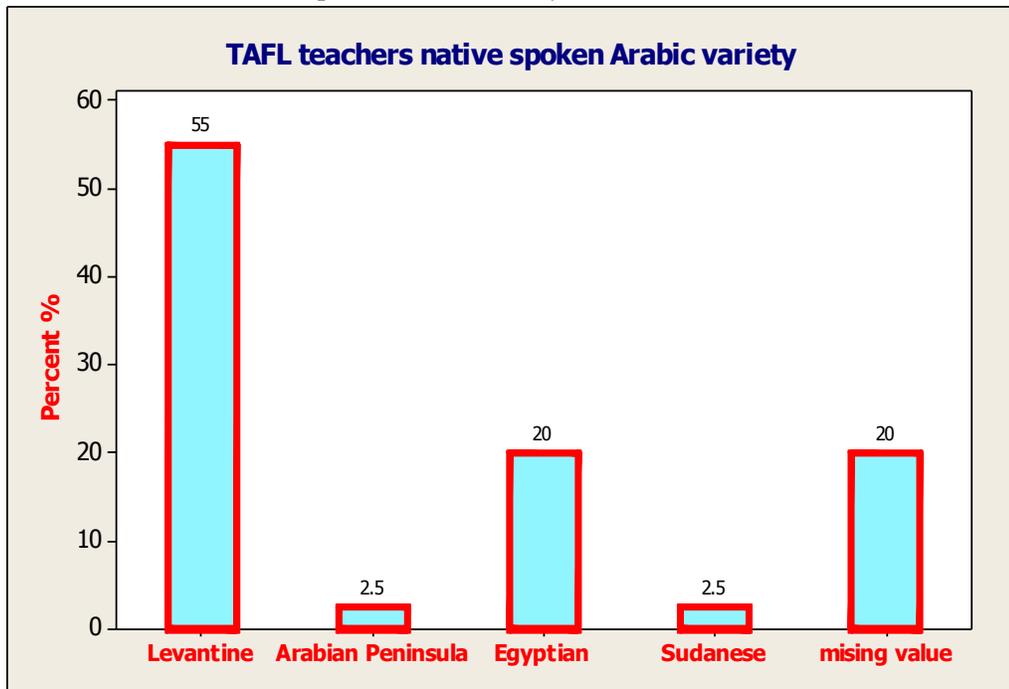
It can be observed in figure 4 that the majority of teachers are aged between 30 and 39, which represents 57.5% of the total sample. Although age extends from 20 and 60, the study does not target a particular age.

Table 4: Cross-tabulation of Responses to "Age of the participants in the study"

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	20-29	2	5.0	5.0	5.0
	30-39	23	57.5	57.5	62.5
	40-49	8	20.0	20.0	82.5
	50-59	3	7.5	7.5	90.0
	60-60	4	10.0	10.0	100.0
Total		40	100.0	100.0	

In the above table, the emphasis is on the age of the sample participated in the study. The table shows that they are of different ages which adds to the sample the quality of comprehensiveness thus, this reflects that the participants in the study are experienced with at least 10 years of experience since, as observed above, the majority of the selected sample are aged between 30 and 39 years old.

3- TAFL teachers' native spoken Arabic variety



Responses to "TAFL teachers' native spoken Arabic variety".

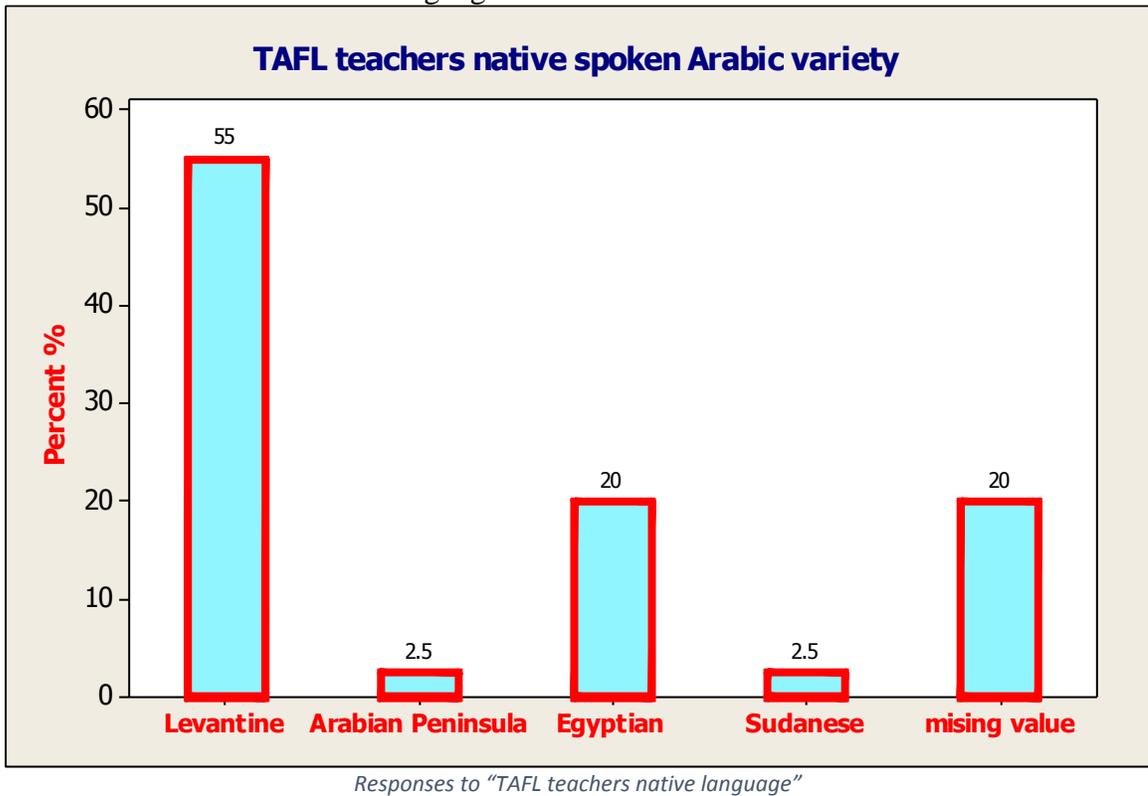
As presented in figure 5, thirty one of the participants are native speakers of Arabic with a majority of Levantine spoken Arabic variety representing 55% of the total population.

Table 5: Cross-tabulation of Responses to "TAFL teachers' native spoken Arabic variety".

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	31	77.5	77.5	77.5
	No	9	22.5	22.5	100.0
Total		40	100.0	100.0	

Table 6 explains the mother tongue of 40 TAFL teachers. Of the total numbers of participants, the number of the native speakers of Arabic is 31 teachers representing 77.5% particularly with Levantine native spoken Arabic variety, whereas the non-native speakers of Arabic are 9 representing 22.5% of the participants. This indicates that the majority of the TAFL teachers are native speakers of Arabic.

4- TAFL teachers native language



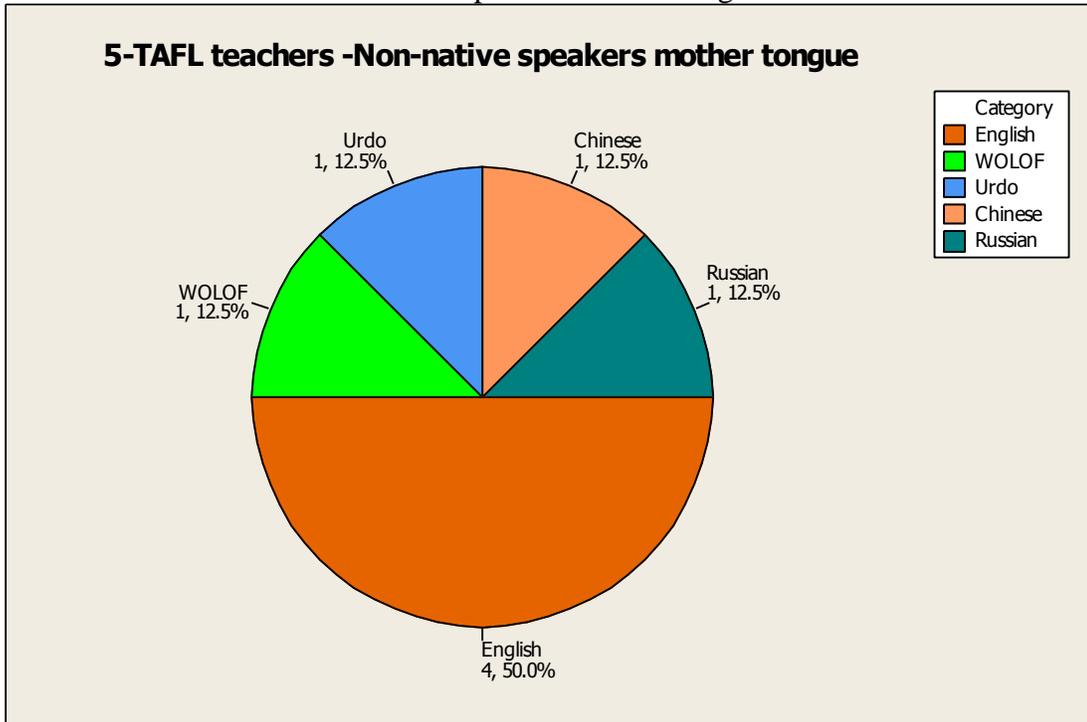
As observed in figure 6, the spoken Arabic variety for most of the participants is Levantine representing 55% of the total participants, whereas, the Egyptian spoken variety comes next with a percentage of 20%.

