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Author: Maha Abdelrahman Al Hariri Al Zahrani
Subject/major: Linguistics (Bilingualism).
Institution: School of Linguistics, Bangor University Wales, UK
Degree: Master in Linguistics.
Year of award: 2013
Supervisor: Dr. Marco Tamburelli
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Abstract:
One of the most distinctive features of the Arabic language is the occurrence of diglossia (Al-Batal, 1995). Diglossia involves the use of two varieties of the same language by the same society for different functions. The principle objective of this independent inquiry is to study the impact of Arabic diglossia on L2 learners of Arabic studying this language in the native Arab environment i.e. Saudi Arabia, which is the centre of MSA variety of Arabic. This study also aimed at understanding the effect of awareness about Arabic diglossia on the motivation of L2 learners. Qualitative methodology has been used to gain an in-depth view of the perceptions and the motivation level of L2 learners in two language institutes in Saudi Arabia. The primary data has been collected through self-administered questionnaires from 15 participants studying Arabic at various stages of language learning in the selected language institutes. The secondary data has been taken from various past researchers and literary works related to the topic of this dissertation. It has been found that the L2 learners of Arabic are generally aware of the Arabic diglossia and understand the functional differences between CA and MSA, but this situation doesn’t significantly affect their learning progress as assessed by their academic learning progress before and after attending the language centre and their willingness to continue learning the Arabic language. Indeed, learners studying at advanced stages of Arabic find the diglossic situation motivating and challenging, unlike the starters who were negatively affected (demotivated) by the presence of multiple varieties of Arabic as they find it an intimidating task to learn multiple varieties of Arabic under the umbrella of learning one language. Additionally, social circle and the number native Arabic speaking people around the L2 learners of Arabic have a huge impact on the motivation level of the learners who not only get a higher exposure to CA but also learn the spoken variety from their peers which in return positively motivate them to learn Arabic in the native Arab setting.

A STUDY ON THE IMPACT OF ARABIC DIGLOSSIA ON L2 LEARNERS OF ARABIC: EXAMINING MOTIVATION AND PERCEPTION

MAHA A. AL ZAHRANI

A Dissertation Submitted in Part Fulfillment of the requirement for the Degree of

MASTER IN LINGUISTICS

School of Linguistics
College of Arts, Education and Humanities, Bangor University, UK

Supervisor
Dr. Marco Tamburelli
December 2012
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Acknowledgement

In the name of Allah, the Most Gracious and the Most Merciful

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List of Acronyms and Abbreviations

ACTFL: American Association on the Teaching of Foreign Languages

MSA: Modern Standard Arabic or Al fusha’

CA: Colloquial Arabic – Al ‘amiya

L2: Second Language
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Abstract

One of the most distinctive features of the Arabic language is the occurrence of diglossia (Al-Batal, 1995). Diglossia involves the use of two varieties of the same language by the same society for different functions. The principle objective of this independent inquiry is to study the impact of Arabic diglossia on L2 learners of Arabic studying this language in the native Arab environment i.e. Saudi Arabia, which is the centre of MSA variety of Arabic. This study also aimed at understanding the effect of awareness about Arabic diglossia on the motivation of L2 learners. Qualitative methodology has been used to gain an in-depth view of the perceptions and the motivation level of L2 learners in two language institutes in Saudi Arabia. The primary data has been collected through self-administered questionnaires from 15 participants studying Arabic at various stages of language learning in the selected language institutes. The secondary data has been taken from various past researches and literary works related to the topic of this dissertation.

It has been found that the L2 learners of Arabic are generally aware of the Arabic diglossia and understand the functional differences between CA and MSA, but this situation doesn’t significantly affect their learning progress as assessed by their academic learning progress before and after attending the language centre and their willingness to continue learning the Arabic language. Indeed, learners studying at advanced stages of Arabic find the diglossic situation motivating and challenging, unlike the starters who were negatively affected (demotivated) by the presence of multiple varieties of Arabic as they find it an intimidating task to learn multiple varieties of Arabic under the umbrella of learning one language.

Additionally, social circle and the number native Arabic speaking people around the L2 learners of Arabic have a huge impact on the motivation level of the learners who not only get a higher exposure to CA but also learn the spoken variety from their peers which in return positively motivate them to learn Arabic in the native Arab setting.
Chapter 1: Introduction:

Diglossia has been found in some languages including Arabic. Arabic, in fact, is seen to be one of the strongest examples of world languages that show this phenomenon (Bassiouney, 2010). This research project aims to analyse the Arabic diglossia through a specifically designed questionnaire. Primarily this research is aimed at identifying the impact of Arabic diglossia on the motivation level of L2 learners of Arabic language studying in native environment. So, the questionnaire had been designed to answer following research questions:

i. What is the level of awareness and exposure of participants to Arabic language and, consequently, to Arabic diglossia?

ii. Identify whether diglossia has affected the actual learning progress of the participants?

iii. What are the dialect preferences (CA or MSA) among participants to blend into the native Arabic culture?

iv. How Arabic diglossia affects the motivation of L2 learners studying in the native Arab environment?

Arabic is a diglossic language and this complex situation extends beyond the boundaries of sociolinguistics and is infused with cultural and political overtones when it comes to teaching of Arabic to second language learners. According to Ferguson’s (1959) classification of high (H) and low (L) varieties of diglossic languages, Arabic can be classified into high level MSA or al fusha’ and low level colloquial of al ‘amiya strains.

This paper begins with a general discussion of definition and development of the term diglossia and then it will provide insights into Arabic diglossia, its varieties, perceptions and relation to Ferguson’s work. Subsequently, a general discussion about issues of convergence and overview of diglossic dilemma related to second language learners of Arabic language will help to understand the pedagogical complexities resulting from diglossia. Finally, this paper will conclude with a detailed discussion about the impact of Arabic diglossia on L2 learners’ motivation towards learning Arabic as a second language.

This study is significant and unique for the reason that it is conducted in a native environment of Saudi Arabia unlike other recent and known studies such as that of Palmer (2008) that was
conducted in United States. Palmer’s (2008) study participants were the students that have studied Arabic for two semesters before travelling to Arabic-speaking world. In my view, these students weren’t fully exposed to the dilemma of Arabic diglossia because of lack of interaction with the native speakers of Arab who commonly use al ‘amiya strain of Arabic language for their daily communication. Likewise, according to Palmer (2007: 13)

“each spoken variety differ more and more significantly from each other the further away one goes away from one’s place of origin.”

And since this study is conducted right at the origin of MSA, which is derived from the holy Qur’an (Kaye, 2001) that was revealed in Makkah and Madinah, it is expected that novel, original and fresh results may appear. These fresh results might originate from the fact that because of the holy status of major cities in Saudi Arabia and Saudi Arabia itself in Arabic-speaking world, MSA will not only be used for prayer sermons, teaching at university levels, official language, but may also be used for daily communication. In that case, the impact of Arabic diglossia on the perception and motivation of L2 learners of Arabic language might be different on students studying in Saudi Arabia as compared to those studying outside Arabic world.

Additionally, this paper will employ Ferguson’s (1959) definition of diglossia which has been frequently cited, analysed and criticized. Arabic diglossia perfectly fits Ferguson’s (1959) definition and classification of H and L varieties and the decisive test for such classification is that the language under study must be functionally allocated within the community under examination (Fasold, 1995). In Saudi Arabia, MSA is primarily used for imparting education, religious sermons and other formal communications, and colloquial Arabic is used for informal communication at home, streets and in casual gatherings among family and acquaintances. Thus, the use of Ferguson’s (1959) definition and classification or Arabic diglossia is a justifiable choice for this study.
Chapter 2: Theoretical Background:

2.1 What is Diglossia?

Diglossia is a sociolinguistic phenomenon which denotes the two divergent varieties (formal and informal) of a particular language having distinct functions within a society (Ferguson, 1959). Ferguson (1959) concluded that Arabic language comprises of a High and a Low forms that are functionally distinct such that High form is used in exclusive areas and is considered to be the linguistic standard, whereas Low form is categorized as the language for informal daily communication. This finding has been verified again by the recent research in this field by Holmes (2007) who proposed that H variety, also known as *al fusha’* is not used for daily communiqué in Saudi Arabia. Based on the findings of Ferguson’s research and proof of its validity even today by Holmes, this paper emphasizes the use of Ferguson’s definition of diglossia which is mentioned in the next section.

Arabist, William Marçais was the first person to use the French term *diglossie* in 1930 to describe the diglossic linguistic situation in Arabic speaking countries (Kaye, 2001). But before him, this term, which originates from Greek language, was used to describe bilingualism. However, in his famous article in Word, Charles A. Ferguson (1959) defined diglossia as:

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

The essence of his persuasive formulation was to highlight the notion of distinct, closely related and highly divergent but complementary (formal) H and (informal) L varieties of particular languages prevailing in certain communities. Thus, diglossia and bilingualism are not the same terms according to Ferguson (1959). Founding on the work of Ferguson, exceptional number of
academic research have been published on diglossia and even there is one book length bibliography (Fernandez, 1993) dedicated to the prodigious sociolinguistic research on diglossia. The term diglossia was further extended by Fishman (1968) who conjectured that diglossic situation can occur in case of any two functionally distinct varieties even if they are unrelated and unlike Ferguson (1959), Fishman treated diglossia as a special case of bilingualism.

Owing to its debatable nature, features and impacts, diglossia has been the pivotal point of research by sociolinguists who have focused on its extension and characterization. However, as discussed above this research revolves around the founding and the most persuasive definition given by Ferguson (1959) which defines diglossia as the incidence of two distinct and related varieties of a language in a social setup.

2.2 Arabic Diglossia

Arabic is known to be a diglossic language as it entails two distinct varieties; a formal variety (H) that is used for prestigious purposes such as writing and religious sermons, whereas the other variety is informal (L) and is used as a spoken dialect in daily life and this L form is comprised of multiple dialects that vary geographically with increasing distance from origin (Palmer, 2008). Arabic Diglossia is the most perplexing and prime example of diglossia as Arabic is spoken officially across many countries (Kaye, 1975) with approximately 300 million native speakers of Arabic. Since Ferguson’s (1959) momentous work drew a differentiating line between the standard linguistic variety and the various Arabic vernaculars; there has been an on-going research focused on finding the relationship between the variation in use of languages and demographic factors such as age, gender, education and ethnic issues (Schmidt et al., 2004).

The High register is known as: al’ fusha, standard Arabic, classical Arabic or Modern Standard Arabic (MSA). This study will be adapting the term MSA to signify a comparatively modern version of language related to Arabic found in holy Quran. Arabic Diglossia originated in the eighth century CE when the literary language was systematically codified for the first time and was standardized using holy Quran and pre-Islamic poetry as the primary sources. It is still consistent in terms of morphology and syntax and is used in writing and formal milieu (Palmer, 2008).
Al’amīya or colloquial Arabic is the low register and all the spoken varieties come under this category and are occasionally codified (Palmer, 2008). It is the language of all the informal conversations, but the use of al ‘amiya for literary purposes is increasing due to the prevalence of communication and widespread use of internet. However, a prodigious majority of Arabs consider colloquial registers as corrupt, impure and divisive (Younes, 1995). Still, the realm of Arabic diglossia weakening in Arabic-speaking countries such as Egypt, where Egyptian Colloquial Arabic (ECA) is increasingly more acceptable for written purposes and formal verbal communications such as political and religious speeches (Kaye, 2001).

