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Table of Contents

Acknowledgements	iv
List of Figures.....	ix
Abstract.....	xiv
Chapter 1: What Is Arabic?	1
Introduction	1
Arabic Data.....	1
A Personal Interest in Arabic	4
Classical Arabic	7
Modern Standard Arabic (MSA)	17
MSA Stress.....	21
Arabic Dialects	24
Major Dialects in the Arab World	27
Egypt.....	27
The Levant.....	35
The Maghreb	39
The Arabian Peninsula (The Khaleej)	47
Iraq (Mesopotamia)	50
Diglossia, Polyglossia, Multiglossia?.....	51
Language Regard.....	57
Chapter 2: Arabic Today	59
Arabic in Urban Areas.....	59
Language, Gender, and Power.....	60

Language Dominance	62
Religious Identity	67
Arabic and Social Media	68
Chapter 3: A Spectrum of Approaches to Teaching Arabic.....	74
Grammar-Translation	75
Cognitive Theory.....	76
Direct Method (Natural Method).....	77
Audio-Lingual Method.....	79
Communicative Language Teaching (CLT).....	80
Total Physical Response (TPR).....	82
Silent Way	83
The Proficiency Movement	87
Integrated Approach	90
Modern Trends in Arabic Dialectology.....	92
Materials	97
The “Orange Books”	97
Al-Kitaab Series	98
Chapter 4: Arabic in Institutions of Higher Education.....	101
Programs in the United States	103
University of Chicago.....	103
Middlebury Language Schools.....	110
The Flagship Initiative.....	118
Programs in the Arab World.....	123

CET Academic Programs	124
Council on International Educational Exchange (CIEE) – Morocco	132
Al-Mashriq Center for Arabic Instruction	138
Center for Arabic Study Abroad (CASA)	146
Qasid Arabic Institute	151
Amideast Education Abroad Programs	158
K-12 Movement.....	161
Benefits of Study Abroad Programs.....	167
Global Knowledge.....	167
Oral Fluency	167
Student Perceptions	170
At Home (Intensive) Programs.....	171
Language Development.....	171
Tension	173
Willingness to Communicate	175
Chapter 5: Future Directions for Arabic in the United States	178
Communication as a viable goal.....	178
Why don't more programs incorporate Amiyya?.....	180
Arabic as It Is Spoken.....	183
Listen to Student Needs	186
Educate Students on the region	187
Improve the materials available (proficiency based).....	191
Embrace the evolution of language as a strength	194

References	197
Appendix A: Program Summaries.....	210
Appendix B: University of Chicago Sample Course Materials.....	211
Arabic 101 (First Year)	211
Arabic 201 (Second Year)	215
Arabic 303 (Third Year).....	217
Arabic 302 Content Course (Third Year).....	218
Appendix C: CIEE Sample Course Materials	222
Summer Beginning Arabic Syllabus and Weekly Schedule	222
Sample Moroccan Darija Course Materials	231
Appendix D: Al-Mashriq Center Sample Course Materials.....	234
Course Descriptions at All Levels	234
Beginning Arabic Lesson Plan	242
Appendix E: Qasid Sample Course Materials	243
Summer Beginning MSA Course Syllabus and Weekly Schedule	243
Advanced Cinema Content Course Syllabus and Weekly Schedule.....	254
Appendix F: Amideast Sample Course Materials	260
Fall Beginning Jordanian Arabic Syllabus	260

List of Figures

Figure 1. Traditional classification of the origins of Arabic. Modified from Versteegh (2014).	10
Figure 2. Arabic dialects color-coded by region (Wikipedia Arabic Dialects)..	18
Figure 3. Major dialect regions of Arabic. Source: author.	20
Figure 4. Transliterations of common Arabic words in different dialects. Source: author.	21
Figure 5. Screenshot of Google Maps “Egypt.” Source: author. Taken November 13, 2016.	27
Figure 6. Advertisement in Egyptian and MSA Arabic. Translation: You’ll forget what’s behind you [Egyptian Arabic] with the presentation of “Ramadan Chat” for suburbs [MSA] (Tawsq, 2014).	29
Figure 7. Street sign birthday greeting in Egyptian Arabic. Translation: My dear Nancy [English], I know that I don’t deserve you and always fall short, but I have to do what I have to do. You know the situation at work. Happy Birthday [English] and may you live a long life.	30
Figure 8. Advertisement for Juhayna juice in Egyptian Arabic. Translation: bigger size [MSA], more to offer [EA] (Cairo All Biz).	31
Figure 9. Map of Levantine Arabic (Natural Historian, 2014).....	35
Figure 10. Map of Arabic dialects with Levantine Arabic circle. Source: author, modified from source that no longer exists.	35
Figure 11. Map of Maghrebi Arabic dialects. (Wikipedia).	39

Figure 12. Screenshot from Bed, Bath & Beyond website taken November 22, 2016.	46
Figure 13. Map of Arabian Peninsula (Wikipedia).	47
Figure 14. Map of Iraqi Arabic (Operation World).....	50
Figure 15. Arabic language use and the language skills, modified from Wahba (2006, p. 143).	54
Figure 16. Table of Tasks and their language variety, modified from Wahba (2006, p. 149).	55
Figure 17. Distribution of French speakers around the world (OIF, 2014).....	66
Figure 18. Communication with Egyptian in Arabizi script. Source: author.	70
Figure 19. Communication in Arabic dialect with Arabic script. Source: author.	70
Figure 20. Communication with older person in Levantine dialect. Source: author.	71
Figure 21. Cuisenaire Rods (source Wikipedia).....	85
Figure 22. Fidel Chart for English (source Wikipedia).	86
Figure 23. ACTFL proficiency cone 2012 (ACTFL).	89
Figure 24. Common example of a job posting for Arabic with “native or near-native proficiency” in MSA. Taken November 30, 2016 (modified from Academic Jobs Online).	96
Figure 25. Summary of domestic programs discussed (Source: author).	102
Figure 26. University of Chicago course offering chart as of Fall 2016 (Source: author).	103

Figure 27. Screenshot of the University of Chicago Near Eastern Languages and Civilizations Department. Taken October 30, 2016.	105
Figure 28. Middlebury Language School Arabic courses level 1-2.5. (Source: author modified from website).	110
Figure 29. Middlebury Language School Arabic courses level 3-4.5 (Source: author modified from website).	111
Figure 30. Screenshot taken of the Middlebury Language School website. Taken October 30, 2016.	112
Figure 31. Example of Arabic courses within an Arabic Flagship Program at the University of Oklahoma. Screenshot taken December 3, 2016.....	118
Figure 32. Screenshot of The Language Flagship website. Taken October 31, 2016.	120
Figure 33. The author completing an internship at the Alexandria Center of Arts in Alexandria, Egypt, 2013 (Official Page for the Alexandria Center of Arts, Facebook).	121
Figure 34. Screenshot from the American Councils page for the Flagship Programs Overseas components. Taken October 31, 2016.	122
Figure 35. The author on one of the program’s travel excursions to Luxor, Egypt in 2013 (Source: author).	122
Figure 36. Abroad program summary discussed (Source: author).	123
Figure 37. Screenshot from the CET website on their program in Jordan. Taken November 5, 2016.	124

Figure 38. Screenshot of CET’s syllabi for Arabic courses available online. Taken November 6, 2016.	128
Figure 39. CET Proficiency Chart pre- and post-program of students to date (Source: CET, personal communication, September 20, 2016).	130
Figure 40. CIEE- Rabat course offerings taught in Arabic (Source: author, modified from website).	132
Figure 41. CIEE- Rabat course offerings taught in English (Source: author, modified from website).	133
Figure 42. CIEE- Rabat course offerings taught in French (Source: author, modified from website).	134
Figure 43. CIEE- Rabat page on website. Screenshot taken November 6th, 2016	135
Figure 44. Screenshot of the Al-Mashriq home page online. Taken November 6, 2016.	138
Figure 45. Al-Mashriq language course offerings (Source: author, modified from website).....	139
Figure 46. Al-Mashriq Advanced Course offerings taught in Arabic (source: author, modified from website).	140
Figure 47. Changes MSA and dialect wording (Younes, personal communication, September 1, 2016).....	142
Figure 48. Screenshot of the CASA homepage online. Taken November 6, 2016.	146

Figure 49. Screenshot of CASA course offerings in fall semester. Taken December 3, 2016.....	147
Figure 50. Screenshot of CASA course offerings in spring semester. Taken December 3, 2016.....	148
Figure 51. Screenshot of the Qasid Arabic Institute website. Taken November 6, 2016.....	152
Figure 52. Screenshot of Qasid Classical Arabic course descriptions on website. Taken December 3, 2016.....	153
Figure 53. Screenshot of Qasid Modern Standard Arabic course descriptions on website. Taken December 3, 2016.	154
Figure 54. Screenshot of Qasid supplemental course descriptions on website. Taken December 3, 2016.....	154
Figure 55. Screenshot from Amideast “Education Abroad for Americans” homepage. Taken November 6th, 2016.....	158
Figure 56. Screenshot of Amideast Arabic course descriptions. Taken December 3, 2016.....	159
Figure 57. Screenshot of Al-Ossass Stories web page, taken November 13, 2016.	193

Abstract

Of four levels of difficulty and of hundreds of languages spoken worldwide, Arabic is considered a category 4, which means it is among the most difficult languages to learn. While Modern Standard Arabic (Fusha) is most frequently taught, no one really speaks Modern Standard Arabic, but rather one of the many regional dialects (Amiyya). Due to its linguistic complexities, educators are divided on how to teach Arabic in domestic language programs in the United States and in study abroad programs in the Arab world. An investigation into programs catering to Americans learning Arabic as a foreign language revealed a heavy emphasis on reading and writing in MSA, but scant attention given to speaking and listening in the real language of the people--dialects. Recommendations are made for improving pedagogy and materials so that students can gain genuine communicative competence in Arabic, which means not only understanding MSA, but also speaking and listening in an appropriate dialect.

Chapter 1: What Is Arabic?

Introduction

Arabic Data

Of four levels of difficulty and of hundreds of languages spoken worldwide, Arabic is considered among the most difficult languages to learn, a category IV. This means that while a student of Spanish or French at the FSI is expected to reach Superior proficiency according to the ACTFL scale in just 24 weeks (720 hours), a student of Arabic will need 80-92 weeks (2,400-2,760 hours) at FSI to reach the same level (Stevens, 2006).¹ Despite the “greater-than-ever emphasis on the need for learning Arabic” (p. 61), many students do not even attempt to learn it because of the perceived difficulty from groups who do and do not speak it.

Sanford, Hand, and Spalding (1951) warned that a lack of attention to foreign languages could lead to an “international emergency” (p. 162). At the time, their admonition was in response to the growing fears over Russia’s Sputnik project, but the observation resonates today with regard to Arabic. Al-Batal (2007) calls for leaders in foreign language education to prepare Americans for the current crisis in Arabic by dramatically increasing the number of speakers, thereby avoiding the “emergency” that otherwise inevitably awaits:

¹ Despite its reputation for being difficult, some scholars disagree with the categorization altogether. Belnap (2006) comments, “The novice is wowed by the script, but it is easily learned. Grammatically, it pales in comparison with some of the world’s other languages. In fact, nothing about it stands out as being clearly more difficult for the learner than comparable aspects of many other languages that do not enjoy or, perhaps better, are not cursed with the same notoriety.” (p. 175).

Foreign language educators often refer to the surge of American national interest in language study in the late 1950s as the “Sputnik Moment.” The post-9/11 era represents the Sputnik Moment for Arabic. Clearly, this opportunity does not belong to the Arabic field alone, but also to the nation. Only comprehensive agenda for language education will enable us to avoid future crises in other languages as world events unfold. (p. 271)

Many scholars would agree with Al-Batal that on 9/11, the field of foreign language instruction in Arabic in the United States was inexorably changed. A bipartisan commission report completed in response to the September 11 attacks found that, in 2002, there were only six graduates of Arabic language programs in the entire United States (Schmitt, 2005). After 9/11, the intelligence community was reduced to running ads on television asking speakers of Arabic to call a 1-800 number so that they could be hired as translators (Freedman, 2004). Scholars and politicians alike announced that Arabic had become a “critical-need” language.²

Yet, in 2006, five years after the attacks, federal agencies still struggled to gain traction with finding agents who could speak Arabic, as only one percent of the FBI’s 12,000 agents possessed any sort of familiarity with Arabic, “familiarity” meaning having knowledge of at least a few words. Only four agents within the entire agency, International Terrorism Operations Sections (ITOS), had any knowledge of Arabic, and none ranked above elementary proficiency (Eggen, 2006). These deficiencies in knowledge of Arabic were problematic for two reasons:

1. An inundation of documents and audio recordings could not be processed,

² Upon hearing the term “critical-need” language from the government, most people jump to the idea of military need. However, a language is deemed critical for other international needs as well. For example, global economic events can be a factor as an interest to national security, in addition to translation needs of the United Nations. Critical need can also be defined in general terms of international business, trade, economy, and diplomacy (Taha, 2007).

2. Without translations, potential security threats of unknown terrorist activities could not be identified.

To deal with the lack of Arabic translators, ITOS simply collected everything in Arabic and paid a few translators to wend through the millions of messages as quickly as humanly possible. Attempting to discern threats from mundane conversations was “like drinking water from a fire hose” (Schmitt, 2005, p. 1). Around the same time, three terrorists in a Colorado federal prison managed to send more than ninety letters to fellow extremists overseas, undetected, because government officials had no knowledge of what was taking place under their very noses (Eggen, 2006).

About the complicated relationship between foreign language education and government leadership, Kramersch (2005) notes that the question of communicative competence and intercultural compatibility cannot be answered by edicts alone, but must be achieved through research-based, sociopolitical strategies. What is at stake is the very position of the United States “in a world that, though it still expects much from America, no longer takes American supremacy for granted” (Perkins, 1980, p. 11).

On the bright side, the United States recently has poured a lot of money into Arabic education. Such programs as The Language Flagship, Fulbright, Middlebury College, and the Boren Awards, in collaboration with universities across the nation, have received support to attempt to boost student interest in Arabic. Unlike foreign language programs of the past that derived funding from the Department of Education, funding for Arabic has come from the Department of Defense.

According to a recent report by the Modern Language Association of America, the injection of funds has improved interest in Arabic. While only 515 students were

enrolled in Arabic in 1960, in 2013, 32,286 students were enrolled.³ From 2002-2006, Arabic experienced a 126.6% rise in enrollments at colleges and universities, an increase greater than any other language.⁴ What is more, the number of students enrolled in advanced courses of the language has also increased. In 2006, approximately 10% of all enrollments in Arabic were advanced; as of 2013, approximately 13% were advanced (Goldberg, Looney & Lusin, 2015).

A Personal Interest in Arabic

In the summer of 2009, I was desperately trying to enroll in an Arabic class above my level at a university in Oregon. The teacher, Mr. S, an eccentric and energetic 70-year-old man, had originally denied my entry to the class because I had learned Arabic on my own and he was not convinced I could keep up with the pace of his class. Upon further pestering, I convinced him to let me take a language proficiency test. Mr. S created a long, difficult exam that I somehow managed to pass.

On the first day of class, I was nervous and wholly unprepared. Everyone seemed to know each other well from the previous term. Mr. S began by greeting one of the students, “As-salaamu ‘alaykom” (*peace be upon you*) in Arabic, who hesitated at first, and then replied, “Wa ‘alaykom as-salaam” (a traditional greeting meaning *and peace be upon you*).

³ In 2013, there was a slight drop from 2009, the all-time high of 34,908 students enrolled. However, this drop still well surpasses its last count in 2006 of 23,987 students.

⁴ The second closest to this increase was 50.4% increase in Chinese.

Then, Mr. S said something to the next student that was completely different, “marHaba” (*welcome*). This student looked utterly confused and clearly did not know how to respond, so he repeated after the teacher, “marHaba.”

“Ah!” said Mr. S. “What you said is not incorrect, but remember that you could always do a little better than the person who first greeted you by saying “marHabtayn” (*two welcomes*) or “meet marHaba” (*one hundred welcomes*). It’s sort of a game, you know?”

The ebullient Mr. S would dance up to the board while telling stories of how he would try to blend in by speaking the dialect of the locals in every country he travelled. After living for a while in Tunisia, he spoke so convincingly in a Tunisian dialect that, when he called his mother (who spoke a Palestinian-Lebanese dialect) on the phone, she failed to recognize his voice. Vocabulary review meant that Mr. S would traipse around the room and ask a student, “How do I say, ‘I am very hungry, let’s eat dinner!’ in Arabic?”

Then he would ask a nearby student, “Now you tell me how Arabic speakers in Egypt might say the same thing?” Over the course of the class, I learned that each country in the region called the *Middle East and North Africa* was distinctive and linguistically diverse.

I had come into an Arabic class with the expectation that I would be learning in the same way that I might learn Spanish or French. I expected that the time I spent mastering Arabic would be comparable to the time I spent trying to master French in high school. Needless to say, my expectations were horribly inaccurate from the truth.

Arabic not only has a different alphabet from Latin-based languages, it also has a fundamentally different *state of being*. Native speakers of Arabic commonly utilize at least two languages on a daily basis: an L1 (first language), usually the dialect of the local area, or *Amiyya*, and an L2 (second language), which is Modern Standard Arabic (MSA), also called *Fusha*. However, to fully understand the structure and direction of Arabic today, some knowledge of Classical Arabic is necessary.

And this is where most non-speakers of Arabic become confused. Saying this mysterious thing called Arabic is “a language” is misleading. Arabic is the umbrella term for a much more complex organism of language. Some would consider this diglossia, others, multiglossia. Diglossia is perhaps the easiest term to employ because there is a standardized form of language called Modern Standard Arabic, and then there seem to be these other forms of language that are not unified, so they are considered divergent dialects. Diglossia is a broad term that encompasses forms of language used in different situations depending on a person’s education. MSA has been consistently created, used, and reinforced by an elite group of highly educated people can be used a coping mechanism of sorts, a way to meet a speaker-to-speaker in a middle ground. Modern Standard Arabic has only existed for a short amount of time compared to the long, rich history of the Arabs for thousands of years, one of the longest living languages in the world. The poetry, the religion, the literature, all of it could exist independently from Modern Standard Arabic, as it has for centuries. What then is MSA other than a mold to hold all of the complexities of the variegations of Arabic? MSA is a fabricated shell for grammar and standardization, while Arabic dialects are the

language of contemporary Arab culture, the living language. Arabs are proud of their language, proud of their roots, proud of what their dialect represents.

Classical Arabic

Despite the large knowledge base on ancient language, the origins of Arabic are hotly contested and poorly established. There are generally three linguistic camps surrounding the evolution of Arabic:

1. Arabic as a koine,
2. Arabic as the result of creolization/pidginization, and
3. Arabic as a product of language drift.

Ferguson (1959) argues that there a koine and Classical Arabic coexisted together. While Classical Arabic created a foundation for the more modern standardized prescriptive grammar of Modern Standard Arabic (MSA), the regional, unspecified koine evolved and branched into the modern dialects that live today. This theory is founded in the concept of *diglossia*, a term for a sort of bilingualism of a speaker who can use a “superposed variety”... the variety in question is not the primary ‘native’ variety for the speakers in question but may be learned in addition to this.” (Ferguson, 1959, p. 326).

Diglossia typically describes two language varieties, one as “High” (H) register and the other as “Low” (L) register, with the superposed, learned variety maintaining H-status and any deviation from it as L-status. Diglossia and High and Low registers of language have become topics of great contention among linguists, literary scholars, and educators (Younes, 2015).

Variations of Arabic could have also resulted from the marriages between Arabs and non-Arabs during Islamic conquests. Muslim Arab men married non-Arab women in an effort to spread Islam, which resulted in communication barriers among them, their wives and their children. Koineization thus occurred by way of the communication breakdowns and the necessarily simplified language between new families of mixed heritage.

Versteegh (1984) suggests that Arabic dialects pidginized and became varied from the necessary communication between the parents and their children. However, Blau (1988) argues that, while a koine exists, is due to changes in the Arabic dialects over time, rather than modern dialects being the product of a historical koine.

The Middle East occupies a vast area, and many different peoples and civilizations overlap as a matter-of-course. Semitic languages went through natural changes, mutual contact between dialects, and language change diffusion to create the vast variety between dialects. Language variation is perhaps the most natural consequence of time. Language variation during the beginning roots of the Arabic language can be assumed 1,300 years ago as it can be today in the age of social media and globalization. When Arabic began to spread, split, and fuse between tribes and new cities, new variations also had room to develop.

Versteegh contends that Arabic stems from a proto-Semitic language and that proto-Semitic branched into west Semitic and east Semitic (also known as Akkadian). East Semitic branched into Babylonian and Assyrian languages, while west Semitic branched into northwest Semitic, giving the world Canaanite (Hebrew and Phoenician)

and Aramaic, and southwest Semitic, branching into Ethiopian, South Arabian, and Arabic.

The third hypothesis, language drift, supposes that changes in Arabic took place largely in towns and populated areas as opposed to the nomadic Bedouin tribes. Indeed, some Bedouin dialects have remained fairly unaffected by language changes.

This traditional classification of Arabic would mean that, unlike the evolution of many other languages in the world, all of these languages are confined to the same general area of Syria/Palestine, Mesopotamia, and the Arabian desert. This makes the history of these languages incredibly complex. With so many peoples sharing the same region of land, it is difficult to track the general evolution of any of them. Hetzron (1974; 1976) believes that Arabic stems from Central Semitic, not Southwest Semitic. Regardless, Arabic at this time, between the eighth century BCE and sixth century CE, was Classical Arabic, a form of language quite different from Modern Standard Arabic or regional dialects. The rise of Classical Arabic, most scholars believe, came from a series of political conquests, many of which were not Islamic.

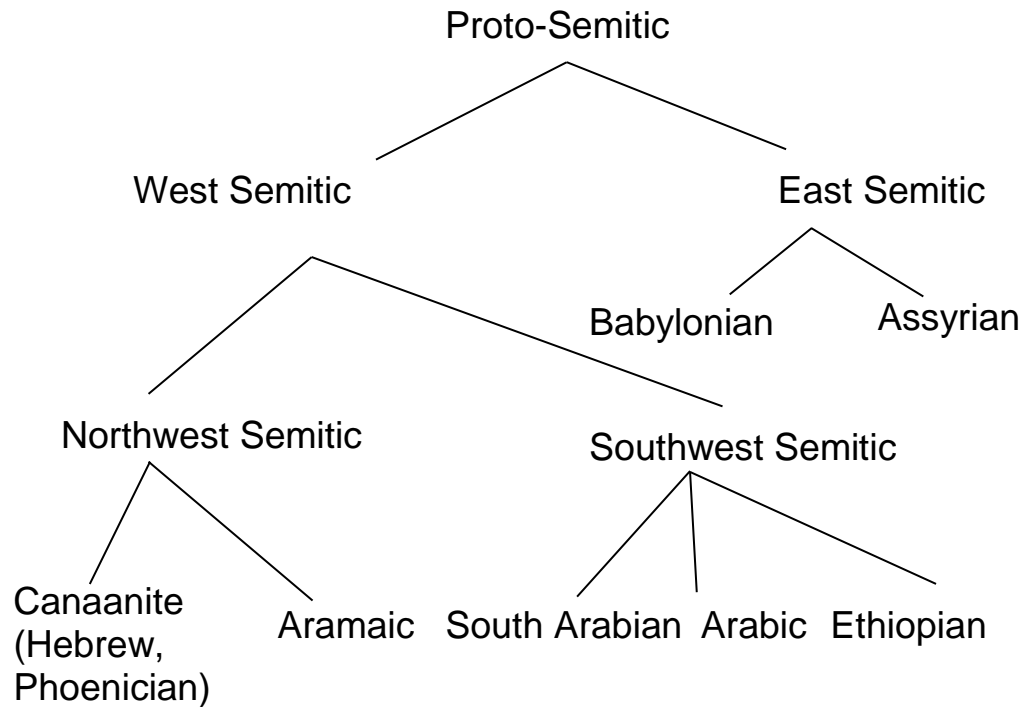


Figure 1. Traditional classification of the origins of Arabic. Modified from Versteegh (2014).

According to Versteegh (2014), the region was divided between the empires of Persia, Byzantium, and Ethiopia, and Arabs were overwhelmingly tribal. Arab allies were fighting Persia and the the Byzantines when the Ethiopians attacked Himarya in Petra, the center for commerce at the time.

Because Himarya was no longer able to provide ports for stable commerce in Petra, business centralized in Mecca. In Mecca, there were two groups of language speakers: those of East Arabia who spoke in poetic Arabic, and those of West Arabia, who spoke in commercial Arabic for their trades. Poetic Arabic originated from the Bedouin tribes, and when Islam took root in Mecca and Medina, those who spoke the

commercial Arabic in the city were considered the “real” Arabs who accepted Islam. Many Bedouins did not accept the religion, and were denounced by the Prophet Mohammad. As a result, Bedouins and poetic Arabic often were negatively perceived by other Arabs.

When the Islamic conquests began taking place, the roles reversed; Bedouins were revered as those who had pure, untouched language from other societies that had bled into Mecca, often from slaves and marriages to non-Arabs. Blau (1988) believes that Arabic is a koine language for this reason. Among the Bedouins, it is believed that poetic Arabic stemmed from two men, Qahtan and Adnan, who both spoke poetic Arabic as is historically documented. They were the linguistic primary source for their descendents, the dialects of all the tribes (/kalaam al-’arab/ “the speech of Arabs,” Versteegh, 2014, p. 44). If this is true, historically, there was basic linguistic unity between Bedouin dialects at that time. Muslims typically believe that the Quran is the written in the language of the Prophet Mohammad, revealed by Gabriel, and that the language of the Quran was the everyday speech in that era, that of the pre-Islamic poems. This would confirm that there was indeed linguistic unity, that being the language of pre-Islamic poems (poetic Arabic) and the language of the Prophet Mohammad (commercial or Meccan Arabic).

Versteegh (2014) speculates a contradiction to this unity of languages and a hierarchy of speech within the tribes. The Qahtan tribal people were considered pure, but the language of Mecca (or Hijaz), because of the Prophet Mohammad’s influence, was considered superior to that of the Qahtan’s language. How does one reconcile the idea that one’s own tribal language is pure and untouched, the “real” Arabic, when the

Prophet speaks another? The theory is that the language spoken in Mecca took all of the best elements of the Qahtan language, making it superior and religiously proper. There are some written records from grammarians indicating that this hierarchy of Classical Arabic was actually superior to that of the Hijazi language that the Prophet Mohammad spoke. When residents of Mecca were recorded in a census, language variation was recognized. However, no one was allowed to speak with variation, which resulted in some division of tribes between cities. Some would argue that the Quran has traces of local pronunciation of Meccan (Hijazi) poetry, which differed from the Bedouin tribes pre-Islamic poetry.

The point of this very short history of Classical Arabic is to demonstrate how little is known about the origins and evolution of the language. This results in contradictory theories about how Arabic has developed into its current state, a dichotomy between Modern Standard Arabic and many Arabic dialects. It seems that, with the beginning of printing presses and the dawning age of technology and more contact with the Western world in the 19th century, so developed associations dedicated to defining Modern Standard Arabic; the process included throwing out archaic Classical Arabic words, and deciphering how borrowed words or new technological and political words should be defined in the language. More confusion was bound to arise, especially since each country had its own association and its own way of making linguistic decisions. For example, one association in Egypt might decide that the word “parliament” be transcribed into Arabic as /barlaman/, while in Syria, another association might decide to use archaic Arabic to come to the closest meaning with words already existing in Arabic that may be better understood by the Arab people.

As Embarki and Ennaji (2011) point out, Classical Arabic includes many errors and violations of grammar, despite the general regard for its infallibility. It is an outcome of standardization, just like any other grammar, and it represents an ideal, despite the complex—and varied—linguistic reality at the time. Classical Arabic can be used as a foundation from which to draw information on modern dialects, and dialects can be used to trace information to pre-Islamic times. Neither of these approaches provide more than a sketchy picture of how Classical Arabic and modern dialects relate. Much of the current knowledge of Arabic relies on several substantial assumptions made by Versteegh (1984), Fück (1950), and Vollers (1968), whose theories involve historical data, but remain controversial. As Owens (2006) states, “Arabic is better conceptualized not as a simple linear dichotomous development, the Old vs. Neo split, but rather as a multiply-branching bush, whose stem represents the language 1,300 years ago” (p. 77-78). This is precisely why Arabic poses such a great challenge for even the most talented linguists. It is a multi-branching organism with endless layers all within a small region, no linear approach to explain the current state of Arabic in the 21st century. There is, in fact, no comparative linguistic history of Arabic, only a logic-matrix base (Owens, 2006).

Classical Arabic that has been preserved today is believed by some to be standardized from dialects when Arabic was first becoming centralized in Mecca. That is to say, dialects of Arabic have always existed but there has never been a pure, unified language without variation. However, there is evidence that the dialect of the Prophet Mohammad was promoted as the standard of Classical Arabic, and other dialects were

not allowed to be spoken (Versteegh, 2014). This would also make sense in the context of standardization:

This form of standardization [of the Quran] is a relative over-simplification, Classical Arabic as an outcome of standardization showcased many errors and violations of the grammar, knowing that ancient Arab grammarians had noted the divide between the ideal construct of what Arabic should be and the extreme variability of the linguistic landscape. (Embarki & Ennaji, 2011, p. ix)

Rather than the Quran representing a perfect form of language, it—and Classical Arabic—represent the divide between the ideal and the reality of Arabic at the time.

Carter (1983) writes on the days in which formal Arabic grammar was first being written by the scholars of the day, often who were members of the elite class:

The grammarians obtained their security and influence by progressively aligning themselves more and more with the aims and methods of the law. This was made easy for them by the logocentric nature of Islam: correct Arabic, i.e. that form of Arabic which, being no-one's mother tongue, could only be acquired artificially, was both the condition of entry to and distinguishing mark of the elite... As long as correct Arabic was the minimum qualification for membership of the elite, accusations of defective and ungrammatical language are ipso facto attempts to exclude a person from that elite... Taken together, the propositions that grammar is the key to a correct interpretation of the Qur'an and the *Hadith*, and that law can only be practised by those with the necessary grammatical skills, constitute the grammarians' formal assertion of their place in the Islamic scheme. (71-72, 79, italics in original text)

Many grammarians during Medieval Islam attained or already possessed positions of power in spheres of government and law, making it easy to align their linguistic judgements and opinions to that of right and wrong, pure and tainted, sophisticated and unsophisticated. Coupling the power of the law and the religious fortitude of Islam growing at the time, language was bound to be standardized by their voices alone. The writers had to give in to the “pressure of arabicization” and those who did not were dismissed and attacked for their dissenting views on the premise of

language usage (Carter, 1983). Perhaps this is the root of dependence on MSA—still often confused or synonymously referenced with Classical Arabic.

Two main theories dominate discussion of Arabic dialectology today:

1. Classical Arabic provides a foundation from which we derive all knowledge of modern Arabic dialects. This means that dialects today are off-shoots of one, Classical variety of Arabic.
2. The modern dialects are the only source of knowledge scholars can depend on because of controversial records. Thus, dialects can be used as a thread that, if analyzed in depth, lead to the linguistic reality centuries ago.

Despite the research on these theories, scholars are still divided as to how Classical Arabic and modern Arabic dialects are joined, separated, and related.

While dialects have always existed, a predominant idea is that Classical Arabic was the only language for a while, and that Modern Standard Arabic was adapted from it. The ideology that Arabic dialects are deviations from Classical Arabic has shaped Arabic education in profound ways.

In the United States, this means elevating the role of Modern Standard Arabic and, if there is any extra time, fitting in an elective of a dialect. First priority is always given to MSA yet there are absolutely no native speakers of MSA. Too often in Arabic instruction dialects are discussed with disdain, or presented as a lower register of language. Ferguson (1959) first defined diglossia with the terms of High and Low registers of language. However, even this terminology of High and Low come with distinct negative perceptions of what is more appropriate, proper, or correct. All of these perceptions of the Arabic language, including what and how it should be taught, stem

from the idea of Classical Arabic being the proper, unified language, with dialects as perversions of the more perfect old language.

There are, of course, other reasons why Classical Arabic, and what has been termed its modern counterpart, MSA hold such high prestige. Classical Arabic, apart from being the language of Islam, is also the language of poetry, literature, and song, and inseparable from Arab identity and heritage.⁵ Classical Arabic also has the reputation of being richer in semantic meaning, providing a creative outlet of word play, euphemisms, and depth to language that dialects seem not to possess. This depth and richness is both awe-inspiring and intimidating to even native Arabs. Songs and works of literature that play the most with language and provide countless layers of meaning are the pride of the Arab world. In this way, Classical Arabic holds significance in the hearts and minds of every child who grew up in the Arab world. Modern Standard Arabic, because it has been adapted with a purpose, does not hold the same prestige. MSA has been used as the language of academia and news, and does not possess the same power as Classical Arabic.

Because MSA is seen as the modern form of Classical Arabic, Arabs and non-Arabs have been conditioned to believe that it is the proper language, and that it should have prestige because it is the language of the elite, the educated, and the powerful. Today, Arabic language education is based almost entirely on Modern Standard Arabic.

⁵ An excellent example of this is the complex history of Algeria, when the country attempted an Arabization process after the French occupation (Djité, 1992).

Modern Standard Arabic (MSA)

In the eighth century CE, a formal, respected Arabic began to take shape grammatically. Classical Arabic, based primarily on the Hijazi tribe of Quraysh, was codified in the Quran. In the early 1900s, grammarians assembled associations to decide which words should be kept in dictionaries, which words were archaic, and which were most commonly used for public announcements. This initiative provided the morphology and syntax of Modern Standard Arabic (MSA) that students learn today. Over time, MSA has established great social prestige, resulting in a unique dichotomy for native speakers between their native tongue, and the MSA that they learn in school. An Arab child's first language is always the regional dialect. Because of MSA's reputation as the official language, it is learned in school and spoken in formal spheres, while dialects are everywhere else. In many ways, MSA is a native Arabic speaker's first second language, or L2.

While most contend that MSA and colloquial Arabic stem from the same Classical Arabic roots, the syntax, phonology, morphology, and lexicon of MSA are considerably different. Figure (2) shows a map of many dialects of Arabic, broken up regionally.

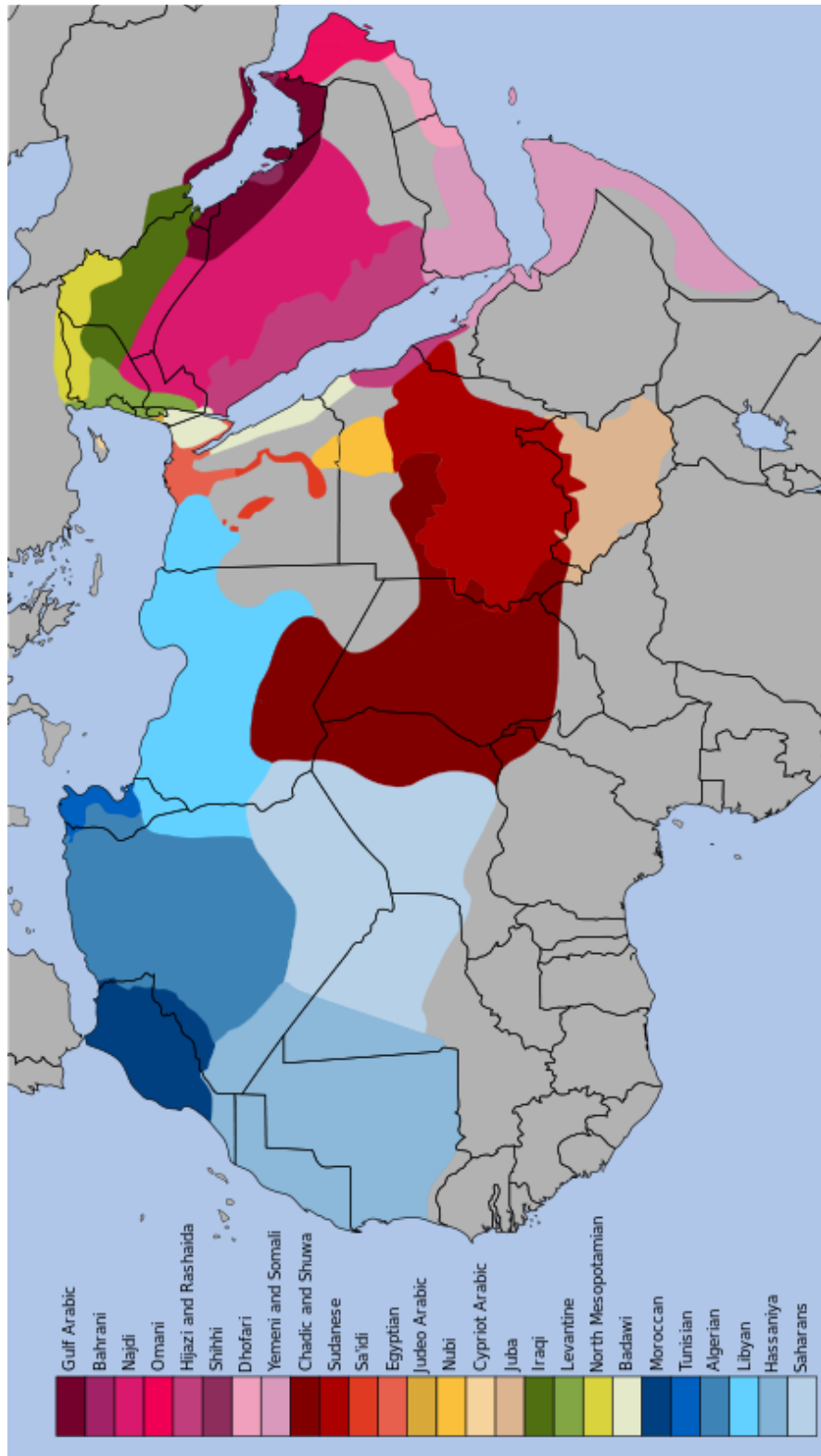


Figure 2. Arabic dialects color-coded by region (Wikipedia Arabic Dialects).