Table 6: Cross-tabulation of Responses to "TAFL teachers' native language"

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Levantine	22	55.0	68.8	68.8
	Arabian Peninsula	1	2.5	3.1	71.9
	Egyptian	8	20.0	25.0	96.9
	Sudanese	1	2.5	3.1	100.0
	Total	32	80.0	100.0	
Missing	System	8	20.0		
Total		40	100.0		

Table 7 lists the participants' mother tongue and their spoken Arabic variety. Despite the fact that the majority of the participants' spoken Arabic variety is Levantine, there are other spoken Arabic varieties included in the study adding to the comprehensiveness of the sample selected.

5. TAFL teachers -Non-native speakers mother tongue



Responses to "Non-native speakers of Arabic mother tongue".

As shown in figure 7, the number of TAFL teachers who are non-native speakers of Arabic is eight. The majority of the participants are English native speakers representing of 50%

of the sample

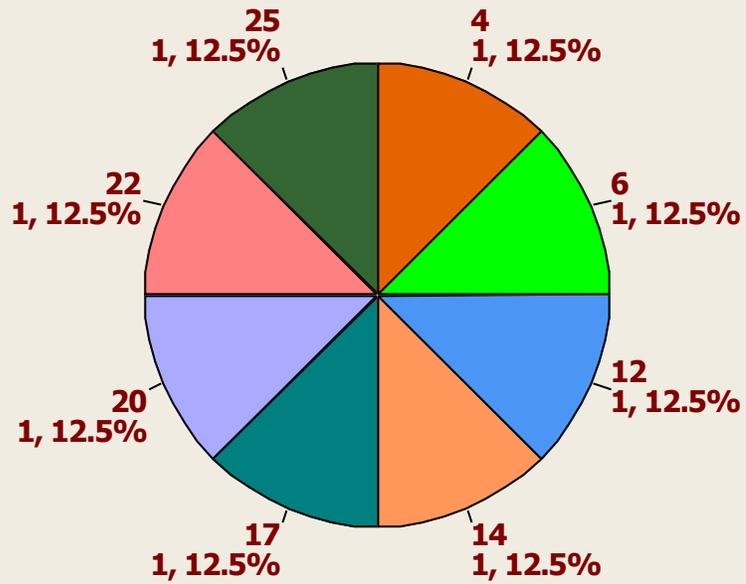
Table 7: Cross-tabulation of Responses to “TAFL teachers -Non-native speakers’ mother tongue”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	English	4	10.0	50.0	50.0
	WOLOF	1	2.5	12.5	62.5
	Urdu	1	2.5	12.5	75.0
	Chinese	1	2.5	12.5	87.5
	Russian	1	2.5	12.5	100.0
	Total	8	20.0	100.0	
Missing	System	32	80.0		
Total		40	100.0		

Table 8 shows the number of the TAFL teachers who are non-native speakers of Arabic and their mother tongue. As shown above, their number is eight which represents 20% of the total participants. The majority of the non-native teachers are English native speakers representing 50% although the sample also represents four other languages.

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

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



Responses to "Number of years non-native speakers lived in Arabic speaking countries"

It is obvious that the non-native speakers' of Arabic teachers have lived long periods in Arabic speaking countries ranging from 4 years through 25 years. This might suggest that they are familiar with the spoken varieties.

Table 8: Cross-tabulation of Responses to “Arabic non-native teachers- years living in an Arabic speaking country”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	4	1	2.5	12.5	12.5
	6	1	2.5	12.5	25.0
	12	1	2.5	12.5	37.5
	14	1	2.5	12.5	50.0
	17	1	2.5	12.5	62.5
	20	1	2.5	12.5	75.0
	22	1	2.5	12.5	87.5
	25	1	2.5	12.5	100.0
	Total	8	20.0	100.0	
Missing	System	32	80.0		
Total		40	100.0		

As observed in Table 9 above, the majority of the nonnative speakers of Arabic lived long periods in Arabic speaking countries ranging from 4 years to 25 years. This reflects that most of them are familiar with sociolinguistic features in the UAE and the dialects that exist.

7- TAFL teachers highest degree earned

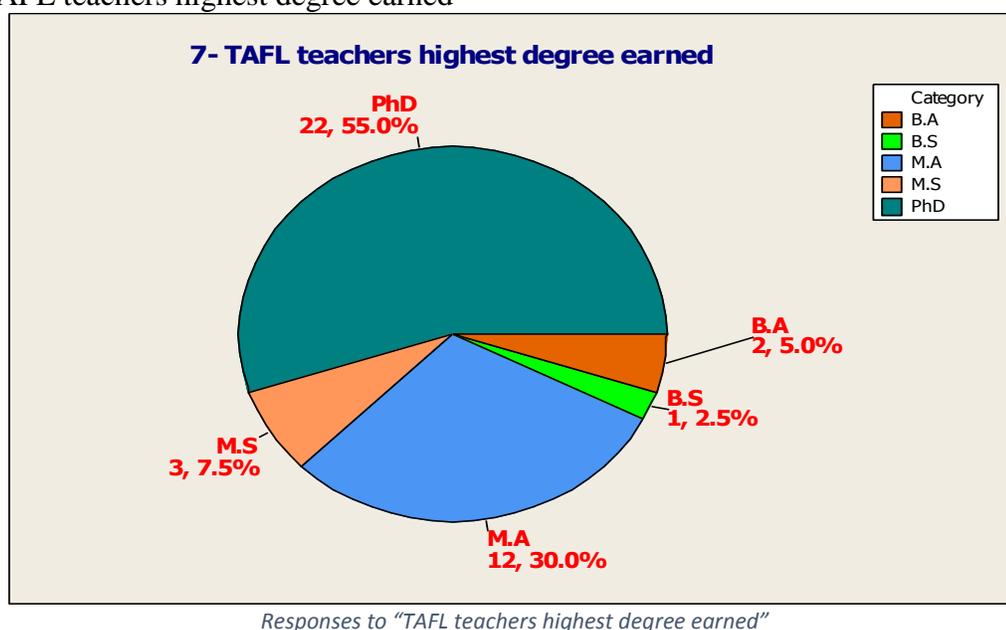


Figure 9 shows that most of the participants in the study (55%) are PhD holders, whereas

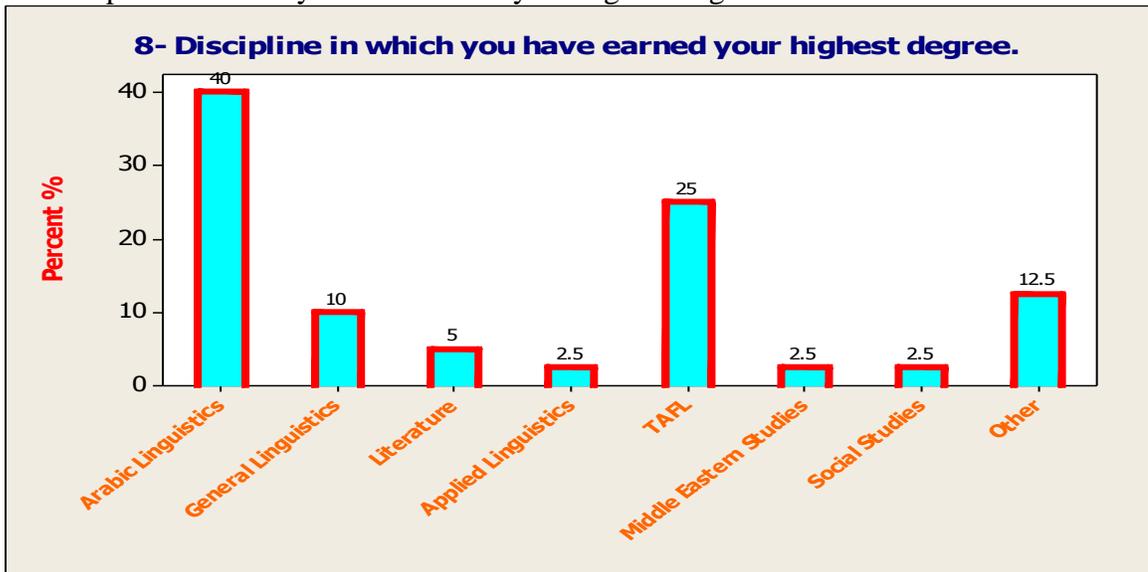
the rest are holders of different degrees.

Table 9: Cross-tabulation of Responses to "TAFL teachers' highest degree earned"

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	B.A	2	5.0	5.0	5.0
	B.S	1	2.5	2.5	7.5
	M.A	12	30.0	30.0	37.5
	M.S	3	7.5	7.5	45.0
	PhD	22	55.0	55.0	100.0
	Total	40	100.0	100.0	

The above table reveals the selected sample's highest degree earned. It can be seen that twenty-two teachers (55%) hold a Ph.D. degree, whereas the rest hold M.A, or B.A., in TAFL. Therefore, this diversity in degrees reflects the fact that the selected sample is comprehensive.

8- Discipline in which you have earned your highest degree.