The primary variety of Arabic taught to second language learners is MSA, but Colloquial Arabic only gets incorporated into the teaching when a specific dialect is to be taught for communication. For this kind of teaching, knowledge of MSA is not required as related studying material is usually written in Roman script (transliteration). But this approach has its own limitations as the learner may not learn how to read or write Arabic alphabets and relate his knowledge to dialects other than MSA (Palmer, 2008).

As pointed out by Ferguson (1959), the functional distinction between the two varieties of Arabic is highly apparent such as only Standard Arabic (SA) is the official language in many Arabic speaking countries and is used for formal reading, writing and communiqué by the educated Arabs. On contrary, both educated and uneducated native Arabs use the spoken dialect for daily communication purposes, such as family conversations, cultural talks, shopping and entertainment (Schmidt et al., 2004). These views are further strengthened by Palmer (2007) who concluded that H variety is not usually used for spoken purposes while the low varieties are not usually codified or used in literature. Ferguson (1959) extended his viewpoint by illustrating the situations for which H and L varieties are distinctively appropriate as shown in Figure-1.
<table>
<thead>
<tr>
<th></th>
<th>High Variety</th>
<th>Low Variety</th>
</tr>
</thead>
<tbody>
<tr>
<td>Function</td>
<td>Elegant, formal</td>
<td>Informal; everyday communication</td>
</tr>
<tr>
<td>Prestige</td>
<td>Prestigious variety</td>
<td>Stigmatized variety</td>
</tr>
<tr>
<td>Literary Heritage</td>
<td>Highly esteemed and long literary tradition</td>
<td>Used in less esteemed literature- i.e. cartoons; speech of characters in novels</td>
</tr>
<tr>
<td>Acquisition</td>
<td>Learned in a formal, educational setting</td>
<td>Acquire</td>
</tr>
<tr>
<td>Standardization</td>
<td>Established norm for grammar, vocabulary; abundance of dictionaries/materials</td>
<td>No established rules; fewer materials available</td>
</tr>
<tr>
<td>Stability</td>
<td>Long-lived phenomenon – very stable</td>
<td>Less stable; susceptible to change</td>
</tr>
<tr>
<td>Grammar</td>
<td>More complex grammar</td>
<td>Simpler morphology</td>
</tr>
<tr>
<td>Lexicon</td>
<td>Technical terms</td>
<td>Popular expressions</td>
</tr>
<tr>
<td>Phonology</td>
<td>Preserved underlying phonological systems</td>
<td>Divergent and evolving</td>
</tr>
</tbody>
</table>

Figure 1-Differences between High and Low Varieties of Arabic (Ferguson 1959)

H is suitable for religious and political speeches, university lectures, personal letters, news broadcast and poetry, whereas L is appropriate for conversations with family, friends or colleagues, instructions to the clerks, workmen, servants or waiters, entertainment and folk literature like folk poetry (Ferguson, 1959).

Many second language learners have greater inclination to learn High variety due to its exclusive and prestigious usage; however, paradoxically, they fail to appreciate that spoken dialects are very important to facilitate daily communication (Palmer, 2008). For this reason, this study will tend to explore the complexities that occur as a result of this diglossic scenario in which High variety dominates the Low variety in the educational setting. This functional distinction has a
major impact in creating diglossic dilemma as the second language learners of Arabic may also find it confusing that the language that is taught in the classroom setting may not be useful at all for the daily interaction and may not help the learners intermingle with the native Arab population (Palmer, 2007). Based on this view, this research aims at exploring the impact of diglossia on the motivation of L2 learners of Arabic studying in Saudi Arabia and is highly exposed to both H and L varieties of Arabic language.

2.3 Perceptions about Arabic Diglossia

Native Arabs are usually aware of Arabic Diglossia and regard MSA as prestigious than colloquial Arabic as they have developed a perception that MSA is the correct and pure language, whereas colloquial dialects are incorrect or impure (Maamouri, 1998). Ferguson (1959) argued that all the spoken dialects existing outside Arabic peninsula have a common source, which was spoken by the military when Islam was spreading in the seventh century and this source dialect was already quite distinct from the language used in holy Qur’an. Thus, the present spoken dialects were not made by corrupting the High variety rather they had their own distinct existence as long as they existed outside the Arabic peninsula (Kaye, 2001).

Second language learners in the native environment face difficult learning obstacles because of these discriminative perceptions towards Arabic Diglossia (Palmer, 2007). Usually the main purpose of L2 learners is to assimilate with the native Arabic speakers, but when they are only taught MSA, they may find it difficult to communicate within a community where spoken dialects are the source of all the informal dialogue (Palmer, 2007). There is a possibility that majority of L2 learners of Arabic have no exposure to Arabic language before and may not be aware of Arabic diglossia or H and L varieties, and they may only come to know about it when they have already joined an Arabic learning program which uses MSA as the source of instruction. So, to avoid disappointment and to enhance the Arabic language skills it has been recommended by some researchers that colloquial dialects should also be a part of the language learning from the start to enable the learners to adjust accordingly in Arabic culture (Palmer, 2007).
2.4 Issues of Convergence in Arabic Diglossia

The diglossic situation in Arab-speaking world has created “sociolinguistic tension” (Holmes, 2007) and ambivalent sentiment towards MSA and CA, and is apparent in the usage of different variety at home and at school. Learners, esp. children have to bear the burden of writing in MSA, but expressing themselves in another. Despite this sociolinguistic tension between the two dialects and their side-by-side usage, Ferguson’s theory of H and L poles of Arabic language is still valid (Bassiouney, 2010). This linguistic tension and switching between the H and L varieties are also confirmed by Eid and Holes (1993) who analysed the dialogue and narration of stories by Egyptian writers. Her research concluded that in both discourse and narration the distinction between MSA and CA is vague due to the ambiguity in syntactic markers and vowels. She, additionally, confirmed the presence of switching behaviour in a way that for internal dialogues the Arabic story writers frequently used MSA, but for external dialogues, CA was the primary choice for communication.

Additionally, highly educated Arabs cannot avoid the usage of spoken dialect in certain situations whereas less educated Arabs are not necessarily always able to follow the rules of the literary language as these rules can differ according to the genre, period and audience. This results in the production of hybrid linguistic forms, hypercorrections and overlapping constructions in which one variety frequently uses the elements of the other variety (Holmes, 2007).

For L2 learners of Arabic, such convergence can generate issues when the same language constructs are used in different contexts in H and L varieties. This can hinder the correct interpretation of dialogue during discussion, and meanings become divergent and can be misunderstood (Bassiouney, 2010) and this furthers increases the diglossic complexity of a language. The complexity of such overlapping can be both helpful and complicating as these opposing ideas are expressed by Al-Batal (1995) in following words:

“Although MSA and the dialects do show a considerable amount of overlapping and the student’s knowledge of MSA will greatly facilitate their learning of any Arabic dialect, this does little to alleviate the frustration and disappointment felt by the students once they face the realities of the diglossic situation in the Arab world.” (p. 118)
2.5 Dilemma of Arabic Diglossia

It is noteworthy that the chief problem related to Arabic diglossia is the notion that *al’ amiya* is often considered as a less prestigious variety and it is not a usual part of study. This attitude ignores the fact that colloquial dialect is the choice for daily communication (Palmer, 2007). Keeping in view the fact that MSA is not the mother tongue of any region it can be inferred that competent communication skills are not possible to achieve by teaching only MSA, as stated by Ryding (1995) that:

> “the educational establishment [in the United States] has for decades enforced the concept of MSA first and foremost, this is completely the reverse of the native speaker’s experience with Arabic as a mother tongue” (p. 226).

Given the linguistic embarrassment faced by the L2 learners, who are only taught MSA, while communicating with native Arabs (Palmer, 2007), it can be hypothesized that incorporating the spoken dialects into the curriculum may protect the learners from miscommunication, embarrassment, awkwardness and frustration when they indulge in conversation with native speakers. Following the issues of convergence, Ferguson (1959) deduced three major problems owing to diglossic nature of Arabic: a) learning two languages in one which complicates the learning process; b) learners have to choose a dialect as there is no standard dialect like other diglossic languages; c) and occurrence of intermediate forms between extreme poles of H and L. The students who study MSA as primary dialect, and then are given opportunity to study spoken dialect suffer from the problem of learning two languages under the name of ‘Arabic’. Additionally, vernaculars spoken across the Arabic world vary with the local dialects and depict continuous change under the stress of vernacular practice (Ferguson, 1959) and they differ in both morphology and syntax from MSA which is the primary method of teaching at learning centres. So, these differences between the spoken dialects and MSA pose an acute dilemma for those who learn Arabic as a second language (Ryding, 1991).

Palmer (2007) reported that according to a survey done by National Middle East Language Resources Centre, it is evident that majority of the students want to study either Egyptian Arabic or Levantine amid the pervasiveness of speakers of these two dialects and the high availability of the teaching material. The diglossic dilemma further aggravates for the second language learners.
because of the general trend that many of the native Arabic speakers tend to merge the components from MSA and spoken dialects in certain situations that leads to the occurrence of intermediate forms of language called *al- lughah al wusta* (Al-Batal, 1995) in Arabic and is also referred to as Educated Spoken Arabic [ESA] in English. Such convergence or switching results in multiple meanings of the same linguistic construct and may hinder the formation of consistent meaning associated with language expression among L2 learners.

Though an uneducated Arab has a very little knowledge of diglossia (Bassiouney, 2010) as compared to a university graduate, but it is not always true that all university graduates are able to fluently speak MSA and even they can have difficulty in conducting a confident discussion in MSA without interspersing colloquial dialect (Kaye, 2001). This reflects the dilemma that exists all over the Arab world in which people use spoken dialect at their homes and learn MSA at schools (Bassiouney, 2010). It has been concluded that the main reason behind high illiteracy rate in Arab is the disparity between standard Arabic and colloquial dialect as young children are not commonly exposed to *al’ fusha* and eventually they are not able to relate to it at schools (Bassiouney, 2010). The similar problem has been reported by Fogel and Ehri (2000) while discussing the case of teaching Standard English (SE) to African-American students who are primarily used to Black English Vernacular (BEV). Fogel and Ehri (2000) contended that acquiring proficiency even in a different dialect of one’s own native language is not an easy task and can interfere with learner’s motivation to acquire the second dialect. Basing on this argument, it can be inferred that similar difficulties and motivational obstacles are faced by L2 learners when they are taught MSA in the classroom and are exposed to spoken variety of Arabic in the Arabic speaking environment.

### 2.6 Impact of Arabic Diglossia on Learners’ Motivation

Learning a second language (L2) usually involves a number of variables in the process, and among the major individual differences that have been commonly identified in L2 literature are attitude and motivation of the second language learners. Numerous studies dealing with these two personal attributes has been undertaken and reported in literature (Gardner, 1985; Gardner and Lambert, 1972). However, the differences between attitude and motivation have not been generally very clear as to what each of these variables usually encompass.
Pioneers in the research of second language learning have described attitude as a resolution and extensive efforts exhibited by L2 learners to achieve the second language learning goal (Gardner and Lambert, 1972). Additionally, attitude has also been defined as the second language learner’s perceptions about the speakers of the second language and their sociocultural aspects Brown (1981). This definition has been further extended by Stern (1983) who, in addition to attitudes towards second-language speakers, includes learner’s attitude towards the target language itself.