In figure (2), the general categorization of dialects is outlined, based on linguistic similarity (vocabulary, syntax, language rhythm) and mutual comprehensibility. Figure (2) maps Arabic dialects based on similarity (vocabulary, syntax, language rhythm). Towards the West, in North Africa, the dialects of Morocco, Algeria, Tunisia and Libya are grouped into a category, as persons in these countries can more easily understand each other. A second dialect grouping includes Egypt and Sudan, while a third dialect grouping includes Jordan, Syria, Palestine and Lebanon towards the North. These groupings are based on how similar the dialects are to each other. Iraq is in its own small group, and the gulf states including Bahrain, Qatar, Saudi Arabia, Oman, and the United Arab Emirates are all in another category of dialects.⁶ Despite differences in dialects, mutual comprehensibility is quite high between all of these groups although Mauritania, Djibouti, Somalia, and Comoros have more challenging dialects. Many Arabs consider speakers of Mauritanian, Djibouti, Somalian, and Comorosian Arabic completely different languages and may be unintelligible.

⁶ It should be noted here that many current researchers contend that Saudi Arabian dialect should be categorized by itself, as some see it very different from other gulf states. Mutual intelligibility of Saudi dialects and other gulf dialects can vary greatly due to social status, tribal language influence, and isolation. However, for the purposes of this paper, they are still grouped together because these dialects are generally considered more similar than they are different.

Despite the groupings in Africa and the Middle East, speakers between these groups can generally understand each other.

Communicative difficulties arise between some Gulf countries, such as Yemen, and Egypt, for example, where dialects are in groups with little exposure to each other. The same could be said for Tunisians and Syrians, who have very little exposure to each other's dialects. However, these dialects are not mutually unintelligible, as speakers from both groups tend to use a more standardized dialectal variety when they need to communicate with outsiders. Thanks to the globalization of media, speakers are increasingly aware of linguistic features distinctive to their dialect and how to tweak their speech to be better understood by others outside of their social sphere. Figure (4) shows transliterations of some of the most common differences between dialects and MSA.

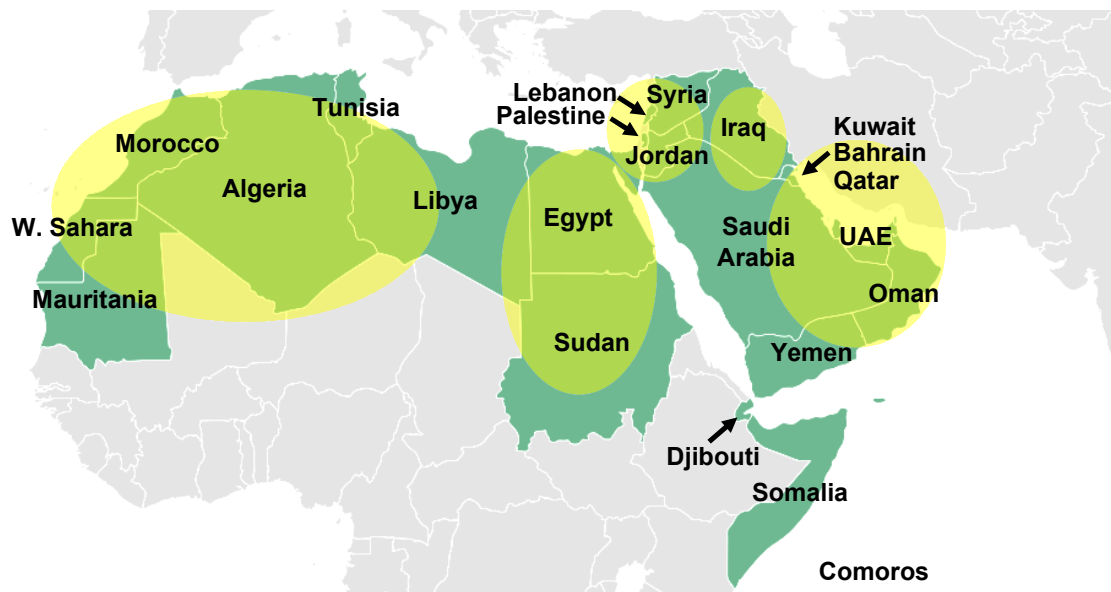


Figure 3. Major dialect regions of Arabic. Source: author.

MSA	Egyptian Dialect (masculine)	Levantine Dialect	Moroccan Dialect	Gulf Dialect (common)	Iraqi Dialect	English Definition
'ureed	3aiz	beddi	bagheet	abgha	'eireed	I want
qahawa	'ahwa	'ahweh (common); gahweh (Jordanian male)	qahwa	gahwa	ghawa	coffee
yushaahid	biyefarrag	biyaHDr	keytfrrj	yshoof	dayefaraj	he watches
maa/maat ha	'eh	shu	shnu	'eish	'eish; weish	what
kayfa Haaluka	izzayak	keefak	keedair	keef Haalak	shlonak; shlonitch (fem.)	how are you? (masculine)

Figure 4. Transliterations of common Arabic words in different dialects.⁷ Source: author.

MSA Stress

According to Mohammed T. Alhawary (2011), MSA stress always falls on the syllable of a long vowel as in the following examples:

- a) /'qaala/ 'he said'
- b) /Hu'dudon/ 'borders; limits' (nom.)
- c) /darra'saa/ 'they both taught' (m. Dual)

Alhawary (2011) claims that it does not matter on which syllable the stress falls as long as that syllable is one with a long vowel. However, MSA stress is a little more complicated than that, according to Ryding (2005) in her book, *A Reference Grammar of Modern Standard Arabic*. MSA follows certain very strict rules of stress, taking into account case suffixes. She defines stress rules as “the placement of stress or emphasis (loudness) within a word” (Ryding, 2005, p.36). MSA is generally predictable and adheres to syllable structure. Ryding claims that stress is never on the final syllable.

⁷ Note that all capitalized letters represent emphatic consonants, /3/ represents the uvular voiced stop, /ʔ/ represents the glottal stop, two consonants together make a geminate.

However, it can be on the first syllable, no matter whether the first syllable is strong or weak, in the following examples:

- a) /'naHnu/ 'we'
- b) /'zaaru/ 'they visited'
- c) /'hiyya/ 'she'

Here, the stress is falling on the first syllable in each example, whether strong or weak, to avoid falling on the final syllable.

Stress can also be on the penult, that is, the second to last syllable of a word, if that syllable is strong (CVC or CVV), for example:

- a) /ju'huudun/ 'efforts' (nom.)
- b) /darra'suuhaa/ 'they taught her'
- c) /3a'miltum/ 'you worked' (m. pl.)

Because the penult is a strong syllable in each example, the stress falls on that syllable.

Ryding also mentions that stress can be on the antepenult, meaning the third syllable from the end of the word, if the second syllable from the end of the word is weak (CV).

For example:

- a) /'3aaSimatun/ 'capital' (nom.)
- b) /'kullunaa/ 'all of us'
- c) /filasTii'niyyatun/ 'Philistinian' (f. nom.)

The second syllable from the end of the word is weak in each example, so the stress falls on the antepenult. "In full-form pronunciation, MSA stress falls on either the second or third syllable from the end of the word" (Ryding, 2005, p. 38). However, if a

suffix is attached, it increases the number of syllables, and can change the stress pattern, as in the following examples:

- a) /jaa'mi3atun/ 'university' (nom.)
- b) /jaami'3atunaa/ 'our university'
- c) /'maktabun/ 'office' (nom.)
- d) /mak'tabuhu/ 'his office'

As expected in (a) and (c), without suffixes, the stress falls on the third syllable from the end of the word, but when the suffix is added in (b) and (d), the number of syllables changes and therefore the stress shifts to a different syllable.

According to Ryding, there is a specific addition to the rule if the final syllable is superheavy (CVCC or CVVC), but only in "pause form pronunciation" (p. 36), that is, at the end of a sentence or when there is a pause for rhythm in the sentence. In this particular formation, it should be noted that case does not exist. One does not pronounce case in a pause form, as shown in the following:

- a) /Hu'duud/ 'borders; limits'
- b) /wa'ziir/ 'minister'
- c) /Haa'walt/ 'I tried'

As seen from these examples, stress falls on the final syllable, but only when that syllable is superheavy and in pause form for pronunciation.

Even those who have been well educated to use MSA in formal spheres do not know it very well. Versteegh (2014) clarifies the issue:

Some scholars claimed that Arabic in itself was perfectly well suited to accommodate contemporary needs, if only it was purified from the corruption that had crept in. They believed that the main obstacle to the general use of the standard language in society was the failure of the educational system to reach

large parts of the population There was, of course, a logistical problem because of the lack of schools and teachers, but most specialists agreed that this in itself did not explain the lack of success in teaching Standard Arabic to those children who did attend schools. Even today, hardly anybody after graduation is able to write flawless Arabic, let alone extemporize in speaking, and there is a general antipathy towards ‘grammar’, even among those who advocate the use of Standard Arabic. (p. 235)

So, while there are those who say that Arabic in its classical form was sufficient for modern times, native speakers have chosen a different path. What is termed as “non-standard” or “deviations” from Modern Standard Arabic is, ironically, the standard in daily conversation of most Arabs. Even when students are able to go to school and receive Standard Arabic, or MSA, education through high school, this does not guarantee that they will carry flawless MSA into their adult years.

Arabic Dialects

Among other things, Arabic dialects are often characterized—or downplayed—as simplified forms of language because they vary from MSA so much. However, as Ryding (2006) notes, “These spoken forms have evolved over more than a millennium to accommodate the needs of everyday existence and are vital, sophisticated, complex, living languages” (p. 14). Syllable stress changes are one of the major differences between MSA and dialects. All modern dialects of Arabic differ from MSA in optionally deleting short vowels in unstressed syllables (Watson, 2010). Also, in dialects, case is never pronounced. That makes the word stress often like that of the pause form above. These two factors, vowel deletion and lack of case, greatly change stress patterns. The following are some examples of vowel deletion:

a) /'Darabak/à['Darbak] ‘he hit you’ (Lebanese)

b) /'fihimu/à['fihmu] ‘they understood’ (Damascene)

c) /'samaki/à['samki] 'one fish' (Lebanese)

In these examples, the short vowel of an unstressed syllable can be deleted. In (a), the vowel [a] is deleted from the MSA /'Darabak/ to make ['Darbak] in the Lebanese dialect. The same goes for (b) with the vowel [i] in the unstressed syllable to make ['fihmu] in the Damascene dialect. Also, in (c), the [a] is deleted in the unstressed syllable to make ['samki] in Lebanese.

Watson does agree with Ryding that stress falls on the last three syllables, but unlike in MSA, stress can sometimes fall on the last four syllables in dialects, depending on the dialect (Watson 2010). This is dependent on the weight and the position of the stressed syllable. Therefore, the stress patterns can sometimes assume the rules of MSA, especially when the stress is assigned to a final superheavy syllable (CVCC, CVVC, or CVVGG⁸) as in the following examples:

a) /fi'luus/ 'money' (Cairene)

b) /maxa'bazsh/ 'he doesn't cook' (Cairene)

c) /biHuuTHTH/ 'he puts' (Palestinian)

The stress is on the final syllable when that syllable is superheavy. In (a) the syllable structure is CVVC, in (b) it is CVCC, and in (c) it is CVVGG. All of these are allowed to have the stress assigned to them in dialects. In the absence of a superheavy syllable, stress is assigned to the heavy penult (CVV or CVC) in dialects. This is demonstrated in the following:

a) /ka'tabtu/ 'you pl. wrote' (Cairene)

⁸ GG denotes the geminate here.

- b) /mu'naafis/ 'competitor' (Palestinian)
- c) /mus'tashfa/ 'hospital' (Palestinian)

In these examples, there is no superheavy syllable, but there is a heavy syllable, so the stress is assigned to the penult, as long as the penult is heavy. In absence of a heavy penult, the dialects differ (Watson, 2010). In words with a heavy antepenult, the Cairene dialect stresses the light penult, but most other dialects stress the antepenult.

Examples are as follows:

- a) /mad'rasa/ 'school' (Cairene)
- b) /'madrasa/ 'school' (Damascene/Beirut)

In these two examples, the same word for school in the Cairene dialect differs from the Damascene or Beirut dialect. Cairene stresses the light penult /-ras/, while Damascene and Beirut dialects stress the antepenult /-mad/.

Clearly, stress in dialects of Arabic can differ radically from stress in MSA. Although stress can sometimes match that of MSA, it is generally rare and should be treated as an exception. It is very important to point out that MSA word stress differs from the dialects in this research, because the Arabic speakers are not using L1 stress from MSA, but rather from their native regional dialect. If this research were to only compare MSA word stress to that of word stress in English, the entire hypothesis would be impossible to prove, because MSA will never be part of a native speaker's natural L1 speech.

Major Dialects in the Arab World

Egypt



Figure 5. Screenshot of Google Maps “Egypt.” Source: author. Taken November 13, 2016.

The Egyptian dialect is the most well-known Arabic dialect around the world. With an estimated number of 55 million speakers, it is usually the first if not only dialect to which non-native learners are exposed. Roughly speaking, Egyptian Arabic (EA) is defined by the North and South of the country. Egyptians refer to Northerners

as BaHarwa بحاروة (stemming from the Arabic word بحر /baHr/ meaning “sea”) and to Southerners as Sa3aada صعادة (stemming from the term for Upper Egypt, الصعيد As-Sa3eed). However, Cairene, Alexandrian, Upper Egyptian, and Western Bedouin Arabic more specifically define EA. Additionally, a linguistic shift can be identified between the Eastern and Western Delta in Egyptian dialects (Bassiouney, 2009).

The Egyptian dialect widely gained popularity outside of Egypt due to its impressive hold over Arab cinema (Bassiouney, 2014). Egypt is generally acknowledged as the Hollywood of the Arab world, where many celebrities in music, writing, and film have gained fame. Even among Arabs in other countries, Egyptian Arabic is the most easily understood dialect other than their own because the spread of film and other media. Figure 5-7 feature three advertisements that use standard, written EA.

هتسي اللي وراك
مع عرض "دردشة رمضان" للمحافظات

بـ ٥٠ قرش بس تقدر تكلم محافظات طول اليوم براحتك، واليوم اللي مش هتتكلم فيه مش هتتاسب عليه. هذا العرض لعملاء الخط المنزلي للاشتراك في العرض كلم ١١١ أو زور أقرب سنترال تابع لك

المصرية الاتصالات **te**

بداية جديدة...

تطبق الشروط والأحكام
رسوم الاشتراك في هذا العرض ٣ جنيه

١١١
te.eg
/telecomegypt

Figure 6. Advertisement in Egyptian and MSA Arabic. Translation: You'll forget what's behind you [Egyptian Arabic] with the presentation of "Ramadan Chat" for suburbs [MSA] (Tawsq, 2014).



Figure 7. Street sign birthday greeting in Egyptian Arabic. Translation: My dear Nancy [English], I know that I don't deserve you and always fall short, but I have to do what I have to do. You know the situation at work. Happy Birthday [English] and may you live a long life.



Figure 8. Advertisement for Juhayna juice in Egyptian Arabic. Translation: bigger size [MSA], more to offer [EA] (Cairo All Biz).

Egyptian Arabic is used by most Egyptians, although a few religious leaders refuse to use anything but MSA, even in their homes. It is common for religious leaders to use MSA when presenting on television shows or in a mosque, and for political leaders to use MSA platform in public announcements and speeches (Ferguson, 1959; Bassiouney, 2014). Additionally, some university professors who have degrees in Arabic will use MSA to give lectures. With close family and friends, these individuals usually switch back to the familiar dialect. Outside of these cases, EA is always present. In fact, even magazine and billboard signs will attempt to reach a larger audience of Egyptian people who may not be well-versed in MSA by posting written works in EA. It seems to be a recent development for religious leaders to use less and less MSA in their religious messages and prayers. This change may be due to a more persistent effort to diminish social class distinctions and to speak to people on a more “human” level. Religious leaders using the EA register can relate to the masses on a more practical level as opposed to more distant, elitist-sounding language. Additionally, approximately only 50% of Egyptians are literate. If religious leaders are trying to make themselves understood to the greatest number of people, their clear choice would be the language of the people, EA.

It could be argued that, in the case of these more formal spheres where MSA is expected and EA is used (i.e. Friday prayer services, political announcements), the speakers believe they are separating themselves even more from the people by using their “demeaning” language. In other words, they may have believed their own stereotypes so much that they believe the general public will not understand their sophisticated language, and therefore they must dumb down their language for the

general public. Another theory might be that fewer people are receiving proper training on the formal Modern Standard Arabic, and thus, are forced to use EA more than they should by social standards so as not to reveal their grammar weaknesses.

Despite Egyptian Arabic's everyday usage, the social status of using EA is low. EA is affiliated with the uneducated, vulgar, and low-class. Although it is Egyptians' mother tongue, first language, and most natural form of communication, negative stereotypes perpetuated from elitist groups and academics have cast a disdainful eye on EA. Dialects tend to be ostracized or discriminated against in a society where a more "proper" language is spoken from higher classes. A similar example in the United States is the social status of Black English Vernacular (BEV) as opposed to a more standard dialect of English. Students, even from a young age, are required to standardize BEV to fit a more commonly understood dialect for their mostly white peers and teachers (Labov, 1972). Unlike BEV, however, all Egyptians speak Egyptian Arabic. The difference lies between the dialects of Egyptian, such as Sa3eedi Arabic of Upper Egypt. Sa3eedi is quickly recognized by other Egyptians and mocked, ridiculed, generally stereotyped as a dialect of those with a lower IQ. A prime example is the popular television series "Al-Kabeer 'Awy," which portrays a Sa3eedi man as a bumbling fool that believes every conspiracy. He is quick to judge and believes himself to be smarter than his friends, despite being a lowlife.

Language attitudes towards Egyptian Arabic outside the country unfortunately also carry heavy stereotypes. This is common in many countries in the Arab world. Both scholars and farmers form strong opinions of each other on the basis of language, especially on dialects that are very different from their own. Therefore, people of the

Levant have strong opinions of people in the Maghreb, in Egypt, and in the Gulf. Egyptians, in turn, have strong opinions of those in the Levant and elsewhere. The unfortunate opinion of many Arabs outside of Egypt is that EA is a less educated, vulgar, dirtier dialect than their own. This may come from perceptions that EA has had more influence and borrowed words from European countries like France and the United States. Whatever the case, language attitudes permeate perceptions of a culture as a whole. They may say that a certain group of people is lazy, rude, or effeminate, based solely on dialect. In Jordan, for example, many of the minimum wage jobs are filled by Egyptians who have immigrated to Jordan. This creates a Jordanian perception of an Egyptian as low class, poor, and possibly desperate. In general, non-Egyptian Arabs consider EA to demonstrate low education, lack of class or social stature, and improper language which may be tied to low morals.

Dialects abound in Egypt, formed naturally as a mother tongue, but they have little prestige. On the one hand, non-Egyptians and some Egyptians, grammarians, and generally higher classes devalue and demonize the use of their own tongue. Although most news agencies and publishers still insist on using Modern Standard Arabic (ironically, argued as a unifying language), more novels, blogs, and other written materials are increasingly using EA to communicate with their audience.

The Levant



Figure 9. Map of Levantine Arabic (Natural Historian, 2014).

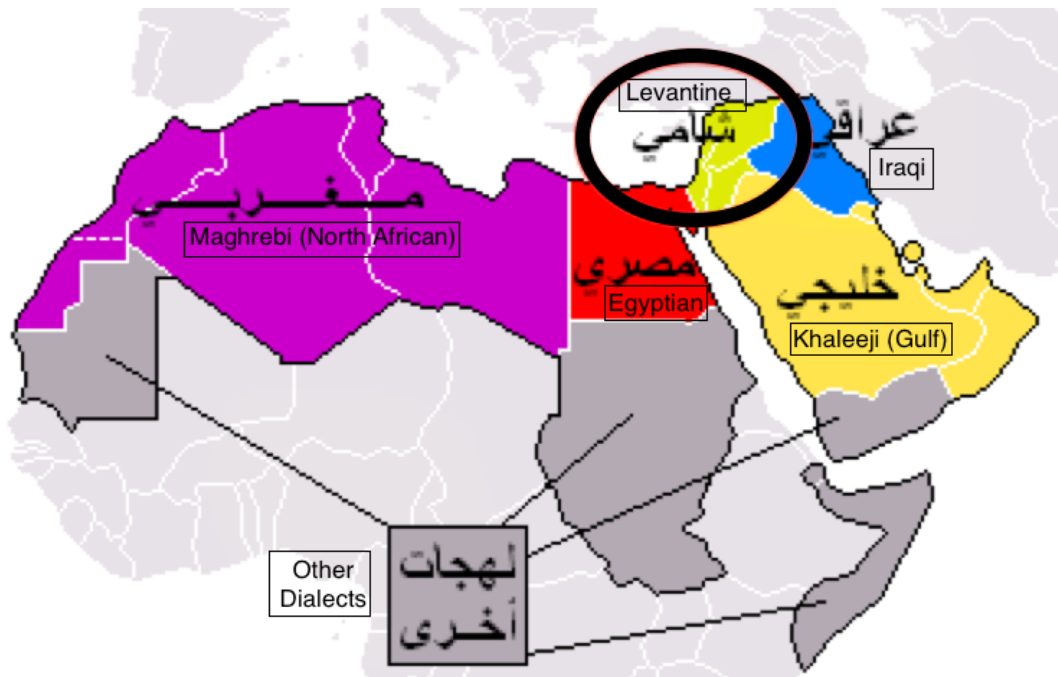


Figure 10. Map of Arabic dialects with Levantine Arabic circle. Source: author, modified from source that no longer exists.

Levantine Arabic closely follows Egyptian as a rival in music and film. There is no clear record of how many people speak Levantine Arabic today, last recorded as 21 million in 1996, probably because it is comprised of a region as opposed to one country. Levantine Arabic is spoken in Jordan, Lebanon, Palestine, and Syria. The Levant, although categorized as a language region, needs to be further broken down into dialect categories. Generally, country lines provide boundaries, yielding Jordanian Arabic, Lebanese Arabic, Palestinian Arabic, and Syrian Arabic.

However, Arabs from the Levant also consider major cities as each having their own urban dialect (i.e. Ammani, Damascene, Beirut, Gazi, and others) and towns just a few miles apart can have very different language. Levantine Arabic speakers in Jordan are particularly sensitive to the differences between urban and rural dialects, which help create strong socioeconomic class lines between the urban dialect, usually called “Jordanian” or *madani*, urban dialect, and the rural, *fallahi*, or /lughat al-fallaheen/. The distinctions can be made with the pronunciation of a single letter, sometimes providing political sensitivity (Suleiman, 1999). Jordan is famous in the differences between male and female speech patterns, although these also strongly exist in Lebanon, Palestine, and other parts of the Levant—some gendered speech patterns even exist in Egypt and the Gulf (Al-Wer, 1999). Linguistic attitudes towards speech patterns are openly gendered.

Abd-El-Jawad (1986) writes, “Many informants, both males and females, reported that they often correct their sons or brothers by asking them to avoid using urban variants, which sound feminine and soft. Meanwhile, if their daughters or sisters use the urban variants, it is accepted and motivates no correction” (p. 59). Today, a man

who uses a bedouin or rural dialect is still generally considered masculine, the situation could be changing. In Amman, for example, more men are using the urban variants because it has come to represent a higher level of education. The recent overwhelming waves of immigration facing the city centers in Jordan could also explain the change, allowing more tolerance towards cities where the majority of people now live and work. The Levant is well known for having large Bedouin populations scattered about, with their own Bedawi dialects that sometimes resemble the *fallahi* dialect. In Syria, dialects are differentiated between the urban Damascene dialect and the mountainous language of the Druze or the Syrian Bedawi dialects. Generally, non-native Levantine Arabic learners are exposed to only the Damascene dialect, but Syrians can easily distinguish Damascene from the dialect of Homs, Hama, Aleppo, and other cities. Palestinian Arabic resembles Jordanian Arabic in their differentiation between urban and rural dialects.

As a whole, Levantine Arabic has been influenced by English, French, Bedawi, Persian, and Kurdish along with patterns of immigration from other Arab dialect groups (Bassiouney, 2009). These influences stem from past political occupations, immigration, social class aspirations towards westernization, and the geographical location. With the political instability and pressing dangers facing some groups such as the Syrians and Kurds, there exists great dialectical upheaval in the Levant. For example, there are an estimated 1.14 million Syrian refugees living in Lebanon (EU ECHO, 2016). This rapid and necessary immigration to other countries in the Middle East influences the language. Time will define how dialects will evolve or disappear in this time of war and mass migration.

The Levantine dialects are used in day-to-day situations. Some Levantine speakers may argue that their language is closer to MSA than other dialects, but their language varies significantly from Classical Arabic. The various dialects under the umbrella which Levantine Arabic provides is always a local's first language and mother tongue. However, MSA is still used in a few more spheres than in Egypt. For example, MSA is used from primary school all the way through higher education. No teachers or professors would ever use a less formal language with their students. This forms professional boundaries between student and teacher, and is one reason that teachers in the Levant are known to be strict and authoritative. MSA is not used in the mosques, as religious figures attempt to provide a simpler message to the people so that they can relate to their difficulties. In political spheres, language is always formal, unlike the changes that have taken place in Egypt in the last few decades. This, again, provides a formal language boundary between those in power and those of the general public.

Language attitudes of Levantine Arabic are generally the same as Egypt: dialects are regarded as less educated and not appropriate for formal spheres. However, there exists an interesting contrast between the influence of French within Levantine Arabic and the status of dialects. Especially common in the Levant is the idea that French is more sophisticated. This may be tied to the fact that the French occupied parts of the Levant in the past, and those who were able to go to school, learned French. Today, Levantine Arabic, especially in Lebanon, is often mixed with French. The more highly educated Lebanese sometimes refuse to speak Arabic, only French, as a way to show their social status. This mix of French and Arabic is important because it affects the perception of the Levantine dialect. Any Arabs outside of the Levant consider

Levantine Arabic to be more beautiful in comparison to other dialects in the Arab world. In part, this attitude stems from the reputation of Levantine Arabic speakers, who seem to take more pride in their dialect. In other words, the normal shame of speaking in a dialect does not apply to the Levant, despite the clear lines between the use of formal and dialectical Arabic. Where there does appear to be some shame or disapproval of the dialect is the difference between urban and rural dialects.

In summary, the status of dialects in the Levant are much more likely to be associated with social class. Attitudes of prestige versus disapproval are not divided by MSA and Levantine Arabic, but rather urban and rural dialects within Levantine Arabic, with MSA being seen as having a special role that is separate.

The Maghreb



Figure 11. Map of Maghrebi Arabic dialects. (Wikipedia).

The Maghreb dialects comprise of Tunisian, Libyan, Moroccan, and Algerian Arabic varieties, or that of Northwest Africa, what some would term a dialect continuum. The total number of Maghrebi Arabic speakers is difficult to calculate due to widespread immigration all over the Arab world and beyond. In 2014, a census documented 11.2 million Tunisian speakers; in 2006, 4 million Libyan speakers; in 1995, 21 million Moroccan speakers; in 2012, 27 million Algerian speakers. As exemplified in other regions, this dialect categorization of Maghrebi is generalized into large geographic groups, not expanding outside of general political country boundaries. Some research has been done within city limits. Hachimi (2012), for example, has done extensive research on the particular language attitudes and dialect characteristics of the Fessi dialect in Morocco and how it naturalizes differentiation and hierarchization. Morocco specifically has a unique language identity by European influences (France, Spain, Italy), and the Amazighi dialectal influences.⁹ In addition to the Amazighi dialects, of which there are three that dominate, there are several modern Moroccan or Darija dialects (Hilalian)¹⁰: Eastern, Western, and Hassaniya (South) Moroccan Darija.

⁹ Amazigh dialects have traditionally been termed Berber dialects, from the Arabic word “البربر”. While the root of this term, which Romans and Greeks termed Barbaricae, has the meaning of “free man, noble man, or defender,” European texts allowed the word to be translated as “berber/berbero/berbere.” European writers typically distinguish between the terms “Berber” and “barbaric,” but in Arabic there is no such distinction. Thus, Berber can be a derisive term to many of Maghrebi descent. For this reason, I will only be using the term Amazighi, coming from the noun Amazigh “الامازيغ” to address the indigenous peoples and their languages of the region throughout this book.

¹⁰ The language before the Hilalian invasion is referred to as pre-Hilalian dialects that resulted from early Arabization of the region. Pre-Hilalian dialects are divided into old urban, village, and mountain sedentary or Jewish dialects. Hilalian or bedouin dialects refer to the modern dialects following the Hilalian invasion and the settlement of Hilalian and Maqilian tribes.

These dialects are mutually intelligible but vary in lexical choices, accents, and vowel length and inclusion. Darija can appear to be a daunting mishmash of languages, almost like a pigeon, to non-native speakers because of the many borrowed words and syntactic characteristics. Additionally, many short vowels are not emphasized or completely deleted, making the dialect sound like a collision of complex consonant clusters that are difficult to decipher by the untrained ear. The reason for so much lexical borrowing lies in the many outside--and inside--influences on the language, French, Spanish, and Amazighi, respectively. In the 19th-20th centuries, France colonized and annexed Morocco and Algeria, making French the official language of both countries and prohibiting any variety of Arabic in official, public, or educational spheres. Although the Maghreb is no longer occupied by the French, arguably all countries in the region still place higher language value on French as a social status symbol. French was considered the proper language for so long, anyone with even high school education has been trained to accept it as more civilized and more socially acceptable. Some Moroccan families go so far as to forbid their students from speaking Arabic in the home.

The shared experiences in the Maghreb countries do conclude, as in many other areas of the Arab world, that the language hierarchy is just as powerful everywhere. In fact, language attitudes about the appropriateness of language may be even more prominent in the Maghreb. Under the French occupation, Arabic was not allowed in the educational system. Students were neither allowed to read, write, nor speak in a language other than French. Unfortunately, the French saw this as a great advantage for the people of the region; They believed that they were finally bringing civilization to the

uncivilized people of Africa, and with it, a language of sophistication. The French, as the oppressor, transposed these perceptions of Arabic onto the Arabs themselves. Many Arabs, after several generations, believed that French was indeed the way to become civilized, or even part of the elite. In the 1960s, after their independence from the French, Algeria implemented a plan of Arabization, a way to take back their language as a center to which their identity, culture, and heritage could revolve once more. What is interesting is that in this language hierarchy, Modern Standard Arabic, seen as the closest relic to Classical Arabic and also a symbol of pride to the Arabs, was valued second after French. In this phase of Arabization, road signs, advertisements, and all education, newspapers, and public information was required to be Arabic, in an effort to replace the value of the French language entirely (Djité, 1992). Today, it is clear that this effort was not successful. French continues to be used as the language of prestige. Now, there the hierarchy has become muddled, and Maghrebis face a continued frustrating debate of identity, culture, and struggle to define what their language makeup should look like.

The addition of Amazighi and Darija only further provides confusion. Not to the Moroccans, but to the Western world considering to learn Arabic to travel to Morocco. Some students resist the idea of learning Moroccan Darija in the United States as opposed to learning Egyptian and Levantine. Despite Morocco arguably being the safest country to which to travel at this time, students do not want to learn Darija. For example, in 2013, The Language Flagship (discussed among programs in a later chapter) was forced to relocate their capstone program of intensive Arabic study from Alexandria, Egypt, to a small town called Meknes in Morocco. Students were in an

uproar regarding the decision. Despite concerns regarding safety issues, students expressed frustrations that Moroccan dialects were useless anywhere outside the country borders, that there was no need for speakers of Darija in their future career fields, and that it was much more difficult to learn.¹¹ The perceptions of the students were founded in the unfamiliarity with Morocco, its deep-rooted culture and role in the Arab world, and of course, the dialect variations. One could also suppose that the attitudes that their teachers and program administration had regarding the Maghreb could also transpose to students' negative attitudes about the region. Arabs often consider Maghrebi dialects as some of the most challenging, calling it non-Arab, a mixture of French and Berber—a term that we have already discussed as offensive to the residents to who live there—dirty, or simply unintelligible. Unfortunately, the prevailing attitude among native speakers outside the region is that these dialects are much more difficult, not worth learning to understand because of how outlandishly different they are from any “normal” dialect or even from MSA. The fact remains that these dialects are equally valuable and absolutely intelligible by other Arabs but they are not exposed to them enough to become familiar. In this day and age, I would strongly argue that it is not because Arabs do not have the opportunity to become exposed to these dialects, although perhaps this was the case 50 years ago. The same logic for the spread of certain dialects faster than others (i.e. by the massive expansion of television, radio, and

¹¹ Of course, many students did not consider the fact that they had simply not been properly exposed to Darija as they had to other dialects. I believe if Darija had been introduced as a possible dialect class for them to take before the move, the frustration of the seeming difficulty of the dialect may have disappeared. These observations were made on a personal level during my work with the Arabic Flagship Program at the University of Oklahoma.

Hollywood) many years ago has now unquestionably spread other dialects that are considered lesser known. With the new age of shared technology and globalization, songs, television shows, and films have exploded into the spotlight through pop culture from the Maghreb. Morocco and Algeria, for example, have played a key role in the literature and film industries, producing some of the most famous directors and writers in the Arab world.¹²

In some recent interviews, Moroccans identify the use of MSA as a significant symbol of religion, perhaps more than other regional dialects, especially in terms of the Amazigh's role in society. Afkir (2014) writes that "religion and the Arabic language are conflated; the interviewees believe that Arabic is the language of Moroccans because it is the language of the Quran and it is required for the practice of Islam. The Moroccan identity is strongly perceived as Muslim" (p. 29). In this case, MSA can be used as an excuse to refuse social status to the Amazigh who are fighting for an equal place in society. This is also the likely reason that the Amazigh learn Darija and MSA as soon as they can, not only for basic communication between their fellow citizens but to blend in more effectively away from social stigma.

The Maghreb, as a whole, has not been in the public spotlight as some of the other regions in the Arab world have in the last 50 years. It has often incurred

¹² For example, Taher Ben Jelloun, a Moroccan writer who has been short-listed for the Nobel Prize in Literature, has quickly become a point of pride in Moroccan society. Singer of the newest and catchiest hit, *Inta Muallim*, is Saad Lamjarred, a Moroccan who placed second on the Arabic television show *Super Star*. Arguably, this expansion of new names and faces could stem from the fact that much of the other dialect regions have been preoccupied with warfare, overwhelming waves of immigration and social problems, and political upheaval. Thus, finally allowing a place for new countries to bring something to the table.

stereotypes by Arabs and non-Arabs because of the relatively private nature of the region. For example, most non-Arabs do not realize that Morocco has kept a long history of alliance and acceptance of the Jews, and that in the 1940s when the Vichy government issued decrees of antisemitism, Sultan Mohammad V of Morocco refused to implement the laws. In 1948, approximately 265,000 Jews were living in Morocco because of their ability to thrive in such a hospitable country. Many also do not know that Morocco has one of the most diverse ecosystems in the world, extending its borders into the Sahara, the Atlas Mountains, the Mediterranean Sea to the Atlantic Coast, and providing everything from sand, snow, and deep greenery in between.¹³

In conclusion, the Maghreb has largely kept French, the language of their colonizers, as the most prestigious language to speak. It is considered the language of the elite, the educated, and the well-traveled. MSA maintains its prestige secondly, in most circles. It is largely a myth that Maghrebis, when speaking with Arabic speakers from outside the region, switch to MSA if their dialect of communication is not successful. What is much more likely is that Moroccans will either attempt to use the speaker's own dialect or a combination of the two to create a kind of linguistic middle ground, creating successful information transfer. Another tactic is for Maghrebis to

¹³ Perhaps it is important to note that, as with other parts of the Middle East, Morocco has recently become a much more popular place for American tourists to travel. The country, known for its beautiful, deep colors and intricate mosaic tilework, has become trendy in the United States. This, paired with its "exoticness," has drawn more Americans to experience the country for themselves. The trendiness of Morocco can be observed in the popular naming of merchandise "Moroccan blue," "Moroccan patterns" for any geometric shapes, or even the exoticization of "Moroccan" Argan oils and creams in department stores, regardless of its relation to Morocco. For quick examples, search "Moroccan" in the search engine of Bed Bath & Beyond's website (figure 12).

switch to French, especially when communicating with those who do not look Arab. This was my experience in Morocco, because of light skin. Most people spoke to me in French, even if I spoke to them in Arabic. Those who knew I speak Arabic well would attempt to infuse their language with lexical items from other dialects. This always resulted in easy communication, but without them giving me a chance to demonstrate my knowledge of Darija. They had already dismissed their own native tongue as either unnecessary or too difficult for others to understand. Those outside of the Maghreb often discriminate against the dialects, sometimes referring to the language as non-Arab, dirty, or incomprehensible.



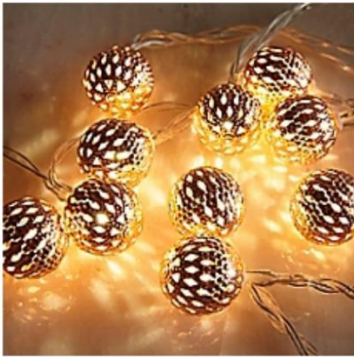
		
Quick View <input type="checkbox"/> Compare	Quick View <input type="checkbox"/> Compare	Quick View <input type="checkbox"/> Compare
J&M Home Fashions 18-Inch x 30-Inch Moroccan Door Mat in Blue	Cupcakes and Cashmere Moroccan Geo Duvet Cover in White	Loft Living 10-Foot Moroccan Balls LED String Lights
		★★★★★ Write a review

Figure 12. Screenshot from Bed, Bath & Beyond website taken November 22, 2016.

The Arabian Peninsula (The Khaleej)



Figure 13. Map of Arabian Peninsula (Wikipedia).

The Arabian Peninsula region, sometimes referred to as Hijazi Arabic,¹⁴ includes Saudi Arabia, the United Arab Emirates, Yemen, Oman, Qatar, Kuwait, and Bahrain. From a land perspective, it also includes parts of southern Iraq and Jordan. Geologically, it is considered a subcontinent of Asia. The largest peninsula in the world, the estimated population of the area is 78 million. However, the area draws many non-Arab immigrants to work, whether it be for the oil and gas industry or household services, so it is not clear how many of the population are speakers of Khaleeji Arabic.¹⁵

¹⁴ Hijazi Arabic now categorizes a section of Saudi Arabian dialects, so this is an incorrect or overgeneralized term.