Responses to "Discipline in which participants earned their highest degrees"

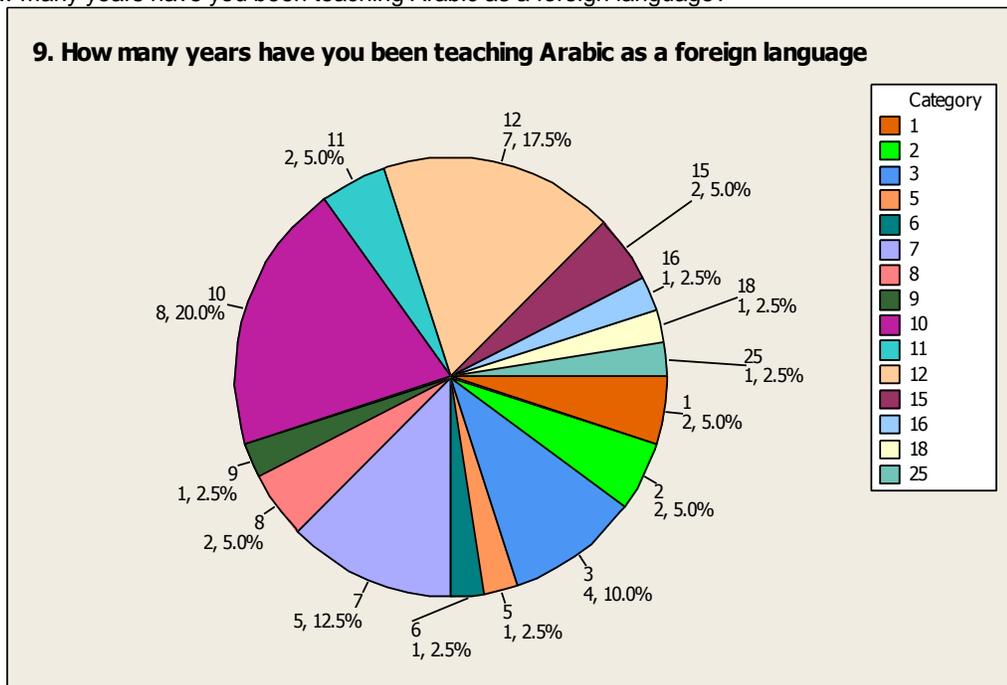
Some interesting facts concerning the sample's discipline of their highest degrees are revealed in figure 12. The majority of the participants' fields of study are Applied Linguistics and TAFL, which represents 65% in both fields.

Table 10: Cross-tabulation of Responses to "Discipline in which the respondents have earned their highest degree"

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Arabic Linguistics	16	40.0	40.0	40.0
	General Linguistics	4	10.0	10.0	50.0
	Literature	2	5.0	5.0	55.0
	Applied Linguistics	1	2.5	2.5	57.5
	TAFL	10	25.0	25.0	82.5
	Middle Eastern Studies	1	2.5	2.5	85.0
	Social Studies	1	2.5	2.5	87.5
	Other	5	12.5	12.5	100.0
	Total	40	100.0	100.0	

Table 11 above illustrates disciplines of the participants in the study. It shows that there are seven disciplines, the majority of which is Applied Linguistics and TAFL representing 65% of the total sample. This means that the study does not focus on TAFL discipline only, but on other disciplines which again reflect the comprehensiveness of the study.

9. How many years have you been teaching Arabic as a foreign language?



Responses to "TAFL experience".

It is obvious in figure 11 that the experiences of the Arabic language teachers vary from 1 year to 8 years. Hence, this mirrors a fact that the sample is of mixed experiences. The total

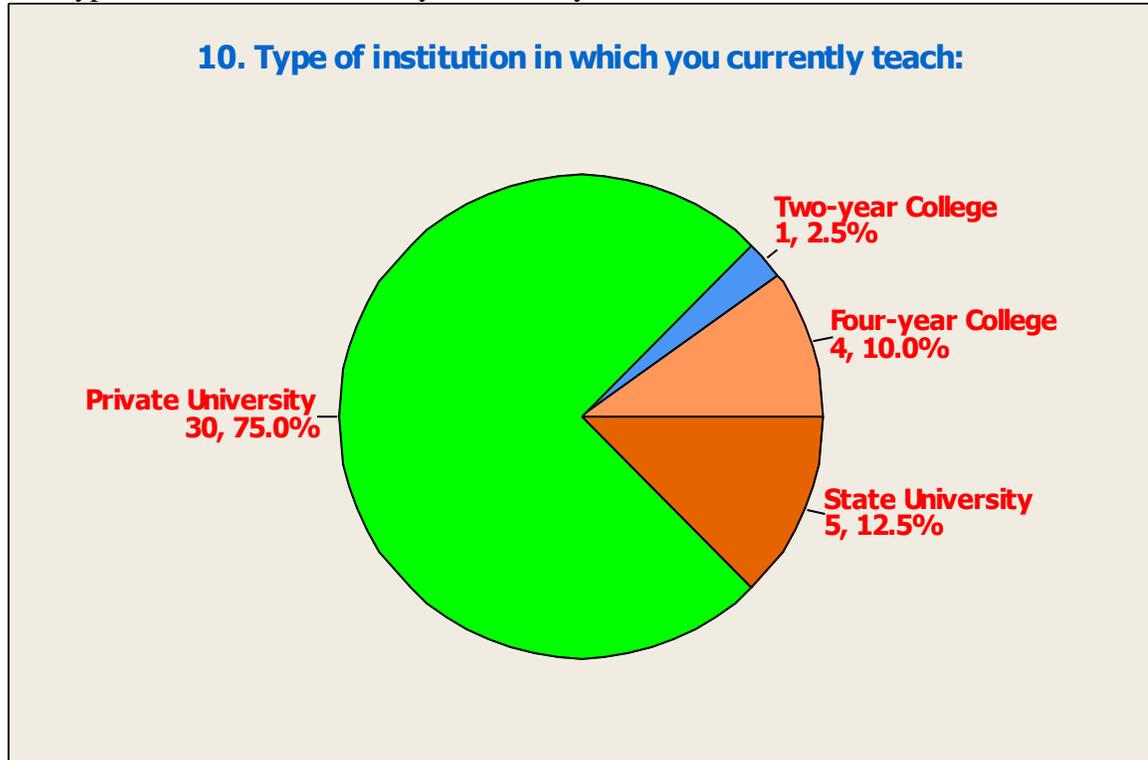
number of the participants who have been teaching Arabic for more than 5 years is 25 representing 62% of the selected sample.

Table 11: Cross-tabulation of Responses to “Years of teaching Arabic as a foreign language”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	2	5.0	5.0	5.0
	2	2	5.0	5.0	10.0
	3	4	10.0	10.0	20.0
	5	1	2.5	2.5	22.5
	6	1	2.5	2.5	25.0
	7	5	12.5	12.5	37.5
	8	2	5.0	5.0	42.5
	9	1	2.5	2.5	45.0
	10	8	20.0	20.0	65.0
	11	2	5.0	5.0	70.0
	12	7	17.5	17.5	87.5
	15	2	5.0	5.0	92.5
	16	1	2.5	2.5	95.0
	18	1	2.5	2.5	97.5
	25	1	2.5	2.5	100.0
	Total		40	100.0	100.0

Table 12 illustrates the participants’ years of experience in teaching Arabic as a foreign language. The participants, as shown in the above table, are of different experiences. The majority of the participants are experienced in TAFL because the table confirms that around 62% of the sample have an experience of more than 5 years. Accordingly, their views count.

10. Type of institution in which you currently teach:



Responses to "Type of institution in which the participants currently teach"

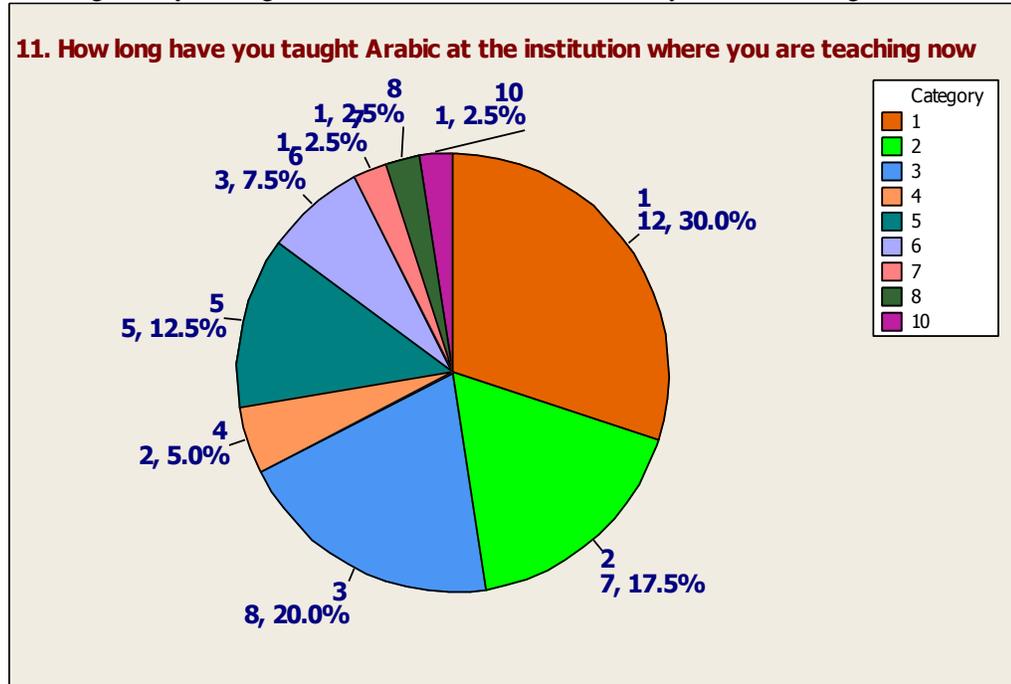
It is quite evident and based on the above figure that the majority of the TAFL teachers work at private universities. Out of forty teachers, thirty are working at private universities.

Table 12: Cross-tabulation of Responses to "Type of institution in which participants currently teach"

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	State University	5	12.5	12.5	12.5
	Private University	30	75.0	75.0	87.5
	Two-year College	1	2.5	2.5	90.0
	Four-year College	4	10.0	10.0	100.0
	Total	40	100.0	100.0	

Table 13 shows the type of institution at which the participants currently teach at. It shows that thirty of the participants (75%) teach at private universities.