Besides attitude, the other important variable linked to the second language learning is the motivation of L2 learners which is the main topic of research for this paper. Additionally, the academic research associated with motivation has focused on the sophistication and complexity of motivational differences and the impact of the presence or absence of motivation on the success or failure in second language learning. According to (Gardner, 1985), in second language learning, motivation refers to both the effort and the desire to reach or attain the target language learning goal. The comprehensive research about the role of motivation in second language learning has pointed out to two motivational orientations i.e. instrumental and integrative, at this distinction has resulted in numerous studies in the field of L2 acquisition (Gardner and Lambert, 1972; Gardner, 1985). According to these researchers, when the second language learner wants to integrate and identify himself with the culture of the natives of the target language, in this case Arabic culture, such motivation results in integrative orientation. In other words, the L2 learner has the motivation to identify with native speakers of L2 language through the process of second language acquisition. On contrary, the main driver behind instrumental orientation is utilitarian purpose of second language learner. In other words, the L2 learner is not learning a second language as an end in itself; rather the language acquisition is to achieve specific goals, for example, a non-native Arab wants to learn Arabic language so he can successfully operate and market his business in Arabic countries. Likewise, Csizer and Dornyei (2005) have identified “seven components related to L2 learning, including integrative and instrumental motivations” (p. 20). These two kinds of motivation have also been substituted by other terms such as extrinsic and intrinsic motivation in the second language learning research (Noels et al., 1999).

Apparently, instrumental and integrative orientations seem to be two different ends, but in some social linguistic settings both motivations are present at the same time with one being more dominant and powerful than the other (Mac Namara, 1973). However, according to Burstall
success in L2 learning can be attributed to both types of motivation. Despite the lack of general agreement on the importance and role of multiple variables participating in second language learning process, there is no question to the notion of motivation playing a major function in the second or foreign language learning.

Diglossia can prove to be a hindrance in the way of second language learners of Arabic language, and complexities related to diglossia can demotivate the L2 learner and can result in loss of their confidence (Masgoret and Gardner, 2003). Consequently, foreign language programs should integrate the consideration of cultural background, diversity and initial proficiency level of second language learners to enhance the productivity and effectiveness of the program (Masgoret and Gardner, 2003).

Diglossia can lead to two main types of bilingualism with respect to motivation level, namely ‘additive’ and ‘subtractive’ bilingualism (Lambert, 1990). Additive bilingualism enables learners to make a worthwhile addition to their existing language abilities by learning a new language without the fear of losing the existing knowledge. However, in subtractive bilingualism, learners develop a feeling that new language may threaten the existing language. Thus, successful acquisition of second language is possible only in the case of additive bilingualism (Lambert, 1990). Establishing on the above argument, it can be hypothesized that L2 learners studying Arabic in a native Arabic environment may face subtractive bilingualism, during interaction with native speakers, if the learner has no prior exposure to Arabic language and has no awareness of Arabic diglossia which can hamper both integrative and instrumental motivations because MSA which is taught in the educational setting may be deemed worthless for communication and social recognition. As a result, learners can face linguistic insecurity and poor confidence while communicating and expressing them in social setting. Paradoxically, in the Arabic literary sphere prestige is given to the standard language and students are academically motivated to learn MSA, but the reality hits hard when they try to interact with the local populace.

According to the research of Palmer (2007), it has been concluded that L2 learners wished to learn spoken Arabic dialects simultaneously with MSA in order to interact with the Arabic-speaking people, however, their teachers were not in favour due to their priority to teach the prestigious language. Such differences between the perceptions and priorities of teachers and learners reflect the limitations of the Arabic language course as students learning Arabic are not
enabled to communicate in Arabic. So, Palmer (2007) concluded that incorporation of spoken Arabic at early learning stages can motivate the students and can enhance the learning productivity. Coupled with, ACTFL (1989) proficiency guidelines issued in 1989 have identified the need of an integrated educational approach in which both forms of Arabic are taught. The purpose of these guidelines is to attain proficiency for the speakers to make them competent in both MSA and at least one spoken dialect (Palmer, 2007). In another study conducted by Palmer (2008) it was observed that majority of the students showed the opinion that if they could get a chance to restart their learning of Arabic, they would prefer to learn a spoken Arabic dialect to integrate with the Arabic culture and environment.

The situation pertaining to Arabic diglossia is further aggravated by the presence of prestige associated with high and low varieties of Arabic. Spoken varieties of Arabic which are commonly used on daily basis for informal communication are considered unworthy of academic research or linguistic attention (Palmer, 2007). For this reason, the spoken varieties of Arabic language are not taught in schools or in language learning centres outside Arabic speaking world. Formal Arabic language cannot be used for communication purposes with native Arabs and this limitation is recognized by both teachers and students, yet it is considered less prestigious by second language learners (Schmidt et al., 2004). Paradoxically, such a situation creates lack of motivation as the variety of Arabic taught in classes cannot be used for communication and the one which can be used for communication is not taught in the classes for being less prestigious (Schmidt et al., 2004).

The above-mentioned reasons become a major obstacle for Arabic language learners who become de-motivated because of lack of the ability to speak and communicate with native Arabs, and this decline in motivation may even result in the discontinuation of L2 learning (Spolsky & Shohamy, 1999). Additionally, according to the study by Naiman, (1999) concluded that acquisition of MSA is not hampered by the teaching of colloquial dialect of Arabic; rather MSA acquisition is enhanced. Although scholars have preferred the clear delineation of high and low varieties of Arabic and the same definition as put forward by Ferguson has been used for this paper, it is worth mentioning that a number of scholars have argued that varieties of Arabic can also be perceived along with grading continuum; rather than to extremes (Badawi, 1985; Harry, 1996). These scholars have introduced an additional variety of Arabic in between: Educated
Spoken Arabic (ESA), which is also known as Formal Spoken Arabic (FSA). They proposed that this dialect in Arabic speaking world is used for international and semiformal conversations and is considered as more prestigious than the current spoken variety of Arabic also known as al ʻamiya (Ryding, 1991). Yet Badawi (1985) claims that this new dialect is problematic because it lacks a comprehensive tag and the situation in which it should be used i.e. (i) spoken variety of Arabic used by an educated Arab while communicating with an Arab from another country, (ii) spoken dialect of Arabic used by educated Arabs of the same country concerning to their level of education, or (iii) the variety of Arabic spoken by Arabs coming from a non-Arabic country to communicate with one another.

According to Versteegh (2004) in the Arab world there is lack of interest in learning and researching various dialects of Arabic language and the general perception about these dialects, among native Arabs, is that these are languages without grammar, resulting in reluctance to adapt the dialect related research as a topic of research. Such a situation creates a difficulty for foreigners to assimilate linguistically and socially into Arab society, resulting in lack of integrative motivation. Also, the high variety of Arabic language is associated with social distance and formal relationship and, on contrary; the spoken or colloquial dialect is a symbol of intimacy and friendship and is commonly used with family or informal group, so, despite a high prestige of MSA results in creating a difference between the speaker and the listener (Versteegh, 2004). This association of Arabic dialects with social relationships in Arab world results in further decline in motivation of second language learners, who only know formal Arabic and are kept outside the in-groups, resulting in frustrating and embarrassing experiences as they try to communicate with the native speakers. Thus, due to the presence of diglossia, the language and culture L2 students are trying to integrate and identify with is repelling them away from it and it is not uncommon for native Arabs to neigh at non-natives who can only speak MSA, thus instigating an impression of disgrace (Schmidt et al., 2004).

Therefore, the differences between MSA and other spoken dialects of Arabic pose an educational dilemma for both learners and teachers of Arabic as a foreign language. Over the years, there has been a lot made whether to teach MSA, the spoken form or both varieties of Arabic and at which stage of education? (Ryding, 1991). Presently, in Arab countries MSA is taught in schools from grade 1 and the language experts support this idea by proposing that teaching the spoken variety
of Arabic may lead to inaccurate use of language and it may be easy to proceed from learning MSA to the spoken variety rather than otherwise (Brosh, 1988). Additionally, teaching MSA to the students can enable them to communicate with the entire Arab world and not just one country which speaks a particular dialect as MSA is considered to be more prestigious than any other spoken variety of Arabic, and finally if it is decided to teach the spoken variety of Arabic, then, which variety should be preferred over others? (Brosh, 1988). So, it is apparent from the argument above that the teaching system in Arab countries is inclined towards teaching MSA to develop the proper foundation in the standard Arabic and it can be inferred that this notion has also influenced the language curriculum of L2 learners of Arabic who are primarily taught MSA in the language centres rather than any specific dialect of Arabic.

2.7 Recommendations for solving the Motivational Issues Arising from Arabic Diglossia

In order to find a solution to Arabic diglossia, we can refer to the research conducted by Schmidt et al. (2004) who have used eight factors to understand the attitude and motivation of L2 learners, learning Arabic as a second language. The research concluded that by changing the educational context such as starting age and the choice of language variety, a positive change can be induced in learner’s attitude and motivation towards the target language i.e. Arabic in this case. The study concluded that the L2 learners who started learning spoken dialect of Arabic developed more positive attitudes and motivation towards Arabic language, its speakers and its culture and they were more motivated towards studying this language in future. These students also rated Arabic higher in terms of importance and perceived benefits than those who did not study it, and this increase motivation resulted from both integrative and instrumental orientation (Schmidt et al., 2004).

Schmidt’s (2004) reinforced Au’s (1988) idea that both types of motivations are importance in L2 learning in contrast to Gardner’s (1985) claim that integrative orientation dominates the instrumental orientation in second language learning. Moreover, it has been found that there is a strong correlation between students’ attitude and motivation towards learning a second language (Gardner and MacIntyre, 1991) as students’ attitudes towards the language and its speakers highly contributes to their motivation to learn a second language. Additionally, satisfaction with the Arabic studies has been found out as a single most important variable that affected students’
motivation in learning Arabic as a second language (Schmidt et al., 2004), as those who were more satisfied with their language learning were more motivated than those who were less satisfied with Arabic studies. This finding has been in line with the previous studies which concluded that enthusiasm and satisfaction contribute significantly to the student success in any learning environment (Brosh, 1996). Since Arabic is a diglossic language, an appropriate teaching curriculum is also a challenging task for teachers and educators of Arabic language and the error is fine need of developing helpful curricula and teacher training programs (Schmidt et al., 2004).

Based on the literature reviewed, the researcher recommends that spoken Arabic should be introduced and taught at an early stage of education as it tends to improve the attitude and motivation to study Arabic as a second language. This recommendation doesn't mean to entirely overlooked MSA but based on the available evidence spoken Arabic should be made a major component of the Arabic language course. Such an inclusion is highly likely to allow and motivate students, studying Arabic language within a native Arabic environment, to communicate clearly with native Arabs without the feeling of embarrassment and humiliation. Such communication will, similarly, boost their integrative motivation and they will be able to become part of informal settings which may eventually lead to enhanced cultural understanding and liking.