¹⁵ The Human Rights Watch estimate a total of 1-1.5 million people each from Bangladesh, India, and Pakistan after concerns grew for the treatment of foreign workers. Other large populations come from the Philippines, Indonesia, each estimating 900,000, and Sri Lanka, approximately 350,000. These are figures do not include the workers from Arabic-speaking countries (Saudi Arabia).

Often, Saudi Arabia is put in a separate category of its own for dialects, but for the purpose of simplicity and also based on the similarities between the Khaleeji dialects in each state, I have grouped Saudi Arabia with the others.

The Kingdom of Saudi Arabia has arguably the most dramatic inter-dialectal differences, that is, differences between Saudi Arabian dialects from each other. What sets them apart from other regions is the fierce loyalty they have to their respective tribes. Saudi Arabia, as you might recall from the history of Classical Arabic, is from where Arabic originally began to spread. Modern Saudi Arabia formed and developed from the Al-Saud tribe who took control from the Hejaz Hashemi tribe before them. While Saudi Arabia remains united as a king, the tribal identity of each member runs deep, and their solidarity within each group has resulted in extreme linguistic differences within each tribal area. In 2011, I was participating in a language exchange with a Saudi girl about my age. She had recently gotten married to a man also from Saudi Arabia, but from a different town a few miles from her childhood home. While she and her husband were able to adapt their language and understand each other, she was unable to understand any of her husband's family, and her husband faced a similar predicament with hers. The result was that she had to be a translator for her husband to understand her family members, using an Arabic dialect so different from their own just a few miles apart. This is an accurate reflection of the region, united as a kingdom with much room and opportunity for great degrees of language variation. Similar realities appear in much of the rest of the gulf states, with possible exception to Yemen and Oman, who seem to prefer to separate themselves from the politics of the other states. Yemeni and Omani dialects, of which there are many, are also considered

difficult to understand by those outside the region, or even by Saudi speakers. Because they are a little more isolated, their linguistic patterns, lexical choices, and intonations are different from the Levant, Egypt, and the Maghreb. Ironically, they are not viewed as incomprehensible by most native speakers, despite extraordinary differences similar to the Maghrebi dialects. The stigmas against Khaleeji dialects have never been as strong. The reason for this is the idea that because Arabic is widely seen as having originated from Mecca in the Arabian Peninsula¹⁶ and thus considered supposedly the most pure form of the language, however the word “pure” might be interpreted. Therefore, despite the dramatic differences that Khaleeji dialects follow apart from the so-called norm of other dialect evolutions, in a fashion very similar to the Maghreb, the dialects are more socially acceptable. Some scholars argue that their supposed purity of language also stems from the fact that they are so isolated from much of the rest of the Middle East and its Arabic trends and outside influences, thereby preserving itself from change. This, from a linguistic perspective, is rather skeptical as all living languages inherently are prone to change, if nothing else from the gradual variation that comes with new generations. It also seems silly that the Maghreb dialects, such as Algerian, Moroccan, and Tunisian, are not equally viewed as isolated from these evolutionary linguistic trends, regardless of the French influence. The Arabic spoken in the Maghreb possesses classical roots, as do many other dialects across the Arab world, yet they are dismissed as nonsensical or incomprehensible, not the least of which are Khaleeji speakers.

¹⁶ Refer back to my section on Classical Arabic for a discussion on how this is not necessarily the root of Arabic, but rather the first major trading center from which the Prophet Mohammad and Islam spread the language across the region.

Iraq (Mesopotamia)



Figure 14. Map of Iraqi Arabic (Operation World).

Mesopotamian Arabic, often referred to by native speakers as Iraqi, consists of about 15 million speakers as of the Ethnologue statistics, native to Iraq and some parts of Syria, Iran, and Turkey. Some of the most well-known dialects exist, as we have witnessed before, around large cities, including Baghdad, Khuzestan, and Mosul (Grimes, 1996). What is most fascinating about the language is that Aramaic was the lingua franca in Mesopotamia for so many years, that Iraqi Arabic shows signs of an Aramaic substrate (Mueller-Kessler, 2003). This is unique as an Arabic dialect, although other ancient languages, such as Syriac and Assyrian have Aramaic influences. Iraqi Arabic has additionally been influenced by Akkadian, Persian, Kurdish, and Turkish due to geographical and political factors.

Diglossia, Polyglossia, Multiglossia?

Before one can ever begin to comprehend the notion of formal vs. informal style, register, dialect, or variety with reference to the Arabic language, one must first come to the realization that there are really many languages today which we unfortunately mislabel Arabic. That is to say, we have many Arabics. (Kaye, 1994, p. 47)

The Arabic language is unique in that it is characterized by diglossia. This means that Arabic refers simultaneously to two types of language, Modern Standard Arabic (MSA) and a variation, usually colloquial or dialectal Arabic. Generally speaking, MSA holds a higher status as the formal, proper, standard version of the language. MSA is most commonly found in written form, but may be spoken, in formal social settings, such as at religious gatherings or ceremonial occasions. MSA is not a first language of any Arab and therefore cannot be considered living; it only exists because it continues to be taught within the educational and religious systems. Thus, termed Modern *Standard* Arabic, it is slightly misleading. MSA is standard only in that scholars in the Middle East revised MSA from the classical language and grammar system of the Holy Quran, eliminating archaic words and adopting in or creating new words for terms that came to the Middle East from other parts of the world. Examples of this include military, political, and technological terms such as “general,” “parliament,” and “computer.” By contrast, Arabic dialects are used to navigate daily life in the Arab world. Generally speaking, dialects are mostly spoken and they are used in informal social spheres. One could easily say that dialects are the true native forms of the Arabic language. Dialects are used in folklore, songs, movies, and most communication in daily life. The social status of both forms of language is a source of

great discussion among Orientalists. As Suleiman (1999) indicates, language can cause conflict:

While language is hardly ever the cause of such [violent] conflicts, nevertheless it is always implicated in them, whether functionally as a medium of communication or symbolically as a site of mobilization and counter-mobilization in games of power relations between contending parties. (p. 10)

Contrary to popular belief, MSA is not an ordinary conversation tool. “*Fuṣḥa* is not used for ordinary conversation by any Arabic linguistic community, however small... Even at formal gatherings, conversation among Arabs of different dialectal backgrounds takes place in ‘*Āmmiyya*, not *Fuṣḥa*” (Younes, 2015, p. 15; Shiri, 2002; Holes, 2004). In years past, academies, ministries of education, and media channels have attempted to force Fusha to ordinary conversation throughout the twentieth century and arguably continuing into the twenty-first century, without success of changing the status quo:

In spite of optimism expressed by some of the new pan-Arab satellite channels as effective in spreading “good language” [i.e. MSA] to the general public, there is no evidence that [it] is gaining ground as a spoken medium since [the publication of Ferguson’s Diglossia paper]. (Mejdell, 2006, p. 45)

However, the status of dialects as a spoken, informal variety of language may be changing. The language climate in the Arab world has shifted through the increasing accessibility of technology, social media, and a dismissive attitude towards MSA.¹⁷

¹⁷ This is not to devalue Classical Arabic, which provides rich cultural and religious heritage, a sense of Arab identity, and pride among Arabs. However, many misinterpret that MSA is not one and the same as Classical Arabic. While Classical Arabic has existed for centuries, it is poorly understood without proper training, even by native speakers. MSA on the other hand, was pieced together by Arab language academies in the 19th and 20th centuries to form a language that most could mutually understand. Many of these academies existed, best known in Cairo, Damascus, and Baghdad, and all worked on these changes independently from each other. Thus, the language most commonly used in national newspapers varies greatly between countries.

It is important to note that these native forms of language are termed dialects of a non-living language form, or MSA. Diab, Habash and Ghoneim (2007) believe that the terming of “language” versus “dialect” is only an expression of dominance of one ideology over another. Most scholars would contend that dialects are the weaker form of language, oppressing the dialects—whether or not this is a good thing depends on the scholar. Berbeco (2016) describes the state as “the Tower of Babel and the confusion of languages, and the tension between the legitimacy of a language and the rights of the struggling dialect” (p. 12). While dialects arguably are the oppressed forms of language for various reasons, I would argue they are the strongest form of language in the Arab world, hence the fear that they will change or overtake the traditions and religious connotations of MSA. Dialects are stronger than Arabic as a language because they are the living, thriving, utilized form of language at almost any point during the day among millions of individuals. MSA does not possess that luxury.

Hamam (2014), who argues that Arabic diglossia is a double modality of communication, writing and speech, writes, “NA [Native Arabic, dialect] expresses the sentiment, whereas SA [Standard Arabic, MSA] expresses the intellect” (p. 187). Many Arabs would argue that both forms of language express both intellect and sentiment, bringing examples of the intense emotion that overtakes them as they listen to classical singers and poets who use MSA exclusively, such as Umm Kulthum or Naguib Mahfouz. Figure (15) and (16) demonstrates when MSA or dialects would be used. Likewise, dialects can express intellect in a way that is approachable and understandable to all native speakers.

Variety	Listening	Speaking	Reading	Writing
Classical Arabic	Religious functions	Religious functions	Classical literature, Quran, Classical poetry	Idiomatic expressions
MSA	Used but limited	Used but limited	Used	Used
Educated Regional Arabic	Used	Used	Literature (poetry)	Literature (poetry and writing of personal letters/emails)
Regional Arabic (“Low” variety)	Used	Used	Used (social media, blogs, limited published literature)	Used (social media, text messages/emails/informal communications, blogs, limited published literature)

Figure 15. Arabic language use and the language skills, modified from Wahba (2006, p. 143).

Communicative task	Language variety
Identify yourself	Dialect
Read street signs	MSA
Wake someone up	Dialect
Order tea/coffee/food	Dialect
Bargain to buy something in the market	Dialect
Report an accident at the police station	Dialect
Give description of a person	Dialect
Call and answer phone calls	Dialect
Write a personal letter/email	MSA, possible mixture of dialect
Read electricity receipts	MSA
Buy a ticket at a theater/cinema	Dialect
Send/read a text message	Dialect
Read/write social media comments	Dialect, possible use of MSA
Describe symptoms to a doctor	Dialect
Borrow a book from the library	Dialect, MSA if there is a written record
Exchange personal information with a friend	Dialect, MSA if there is a written record
Write a paper for a conference	MSA
Interview people in the streets	Dialect
Check into a hotel	Dialect
Express an opinion	Depends on the context
Narrate a story	Dialect, some influence of MSA

Figure 16. Table of Tasks and their language variety, modified from Wahba (2006, p. 149).

Some scholars have introduced the idea that diglossia is a simplification of the linguistic environment in the Arab world, and that multiglossia is more befitting because the nature of the language spectrum. Nakae (2015) discusses the nature of “bilingualism with [or without] diglossia” (p. 234). MSA has had an imposing power on traditional society but with various unstable social situations—which, since 2002, have only grown more frequent—generations of illiterate people are not altogether uncommon, causing a shift of power from MSA to the nature speakers’ colloquial varieties. Because of a dramatic shift in the amount of education to which some Arabs are exposed, and education being the primary if not sole source of a person’s

understanding of MSA, one cannot say that there are two subjects on the playing field, but rather, a whole spectrum of something in between.¹⁸

Kaye (1994) addressed the terminology with several terms: diglossia, triglossia, tetraglossia, polyglossia, and multiglossia, viewing them as a language continuum and suggests multiglossia in Arabic has most likely existed as long as the language itself, calling it an “old phenomenon” and that “its Neo-Arabic form probably having arisen in the first Islamic century” (p. 54). Perhaps Arabic is a continuum of language, on which exists the most classical of all Fusha language and the most colloquial, “low” forms of language and everything in between. The continuum, then, is something of a bifurcation of language where varieties live side by side and are used for various functions. Native speakers can switch intermittently between varieties of Arabic, specifically from informal to more formal language as needed in the situation, a type of code-switching between variations of Arabic rather than two separate languages (Abed-El-Jawad, 1987). Figures (15) and (16) show practical examples of how the Arab world moves back and forth between MSA and dialectal speech.

¹⁸ The sad reality of the last several years is a prime example. The so-called “Lost Generation” of Syrian and Iraqi refugee children are often not able to go to school. This could be that the school is full and no longer accepting new pupils, children are lured into radical political camps, they must work exhausting hours throughout the day because the family is so poor, they must rely on their children to work, or quite simply because of war trauma, depression and PTSD. Many children are not able to go to school because of severe emotional distress preventing them from any normal routine, including their childhood. According to a 2015 report by UNICEF, conflict in the MENA region has driven approximately 13 million children from schools (Touma, 2015). My understanding is that this is most likely a low number from the reality. For an excellent article on the situation, Mednick (2016) wrote a compelling piece for Vice News.

Language Regard

Preston (2011) describes language attitudes or “language regard” as a term “for all approaches to the study of nonspecialist belief about and reaction to language use, structure, diversification, history, and status” (p. 10). Preston outlines language regard as a connection between production and comprehension, a perception of the interlocutor that requires sensing and then organizing by discrimination and classification. It can influence comprehension, discrimination, classification, and production, realized by subconscious or conscious processes in which a person decides something about another’s language. Similarly, Labov (1972) identified language regard among Americans who heard the “drop” from a “consistent r” to “inconsistent r” (/r/ deletion in some circumstances). Interviewees identified those who did not delete their /r/ as upper middle class, and those who did were labeled as working and lower class speakers. In this case, the language regard for those who did not delete their /r/ achieved a higher level of social prestige. Preston (2009) asked residents of Michigan to rate the United States for “correct” English users and found that Michigan residents rated themselves highest but lowest in pleasantness and down-to-earth. These surveys demonstrate the language regard people have towards themselves and others, often tying potentially unrelated attributes to a person’s speech, such as ethnicity, level of education, and background.

In the Arab world, language regard is arguably much stronger than other parts of the world because of the status or stigma associated with various dialects, although research using Preston’s methodology has yet to be conducted. Keep in mind, a person can just as easily regard his own language highly as he can poorly. Some Arabs take

great pride in their language status, whether this be an individual or regional sentiment. For example, I have met some Arabs in my lifetime who take immense pride in the fact that they can speak and read Fusha with grace. Others have told me they do not care about MSA but they wish they could speak a dialect other than their own to avoid stigmatization. Language regard falls both ways and needs to be explored in further depth.

Chapter 2: Arabic Today

Arabic in Urban Areas

Much recent research on the Arabic language has been on the variations, peculiarities, and identifying factors of Arabic in urban centers (Abd-el-Jawad, 1986; Hachimi, 2007; Germanos, 2007). In fact, the association of Arabic with cities began with the Arab-Muslim conquests of the 7th and 8th centuries AD, when Mecca became the major business center of the region. The early urban dialect that developed in Mecca eventually gained recognition as the dialect of the victors, which elevated its stature. At the same time, tribal Bedouins (the losers) who lived in rural areas and only came to the city occasionally, spoke a different dialect, which came to be considered inferior by the inhabitants of the city.

In official documents of the time, speakers of rural, Bedouin dialects were noted, but not reprimanded (Versteegh, 2014). In the 14th century, Ibn Khaldoun, among the best known Arabic grammarians, also noticed the differences in speech. In his book *Muqaddima*, Khaldoun distinguished between established (*hadari* or sedentary) and fringe (*badawi* or Bedouin) dialects, categories still in use today (Miller et al., 2007). As in the 14th century, Bedouin and rural dialects are still considered as “less right” than urban dialects. The stigma of rural dialects has also negatively impacted their study by linguists and scholars. Miller et al. (2007) writes, “In most Arab countries, studies on Arabic vernaculars are not yet considered legitimate topics of research and are not supported by the local institutions” (p. 10). According to Owens (2006), Arabic dialects always have been considered mistakes, or bastardized forms of classical Arabic. An

additional obstacle in the study of contemporary dialects has been the seemingly continual political and social upheaval in some countries of the Middle East.

Language, Gender, and Power

The orators of ancient Arabic poetry, *qasa'id*, perfected their skills only after years of practice with elderly mentors. However, oral languages generally do “not travel well unless stabilized by writing and reinforced by printing” (Carey, 1989, p. 3). Thus, governments often help determine “official” aspects of language through the written word, as they also establish aspects of language that are “inappropriate.”

Maintaining and preserving a language is no small task, as the continual erosion of the world’s languages attests (Harrison, 2007; Baines, 2012; Crystal, 2009). To survive, a language has to evolve as the world evolves. For language, change is not a threat of dilution or obliteration; it is an affirmation of life. A living language is a changing language.

According to Siddiqui (2014), dialects and a state’s official language, have a reciprocal relationship. Language is an event shaped by situations and social structures, but language also shapes the thinking of the people who speak it (Whorf, 1956). In this way, some believe that language that is “virtuous” can have a “civilizing effect” on the unruly (Siddiqui, 2014, p. 21). The logic of language as power has been used repeatedly by colonial powers, from the British control of North America to the French takeover of Lebanon.

Gendered language goes far beyond masculine and feminine markers of address.¹⁹ For example, in Jordan, pronunciation of certain consonants and vowels vary drastically by level of education. Certain speech patterns mark a speaker as urban or rural, as male or female (i.e. pronunciation of /g/ vs. /ʕ/, deepened and lengthened vowels for women, or pronunciation of emphatics as non-emphatic). The MSA word for “woman” is /mar’a/ and the word for “wife” is /zaw-ja/. In dialects, the common word for “wife” is the same as that of “woman”: /mar’a/. In some areas, the word /mar’a/ is considered insulting. Rather than call a woman /mar’a/ to her face, a more respectful response would be to refer to her as someone’s wife, /zaw’ja/. The MSA word for “man” and “husband” are /ru-jol/ and /zawj/ respectively. These words are the same in most dialects and do not have any connotations, negative or positive, attached to them. In traditional Arabic music, feminine markers are never used, even when a man is clearly singing a love song to a woman. However, some recent popular songs have started combining dialect with more formal, gendered terms when referring to men and women. While Arabic dialects are stigmatized, they also provide a sense of closeness, intimacy, and camaraderie.

The language used to protest the corruption of the government during the Arab Spring, for example, was largely done in Arabic dialect. The issue of women’s rights and gender inequality were oft-cited issues during the Arab Spring and the inclusive,

¹⁹ Arabic, in MSA, not only includes a singular, dual, and plural conjugation, but also all of these in a feminine form as well, much to the chagrin of students learning Arabic. In dialects, the dual form almost disappears, with a few exceptions, and the feminine plural conjugation is not used at all.

less hierarchical language of dialects drew women to stand alongside men during some of the most intense moments of the protests. Carey (1989) writes:

Our minds and lives are shaped by our total experience—or better, by representations of experience and...a name for this experience is communication. If one tries to examine society as a form of communication, one sees it as a process whereby reality is created, shared, modified, and preserved. When this process becomes opaque, when we lack models of and for reality that make the world apprehensible, when we are unable to describe and share it; when because of a failure in our models of communication we are unable to connect with others, we encounter problems of communication in their most potent form. (p. 33-4)

For the passionate protestors of the Arab Spring, MSA came to be associated with corruption and inequality, while dialects came to be associated with authenticity and empowerment (Landorf, 2014).

Siddiqui (2014) describes language as having two components: a *langue*, the rules and regulations of a language, and a *parole*, the actual use of language. This distinction seems especially apt for the dichotomy that exists between MSA and dialects.

Language Dominance

Language is intrinsically connected to identity, culture and personhood and is strongly correlated to family, gender, heritage, ethnicity and, in some parts of the world, religion.

Language is a social delimiter for what is proper, sophisticated, and important. Myers-Scotton (1993) defines elite closure as “a type of social mobilization strategy by which those persons in power establish or maintain their powers and privileges via linguistic choices” (p. 149). When language is manipulated in a way that purposefully disenfranchises certain groups, and those in power successfully decree language

policies “to limit access of non-elite groups to political position and socioeconomic advancement” (Myers-Scotton, 1993, p. 149), that is elite closure in action. Three sociolinguistic universals make elite closure possible:

1. Not all people speak the same language,
2. Language use is situation specific, and
3. Language may be viewed as positive or negative by the community members according to their use within an interaction (Myers-Scotton, 1993).

Labov (1972) and Wolfram (1974) argue that African American Vernacular English (AAVE)²⁰ is not a substandard or illegitimate variety of English, but a variation of English, equivalent to other variations, but with its own grammatical rules and structures. Similarly, Trentman (2011) notes that topic, situation, educational experience, and audience help define what is considered “high and low varieties” of language (p. 25).

As a rule, the former president of Tunisia, Zine El Abidine Ben Ali had always communicated with Tunisians in the formal tones of MSA. However, when bread became scarce and revolt became widespread in 2011, Ben Ali suddenly shifted to *lughat at-tunisiyyun*, the dialect of the Tunisians.

²⁰ In his writing, Labov refers to this as Black English Vernacular (BEV), which has since become a less precise term for AAVE. Other terms for AAVE include African American English (AAE), Black English, Black Vernacular, or Black Vernacular English (BE). Any of these terms refer to the variety of American English, most commonly spoken today by urban working-class and largely bi-dialectal middle-class African Americans. Those outside of linguistic fields sometimes refer to this as Ebonics, which has developed other meanings and denotations (Edwards, 2004; Green, 2002).

The phrase, *lughat at-tunisiyuun*, though technically correct, was not a phrase most Tunisians would use to describe their language. Tunisians tend to use the broken plural *at-tuwanisa*, not *at-tunisiyuun* to describe their dialect. This breach of acceptable form only confirmed Ben Ali's inability to connect with his own people (N. Boussofara, personal communication, October 23, 2015).

Secondly, MSA has become the expected vehicle of communication from figures of authority, especially leaders in the government. The sudden attempt at colloquial Arabic was perceived as the desperate ploy of a leader in a state of panic, attempting to momentarily disguise the extent of his true power. Ben Ali's choice of words demonstrated to the angry masses that the revolution was working, the old system of power was cracking, and the government was vulnerable. Ben Ali was subsequently forced to flee with his family to Saudi Arabia the day after his faux pas.

When linguistic differences exist between the elite and the general population, but the general population is given potential access to elite membership through certain means, say universal free education, then the effects of elite closure are relatively weak. In the United States, one could argue that those who speak African American Vernacular English (AAVE) have the potential to reach elite status despite their dialect because American education is universal and free, and opportunities, at least ostensibly, are not precluded.

Strong elite closure occurs more frequently in multilingual states, where the gap between the elite and the rest of society is greater and the differences easier to define. The official language in countries where strong elite closure is present is often not the mother tongue of large segments of the population. The elite community knows and

makes heavy use of the official language, but it remains foreign and unusable to the general population.

Strong elite closure has become the norm in most countries of the Middle East, where only the upper classes bother to learn MSA. While MSA is the language of universities, news agencies, radio and television entertainment, and mosques, many Arabs eschew MSA for the comfort of their own dialects. Indeed, Arab-speaking countries are plagued by the low educational levels and low literacy rates of their citizenry (Maamouri, 1998). Even in the 19th century, some scholars were concerned about keeping MSA the language of the educated. Versteegh (2014) writes, “Some scholars claimed that Arabic in itself was perfectly well suited to accommodate contemporary needs, if only it was purified from the corruption that had crept in. They believed that the main obstacle to the general use of the standard language in society was the failure of the educational system to reach large parts of the population” (p. 235). Thus, the divide between the elite and the general public, the educated and the uneducated, grows ever wider, increasing the probability of social unrest.

In contemplating the enduring power of elite closure, consider that, in Morocco, a country that gained independence from France in 1956, the French language still confers social status, as seen by figure (14). “While they themselves do not speak the official language, the common people still do not want to change language policy. Why is this? Seemingly, they still aspire—if not for themselves, for their children—to join the elite” (Myers-Scotton, 1993, p.155).

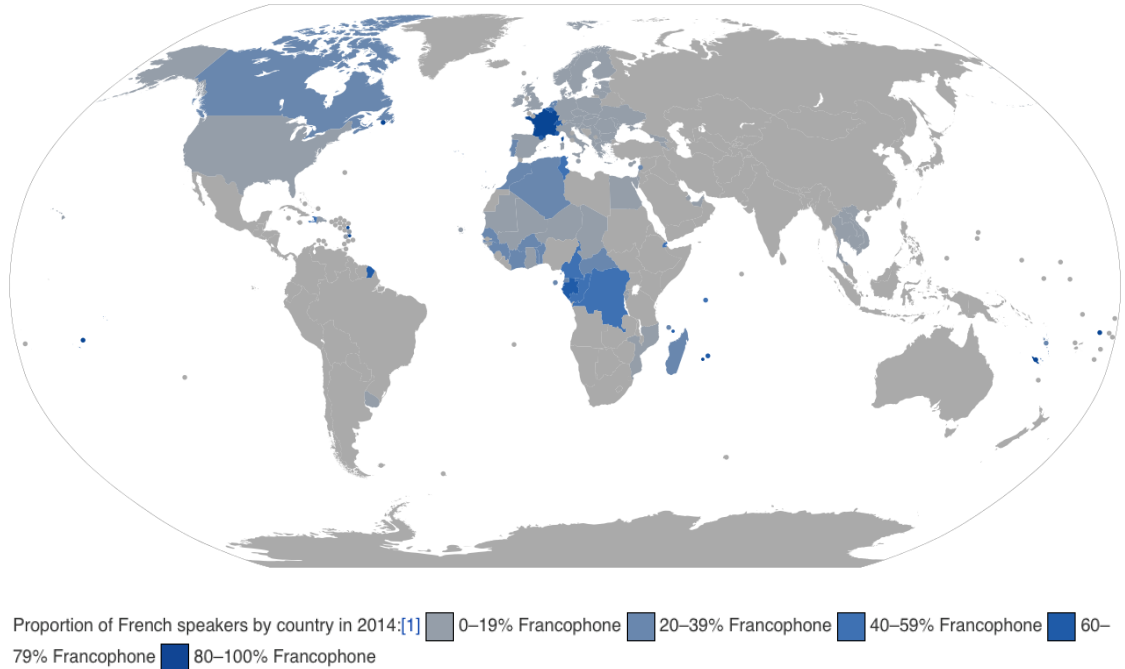


Figure 17. Distribution of French speakers around the world (OIF, 2014).

Even when the language does change, this does not mean that elite closure is uprooted. As Djité (1992) proves in his research on the Arabization of Algeria, the psychological effects and societal value placed on the language of the elite remains in some form for a very long time. In September 2016 I attended a conference on Second Language Acquisition of Arabic. One of the presenters, an Algerian, stood up and announced, “Excuse my English, I am French.” Perhaps he did not articulate what he meant, or perhaps he, as an Algerian man, perceived his identity as French alone, not Arab. The effects of language dominance, at least in the North Africa and Middle East region, is still quite strong. What to hope for in this regard is a change in elite closure’s base or replacing strong closure for a weaker closure, so that more people have access to it with socioeconomic mobility and extensive education.

Religious Identity

Religion is strongly affiliated with MSA, and affects the status and use of dialects. As Bassiouney (2009) suggests, “religion does not stand in isolation but is connected to other categories...Religion is important in terms of language variation and change only in the sense that it can create a close-knit community whose members feel for one reason or another that they are united by it” (p. 104-5).

Because Classical Arabic was the language used by the Prophet Mohammed to reveal the holy scriptures of the Quran, MSA has not only been said to be proper and respectful, but also sacred. For many Muslims, the Quran is a book that represents love, law, history, and hope to millions. Haeri (2003) writes nostalgically about his childhood:

When I was a child, my mother used to gather us around regularly and ask us to read parts of the Qur’an out loud...My parents also tried to teach us special prayers for particular occasions—those for important Islamic dates or for times of personal crises. My interest began to fade as I entered adolescence and left Tehran for Boston. But these experiences, along with my parents’ love for the language of the holy book, stayed with me. (p. ix)

The Quran represents religious duty, but also family tradition, hope in the darkest hour, and faith. In the United States, independence and autonomous success are romanticized as goals for the future. For Arabs, independence and autonomy are only achieved through family or the community. According to Haeri (2003), “The ‘origin myth’ of vernacular languages is in the realm of humans (however mythologized and romanticized), whereas sacred languages have divine origins. This is perhaps why they cannot be *owned* by anyone—believers are their custodians, not their owners” (p. 14, italics in text). For those who believe in the preservation of something greater than themselves, a sacred text cannot be owned, but only passed on to the next generation.

Islamists are especially concerned about the preservation of Arabic, as the language of religious texts contains few words that could be considered inappropriate. However, there is a belief among some Arabs that Classical Arabic is the purest form of language, and therefore needs to be preserved in the presence of the evolving, impure and vulgar language of dialects. While Classical Arabic is no longer spoken, MSA is the closest relative of Classical Arabic, and so needs to be preserved.

In addition, dialects tend to be fluid and responsive, and therefore, susceptible to the nefarious influences of the Western world and the degradations of non-believers (Talhok, 2012). From this perspective, it follows that those who communicate exclusively in dialects may be more susceptible to violating the basic tenets of Islam.

Arabic and Social Media

Social media has begun to play a significant role in the evolution of the Arabic language. Potentially the most influential contributor to the evolution of dialects is technology. Technology has forced dialects, at the very least, to take a written form. A study conducted by Sadat, Kazemi and Farzindar (2014) revealed that, through new technology, at least 18 different Arabic dialects can be identified in the written form, and that does not account for the shortcomings of computer language recognition. The earliest phone and computer information was given Roman alphabets and decimal numbers. When this technology was available in the Arab world and text messages became part of everyday life, Arab youth, using their dialect to communicate with each other, needed something compatible with Western alphabets to communicate efficiently. Thus began “Arabizi,” a slang Arabic word that combines Arabic and

English. Arabizi is Arabic, almost exclusively dialectal, spelled out as a written form using the Roman alphabet and some numbers for the sounds that do not exist in English.

For example, English does not have a way of writing the emphatic [q] in Arabic. In Arabizi, the phonetic sound, depending on the dialect, can be written as “q,” “2,” or “8.” For example, the word for ‘my heart’ in the International Phonetic Alphabet is [qalbi]. Due to the dialectal change in pronunciation, this would be written as ‘2albi’ in Egyptian Arabic, or ‘8albi’ in Moroccan Arabic. Arabizi has become a recognized and legible writing system among Arab youth to give a written form to their mother tongue.

Now that technology has improved, Arabic script can also be used on smartphones and social media. However, writing in dialect is becoming more and more common, even with the proper Arabic script. On Facebook, Twitter, Youtube, Snapchat, and other social media outlets, writing in dialect form, either Arabic script or Arabizi, has become the norm. With the improvement of technology, the Arabic script is now becoming more available on electronic devices as they are developed for the use of Middle Eastern people who use Semitic scripts. Thus dialects, as the easier and more familiar language form used for the function of communication, are now being written with the Arabic alphabet as well, while dismissing proper MSA grammar, syntax, and spelling. Figures (18-20) are a few examples of Arabizi or dialectal Arabic being used in a written form:



Figure 18. Communication with Egyptian in Arabizi script. Source: author.



Figure 19. Communication in Arabic dialect with Arabic script. Source: author.



Figure 20. Communication with older person in Levantine dialect. Source: author.

The first two examples (figures 18-19) show how younger generations communicate, while the last example (figure 20) was written by someone older. Typically, Arabizi is understood but not used by older speakers. However, using the Arabic script to communicate in dialects is found across generational lines. Technology, in enabling dialects to be more widely understood by more groups of people. Songs, films, and video clips are now readily available at the click of a button so that a Moroccan can effortlessly watch a recent video shot in Egypt. With more exposure to diverse dialects outside of small communities' speakers, dialects among Arabs are more likely to be understood, even if they cannot speak them. In other words, any Arab from

any country would be able to understand a variety of texts, whether or not he would have manipulated the language the same way.

Because many Arabs want to be associated with contemporary life and the technologically mediated world, Arabizi has become a type of cool, new culture among Arab youth. Using the Arabic script or using formal Arabic at all is often ridiculed or devalued as something ancient, difficult, and of the past. Those who are inclined to use formal Arabic (MSA), such as for a midterm for a university class or a sign in the window of a restaurant, are often much out of practice or uncomfortable using MSA, and the mistakes are endless. Technology is the driving force for the evolution of Arabic, and MSA has a severe disadvantage to the faster, easier, and more comprehensible world of dialects. Technology is beginning to favor Arabizi and thus reveal a trend towards a possible disenchantment towards MSA altogether, even in written form. Bies et al. (2014) presents a study on Arabizi and how a new computer system can transliterate Arabic words and names into the Arabic alphabet from the Roman alphabet usage. Thus, even those who do not have access to an electronic Arabic script can use Arabizi to transliterate into Arabic with the traditional language system.

The large scale effects of dialect acceptance and the persistence of social media has created a platform for social change. The quintessential example is that of the Egyptian revolution in the Arab Spring in January of 2011 (Howard et al., 2011; Lim, 2012). Social media became the fuel to the fire of Arab youth's anger towards the political climate in the Middle East. Revolutions became easily accessible to those who wanted to instigate change. Using dialectal Arabic on these social platforms provided the Arab Spring with a dual benefit: first, Arab youth felt that the movement reflected

the voice of the people because the language used in these calls to action and protests was the most natural and “real” language. Secondly, writing and using dialects provided a welcoming environment for the greatest number of people. Across social and class lines drawn between those who speak MSA and those who do not, everyone was invited to share in the spirit of revolution, regardless of background. The language was that of one, united voice among millions of dissatisfied and bitter people. Had calls to rally been conducted in MSA, perhaps the Arab Spring would never have happened.

Chapter 3: A Spectrum of Approaches to Teaching Arabic

It is difficult to generalize about instructional approaches to teaching any language because of the vast spectrum of institutions, organizations, and businesses that provide language instruction. In university settings, most students who take Arabic have had at least some exposure to another language in high school or at home. Currently, the two most popular languages taught at the K-12 level in the United States are Spanish and French (Goldberg, Looney & Lusin, 2015). Of course, Arabic has a different learning curve than Spanish or French, languages that share the same Latin alphabet as English.

Deci and Ryan (1985) first hypothesized four basic types of motivation for learning a second language: instrumental, integrative, intrinsic, and extrinsic.²¹ Instrumental motivation involves learning a language for its practical benefits. For example, a man who transacts a great deal of business in Algeria might want to learn Arabic so that he can more readily communicate with his Algerian business associates. Integrative motivation involves wanting to learn to interact with and become similar to members of the language community. For example, a student may want to travel to Jordan and be able to sit in a cafe and discuss social issues with locals over coffee. Students motivated by intrinsic rewards enjoy learning for its own sake. This means that the student has no specific purpose, but perhaps loves to understand how triliteral roots work in Semitic languages and feels joy in learning. Extrinsic motivation is driven by factors such as parental pressure, academic requirements, social expectations or other

²¹ Ryan and Deci (2000) added to their original theory from 1985 for a more complete picture.

sources of reward or punishment. For example, a student may have no interest in learning Arabic, but his parents encourage him to learn Arabic because they think it would secure him a good job in the U.S. government.

Recent studies seem to indicate that students who take foreign languages tend towards integrative and intrinsic motivation. Increasingly students are encouraged to learn languages to make them “more globally competitive,” for the practical considerations of career advancement (instrumental and extrinsic motivations) (Dev, 1997; Cordova & Lepper, 1996; Ryan & Deci, 2000). While any motivation to learn a language is not necessarily bad, an instructor of Arabic needs to be especially sensitive to the motivations of students in class. The varieties of motivation affect student attitudes and should have palpable effects on instruction and the content of the curriculum in an Arabic language class.

Before launching into a discussion of precisely how Arabic is currently being taught in American institutions of higher education, a review of some common approaches to instruction in foreign languages seems in order.

Grammar-Translation

Grammar-Translation is one of the best well-known methodologies for teaching foreign languages, perhaps because it is one of the oldest and simplest ways to teach. Its leading theorists included Johann Seidenstücker, Karl Plötz, H. S. Ollendorf and Johann Meidinger and it was popular particularly from 1890s to the 1930s (although, to this day, classrooms around the world utilize it). Grammar-Translation was historically used to teach Ancient Greek and Latin but also German due to its perceived benefit to learning declensions. Because almost no one actually speaks Ancient Greek or Latin

anymore, aural input is largely superfluous, and learners primarily rely on their L1 most of the time. Activities evolve around learning vocabulary the form of isolated word lists and becoming familiar with grammatical structures and the intricate rules of proper usage. Texts given to students are not so much meant to be read as to serve as fodder for grammatical analysis. Drills and exercises typically involve translating sentences between the L1 and the target language. One major benefit of the Grammar-Translation Approach is that students are often given the opportunity, relatively early in their study, to read and translate difficult passages.

Cognitive Theory

Cognitive Theory, or the cognitive approach to learning language, was especially popular in the 1940s and 1950s, when Jean Piaget developed a focus on cognitive growth and development (Grider, 1993; Bell-Gredler, 1986; Blumenthal, 1977; Mayer, 1981). Cognitive Theory is based on the idea that, when children learn, they first learn concepts that are unknown to them before they learn a word associated with the concept. For example, a child may know milk as *something liquid, cold, and white that I drink*. Only later does the concept of *something liquid, cold, and white that I drink* get mapped onto the word *milk*. Piaget (1936) made a systematic study of cognitive development, which included observing children as they developed. Piaget's theory of cognitive development was created in his work with children, but some scholars (Moreira & Moreira, 2011; Cañas, Novak, & Reiska, 2012) have associated *concept mapping* with the learning of foreign languages. After all, a language learner similarly knows a concept (mother), but only later is able to attach the appropriate L2 word to it (/ʻum/).

According to cognitive theory, children develop blocks of knowledge, called *schemas*, and they continue to build their schemas through various stages of development (sensorimotor, preoperational, concrete operational, and formal operational). The child adapts processes that enable a transition from one stage to another through equilibrium, assimilation, and accommodation (McLeod, 2015). While Piaget's cognitive theory was not explicitly intended to guide instructional practice, language instructors often use cognitive theory as the basis for applying active and exploratory techniques to learning a second language, as a child learns through activity and exploration.