11. How long have you taught Arabic at the institution where you are teaching now?



Responses to "Experience at workplace"

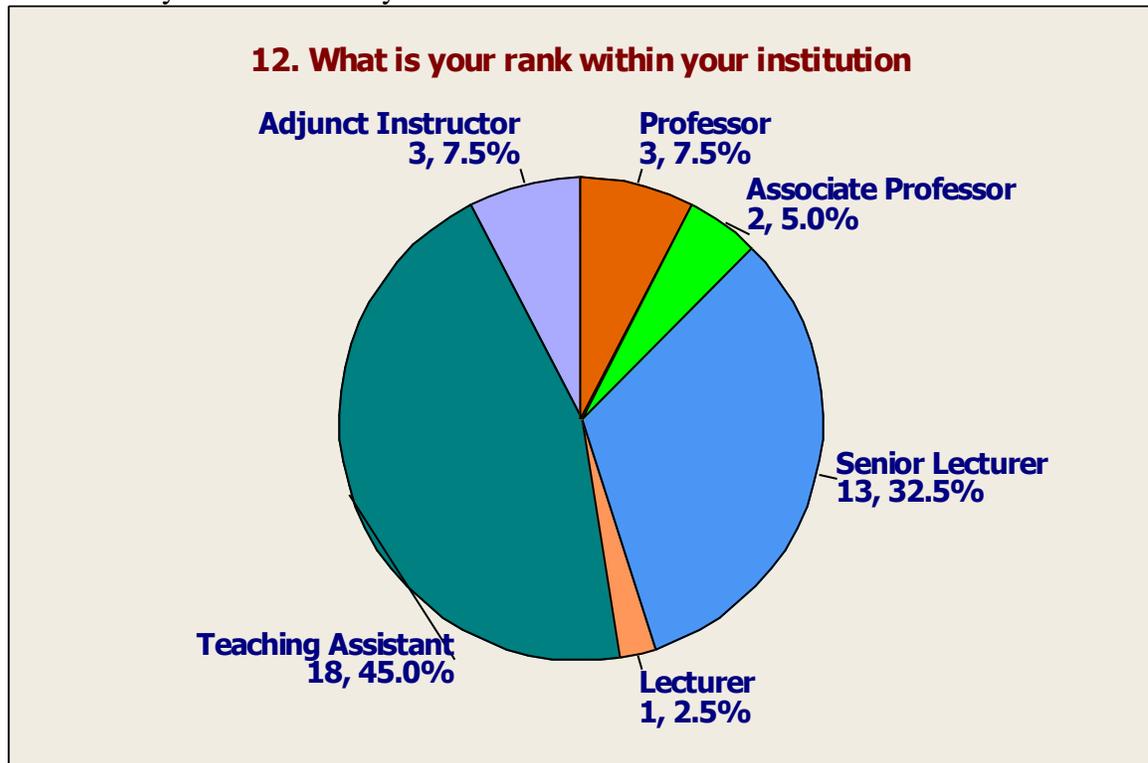
As shown in figure 13, experience vary among the participants in the study. Some have 1 year at the workplace and others 10 years.

Table 13: Cross-tabulation of Responses to "Experience at the current workplace"

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	12	30.0	30.0	30.0
	2	7	17.5	17.5	47.5
	3	8	20.0	20.0	67.5
	4	2	5.0	5.0	72.5
	5	5	12.5	12.5	85.0
	6	3	7.5	7.5	92.5
	7	1	2.5	2.5	95.0
	8	1	2.5	2.5	97.5
	10	1	2.5	2.5	100.0
	Total	40	100.0	100.0	

As it is shown in the above table, experience at the workplace varies among the participants in the study. Twenty teachers representing 50% of the sample have been teaching Arabic at the same workplace for more than three years.

12. What is your rank within your institution?



Responses to "Participants rank within institution"

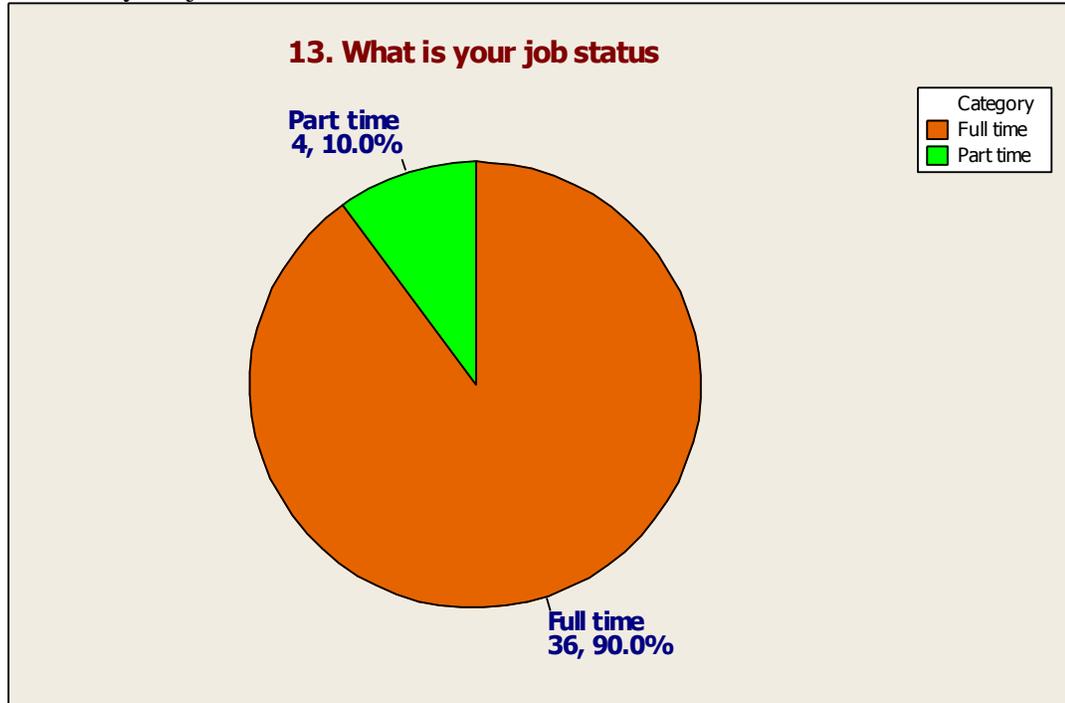
As in figure 14, the rank of the participants vary. The majority of the participants are teaching assistants and senior lecturers, but few lecturers are professors and associate professors.

Table 14: Cross-tabulation of Responses to "Participants rank within institution"

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Professor	3	7.5	7.5	7.5
	Associate Professor	2	5.0	5.0	12.5
	Senior Lecturer	13	32.5	32.5	45.0
	Lecturer	1	2.5	2.5	47.5
	Teaching Assistant	18	45.0	45.0	92.5
	Adjunct Instructor	3	7.5	7.5	100.0
	Total	40	100.0	100.0	

Table 15 shows that the participants are of different ranks. Most of the participants are teaching assistant and Senior lecturer. 77% of the sample are either Teaching Assistant rank or Senior Lecturer rank.

13. What is your job status?



Responses to "the participants job status"

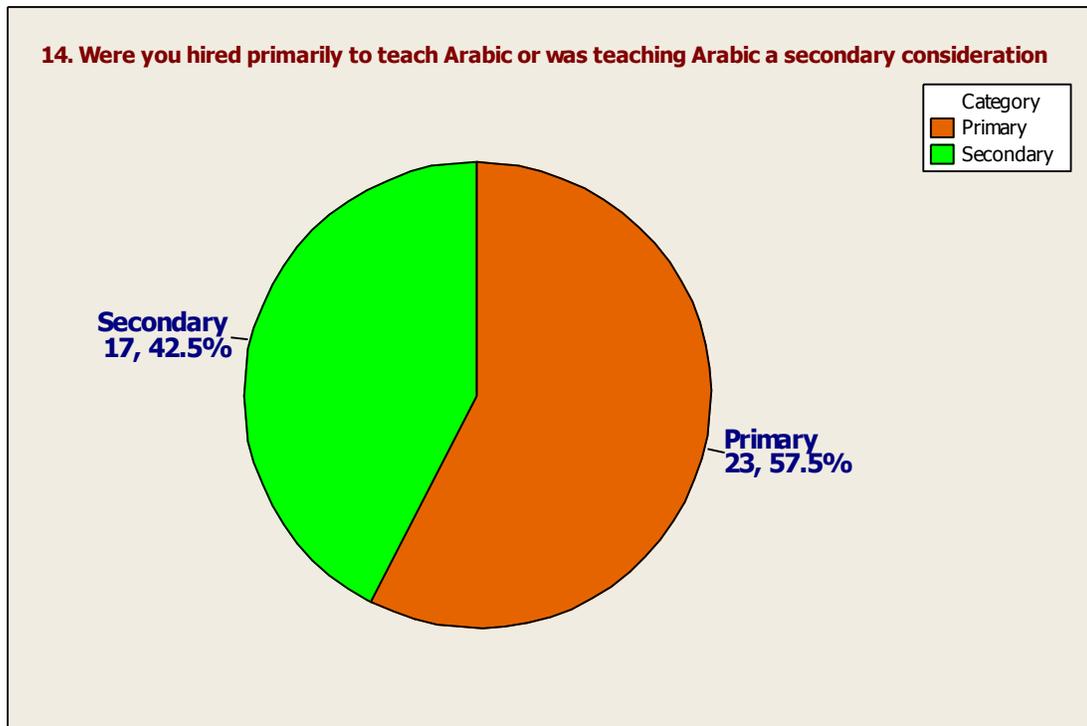
As shown in Figure 15, the majority of the participants (90%), male and female, are full timers, whereas the rest (10%) are part timers.

Table 15: Cross-tabulation of Responses to "The participants' job status"

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Full time	36	90.0	90.0	90.0
	Part time	4	10.0	10.0	100.0
Total		40	100.0	100.0	

The table above shows the job status of the respondents to the questionnaire. The job status is either full time or part time. The majority are full timers in which 36 of the TAFL teachers are full timers at their workplace representing 90% of the participants, unlike the part timers who are only 4 which represents 10% of the participants.