In conclusion, to combat with the challenges of diglossia and sustain competency, it is inevitable for the Arab world to induce linguistic self-confidence in the L2 learners and bring a required sociolinguistic change. Arabic language and its major vernaculars needs to be made more accessible to majority of speakers to spark the motivation to study it and linguistic proficiency can be achieved by educating appropriate combinations of the both H and L varieties of Arabic.

All the issues and studies discussed above primarily focus on the attitudes and perceptions of the L2 learners of Arabic towards the Arabic diglossia and present a knowledge gap related to the impact of diglossia on the learner motivation. Additionally, these studies have been conducted in non-native Arab setting such as in USA and don’t address the situations where the L2 learners are exposed to the socio-linguistic tension between the Arabic dialects from the first day. Then, to fulfill this knowledge gap this study is conducted in a native environment of Saudi Arabia.
where the survey participants are fully exposed to the dilemma of Arabic diglossia because of daily interaction with the native speakers of Arab who commonly use *al ‘amiya* strain of Arabic language for their informal communication. And since this study is conducted right at the origin of MSA it is expected that new results may appear and the impact of Arabic diglossia on the perception and motivation of L2 learners of Arabic language might be different on students studying in Saudi Arabia as compared to those studying outside Arabic world. The primary finding will be related to the impact of diglossia on learners’ motivation in native-Arab setting and it will be identified that whether such diglossic situation motivates or demotivates these learners.
Chapter 3: Research Methodology:

It is useful to reiterate the research aims and objectives which will be answered through this research methodology. The research is aimed mainly at “identifying the impact of Arabic diglossia on the motivation level of L2 learners of Arabic language studying in native environment”. The questionnaire was, therefore, designed to answer the following research questions:

i. What is the level of awareness and exposure of participants to Arabic language and, consequently, to Arabic diglossia?

ii. Identify whether diglossia has affected the actual learning progress of the participants?

iii. What are the dialect preferences (CA or MSA) among participants to blend into the native Arabic culture?

iv. How Arabic diglossia affects the motivation of L2 learners studying in the native Arab environment?

A research method can be defined as “an organized, systematic, data-based, critical, objective, scientific inquiry or investigation into a specific problem” (Sekaran and Bougie. 2010, p. 3). These steps are taken to systematically answer the research questions while contributing to solving the problem at hand. Both primary and secondary research will be used to answer the research questions in this study. The Literature review in the previous chapter, which aims at understanding the impact of diglossia on the motivation of L2 learners of Arabic language, is the compilation of secondary research performed for this paper. The discussion in the literature review formed the basis to develop the research methodology for this paper. In this chapter, we will first elaborate on the reason for the literature review and the importance of secondary research, various research methods available and then justify the method right for this research study.

3.1 Secondary data

The type of research undertaken dictates the way in which data should be collected (Eriksson et al., 2008). After pinning down the objectives of the research, data collection should follow a two-pronged approach utilizing both primary and secondary sources to meet the objectives.
Before embarking on primary data collection, the secondary information available on the subject should be collected. This is readily available in journals and on academic and professional databases (Malhotra et al., 2003). The cost of collecting secondary data is remarkably low and it serves as a trustworthy source of information. The sources for academic literature include course books, journals, white papers and teaching materials. Journal articles provide crisp theoretical insight, methodology to apply and interpret results pertinent to the thesis (Lee and Lings, 2008).

This research resorted to journals that provided a solid theoretical background rather than textbooks that have not been properly updated (Lee and Lings, 2008). The availability of journals on websites made the task more convenient for the researcher; however, the researcher faced difficulty in understanding the impact of Arabic diglossia on the motivation of L2 learners due to unavailability of secondary research on this specific aspect of learning i.e. motivation. Most of the existing academic research has been performed on the impact of diglossia on the attitude of Arabic learners.

3.2 Available Research Methods

For primary research there were two options available for questionnaire-based surveys. Survey design can either make use of qualitative method, to collect the meaningful and detailed insights into customer behaviour, or quantitative method that restricts the free flow of information amid its highly structured form, but provides the research data in the form of numbers and figures that can be tested for statistical validity and can be used to perform statistical analysis (Malhotra & Birks, 2006).

On contrary, qualitative research is used to examine detailed insights and comprehensive views of the research participants which cannot be measured through quantitative method (Malhotra & Birks, 2006). Malhotra and Birks (2006) define qualitative research as a survey design that is usually unstructured and is useful for exploratory research and for small samples to provide detailed insight and understanding of the problem. Qualitative research is the most suitable for exploratory research, such as this one because it allows the research participants to express their views freely and openly on the topic of research.
3.3 Selection and Justification for the Research Method

This research is exploratory in nature since the issue it addresses has not yet been clearly defined and discussed in detail in the literature. This is because it involves finding a link between the Arabic diglossia and its impact on motivation of second language learners learning Arabic within native Arab environment. Most of the previous academic research has been done either in non-Arab setting (Palmer, 2008) or has focused primarily on the attitude of second language learners rather than at their motivation (Palmer, 2008, Schmidt et al., 2004, Masgoret & Gardner, 2003).

Therefore, because of its exploratory nature and the small sample size, due to limitations of and resources, the researcher has chosen to take a qualitative approach. In addition, qualitative research provides respondents with a chance to openly state their views about the topic under discussion (Malhotra & Birks, 2006) and can generate comprehensive amount of quality data in order to fulfill the research objectives. This research will, then, take advantage of qualitative method and the self-administered questionnaires will be distributed to second language learners of Arabic in Saudi Arabia via online survey website www.qualtrics.com. Qualitative research also helps in developing insight and understanding of an issue by deploying unstructured probes using small samples. This type of research builds inquiry process flexible as respondents are enabled to express their points of views openly due to the semi-structured or open-ended nature of questionnaire (Kothari, 1985). Since there was insufficient secondary data available on the topic, the researcher considered qualitative research to be a logical way to obtain elaborated opinions from participants (Malhotra and Birks, 2006; Eriksson et al., 2008). The views gathered through this qualitative research can indicate the variables, the relationship of variables and their influence upon one another which can serve as the basis for future quantitative research on this topic. It is worth mentioning that the current research follows the ethical principles and guidelines set out by the Office for Human Research Protection (OHRP). In order to ensure there were no ethical issues with the study, all ethical standards were taken into account, all the data collected from the study remained fully confidential, and all the participants remained anonymous.
3.4 Sampling Issues, Sample Size and Primary Data Collection

For this research, nonprobability sampling has been employed to gather data from easily reachable population of potential participants. In this sampling technique, the probability of having a particular sample cannot be computed. In addition, the sampling was based on the researcher’s judgment about the participant’s capability of providing the comprehensive feedback and this method was important considering the time and budget limitations for this research. Such a sampling method is certainly not without its limitations, since the results from such method cannot be generalized to the entire population and the analysis of the data can suffer various cognitive biases and preconceived notions the researcher might have.

From the actual data collected, only 15 questionnaires were judged appropriate for analysis after considering inadvertences and short answers. The participant selection method is elaborated in detail in the section entitled Results and Discussion. Initially, the target sample size was 7-10 participants who had been expected to furnish ample and thorough replies about the impact of Arabic diglossia on student motivation. This sample size was chosen considering the limitations of time and budget, as well as to avoid the risk of poor responses, since at least 40 likely respondents had to be contacted to provide at least 10 complete surveys. Additionally, the small sample size results in an un-coverage bias as a number of qualified survey respondents are missed from the research, forcing the researcher to avoid the generalization of results over the entire survey population i.e. all L2 learners of Arabic studying in a native Arab setting. A limitation of such small sample size is often the high variance in results and the absence of themes developing in the survey results. Such themes are useful in establishing the causal relationship between the factor under study (i.e. motivation) and the independent factor (i.e. diglossia).

The primary research was conducted through self-administered questionnaires, to permit the respondents to envisage their responses to the questions and to spend suitable amount of time to finish the survey. The surveys were disseminated via e-mail and the researcher left her contact details, in order to assist the participants in case of any questions or trouble. The process of responding to the questions was strictly self-administered and the researcher avoided answering the concerns in a way that might bias their responses.
In order to collect primary data, the researcher visited the following two main language learning centres in Saudi Arabia.

1. Arabic Bayan Institute for Teaching Arabic, Jeddah, Saudi Arabia.

With the permission of the faculty, Arabic language students were approached and after initial discussion and an introduction to the research, those who agreed to participate, received survey questionnaires by e-mailed. In the case of any omissions or brief answers, that particular participant was approached and requested to elaborate on their responses to specific questions which they had not answered comprehensively. This method is supported by Kothari (1985). Israel (1992) also suggests that frequent phone calls and e-mails can bring about higher response rate than one time effort to contact a research participant. Therefore, the researcher performed regular follow-ups via e-mail and telephone to ensure the potential participants respond thoroughly to the questions asked.

3.5 Profile of Survey Participants

The prime targets of this research were second language learners of Arabic studying in native Arab environments such as Saudi Arabia. The target audience for any research is defined as the number or group of people the researcher is going to target to make use of them in his/her research (Israel, 1992). The qualification criteria to participate in this research was that the person is currently enrolled with any Arabic language learning centre within Saudi Arabia and studying at a 1st, 2nd or an advanced learning stage, that they were at least 18 years of age. Males and females were both eligible. With respect to the above mentioned centres where primary research was conducted, the Arabic language is taught according to the following three stages, so, participants from all these stages were surveyed in order to capture the diversity in opinions about the impact of Arabic diglossia on the motivation of L2 learners of this language.

- First stage: (5 levels) – beginners, Level 1, Level 2, Level 3, Level 4
- Second stage: (4 levels) – Level 5, Level 6, Level 7, Level 8
- Advanced stage or specialised stage: (4 levels) – Level 9, Level 10, Level 11, Level 12

Complete participant profiles are shown in Appendix-B.
3.6 Data Analysis

In qualitative research, the analysis of raw data is done through categorization. The collected data is categorized, and processed using MS Word to develop a consistent argument while also identifying the major themes. Among these themes are whether Arabic diglossia demotivates the L2 learners of Arabic language, or it might intrigue them to accept the challenge and prepare hard to learn the MSA along with other spoken dialects of Arabic language.

3.7 Questionnaire Design

Questionnaire for this research is shown in Appendix A.

Questions 1 and 2 have made use of the Interagency Language Roundtable (ILR) scale for measuring the language proficiency of participants before and after taking the Arabic language courses at the language centre. The ILR scale describes the level of ability to communicate in a language. This system was developed by ILR (2012) to provide an objective approach to measuring language proficiency, and these standardized rating factors were used to reduce the subjectivity in measuring language capability. For this research, these two questions will assist in identifying whether Arabic diglossia had any impact on the actual learning performance of the participants. It is expected that the participants who will be highly affected by the diglossic situation will show lesser progress in language learning than those who think that Arabic diglossia does not have an impact on their motivation for learning Arabic. Question 3 is asked about the actual stage of learning in the learning centre for the participants as discussed in the participant profile. Recording this data helped the researcher to corroborate the actual learning progress, rather than what participants think about their learning progress, made by the participants of this survey.