Even today, elements of cognitive theory are tacitly used with programs such as Rosetta Stone, where learners are asked to form schemata from chunks of knowledge in the form of visual representations. Over time, visual cues get progressively more complex, challenging the learner to continually assimilate and accommodate.

Direct Method (Natural Method)

Developed in the early 1900s by Charles Berlitz and popular in the 1970s, the Direct Method was initially a reaction to the alive-and-well grammar-translation approach, by using only the target language in the classroom. The methodology is still highly revered as one of the most respected ways to teach language by many (D. S. Learning That Really Works; Young, 1991). Any grammar was taught inductively and vocabulary was restricted to everyday vocabulary and concrete language (e.g. acting out what is being said, using pictures and objects, abstract language taught by idea association). Very much unlike the Grammar-Translation approach, students were encouraged to think in the target language as much as possible, and speaking was taught

much before reading or writing was introduced. In fact, printed words should be kept away from the learner as long as possible so that he has time to absorb the language rather than memorize. This approach ties into the ideas of Stephen Krashen and Tracy Terrell, who argue that the best way to learn a language is the natural way—and from which the approach gets its name—like a child (Krashen & Terrell, 1983). As one can imagine, a strong emphasis is put on correct pronunciation and grammar, even if phrases and sentences are broken down into sizeable chunks. An example of this method would be the following:

1. Introduction of new word, number, alphabet character, sentence or concept (referred to as an element):

Show: point to visual aid or gestures (for verbs), to ensure student clearly understands what is being taught.

Say: teacher verbally introduces element, with care and enunciation.

Try: student makes various attempts to pronounce new element.

Mold: teacher corrects student if necessary, pointing to mouth to show proper shaping of lips, tongue and relationship to teeth.

Repeat: student repeats each element 5-20 times.

2. Syntax, the correct location of new element in sentence:

Say and repeat: teacher states a phrase or sentence to student; student repeats such 5-20 times.

Ask and reply in negative: teacher uses element in negative situations (e.g. “Are you the President of the United States?” or “Are you the teacher?”); students says “No”. If more advanced, may use the negative with “Not”.

Interrogative: teacher provides intuitive examples using 5 Ws (Who, What, Where, Why, When) or How”. Use random variations to practice.

Employ pronouns with verb using visuals (such as photos or illustrations) or gestures: teacher covers all pronouns. Use many random variations such as “Is Ana a woman?” or “Are they from France?” to practice.

Use and questions: student must choose and utilize the correct element, as well as posing appropriate questions as Teacher did.

3. Progress, from new Element to new Element (within same lesson):

Random Sequencing:

1. After new Element (X) is taught and learned, go to next (Y).

2. After next Element is taught and learned, return to practice with first.

3. After these two are alternated (X-Y; Y-X; Y-Y, etc), go to 3rd Element.

4. Go back to 1 and 2, mix in 3, practice (X-Y-Z; Z-Y-X; Y-Y-Z, etc.) and continue building up to appropriate number of Elements (may be as many as 20 per lesson, depending on student, see B.1), practicing all possible combinations

and repeating 5-20 times each combination. (Modified from Lestari & Alfi Rahmi 2011)

The Direct Method was a hit in international schools in the 1970s, and employed as recently as 2012 in the Foreign Service Institute of the United States State Department. Revered for its approach to teaching more visually than other methods and also for its inductive grammar teaching, it represented a refreshing change from the tedious translation and isolated learning structure of the Grammar-Translation approach.

Audio-Lingual Method

The Audio-Lingual Method, also termed the Army Method,²² became important in the 1950s and 1960s. Based on the behaviorist theory (primarily based on the works of B. F. Skinner in later years) that humans could be trained in language through systemic reinforcement, correct language received positive feedback and incorrect language received negative feedback. Like the Direct Method, students were instructed using the target language directly, and use of the students' native language was highly discouraged. However, unlike the direct method that taught vocabulary, the audio-lingual method drilled students in the use of grammar implicitly.

In practice, teachers have a commanding, authoritative role. They are expected to have precise pronunciation so that students may follow, and grammar is also expected to be correct. The role of students is to respond quickly and correctly to the teacher, whether that be repeating what has been said, properly changing a certain word

²² Army Method was a nickname that arrived after the outbreak of World War II when the American military found itself needing to send many soldiers all over the world. The Audio-Lingual method was the military's method of choice, especially with such an emphasis on behavior. In a time when fewer people were able to speak English to foreigners, soldiers needed at least basic communication skills in their posts abroad (Barker, 2001).

to the expected outcome (i.e. making a singular word plural, changing a vocabulary word within a sentence, replacing a noun with a pronoun), or responding to directions (i.e. Teacher: “tell me to drink the coffee,” Students: “drink the coffee!”). Mistakes are to be avoided at all costs because they can develop into bad habits. Language is more easily attained if it is presented orally first, then written. New material, therefore, is always presented in the form of a dialogue. Along with the theory of behaviorism, students are trained through mimicry and memorization until good habits of correct language usage is formed.

In the 1959, this approach was heavily attacked by the renowned linguist Noam Chomsky who maintained that there were severe limitations to structural linguistics. In the 1960s, others critiqued the techniques, providing evidence that the audio-lingual methodology was less effective in learning language than other approaches (Rivers, 1964; Smith, 1969; Ausubel, 1964).

Communicative Language Teaching (CLT)

Communicative Language Teaching (CLT), first appearing in the 1980s, was a response to the social and commercial needs of the 1970s, with the slogan of “negotiation of meaning” (Breen & Candlin, 1980; Canale & Swain, 1980; Savignon, 1983; Block, 2002; Kramersch, 2005). It was, interestingly, almost the exact opposite of the Audio-Lingual Method. Successful communication meant that the learner could employ correct grammar, coherent discourse, and appropriate sociolinguistics. Communication was based on, not just the meaning of words, but speech acts and functions. According to Kramersch (2005), “CLT represented a first attempt to democratize language learning by wresting it from the exclusive control of philologists

and literature scholars” (p. 548). The 1980s concurrently ushered in a new era of technology with the Internet and computer accessibility, making native speakers the target of modeling proper instruction and pronunciation of language to non-native speakers. Additionally, CLT aimed to increase task-based instruction. Rather than passing a test based on course materials, the growing interest became that of performance-based and task-based methods. The principles of this methodology were five-fold: efficiency, calculability, predictability, control, and standardization (Block, 2002). The culture surrounding the CLT movement was that of autonomy, communication, negotiation, and strategy (Cameron, 2000). Kramsch (2005) notes that the terms do not have traditional definitions, but that autonomy refers to “self-monitoring in the service of the company, communication has become synonymous with getting one’s message across, negotiating meaning is now equivalent to problem-solving, and strategies are meant to increase competitiveness” (p. 549). As it turned out, the principles and culture mentioned provided the perfect combination for government approval, given that the skills acquired from CLT approaches would build the ideal candidates for future positions in economics, trade, and diplomacy.

Arabic education saw the implementation of CLT in the 1990s, a shift that came with proficiency-based teaching. In the classroom, CLT meant a reexamination of the instructor’s role and an integration of all four language domains (i.e. Reading, Writing, Listening, and Speaking). Arabic instructors were to become facilitators, guides, and monitors of student learning along the periphery, as opposed to representing a lecturer who bestows students with wisdom they cannot attain themselves. In the words of Abdalla (2006), “The role of the teacher is to *help* the learner learn rather than simply to

lecture *at them*” (p. 319, emphasis mine). While CLT has been successful, it is criticized by Arabists, both traditionalists and nationalists, because of “the issue of contamination of Arabic and the fear that such an approach may encourage the use of the vernacular at the expense of classical, the language of the holy Quran” (Abdalla, 2006, p. 319). This is indeed a fair criticism for those who adhere to the concept of language contamination. Communicative learning approaches include teaching MSA so students can learn how to read newspapers and incorporating dialectal language into the classroom for speaking and listening situations that students may encounter in everyday life. Arguably, however, one can adapt the CLT approach without using a single word or structure common in the dialects. This is because some programs today will use CLT and train students to use only MSA, even in situations that would naturally take place in dialects in the Arab world.

Total Physical Response (TPR)

Total Physical Response (TPR), a method developed by James Asher at San Jose State University, first began in the 1960s but continues to be in use over fifty years later. Some scholars have advocated for its use due to its interactive component, encouraging students to absorb the language by pressing it into their memory (Richard-Amato, 1988; Asher & Price, 1967). The premise of TPR rests on a solid foundation of comprehension. Asher argued that students should not be pushed to speak until they were ready and would do so spontaneously (Asher, 1977). Instead, students should listen and respond with whole-body actions. As they improve their comprehension of the task at hand, they will eventually internalize it, with the goal of speaking for themselves. Entire lessons, then, often revolve around an action verb, but could also be

a method to learn vocabulary, idiomatic terms and phrasal verbs. Unlike Grammar-Translation, TPR focuses on the meaning of words rather than isolated, memorized phrases.

In practice, the TPR classroom is teacher-centered. The instructor conducts the class as a chain of imperatives, instructing the students to physically do something. This follows after the teacher has shown the students what to do. New vocabulary words are limited to a few at a time to help break down large communication chunks and for students to focus in on the meaning of the word before anyone moves on. Asher suggests students learn only 12-36 words per hour of instruction, depending on language level (Richards & Rodgers, 2001).

Unfortunately, TPR has received a great deal of criticism for only being appropriate for students in beginning levels of language learning (Cain, 2000). Because the entire methodology revolves around physical movement and concrete language, how do students learn abstract concepts? How do they express their opinions and compare between situations? These are considered intermediate and advanced skills of language learning that are difficult for TPR to address. Because vocabulary learning is restricted until all students understand, students cannot recognize their own language growth outside of small units of language and their ability to respond to commands.

Silent Way

The Silent Way Method, developed by Caleb Gattegno in the 1960s, is one of the farthest outliers of language instruction but nonetheless espoused by some language theorists as appropriate to alleviate student anxiety (Scovel, 1978; Richards & Rodgers, 2001). Based on the notion that the teacher should be as silent as possible and the

learners as talkative as possible, its focus begins with the oral skills with the end goal of near-native fluency in a language. Gattegno believed that students who received positive or negative feedback became too dependent on the instructor and instead needed to be conditioned for autonomy. Learners need to discover, create, and problem-solve, and they should be in full control. The Silent Way also employs the use of physical objects and colors for all stages of learning. The preceding two figures (21-22) show the general tools used for this method, Cuisenaire rods and Fidel charts. The Cuisenaire rods are used, at the very beginning, to visualize colors and counting of objects, for example. In more advanced lessons, students learn to compare and represent objects to discuss. The Fidel chart gives students the ability to focus on proper pronunciation in the language. For complicated spelling in languages such as English, all the different spellings are color-coded in columns so that students learn the pronunciation of a phoneme as opposed to memorization of new letter combinations each time.

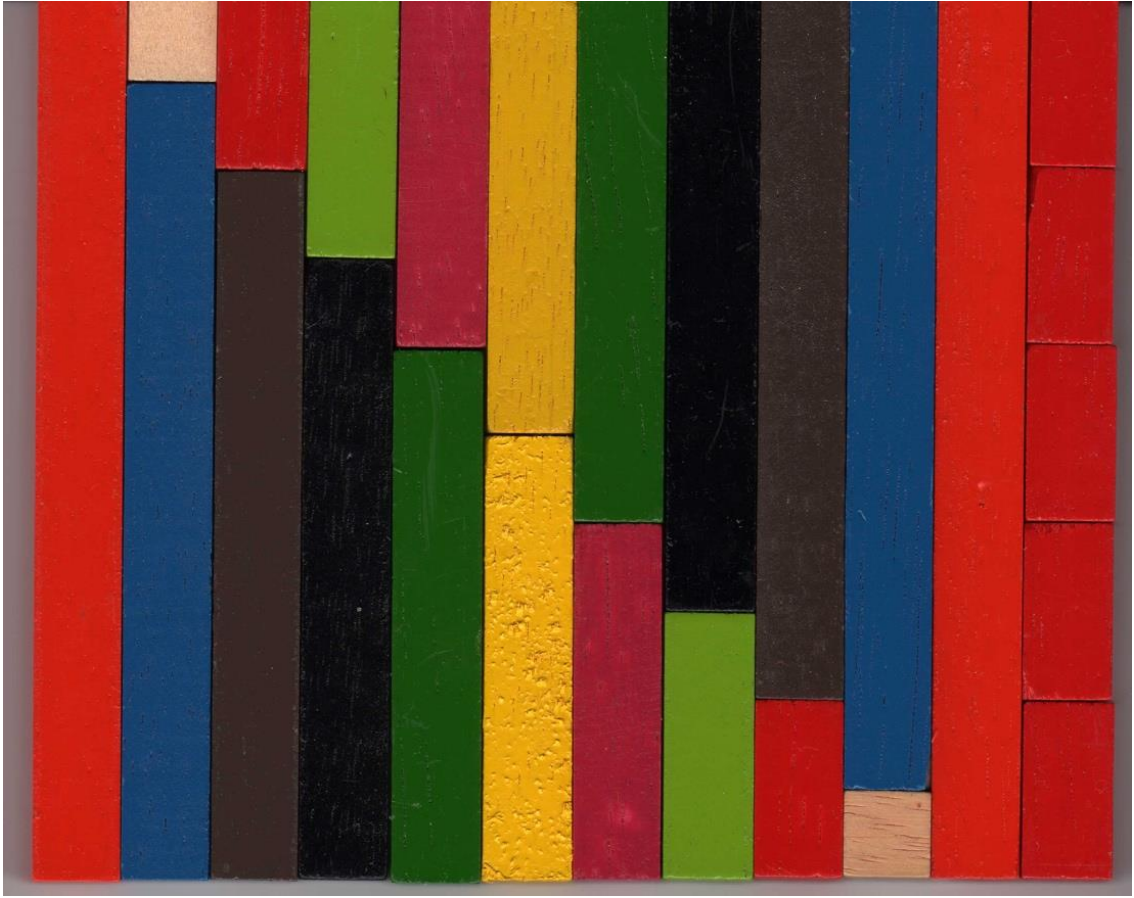


Figure 21. Cuisenaire Rods (source Wikipedia).

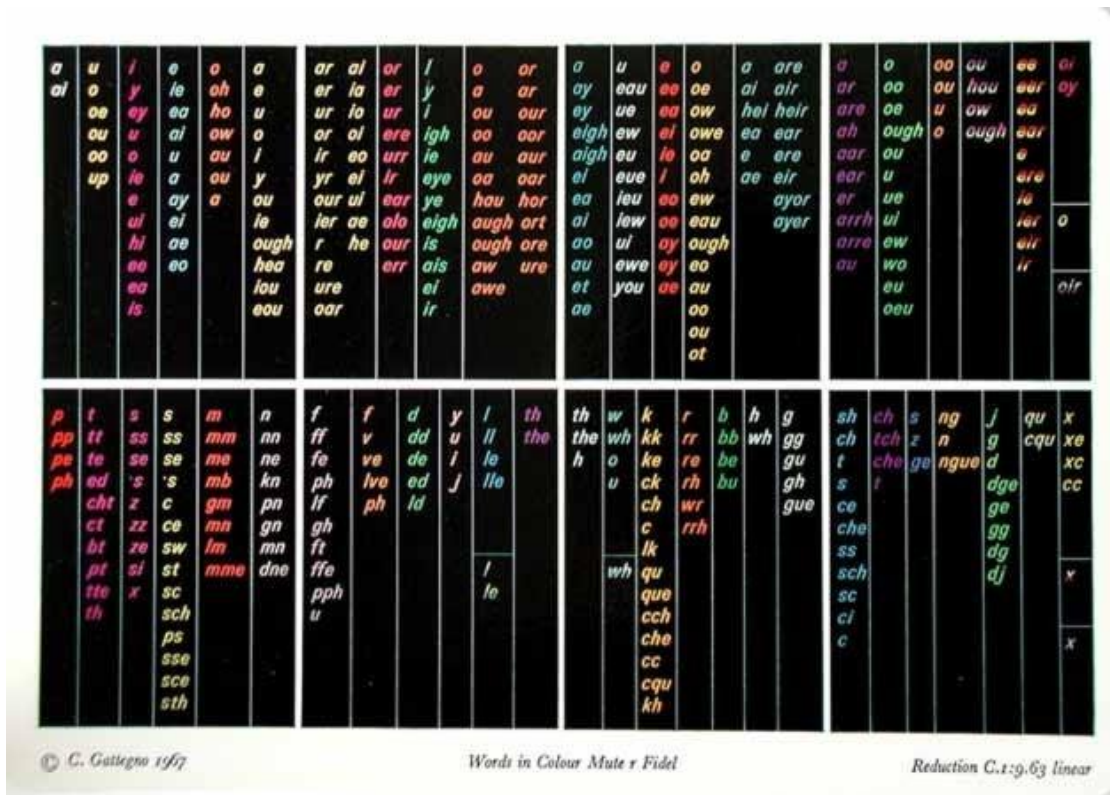


Figure 22. Fidel Chart for English (source Wikipedia).

The issues to this methodology are many. One major flaw to the Silent Way is that not all languages significant pronunciation shifts. Therefore, pronunciation does not always pose a problem. Secondly, despite the approach's boasting of learner autonomy, the entire model is centered on the teacher's ability to present material, in whatever form, correctly. While there is a greater focus on allowing the teacher to observe the class, students are fully dependent on what they can learn and when, and then making their own learning curves without correction. Thirdly, Gattegno believes that this method could bring students to near-native fluency in the language. This seems to be a lofty claim for students who may not have any knowledge of the target language before such class, who receive no feedback from the instructor, and are quite limited in their ability to learn abstract concepts. Indeed, Gattegno had no expertise in the teaching of

languages prior to presenting this method. He was a designer of mathematics and reading programs (Richards, 1986). From his background, one can clearly understand the logic of the approach, but the practicality is debatable.

The Proficiency Movement

In the 1980s, foreign language education started to focus on proficiency. The movement has taken hold as one of the most effective approaches to teaching foreign language, with many supporters (Rammuny, 1995; Winke & Aquil, 2006; Alish, 1992). More teachers of Arabic began to call for communicative competence in language, especially for speaking skills to be developed. The Journal of the American Association of Teachers of Arabic called for the development of oral skills in 1985 and the School of Arabic at Middlebury College was established in 1982 as a school of total language immersion for students (Al-Batal, 1995). Arabic Proficiency Guidelines were developed after the American Council on the Teaching of Foreign Language (ACTFL) model for speaking, listening, reading, and writing standards (Allen, 1985; ACTFL, 1989). More educational professionals were becoming attracted to the idea of language norms and objectives, common language assessment guidelines for students to be considered competent in each of the language domains. According to ACTFL, assessment should be based on a student's use of language in various situations and linguistic registers. Often, the tester must judge a student's abilities based on "can-do" statements (i.e. Can the student compare and contrast subject items? Can the student answer a hypothetical question?).

While it would be impossible to assess a student's proficiency without some level of subjectivity, the appeal to the proficiency movement is that it has a standard for

levels of achievement and offers measurements to determine a student's success. The difficulty lies in the fact that only a few testers have access to the student's assessment and high levels of proficiency can be difficult to achieve.

To amend this problem in assessing Arabic, Ryding (1991) proposed that a form of Arabic called Formal Spoken Arabic (FSA), which she describes as “essentially solid at the core, surrounded by fuzzy areas of fluctuating language behavior,” should be used as the foundation for determining oral proficiency (p. 214). FSA is guided by MSA rules, but allows for some dialectal elements influencing the speech that would normally be considered mistakes. Of course, anything written in FSA would be considered errors. While proficiency does pose difficulties to a non-native speaker, it can easily be attained regardless of the diglossic situation. The title seems to imply a tremendous burden on the learner in navigating the language, despite the fact that students acquire the various speech forms naturally, if allowed. Diglossia, if anything, should be embraced by both learners and teachers as a language's natural guide to learning the ebb and flow of the language.

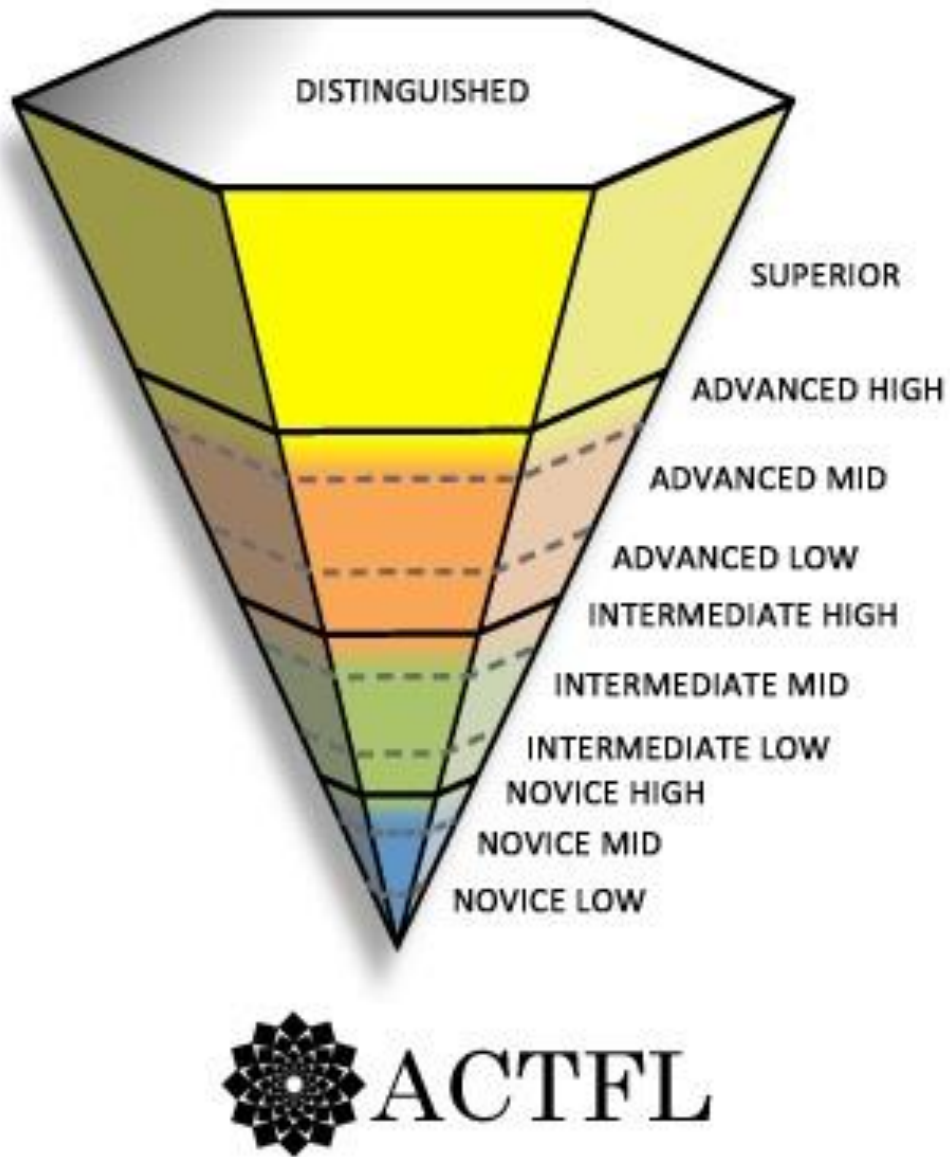


Figure 23. ACTFL proficiency cone 2012 (ACTFL).

Integrated Approach

One of the most modern and controversial approaches to teaching Arabic is the integrated approach. The approach first began to take shape in the early 2000s, and there are several important scholars who speak to the vision behind it for Arabic instruction (Al-Batal, 1992). Younes (2015), as one of the leading advocates for the approach, provides perhaps the most succinct version of the integrative method to teaching Arabic. Based on Ferguson's concept of diglossia, that is, two registers of language termed "High" and "Low" that are used in different contexts, Younes claims that for the purpose of proper function in native-like Arabic, students of the language must be taught both forms simultaneously.

Many scholars have coined new terminology for the same idea of a language spectrum in Arabic, branching off from Ferguson's two-sided division. For example, there is the idea of a middle language of sorts, something existing between the two extremes of "pure" MSA and "pure" dialect. This middle point has been termed Educated Spoken Arabic (ESA), Spoken Dialectal Arabic (SDA), Formal Spoken Arabic (FSA), Intercommon, and Modern Inter-Arabic, and Supra-Dialectal Low, to name a few (Cadora, 1965; Bishai, 1966; Ibrahim, 1986; Ryding, 1991; Mitchell, 1986; Badawi, 1973). Leaning closer to a spectrum, others have declared levels in the language, including various unquantifiable amounts of MSA or dialect (Blanc, 1960; Badawi, 1973). Regardless of the terminology, there is clearly something much more complex under the surface of Ferguson's diglossia theory, and none seems able to decide on the *roots* of these various forms of language, whether it be MSA or colloquial. It feels much like two groups arguing about whether the zebra is white with black stripes

or black with white stripes. While they have contributed much to the field, perhaps the revelation is that language is a spectrum, a continuum that consists of free-flowing, free-moving forms of language. Holes (2004) mentions that speakers will use a “style shifting along a cline at opposite ends of which are ‘pure’ MSA and the ‘pure’ regional dialect, more accurately conceived of as *idealized constructs than real entities*” (p. 49, emphasis mine).

Traditional approaches, then, have either not taught one of those idealized constructs (dialects) at all, or have kept them separate from MSA courses. If language is a spectrum, it is imperative that both sides—diglossia—and everything in between, is addressed in the classroom. Ferguson (1959) commented that any form between the High and Low registers are “uncodified, unstable, intermediate forms” (p. 332). Certainly, language is always changing, never “stable” and therefore almost dangerous to the learner. For that matter, how is a student supposed to learn the language if it is unstable? How do you teach a language that has more than one form?

Some scholars argue that the idea of plain, uneducated vernacular have disappeared (Younes, 2015), yet dialects are still considered less sophisticated, less educated, and simpler than MSA. The integrated approach addresses both MSA and dialectal variations, Fusha and Amiyya, as integral to the learning of Arabic. “*Fuṣḥa* and ‘*Āmīyya* exist side by side and are used simultaneously, particularly by educated native speakers, each in its own general domain and for certain functions” (p. 17). For the integrated approach, Fusha and Amiyya, despite their potentially changing roles in society, remain as Fusha for reading, writing, and scripted speech, and Amiyya for everything else. Younes (2015) argues that, despite the many differences that are

witnessed between Fusha and the many dialects, more similarities than differences exist. This makes sense as to why dialects are not considered separate languages. If Fusha and Amiyya are to be taught together, there must be some sort of unifying force. Native speakers of Arabic use a modified speech in order to communicate with others, and because of the similarities between the dialects—rather than the differences—successful communication is possible. This does not mean that speakers abandon their dialect but rather, a middle ground between the two conversationalists is used. When I was in Egypt, the teacher I had at the University of Alexandria was determined to use only the highest level of Fusha in the presence of his students. This did not go over well with the students, most of whom understood nothing of his prestigious Fusha. When communication broke down, he switched to the Egyptian dialect immediately to translate what he had said, just as one might expect in a foreign language class.

Modern Trends in Arabic Dialectology

Trentman (2011) suggests that many teachers of Arabic shy away from using dialects in the Arabic classroom because they cannot decide on which dialect to teach. “‘Accent’ or ‘dialect,’ to describe non-standard varieties,” She points out, “seem to depend on the context and the researcher’s preference rather than on a clear-cut linguistic line” (p. 23).

Accents can be indicators of dialect, but an accent is only a difference in sound quality, which could refer to the length and quality of a speaker’s vowels, for example. A dialect, however, will include variations in lexical choices of the speaker, mixed syntactical constructions, a variation of semantics in words shared between dialects, as well as differences in pronunciation. For example, a person in Egypt might pronounce

the word /raja'/ (he returned) as an accent variation as /raga'/. However, a Moroccan who says /bghit ataay/ "I want some tea" varies significantly from the Syrian who says /biddi shaay/ to express the same sentiment. The difference in how "I want some tea" is expressed is an example of dialect variation.

It is difficult to compare multiglossic Arabic with the so-called "standard" English²³ because native speakers of Arabic, out of necessity, speak a dialect and MSA, "while English speakers may speak only the standard" (Trentman, 2011, p. 23). Unlike English dialects, which are at least somewhat grounded in standard English, Arabic dialects may possess little apparent correlation to Modern Standard Arabic. A person who speaks "the queen's English" may sound a little odd and perhaps overly formal, but their speech would still be acceptable, whereas a person who speaks MSA would be considered to be out-of-touch, unnatural, and mechanical.

Einstein (1982; 1986) points out that non-native speakers of Arabic develop similar negative attitudes towards perceived non-standard varieties of Arabic as that of native speakers, which suggests that both native and non-native speakers develop listening bias. In other words, many Arabs do not try as hard to understand dialects with which they are less familiar because those dialects are considered to be less worthy than MSA or their own dialect.

²³ The question this term raises is what constitutes as standard English? Who has set the parameters and restrictions of what is standard and what is not? Along the theme of Arabic dialects, one could argue, from a descriptive linguistics point of view, that all language, regardless of variation, if it is able to transfer communication from one speaker to another, can be considered standard. However, the social perspective of what is acceptable and what is not lies in the hands of subjective crowd.

Trentman (2011) discovered that the same listening comprehension difficulties with non-standard varieties arise with native speakers as non-native speakers. When a speaker has a negative language attitude towards a certain dialect, he or she is much less likely to bother familiarizing themselves with it, thus dismissing it as unintelligible (Major et al., 2002).²⁴ many factors can interfere with comprehension: stimulus properties (Munro, 2008), proficiency in the language (Ortmeyer & Boyle, 1985), and familiarity with the speech variety (Gass & Varonis, 1984). Additionally, linguistic features such as speech rate, phonological factors, lexicon, morpho-syntactic differences are also assumed important to the comprehension.

While comprehension of one dialect affects another, dialects are generally mutually intelligible across a region.²⁵ Factors such as language contact and attitude play important roles in the intelligibility of dialects and even related languages (Tang & van Heuven 2007; 2009). Arabic diglossia and social register may depend on topic, interlocutor, situation, and educational experience. Of these factors, perhaps interlocutor is the most influential. Some speakers choose to speak in MSA purely for prestige, to make an impression on the audience. Holes (2004) sums it up nicely:

The concept of Arabic as a “diglossic” language, if it was ever accurate, is now an oversimplification: the behavior of most Arabic speakers, educated or not, is rather one of constant style shifting along a cline at opposite ends of which are “pure” MSA and the “pure” regional dialect, more accurately conceived of as idealized constructs than real entities. (p. 49)

²⁴ Pihko (1997) suggests that, even though a variety may be easier to understand due to dialect proximity, biases towards or against certain varieties can affect comprehension of the listener.

²⁵ Of course, there are some dialects that transcend country borders that have in fact evolved to such an extent that they would be considered unintelligible. Among these, Comoros, parts of Mauritania, and Djibouti arguably lie. However, this is because of outside influences creating creoles out of a mixture of Arabic and other languages. The dialects that I have discussed above do not fall in this unintelligible category.

Certainly, with regard to Arabic, a spectrum is at play. Even the most uneducated of native speakers of Arabic are able to perform at various points on the language spectrum. According to Holes (2004), any pure form of language is mythical, a matter of subjectivity and human opinion. Students who learn formal Arabic who then study in an Arabic-speaking country face embarrassment and frustration because they frequently do not understand its inappropriateness. Students who devote themselves to mastery of MSA with the expectation that it will help them to communicate with anyone will be disappointed. Yet, the illusion of native speakers' fluency in MSA is maintained by common job postings, as seen in figure (24).

Arabic Language (Full-Time Lecturer)

Brandeis University, Department of Near Eastern and Judaic Studies, invites applications for a full-time, renewable lectureship in Arabic language beginning Fall 2017. The Department seeks a dedicated, meticulous, and passionate Arabist willing to contribute to the long-term quality, stability, and development of the Arabic program at Brandeis, particularly at the elementary and intermediate levels of instruction. Arabic courses at Brandeis service a wide range of student interests and programs, most notably the undergraduate Islamic and Middle Eastern Studies program and Brandeis' graduate program in Arabic and Islamic Civilizations. The successful candidate must be able to employ an effective proficiency-based approach, including a rigorous and systematic approach to Arabic grammar.

In addition to fluency in English, the successful candidate will have: (1) native or near-native proficiency in spoken and written Modern Standard Arabic, combined with an enthusiasm for teaching MSA as a dynamic and vibrant living language; (2) a Master's degree (or equivalent) in Arabic language and/or literature, language pedagogy, applied linguistics, or a related field; and, (3) a demonstrated record of excellence in university-level Arabic instruction. Length of initial contract will depend on experience and will be subject to renewal, normally on a multi-year basis, contingent upon performance and the continuing needs of the Arabic program. Salary and benefits are competitive.

Figure 24. Common example of a job posting for Arabic with “native or near-native proficiency” in MSA. Taken November 30, 2016 (modified from Academic Jobs Online).

Materials

Proper materials for learning, as any educator knows, can quite possibly make or break an entire program. Teachers cannot effectively teach without effective materials. Over the years, many books on the teaching of Arabic have come about and most scholars seem hopeful if not desperate for the fight to continue researching and publishing new curriculum. Among some of the better known textbooks include the “Orange Books”, the Al-Kitaab series, *Standard Arabic*, *Ahlan wa Sahlan*, *Arabiyyat An-Nass*, and *Arabic for Life*. Each of these has a slightly different approach, choosing to focus on communicative competence, literacy, or a little of everything. Perhaps the most well known of the various resources were the “orange” books and the Al-Kitaab series.

The “Orange Books”

The movement for publishing standardized, teachable materials arguably made its entrance with *Elementary Modern Standard Arabic* by Peter F. Abboud and Ernest M. McCarus in the 1960s. These books, a series of volumes, were affectionately referred to as the “orange books” because of their identifying, cheerful, orange cover. It was a refreshing boost to the developing field of Arabic instruction in the United States at the time, and the authors were well known for their experience in teaching Arabic to Americans and their valuable publications on theoretical education. The orange books were used widely all over the United States, quickly making the audio-lingual method a norm in Arabic education.

No dialects were introduced in the material. Rather there were text passages scattered with new vocabulary in context revolving around important cultural topics to

which students may not otherwise be exposed (e.g. wedding traditions in Jordan or visiting Jerusalem). Each chapter's text introduces grammatical concepts such as hollow verbs, active or passive tenses, and definite nouns and genitive constructions.

The series was popular for providing a relatively complete, general grammar of Modern Standard Arabic in an easy-to-follow format, and for applying practical cultural understanding to the content, intimately woven with grammar. This was one of the first major movements to establish a standard for teaching Arabic in the United States. Universities across the country relished these treasured resources and the popularity of the books continued well into the 1990s.

Al-Kitaab Series

Al-Kitaab fii Ta'allum al-'Arabiyya: A Textbook for Beginning Arabic, was developed by Mahmoud Al-Batal, Abbas Al-Tonsi, and Kristen Brustad and heralded the demand for the communicative approach and the proficiency movement. Indeed, it was said that “[the series] brings the teaching and learning of Arabic into a new era where the content and the methodology actually correspond to what the overall majority of the learners want: to communicate in Arabic just as they can do in other foreign languages” (Nielsen, 1996). The goal of the series was to present the diglossia of the Arab world, developing speaking and listening skills with some dialectal influence while learning how to read and write in the MSA register of formal language. The Al-Kitaab series has been generally well-received by educators and it is often regarded as the new standard for textbooks. Awad (1998) mentions that the textbooks “represent a welcome departure from [separating MSA and dialect teaching], a practice that often leaves many second language learners bewildered in their perception that learning

Arabic amounts in essence to learning two languages” (p. 627). *Al-Kitaab* was one of the first textbooks to attempt to combine MSA and dialects into teachable chunks. As some scholars have pointed out, *Al-Kitaab* feels like a textbook with which students can teach themselves.

Al-Kitaab includes three volumes, one for beginning, intermediate, and advanced students, as well as a supplement called *Alif Baa* that teaches students the alphabet, sound system, basic vocabulary, and parts of culture. When *Al-Kitaab* is used at the college level, students generally finish *Alif Baa* after a few months of class, and then move on to Part One of the series. The book allows for use of MSA as “a means of communication with interference” along with dialects (Nielsen, 1996). In the progressive editions of textbook, dialects have been given a greater role, with the most recent edition including vocabulary lists and expressions in MSA, Egyptian, and Levantine variations. There is even talk that a future edition will also include the Moroccan dialect, as many students now go to Morocco as a safer, more stable option to that of Egypt or the Levant. Unlike the “orange books,” *Al-Kitaab* takes the time to integrate all four language skills of reading, writing, listening, and speaking. This is also reflective of its loyalty to developing proficiency in the language as opposed to having an imbalanced skillset in written versus oral skills. Because dialects are presented with MSA, often with parallel examples, students are able to compare and contrast the two variations. Additionally there is the concept called the “principle of spiraling” where students, before they have received a translation of the word, see it pop up in different pieces, learning it through context before receiving it as a vocabulary word.

Now, after 20 years of success, some teachers are asking for something beyond *Al-Kitaab*. One major issue for Arabic learners in the United States is that they become overly dependent on *Al-Kitaab*. When they go abroad, they feel lost when encountering textbooks that are very different.

In 2016, despite a wave of new textbooks, the general feeling in the field of Arabic instruction is discontent. Unfortunately, Arabic instructors have fewer options to choose from than other foreign languages. The reason *Al-Kitaab* has been so successful is due to its flexibility. *Al-Kitaab* can be taught by teachers who choose to leave out the dialects completely or by those who prefer an integrated approach. Some students like to use the textbook to study the language on their own. The newest edition of *Al-Kitaab* incorporates more discussion, which some teachers know little about.

Chapter 4: Arabic in Institutions of Higher Education

For [non-native speakers], Arabic diglossia is a complex situation to encounter, let alone master:

Learning a single variety, whether it is MSA or a dialect, will not suffice; educated [native speakers] know and use both. This is an important distinction between Arabic and many other languages: all languages have dialects, but most languages have speakers for whom the standard is their native variety. In Arabic, this is not the case: all [native speakers] learn the dialect at home and they learn MSA through education. (Trentman, 2011, p. 26)

If a student who had only studied MSA for his entire life were dropped into an Arab-speaking country anywhere in the world, he would be isolated from all modes of communication apart from road signs and newspapers. He would not be able to adhere to even the most basic cultural norms, such as greeting the *bawaab*, or doorman of the apartment building. Restricting study to only MSA will result in utter dismay for the student when the taxi driver, after the student has brightly asked him how much his fare will be, starts laughing and mimicking him in his jilted formal style, only to respond in English or French.