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



Responses to "Being hired primarily to teach or secondary"

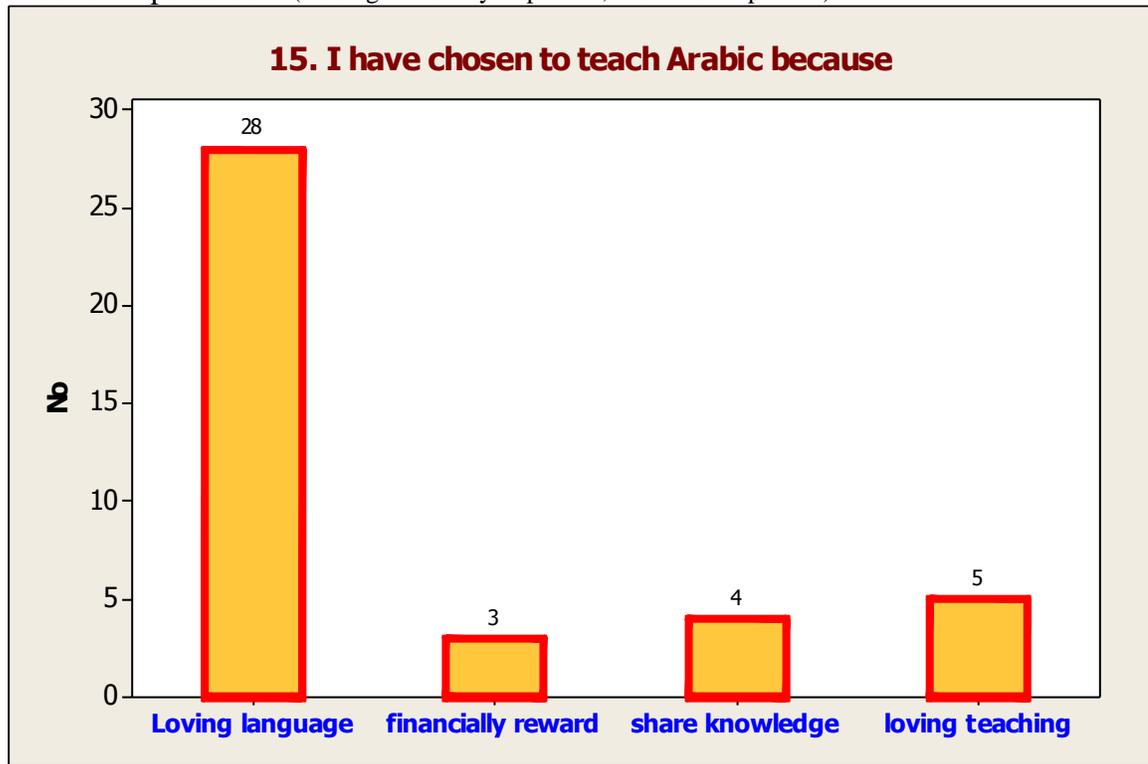
Figure 16 reveals that 57% of the participants are hired primarily to teach Arabic, while 43% for secondary consideration.

Table 16: Cross-tabulation of Responses to "Primarily or secondary consideration"

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Primary	23	57.5	57.5	57.5
	Secondary	17	42.5	42.5	100.0
Total		40	100.0	100.0	

The table above explains whether the participants are hired primarily to teach Arabic or teaching Arabic was a secondary consideration. The analysis shows that most of the participants are hired to primarily teach Arabic as a foreign language.

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



Responses to "Participants reasons to teaching Arabic as a foreign language"

As shown in figure 17, the participants also have different reasons for teaching Arabic as a foreign language. 70% of the total number of the participants teach Arabic because they love the Arabic language; hence, it can be concluded that they are dedicated teachers and have the passion to teach Arabic

Table 17: Cross-tabulation of Responses to Participants reasons to teaching Arabic as a foreign language.

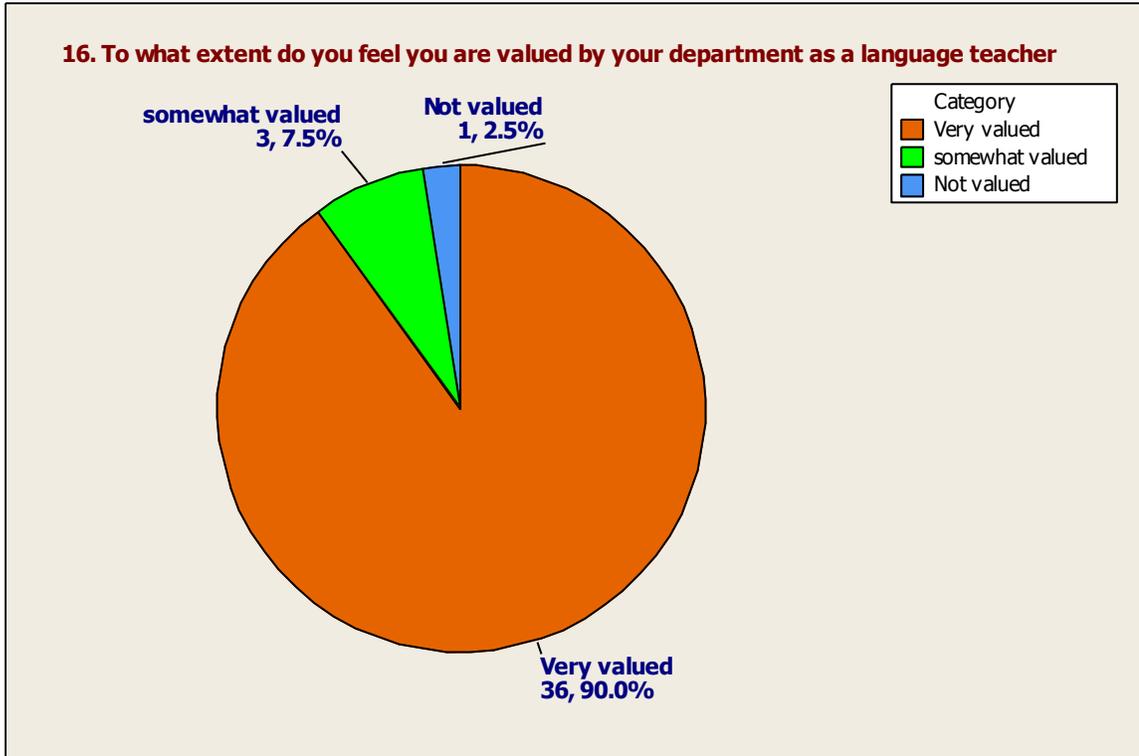
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Loving language	28	70.0	70.0	70.0
	financially reward	3	7.5	7.5	77.5
	share knowledge	4	10.0	10.0	87.5
	loving teaching	5	12.5	12.5	100.0
	Total	40	100.0	100.0	

The table above shows the participants' reasons for teaching Arabic as a foreign language rated from the most important to the least important.

Work Environment of Participants

The brief below, reflects the work environment of the participants to uncover their job satisfaction as TAFL teachers, their weekly teaching hours, the class size, percentage of students of Arab descent in the classes where the participants teach, and the percentage of the students of non-Arab Islamic heritage in the classes they teach.

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



Responses to "To what Extent participants feel valued by their departments"

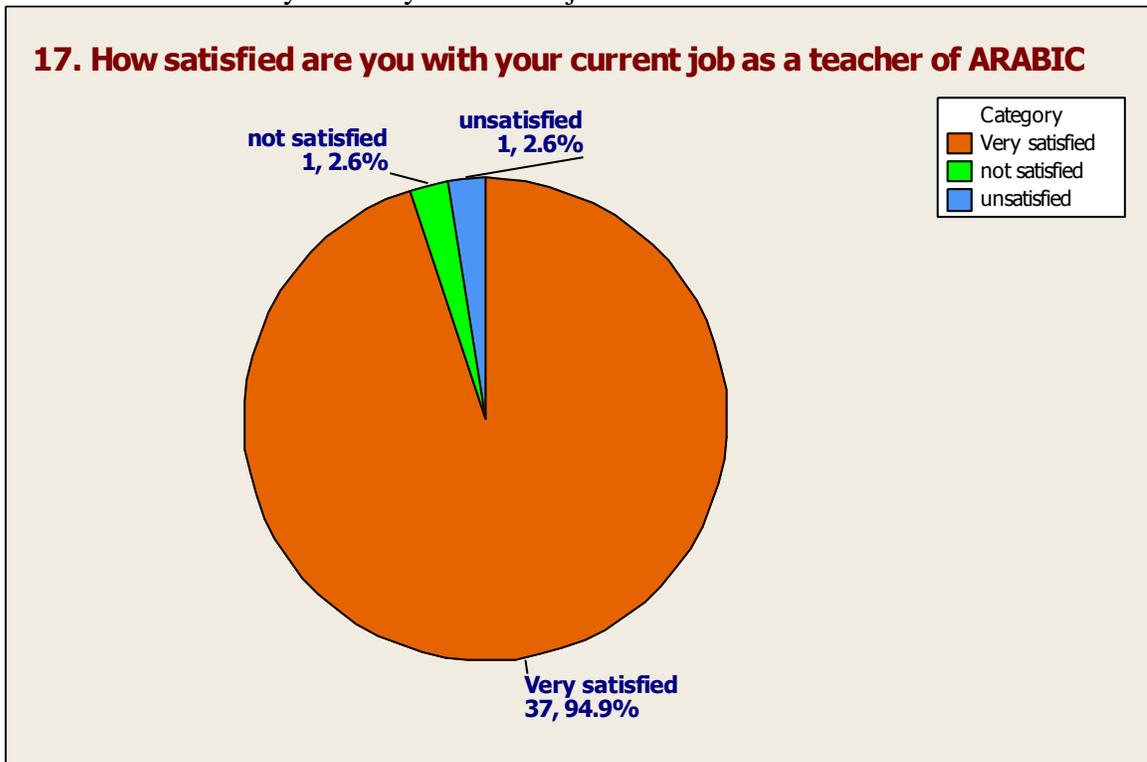
As shown in figure 18, the majority (90%) of the participants who teach Arabic as a foreign language are satisfied with the way they are treated by their departments, and feel valued and appreciated.