Questions 4 and 5 have been adapted from Armouni (2011) who concluded that, if the first language of the Arabic learner is closer to Arabic, then it is easier for them to learn and understand Arabic which will eventually result in higher motivation and better learning performance. This is especially true about students from Muslim countries and other countries that are geographically nearer to Arab nations such as Pakistan, and Iran whose national
languages have numerous words from Arabic language and who also study the holy Qur’an from which MSA is derived. In addition, the actual reason to learn Arabic has huge impact on learners’ motivation. For instance, if a learner is learning for professional reasons to interact with clients who mainly speak Arabic and his business depends upon the learning of Arabic, then, his motivation level is likely to be higher than the level of those who are learning Arabic solely for the sake of acquiring a second language because their stakes are not as high as much.

Questions 6, 7, and 8 are multiple-choice questions to assess the level of awareness and exposure of participants to Arabic language. It is expected from the responses to Q7 and Q8 that, since most institutes traditionally teach MSA, so, greater the exposure to spoken varieties of Arabic; higher will be the impact on level of motivation of the learner and greater will be the dissonance between the taught and spoken dialect of Arabic language. Q9 is adapted from Palmer (2007) who concluded that in non-native learning environment, teachers discourage the spoken variety of Arabic in classroom, even during informal discussions. However, it is expected that, in this study, teachers might not restrict the usage of CA in classrooms as in the native Arab environment this is commonly used outside the classroom and is vital to interact with native Arabs. This is especially critical to those learners who are expatriates in Saudi Arabia and want to learn Arabic for professional reasons.

Q10 and Q11 are adapted from Palmer (2008) who concluded that nearly 79% of respondents, studying Arabic in the United States, preferred the spoken variety of Arabic (CA) over MSA and considered it more useful to integrate within the Arabic culture and people. The respondents in Palmer’s study perceived CA to be vital in gaining the trust of native speakers of Arabic. Q12 indirectly tries to identify the impact of Arabic diglossia on the level of motivation of L2 learners. Answers to this question will be cross-checked against the answers to previous questions to develop a cause-and-effect relationship between the awareness, exposure and impact of Arabic diglossia on the actual learner’s performance and motivation.

Q13 is a retroactive consideration and is taken from Palmer (2008) who concluded that “71% of the respondents would want to learn a spoken variety of Arabic before travelling abroad if they could start over again” (p. 92). But, in this study different results are expected since the learners are already studying in a native Arab setting and are exposed to spoken Arabic in their daily
lives. Questions 14, 15, and 16 tend to identify the linguistic tension between the use of CA and MSA, faced by participants, and try to understand the extent of this tension and conscious knowledge about its existence. Q14 and Q16 focus mainly on the personal usage of Arabic and attempt to identify whether the presence of diglossia affects the practical usage of the second language and, eventually, the learner’s motivation. It is expected that, if the learner finds switching between the spoken and taught dialects disturbing, this may negatively affect his level of motivation to learn Arabic. Q15 is derived from Ferguson’s (1959) research which concluded that H and L varieties are used to serve distinct functions in Arab society. This study tends to revalidate this functional difference with respect to the second language learners and the impact on their motivation. It is expected that awareness about higher number of functional differences between the usage of MSA and CA will negatively impact the level of motivation of L2 learners of Arabic.

3.8 Summary of the Chapter

This chapter has discussed the research methodology that will be employed to achieve the research objectives proposed for this research paper. Qualitative research was selected and a questionnaire-based survey was conducted by distributing questionnaires electronically to the potential participants. Upon receiving the filled surveys, they were immediately inspected to avoid brief answers and omission. In some cases the responders were asked to elaborate on brief answers if convenient for them. As a result of this practice, the researcher was successful in obtaining comprehensive answers from participants. The questionnaire is primarily open-ended, with some structured questions and others that have been codified to develop categories of collected data in order to develop a consistent and comprehensive discussion for the next chapter (Chapter 4: Results and Discussion) of this research.
Chapter 4: Results and Discussion:

Nearly 30 online surveys were distributed through www.qualtrics.com, of which 23 surveys were received. Three surveys were deemed ineligible because the first language of these participants was Arabic and they were not learning Arabic as a second language; rather they were studying at the Arabic language centre to improve their proficiency and official usage of MSA. Finally, five surveys were not considered eligible because of omissions and very brief answers that did not constitute comprehensive insights for this research. The participant recruitment process is shown in Figure 2.

![Figure 2: Participant recruitment process](image)

Gender-wise, the survey has been dominated by male participants as, overall, 10 (67%) of 15 eligible surveys were provided by male respondents. This is one of the limitations of this research because it has been directed more towards male opinions of Arabic diglossia, therefore, the results cannot be generalised across both genders. Age-wise, most of the survey participants were between 25 and 54 years, and it is apparent from the participant profiles that these people are working professionals, most of whom are salaried employees (Respondents 2–13). Based on the researcher’s observations in the Arabic learning centres, the main reason for the concentration of salaried employees in this research is due to the fact that when expatriates are posted to Saudi Arabia; they are formally and officially encouraged to take Arabic language courses in order to communicate with the local public, especially, organisations’ customers. The age profile and the occupation profile are shown in Figure 3 and Figure 4, respectively.
It is noteworthy that all the participants, except two, held at least graduate degrees, had already completed their education in another language, and had made a conscious decision to learn Arabic as a second language. The educational profile of participants can be seen in Figure 5.
Figure 5: Educational profile of participants

The first two questions made use of the Interagency Language Roundtable (ILR) scale for measuring the language proficiency of participants before and after taking the Arabic language course at the language centre. The ILR scale provides an objective approach to measuring language proficiency and reducing the subjectivity in measuring language capability. It was important to identify whether Arabic diglossia had any impact on the actual learning performance of the participants. For this reason, the participants were asked about their Arabic language skills and the results are graphically shown in Figures 6 and 7.
It is apparent from Figure 6 and Figure 7 that the participants in this study have gradually advanced to the next level of their language proficiency after taking Arabic language courses in the native Arab setting. Of the two participants who had limited working proficiency in Arabic
before joining the Arabic learning Centre, one has progressed to professional working proficiency and one to full professional proficiency. The participants who had elementary proficiency in Arabic have progressed to limited working proficiency and the remaining participants, who started with no skills in the Arabic language, have attained elementary proficiency in Arabic. The only outlier is Respondent 1 who has recently joined the language centre and is yet to develop elementary proficiency in the Arabic language.

However, it is important to differentiate between what participants think about their language proficiency and linguistic capability, and what the level of their learning progress actually is. What participants perceive about their language progress can be corroborated by their current stage of learning in the Arabic Learning Centre. These stages are described as follows:

- First stage: (5 levels) – beginners, Level 1, Level 2, Level 3, Level 4
- Second stage: (4 levels) – Level 5, Level 6, Level 7, Level 8
- Advanced stage or specialised stage: (4 levels) – Level 9, Level 10, Level 11, Level 12

The results concerning the current stages of learning of participants are shown in Figure 8.

![Stage of Learning](image)

**Figure 8: Current stage of Learning Arabic in the language centre**

A comparison between Figure 7 and Figure 8 clearly shows that the perception of participants about their Arabic language proficiency coincides with their actual stages of learning; that is, the six participants with no skills or elementary proficiency can be mapped to the first stage of
learning; seven participants with limited working proficiency in Arabic can be represented by the second stage of learning; and finally, the two participants with professional proficiency in Arabic can be mapped to a third stage of Arabic language learning.

It is important to identify the stages of learning attained by participants as it is expected that the opinions of participants about Arabic diglossia and its impact on learner motivation will differ, based on their current stage of language learning. For the rest of the discussion the opinions of participants will be grouped together, where relevant, based on their stages of learning as shown below:

- First stage: respondents 1, 2, 5, 7, 11, and 14.
- Second stage: respondents 3, 4, 6, 8, 9, 12, and 13
- Third stage: respondents 10 and 15

As discussed in Chapter 3, Question 4 and Question 5 have been adapted from Armouni (2011), who concluded that if the first language of the Arabic learners is nearer to Arabic, then it is easier for them to learn and understand Arabic, which will eventually result in higher motivation and better learning performance. So, participants were asked in Question 4, ‘Did you speak another language before learning Arabic? If YES, then how did it affect your Arabic language learning?’ The following answers were received:

Respondent 1: ‘English is my first language and I use English a lot in my Arabic learning for finding out definitions of difficult words. When speaking, I usually think in English before I say the Arabic translation.’

Respondent 2: ‘Urdu, Pashto, English. I am not sure how it affected my Arabic but many words in Urdu are from Arabic.’

Respondent 3: ‘I know English and some Urdu before I started. Urdu language helped me in my learning Arabic.’

Respondent 4: ‘Since our native language is Urdu and it’s related to Arabic in some instances, hence we can say it was helpful for us to learn and pick up Arabic grammar somewhat easily.’
Respondent 5: ‘Yes, my first language helped me as Urdu and Arabic are close, like in writing and phones, so it was helpful.’

Respondent 7: ‘It helped a lot because my native language, which is Urdu, resembles Arabic a lot.’

Respondent 8: ‘Yes, my first language helped me a lot as I was brought up as a child in a Punjabi and Urdu speaking environment. So I believe that having learnt more than one language as a child facilitated my learning.’

Respondent 10: ‘I speak two other languages and I believe it helps me learn Arabic better.’

It can be seen from the opinions of participants that they found it easier to learn Arabic if their first language was closer to Arabic in vocabulary and phones, for example, in the cases of participants with Urdu as their primary language. Though Urdu falls under the family of Indo-European languages, it has been extensively derived from Arabic and Persian owing to the conquest of this region in the twelfth century CE by Muslims (from Arab and Persia). Urdu also uses modified Perso-Arabic script for writing, and retains a wide range of Perso-Arabic consonants, prefixes and suffixes (Britannica, 2012). These results reaffirm Armouni’s (2011) findings that if the first language is nearer to Arabic in any aspect, written or spoken, then it positively reinforces the learning process, resulting in increased learner motivation. However, considering the case of Respondent 1, who is at the first stage of language learning, it can be seen that the first language is used to serve the internal thought process before actually communicating in Arabic, and due to lack of Arabic linguistic skills, she is using her first language for developing the dialogue. Also, considering the feedback of respondents 8 and 10, it can be inferred that if the learners are already bilingual, then they find it easy to learn the third language because of greater awareness of grammar rules.

From the responses to Question 5, ‘Why did you choose to learn Arabic? What motivated you?’, it has been found that besides the professional need for learning Arabic to effectively work in Saudi Arabia, religion is the primary motivator for learning Arabic in the native Arab environment. This motivator has not been identified previously while developing the theoretical background. According to Respondent 1, she started learning Arabic ‘to increase my knowledge of Islam.’ Similar opinions were given by many other participants such as Respondent 2, who
remarked that ‘Arabic is a language of the religion and I believe that a large part of the world speaks it.’ Respondent 3 replied that the motivator was ‘To understand Quran’, and this was re-affirmed by Respondent 4, who commented that the ‘primary reason to learn Arabic was to understand Qur'an and to learn how to converse in Arabic with the public and colleagues to help at work place.’ Similarly, Respondent 6 said the motivation was ‘first to understand the holy Quran and then, while living in a country one should be able to understand and make natives understand (communication with natives).’ Also, Respondent 8 said, ‘To learn the Quran and understand it as such.’ Similar opinions were given by the following respondents as well.