Because of the complexity of Arabic, the interplay between MSA and dialect, the implicit social registers that go with each, it is difficult to discern the most effective methods for preparing students in the language. To try to understand how Arabic is being taught today, I looked into the Arabic programs of a number of institutions of higher education.

Program Chart							
Program Name	Immersion?	# of contact hours/program length	Materials used	Dialect integration?	Type of students who attend	End goals for students	Assessment
University of Chicago	No. Most classes are a combination of English and Arabic, depending on level.	2 years	Al-Kitaab series, 2 nd edition	Dialects are taught separately for students who choose them.	Undergraduate students who would like to travel, graduate students who would like to pursue research or specialty field.	Primarily, reading and writing proficiency and a healthy understanding of all basic MSA grammatical concepts.	Course exams
Flagship Schools	90% immersion in beginning years, total immersion after	4 years at the university level, 1 year abroad	Al-Kitaab series, 3 rd edition and supplemental materials	Yes.	Undergraduate students	To achieve a level 3/Superior proficiency and be comfortable using language and culture in a professional setting	ACTFL proficiency tests, OPI
Middlebury Language Schools	Yes.	8 week summer program 5 hours/day (closer to 24/7 program). Graduate program requires 2 summers	Al-kitaab series, 2nd edition	Dialects are required but taught separately	Undergraduates and some graduate students.	To help prepare students to achieve their proficiency goals later on, keep them on the right track for their goals.	Academic test designed in house

Figure 25. Summary of domestic programs discussed (Source: author).

Programs in the United States

University of Chicago

University of Chicago Course Offerings in Arabic		
Title	Description	Term offered
Elementary Arabic I-II-III	This sequence concentrates on the acquisition of speaking, reading, and aural skills in modern formal Arabic. The class meets for six hours a week.	Autumn, Winter, Spring
Colloquial Levantine Arabic	Spoken Levantine Arabic is a proficiency-based course designed to develop the linguistic skills necessary for personal day-to-day life. The course focuses on spoken rather than Standard written Arabic, and will therefore target primarily the oral/aural skills. Through the knowledge of Modern Standard Arabic and the introduction of colloquial vocabulary, expressions and grammar, the course will build the students' competence in spoken Arabic. Students will also be introduced to the Levantine culture of Syria, Lebanon, Jordan, and Palestine.	Winter
Egyptian Colloquial Arabic	Colloquial Arabic is a proficiency-based course designed to develop the linguistic skills necessary for personal day-to-day life. The course focuses on spoken rather than Standard written Arabic, and will therefore target primarily the oral/aural skills. Through the knowledge of Modern Standard Arabic and the introduction of colloquial vocabulary, expressions, and grammar, the course will build the students' competence in spoken Arabic.	Spring
Skills Review for Intermediate Arabic	N/A	Autumn
Intermediate Arabic I-II-III	This sequence concentrates on speaking, reading, and aural skills at the intermediate level of modern formal Arabic.	Autumn, Winter, Spring
Maghribi Colloquial & Culture	N/A	Autumn
Arabic in Social Context	Designed for the advanced student of MSA, this course aims to improve listening comprehension and instill an awareness of the social associations accompanying different speech/writing styles. Students will intensively listen to audio/video materials clustered around the themes of diglossia and code-switching; gendered discourse; urban-rural; class. A heavily aural course, class activities will involve student presentations (group and solo), discussion groups, and, to a lesser degree, textual analysis.	
Media Arabic	Media Arabic is a course designed for the advanced student of Modern Standard Arabic. The course objective is to improve students' listening comprehension skills. Students will advance toward this goal through listening to a variety of authentic materials from Arabic TV (on politics, literature, economics, education, women, youth, etc.).	Winter
Arabic through Film	This course immerses the student in Arabic through the genre of film, specifically, Egyptian film, a potent and pervasive medium since Arabs started making films in the 1920s, but more pervasive with the advent of television in the early 1960s. Proceeding chronologically, we examine the Egyptian film through distinct stages, from the early musicals and romantic comedies of the forties and fifties, to the slew of post-1952 films offering new notions of the nation, of citizens, of womanhood, to the films of the 1970s with their commentary on the new capitalist society Sadat espoused, to the nuanced realism and focus on individual angst of the 1980s and 90s, to the gritty realism of the pre and post Arab Spring period.	Autumn

Figure 26. University of Chicago course offering chart as of Fall 2016 (Source: author).

Among other things, the University of Chicago is renowned for its programs in Middle Eastern Studies and Arabic Language and Literature. Farouk Mustafa was a key faculty member who helped build the prestige of the program:

[Mustafa instituted] a weekly Arabic circle, taught every Arabic course there was...[and] always really cared about having the Arabic program as strong as ever it could be ...When it comes right down to it the strength of the program really rode on his personality and his knowledge” (Heikkinen, personal communication, September 8, 2016).

The program at The University of Chicago has always focused more heavily on Fusha, or MSA, than dialects for several reasons. First, dialects are not as often read or written down so “people don’t remember it” (Heikkinen, personal communication, September 8, 2016). Secondly, University of Chicago regards itself as an academic institution, and one of the few in the country that offers ancient languages, such as Turkic and Armenian. Thus, students who are attracted to ancient languages are more likely to be interested in the classical, written forms of a language than communicating with locals “on the streets.” In a way, one of the program’s distinguishing features is its focus on classical forms of expression because students do not need to have prior exposure to a Classical language to join the program.

Heikkinen, a lecturer in Arabic at the University, teaches with a heavy emphasis on language immersion, though most faculty do not. Farouk Mustafa (Heikkinen’s late husband) often taught classes with little to no reference to the Arabic language. As there

is no need for immersion-based Latin courses, so there is no need for immersion-based courses in Classical Arabic.²⁶



Figure 27. Screenshot of the University of Chicago Near Eastern Languages and Civilizations Department. Taken October 30, 2016.

Heikkinen offers the following rationale for the University's emphasis on Fusha:

We are not trying to teach you Fusha because we want you to be fluent speakers of thereof, this is purely a tool for you to master this language and of course you will need to learn colloquial if you go on with [the language] but if you want to read write now this is what you need. (personal communication, September 8, 2016)

Faculty in Arabic, especially native speakers, are resistant to teaching dialects along with MSA because it is difficult for students to learn both simultaneously. At the same time, faculty feel uncomfortable using MSA, particularly during conversations, because no one speaks the formal language. Thus, conversations in MSA seem contrived and artificial.

²⁶ It is not to be discounted that such a school exist in the form of a summer school. Accademia Vivarium Novum offers an 8-week program in the language and Wyoming Catholic College offers a shorter version, a little more than a week long, at their Conventiculum Viomingense Latin Summer Immersion.

One concern of University of Chicago faculty is with the depth of knowledge with which students leave the program, a program that is only two years long for language courses. Graduate students and undergraduates, with widely varying backgrounds, are often put into the same classes, which translates into high variability and requires great linguistic flexibility on the part of the instructor. The University of Chicago uses the Al-Kitaab series (2nd edition), which assumes that students will be learning Arabic for three years if they complete one book each year. In order to offer students courses in Arabic media, politics, and literature, the department uses the older version of Al-Kitaab for the first two years and then fit in more content courses in the third year as desired by the student. Despite some students' desire to learn dialects as well, the University of Chicago does not have the department capabilities to teach both content courses and dialect courses. Thus, their focus is on content courses like Media Arabic or Arabic Through Film (Figure 26).

“We have a changing world where the Amiyat are asserting themselves more and more and then we have changing personnel” (Heikkinen, personal communication, September 8, 2016). Faculty at the University of Chicago noted that the students who are entering the Arabic program are more proficient in Arabic than students in the past. However, by and large, the first and second year students just do not fully understand how much time it takes to be able to master the language.

Students at the University of Chicago are enthusiastic about studying Arabic while abroad, but options are surprisingly limited. As a result, study abroad is not an expectation for students, even at the end of their two-year language program. Some

students inevitably turn to summer programs, such as Middlebury Language Schools or the Critical Language Scholarship, to further develop their skills.

Faculty member Heikkinen notes that, “The U of C has been a very, very strong program and the challenges we are facing are changes in what’s needed, in what our students need” (personal communication, September 8, 2016). Students often have more communicative goals in mind, with communicative meaning verbal skills, rather than exclusively in reading and writing.

Some faculty members prefer the older, often considered outdated “Orange Books” for teaching Arabic because students were able to perform at a more “sophisticated level” (Noha Forster, personal communication, September 28, 2016). For instance, students were able to create longer sentences with more complicated structures than they have been able to do with Al-Kitaab in more recent years, which is attributed to the flexibility of the Orange Books for teachers to include more supplemental materials in the curriculum. For the University of Chicago faculty, the Al-Kitaab series is more restrictive in the amount of time instructors have in the classroom, so they must adhere to the unit topic more strongly. The limited time leaves much to be desired. “I encourage everyone to think of learning language functionally. It’s not about finishing a book, it’s about what you can do in a language,” says, Forster, a faculty member who has great experience with high school students in STARTALK programs. One of the most beneficial components to students is laying out the modes, or registers of speech, for students, even if they have a subconscious understanding. It is helpful for students to have a clear understanding of what function they would use for a presentation in the language as opposed to interpretive comprehension through reading. “Let’s set our

goals together. Who are you? What do you want? You kind of tailor the program to the students [based on their needs]” (Forster, personal communication, September 28, 2016).

According to a recent survey in the program, students in class were given a survey on which readings were most relevant to their own goals, and poetry, novels, and short stories were not very popular. In fact, none of the readings were scored highly by students. Student interest has shifted away from sources that require heavy, if not exclusive, use of MSA. Several students expressed the most interest in reading biographies and newspaper articles. They want to relate to real-world events and be able to speak with real people. Students even asked if they could read internet comments, but this conflicts with the University’s emphasis on Classical language. “What are we best suited for giving students at a university? What can students do outside of class on their own more efficiently? If your time is limited, I’d rather do the more tedious [material because students who are very motivated will learn the other things on their own]” (Forster, personal communication, September 28, 2016).

Students will most likely not learn the more difficult or tedious aspects of the language on their own and it is crucial for their overall knowledge in Arabic. “If I were learning French,” continues Forster, “I would still want to study the [formal] one that opens up Molière to me and then I would throw myself independently into all the other stuff that I love. I wouldn’t expect to be spoon-fed it. I would go to the country and immerse myself because, after all, it’s really changing.” At the University of Chicago, the expectation is that students are taught what they cannot learn independently. But conversely, students are not expected to stop there. Students are expected to continue

their studies to incorporate even more that a university cannot provide. They are expected to study abroad and learn the natural evolution of the language.

What is more, some television stars and new singers are appearing and bringing Fusha back to a certain extent. This seems to have its ties in the cultural beauty associated to the language. For some scholars at the University of Chicago, the philosophy is, “Try everything. Nothing is perfect and then just try to pick the good stuff from [everywhere] and then do it” (Forster, personal communication, September 28, 2016). Students’ experiences at the University of Chicago, whether they be undergraduates or graduates, use their time as a springboard for PhD programs, careers in the government, or other academic purposes.

Middlebury Language Schools

Middlebury Arabic Language School Sample Course Offerings	
Name	Description
Level 1: Elementary Arabic	The beginning level is designed for students with no prior knowledge of Arabic. During the first week, elementary level students sign a modified pledge allowing them to interact with their instructor in English while in class. In all other aspects of their daily life in the school, beginning level students abide by the full Language Pledge. From the first day of classes, students are exposed to authentic reading and listening materials. They engage in functional activities, often in small groups, necessary to their survival in the school community and later on in an Arab setting. Students at the elementary level are introduced to the use of Arabic computer software and to listening materials in digitized form and on the Internet. Reading assignments from Arabic sources on the Internet are also a feature of this level. Students write long compositions and make oral presentations in class in a way that makes the use of Arabic a natural process and helps students at this level blend in with students from higher levels. Students are expected to spend between four and five hours outside of class working on assignments and preparing for next day's class.
Level 1.5: High Elementary Arabic	This course of study is designed for students who have had some exposure to Arabic through an academic institution, through living for a period of time in an Arab country, or through private tutoring in the language. Students at this level typically come from different backgrounds, have studied using different textbooks, and have different levels of proficiency. Students are expected to use Arabic exclusively from the outset and all instruction is conducted in Arabic. Students in this level are exposed to authentic reading and listening materials that are of more depth and length than those used in Level 1. The speaking and writing assignments are more varied and more demanding than Level 1 assignments. Students at this level are required to write and edit their compositions using Arabic word-processing software available at the School, in addition to other technological features such as digitized sound for Al-Kitaab lessons and reading and listening assignments from the Internet. Students are expected to spend between four and five hours a day outside of class working on assignments and preparing for next day's class.
Level 2: Intermediate Arabic	Students placed in Level 2 normally have taken two or three semesters of Arabic in an academic setting and have knowledge of the basic grammatical and lexical features of Arabic. Sometimes a "lower intermediate" class is created to accommodate those students whose proficiency and language skills require that they go at a slower speed than regular intermediate students. Typically, students in the lower intermediate class have finished only two semesters of college Arabic, or more than two semesters but have been away from the language for some time. The objectives of Intermediate Arabic are, in general, to solidify knowledge of the basic rules of Arabic grammar, to expand vocabulary in terms of complexity, and to increase the acquisition of words for active use in a wide variety of topics and settings. Emphasis is placed on the use of authentic reading and listening materials, and on communicative writing and speaking tasks. Students at the intermediate level are required to go to all Arabic lectures and movies. Usually, there are homework assignments designed to enhance each student's benefit from the cultural activities. At the end of the course, students at the intermediate level are expected to write a long composition of at least 1,200 words. Oral presentations of 15 to 20 minutes are regular activities at this level. In addition, work outside of class requires an average of four to five hours a day.
Level 2.5: Intermediate Arabic II	This course enables students at the intermediate proficiency level to further strengthen the four language skills: listening, speaking, reading, and writing in Modern Standard Arabic and to understand key aspects of the Arab world and the Arab culture. Typically, students in this level have finished three or four semesters of Arabic. Students will acquire a broad range of intermediate level vocabulary, learn higher level rules of Arabic grammar, and increase the acquisition of phrases for active use in a wide variety of topics and settings. Students write lengthy paragraphs in their daily assignments and give oral presentations in class in a way that makes the use of Arabic a natural process. Work outside of class requires between four to five hours a day.

Figure 28. Middlebury Language School Arabic courses level 1-2.5. (Source: author modified from website).

Level 3: High Intermediate Arabic	Students at this level have a broader range of vocabulary, more fluency in speaking, and more advanced skills in Arabic than students at the regular Intermediate Arabic level. The main objective of this course is to move students in a short period of time across the threshold of the high intermediate level of proficiency and provide opportunities and learning strategies towards the advanced level of proficiency. This level is characterized by extensive readings and discussions on a multitude of political, social, cultural, and literary topics. Writing assignments are geared toward stylistic and aesthetic aspects of the Arabic language. Students produce lengthy expository and argumentative discourse. Attending lectures and films and participating in follow-up discussion sessions either with their instructor or the visiting lecturer are regular features of class activities. Listening activities focus on authentic materials of considerable length and content. At this level, students choose one of the colloquial dialects offered in the School. The objective is to equip students with the necessary conversational skills that would enable them to engage in meaningful discourse with educated Arabs in a medium that is not considered artificial or unfamiliar in the Arab World. The study of the dialect is uniquely integrated into the general curriculum emphasizing the linguistic realities in the Arab World. Work outside of class requires between four to five hours a day.
Level 3.5: High Intermediate Arabic II	This level builds on the writing and conversational skills the students already have in order to take them up to the advanced proficiency level. The students study literary discourse and news reports, along with listening to authentic interviews and talks, write lengthy assignments, and give short oral presentations. In addition, they review some advanced grammatical rules on daily basis. They also choose one of the dialects offered in the School to acquire the necessary conversational skills that would enable them to engage in a meaningful discourse with educated Arabs in a medium that is not considered artificial or unfamiliar in the Arab World. The study of the dialect is uniquely integrated into the general curriculum emphasizing the linguistic realities in the Arab World. Work outside of class requires between four to five hours a day.
Level 4: Advanced Arabic	Students accepted at this level are expected to have mastered language mechanics and possess the high intermediate level of proficiency in Modern Standard Arabic. The course is designed to enable students to attain solid, advanced level proficiency or higher in the various language skills. Readings at this level are extensive and varied in terms of genres and academic interests. They consist exclusively of authentic materials on various contemporary and classical topics in language, literature, and the social sciences. Chapters from books, novels, and lengthy articles form the backbone of this course. Students analyze the stylistic features of different genres and texts. Special emphasis is placed on understanding the nuances of the language and the use of idiomatic expressions and rhetorical devices. Home assignments are varied and typically consist of attending or watching a recording of a lecture, reading a chapter from a book and making an oral presentation in class based on that reading, engaging in a panel discussion with other classmates and one or more of the other instructors in the School, or watching a live TV broadcast (via satellite) of a cultural, historical, political, or religious nature. At the advanced level, students also study the basic structures and phonological system of one of the major colloquial dialects. Students are encouraged to adopt the same linguistic medium that intellectual and educated native speakers of Arabic adopt in their conversations on academic topics. The study of the dialect is uniquely integrated into the general curriculum emphasizing the linguistic realities in the Arab World. Work outside of class requires between four to five hours a day.
Level 4.5: Advanced Arabic II	This course helps advanced-high students refine and practice their listening, speaking, reading, and writing. Students learn how to use and extend their advanced vocabulary, grammar, and communication skills more consciously and effectively. Emphasis is on speaking extemporaneously, use of idioms and special expressions, and identifying intent and emotions by recognizing tone, content, and word usage. An increased focus on reading a novel, short stories, and media analysis, along with listening to authentic interviews, debates and talks, serves as the basis for dynamic oral communicative practice. Students engage in class discussions and have the opportunity to express their opinions about contemporary issues in the Arab world. They are to write a research paper and give lengthy presentations. Work outside of class requires between four to five hours a day.

Figure 29. Middlebury Language School Arabic courses level 3-4.5 (Source: author modified from website).

Middlebury College, which merged with the Monterey Institute of International Studies (MIIS) at Monterey in 2010, provides perhaps some of the best known language schools in the United States. Historically, the College began with a German Language School in 1915 and most recently they have added a Hebrew Language School in 2008. The program began for undergraduate students but expanded to include a graduate program for Arabic in 2009. Middlebury College, originally in Vermont, wanted to reach the West Coast and moved to Monterey in 2009. Middlebury is known for its total immersion environment, or “Language Pledge,” where students who speak in anything but the target language receive two warnings before they are dismissed from the program. This pledge exists 24/7, unlike any other program. The healthy immersion practices are maintained by having its own campus where students, faculty, and their families all live in the same campus grounds. The program builds a community together; they eat together, speak together, and spend their time together as one.

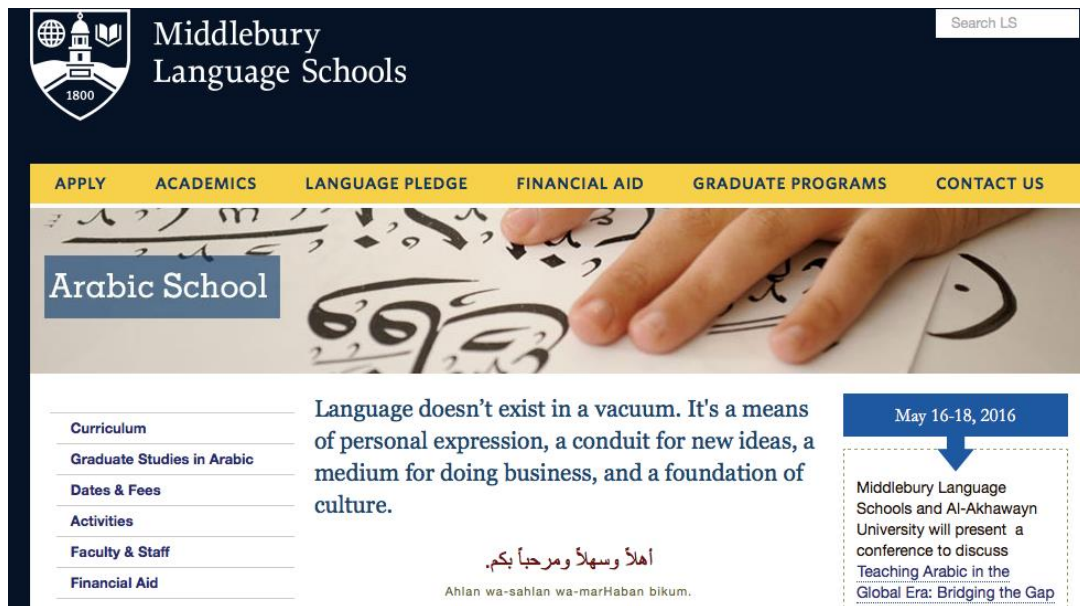


Figure 30. Screenshot taken of the Middlebury Language School website. Taken October 30, 2016.

The Arabic language school has witnessed a great deal of change, despite their rather simple, clear vision. First, the enrollment at the Arabic school has jumped from its start of approximately 80 students in the 1980s to over 180 students per year for the past decade. Secondly, the move to Monterey, to their own facilities in partnership with Mills College, represented a dynamic shift for the program to expand in their new home. Arabic was the first school to move to California. Thirdly, the College has added two master's tracks in Arabic, one in Teaching Arabic as a Foreign Language and the other in Arabic Studies. These master's programs are robust, including two full years of classroom hours, teaching experience, work in seminars and workshops, and regularly discuss their experiences with special guests. The MA program has been kept relatively small so that students can receive more individualized attention. The plans now are to create a Doctoral degree in Modern Languages (DML), which is often hard for students to find in the United States. In previous decades, master's programs were not available in Arabic because there were limited numbers of students with sufficient advanced training in the language to complete one. Now, with increasingly more students who have developed their language skills to high levels of proficiency, the MA programs are not only thriving, they are now needing to expand to the Doctoral level. A DML would also increase cross-departmental research and interest, as it requires students to study not one but two languages in their coursework. Thus, students could take courses in the French and Arabic Language Schools, for example, while they complete their DML.

One of the major challenges Middlebury faces is assigning students to the appropriate classroom level when they arrive. Students arrive to the campus with diverse backgrounds in tow, including some students whose first language is not

English; many international students from all over the world are coming to Middlebury, perhaps because the program also hires instructors of Arabic from all over the world as well. Some students have had doubts about a Bulgarian or German teaching them Arabic but once they start mixing with others, they become comfortable to their learning benefit. One next step for Middlebury is to market the programs to international students in addition to Americans.

To cope with the different learning environments, Middlebury provides students with a pre-program entrance exam and post-program exam. Based on the pre-program exam, students are assigned a level from zero to five, with half levels in Speaking, Listening, Reading, and Writing. This allows flexibility to place students in the right course. For example, a student who has already taken two years of language at his home institution may place in 1.5 or 2 on the Middlebury assessment and be assigned to the appropriate class. While the assessments do not provide students with an official score, Middlebury informs them that they are at an academic institution and they will see how they have improved between the entrance and exit exams. The Oral Proficiency Interview (OPI) that ACTFL uses to test speaking is not always accurate for the student's overall abilities.

“Here is the gap,” says Mahmoud Abdalla, long-time director of the Arabic Language School and Arabic lecturer. There are students who receive Superior level proficiency in speaking and assume they are Superior in all other skills. More focus on developing accurate assessments in the field needs to be available as soon as possible. “ACTFL and ILR are the most reliable [assessments] so far but there are criticisms too...with some of the testers, there is a really big gap between one evaluation and

another...but at least we have a system that we can rely on. However, there are gaps” (Abdalla, personal communication, October 17, 2016).

In the program, students are assessed regularly and professors see students every day. Students are quizzed and tested every week, and they have ample opportunity to give presentations and write semi-academic papers.

On the topic of dialect integration, Middlebury tries to make accommodations as best they can with students’ abilities:

I have 44 teachers from 11 different Arabic-speaking countries. Is it difficult for us to speak in the dialects 24 hours? No. Will the students understand us? No. If we speak to them in the dialects, with Nigerian, Moroccan, Egyptian, we found out that most of the students have no idea about the dialects and only studies Modern Standard Arabic at their home institution except a few who have been abroad or have been exposed to it in their program. (Abdalla, personal communication, October 17, 2016)

Although Arabic programs have exploded across the United States in the last 10 years, most students have very little to no experience in dialects, or for that matter, the complex linguistic situation in the Middle East. The great majority of programs in the United States start students with MSA. Students often can only say they know the MSA variety well. Students do not have the awareness of what learning Arabic means given the linguistic reality in the region. Middlebury believes that the responsibility rests on the advisors and administration of students’ home institutions, not on the students themselves. The goal of Middlebury is to help establish students in the four skills. Therefore, dialects are offered to help students prepare for study abroad experiences. They are also prepared for academia, to listen to Aljazeera News, or to sound scholarly, so they also learn to speak MSA. Four to six dialect classes are offered to students every summer. Because of the large number of students in the program, Middlebury is able to

separate these classes by levels (e.g. if several students have never taken a dialect before, they can be grouped together). Additionally, at the lowest levels of language, they use the integrated approach where dialects are brought into the classroom with MSA.

One of the most unique aspects of Middlebury language schools is their community approach to immersion. Every individual in the program, whether they be student or professor, eat together in the dining halls. During this time, they assign tables according to dialects. While it is open to everyone, “it’s mainly for those who want to study the dialect,” says Abdalla (personal communication, October 17, 2016). “Students mingle with [teachers who speak the dialect] while they are eating while at the same time other students can join if they want to hear it, if they want to learn a few words, if they want to rate their interest in it.” The dining halls provide ample opportunity for students to see how native speakers shift between uses of the language, from very formal speech to informal speech. While the program is not a replacement for going to the Middle East, Middlebury is one of the few programs that offer dialect courses at all. The success of the program lies in the approach to diglossia, where the goal is to learn the language spectrum rather than choosing sides. “This is what we believe in: [Arabic] is a language continuum. I stopped the argument between Classical and Dialects, we say ‘no.’ We study Arabic, any one of them within the language continuum and we move along and the summer is a really great way to see this shift” (Abdalla, personal communication, October 17, 2016).

As with many other programs, Middlebury also brings guest speakers to discuss special topics with students. This year, Middlebury brought a graduate professor to help

students in a writing workshop. While lectures used to happen every Wednesday, they now have introduced a conversation activity where students must speak with someone new every week and discuss a topic prepared ahead of time. The conversation hour was wildly successful because students do not always have time to sit and discuss with other students because they are so intensely focused on their own assignments. “The most important thing that ties [everything] together is research. Research is the weakest point to frame our work in the field of teaching of Arabic as a foreign language” (Abdalla, personal communication, October 17, 2016).

The Flagship Initiative

Year 1

Term	Course	Credits
Fall	ARAB 1115: Beginning Arabic	5
Spring	ARAB 1225: Beginning Arabic Continued	5
Summer (Recommended)	Internship related to the Middle East	Varies

Year 2

Term	Course	Credits
Fall	ARAB 2113: Intermediate Arabic	3
	ARAB 2013: Colloquial Arabic	3
Spring	ARAB 2223: Intermediate Arabic Continued	3
Summer (Recommended)	Intensive Arabic program ¹	Varies, may be equivalent to 3rd year Arabic ²

Year 3

Term	Course	Credits
Fall	ARAB 3113: Advanced Arabic	3
	ARAB 3423: Advanced Arabic Composition	3
Spring	ARAB 3223: Advanced Arabic Continued	3
	MLLL 3413: Arabic Literature and Culture	3
	MLLL 3453: The World of the Arabian Nights OR MLLL 3463: Arab Culture & Society through Modern Fiction	3
	Fall	Arabic Intensive program abroad ¹ ; Internship related to the Middle East/North Africa

Year 4

Term	Course	Credits
Fall	ARAB 4433: Arabic Media & Politics	3
	ARAB 4413: Arabic Structure	3
Spring	ARAB 4443: Readings in Islamic Religious Texts	3
	ARAB 4993: Readings in Contemporary Arab Culture (capstone course)	3

Figure 31. Example of Arabic courses within an Arabic Flagship Program at the University of Oklahoma. Screenshot taken December 3, 2016.

The Language Flagship, a language initiative that emerged from the National Security Education Program (NSEP) has provided federal grants to US universities for language study since 2002. Originally established for post-baccalaureate students only, in 2006 The Language Flagship branched into a much larger scale project for undergraduate students as well. Currently, there are five universities that host Flagship programs for Arabic: The University of Texas at Austin, the University of Maryland, the University of Oklahoma, the University of Arizona, and most recently, Indiana University. Each campus provides slightly different approaches to teaching Arabic, but the goals of each program are the same, united under a board of Arabic Directors. The mission behind The Language Flagship is to create the next generation of globalized professionals, students, with advanced language competence and cultural awareness for the professional world. Flagship programs are interested in language proficiency and use the ACTFL guidelines for assessment. Students who enter the program and have never studied the target language before can achieve a level Superior on the ACTFL scale after five years. The secret to Flagship's successes is the intensive nature and excellent support that students receive. While they pursue their degree in whatever they choose (e.g. Business, Petroleum Engineering, International Relations), they actively take immersive classes in the language, and they participate in a wide range of required program activities, such as partnerships with native speakers, lectures, and cultural clubs (e.g. cooking club, calligraphy, Debkeh dance). This takes place over four years at the home institution, although they are strongly encouraged to also participate in at least one intensive summer language program, either domestically or abroad.

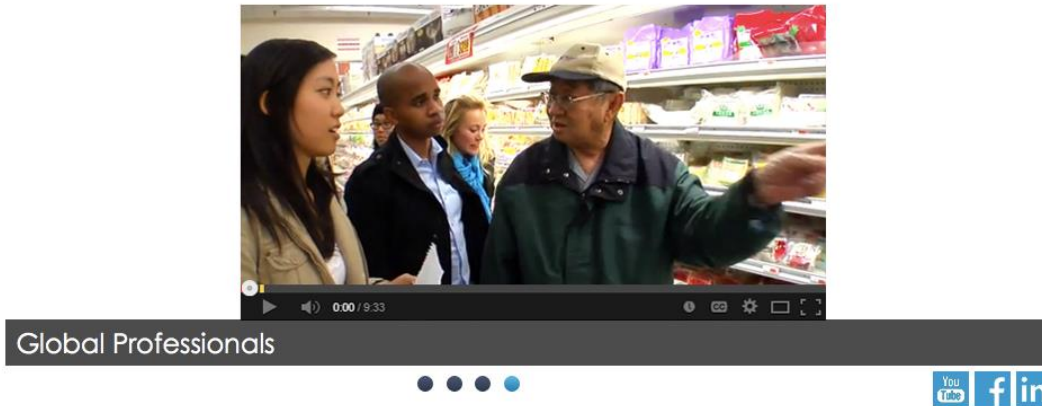


Figure 32. Screenshot of The Language Flagship website. Taken October 31, 2016.

The final, fifth year is spent abroad at the overseas center, now in Morocco,²⁷ for a capstone experience. In Morocco for twelve months, students take intensive language and content courses with other Flagship students in small classrooms of about 6-8, complete an internship of their choice for ten hours every week, and directly enroll in one or two courses at the local university with native-speaking students. Students have support for their language learning journey, including the eligibility for limited funding towards their Flagship-affiliated summer programs or the capstone year in Morocco.

²⁷ Due to the political instability of the Middle East in recent years, the overseas center has had trouble in one place for long. In the beginning, Damascus, Syria hosted students but due to the civil war, the program moved to Alexandria, Egypt, in 2011. In 2013, students were evacuated to the Flagship summer program site in Meknes, Morocco and has been forced to remain there ever since. The hope of the Flagship programs is that Egypt will stabilize soon and the capstone year will be able to return to its second location in Alexandria and leave Morocco as a viable summer option for students. At the moment, unfortunately, there has been no sign of comfort on behalf of the US Department of State using federal funding to send students to a place with even the slightest chance of insecurity, thus leaving Egypt out of the picture.

More importantly, teachers, directors, and program coordinators keep students pushing their limits of learning to higher levels and are able to achieve Superior proficiency by the time they finish their fifth year abroad and graduate. The Flagship Programs offer students a way to advanced language proficiency as an undergraduate, even with no prior experience in the language. While some might see this as the end goal, it is actually intended for students as a stepping stone into more advanced plans towards academia or career goals.

The programs use the integrated approach, where students learn MSA to be used in a professional setting, but are also comfortable with at least one dialect, especially after their capstone year living in-country. Many students become comfortable with several dialects by the time they graduate from the program.



Figure 33. The author completing an internship at the Alexandria Center of Arts in Alexandria, Egypt, 2013 (Official Page for the Alexandria Center of Arts, Facebook).

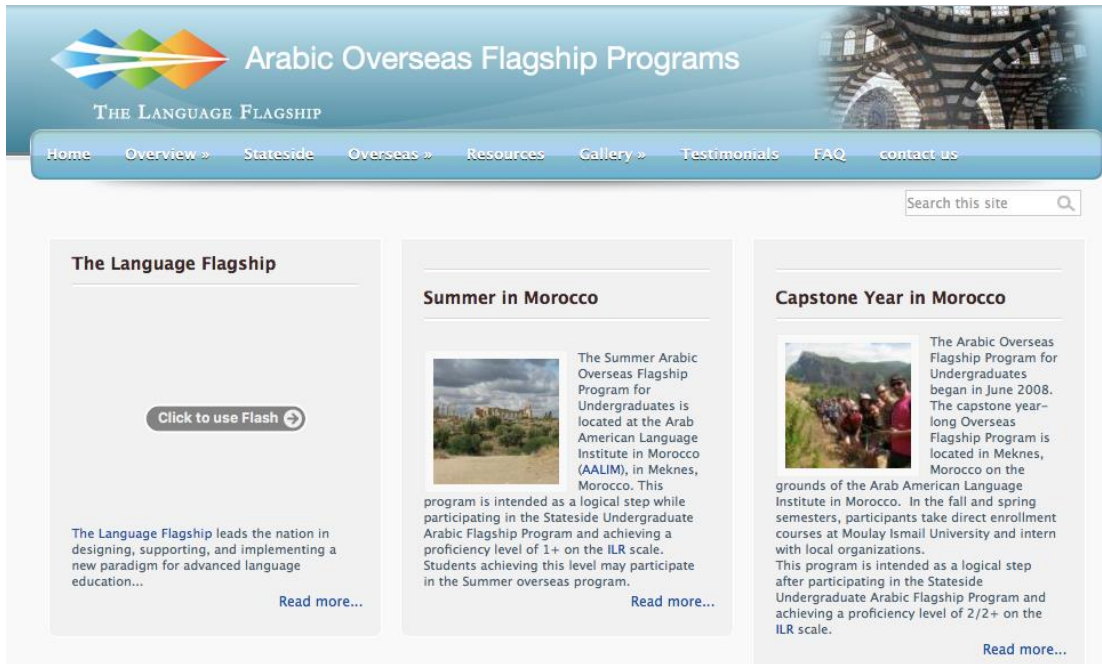


Figure 34. Screenshot from the American Councils page for the Flagship Programs Overseas components. Taken October 31, 2016.

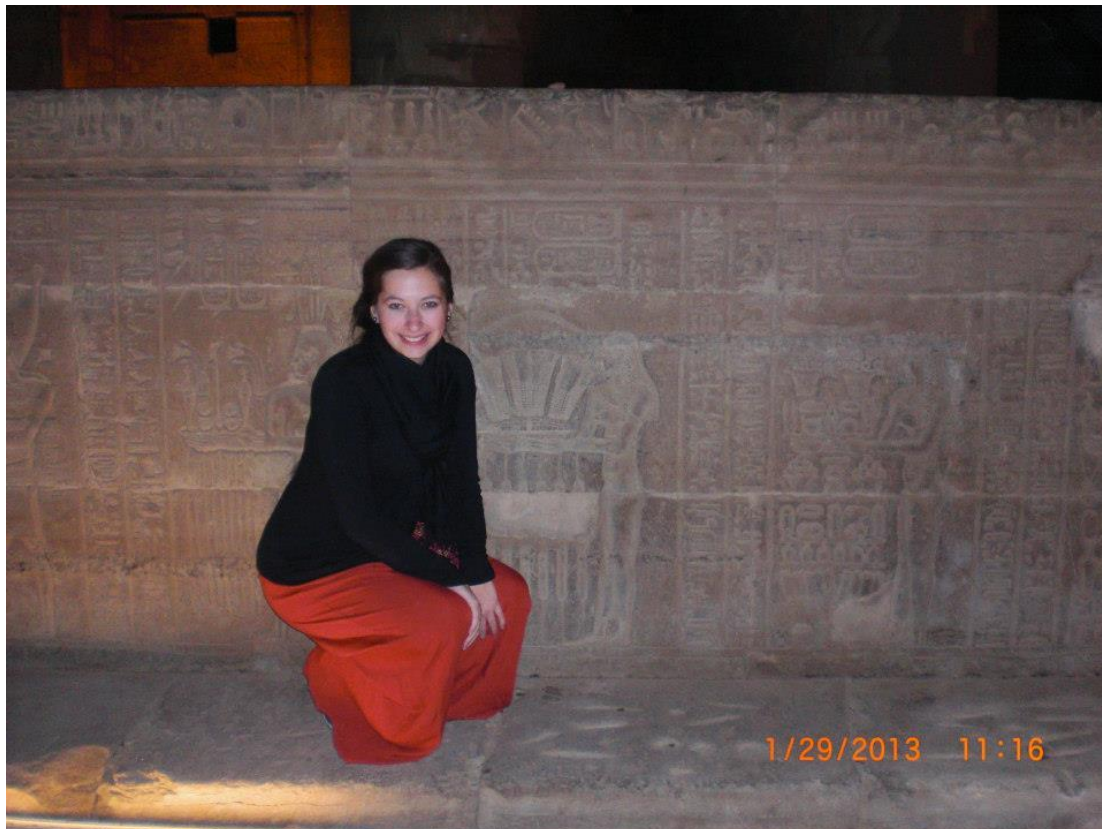


Figure 35. The author on one of the program's travel excursions to Luxor, Egypt in 2013 (Source: author).