Table 18: Cross-tabulation of Responses to “to what extent participants feel valued by their departments

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very valued	36	90.0	90.0	90.0
	somewhat valued	3	7.5	7.5	97.5
	Not valued	1	2.5	2.5	100.0
	Total	40	100.0	100.0	

The above table shows that the majority of the teachers are valued by their departments. Around 90% feel so while only 3 teachers feel that they are somewhat valued. Hence, the analysis reveals that the faculty members are happy with their departments’ style of treatment.

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



Responses to “The participants’ satisfaction as TAFL teachers”.

Figure 19 reflects the participants’ satisfaction with their jobs as teachers of Arabic as a foreign language. The analysis reveals that around 95% are satisfied with their current jobs as TAFL teachers. It can be concluded that this question is the outcome of the previous

question because if a teacher is valued, s/he is satisfied.

Table 19: Cross-tabulation of Responses to "Job satisfaction of the participants"

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very satisfied	37	92.5	94.9	94.9
	not satisfied	1	2.5	2.6	97.4
	unsatisfied	1	2.5	2.6	100.0
	Total	39	97.5	100.0	
Missing	System	1	2.5		
Total		40	100.0		

The table above presents the participants job satisfaction. The majority expressed their satisfaction. Thirty seven teachers out of 40, which represent 92.5%, are satisfied, but only two are not.

18. How many teaching hours do you teach per week?

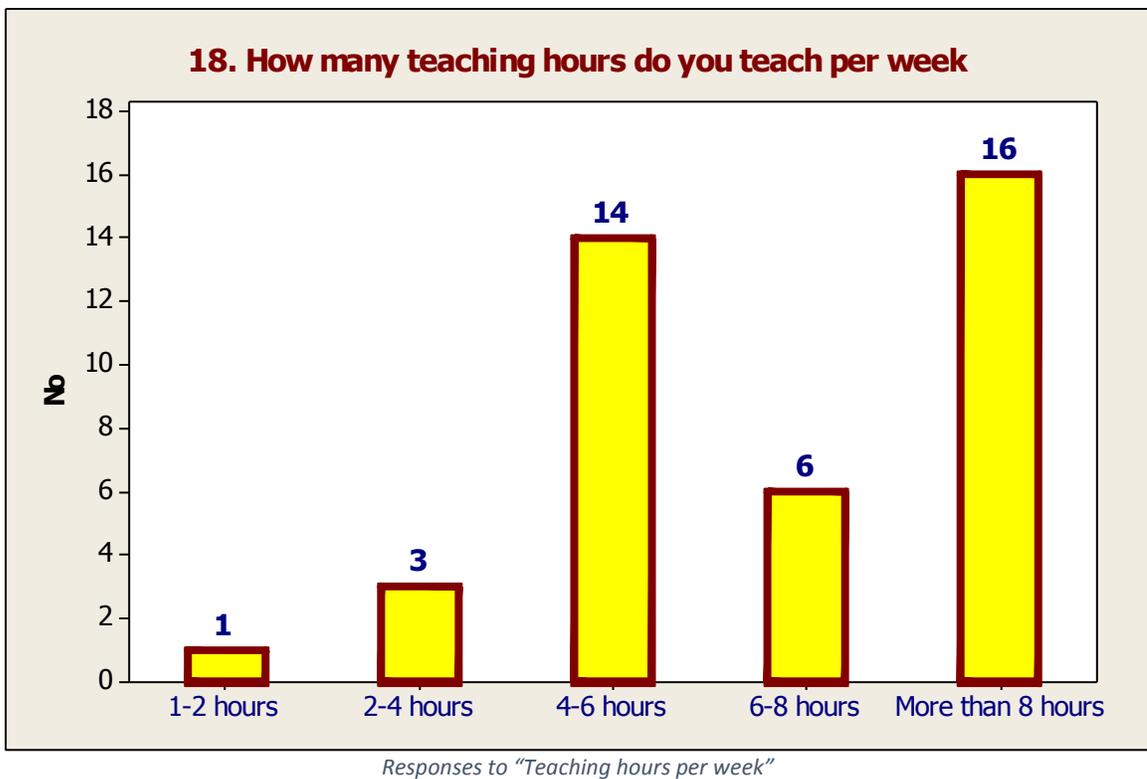


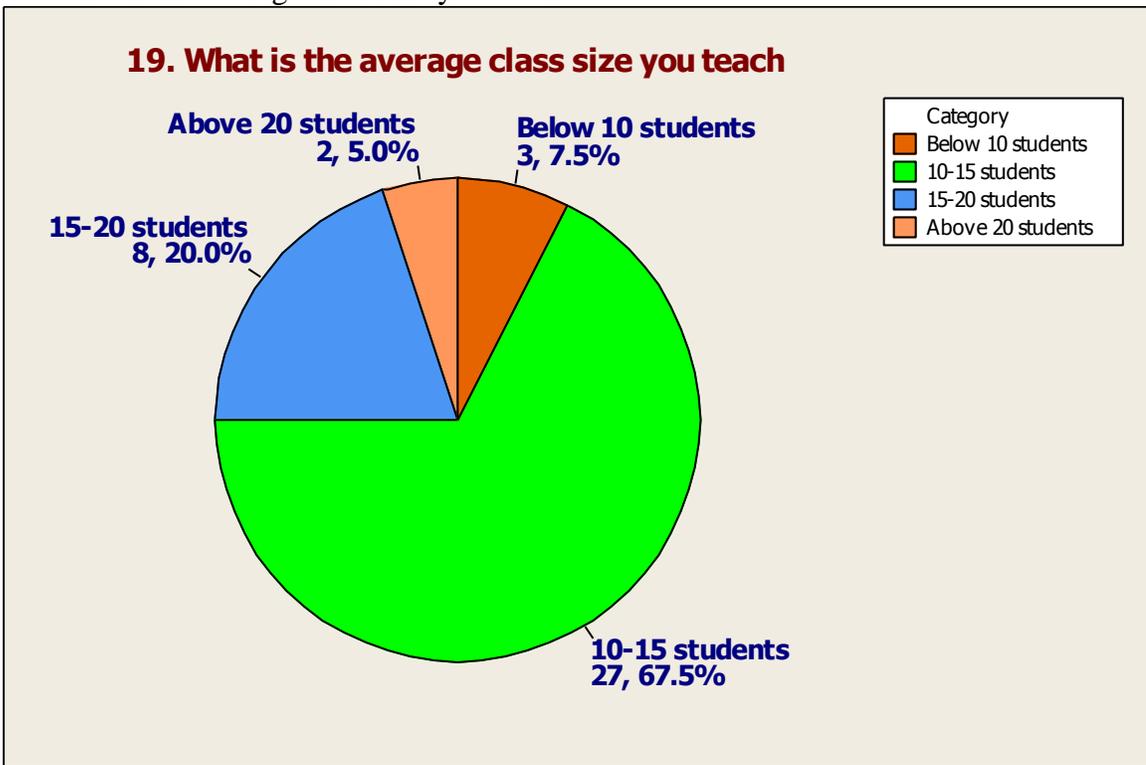
Figure 20 shows the faculty weekly load. The majority of the participants (85%) are happy with their loads which could explain the reason why they are satisfied with their job.

Table 20: Cross-tabulation of Responses to "Teaching hours per week"

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1-2 hours	1	2.5	2.5	2.5
	2-4 hours	3	7.5	7.5	10.0
	4-6 hours	14	35.0	35.0	45.0
	6-8 hours	6	15.0	15.0	60.0
	More than 8 hours	16	40.0	40.0	100.0
	Total	40	100.0	100.0	

It can be observed in table 21 that the participants have a reasonable load. The conclusion that can be drawn here is that since they have a relatively low number of class size, they will have the time to think of integrating a spoken variety with the MSA. They have the time to prepare material and to think of changing the traditional approach to TAFL.

19. What is the average class size you teach?



Responses to "Class size"

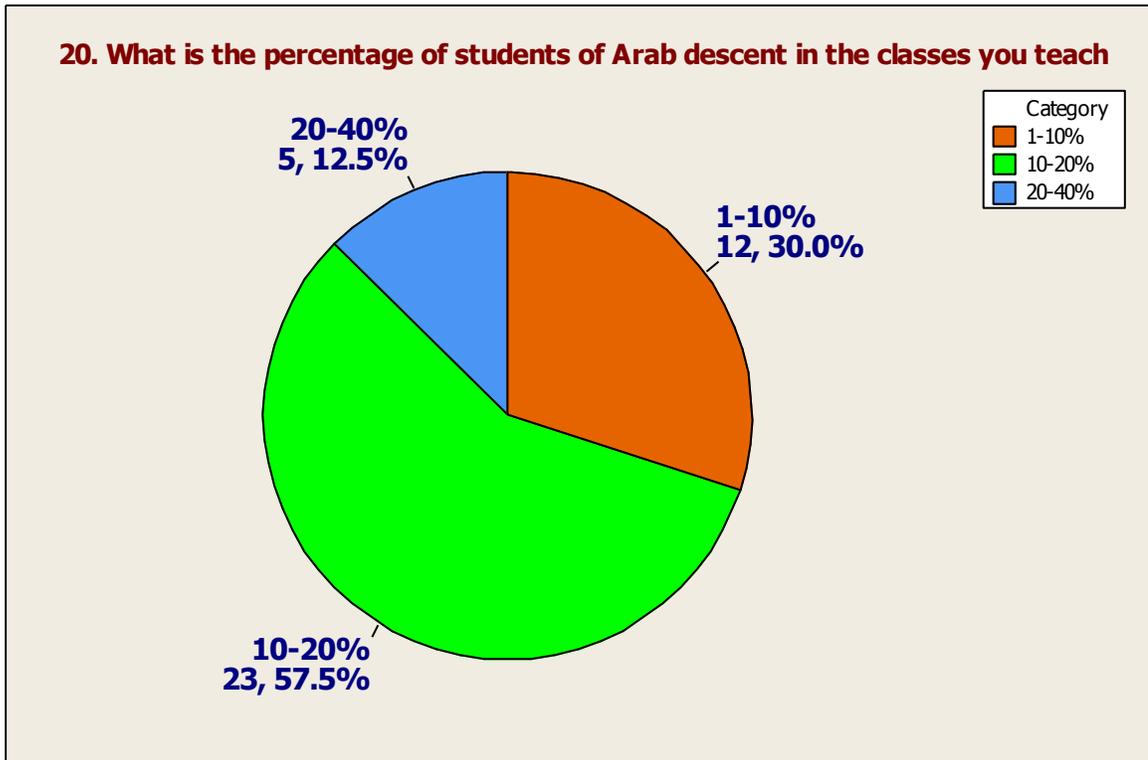
As shown in figure 21, close to 70% of the classes have 10-15 students, which is conducive to using the integrated approach:-