Respondent 11: ‘I had and still do have a passion to continue my learning in Arabic, mainly for the purpose of religion, to access books in Arabic (Qur’an) and take full benefit, rather than relying on the translators and sometimes misinterpreted language.’

Respondent 14: ‘To learn the meaning of Qur'an and Islamic culture.’

However, there were some participants who learnt Arabic for other professional and personal reasons, such as Respondent 12 who said, ‘It's the language of the Qur’an and I want to understand it as I read it. Also, I would like to read quite a number of books written in Arabic from their originals. I'm a journalist and I want to use Arabic for my profession. So, my motivation is to understand the Qur'an and to teach Arabic in South Africa.’ Respondent 5 was learning Arabic as, ‘It's a requirement of my profession’ and since Respondent 15 is a business owner, learning Arabic was important to him because ‘I live and work in a country in which Arabic is the primary language of communication and business.’ This view was again supported by Respondent 7 who said that ‘Living in Saudi Arabia was my main motivation, so I had to learn Arabic to converse easily.’ Finally, Respondent 9 had a different personal opinion as he commented that ‘I am still learning currently, but the fact that I have an Arabic ethnic background motivated me. I also wanted to be able to communicate with family and other people in Arabic language. Furthermore I really like the language.’

This research found that in the native Arabic setting, one of the drivers motivating second language learners of Arabic is the Islamic religion and the holy book, the Quran. Besides, professional and personal reasons cause individuals to seek the Arabic language in order to gain a deeper understanding of their religion. This finding has a major consequence for the learning
motivation of L2 learners as they will seek and prefer MSA over CA because MSA is derived from the holy Quran, is free from slang and dialects, and serves as a universal language with defined standards.

The responses to questions 6, 7, and 8 are summarised in Figures 9, 10 and 11 respectively. It has been found that despite being at different stages of learning Arabic, participants were aware of the diglossic situation with the Arabic language. It can, therefore, be inferred that the presence and awareness of Arabic diglossia have not significantly affected the learning progress and motivation of L2 learners, since respondents have progressed in their language learning (as already discussed in Figures 6, 7, and 8).

![Figure 9: Awareness of Arabic diglossia](image)

Additionally, nearly half (47% or 7) of the participants use Arabic in their daily life, which is a positive sign as they are primarily taught MSA in classrooms and this is not the usual medium of communication in the public environment in the native Arabic environment. However, when the participant profiles were inspected, then it was found that the major reason for using Arabic in daily life was the huge social circle of friends and family who motivated the L2 learners of Arabic to converse in this language. These seven participants had more than 15 people in their social circles (apparent from participant profiles and Figure 11) that spoke native Arabic and somehow motivated these learners to use their Arabic skills in daily life. It can be seen from the
profiles that these participants are then studying at stage 2 or stage 3, so, it can be interpreted that as the learners progressed in their language learning, they also felt motivated to practise their linguistic skills in public.

Usage of Arabic for everyday life interaction

Figure 10: Usage of Arabic language in daily life

People in social circle using Arabic

Figure 11: Social circle speaking Arabic
Question 9 was adapted from Palmer (2007), who concluded that in non-native learning environments, teachers discourage the spoken variety of Arabic in classroom, even during informal discussions. Hence, participants were asked, ‘Do you think that amount of exposure to spoken Arabic (CA) in the class is sufficient? Why?’ Responses suggested that learners studying in the first two stages were not exposed to CA within the classroom setting even when they learned Arabic in the native Arab setting. This is apparent from the following remarks:

Respondent 1: ‘CA is not used; I think a separate class for CA is better rather than mixing CA and MSA.’

Respondent 2: ‘No. This is a beginner’s course at level 1. I need to attend many levels to learn spoken Arabic.’

Respondent 5: ‘Since this is a beginner level, we still have to learn more.’

Respondent 7: ‘No, because our teacher uses formal language.’

Respondent 11: ‘No. It must be supplemented with further practice in speaking and listening.’

Respondent 14: ‘There’s no real focus on CA.’

Respondent 3: ‘No, as the main emphasis was on grammar and reading and writing.’

Respondent 4: ‘Not enough. Spoken Arabic in class was limited to the textbook content.’

Respondent 6: ‘No, it is not sufficient, because we are being taught in English.’

Respondent 8: ‘No I need more time and more teaching to learn it fast.’

Respondent 9: ‘I only attended a small number of Arabic classes and have then been taught by friends and family (not in great depth, however). I think that exposure and learning must spread outside the class in order to become confident and to practise in real life.’

Respondent 12: ‘Never enough! We need more communication in Arabic.’

These findings confirm Palmer’s (2007) research which showed that in the early stages of teaching Arabic as a second language, there is increased emphasis on grammar and accuracy of language, rather than on verbal accuracy. However, for stage three learners, the situation was
different as Respondent 10 commented, ‘Yes, all my friends try to speak the spoken Arabic in the class’; this can be further elaborated by Respondent 15, who commented, ‘Yes, but need some more practice with people outside the classroom.’ So, it can be seen that during the advanced stage of Arabic learning, students were exposed to the spoken dialect of the Arabic language, but they still felt the need to practise the linguistic skills in common public settings outside the classroom.

Question 10 and Question 11 were adapted from Palmer (2008), who concluded that L2 learners of Arabic in the U.S. prefer the spoken variety of Arabic (CA) over MSA and considered it more useful for integration within the Arabic culture, for interacting with people, and for gaining the trust of native Arab speakers. Question 11 asked, ‘To integrate within the Arabic culture, which variety (MSA or CA) of Arabic have you found useful? Why?’ Their responses were found to have been in support of both MSA and CA. However, a closer look at the comments will reveal that, in general, most of the participants, irrespective of their stage of learning, preferred MSA because of its purity and universality, but the only participants who favoured CA were those in the second or third stage of learning or had more people in their social circles who spoke native Arabic, as was the case with respondents 3, 4, 8, 9, 12, and 15.

The respondents who favoured MSA included Respondent 1, who was indifferent as she commented: ‘Both, but MSA is more useful as it gives you the foundation to learn other CAs.’ Respondent 5 said, ‘I’m not so far advanced, just have little linguistic experience which has taught me that both are important.’ Respondent 6 commented, ‘The classical Arabic has proven more beneficial to me, as it enables me to communicate with people of all dialects from the Arab world, or at the very least be able to respond in a way that is understandable to the Arabic-speaking person.’ Similarly, Respondent 10, who is a third stage learner, remarked, ‘Well, it depends what a person is looking for, such as: for everyday use, I need CA but in general, I really want to learn MSA.’ Respondent 14 said, ‘I think that general consensus is in favour of CA mostly; however, surprisingly I think MSA is also equally useful.’

Those in favour of CA included Respondent 3, who commented that, ‘Colloquial Arabic is preferable as, here in Saudi Arabia, most people seem to speak the local dialect’; and Respondent 4, who said that ‘Colloquial Arabic is more useful as very few people speak classical or MSA for daily conversations.’ Respondent 8 commented, ‘Colloquial, as it enables me to
converse with people as some people shy away if you speak in MSA.’ Respondent 9 stated that ‘CA seems to be more useful as it aids in carrying on casual daily communiqué’ and Respondent 15 thought, ‘CA has been useful for me, since this is a necessity to make a conversation in my day-to-day life, especially to run my business.

Respondent 12 presented a drawback in knowing a single dialect of Arabic, as he said of CA, ‘This has helped me in communicating with Arabic speakers from North African origin (Algeria/Morocco/Tunisia), but this limits my communication with Arabic speakers from other Arabic-speaking regions due to the great difference in dialect and grammar. For MSA, my knowledge is currently limited, but I feel that it is helpful in communicating with a range of Arabic speakers and will possibly help me understand literature and culture much better.’

It is apparent from the discussion that when second-language learners of Arabic were questioned in the native Arab settings, nearly equal numbers of respondents preferred MSA and CA. These results are different from those of Palmer (2008) who concluded that nearly 79% of Arabic language learners preferred CA over MSA for integrating with the Arabic culture.

In Question 11, the respondents were asked, ‘Which variety of Arabic language do you personally prefer? Why?’ Predominantly, the respondents voted in favour of MSA for multiple reasons, such as: to understand the religion; MSA is a universally followed standard of Arabic; and it is valid globally, irrespective of the Arabic-speaking region. The respondents were of the view that because of its universality, MSA could be used in any Arabic-speaking country to communicate with the local public, unlike CA, which could only be spoken in the specific region in which a particular dialect was spoken. Following are the views of respondents favouring MSA:

Respondent 1: ‘The Classical ‘Fusha’ is by far my preference because it is the real Arabic and not a concocted variety of people.’

Respondent 2: ‘I would like Quranic Arabic, which falls under Grammar, to understand the Quran.’

Respondent 3: ‘MSA; this is the true Arabic, the language of the noble Quran.’
Respondent 4: ‘I love classical Arabic. I love the way it sounds and the precision when speaking it.’

Respondent 6: ‘MSA—to understand the Qur’an and the Friday sermon.’

Respondent 8: ‘MSA, because it provides me with the greatest reach in the Arab world.’

Respondent 11: ‘MSA—in order to understand the language of the Quran.’

Respondent 12: ‘I prefer Fusha (MSA) because I want to read and understand classical texts from their originals.’

Respondent 13: ‘I personally prefer MSA or classical so I can understand the Qur’aan as well as speak Arabic with native Arabic speakers from many Arab countries.’

Respondent 14: ‘MSA. The correct form of the language should be preserved.’

However, some respondents pointed out different reasons for the preference of MSA or CA; for example, Respondent 5 favoured ‘MSA, as it can form the basis for CA but not necessarily vice versa’; also, Respondent 9 stated, ‘MSA, because this gives professional ability.’ A detailed answer was given by Respondent 10, who said, ‘Both have benefits for me. I enjoy learning CA as it is very practical, but my use is limited to communicating with only certain Arabic regions. MSA I believe is probably more beneficial in more areas of life, for understanding religion, culture and to communicate.’

In this study there was only one participant who preferred CA over MSA in order to integrate with the Arabic culture; this was Respondent 15, who chose ‘spoken Arabic (CA). I want to get integrated with the Arabic culture and get accepted in the society.’

These results are opposite to Palmer's (2008) findings in which second-language learners of Arabic in America reportedly preferred CA over MSA before travelling to Arabic-speaking countries. From the findings of this research, it can be inferred that the learners studying Arabic in native Arab society learn this language primarily for the purposes of understanding the Islamic culture, religion, the holy book of Qur’an, and the classical literature written in the Arabic language. Also, the L2 learners of Arabic in Saudi Arabia believed that learning MSA was more
beneficial than learning CA because of its wide usability across all Arabic countries rather than being confined to a specific dialect-speaking region.