Programs in the Arab World

Program Chart							
Program Name	Immersion?	# of contact hours/program length	Materials used	Dialect integration?	Type of students who attend	End goals for students	Assessment
CET	Yes, language pledge.	8 weeks (144 hours) for summer, 180 hours for Fall or Spring terms	Material made in house by academic director	Dialects taught separately but not enforced.	Mostly undergraduate students but not required to be enrolled. Sprinkling of heritage speakers and muslim americans.	To be an essential study abroad experience to get students to the next level of fluency in their goals.	ACTFL proficiency tests, OPI
CIEE (Rabat location)	No.	95 hours for dialect, 60 hours for MSA in summer.	Al-kitaab series	Dialects are required but taught separately	Mostly undergraduate students	To integrate them with the culture in the host family. Heavy focus on cultural learning in addition to the language.	OPI upon request.
Al-Mashriq Center	Yes with dialect or MSA encouraged. No language pledge to enforce it.	4 week modules, 80 hours per module, 4 4-week units for spring or fall	Arabiyyat Al-Nass	Yes.	Mostly undergraduate students	To provide students with a study abroad experience that teaches them how to integrate with the culture (using the dialect).	Written test in Listening, Reading, and Writing based on ACTFL
CASA	Yes.	1 year, 5 hours/day	Content-based, authentic materials made in house	Separated, 50%-50% MSA and dialect split	Graduate students, those who need Arabic for research	To provide students with very advanced skills in an intensive, immersive environment for them to use in research or professional goals. Emphasis on learning through content.	BYU testing in all skills and OPI
Qasid	Yes, 1st year is English as needed only.	8 weeks, 140-150 hours for summer, 10 weeks, 150 hours for Fall, Winter, or Spring term	Al-kitaab series, second edition, authentic materials for highest levels, in house materials for dialects	Dialects supplement MSA learning, separate classes.	Undergraduate students, FLAS students, CASA and Fulbright students, those who are pursuing professional goals as diplomats	Immersion in Jordanian culture, awareness of their growth in language and culture	Internal written and oral interview. Can provide ACTFL advisories upon request.
Amideast	No. Target language commitment (TLC) 1 day/week required. More as desired by student.	8 weeks, 200 hours for summer, 4 months, 170 hours for Fall or Spring terms	Al-Kitaab series, 2nd edition, separate texts for dialects through Qasid	Separated but required, with a heavier focus on MSA.	Undergraduate students who have finished at least one year of a Bachelor's degree, some graduate students	To increase mutual understanding between people in MENA region and those in the United States. Intercultural competence is a focus through directed activities and cultural understanding.	OPI before and after the program with testers at Qasid.

Figure 36. Abroad program summary discussed (Source: author).

Study Abroad in Jordan

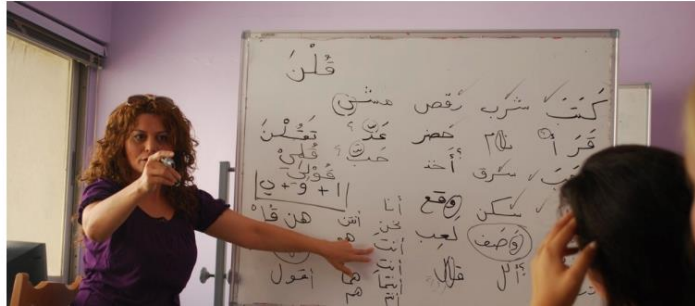


Figure 37. Screenshot from the CET website on their program in Jordan. Taken November 5, 2016.

CET, historically an acronym for “China Educational Tours” established in 1982, beginning as a very small program but quickly expanding. Today, CET provides intensive study abroad opportunities and short-term customized programs for students in different countries. Until last year, CET was offering programs to students learning Arabic in Tunisia and Jordan. However, due to the instability and safety concerns in Tunisia, CET was forced to close their Tunisia branch. They still provide two separate tracks for students in Amman, Jordan. After 9/11, many programs were excited to bring new generations to the field of Arabic. Students, on their part, have felt new pressures to learn Arabic for several reasons:

I graduated from college eight years ago, and I think so much has changed in terms of the pressure on students financially to pay for their education, to graduate on time, they are much more concerned with ROI and going into deep debt. So I think all of these factors result in students who are a little more goal-oriented in terms of what they’re doing. (Allegra O’Donoghue, personal communication, September 22, 2016)

In other words, times have changed, and the political drive has only provided students with possible financial solutions and a foot in the door to land better jobs in their quest to make it into the world and sustain their lives. Within CET, students tend to be ambitious, hoping that adding Arabic to their skillset will make them competitive in their career goals.

The CET program offers programs all year, but the summer is slightly more intensive than the fall. Core language classes are offered in all terms but in the summer there are no content-based courses that students can take. Students take MSA, colloquial, and content-based courses in the fall and spring for approximately 180 hours over fifteen weeks. In the summer, students receive 140 hours over an 8-week period. On a separate program, students can participate in an internship for either summer or during the academic year and while they take language courses as well, the hours are reduced so that students can manage their time appropriately. CET requires students to take a language pledge in the language course track, but this pledge is much more flexible for students on the internship track because there is no language prerequisite. Students who work as interns are often used for their English abilities for approximately 50% of the time, building relationships with local organizations. O'Donoghue, the Middle East and North Africa Programs Manager at CET, has strong opinions about building symbiotic relationships with CET and local organizations in Jordan:

We can't just come into Jordan and go to some NGO and say, 'okay, here is our intern. They need X-Y-Z from you, they need to benefit in all these ways from you.' It's a give and take. We also need to provide a service that is useful to the internship. (personal communication, September 22, 2016)

As undergraduate students who may be abroad for the first time, they do not always have many skills outside of their English abilities. The internship class, because

it is conducted in English, is also useful for students to transfer back to their home institution, which may not otherwise give students credit for the experience. “I think if we could have it our way, we would be all Arabic all the time, but the reality is we need to be flexible so that we can meet students’ needs,” says O’Donoghue. Students’ needs often revolve around what they can bring back to their home institution.

For class structure, dialects and MSA are separate classes but the program tries to walk the line between integration and separation:

We very much believe in teaching Arabic to non-native speakers so that they understand the way in which native speakers do, that it’s a spectrum: The Fusha of the most educated Islamic scholar and you have the Amiyya of someone who is illiterate. There is a whole space in between. They aren’t separate bubbles that never mix. (O’Donoghue, personal communication, September 22, 2016)

CET teaches students to navigate the diglossia and keeps classes as separate course numbers so that they can transfer them back to their home institutions. However, the two forms of language are not restricted to one classroom; instead, students may write essays using MSA and switch to the dialect to discuss it in class. Depending on the topic, this could be a discussion in MSA with some peppering of colloquial phrases or more of a 50-50 mix. The age-old debate over what students should learn in academia does not come into play here. Most students have little exposure to dialects before going to the program, but they are quick to find it accessible and become more comfortable. Indeed, students who have never been introduced to dialects at their US institution can often be intimidated by the variations. But once they start to pick it up, it becomes a gateway to more natural conversations and a certain level of comfort in speaking that they may not have had before. To avoid discrepancies in isolating dialect or MSA, students do not submit written assignments in dialects, but they perform skits and

recordings in the Jordanian dialect. Students will sometimes be given an opinion piece to read in MSA to then come and discuss it in the dialect.

CET is one of the few programs that does not use the Al-Kitaab series. Instead, the program administration has developed its own curriculum, one that has been put together as a book over the course of the program. This curriculum has not been copyrighted yet, but is in press as of this writing. The syllabi for all courses is, however, available on the website, as illustrated by the following screenshot. The major disadvantage to creating their own materials, however, is the very particular way the language is taught. Once distributed to the masses, many instructors would need training workshops on how to teach. For CET, the teacher training process is extensive, with potential teachers trained for at least 1.5 years before they have a classroom on their own. The textbook is also not designed to be used outside a study abroad environment. Some universities have complained that CET does not use Al-Kitaab in their program, for the convenience of transferring program credits. This is a sensitive issue for CET:

The whole point of study abroad is to leave the US classroom behind... Our curriculum is designed to make use of the environment, the living language environment that students are in... The second we walk out the door [of the classroom], the learning keeps on happening. (O'Donoghue, personal communication, September 22, 2016).

Modern Standard Arabic	Jordanian Dialect	Two Electives
<p>You are placed into one of these courses:</p> <p>AR200 Intensive Advanced Beginning MSA 6 credits</p> <p>AR300 Intensive Intermediate MSA 6 credits</p> <p>AR400 Intensive Intermediate High MSA 6 credits</p> <p>AR500 Intensive Advanced MSA 6 credits</p> <p>AR600 Intensive Advanced High MSA 6 credits</p> <p>These classes are front-loaded. They meet more in the beginning of the term, and taper off after that.</p>	<p>You are placed into one of these courses:</p> <p>AR250 Intensive Beginning Jordanian Dialect 4 credits</p> <p>AR350 Intensive Advanced Beginning Jordanian Dialect 4 credits</p> <p>AR450 Intensive Intermediate Jordanian Dialect 4 credits</p> <p>These classes are front-loaded. They meet more in the beginning of the term, and taper off after that.</p>	<p>You select two of these content-based language courses:</p> <p>AR399 Independent Study 2 credits</p> <p>AR410 Modern History of Conflict in the Middle East: Influences on the Arab Spring 3 credits</p> <p>AR440 Jordanian Society 3 credits</p> <p>AR460 Trappings of Legitimacy: Political Parties and Religious Rhetoric 3 credits</p> <p>AR470 Current Issues in Arabic Media 3 credits</p> <p>AR480 Islamic Shar'ia: Qur'an, Hadith, and the</p>

Figure 38. Screenshot of CET's syllabi for Arabic courses available online. Taken November 6, 2016.

CET uses ACTFL (the OPI) to assess students' progress through the program, and they have had tremendous results. Students generally jump approximately four sublevels between their entrance exam and their exit exam during their time in the summer. This speaks to the intensity of the program while using all of their resources in country.

CET Arabic Language Programs Oral Proficiency Interview Results

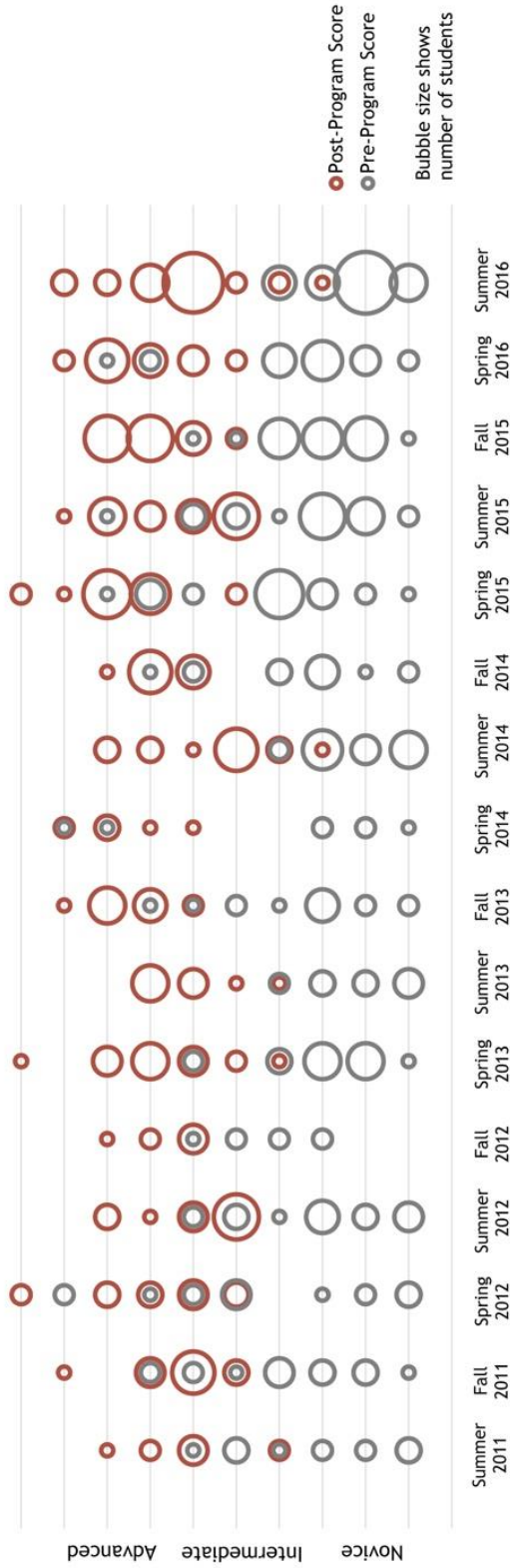


Figure 39. CET Proficiency Chart pre- and post-program of students to date (Source: CET, personal communication, September 20, 2016).

So much has changed in the field of teaching and learning Arabic, even in the last ten years. Heightened tensions regarding safety issues abound. As a result, students have a much more hand-held support to alleviate discomfort.

CIEE- Rabat Language Courses Offered - Arabic	
Name	Description
Intensive Moroccan Colloquial Arabic	This course occurs during the first two weeks of the program. It is designed to help students adjust to the local Moroccan dialect and assist them with their transition into Moroccan society. The course adopts a communicative methodology and introduces local spoken Arabic in a variety of authentic life situations, helping students develop immediate survival conversational competence. Role plays and simulations, group work with native speakers, and field-based activities are used to increase students' exposure to the target language.
Beginning Modern Standard Arabic I	N/A
Beginning Modern Standard Arabic II	N/A
Beginning Modern Standard Arabic III	N/A
Intermediate Modern Standard Arabic I	N/A
Intermediate Modern Standard Arabic II	N/A
Advanced Modern Standard Arabic I	N/A
Advanced Modern Standard Arabic II	These courses are offered at all levels, from beginning through advanced. The focus of the courses is on functional reading and writing for academic and professional communication purposes. The primary objectives are to help students learn the writing and phonetic systems of the Arabic language and develop a solid understanding of the academic functions of modern standard Arabic. The courses adopt an interactive and participatory methodology using various materials in authentic academic and professional communicative situations. Students are assessed on in-class work, homework, and a final examination.
Moroccan Colloquial Arabic I	This course is designed to provide students additional training in Moroccan Colloquial Arabic. It is based on the intensive colloquial course that students take during the first two weeks of the program and helps students gain additional proficiency in the local spoken dialect.

Figure 40. CIEE- Rabat course offerings taught in Arabic (Source: author, modified from website).

CIEE- Rabat Language Courses Offered - English	
Name	Description
Business and Economic Issues in the Arab World	A vast geopolitical entity ranging from the Euphrates to the Atlantic Ocean, the "Arab World" hosts a wide range of population diversity at the religious, ethnic, and linguistic levels. In this course, students examine the roots and reasons that the Arab states have not been able to become a more productive group economically and have remained politically autocratic. The course focuses on the economy of the Arab countries prior to independence, postindependence economic development, and nation building. Specific attention is given to agrarian reforms, agricultural revolutions, and food shortages. Case studies are utilized to address such issues as industrialization performance and constraints, including a close look at oil, Arab investments around the world, debt in the Arab world, demography and unemployment, and both Euro-Arab and American-Arab economic relations.
Gender Issues in Morocco	This course is designed to introduce students to questions related to gender in Morocco. It examines the roles that gender dynamics play in politics, education, the media, as well as in everyday life. Students explore and discuss the various issues through readings, fieldwork, observations, and research. Students also watch movies/videos, visit associations, talk to NGO activists, and communicate with Moroccan students.
Organizational Internship	With permission from their home institution, academic year students may undertake an internship for credit while in Rabat. Internships typically are arranged with local NGOs and private institutions in the areas of international and local community development, education, social welfare, women's rights and political participation, and environmental protection. Students must submit a clear statement of purpose, including specific areas of interest and a résumé. Upon receipt of the approved plan, the Resident Director explores internship placements and meets with the student and the organization director to work out specific details of the student's internship. Students meet regularly with an internship supervisor, maintain a journal, submit field reports, and present a final research paper that uses their experience at the organization to make inferences about issues in the region.
Modern Moroccan Literature: Reflections of Social, Economic, and Political Issues	This course invites students to reflect on the ways modern Moroccan literature engages with the changing socioeconomic and political conditions of the country and constitutes an important site of struggle for its practitioners. It pays particular attention to the heterogeneity of this literature, as well as to its ideological underpinnings and the textual politics it entails. Special attention is given to the construction of the other, mysticism and religion, gender politics, identity politics, modernity, the politics of memory, Western presence, and the language question.
The Koran	The aim of this course is to introduce students to the major issues in the study of the Koran. It uses a comparative and interpretive approach through English readings to examine the canons of critical Arabic discourse. Specific attention is given to the structure and language of the Koran; the historical environment that helped to create the Koran; comparisons of the Koran, the Torah, and the Bible; Koranic law; and women in the Koran.
The Arab Spring and the Birth of the Arab Citizen	Some political and social scientists hold the assumptions that the Middle East and North Africa are an exception in their resistance to global democratization changes. Their explanation hinges on the presupposition that Arab people would accept authoritarianism in return for political stability, economic growth, and social well-being. The Arab Spring has come to refute this long-held assumption that there was in Arab countries actually nothing inherently adverse to democratization. This course principally tackles this and other non scientific conclusions. It also considers the emerging citizenship in the context of the Arab Spring as promises of democratization under the recent social and political changes that affected the MENA region. In this regard, the course will, on the one hand, explore the reasons and the conditions of the upheavals in the Arab World and, on other hand, will strive to explain the possibility of the "Birth of an Arab Citizen" free from any political submission. Also, it will analyze the new status and role of Islam as a political and social driving force.
Contemporary Moroccan Society and Culture	This course introduces students to various aspects of Morocco's multifaceted culture and contemporary society. It includes discussions of Moroccan history, politics, development, economics, education, gender issues, and popular culture. The course also examines Morocco's role in the Arab world and ties to Europe, and includes a one-week module in a different Moroccan city, such as Fez or Marrakech, to help students gain additional insight into Moroccan society.

Figure 41. CIEE- Rabat course offerings taught in English (Source: author, modified from website).

CIEE- Rabat Language Courses Offered - French	
Name	Description
Race and Ethnicity in Morocco	Ideas of race and ethnicity refer mainly to the classification of people and groups. Within the social sciences, anthropology especially, the concept of race seems to be discussed less and less, while questions of ethnicity are increasing. The Greeks were the first to distinguish between ethos and demos. The concept of ethnicity refers not only to the existence of ethnic groups, but also to the complex social relations between these groups, considered by others as culturally distinct. In this course, students approach the study of ethnicity by examining how ethnic groups define their differences and distinctions through contact with others. Students study important theories of race and ethnicity and analyze these theories through case studies. The course also examines how anthropologists, nationalists, intellectuals, and amazighs (Berber) in Morocco view race and ethnicity.
Modern Moroccan Literature: Reflections of Social, Economic, and Political Issues	This course invites students with advanced French skills to reflect on the ways modern Moroccan literature engages with the changing socioeconomic and political conditions of the country and constitutes an important site of struggle for its practitioners. It pays particular attention to the heterogeneity of this literature, as well as to its ideological underpinnings and the textual politics it entails. Special attention is given to the construction of the other, mysticism and religion, gender politics, identity politics, modernity, the politics of memory, Western presence, and the language question. Students enrolled in LITT 3001 MORC may not take this course.
Morocco, Northern Africa, and France: Political and Historical Perspectives	This course takes a comprehensive approach to analysis of the historical relationships between Morocco, Northern Africa, and France. It examines the historical weaknesses inherent in Morocco's relationship with its neighbors and France, and the stages of colonization in Northern Africa. The colonization and annexation of Algeria by France, imperialism in Northern Africa, and the unavoidable reality of Morocco's colonization are addressed in detail. Additional topics include Morocco's struggle for independence, national movements, and armed resistance. The course also includes discussion of the current issues impacting Morocco, other Northern Africa nations, and the West.
Arab Political Thought: Contemporary Issues and Historic Milestones	This course provides a historical depth to the major issues of contemporary Arab thought and sheds light on such notions that are wrapped in religion and may be misunderstood in the West. This historical undertaking enables students to better understand the current political situation including such complex notions as Islamism, fundamentalism, and the shock of cultures. In the second part of the course, students explore the reality of today's Morocco and its ability to adapt successfully to modernity while keeping components of its traditions intact. Additional topics include the status of women, Sharia and democracy, Arabism, and the Moroccan political system.

Figure 42. CIEE- Rabat course offerings taught in French (Source: author, modified from website).

The Council on International Education Exchange (CIEE) is the United States' oldest and largest non-profit study abroad organization, founded in 1947. CIEE offers a wide range of opportunities beyond study abroad, including work abroad programs, professional development, and supplemental services, such as travel insurance. The program focuses on developing mutual understanding, acquiring knowledge, and learning cultural skills. CIEE offers programs all over the world, from Africa to the Caribbean. In the MENA region, they provide programs in Morocco, Jordan, Israel, Turkey, and the United Arab Emirates.

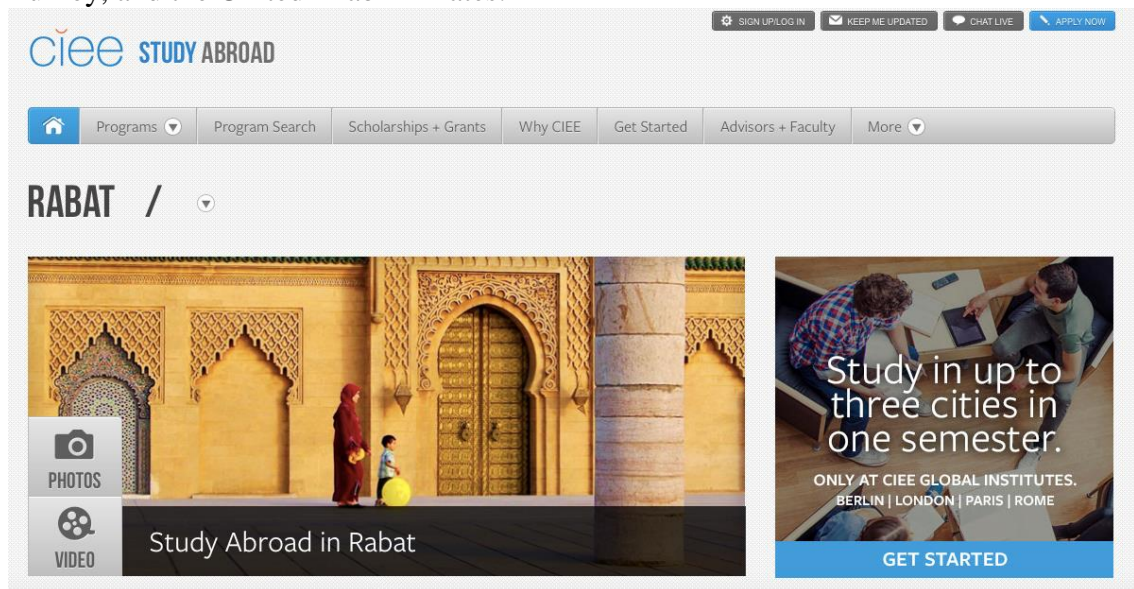


Figure 43. CIEE- Rabat page on website. Screenshot taken November 6th, 2016

One of the most striking things about CIEE is the program's obvious passion to teach Moroccan Colloquial Arabic, or Darija, to students as opposed to a focus on MSA. Teaching Darija to students is perceived as a necessary step to students not only understanding the locals in their free time but integrating with Moroccan society. While most Moroccans will speak at least one other form of Arabic, if not several other languages entirely, the best way to connect to Moroccan culture and become comfortable in the community is by way of learning Darija. Contrary to popular belief, Moroccan culture has not been eroded by the French language despite the long occupation. If anything, Moroccan Arabic has absorbed the French influence in ways no one could have expected, evolving and adapting their language to accommodate peoples of diverse backgrounds.

CIEE works to provide students with intensive Darija classes along with MSA so that students can communicate easily with locals. Similar to other programs, CIEE offers programs in the summer, fall, and spring semesters. In the fall and spring, students receive 60 contact hours of MSA and 45 contact hours of Darija in addition to a survival crash-course in the dialect over the first two weeks in country for 50 contact hours. This makes a total of 95 hours of Darija training and 60 hours of MSA over one semester but the bulk of dialect is taught in the first two weeks of arrival, a unique approach from other programs. The summer Arabic language program is more intensive for MSA, 105 contact hours, and 45 hours for Darija, accomplished in just 8 weeks. The program is generally immersive, even in the beginning levels; English is only used when absolutely necessary, although there are content courses offered in English as well. For assessment, students receive pre- and post-program testing, evaluations both written and oral all based on ACTFL proficiency guidelines.

Even in MSA classes, CIEE administers a tolerant approach to students using dialects. “When this happens, we say do not correct their speech because in Morocco, the use of Darija or Fusha is good. The most important thing for us is communication” (Tammam Lachiri, personal communication, September 17, 2016. Translation from Arabic mine). Despite the acceptance towards dialects, the program in Rabat is somewhat isolated from programs in the United States, which is an accurate representation of most study abroad centers, who often have little to no collaboration with domestic language institutes. For example, Haddou El Bour, Program Assistant and language instructor of CIEE and Tammam Lachiri, Arabic Coordinator in CIEE in Rabat were unaware that some domestic programs, like the Arabic Flagship Programs,

were incorporating Darija classes to students before they studied abroad. This is an effort to better prepare students for the study abroad experience.

“This is so important” (El Bour, personal communication, September 17, 2016).

CIEE argues that it is better to instruct students by showing them how similar Darija is to other dialects. If a teacher presents Darija as a completely different language with few similarities, students are intimidated by learning it. Because the students at CIEE do not come with previous knowledge in the Moroccan dialect, the two-week survival course that they offer students is extremely important so that they feel like they have some control at the beginning with the practical necessities. The program is meeting this need single-handedly as best they can, although it would be arguably much more effective for more students to learn the dialect before they were dropped in country.

For their materials, CIEE uses *Al-Kitaab* but also other books as supplemental sources, including the textbook *Ahlan wa Sahlan*, local newspapers, and even the children stories like *Joha*. For Darija, CIEE employs the *Peace Corps Moroccan Arabic* textbook available online as well as advertisements in the community and translations of the book of popular fables, *Kalila wa Dimna*, which they do in-house. There is no question that the program at CIEE is strong, stable, and attractive to students at various levels, and their focus on intensive training of Darija for practical purposes shows a positive change in recognizing the needs of students who are traveling to Morocco.

Al-Mashriq Center for Arabic Instruction



Figure 44. Screenshot of the Al-Mashriq home page online. Taken November 6, 2016.

Al-Mashriq Center Language Course Offerings	
Name	Description
Elementary Arabic I & II	This two-course sequence assumes no previous knowledge of Arabic and provides a thorough grounding in the four language skills of listening, speaking, reading, and writing. It starts with the alphabet and the number system and builds the four skills gradually and systematically through carefully selected and organized materials focusing on specific, concrete and familiar topics such as self identification, family, travel, food, renting an apartment, study, the weather, etc.). These topics are listed in the textbooks table of contents. The student who successfully completes the two-course sequence will have mastered about 990 basic words and will be able, within the context of the themes covered in the first ten units of the textbook (refer to the table of contents in the textbook), to: 1) understand and actively participate in conversations, 2) read and understand, with the help of a short list of words, passages of up to 180 words written in Arabic script, and 3) discuss orally in class and write a 50-word paragraph in Arabic. The two-course sequence aims to take the student from the Novice to the Intermediate Mid level according to the ACTFL proficiency guidelines.
Levantine Arabic	This course is designed to help students who have studied MSA only or MSA and an 'Ammiyya variety other than Levantine (<i>shami</i>) to catch up with other learners who have studied MSA and Levantine in an integrated manner. The instructional material used is based on the 'Ammiyya component of 'Arabiyyat al-Naas I & II, with intensive practice in the number system, basic 'Ammiyya vocabulary like <i>raaH</i> , <i>shaaf</i> , <i>biddi</i> , <i>halla'</i> , etc., and drills in basic grammatical structures such as possession, verb conjugation in the perfect and the imperfect, negation, object pronouns and <i>iDaafa</i> .
Intermediate Arabic I & II	In this two-course sequence learners continue to develop the four language skills of listening, speaking, reading, and writing and grammar foundation through the extensive use of graded materials on a wide variety of topics. While more attention is given to developing native-like pronunciation and to grammatical accuracy than in Elementary Arabic, the main focus of the course will be on encouraging fluency and facility in understanding the language and communicating ideas in it. The student who successfully completes this two-course sequence will have mastered over 1500 new words and will be able, within context of the 21 new and recycled themes covered in the textbook (refer to the table of contents, to: 1) understand and actively participate in conversations, 2) read and understand, with the help of a short list of words, passages of up to 300 words, and 3) discuss orally in class and write a 150-word paragraph in Arabic with fewer grammatical errors than in Elementary Arabic. The two-course sequence aims to take the student from the Intermediate Mid to the Advanced Mid level according to the ACTFL proficiency guidelines.
Advanced Arabic I & II	In this two-semester sequence, learners will be introduced to authentic, unedited Arabic language materials ranging from short stories and poems to newspaper articles dealing with social, political and cultural issues. Emphasis will be on developing fluency in oral expression through discussions of issues presented in the reading and listening selections. There will be more focus on the development of nativelike pronunciation and accurate use of grammatical structures than in the previous four courses. A primary objective of the course is the development of the writing skill through free composition exercises in topics of interest to individual students. The student who successfully completes this two-course sequence have mastered over 1400 new words and will be able, within context of the 18 new and recycled themes covered in the first half of the textbook (refer to the table of contents), to: 1) understand and actively participate in conversations, 2) read and understand, with the help of a short list of words, authentic, unedited passages of up to 370 words, and 3) discuss orally in class and write a 300-word paragraph in Arabic with fewer grammatical errors than in Intermediate Arabic. The two-course sequence aims to take the student from the Advanced Mid to the Advanced High level according to the ACTFL proficiency guidelines.

Figure 45. Al-Mashriq language course offerings (Source: author, modified from website).

Al-Mashriq Center Advanced Course Offerings in Arabic	
Name	Description
Grammar and Writing	This course, taught entirely in Arabic, focuses on those aspects of Arabic grammar that are relevant for the correct reading and writing of Modern Standard Arabic such as: The case and mood system (I'raab), The construct (IDaafa), Verb forms and their derivatives, Different passive constructions, Number and gender systems, Different types of agreement. Readings will consist of a variety of texts which will be read, understood and discussed to form the basis for written compositions. Selections may include but are not limited to: short stories, newspaper articles, poems, biographies.
Arabic of the Media	In this course, students will be introduced to authentic, unedited Arabic language materials from Arabic newspapers, magazines, TV broadcasts and interviews, and other media. As with all of our advanced subjects, emphasis will be on developing fluency in oral and written expression through discussions, debates, presentations, and written work. The topics covered may include but are not limited to the following (students may suggest other topics that interest them to the teacher): politics, economics, business, sports, religion, women's issues.
Jordanian Society & Culture	This course employs a variety of written materials as well as class field trips and interview opportunities in order to give students a broad understanding of Arab (particularly Jordanian) society and culture. As always, course objectives focus on developing all four major language skills: speaking, listening comprehension, reading & writing. Special attention is given to fluency and oral communication skills. All students will be required to write a 10-page paper (in Arabic) based on field research for their final project in the course. The topics covered in this course will include but are not limited to the following: <ul style="list-style-type: none"> The history of Jordan Urban, rural, and bedouin communities Urbanization Palestinian and other refugees in Jordan The Arab family (structure, responsibilities, functions) Marriage and divorce Women and gender roles The role of religion in society
Modern Arabic Literature	This survey course is an introduction to a variety of genres prominent in modern Arabic literature such as: short stories, poetry, biographies, novels, plays. The goal of the course is to improve students' mastery of the four language skills and develop an appreciation for Arabic literature among the participants.

Figure 46. Al-Mashriq Advanced Course offerings taught in Arabic (source: author, modified from website).

Al-Mashriq Center, a study abroad site located in Amman, Jordan first began to form out of a faculty-led program with Cornell University where a small group of students traveled to Jordan. Over time, Hashemite University and Philadelphia University became hosts for the students enrolled at Cornell but the administration handling the program realized that in order to partner with the US institution, it was becoming unaffordable for most students who wanted to participate. In order to make accommodations for student with financial difficulties, they started an independent center in Amman that is non-accredited to keep the cost low for students. The

curriculum was originally founded on Cornell's curriculum but it has expanded since then.

Munther Younes, the Academic Director of Al-Mashriq and Senior Lecturer of Arabic at Cornell University, has helped build the program over the years and has been actively developing textbook materials based on the integrated approach to teaching Arabic to non-native speakers. Al-Mashriq adopted the textbook, *Arabiyyat Al-Nass*, and an abridged student version of the collection of Arabic fables, *Kalila wa Dimna*. Younes is one of the few Arabic scholars actively working on new materials for students (as the dissatisfaction with the Al-Kitaab series builds). Because of current trends in the field and the popularity of the communicative approach, many programs are claiming to use an integrated approach without actually putting it into practice. At Al-Mashriq, from the first day in beginning Arabic, students learn words that may appear in discussion or spontaneous conversation²⁸. This process continues for a few days, starting students with phrases to help them describe themselves and it may very well include dialectal words because of the emphasis on spontaneous interaction. However, as soon as students receive any text, it will be in MSA and students must start writing in MSA. This helps them categorize appropriate language for different situations. It also reflects the way native speakers in schools behave.

The validity of the approach lies in the way the language is used naturally. "You need both [dialects and MSA], right? Native speakers don't break them up. Linguists

²⁸ On a humorous note, one word that students always learn on the first day is 'potato' or /batata/. This helps break up the uneasiness in the classroom, especially when the teacher brings a potato to class. It also helps that it is a close cognate to the word in English. (Younes, personal communication, September 1, 2016).

break them up” (Younes, personal communication, September 1, 2016). This is how the integrated approach was born: on the premise that there is more in common between the idea of MSA and dialects than not, and that no clear line can distinguish which words are distinctly dialectal. For example, the word /Taalib/ for ‘student’ cannot be categorized as a word in Fusha or Amiyya because it is used in both. While there are certain words specific to a dialect, the bulk of the language is used in both. Another example might be /Al-Iskandiriyya **layset** ba3eeda 3an al-qahira/ to mean “Alexandria is not far from Cairo” in MSA. If one were to change this to a dialect, the only word that would change is the word for ‘not’ from /layset/ to /mish/. The sentence structure remains the same, the pronunciation of the rest of the words remains the same and the meaning does not change (see figure 47).

Original MSA sentence	الإسكندرية <u>ليست</u> بعيدة عن القاهرة
Sentence in dialect (Egyptian or Levantine)	الإسكندرية <u>مش</u> بعيدة عن القاهرة
Transliteration	Cairo from far <u>not</u> Alexandria
Literal construction (read right-to-left)	/Al-iskandiriyya <u>layset/mish</u> ba3eeda 3an al-qaahira/
Translation	Alexandria is not far from Cairo.

Figure 47. Changes MSA and dialect wording (Younes, personal communication, September 1, 2016).

Arabs navigate the language to communicate across dialects, despite dialect differences; Deviations from the norm can be explained with a small set of rules. The integrated approach gives more tolerance for students to make “mistakes” by writing a dialectal word instead of the MSA equivalent. But for those at Al-Mashriq, a frustration arises when students use an awkward, formal word when the dialect would be more appropriate.

Students who come to Al-Mashriq with training in MSA and no dialects will struggle with the textbook, their primary resource and one that reflects complete integration with dialect. The program provides a remedial course for a few weeks using only the *Amiyya* from *Arabiyyat Al-Nass* so that they can keep up with the text without becoming confused. Many students do not understand how much they need training in the dialect until they arrive in Jordan. “They realize they are missing something. So, when we offer them this course, it’s like a response to their need” (Younes, personal communication, September 1, 2016). It is also gratifying for students because they can use the language immediately on the streets of Jordan. After the course, they are able to feed into the normal integrated program. This remedial course becomes especially important because there are no supplemental materials or lesson plans outside of the textbook, *Arabiyyat Al-Nass*. Each chapter is made up as if it is the lesson plan itself, slowly introducing new concepts and providing students adequate drills to practice.

The program runs throughout the year, allowing students to study for a semester or a summer and is split up into four 4-week modules, where each module is equivalent to one semester of Arabic, or 80 hours of instruction, four hours each day. In the summer, students can choose two of these 4-week modules for a total of eight weeks. The program is generally immersive because teachers use the dialect in the classroom though there is no language pledge. However, Al-Mashriq is considering adding a language pledge to attract more students, many of whom seem impressed with a program language pledge without knowing what that might entail (MSA vs. dialect). Al-Mashriq does not use supplemental materials because it seems to confuse students. Everything can be found in the *Arabiyyat Al-Nass* textbook or companion website. For

assessment, Al-Mashriq gives students a written test in listening, reading, and writing but Oral Proficiency Interviews (OPIs) in accordance with ACTFL guidelines are only available on request. This is because the OPI is primarily judged on the student's level of Fusha and not Amiyya, which goes against the fundamental beliefs of the center.

While Al-Mashriq sees great value in the Al-Kitaab textbooks, it is not the only textbook used transnationally:

The book has enough flexibility in it that teachers can abuse it in the sense that they leave out the dialect... Most Arabs have a bias against the dialects. And many Americans who are not comfortable with colloquial Arabic would rather teach grammar and Fusha. So, on both accounts, dialects [are getting left out] and Al-Kitaab allows that. (Younes, personal communication, September 1, 2016)

The advantage and disadvantage of Al-Kitaab is its treatment of dialects, where they are a formidable portion of the text, but presented as independent exercises isolated from the rest of the chapter. This gives teachers the option to ignore the dialects altogether if they so choose. This may also be the reason for the dissatisfaction of many teachers with the latest edition of Al-Kitaab, which incorporates the flexibility, but dedicates a heavier portion of the textbook to dialects.