Table 21: Cross-tabulation of Responses to "The average of the class size"

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Below 10 students	3	7.5	7.5	7.5
	10-15 students	27	67.5	67.5	75.0
	15-20 students	8	20.0	20.0	95.0
	Above 20 students	2	5.0	5.0	100.0
	Total	40	100.0	100.0	

Table 22 presents the class size at different universities and in different teachers' classrooms. Twenty-seven teachers out of forty teachers have ideal classrooms. It can be concluded here that the teachers have the space to try something new (integrated approach) in their classes and help students develop their language skills.

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



Responses to "Students of Arab origin"

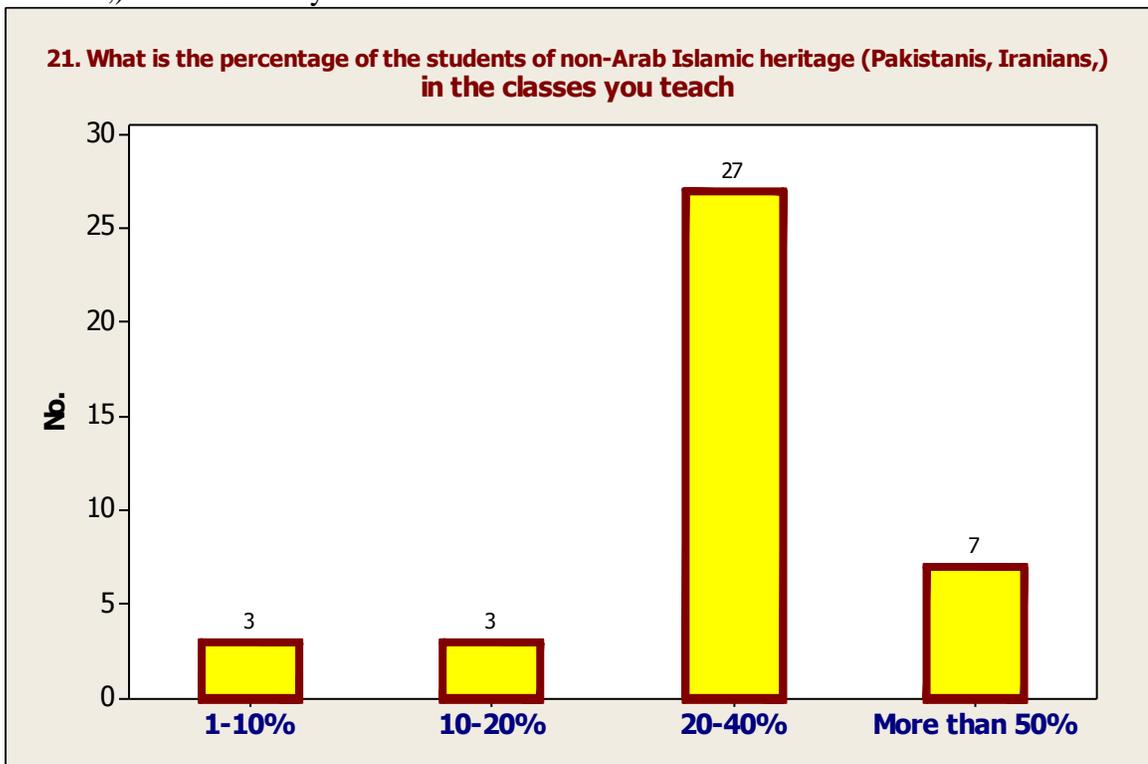
As shown in figure 22, around 60% of the participants accommodate 10-20% of students of Arab origin in their classes. This reflects that such students are motivated to learn both MSA and a spoken variety as they learn it to communicate with the Arabic community which solely use a spoken variety; therefore, they have the readiness and willingness to learn the Integrated Approach.

Table 22: Cross-tabulation of Responses to "Students of Arab origin"

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1-10%	12	30.0	30.0	30.0
	10-20%	23	57.5	57.5	87.5
	20-40%	5	12.5	12.5	100.0
	Total	40	100.0	100.0	

Table 23 shows the percentage of students of Arab origin. Twenty-three teachers have 10-20% of such students in their classes. Accordingly, the phrase “students of Arab origin” portrays high interest to learn the two varieties of Arabic language.

21. What is the percentage of the students of non-Arab Islamic heritage (Pakistanis, Iranians,) in the classes you teach?



Responses to “The students of non-Arab Islamic heritage”

Figure 23 reveals that the majority of the teachers (27 out 40) have 20-40% of the students of non-Arab Islamic heritage (Pakistanis, Iranians,) in their classes. It can be said here that most of them learn Arabic to communicate and to interact with the people around them.

Table 23: Cross-tabulation of Responses to “The students of non-Arab Islamic heritage”

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1-10%	3	7.5	7.5	7.5
10-20%	3	7.5	7.5	15.0
20-40%	27	67.5	67.5	82.5
More than 50%	7	17.5	17.5	100.0
Total	40	100.0	100.0	

It is shown in table 24 that 67.5% of the participants have 20-40% of students of non-Arab Islamic Heritage. That is to say from Pakistan, Iran...etc. representing the majority of the participants. They joined Arabic classes because they want to and not because, in most cases, they want to but do not have to. Hence, they would prefer to learn both MSA and a spoken variety to communicate.

Appendix G:

Tables analysis to items 17-38 of the questionnaire

Table 24: Cross-tabulation of Responses to " Learning Arabic to read Arabic texts".

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly agree	7	17.5	17.5	17.5
Agree	19	47.5	47.5	65.0
Disagree	13	32.5	32.5	97.5
Strongly disagree	1	2.5	2.5	100.0
Total	40	100.0	100.0	

It is observed in the table that most of the participants who are teachers of Arabic as a foreign language agree that students learn Arabic to read Arabic texts. This explains the need for a new approach to TAFL.

Table 25: Cross-tabulation of responses to "Teaching MSA to nonnative speakers is the solution to Arabic diglossic situation"

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly agree	3	7.5	7.5	7.5
Agree	3	7.5	7.5	15.0
Disagree	31	77.5	77.5	92.5
Strongly disagree	3	7.5	7.5	100.0
Total	40	100.0	100.0	

Table 26 above conveys the disagreement among participants in the study as regards considering MSA the solution to Arabic diglossia. Eighty percent of the sample totally disagree with teaching MSA to non-native speakers to avoid the Arabic language diglossic situation, in other words, the two varieties issues. Nonnative learners are capable of learning both as diglossia is not a barrier to them.

Table 26: Cross-tabulation of Responses to "As a nonnative speaker of Arabic, MSA should be taught only to nonnative speakers"

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	8	20.0	88.9	88.9
	Disagree	1	2.5	11.1	100.0
	Total	9	22.5	100.0	
Missing	System	31	77.5		
Total		40	100.0		

In the table above, all non-native participants in this study disagree with the statement which says that MSA should be taught only to nonnative speakers. This indicates and shows that nonnative speakers of Arabic believe that they are in need of learning a spoken variety as well as MSA.

Table 27: Cross-tabulation of Responses to "As a native speaker of Arabic, MSA should be taught only to nonnative speakers"

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly agree	2	5.0	6.5	6.5
	Agree	3	7.5	9.7	16.1
	Disagree	24	60.0	77.4	93.5
	Strongly disagree	2	5.0	6.5	100.0
	Total	31	77.5	100.0	
Missing	System	9	22.5		
Total		40	100.0		

The above table reflects the native speakers of Arabic and their views regarding teaching MSA to non-native speakers only. Five teachers agree on that which represents 12.5% while the majority disagree on that. The rest which makes 87.5% believe that MSA should not be taught only to non-native speakers of Arabic.

Table 28: Cross-tabulation of responses to "Spoken Arabic and the Arab culture and its people".

	Frequency		Percent	Valid Percent	Cumulative Percent
Valid strongly agree	27		67.5	67.5	67.5
agree	11		27.5	27.5	95.0
disagree	1		2.5	2.5	97.5
strongly disagree	1		2.5	2.5	100.0
Total	40		100.0	100.0	

The information above shows whether the participants agree or disagree that there is a relation between teaching spoken Arabic and understanding the Arab culture and its people. 95% of the participants agree with that. Therefore, it can be concluded that teaching a spoken Arabic variety helps students understand Arab culture and its people.

Table 29: Cross-tabulation of Responses to "Students with spoken Arabic only have advantage over students with MSA only".

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly agree	15	37.5	37.5	37.5
Agree	22	55.0	55.0	92.5
Disagree	2	5.0	5.0	97.5
Strongly disagree	1	2.5	2.5	100.0
Total	40	100.0	100.0	

As shown in the table above, the majority of the participants agree that students with only a spoken variety have advantage over those with MSA only. The result reflects the reality that native speakers communicate using spoken varieties and not MSA. Hence, students who know a spoken variety have the ability to communicate with native speakers, unlike students who know a variety that is used only in books and formal meetings.