Question 12 asked the respondents, ‘Does Arabic diglossia have any impact on your learning of Arabic as a second language? If YES, what kind of impact does it have?’ Respondent 1 replied that she felt ‘demotivated. It’s frustrating as a student, as if you are learning the classical Arabic and that there’s less chance of exposure to the latter (CA).’ Her argument was similarly supported by Respondent 2, who replied, ‘Slightly demotivated because I have to learn a lot more. However, this is not a major issue.’ Respondent 5 commented, ‘Demotivated, as it feels as if you have to learn the same language twice.’ Respondent 14 also had similar views: ‘A little demotivated, but I think it’s also more interesting.’

The interesting thing about the aforementioned discussion is that all these respondents are first-stage learners of the Arabic language so, apparently, learning multiple varieties of Arabic was a daunting task for them at this stage of learning. However, it was interesting to compare these results with the opinions of those who have already progressed to later stages of Arabic language learning.

Respondent 4 remarked, ‘Well it didn’t have any effect on me because many languages have varieties so, keeping that in mind, it had no effect on me’; Respondent 9 commented, ‘No effect on me and I like studying both. I feel motivated.’ These remarks were also supported by Respondent 10, who asserted, ‘I think that the multiple ways make you more accessible to other Arabic speakers, even though there may be some words that cannot be understood’; similarly, motivation was shown by Respondent 6 who said, ‘I feel motivated as I would gradually be able to speak many varieties’; Respondent 13 responded, ‘I don't really care much. I am motivated more to learn MSA. I don’t even care much of speaking; I prefer reading more.’ Respondent 15 stated, ‘I feel motivated as it shows that there are many ways of expressing something; but this makes it difficult for a learner due to the fact that some dialects are very different in certain regions.’

It is apparent from the discussion above that once the learners progressed to the second or third stage of language learning; they felt rather motivated to know that Arabic has multiple dialects, and that what was taught in the class (i.e. MSA) is not commonly used to communicate among
native Arabs. The awareness of Arabic diglossia has apparently proven to be a motivating factor among learners as they proceeded with their learning experience. However, signs of demotivation were observable among new or first-stage learners of the Arabic language while studying in the native Arab environment.

It was worth asking which variety of Arabic these participants would prefer if they were given a chance to start over. The participants were asked, ‘If you were given a chance to start your learning again, would you want to learn spoken variety (CA) of Arabic together with MSA or do you think these two varieties should be taught separately? Why?’ In response to this question, the opinions will again be grouped according to the stages of learning of the participants.

Among the first-stage learners, Respondent 1 stated, ‘Separately; otherwise there will be confusion between the two’; Respondent 2 replied, ‘One at time.’ Respondent 5 felt, ‘it should be taught separately to avoid confusion.’ Respondent 7 stated: ‘These two varieties should be taught separately. In fact, my opinion would be that only the standard classical Arabic should be taught, whereas the latter should be picked up by conversation and interaction.’ Respondent 11 responded, ‘Separate. MSA is a beautiful language and it should not be infected by slang or dialects’; and Respondent 14 stated, ‘Well, I’m not in favour of learning CA, personally. I would learn MSA only. And I don’t think you should teach CA.’

It is apparent from the responses above that the first-stage learners predominantly preferred MSA as they thought teaching both varieties of Arabic would not only create confusion but also hamper their learning of MSA, which they perceived as being pure and noble, and necessary to understand the religious teachings. However, some second-stage learners also supported the idea that the two varieties should be taught separately. For instance, Respondent 3 said that ‘I am still learning, but I feel maybe learners should learn separately at first, or begin with MSA to avoid confusion.’ Respondent 8 felt that ‘the two varieties should be taught differently as mixing them creates confusion’, and Respondent 13 stated: ‘I have very traditional views and feel that classical Arabic is the best means of learning Arabic— MSA, as one would obtain a good foundation. CA is easier to pick up.’

Nevertheless, some support for teaching both varieties together was provided by the advanced learners who provided reasons such as the one from Respondent 10, who stated that ‘Learning
together would be a good idea as both could be distinguished if learned together’, and another from Respondent 12, who responded that they should be done, ‘together in order to be in a better position to use the language.’ Respondent 15 stated, ‘I personally prefer together because this will give me confidence to speak with people outside.’

Therefore, a clear difference can be seen between the opinions of participants who were at the earlier stage of learning and those who were at the advanced stage of learning and had more than 15 people in their social circles who speak native Arabic (Respondents 10, 12, and 15). It can be concluded that once learners reach an advanced stage of learning, they feel comfortable in using both varieties of Arabic in daily life. Furthermore, having a huge social circle of Arabic language speakers around the person provides motivation to not only learn but also use Arabic for formal and informal communication. This can be explained by saying that the more the learners merge and get acquainted with the culture, the less intimidated they are in their use of the native language for both formal and informal communication.

It was expected that when participants were asked in Question 14, ‘While conversing in Arabic, do you use only one variety of Arabic or both during conversation? Why?’, first-stage learners and some second stage learners, who had just started the second stage, would have responded that they were only able to use MSA for conversation. The following answers were provided by the respondents studying at the first stage and early levels of the second stage:

Respondent 1: ‘I have not reached to a level when I can speak Arabic fluently. I am made to believe that it is important to know both varieties to be able to speak Arabic.’

Respondent 2: ‘I try to use both but fall back on MSA when my CA vocabulary runs out.’

Respondent 3: ‘... still have to achieve fluency to make a comfortable conversation.’

Respondent 4: ‘I’m not at that stage yet.’

Respondent 5: ‘Only Fusha, with dialectal expressions at times.’

Respondent 11: ‘I use very few words from dialects about which my knowledge is not very good currently.’
Respondent 14: ‘It’s still difficult for me to know the difference, so I mainly speak classical Arabic.’

Respondent 9: ‘I use only one variety, because using both varieties interchangeably could be confusing. I’m trying to use MSA, not CA.’

It can be seen from the answers that the learners were well equipped with MSA as a result of classroom studies, but since they were studying in the native Arab environment they tried to communicate outside the classroom using limited working knowledge of CA, which they attained primarily through interaction with native Arabs. Under those circumstances, the linguistic tension was apparent in these research findings, as the participants were taught MSA in the classroom but they were exposed to CA in public. This linguistic tension appeared to be a demotivating factor for starting learners but it had an opposite effect on advanced learners, as can be seen from the responses below: Respondent 10 said, ‘I use both, in order to practise what I have learned.’ Respondent 12 replied, ‘Both – to exercise my knowledge’; Respondent 13 said, ‘Both, but I know more words in MSA than in CA’; and Respondent 15 said, ‘Both; because people usually use CA for daily conversations.’

In Question 15, participants were asked, ‘What is your opinion about the functional differences between MSA and spoken Arabic? Functional difference means that only one variety is used for particular work but not the other, such as MSA is only used for writing formal documents but not CA.

Interestingly, irrespective of the stage of learning, participants were aware of the differences between the two varieties of Arabic, as was apparent from their comments:

Respondent 1: ‘I think it’s understandable; it’s not only present in the Arabic language, and it’s also common in Bangladesh for the Bengali language.’

Respondent 3: ‘I agree that MSA is used in writing, whereas CA is used for spoken language. There is a significant difference, but I prefer to learn MSA first and I believe it will help me learn CA.’
Respondent 4: ‘I can totally understand this functional difference, as my mother tongue, which is creole, is also a spoken language and all formal documents are written in French, in my country.’

Respondent 5: ‘One is for higher degree to learn (MSA). But, CA just to speak more in the street.’

Respondent 11: ‘The emphasis should be on the need to learn MSA. To learn CA only means that you would not be able to write documents or reports.’

Respondent 14: ‘I think the CA is never used in writing formats, but for speaking purposes only.’

Respondent 15: ‘If you have to understand the reading and conversing, you should have both. However, it seems to me that the local people themselves are not well proficient in MSA and prefer the use of CA.’

Lastly, the participants were asked, ‘While communicating in Arabic, can you consciously point out the difference and switching between MSA and CA?’ How? Again, the differences among opinions emerged from the fact that these participants were at different stages of studying the Arabic language. So the first-stage learners generally found it difficult to distinguish between the two varieties of Arabic, as can be seen from their comments. According to Respondent 1, ‘I wish I were at that level, because I'm a beginner’; Respondent 2 said, ‘No, not at all.’ Respondent 5 answered, ‘I have not reached that level, but I understand the difference will become apparent as I move to later stages of learning.’ Respondent 11 stated that ‘to some extent I differentiate when I check it in the dictionary’; and Respondent 14 stated, ‘Not easily. Most people I meet do not use MSA.’

However, those in the later stages of learning the Arabic language could consciously point out the differences between the two varieties. Respondent 6 commented that ‘I have not had much exposure to CA, but generally speaking, you can identify one form of Arabic from another.’ Respondent 3 also said, ‘Yes, when speaking CA I know it's a low level of Arabic’ and his argument was further augmented by Respondent 4, who said, ‘Yes; and knowledge of MSA helps me do that.’ Respondent 12 commented that ‘It is easy to point out differences between CA and MSA because I have grown up listening to both.’ Respondent 13 stated, ‘Yes, as a person who
acquired the language by learning, I am more conscious of the rights and wrongs in vocabulary terms as well as grammatical terms’; and Respondent 15 responded that ‘MSA is a formal way of communication and mostly used as a professional talk at places where it is necessary to be professional, whereas CA is a casual way of communication, which one can use in normal daily routines.’

Respondent 10 provided a different reason to identify the difference between the two varieties, as he said, ‘Yes, MSA is spoken slower and I understand more. CA is fast and it includes slang, dialects and many borrowed words from other languages.’

It can be seen from the discussion above and the responses to the questions that the participants in this research were aware of the Arabic diglossia and were able to consciously point out the functional differences between CA and MSA. However, they were not significantly demotivated by the presence of multiple varieties of Arabic. Besides, it was found that the learners in the advanced stages of studying the Arabic language found the diglossic situation motivating and challenging. However, Arabic diglossia negatively affected the motivation of learners studying at the beginners’ level as they found it a daunting task to learn multiple varieties of Arabic in order to be eloquent and effective while practising Arabic in their daily lives. Social circles and the number of native Arabic-speaking people around the L2 learner of Arabic also had a huge impact on the motivation level of the learner. It was found that people with more than 10 native Arabs in their social circles got higher exposure to CA, and from this exposure they got more chances to not only practise their classroom learning but also to learn the spoken variety from their peers, which in return motivated them to learn Arabic in the native Arab setting.
Chapter 5: Conclusion:

Arabic is a diglossic language and this complex situation extends beyond the boundaries of sociolinguistics and is infused with cultural and political overtones when it comes to teaching of Arabic to second language learners. Unlike previous studies such as that of Palmer (2008) that was conducted in United States, this research was conducted in a native environment of Saudi Arabia, the origin of MSA, with an expectation of novel, original and fresh results. These fresh results originate from the fact that the holy status of major cities in Saudi Arabia and Saudi Arabia itself in Arabic-speaking world, MSA is not only used for prayer sermons, teaching at university levels, official language, but may be used for daily communication, thus, increasing the motivation level of L2 learners of Arabic to prefer learning MSA over CA. Also, it was expected that with the increased exposure to the sociolinguistic tension between the classroom teaching of MSA and the public use of CA, this tension may demotivate students and affect their learning progress of Arabic as a second language.