While Al-Mashriq finds dialects to be a necessity to teaching Arabic in both domestic and study abroad centers, many teachers face “an issue of time” to include dialects in their curriculum. When time is not an issue, finding teachers who are competent in a dialect becomes the dilemma. “Fusha is always the ready solution. [However,] it's not a solution. If anything, it's a handicap, especially for people who really want to use Arabic for communication or travel to the Arab world” (Younes, personal communication, September 1, 2016). This can make assessment frustrating to

programs like Al-Mashriq, when the standard for OPI testers is to conduct interviews strictly in MSA. “It’s insulting...no Arab [asks for your name in MSA]! I don’t speak this way. And pretending that it’s natural too, it’s like speaking like Chaucer. It’s absurd” (Younes, personal communication, September 1, 2016). Without the prescriptive nature of MSA, /lughat al-muthaqqafeen/, one of the middle languages of the language spectrum that native speakers use of MSA with dialectal influence, would be the spoken and written language of choice. As it stands now, only formal MSA with no dialectal influence is considered correct written work.

Al-Mashriq offers a fresh perspective in regards to structuring learning. The program only offers formal classes to students in the mornings and requires limited homework so that they have time to immerse themselves in the Jordanian culture and use the city as the classroom. This allows students to learn by immersion after formerly learning it in class. Students acquire language by going into the streets and activating what they have learned in class, hearing native speakers who are not necessarily accustomed to speaking with Americans, and absorbing language in a natural, living context. For a learner of Arabic, MSA is important to understand Quranic verses (that a taxi driver recites), reading the news or discussing political issues. These are very much a part of Arab society, and are needed for a student of Arabic to develop his or her language abilities. “The ideal place [for teaching Arabic] is a place that would act as a bridge between the instruction and the people...It prepares students for real life” (Younes, personal communication, September 1, 2016).

While the traditional approach to teaching will go on for some time, Al-Mashriq expects a change in the way the new generation of learners approach the subject. The

newest generations of Arabic learners are rising to meet the challenges that students face in the Arabic classroom, proving that Arab unity can be attained without adhering to teaching strictly MSA:

Other generations of Americans who took Arabic before lacked the confidence to assert themselves and say forcefully, ‘this is not what our students need.’ They deferred to the Arab tradition...this respect of Fusha. People without an agenda to defend the traditions and the dreams of Arab unity. (Younes, personal communication, September 1, 2016)

Center for Arabic Study Abroad (CASA)

The Center for Arabic Study Abroad (CASA) is one of the oldest centers to study abroad at advanced levels of language, graduating their first class in 1967. Originally partnering with the American University in Cairo, due to security concerns, it was forced to relocate to Amman, Jordan in 2015. Students who apply must have at least three years of Arabic training, an eligibility requirement unique to CASA.



Figure 48. Screenshot of the CASA homepage online. Taken November 6, 2016.

FALL SEMESTER (approximately 14 weeks)

The CASA fall semester is devoted to the overall development of all language skills. The curriculum consists of a fixed set of courses that each Fellow must take; no tutorials or elective courses are offered. Fellows are expected to spend 5-6 hours every weekday working on homework assignments and about 10-12 hours on the weekend.

The fall curriculum provides 18-21 contact hours per week distributed among the following courses:

- Colloquial Arabic (6 hours per week)
- MSA: Issues in Contemporary Arab Culture (Reading and Vocabulary Building, 6 hours per week)
- Advanced Arabic Media (Listening and Speaking, 6 hours per week)
- Writing Workshop (3 hours per week)

The Fall-Spring Lecture Series

CASA offers a lecture series that constitutes an integral part of the academic program in general and the Listening Comprehension course in particular. The lectures deal with a variety of topics and are presented by leading academics and intellectuals. The lecture series is intended to supplement the themes of the reading course and to provide further listening practice.

The Cultural Program

CASA Without Borders (CASAwiyyuun Bila Huduud) community-based learning projects or internships offer fellows the opportunity to pursue long term projects outside of the classroom setting, and help immerse them in the local culture and society. Each Fellow is paired with a volunteer or training opportunity at a local NGO, national initiative, or governmental institution relating to their interests. The Fellows' progress is assessed through a weekly report and monthly meetings with a language instructor.

Figure 49. Screenshot of CASA course offerings in fall semester. Taken December 3, 2016.

SPRING SEMESTER (approximately 14 weeks)

In the spring semester, Fellows have the chance to tailor the program to their own academic and professional needs and to fully utilize the advanced language skills they have developed during the fall, in working with Arabic materials in their own fields of specialization.

Each Fellow is required to take four (4) courses, approximately 12 contact hours per week. These courses include:

- **Three (3) elective courses**
- **CASAWiyyuun Bila Huduud** (*CASA without Borders*), community-based learning projects or internships, which continue from the fall semester

Many Fellows choose to combine both content courses with language and non-language courses. In consultation with the CASA Executive Director in Cairo / Amman, Fellows choose from a list of courses that have been previously offered or may customize a course and seek a faculty member for the field of study.

Note: Financial restrictions prevent CASA from offering individual tutorials. Any spring course offered must have a minimum enrollment of five fellows.

Examples of past spring course options include:

- Levantine or Egyptian Cinema
- Literary Criticism
- Modern Arabic Literature
- Public Speaking
- Advanced II Colloquial Arabic
- Arabic Linguistics
- Translation
- Creative Writing
- Classical Theories of Arabic
- Islamic Studies
- Civil War and Tribal Systems
- History of Egypt
- Qu'ran & Tafsir

Figure 50. Screenshot of CASA course offerings in spring semester. Taken December 3, 2016.

CASA is best known for its scholarly environment. Bachelor's degree is required to apply, meaning that student motivations for learning the language are vastly different from that of most study abroad centers. "These are graduate students, they are people completely committed to learning Arabic, they give up their life basically for a year to join the program," says Nevenka Korica Sullivan, Senior Preceptor at Harvard University in the Department of Near Eastern Languages and Civilizations and the

Stateside Director of CASA (personal communication, September 28, 2016). The program provides students with an intensive experience by taking classes five hours every day while they also live in the culture.

Despite residing in Cairo for years, the decision had to be made to move to Amman and merge with the Qasid Arabic Institute. “Where do we send students these days? It’s in Jordan or Morocco. It’s really heartbreaking” (Sullivan, personal communication, September 28, 2016). The choices have become so limited to students because of security concerns that it is difficult for program directors to feel comfortable. However, they try to make the best of the situation and hope for stability in the near future.

The assumption at CASA is that all four skills, reading, writing, listening, and speaking, are essential. The Arabic instruction that students receive in CASA is robust, with five hours each day of heavy Arabic training. The curriculum is split exactly in two—half taught in MSA and half in dialect. Students are paired with language partners at least once each week where they can practice their dialects one-on-one. Once the students have settled in for the summer, the fall session begins with a slightly heavier push on MSA because of the intensity of the readings. Students read and prepare for an article each day and read a novel every weekend. However, dialect is sprinkled into discussions and students maintain a dialect course throughout.

In the spring semester, the courses are entirely content-based and hand-picked by the students. In the spring, all the courses are taught by professors brought in from local universities. So, students do not receive the same attention and feedback from CASA-trained instructors, but are instead taught by someone who is perhaps less attuned to non-native speakers, forcing students to adapt. Students participate in an

internship called CASA Without Borders, encouraging as much integration within the community and natural language as possible. In sum, “That is the goal: to not have a demarcation line between Fusha and Amiyya. We live our lives the way Arabic operates; they are both important and they both have different roles in society” (Sullivan, personal communication, September 28, 2016).

A student might be reading a novel in MSA but as soon as discussions take place in class, the dialect is allowed to enter. While there are programs that maintain that MSA or Fusha is more important than the dialects, CASA is trying to break the division. “We are dealing with Arabic as one phenomenon with different aspects...If you want to be a researcher, *ahlan wa sahlán* (‘welcome’), but you need both.” (Sullivan, personal communication, September 28, 2016). CASA sees itself in some respects as educating the local professors in the balance of importance given to MSA and dialects as well, who may come into the classroom in the spring term with very different expectations of how the students should speak. The solution rests with the students themselves, who understand the vision of CASA and can steer the professor in a way that aligns with their goals. CASA students are not willing to sit and quietly accept whatever teachers offer. Rather, they insist on challenging everything, an attribute in which CASA takes great pride. The stars seem to have aligned for CASA on this point to avoid the inevitable conflict about the role of language varieties. In the end, both students and professors learn and take away valuable insight.

For students to be accepted in the program, in addition to their entire application, CASA uses the Brigham Young University assessment test for reading, listening and writing and students must enter with at least advanced-low level on the

ACTFL scale. Students are not required to test in speaking until after they have passed the first round of assessment. Most programs are designed for students with little to no proficiency in the language but once they achieve advanced skills in the language, they are left to their own resources. For the exit exam, CASA has found that ACTFL does not provide an accurate description of students' abilities beyond Superior, which many students achieve at the beginning of the program. For this reason, they have modified the exit exam with the Foreign Service Institute (FSI) test. Most students will improve by at least one sublevel, a major feat at such high levels of proficiency. Eventually, the external tests cannot keep up with the student's improvement. "Once you reach Superior, you really have to build up your internal scale and move away from the external because that is the only thing that will keep you going" (Sullivan, personal communication, September 28, 2016).

To be admitted to CASA, students are judged to be a good fit by their language abilities and goals. Everyone who applies is tested in reading, listening, and writing and those who are accepted will go on to take an OPI in order to assess their pre- and post-program scores as a whole. The students are some of the best in their field and CASA works to develop better materials, better training, and stellar students.

Qasid Arabic Institute

The Qasid Arabic Institute is an academic study abroad program located in Amman, Jordan providing services to students who want to study abroad and study Arabic intensively. Qasid has partnerships with key institutions and programs in the United States, such as the US Fulbright Scholarships, the Center for Arabic Study Abroad, Hunter College, Northeastern University, Texas A&M, and Brigham Young

University. Because of these partnerships and Qasid's reputation of excellence, it is one of the most robust programs in the field, serving for the last three years approximately 400 students every summer and 280-300 students every fall, winter, and spring.

Additionally, US institutions regularly bring groups of less than 50 students to intensive sessions for 3-4 weeks in between the normal quarters. This is a dramatic change since 2004 with only 40 students enrolled in the summer program, and in 2007 when there were only 100 students.



Figure 51. Screenshot of the Qasid Arabic Institute website. Taken November 6, 2016.

Classical Arabic

Within the Academic Program, Classical Arabic refers primarily to the language of the Qur'an, and secondarily to the various texts and works that are directly inspired by both its form and content. Students receive direct exposure to Islamic legal, theological, philosophical and mystical texts from the classical and medieval periods.

The first three levels are foundational in that they focus on “linguistic mobility”, meaning equipping a student with the necessary skills in grammar, morphology, and rhetoric (*nahw*, *sarf*, and *balagha*), and to excel in the reading, understanding, analyzing, translating, and interpreting of classical texts. This is in addition to basic, “Classic 4” skills development of listening, reading, speaking, writing, necessary for advanced-intermediate fluency.

Levels 4 and 5 represent a unique milestone in the student's Arabic development and a transition from learning the language to using it as a tool to access classical texts. These courses are comprised of rotating special studies modules focusing on both classical and contemporary subject matter. Among these mini-modules (usually each two-weeks in length) are Scriptural Exegesis, Poetry (pre-Islamic and classical), Psychology, Literary Criticism, Islamic History, Theology, Prophetic History, Speech Presentation (*Khutba*), and Terminology of Sacred Law and Hadith (narratives of the Prophetic, Islamic period). The books are identical to those used by native-Arab universities, which itself is evidence of the advanced level reached by Qasid students after 15 short months, for those who come with absolutely no knowledge of the language. Those who have a previous background in Arabic will likely complete the program in even less time.

Figure 52. Screenshot of Qasid Classical Arabic course descriptions on website. Taken December 3, 2016.

Modern Standard Arabic

Modern Standard refers to the standard literary and communicative language of the Middle East and North Africa, recognized as one of the UN's six official languages. It is the common medium for nearly all formal communication, both printed and spoken. And, as the official language of all Arab countries, it provides the most versatile tool for those interested in living or working in an Arab country, or those whose occupational field intersects with any aspect of the Arab world.

The first four levels of the track follow normal undergraduate curricula, each level equivalent to an entire year of university Arabic. Currently, the base text is the now standard al-Kitaab series (our own unique curriculum, similar to the Classical track, is in the works), ensuring a smooth transition for those continuing studies at their home institutions. All four language skills are emphasized from the outset of class such that students develop balanced, confident command of the language. Actual texts are introduced early, such that by the end of the fourth level, students are fully functional outside the classroom.

Level 5 provides advanced students with an opportunity to further enhance their language skills through rotating modules (normally 2 or 3 per term) dealing with a variety of topics. Topics include Media Arabic, Readings in International Relations, The Arabic Novel and Short Story, Poetry, Literary Criticism, and Economics. Students may also custom design modules that suit their needs and goals. No language acquisition materials are used other than the very books and audio used by Arab university students. Graduating students will thus find themselves well-equipped and literate enough to engage Arab society, culture and literature with ease.

Figure 53. Screenshot of Qasid Modern Standard Arabic course descriptions on website. Taken December 3, 2016.

Supplementary Courses

In addition to the core track programs, other skill-specific courses, including (but not limited to) Arabic for Diplomats, *Tajweed* (recitation), Newspaper Reading, Calligraphy, Grammar Intensive, Vocabulary of the Qur'an, and Arabic Poetry are available at extra cost, subject to demand. Private Tutoring is also an opportunity that many students take advantage of in order to advance and refine their skills while they're here.

Supplementary courses typically meet twice weekly for a multiple week duration, and pose no scheduling conflict with one's core classes. Here below is a glimpse at the two most popular of these supplementary courses, Ammiya and Tajwid, respectively.

Figure 54. Screenshot of Qasid supplemental course descriptions on website. Taken December 3, 2016.

Qasid views itself as more academically and professionally focused. Most students come with university programs, although a few professionals come with diplomatic intent or students come with scholarships (like FLAS). Qasid works on a quarter system of fall, winter, spring, and summer where each quarter is approximately ten weeks in length and approximately 150 contact hours for students²⁹. The issue surrounding teaching only MSA or dialect seems strange to the program faculty:

We find it kind of strange to deny the essential nature and value of studying dialect in addition to Modern Standard Arabic. For students to really get to a depth in the language where they can have that kind of move from the idea of MSA to educated spoken Arabic, we really feel like the student needs to have that [ability]. Taking that into account, our program recognizes that there are different factors that will affect that for us as an institution, but more importantly, for our students as individuals. They are not coming to study with us in a vacuum. (Omar Matadar, personal communication, September 25, 2016)

Many students at Qasid need to pass exams for their institutions after returning. Some have a teacher tell them that they should not learn a dialect because it is ruining the Arabic language, while others tell them that it is pointless to learn MSA because no one uses it. “It may be kind of difficult to put forth a convincing argument that there’s a value in looking at the other side, even if pedagogically there still is” (Matadar, personal communication, September 25, 2016). It leaves Qasid in a fragile balance to teach both MSA and dialects and satisfy the needs of all parties involved. Students do not want to waste their precious time and funding on activities that do not meet the requirements of their university.

To cope with this, Qasid provides students a primary curriculum structure in MSA but gives students the chance to learn dialects as a supplement in a separate class.

²⁹ The summer program at Qasid is slightly shorter, consisting of 8 weeks but students still receive between 140-150 contact hours.

Students participate in cultural activities, such as excursions and clubs. For Omar Matadar, director of Qasid, this provides a suitable solution, where students find “the flexibility they are looking for so they don’t feel like they are being forced into one thing or another” while catering to students of various backgrounds (personal communication, September 25, 2016). While the classes are almost exclusively in Arabic, for those who come as complete novices in the language it is not helpful to place students in a total immersion environment, contrary to popular belief. Qasid has found that complete immersion, as opposed to scaffolding the language to their level of understanding, can cause a negative experience for novice students. This is easy to witness in domestic programs as well but some students deceive themselves into believing they will become fluent if they are put in a sink-or-swim immersive environment. Most students learn best if they can learn above their level, for the challenge, but do not learn well when the environment is so out of reach from their own abilities. Qasid gives students the cultural schema to understand what is around them. Most universities are dealing with students who go abroad to places that are more familiar, like the United Kingdom. For students who go to Jordan or elsewhere in the Middle East, students can quickly become overwhelmed by culture shock when it affronts them. Students need guidance to the Middle East especially when experiencing it for the first time. If students are not well prepared, they can feel like they are working with two different languages and become frustrated:

Students have gotten caught up in a debate that is not really ours, certain concepts of Arab nationalism and the role of Arabic, the role of MSA and the ideas of how foreign languages influence things and local dialects. They are involved in something that isn’t their battle. When they come to the region, they feel themselves foreign in ways that shouldn’t have been there in the first place. (Matadar, personal communication, September 25, 2016)

Perhaps it is unreasonable to ask students to get involved in the linguistic educational feud but no one quite knows who should be responsible to teach students about diglossia. At this point in time, Arabic at Qasid and other organizations is still considered a “strategic language,” not a “cultural language.” Private providers, such as Qasid “have to view themselves as the channel through which students are coming in to the region” (Matadar, personal communication, September 25, 2016).

Modern Standard Arabic consists of five levels, and students use Al-Kitaab until the very advanced levels (levels 4-5), when they switch to a collection of authentic materials. For the separate Amiyya classes, Qasid creates their own materials, as they do with the Classical Arabic and for professional tracks of the program. The end goal is using ILR (Interagency Language Roundtable) guidelines to get the most advanced students to level 3. In the past, more students fell within the first three levels of the program, but they now seem to be clustering at the higher levels. The biggest challenge facing Qasid is treating texts like live documents because of the constant changing media issues, literary and historically relevant topics.

“We [as a study abroad center] give them a tool for awareness, self-awareness, how they are growing as human beings... Arabic has its presence in Western societies. That presence, both with Arabs themselves...and the Arabic language...it’s not entirely a strategic language” (Matadar, personal communication, September 25, 2016). Indeed, the role of the Middle East feels like it is here to stay, no matter its current purpose for individuals in higher education.

Amideast Education Abroad Programs

Amideast is a one of the leading non-profit organizations for international education and development for both Americans abroad and foreign students coming to the United States. It is one well-known study abroad provider for students studying Arabic, extending well across the Middle East and North Africa (MENA) region. Its mission is to “help develop mutual understanding through programs for Americans to study the Middle East and North Africa and interact with the people and cultures of the region” (Amideast, 2016). Currently, they offer program opportunities in Morocco and Jordan in various capacities. In the last few years, their programs in Egypt and Tunisia were suspended for safety concerns.

The screenshot shows the Amideast website homepage. At the top, there is a blue header with the Amideast logo and tagline: "Expanding Opportunity through Education and Training". Below the header is a navigation menu with links for "ABOUT AMIDEAST", "OUR WORK", "WHERE WE WORK", "NEWS & RESOURCES", and "DONATE". A search bar is located in the top right corner.

The main content area features a paragraph about the organization's mission and a list of countries: EGYPT (مصر), JORDAN (الأردن), MOROCCO (المغرب), and TUNISIA (تونس). Below this is a "What's New" section with several news items, including "New Spring 2017 Scholarship Deadline: Nov 1!" and "AMIDEAST Doubles Scholarship Funds Available for Education Abroad!".

On the right side, there is a sidebar titled "Education Abroad for Americans" with a list of links: Home, About Us, Programs, Customized Programs, Academics, FAQ, Health and Safety, Resources, Alumni, Contact Us, and Connect with Us. Below the sidebar are three prominent buttons: "APPLY NOW!", "Scholarships" (with a link to more information), and "Find us on Facebook".

At the bottom left, there is a photograph of a woman in a white headscarf and a man in a white shirt looking at something together.

Figure 55. Screenshot from Amideast “Education Abroad for Americans” homepage. Taken November 6th, 2016.

Arabic Courses on AMIDEAST Programs

Arabic is a diglossic language. That is, there are two varieties of Arabic, one for reading and writing and another for speaking. The textbook series used in Arabic courses in all AMIDEAST Education Abroad Programs in the Arab World, *Al Kitaab fii Taallum al Arabiyya*, Second Edition, introduces both varieties from the beginning to help students engage easily in their host country and learn the language as its native speakers learn it. However, in the AMIDEAST programs separate courses address two the different varieties of Arabic – Modern Standard Arabic and the local dialect.

While the multi-media materials that accompany the *Al Kitaab* series are available only in the Egyptian and Syrian dialects, AMIDEAST, with partial support from the International Research and Studies Program of the U.S. Department of Education, has produced multi-media materials to accompany the series in Jordanian and Moroccan dialects. In addition, also with partial support from the U.S. Department of Education, AMIDEAST has produced multi-media materials to supplement classroom instruction and assist students in the development of cultural competence in Egyptian, Jordanian and Moroccan dialect and culture. All of those materials are used in the colloquial Arabic courses taught in the AMIDEAST Education Abroad Programs in those countries.

The Summer Intensive Arabic Program in Amman, Jordan offers Modern Standard Arabic in two 4-week sessions.

Classes meet 5 hours per day, 5 days per week. Each student will receive 80 hours of instruction in Modern Standard Arabic in each session, covering the material usually covered in one semester on a U.S. campus. In addition, students receive 20 hours of instruction per session in Jordanian Arabic.

Figure 56. Screenshot of Amideast Arabic course descriptions. Taken December 3, 2016.

With Amideast programs, semesters are approximately four months long with 80 hours of MSA and 45 hours of the local dialect, both of which are required. Students can choose three other elective classes that are taught in English or Arabic, approximately 45 contact hours as well. Students can take up to 170 contact hours of Arabic in one semester. For summers, students receive two sessions, each four weeks long, and each session includes 80 contact hours of MSA and 20 hours in a dialect, meaning that students receive a total of 200 contact hours over an 8-week summer. While MSA receives a much higher number of contact hour focus, the goal of Amideast is to increase mutual understanding between Americans and people from the MENA region. For Amideast, language is key to understanding culture. Because of this, students at the novice level receive a survival colloquial class at the beginning of the program and each level after includes a required dialect course. While the type of students who attend Amideast generally seem to be more interested in learning MSA,

students are never allowed to drop dialect courses. Amideast also tries to maintain flexibility for students in their individual language goals, which is why they do not require an immersive environment. Instead, they have implemented a Target Language Commitment (TLC) one day each week or more, where students use the target language as much as they can while at the Amideast center with fellow students and staff for at least one day. “We strive to provide students with an appropriate balance of challenge and support based on their own goals and their own desires.” (Cara Lane-Toomey, personal communication, September 20, 2016). Unlike more rigorous, language-oriented programs, Amideast provides a wide range of students. For students who want a lot more language exposure, they try give students more Arabic classes, or for those who want less, they offer cultural activities instead.

Excursions are conducted in English and students receive vocabulary lists in Arabic related to the site and can practice with an Arabic instructor who comes with the students. This allows for students who may not have as high of proficiency to understand and discuss topics at an advanced level in their own language, further implementing the idea of mutual cultural understanding.

One of the major changes that Amideast would like to see in the future is for the improvement of materials, specifically for dialect learning. For Cara Lane-Toomey, Director of Education Abroad at Amideast, dialectal learning is not as well developed as it should be. “Colloquial curriculums are not necessarily structured and I think that’s a real challenge and something we have put a lot of thought into” (personal communication, September 20, 2016). Like other programs, improving student awareness about the differences between Arabic dialects is at the top of Amideast’s list

of duties, whose students do not always value learning dialects. “We often see students shy away from studying in Morocco because of dialect differences. My personal philosophy is that learning any dialect has value and that learning one dialect will help you learn another dialect” (Lane-Toomey, personal communication, September 20, 2016). This is something that often goes beyond students’ understanding of the linguistic situation across the region. Stigmas associated with learning a Maghrebi dialect seem to continue spreading for one reason or another. If students had a better understanding of the value of learning any dialect to then use as fuel to learn another—instead of, as one student said to me, making them forget the dialect they already know—perhaps a very different picture of the Middle East would start to emerge. Developing a healthy body of new colloquial Arabic materials would encourage students and teachers to expand their current take on the value of dialects. Perhaps this is part of the solution to a question that no one yet knows how to phrase.

K-12 Movement

Study abroad is no longer the only way to become immersed in a foreign language. Times are changing to adapt more and more students to a global world, and with that, comes domestic intensive (DI) foreign language programs all over the United States. Students today look towards filling their treasured summers with summer classes and intensive programs to prepare themselves better for university language programs, study abroad ventures, and future internationally oriented careers.

Research has shown that DI language programs can be equal to or better than study abroad programs in terms of oral fluency and morphosyntactic structures (Carlson et al., 1991). One of the best examples of this is the STARTALK Start Talking!

Programs that have been growing in number around the United States. STARTALK is one of the newest pieces of the National Security Language Initiative (NSLI) that was started in 2006. The initiative seeks to improve teaching and learning critical languages to American students grades K-16 through summer programs that take a non-traditional approach. The programs focus on teaching these lesser taught languages in creative and engaging ways. Currently, STARTALK provides students with opportunities to learn Arabic, Chinese, Dari, Hindi, Korean, Portuguese, Persian, Russian, Swahili, Turkish, and Urdu. STARTALK adopts six principles in teaching and learning to make an effective student experience: 1) implementing a standards-based and thematically organized curriculum, 2) facilitating a learner-centered classroom, 3) using the target language and providing comprehensible input for instruction, 4) integrating culture, content, and language in a world language classroom, 5) adapting and using age-appropriate authentic materials, and 6) conducting performance-based assessment. Each of these principles is crucial to an effective teaching and learning environment.

- 1) Implementing a standards-based and thematically organized curriculum is important to hold a student's attention but maintain structure within the classroom. The goal of this is to engage a learner in every unit by teaching them to use the language for real-world purposes. While grammar is not the focus, students are in a supportive environment that allows them to maximize their learning.
- 2) Facilitating a learner-centered classroom is one of the most effective ways for students to reach higher proficiency levels in a language. By taking the focus off of the teacher, students are encouraged to do most of the interactions, utterances,

and bond with their peers through collaboration and cohesion. While teachers are there to model and demonstrate to make the lesson comprehensible, students act as partners in the learning process and less like pupils. This shift to a student-centered environment allows students to take charge of their own learning and encourages learner autonomy.

- 3) Using the target language and providing comprehensible input for instruction is invaluable for students learning a language, especially if they have had no previous experience in the language. Using the target language accustoms students to a different sound system, tones, phrases, and everyday speech, which should be the goal of a good language program. The difficulty of this is finding a delicate balance of a full immersion program but also providing comprehensible input. This is where many instructors will struggle and resort back to English. However, there are always ways of communicating with students while still maintaining utilization of the target language. This is where a creative environment plays a valuable role, allowing students and teachers to work together in non-traditional ways in order to be understood and remain in the target language.
- 4) Integrating culture, content, and language in a world language classroom is also crucial for the students to receive a balanced experience of the language. Learning language without also putting focus on learning the culture leaves students with an unnecessary void and possible ignorance. If the goal in DI language programs is to produce students who have the appropriate language skills with a high understanding of cultural awareness, then culture must be

integrated into the classroom. Many teachers argue that there is not sufficient time in the classroom to cover the materials in the textbook and still provide cultural lessons. One solution to this argument is that since there is no textbook, an instructor can combine cultural and language lessons simultaneously through supplemental materials (e.g. poetry, songs, foods, etc.). Integrative culture and language lessons will keep students engaged while still allowing time for more specific language learning.

- 5) Adapting and using age-appropriate authentic materials is important for students because STARTALK is available for grades K-12. This means that materials must be made flexible for students of all different ages. Although not all STARTALK programs offer programs for all grades, the mission of the program is not to exclude some students but rather expand the present opportunities of diverse students to study a foreign language intensively. This approach also falls back on the idea that age does not seem to be a factor or predictor of success in DI language programs or study abroad in any area but listening (Brecht, Davidson, & Ginsberg, 1995).
- 6) Conducting performance-based assessment is the last point of implementing an effective STARTALK program, and it may be one of the most important. Students must be able to come away from a program and be able to assess his learning through his abilities to perform in real-world situations—not complete units—and have a thorough sense of his strengths and weaknesses for future improvements. Teachers should also have a system of checks within the classroom setting to ensure language acquisition. These assessments on the side

of the student and teacher will afford the student the opportunity to continue with a positive state of mind. STARTALK should be an encouragement for student to learn language, and to create within them a goal of life-long learning. With clear assessment and goals for future progress, students will be able to go on to another environment at a university of independent program with confidence.

Chen and Jourdain (2015) conducted research on the implementation of these principles in their first STARTALK program in Summer 2014. While overall the program offering three languages (Arabic, Persian, and Turkish) was overall very successful, they suggested, based on their challenges, that the following needs to be incorporated to further make an effective program: maximize opportunities for field trips and guest speakers, incorporate technology into instruction, encourage professional development for instructors, and use multiple means of assessing students' language proficiency (Chen & Jourdain, 2015). These are excellent observations that provide a smoother schedule of events and a more modern and accessible program to students.

Although STARTALK has implemented some excellent new strategies, it is not the first to do so. Benseler and Schulz (1979) indicated that the following aspects needed to be implemented into DI language programs in order to be effective: extended daily exposure to the target language (between two and eight hours each day), larger number of contact hours in the classroom, provide small classes with a maximum of ten students, focus on oral/aural skills and spoken language, frequent use of the language laboratory for additional practice, extracurricular activities in the target language, staff willing to devote more time and energy than for standard classroom settings. In general,

Xu, Padilla, and Silva (2012) argue that students in a DI language program need to have more exposure to the language, a wide variety of interpersonal and communicative activities, and encourage students to develop a positive attitude towards language learning (Xu, Padilla, & Silva, 2012).

The communicative approach is especially good for intensive programs because it forces students to be interactive. Students become the center of the classroom, providing them more opportunities to speak and engage with their peers, while also providing a certain level of comfort in small group settings and speaking with each other instead of to the teacher directly. These interactions also provide the teacher with more opportunity to evaluate the weaknesses of each student, and to correct them because the focus is not on the teacher. Many DI language programs have already been using these best practices for some time, for example the Middlebury Language Schools or the University of Texas Arabic Summer Institute.

The best practices for STARTALK programs can be adapted by any institution, as long as students are exposed to the target language.

Current research shows that the length and intensity of a program are defining factors for the success of a language. An intensive language program is defined by Benseler and Schulz (1979) as extended daily exposure to the language (from two to eight hours a day), larger number of classroom contact hours, small class sizes (10 students maximum), focus on oral/aural skills, attention to grammar necessary for clear communication, frequent use of language laboratory, extracurricular activities in the target language, and staff willing to devote time and energy.

Benefits of Study Abroad Programs

Global Knowledge

One of the first questions that must be asked is whether study abroad benefits a student. Sutton and Rubin (2004) conducted research through the University System of Georgia with thirty-four public institutions. They recruited 250 individuals as a control group and 250 as a participant group over four years. Through pre- and posttest questionnaires and factor analysis, Sutton and Rubin discovered that students who studied abroad exceeded the control group in functional knowledge, knowledge of world geography, knowledge of culture, and knowledge of global interdependence. The groups did not differ in interpersonal accommodation, verbal acumen, and cultural sensitivity. This could be due to the fact that there are no reliable means to measure the latter topics. The research concluded that studying abroad does, in fact, add value to a student's academic achievements (Sutton & Rubin, 2004).

Oral Fluency

Other studies have revealed that there are more benefits to SA programs than general global competence; Oral fluency is another major benefit for students to partake in SA programs. Carlson et al. (1991) contributed to some of the first work towards averaging out levels of oral proficiency to show outstanding gains after an SA program. Over 400 students of French and German language students from the University of California, the University of Colorado at Boulder, the University of Massachusetts at Amherst, and Kalamazoo College, Michigan. Results were found through the self-appraisal method and the American Councils on the Teaching of Foreign Languages (ACTFL) Oral Interview. The researchers discovered that although self-appraisal was

often inflated from the students' true level, their overall level of proficiency had improved dramatically in comparison to the AT control group (Carlson et al., 1991).

Isabelli (2003) and Segalowitz et al. (2004) conducted research on the development of oral communication skills, oral fluency, oral proficiency, and other linguistic dimensions while abroad. Fluency is defined by the ACTFL *Proficiency Guidelines* (1989) as quantity of speech per response, flow of speech measured by pauses, and proof of struggle with the language. The term "oral communication skills" is judged by context, content, function, and accuracy (ACTFL, 1989). The participant number for Isabelli's research was small and focused: three students aged 19 and 20 studying in Argentina after two required years of language study. Isabelli used the Simulated Oral Proficiency Interview (SOPI) and certified testers to measure the students' proficiency before and after their time abroad. The results showed that all three subjects demonstrated an increase in the number of words per response, decrease in the number of pauses, and a decrease in the times of struggle with the language. Only one student, however, showed an increase in frequency of advanced oral functions like narration and description (Isabelli, 2003). In Segalowitz et al. (2004), the participant size was larger, with forty-six students for at least two semesters. Twenty of these students acted as the AH control group, while the remaining twenty-six were the SA group in Spain for one semester. Through use of questionnaires, interviews, and computer-based tasks, it was discovered that the SA group showed greater gains in oral proficiency and oral fluency in comparison to their AH peers. There were no marked differences between the groups in grammar and pronunciation abilities (Segalowitz et al., 2004).

A more specific example of oral proficiency comes from a study conducted by Isabelli and Nishida (2005) in which they examined the development of the subjunctive tense in Spanish during a nine-month SA setting. The research compared whether there was a difference in oral production of the subjunctive between L2 learners of Spanish in SA and L2 learners of Spanish AH when they are in the same learning stage. The participants were college students, 29 Americans doing a one-year SA program in Barcelona as the experimental group, and two AT control groups each of 16 Americans at fifth and sixth semesters of Spanish study. The researchers found that the SA group performed by far superior to the AH groups in their ability of oral productions of the subjunctive. The AH groups hardly produced the appropriate mood in their complex sentences (Isabelli & Nishida, 2005).

While all of these studies provide evidence of the benefits of SA programs, some critics claim that the reason for an SA student's success is the duration of the time spent in country. However, Llanes and Muñoz (2009) found that even an SA program lasting three to four weeks improves a learner's oral fluency. Llanes and Munoz studied twenty-four L1 Spanish students ages 13-22 in an English-speaking country for three to four weeks. For analysis, students were required to take a pre- and posttest after their time abroad, including a ten to fifteen minute oral interview and a listening comprehension test from pre-recorded utterances in English. The tests were pictorial based. Students were also asked to keep a daily log of the time they spent listening, reading, writing, and speaking in English. For all students involved, clear language gains were attained even within such a short stay. In fact, there was even more improvement for the students who stayed four weeks, just one week longer, than the

students who stayed only three weeks. Based on this study, better listening comprehension, oral fluency, and accuracy all proved as results of the short SA program. As is consistent with ACTFL, participants with a lower proficiency level showed comparatively greater gains in speech from the SA program than did advanced learners. The more advanced a learner becomes, the harder it is to move to a higher proficiency level. Interestingly, the age of a participant was no predictor of any of the measures studied (Llanes & Muñoz, 2009).

Student Perceptions

Oral fluency is not the only change that takes place in a student while abroad. In research conducted by Mendelson (2004) or Amuzie and Winke (2009), student perceptions and language learning beliefs can drastically change after their time in SA programs. In one study (Amuzie & Winke, 2009), with seventy international students from two universities in the United States, researchers divided the participants into two groups, those who had been in the U.S. for less than six months, and those who had been there more than six months but no more than two years. By use of questionnaires and interviews, it was discovered that students came to strongly believe the importance of learner autonomy, and put much less importance on the role of the teacher. Both groups believed that they should find opportunities to use their L2 and put forth their own efforts, showing a favoring of learner independence (Amuzie & Winke 2009).

Mendelson's research included the ACTFL OPIs and Language Proficiency Self-Evaluation (LPSE) of thirty-one Salamanca and Granada students in four-week and fourteen-week program at UMass Amherst. Overall, students conveyed that they had an increased sense of confidence of using the language, and wanted to concentrate on their

personal goals (e.g. greater independence, etc.). The post-program interviews reflected that students were overwhelmingly disappointed with their experience. This was due to a sense of wasted opportunities, continued failure to understand native speakers, or a lack of linguistic improvement (Mendelson, 2009). The study confirms the idea that students have very high expectations for their experience abroad, but need to develop a learning independence and put in effort to learn the language, instead of expecting that fluency of cultural interactions happen automatically.

At Home (Intensive) Programs

Language Development

The At Home Intensive program is a relatively new concept and has many of the flaws that the Study Abroad programs face mentioned above. For example, the term “intensive” can be interpreted vaguely, and there is no universal system that can be evaluated. Instead, research must rely on individual cases.

Despite these criticisms, some newer research has come out about the benefits of the AH intensive program in comparison to the SA program. Serrano, Llanes, and Tragant (2011) conducted comparative research on Spanish-speaking students learning English. Using a total of 131 participants separated into three learning contexts, the researchers looked at whether or not SA programs are better than AH programs in terms of developing oral fluency, syntactic complexity, lexical complexity and accuracy. One group acted as the SA students, another as the semi-intensive AH students, and the third group as the intensive AH students. Students were tested through a composition and oral narrative before and after the duration of the study. Interestingly, the results revealed that there was no difference between the lexical complexity performance of the

SA students and intensive AH students (Serrano, Llanes, & Tragant, 2011).

Furthermore, although there was evidence of more overall improvement between the SA students and the semi-intensive AH students, the latter had comparable results in terms of oral syntactic complexity and accuracy. The proven conclusion of the study was that fifteen days in the SA program would yield the same results as the same timespan in an intensive AH program in terms of oral and written production. The students that experienced the least benefit were the students in a semi-intensive AH program (Serrano, Llanes, & Tragant, 2011). This study proves that while SA programs have distinct benefits, AH intensive programs are not to be discredited as they can produce the same linguistic results.