Table 30: Cross-tabulation of Responses to "Communication is the target of students learning Arabic"

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly agree	9	22.5	22.5	22.5
Agree	25	62.5	62.5	85.0
Disagree	6	15.0	15.0	100.0
Total	40	100.0	100.0	

Looking at the results above, it can be seen that 85 % of the participants are with the idea that students learn Arabic to speak with native speakers, whereas 15 % of the participants believe the opposite. This agreement explains the main reason why students learn Arabic and highlights the fact that communication is always first.

Table 31: Cross-tabulation of Responses to "Learning Arabic to communicate and read"

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly agree	17	42.5	42.5	42.5
	Agree	21	52.5	52.5	95.0
	Disagree	2	5.0	5.0	100.0
	Total	40	100.0	100.0	

It is seen in table 32 that nearly all the participants agree that students learn Arabic to speak and read. Hence; to achieve that, there should be an approach that activates and unites the various skills of a language represented in speaking, reading, listening and writing.

Table 32: Cross-tabulation of Responses to "Students with MSA only can communicate with native speakers".

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly agree	1	2.5	2.5	2.5
	Agree	4	10.0	10.0	12.5
	Disagree	15	37.5	37.5	50.0
	Strongly disagree	20	50.0	50.0	100.0
	Total	40	100.0	100.0	

It is observed in the table above that 87.5% of the participants disagree that students who know only MSA can comprehend and communicate with native speakers. This disagreement stems from reality that MSA is not the language of the street, and native speakers rarely use it in daily life.

Table 33: Cross-tabulation of Responses to "Arabic spoken variety being welcomed by the native speakers"

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly agree	13	32.5	32.5	32.5
	Agree	25	62.5	62.5	95.0
	Disagree	2	5.0	5.0	100.0
	Total	40	100.0	100.0	

It is shown in the table above that the students who can speak an Arabic spoken variety are more welcomed by the native speakers and perceived as trustworthy. The majority of the participants agree that if a student speaks a spoken variety, s/he is more welcomed. Thirty eight of the sample agree on that representing 95% of the total sample.

Table 34: Cross-tabulation of Responses to "Spoken Arabic variety and MSA to speak with native speakers and read Arabic texts"

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly agree	27	67.5	67.5	67.5
	Agree	12	30.0	30.0	97.5
	Strongly disagree	1	2.5	2.5	100.0
	Total	40	100.0	100.0	

Table 35 above reveals the participants are for the knowledge of both MSA and spoken varieties. 97.5% agree on that and believe that in order to enable the learners to interact with the people around them, they should be taught both MSA and spoken varieties. Therefore, to read Arabic texts, they should know MSA whereas to speak with native speakers, they need to learn a spoken variety. The implication here is the need for an integrated approach that accomplishes this objective.

Table 35: Cross-tabulation of Responses to "Impact of knowledge of both MSA and a spoken variety"

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly agree	13	32.5	32.5	32.5
	Agree	27	67.5	67.5	100.0
	Total	40	100.0	100.0	

The above table shows the participants' views regarding communication using both MSA and a spoken variety and the advantage that the students who know both have. None of the participants disagree; on the contrary, they all agree on that, which highlights the need for

integrated approach.

Table 36: Cross-tabulation of Responses to "Respondents view of MSA high prestige over spoken Arabic varieties"

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly agree	12	30.0	30.0	30.0
	agree	27	67.5	67.5	97.5
	disagree	1	2.5	2.5	100.0
	Total	40	100.0	100.0	

The majority of the respondents (97.5%) agree that MSA holds a high prestige by teachers in the AFL over spoken Arabic varieties. These results reflect their traditional approach which focuses on MSA while ignoring spoken varieties. It can be deduced that this is because they are afraid to change their style of teaching although they would like to.

Table 37: Cross-tabulation of Responses to "Training for spoken Arabic varieties at later stages to avoid students' confusion"

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly agree	4	10.0	10.3	10.3
	Agree	3	7.5	7.7	17.9
	Disagree	9	22.5	23.1	41.0
	Strongly disagree	23	57.5	59.0	100.0
	Total	39	97.5	100.0	
Missing	System	1	2.5		
Total		40	100.0		

The above table shows the participants' views regarding offering training for spoken Arabic varieties only at later stages (middle to advanced stages) of Arabic language instructions to help minimize students' confusion. 80% of the participants disagree with that. It can be concluded that training is required at all stages and not at later stages.

Table 38: Cross-tabulation of Responses to "The MSA is the only form that is worthy of teaching and learning"

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly agree	3	7.5	7.5	7.5
	Agree	2	5.0	5.0	12.5
	Disagree	16	40.0	40.0	52.5
	Strongly disagree	19	47.5	47.5	100.0
	Total	40	100.0	100.0	

As shown above, the participants disagreed with the above statement that MSA is the only form worth teaching and learning. 35 teachers disagree with that representing 87%. The results in the table above strengthen the previous views of the TAFL teachers that a spoken variety cannot be ignored

Table 39: Cross-tabulation of Responses to "Ability to teach a spoken Arabic variety other than your native variety"

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	To large extent	29	72.5	72.5	72.5
	To some extent	10	25.0	25.0	97.5
	To a small extent	1	2.5	2.5	100.0
	Not at all	0	0	0	
	Total	40	100.0	100.0	

The above table clarifies teachers' readiness to teach a spoken variety than their own. The majority representing (72.5%) are able to teach other varieties. It is worth mentioning here that the participants are for teaching dialects in principle, and dialects other than their own as well. Hence, it is an indicator of their approval of the integrated approach.

Table 40: Cross-tabulation of Responses to "coordination between classes"

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	To large extent	33	82.5	82.5	82.5
	To small extent	5	12.5	12.5	95.0
	Not at all	2	5.0	5.0	100.0
	Total	40	100.0	100.0	

As shown in the table 41, the participants are for coordination between classes in which 82.5 of the participants believe that it should be to a large extent while only 12.5% would prefer to coordinate with other classes to a small extent.

Table 41: Cross-tabulation of Responses to "Teaching spoken Arabic varieties is not easy because there is not a written form of it"

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly agree	2	5.0	5.0	5.0
Agree	2	5.0	5.0	10.0
Disagree	30	75.0	75.0	85.0
Strongly disagree	6	15.0	15.0	100.0
Total	40	100.0	100.0	

Table 42 shows that the participants disagree that the lack of teaching material is the main reason that hinders teaching spoken varieties. 90% of the participants disagree with that which means that there are some textbooks that integrate varieties together.

Table 42: Cross-tabulation of Responses to Does your program offer spoken Arabic variety classes separate from MSA classes?"

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	23	57.5	57.5	57.5
Sometimes	8	20.0	20.0	77.5
No	9	22.5	22.5	100.0
Total	40	100.0	100.0	

Table 43 above sums up the methodologies of the participants at different universities and whether they teach spoken varieties separately or integrated with MSA. The majority indicate that their programs offer spoken varieties separated from MSA. 23 teachers of Arabic as a foreign language representing 57.5% indicate that their programs at their different universities always offer spoken varieties separate from MSA. 20% of the participants indicate that their programs sometimes offer spoken varieties separate from MSA, while 9 teachers indicate that their programs do not have this methodology, which means that these programs have no spoken classes separate from MSA.

Table 43: Cross-tabulation of Responses to "Arabic prerequisites that Arabic programs require for classes".

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid ○ No prerequisites	12	30.0	30.0	30.0
1 year prerequisites	18	45.0	45.0	75.0
2 year prerequisites	8	20.0	20.0	95.0
More than 2 years	2	5.0	5.0	100.0
Total	40	100.0	100.0	

The table above reveals the Arabic language teachers' views regarding the Arabic prerequisites that the participants' programs require if separate spoken Arabic variety classes are offered. 12 teachers indicate that there is no need for any prerequisites for that and that they can go ahead directly representing 30%, while 18 teachers of the participants representing 45% of the total percentage believe that there is a need for 1 year prerequisites, and 8 teachers representing 20% of the teachers believe that there is a need for 2 year prerequisites.

Table 44: Cross-tabulation of Responses to "Which spoken Arabic variety to be introduced"

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Levantine	16	40.0	40.0	40.0
Egyptian	17	42.0	42.0	50.0
Arabic Peninsula/Gulf	2	5.0	5.0	55.0
Iraqi	1	2.5	2.5	57.5
Sudanese	4	10.0	10.0	100.0
Total	40	100.0	100.0	

The table above shows the spoken variety that should be taught side by side with MSA. 40% of the participants prefer Levantine to be taught along with MSA while 42% of the participants believe Egyptian should be taught with MSA. It can be concluded that the participants' preference is for either Levantine or Egyptian due to the fact that the two varieties are spoken by the majority of the Arabs.

Table 45: Cross-tabulation of responses to "In what way a spoken Arabic variety should be taught in an Arabic language program"

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	At the same time	6	15.0	15.0	15.0
	separately	32	80.0	80.0	95.0
	First MSA then spoken	2	5.0	5.0	100.0
	First spoken then MSA	0	0	0	
	Total	40	100.0	100.0	

The above table reveals the way of integration whether to teach Arabic varieties at the same time, separately, before or after MSA. The majority of the teachers (80%) believe that MSA and a spoken variety should be taught separately in order to avoid confusion

Table 46: Cross-tabulation to "Spoken variety first then MSA"

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly agree	7	17.5	17.5	17.5
	Agree	28	70.0	70.0	87.5
	Disagree	3	7.5	7.5	95.0
	Strongly disagree	2	5.0	5.0	100.0
	Total	40	100.0	100.0	

The above table (47) represents an investigation into the participants' views of whether to start teaching the students a spoken variety and then MSA. The result reveals that 35 of the participants representing 87.5% agreed with that, while 5 teachers disagreed with teaching a spoken variety first and then MSA.