To conclude the results it is useful to revisit the research aims and objectives that were answered in this research. Primarily this research is aimed at identifying the impact of Arabic diglossia on the motivation level of L2 learners of Arabic language studying in native environment. As a result, the conclusions to research questions are as follows:

Research Objective 1: What is the level of awareness and exposure of participants to Arabic language and, consequently, to Arabic diglossia?

Participants were selected from all the stages of Arabic language learning as discussed in Chapter 3 and from the research findings it can be concluded that most of the participants have been significantly exposed to Arabic language as they have gained at least elementary proficiency in the use of Arabic language. The six participants at the first stage of learning had elementary proficiency, seven participants have been found with limited working proficiency while studying at the second stage of learning and finally the last two participants had professional proficiency in Arabic and were studying at third stage of Arabic language learning.

However, in the classroom setting it has been found that learners studying in the first two stages are not exposed to CA despite being taught in native Arab setting where they need to know CA
to communicate with natives. This finding confirms to Palmer’s (2007) research that in early stages of teaching Arabic as a second language there is increased emphasis on grammar and accuracy of language rather than eloquence.

Research Objective 2: Identify whether diglossia has affected the actual learning progress of the participants?

It has been found that despite studying at different stages of Arabic learning, participants were aware of the diglossic situation of Arabic language and that the presence and awareness of Arabic diglossia has not affected the learning progress and motivation of L2 learners since respondents have progressed in their language learning after attending the Arabic language centre.

Nevertheless, the learners have been found well equipped with MSA as a result of classroom studies, but since they are studying in native Arab environment they tried to communicate outside the classroom using limited working knowledge of CA which they attained primarily through interaction with natives resulting in linguistic tension. This linguistic tension had been a demotivating factor for starting learners but it has an opposite effect on an advanced stage learners. So, overall it can be concluded that the learning progress of L2 learners studying Arabic in the native Arab environment is not affected by the presence and awareness of Arabic diglossia.

Research Objective 3: What are the dialect preferences (CA or MSA) of participants to blend into the native Arabic culture?

To integrate with the native Arab society the participants of this research supported both MSA and CA. However, in general most of the participants preferred MSA because of its purity and universality, but only those participants favour CA who are in the 2\textsuperscript{nd} or 3\textsuperscript{rd} stage of learning or have higher number of people in their social circle who speak native Arabic. These results are different from those of Palmer (2008) who concluded that nearly 79\% of Arabic language learners studying Arabic in USA preferred CA over MSA to integrate within the Arabic culture, unlike this study in which there was only one participant who preferred CA over MSA in order to integrate with the Arabic culture. Personally and predominantly, the respondents voted in
favour of MSA for multiple reasons such as to understand the religion and that MSA is a universally followed standard of Arabic and is valid globally irrespective of the Arabic speaking region, unlike CA which can only be spoken in the specific region that speaks a particular dialect.

Additionally, when it comes to teaching of the two varieties, the first stage learners and some second stage learners, dominantly preferred MSA as they think teaching both varieties of Arabic will not only create confusion but will also hamper their learning of MSA. Therefore, the two varieties should be taught separately. However, participants with large social circle and advanced knowledge of Arabic language favoured that the two varieties should be taught together to prepare the learner to engage in both formal and informal communication from the start of the language learning.

**Research Objective 4: How Arabic diglossia affects the motivation of L2 learners studying in the native Arab environment?**

It has been found that it is easier to learn Arabic if the first language is closer to Arabic in vocabulary and phones. These results reaffirm Armouni’s findings (2011) that if the first language is nearer to Arabic in any aspect, written or spoken, then, it positively reinforces the learning process resulting in increased learner motivation. Besides the professional and social need of learning Arabic to effectively work in Saudi Arabia, religion has been found as the primary and dominant motivator to learn Arabic in the native Arab environment. This finding corroborates with the answer to Research Objective 3 that L2 learners in Saudi Arabia seek and prefer MSA over CA because MSA is derived from the holy Quran and is free from slang and dialects, and serves as a universal language with defined standards.

Additionally, it has been found that the major reason for using Arabic in daily life is the huge social circle of friends and family which motivates the L2 learners of Arabic to converse in this language. There were seven participants who had more than 15 people in their social circle that spoke native Arabic and motivated these learners to use their Arabic skills for daily life. As the learners progressed to second or third stage of language learning, they rather felt motivated to know that Arabic has multiple dialects and what is taught in the class (i.e. MSA) is not commonly used to communicate among native Arabs. The awareness of Arabic diglossia has
rather proven to be a motivating factor among learners as they proceed with their learning experience. However, signs of demotivation are clearly observable among new or first stage learners of Arabic language while studying in the native Arab environment.

**Recommendations**

Based on the findings of this research it is recommended that:

- At the start of the 2nd stage of Arabic language learning, learners should be given minor working knowledge of CA, so at least they can start communicating with the natives. However, they should not be burdened with the full-fledged teaching of both varieties together which may result in confusion and eventually demotivation.

- Teachers of Arabic language should also emphasize on the importance on CA as it is vital for daily and informal communication in native Arab environment, especially, if the learner is a business owner or is a professional who has to deal with native clients on daily basis. Predominantly, the participants have favoured MSA for religious reasons, but sole reliance on this variety of Arabic might hamper their public interaction.

- Social circle have been found to have a positive influence on the motivation of L2 learner or Arabic, thus, it is recommended to incorporate the informal communication process in the language learning process. This can be achieved by developing discussion groups of advanced stage learners, who speak both MSA and CA, and the learners who have just started learning CA.

**Limitations of the Study**

Small sample size is the major limitation of this study because of which the results cannot be generalized over a larger population of all second language learners of Arabic studying in native Arab environment. Additionally, the small sample size of this study resulted in skewed population in terms of age, profession, and education which should ideally be equally distributed. This study was only conducted in Saudi Arabia which is the origin of MSA, thus resulting in higher preference for learning MSA among the L2 learners, but these results cannot be extrapolated to other Arabic speaking countries such as Egypt, UAE and other Gulf countries. Additionally, 67% of participants were males and occupationally 67% of respondents were salaried employees, so, the research results are more biased towards the opinions of males and
salaried employees and cannot be justified for females and people from other professions. This study has measured the impact of Arabic diglossia on L2 learners through their academic progress and Arabic language proficiency before and after joining the language centre, however, ideally this progress should have been compared with that of in a non-diglossic language.

**Direction for Future Research**

It is recommended that the future research related to this topic should employ quantitative research methodology with a larger sample size such as 600 – 1000 participants, comparable to the sample size of studies performed by professional market research firms such as Mintel, AC Nielsen and Keynote. Future studies should geographically cover broader Arab speaking region including the Middle East countries (Qatar, Syria, Emirates, etc.), North Africa (Morocco, Egypt, etc.) to gain a diverse insight into the impact of diglossia on the motivation of L2 learners and their perceptions about the diglossic reality in the Arab world.
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Brosh, H., 1988. The Effect Of Learning Arabic In Elementary School On Achievement In Literary Arabic In The 7th Grade. Unpublished doctoral dissertation, Tel-Aviv University, Tel-Aviv, Israel.


Appendix A: Questionnaire:

Impact of Arabic Diglossia on L2 Learners of Arabic: Examining Motivation and Perception

Dear participant, I am a student of Linguistics and I am currently working on an academic research project with above mentioned title. The purpose of this study is to explore the perception of Arabic diglossia (i.e. multiple Arabic dialects such as Modern Standard Arabic (MSA) or al fusha’ and Colloquial Arabic (CA) or al ‘amiya) in second language learners of Arabic Language and its impact on their motivation for learning Arabic. So, I’ll be appreciative if you take the time to answer the following questions. Your input is vital and I am thankful for your contribution to this research. Rest assured, your input will be treated as confidential.

I agree to participate in this survey and allow the researcher to use the information provided below for this study.

Name: 

Age: 
- 18-25 years 
- 25-34 years 
- 35-44 years 
- 45-54 years 
- 55 or more

Gender: 
- Male  
- Female

Email: 

What level of education have you completed? 
- Home Schooling 
- Matric/O-Level 
- Intermediate/A-Levels 
- Graduate/B.A 
- Postgraduate 
- Other

What is your occupation? 
- Salaried employee 
- Self-employed 
- Business owner 
- Government 
- Student 
- House wife

1. How do you rank your Arabic language skills before starting your Arabic learning in this center? 
   - No skills  
   - Elementary proficiency 
   - Limited working proficiency 
   - Professional working proficiency 
   - Full professional proficiency 
   - Native
2. How do you rank your Arabic language skills now?

<table>
<thead>
<tr>
<th>No skills</th>
<th>Elementary proficiency</th>
<th>Limited working proficiency</th>
<th>Professional working proficiency</th>
<th>Full professional proficiency</th>
<th>Native</th>
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</table>

3. What is your current stage of learning Arabic in the language center?

<table>
<thead>
<tr>
<th>1st Stage</th>
<th>2nd Stage</th>
<th>3rd Stage</th>
</tr>
</thead>
</table>

4. Do you speak another language before learning Arabic? If YES, then how did it affect your Arabic language learning?

5. Why did you choose to learn Arabic? What motivated you?

6. Do you know that Arabic is a diglossic language? i.e. it has a multiple varieties such as formal Modern Standard Arabic (MSA) and spoken Arabic also called Colloquial Arabic (CA).

| Yes | No |

7. Do you use Arabic for everyday life interaction?

| Yes | No |

8. How many people in your social circle (friends and family) are native speakers of Arabic?

| None | 1-5 | 6-10 | 11-15 | More than 15 |

9. Do you think that amount of exposure to spoken Arabic (CA) in the class is sufficient? Why?

10. To integrate within Arabic culture, which variety (MSA or CA) of Arabic you have found useful? Why?

11. Which variety of Arabic language you personally prefer? Why?
12. Does Arabic diglossia have any impact on your learning of Arabic as a second language? If YES, what kind of impact does it have?

13. If you were given a chance to start your learning again, would you want to learn spoken variety (CA) of Arabic together with MSA or do you think these two varieties should be taught separately? Why?

14. While conversing in Arabic, do you use only one variety of Arabic or both during conversation? Why?

15. What is your opinion about the functional differences of both varieties of Arabic? Functional difference means that only one variety is used for particular work but not other, such as only MSA is used for writing formal documents but not CA.

16. While communicating in Arabic, can you consciously point out the difference and switching between MSA and CA? How?

Thanks for your cooperation!
### Appendix B: Participant Profile:

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<tr>
<td>Native speakers of Arabic in social circle</td>
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Appendix C: Participant Consent Form:

Bangor University’s ‘Code of Practice for the Assurance of Academic Quality and Standards of Research Programmes’ (Code 03)
https://www.bangor.ac.uk/ar/main/regulations/home.htm

COLLEGE OF ARTS & HUMANITIES

Participant Consent Form

Researcher’s name: Maha Al Zahrani.

The researcher named above has briefed me to my satisfaction on the research for which I have volunteered. I understand that I have the right to withdraw from the research at any point by inform the researcher verbally whenever they want at the beginning of the survey or at any time during the survey. I also understand that my rights to anonymity and confidentiality will be respected.

I agree to having the survey:

Signature of participant ..............................................................................................................

Date ............................................................................................................................................

This form will be produced in duplicate. One copy should be retained by the participant and the other by the researcher.