As further support for AH intensive programs, two other studies have been conducted with high school students showing great linguistic gains after a short period. Xu, Padilla, and Silva (2012) conducted a comparative study on high school students studying Chinese as a regular semester and an intensive four-week summer program through STARTALK. Twenty-eight students between the ages of fifteen and seventeen were recruited, all having had two years of Chinese with the same instructor before separating into the two groups for a regular semester and summer program. Testing was completed with the ANOVA analysis of SOPI/FLOSEM tests. The findings revealed that the intensive STARTALK program was just as effective as the regular semester in everything except speech fluency. Students in the four-week program demonstrated more hesitations and pauses in speech (Xu, Padilla, & Silva, 2012).

One year earlier, Xu et al. (2011) had conducted a similar study in favor of high school intensive programs by proving that AH intensive programs were extremely

successful when the right components were in place. The research was based off of similar components to Benseler and Schulz (1979), discussed in the introduction of this review (Xu et al., 2011). Based on this research, intensive AH programs show that they can be as effective as SA programs, despite the lack of “immersion.” Again, this could be attributed to the fact that what kind of immersion environment that students face in SA programs is relative.

Tension

Some critics of AH intensive programs claim that the anxiety of being in such an intensive environment for a compressed time period is a major flaw that AH non-intensive and SA programs do not have to face. The theory behind this thinking relies on the idea that students cannot learn a foreign language effectively unless they are in a relaxed, comfortable environment. In an effort to find out more about the anxiety of AH intensive students, Spielmann and Radnofsky (2001) conducted research on the tension students may be under during such programs. The research examined two types of tension, euphoric and dysphoric, which can either have a positive (euphoric) or negative (dysphoric) psychological effect, the latter causing anxiety. The study examined thirty students with ages ranging from late teens to late twenties studying French at a beginning level in the Middlebury College Language Schools, a school well known for its language pledge, total language immersion, and intensity. The research was carried out through classroom observations throughout the day, individual and group interviews, participant-teaching, and casual interactions. Surprisingly, the findings pointed out that students, instead of feeling anxious, were more motivated and stimulated by the program difficulty, tension, and high expectations of their courses. In

fact, the complaints expressed by the students were primarily that they desired more challenging material and extracurricular activities (Spielmann & Radnofsky, 2001). The students in this AH intensive program were experiencing euphoric tension, a tension that encouraged them to spend even more time on the language outside the classroom because they did not want to stop learning. Although this is only one program in the United States, it is clear that programs promoting the right kind of tension can be extremely beneficial to students and create a unique language-learning environment domestically.

Another benefit of AH intensive programs is the group collaboration that forms between students in the intensive environment. A study was conducted by Hinger (2005) on the distribution of instructional time and its effect on group cohesion between standard format courses and intensive programs. The study compared two groups of Spanish L2 students in an Austrian secondary school, nine in each group and all ages sixteen. Unlike traditional research that has used questionnaires, this research use small group research as its measurement instrument to actively understand the verbal interactions taking place during small group activity in real time. After calculating sufficient data in student and teacher utterances, the study revealed that in the intensive program, students were responsible for half of all utterances, whereas in the standard format course, students were responsible for only 10% of all utterances. Not only did the intensive program demonstrate the students making vastly higher numbers of utterances, but also the variety of these utterances was much greater (Hinger, 2005). The study demonstrates that in an intensive foreign language environment, students have a great sense of group cohesion, group-building collaboration, and inter-member

acceptance and cooperation than the standard format course. This can be partly attributed to the fact that intensive environments are student-centered, fostering peer interaction, while standard courses are mostly teacher-centered (Hinger, 2005).

Willingness to Communicate

While group cohesion is important to learning a foreign language in a positive environment, perhaps even more important is a student's willingness to communicate, often one of the most difficult challenges that a foreign language teacher must overcome in the classroom. A study was conducted on students' willingness to communicate (WTC) in an AT intensive program (MacIntyre et al., 2003). Fifty-nine university student volunteers were analyzed in a first-year French course in an Anglophone community in Canada. The research looked at seven key points of language learning: Willingness to communicate in French, communication apprehension in French, perceived competence in French, frequency of communication in French, integrativeness, attitude towards the learning situation, and motivation. By use of anonymous surveys, the findings indicated that an intensive environment encouraged and promoted WTC among students, and students in the intensive program showed a more firmly established communication and motivation for learning than their regular classroom peers. The researchers pointed out that some students felt that in a regular French classroom, they were learning more about French than they were interacting with and acquiring it (MacIntyre et al., 2003). WTC is yet another benefit of an AH intensive program in comparison to its SA and standard domestic course programs.

There are many benefits to SA and AH intensive programs compared to regular AH programs. Research clearly reveals that the duration of a program abroad can greatly positively affect a student's learning, even if it is a very short duration (Llanes & Munoz, 2009). Furthermore, SA programs have been proven to benefit L2 learners in global knowledge, oral fluency, oral accuracy, and positively change a student's perception of language learning and cultural awareness (Sutton & Rubin, 2004; Isabelli, 2003; Isabelli & Nishida, 2005; Mendelson, 2004; Amuzie & Winke, 2009). Many of the studies listed complement each other in that they fill in critical areas of thinking about study abroad, inspiring more students to partake in SA programs for various reasons.

However, SA programs cannot be characterized as better programs than some AH programs. The stigma against AH programs has been proven illogical, with students obtaining comparable linguistic skills, and even surpassing some SA students in grammar, pronunciation, and written skills (Segalowitz et al., 2004; Collentine, 2004). Additionally, AH intensive programs provide positive tension, create better group collaboration and camaraderie, build student autonomy, and spark a willingness to communicate with others (Spielmann & Radnofsky, 2001; Hinger, 2005; Collentine, 2004; Wong & Nunan, 2011; MacIntyre et al., 2003).

With the current research, Spanish, English and a few other languages have been well covered in research. Unfortunately, there is little research to find on less commonly studied languages, such as Arabic, Russian, or Japanese. These languages provide fodder for the newest waves of research. With more language programs appearing for less commonly taught languages, research needs to be available to the public.

From the research available, there are some valuable critiques that need to be addressed, specifically (as mentioned under Issues of SA Programs) things such as a more uniform standard of SA programs, creating a control group with few variables, and having a standard measurement to analyze and report some of the more vague ideas discussed (e.g. cultural awareness, oral fluency, etc.). Both SA programs and AH intensive programs are valuable to students in different ways. However, very few argue that SA programs are beneficial, and with that blind assumption regarding the SA environment, great gaps can form in research and language development. AH intensive programs, on the other hand, have received harsh criticism by students and teachers, despite their tremendous successes. The next step is for program administration to work together with SA programs for a unified goal of helping students be successful in second language acquisition. Lafford and Collentine (2006) write in their conclusion that a simplistic understanding of much of the research presented tells students, “Go later! Stay longer! Live with a family However, without also asking a student about his or her goals for the study-abroad experience...and for what purpose he or she intends (or not) to use the target language...one cannot truly provide useful advice to students” (p. 119).

Chapter 5: Future Directions for Arabic in the United States

“Programs are driven a lot by individual instructors and their strengths, as much as by program demands and goals and values” (Kay Heikkinen, personal communication, September 8, 2016).

Other generations of Americans who took Arabic before lacked the confidence to assert themselves and say forcefully, ‘This is not what our students need?’ They deferred to the Arab tradition...this respect of Fusha. (Munther Younes, personal communication, September 1, 2016)

Communication as a viable goal

Belnap (2006) writes, “We do have a better understanding of some of the complexities involved [in student learning], that learners differ considerably in their abilities, preferred learning styles, motivation, and goals... Accordingly, it is critical to know a great deal about one’s students” (p. 169-70). Despite new, highly interactive, and powerful methods for teaching languages, the old grammar-translation approach remains the dominant approach in the teaching of Arabic. Grammar-translation has the advantage of focusing upon the interpretation of written texts and the great disadvantage of largely ignoring everything else, including speaking and listening. Many institutions of higher education openly acknowledge that 1) Amiyya is the real language of communications in Arabic countries, and that 2) grammar-translation is among the least effective ways of helping students communicate and understand Arabic. Yet, an examination of program descriptions and goals, an investigation of websites, and extensive analyses of course syllabi reveals that these institutions overwhelmingly still teach MSA using a grammar-translation approach.

Perhaps, the difficulty is as Wilmsen (2006) suggests, that MSA and grammar-translation remain so popular because no one wants to tackle the real complexities and nuances that are at the heart of the language. Arabic presents “problems that have yet to be resolved in the Arabic teaching profession where a bias toward textual aspects of the language is still very much alive” (Wilmsen, 2006, p. 125).

Indeed, a turn toward communicative approaches in Arabic would necessitate an adjustment of the curriculum to accommodate a greater emphasis on spoken language and an outright rejection of the grammar-translation approach as the one true way to teach Arabic.

As found in the discussion of selected programs in Arabic in the United States (chapter 4), many universities seem content to rely upon Al-Kitaab or their own, custom materials for MSA teaching and give minimal attention to authentic materials. Yet, these materials are inadequate for understanding and communicating with almost anyone in the Arab world. In truth, most communication is not done in formal MSA prewritten texts, but in informal and spontaneous contexts, when speaking with friends, acquaintances, and businesses. It is Arabic dialect that helps bridge communication, promotes understanding of cultural values, and establishes trust and mutual understanding. While knowledge of MSA may be useful in formal environments on specific occasions, even “most professional discourse regarding administration of the department...is conducted in vernacular Arabic” (Wilmsen, 2006, p. 131). MSA is not practical in most environments because most native speakers rarely use it.

While including dialects in the Arabic curriculum certainly complicates the life of the teacher, excluding dialects is clearly detrimental to students. Excluding dialects

means an easier life for teachers, a simpler path for students, and very low utility.

Including dialects means more challenging tasks for both teachers and students, but also a world of practical, tangible, satisfying benefits. About adapting programs, Alish (1997) writes the following:

The survival of a program in changing conditions is more important than the goals set for it at any particular time. It is crucial for a language program to be flexible in order to attract and retain students. A program, no matter how well its intellectual and academic aspirations are articulated, is doomed to extinction if it fails to attract and retain students. Programs exist because of students...Learners have changed with changing intellectual, social, economic, political, and national needs. (p. 252)

Why don't more programs incorporate Amiyya?

At the 2014 ACTFL Annual Convention and World Languages Expo, I attended as many sessions as I could pack into four days. Inevitably, at some point during most of these sessions, one of the presenters or one of the audience members (during the question and answer period following the presentation) would pose one the following questions:

1. What do you do about the language differences between Ammiyya and Fusha?
2. Do we teach the differences between Ammiyya and Fusha to students?
3. If so, why, where, when, and how?

While there are many reasons why Arabic programs do not teach dialects, one of the biggest obstacles is the lack of a universally-accept dialect. While dialects continually change and evolve, MSA remains stable and static. As a result, finding instructional materials in Amiyya is a genuine challenge (Younes, 2015). Furthermore, most Arabic teachers in the United States are native speakers of the language. Because they were not taught their native dialect in school, they may view the study of dialects

as non-academic and inappropriate for students in higher education. Besides, their dialect has always existed as part of their identity and consciousness, like a natural reflex. It seems strange to teach a reflex.

While MSA can be taught in context of written forms, teaching students to speak formal MSA may not be in the best interest of the student. Instead, there should be some consideration for the language in its natural form, the dialects, for which an innumerable number of contexts are readily available. Furthermore, holding students to ACTFL standard proficiency may not be aptly testing students of their true abilities, judging them on their abilities to speak Fusha as the Oral Proficiency Interview (OPI) advances with more difficult discussion questions. In languages that do not have to navigate diglossia in teaching, ACTFL proficiency standards are logical: test the student outside of course curricula with questions that probe the student for, eventually, discourse, high accuracy, vivid, engaging description, and the ability to abstractly think and argue on global issues.

These are the elusive elements students seek at receive Superior level proficiency according to the ACTFL scale, the language abilities of an educated, native speaker. For students of Arabic, ACTFL proficiency can be extremely stressful and frustrating. Testers may not be tolerant towards dialect usage or they may not be familiar with a certain dialect the student uses. No matter the layout of the program, students studying Arabic will feel they are lacking in one area of the test or another. For example, traditional Arabic programs will instruct students in accordance with the Al-Kitaab series and will develop a Fusha foundation with some limited abilities in dialect. The Al-Kitaab textbooks tend to focus on political and media vocabulary to be used at

high levels of discourse. While this is an advantage in the right setting, students taking the OPI will be tested on this type of language only at the very advanced levels of the test. ACTFL testing is based on a language ceiling, gradually testing the student at a higher threshold to see if the student can sustain language before moving to the next level. Lower levels of the test include discussing hobbies and giving orders (i.e. giving directions to a location of choice, describing how to cook a favorite dish). Additionally, for students to achieve advanced proficiency in ACTFL, they must perform well in a role-play scenario, a situation of crisis that involves problem solving and appropriate cultural awareness in the target language (e.g. you are the only person working late in a secured building one night at work. You leave to get a drink of water and you lock yourself out of the building. Explain to the guard that you need to get into the building and your keys and ID are inside).

The vocabulary shortage—and limited exercises—on such topics leave students feeling at a loss, unable to describe daily activities because of the heavy focus on more formal discussion. For students who were fortunate to have some exposure to dialects, it is unclear what variety of language they should be using with the tester, who is required to maintain MSA in his questions at all times. The conversation inevitably ends feeling disjointed, with students struggling to decide when to use dialects or MSA, describing situations in MSA because of the nature of the test—and possibly the tester—and not being prepared with vocabulary (for which dialects would be the culturally appropriate variety to use) and practice because of their MSA-heavy courses. It becomes a catch-22: the ACTFL test, pressured to use formal Arabic because of the stigmas associated to language and the probability that students will not be familiar with dialects, grades

students' proficiency on their level of MSA. Therefore, this provides an unrealistic expectation and false picture of a student's proficiency, since proficiency should display their appropriate use of language in the right circumstance.

Arabic as It Is Spoken

Diglossia is alive and well in the Arab world and students need both dialects and MSA if they wish to gain genuine mastery of the language. Arabic dialects cannot be effortlessly "picked up," especially by American students studying Arabic in non-immersive environments. You have to be conversational in at least one dialect and you have to be literate in Modern Standard Arabic and you need all of these things and these are the different arenas of where you are going to use these skills" (O'Donoghue, personal communication, September 22, 2016).

Focusing on MSA in introductory courses in Arabic presents an unrealistic picture to neophytes who have no way of knowing that the language they are studying is not really spoken by anyone. Most students taking Arabic have never been to the Middle East, nor do they have they any depth of understanding of Arabic.

One of the primary reasons students study a language is for the purpose of traveling to a new country and learning about a new culture (Belnap, 2006). In the United States, Palmer (2007) discovered that 88% of students who were studying foreign languages in institutions of higher education were doing so because they wanted to speak with native speakers of the language. Palmer (2008) found that 86% of students felt that they should learn a colloquial variety of Arabic before studying abroad. Studies by Kuntz & Belnap (2001), Belnap (2006), and Husseinali (2006), found that a primary motivation for 90% of the students in Arabic classes was the desire

to interact with native speakers of Arabic. In 2015, an interesting study at the University of Chicago, home to the more traditional approach to teaching with an MSA foundation, Silver (2015) conducted a survey where 69% of all students preferred the integrated approach in order to speak with native speakers³⁰. Now, in 2016, a study by Al Khalil confirms a similar number--90% of students study Arabic because they want to communicate with other speakers of Arabic (Al Khalil, 2016).

The Al Khalil study also asked students to list, in order of importance, communication skills and the consensus was as follows:

1. speaking
2. listening
3. reading
4. writing
5. grammar.

Then, students were asked to rate their current strengths, from strongest to weakest. The consensus was as follows:

1. writing
2. reading
3. grammar
4. listening
5. speaking.

³⁰ An interesting development to this study was the difference between older and younger students. Students in high school and undergraduate degrees overwhelmingly preferred an integrated approach, while senior and graduate students were more evenly split between a preference for an MSA foundation and the integrated approach.

Thus, students thought the most important skill was also their weakest (Al Khalil, 2016).

Teaching students MSA alone with no mention of the diglossic reality in the Arab world is like describing earth to an alien from another planet as a place of landscapes and old books without mentioning that it is actually inhabited by humans. The humans in Arab countries do not speak MSA; they speak dialects. Perhaps the humans in Arab countries should be worthy of at least some consideration by instructors of Arabic.

Secondly, it should be emphasized that a dialect is more than an accent. Many people in the American South, for example, have an accent that tends to draw out certain sounds, sometimes turning monosyllabic words into polysyllabic utterances (i.e. “yes” turns into “yay-es”). Dialect may involve accent, but also semantics, syntax, spelling, or some combination of language variation.

Thirdly, if students do not learn of the importance of dialects, it only strengthens the prejudice against them and diminishes the likelihood of authentic communication with a native speaker of Arabic. Where dialects fall on the scale of the social register seems less important than being able to communicate with the human standing in front of you. To be sure, most native speakers would argue that knowing at least one dialect (inevitably, their own) is both acceptable and absolutely necessary. Dialects are not a disease of Arab culture; they are reflective of the culture and constitute the primary tools of communication in contemporary life.

A general lack of understanding persists with regard to learning Arabic. The issue is not in getting students to enroll in Arabic programs, especially in light of

increases in enrollments in recent years,³¹ but in deepening an understanding of the language. Studying abroad in an Arabic-speaking country is not a foolproof solution in most cases. Without a better understanding of the complexities and variations of the language, students who study abroad may feel embarrassment or humiliation in learning the “wrong way” of speaking (Younes, 2015; Palmer, 2007). Of students who studied abroad in Arabic countries, Shiri (2013) found that 88% of them wished that they had studied a dialect before making the journey.

Listen to Student Needs

The love for language and culture has not been lost on those who have enrolled in the Arabic language. Berbeco (2016) writes, “When teachers forget about the context of the class, when they make assumptions about their students and the learning setting, then they may find themselves in as ridiculous a situation as trying to teach Arabic to a cat. In these cases, it does not really matter what the teacher says: it’s all just babble” (p. 2).

While the effects of Arabic becoming a critical language have spilled into student motivations for taking the language, those who pursue the language to high levels of proficiency usually possess something more than extrinsic motivation. They usually have something intrinsic driving them to push on. From my experience, an intrinsic motivation seems especially prevalent among students in Flagship programs. Students enrolled in Flagship programs with whom I have spoken, mention the

³¹ The enrollment in Arabic higher education classrooms fell for the first time this year from 34, 908 to 32,286 (Goldberg, Looney, & Lusin, 2015).

importance of learning dialects and “culture,” as well as the need to develop skills that enable communication with native speakers.

Recently, when I asked a group of students who had been studying Spanish, but who switched Arabic, the responses were by and large dreamy-eyed and intrinsically motivated:

“I developed a love for Andalusian poetry and I wanted to read it in its original text.”

“I fell in love with the Lebanese dialect the moment I heard it, and I have been trying to learn it since.”

“I hope to use my Arabic and pre-medicine degree to go on to medical school and work with Doctors Without Borders in Egypt.”

Educate Students on the region

In a program interview with one study abroad center, the amount of time students have to learn the language is an issue:

It would be great to have the time to give them a lecture about the different aspects of what it means to be fluent in Arabic. You have to be conversational in at least one dialect and you have to be literate in Modern Standard Arabic and you need all of these things and these are the different arenas of where you are going to use these skills. (O’Donoghue, personal communication, September 22, 2016)

While this is an important point, the question begs to be asked why students are not receiving this information from the very first day in class at their home institution. It should not be the job of a summer program abroad to explain to students, for the first time in all the years they have spent learning the language, that diglossia is alive and well in the Arab world and that they will need both dialects and MSA if they want to pursue Arabic for any practical amount of time. This is the case in almost every program, it seems. Universities decide that students do not need to know what it means to learn Arabic in reality, at least until they go abroad. The excuse is that students can

figure this out on their own because it is easy to pick up. While this may be true for native speakers of another Arabic dialect—although I would argue that even in this case many native speakers would not adapt without significant culture shock—this is simply not the case for non-native learners of Arabic. Dialects are not something to “pick up,” and implying this harms student learning in several ways.

First, not introducing students to the importance of dialects from the beginning presents an unrealistic picture to students who have no other way of knowing the difference. In an US institution, the vast majority of students taking Arabic have never been to the Middle East, nor have they any understanding of Arabic. Therefore, the teacher becomes their primary and perhaps sole source of knowledge on the region. By not introducing students to the idea of language variation, students believe that what they are learning is as useful as it would be to learn Spanish and go to Spain. In the 21st century, one of the primary reasons students study language is for the purpose of traveling, studies show (Belnap, 2006; Palmer, 2007). Therefore, teaching students MSA alone with no mention of the linguistic reality in the Arab world is like describing Earth to a Martian as a planet with beautiful landscapes and cities without mentioning that Earth is inhabited by humans. The humans make up a critical piece to a picture of earth, and each human is a unique individual that can potentially be categorized into a group of people. When the Martian travels to Earth, he is shocked by the billions of people dwelling there, and perhaps has no way of communicating with them outside of universal body language. While he could certainly pick up a language to speak to humans over time, it would have been quite helpful for the Martian to learn at least one language to speak with these inhabitants before he arrived. The same is similar to

learning Arabic. Students must be prepared before they embark on a life-changing experience, an inevitable characteristic of studying abroad.

Secondly, failing to introduce students to dialects downplays just how important they are to communication in the Arab world. The concept of dialect, as Trentman (2011) points out, is not readily and universally defined. This is even more true for students who, unlike scholars, have no linguistic training in the subject. A mention of a dialect will often imply to students that of an accent in America, for example. It should be apparent by now that this is a gross misrepresentation of the linguistic complexities in the Middle East and North Africa region. If instructors leave students to make their own assumptions of what it means to “know” Arabic and what dialects of Arabic represent in the learning curve, they will not take their knowledge in such seriously. Students can only make comparisons from what they already know. This means that if a teacher says there are dialects in Arabic, they will compare the dialects of American English and the South and American English in New York. This is not helpful to their learning. If an instructor says that these dialects are important to the point of basic communication with a native speaker, no matter his education level, a student may perk his ears to what this means.

Thirdly, if students do not know the importance of dialects, it only strengthens the language stereotypes against dialects by showing students they do not need to learn them. Dialects are not only good for students to learn for a well-rounded education, they are essential to authentic communication with a native speaker. There are already many stigmas from native speakers about certain dialects and where they fall on the scale of prestige. However, most native speakers believe that there is at least one dialect that is

acceptable to learn (this may, in fact, be their own dialect, but the reasoning for this is another topic), whether it be for its practicality for use in the Arab world or for its prestige. If students are not exposed to any dialects during their study of the language (e.g. they cannot afford to go abroad or their teachers do not find them academic), they may develop unhealthy presumptions of the role of dialects in the first place. They may say that dialects are only for the uneducated, for example; they may refuse to speak with native speakers in anything but a formal context, creating immediate and unnecessary walls of coldness between the learner and the native speaker; They may remove themselves from any modern culture, isolating themselves from the benefits of relatability and common ground. The list goes on. Learners of Arabic cannot develop stigmas against dialects unless they are taught to do so by their Arabic source of knowledge. It is not necessary to encourage non-native speakers that the mother tongue of the language they want to know for their own reasons is a disease infecting the real and formidable culture of centuries old, for there are enough of those in the Arab community already. It creates a toxic culture of resistance to change despite the evolution of the language that is already in full effect. Dialects are not a disease in real, Arab culture; they create the culture themselves.

Furthermore, if students have the motivation to learn to speak with natives of the language, then increasing their opportunities to experience methods such as the Communicative Language Teaching and Integrated Approach may very well increase their intrinsic motivation to learn. Intrinsic motivation coupled with teacher enthusiasm creates a powerful tool for students to succeed, as many studies show (Patrick, Hisley & Kempler, 2010; Lin & McKeachie, 1999; Stipek, 1993; Deci et al., 1981). If teachers

can target student interest by creating situations for natural proficiency, inevitably student interest would increase and student attrition would decrease. The teacher must take the lead in providing these opportunities to students, as most school administrations are not familiar with the difficulties of teaching such a multilayered and exquisite language.

Improve the materials available (proficiency based)

While easy to say and hard to put into action, materials must be improved for students. Even new textbooks have greatly missed the mark in terms of what is useful to students' needs. Most popular textbooks employ the use of traditional methods like grammar-translation or attempt to teach students everyday language with the exclusive use of MSA. Some books are not useful in an environment where students are not immersed in the language at all times (e.g. in the United States or United Kingdom). Still others require so much teacher training in order to use the text effectively, it does not appear appealing to teachers no matter their level of experience. A new emphasis should be put on the question 'what is practical?' For example, perhaps an author could collect data from the students themselves, those who have never studied abroad in the Arab world and those who have would be excellent resources for what they need based on their individual language goals. Based on their feedback, could fill in potential learning gaps with a combination of approaches, using some drilling and some communicative learning, for example. At this point in time, almost anything is possible because of the lack in the field. As Mahmoud Abdalla from Middlebury College observed in his interview, while the field has come a long way in the last 20 years, everyone seems to feel that it could have gone farther with the amount of resources it

received. Therefore, educators in Arabic must take up the torch and pursue creating new resources where gaps persist.

Reem Makhoul, a journalist and Palestinian speaker of Arabic who grew up in Galilee, is trying something radically different for the field. She and her husband, Stephen Farrell, have paired up to create a publishing house called Ossass for children's books in Arabic. These books are unique. Featuring the star of the books, Sheherazade, a 5-year-old girl inspired after their own daughter, the books are the first to write completely in dialectal Arabic, including what would be considered spelling mistakes even in the dialects (e.g. the word for 'small' is written in formal Arabic as صغيرة or /Saghira/. In her book, the same word is spelled زغيرة or /zaghireh/ as it would pronounced in the Levantine dialect). This was purposeful, as she wanted to "make the book in Amiyya in all possible ways," making these mistakes in order to help her daughter remember how the language is pronounced in their home dialect in Galilee (Makhoul, personal communication, September 24, 2016). "I remember when I was young," she recounts to me in our interview, "When I was learning Arabic as a child everything was always in Fusha. I was shocked." (translations mine from Arabic). As a full-time journalist later in life, she tells me she thought of translating books into Amiyya but had no time and the idea was so foreign to the serious topics of journalism. However, Makhoul changed her mind when she had her daughter: When I had my little girl, every night we read together. This was our routine. When my husband and I moved to New York, it was really hard to read to her in English. I tried to go back to reading Fusha to her and it was so uncomfortable. It wasn't natural. And it wasn't challenging. (Makhoul, personal communication, September 24, 2016, translation from Arabic mine)

In English, Makhoul found that many books for kids included layers of meaning, where a person could read it again and again and find new elements, so she set out to write a children’s book for her daughter in Arabic with the same layers of meaning. The result is her first book, *The Girl Who Lost Her Imagination* (البنيت اللي ضيعت خيالها).

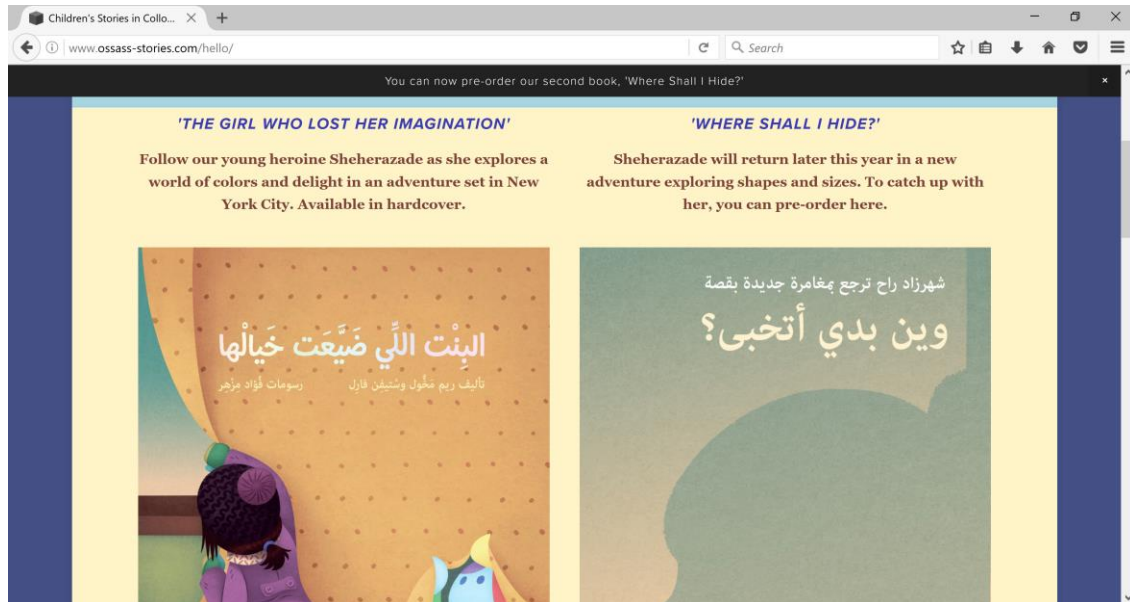


Figure 57. Screenshot of Al-Ossass Stories web page, taken November 13, 2016.

“The main target of the book is for the Arab diaspora [where their children receive less exposure to spoken Arabic], absolutely, but also for Arabs still living in the Arab world.” Makhoul compares the idea of learning about complex ideas with simplistic language to that of Dr. Seuss’ *Cat in the Hat*. “It didn’t destroy the English language,” she jokes. She believes that children should be exposed to multiple “styles of language” and that Fusha is only one of them. Providing a book in Amiyya gives children access to deeper meanings in a simple style they can understand. A prime example of this style is used the same way in informal written conversation such as in text messages (Makhoul, personal communication, September 24, 2016).

Contrary to popular opinion on the difficulty of learning different varieties of Arabic, Makhoul believes having proficiency in any of them will assist learning the others:

[My daughter] is going to learn [Fusha] as a new language, so I don't think learning Amiyya is going to confuse her. It's going to help her develop her vocabulary, it's going to help her understand there is an Amiyya language, and then it will help her learning Fusha later on. The important thing for me, and if I didn't see it as important I wouldn't have bothered...I want her to love reading in Arabic...I want the hundreds of thousands of kids living abroad, to be proud of being Arab and to know their language. (personal communication, September 24, 2016)

Makhoul's vision is paying off, during a recent visit from her mother, her daughter spoke to her in Arabic, a resounding success and an action that children living in bilingual families are hesitant to do.

Embrace the evolution of language as a strength

Teacher must lead the way in embracing the teaching of dialects. Students often feel the weight of learning such a complex language, at least one that is perceived as such. A survey 10 years ago indicated that over half of all Arabic students feel that Arabic is a difficult language to learn (Belnap, 2006). One can only guess what number of students respond that way today. However, going back to the effect of teachers on the learner, Belnap (2006) discovered that a student's attitude regarding the difficulty of Arabic corresponded heavily to the perception that their instructor believes they can learn the language well. That is, the more a teacher shows they believe a student can learn the language, the less students feel that the language is difficult.

This also means that if a teacher is open to encouraging students to learn Arabic dialects, even in a formal classroom, students will have more desire to learn the language that is used every day. What frequently happens now is that students are ill-

informed before they walk into their Arabic class, then not presented with the reality of the linguistic complexities of learning Arabic in the classroom, and they leave to join the professional world or travel and become disillusioned and frustrated with the education they received. In a recent survey on learner attitudes about the usefulness of learning a dialect, the lack of awareness regarding how and to what extent dialects are used is apparent. Prior to studying abroad in the Arab world, only 59% of students believed learning a dialect in Arabic is important, but after having completed a program in the region, that number jumped to 86% (Shiri, 2013). The article included one embarrassed student's commentary:

Before the program, I was stupid. I thought I could walk around the Arab world speaking MSA and be just fine, and maybe that's technically true, but the quality of your interaction increases so much once you have a foundation in *amiyya* [dialect]. I laugh at my pre-program self. (p. 574, emphasis in original)

The results of such a survey and the student's feedback is indicative of the gap between a student's pre-classroom knowledge, what he or she receives or accepts in the classroom from the teacher, and what they experience for themselves abroad.

The reality is that Arabic is a fortified language because of its variation and complexity. The entire language continuum, from Classical Arabic to the most modern additions of generational slang in dialects contribute to its livelihood. Arabic is one of the few ancient languages with no sign of decline. In fact, it is the fifth most spoken language in the world (Ethnologue, 2014) with approximately 237 million speakers. The best option for Arabic instructors, then is to embrace Arabic dialects as positive change to a living organism, and something that will only strengthen it with time. Embracing dialects in the classroom in the United States also creates more spaces for discussion with students, building their awareness well before they are ambushed by the

difficulties and stresses of living abroad without knowledge of everyday language. Baker (1992) said, “In the life of a language, attitudes to that language appear to be important in language restoration, preservation, decay or death. If a community is grossly unfavorable to bilingual education or the imposition of a ‘common’ national language is attempted, language policy implementation is unlikely to be successful.” (p. 9). Let it be clearly stated that an openness to teaching dialects in the classroom does not imply the death or ruin of MSA and the traditions, heritage, and religious connotations of the language. In fact, students of Arabic need both to have a profound understanding of the complex cultures and historical relevance in the MENA region. However, students and teachers no longer need to live in a black-or-white environment, where an inclusion of one language variety implies the dismissal of another. Students should be learning Arabic, in all of its perceived messiness, not to be pre-defined by teachers based on their own learning biases. The more a student is exposed to Arabic as it is, not defined by Orientalists, literary scholars or Linguists, the better chance a student has at learning the language well, as a native speaker would. This is perhaps the most beneficial things educators can do for students of Arabic.

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Appendix A: Program Summaries

Arabic Program Summary from Interviews									
Program Name	Immersion?	# of contact hours/program length	Materials used	Dialect integration?	Type of students who attend	End goals for students	Assessment		
University of Chicago	No. Most classes are a combination of English and Arabic, depending on level.	2 years	Al-Kitaab series, 2 nd edition	Dialects are taught separately for students who choose them.	Undergraduate students who would like to travel, graduate students who would like to pursue research or specialty field.	Primarily, reading and writing proficiency and a healthy understanding of all basic MSA grammatical concepts.	Course exams		
Flagship Schools	90% immersion in beginning years, total immersion after	4 years at the university level, 1 year abroad	Al-Kitaab series, 3rd edition and supplemental materials	Yes.	Undergraduate students	To achieve a level 3/Superior proficiency and be comfortable using language and culture in a professional setting	ACTFL proficiency tests, OPI		
Middlebury Language Schools	Yes.	8 week summer program 5 hours/day (Closer to 24/7 program). Graduate program requires 2 summers	Al-kitaab series, 2nd edition	Dialects are required but taught separately	Undergraduates and some graduate students.	To help prepare students to achieve their proficiency goals later on, keep them on the right track for their goals.	Academic test designed in house		
CET	Yes, language pledge.	8 weeks (144 hours) for summer, 180 hours for Fall or Spring terms	Material made in house by academic director	Dialects taught separately but not enforced.	Mostly undergraduate students but not required to be enrolled. Sprinkling of heritage speakers and muslim americans.	To be an essential study abroad experience to get students to the next level of fluency in their goals.	ACTFL proficiency tests, OPI		
CIEE (Rabat location)	No.	95 hours for dialect, 60 hours for MSA in summer.	Al-kitaab series	Dialects are required but taught separately	Mostly undergraduate students	To integrate them with the culture in the host family. Heavy focus on cultural learning in addition to the language.	OPI upon request.		
Al-Mashriq Center	Yes with dialect or MSA encouraged. No language pledge to enforce it.	4 week modules, 80 hours per module, 4 4-week units for spring or fall	Ambiyat Al-Nass	Yes.	Mostly undergraduate students	To provide students with a study abroad experience that teaches them how to integrate with the culture (using the dialect).	Written test in Listening, Reading, and Writing based on ACTFL		
CASA	Yes.	1 year, 5 hours/day	Content-based, authentic materials made in house	Separated, 50%-50% MSA and dialect split	Graduate students, those who need Arabic for research	To provide students with very advanced skills in an intensive, immersive environment for them to use in research or professional goals. Emphasis on learning through content.	BYU testing in all skills and OPI		
Qasid	Yes, 1st year is English as needed only.	8 weeks, 140-150 hours for summer, 10 weeks, 150 hours for Fall, Winter, or Spring term	Al-kitaab series, second edition, authentic materials for highest levels, in-house materials for dialects	Dialects supplement MSA learning, separate classes.	Undergraduate students, FLAS students, CASA and Fulbright students, those who are pursuing professional goals as diplomats	Immersion in Jordanian culture, awareness of their growth in language and culture	Internal written and oral interview. Can provide ACTFL advisories upon request.		
Amideast	No. Target language commitment (TLC) 1 day/week required. More as desired by student.	8 weeks, 200 hours for summer, 4 months, 170 hours for Fall or Spring terms	Al-Kitaab series, 2nd edition, separate texts for dialects through Qasid	Separated but required, with a heavier focus on MSA.	Undergraduate students who have finished at least one year of a Bachelor's degree, some graduate students	To increase mutual understanding between people in MENA region and those in the United States. Intercultural competence is a focus through directed activities and cultural understanding.	OPI before and after the program with testers at Qasid.		

Appendix B: University of Chicago Sample Course Materials

Arabic 101 (First Year)

ARABIC 101 WEEK 1 SCHEDULE

The Weekly 'ammiyyah phrase;

MISH MA'OOL! = No way!

MONDAY September 28

- getting to know each other. In Arabic, each student will say "My name is x; and you? What is your name?"
- class materials: discuss how they are a guide and frame, but we will go beyond them.
- features of the Arabic language (who speaks it, gendered, phonetic, fuSHa vs 'ammiyya, the 4 general dialect groups, written right to left, short and long vowels, etc.)
- importance of greetings: Sabah al-khayr! Students practice this.

TUESDAY September 29

- go over features of Arabic mentioned in chapter 1
- chapter 2: the alphabet
- writing and sounding the letters *alif, baa, taa, thaa*
- various dictations

WAAJIB (homework)

- read the Preface to the Student
- read chapter 1 and listen to all segments that say "At Home"
- p.15 create as many sentences as you can using this list of words and greetings. Use transliterated Arabic. EX: *ana ismi X* (My name is X)
- p.29 Drill 3: listen, repeat and then, write these 6 pairs of words.

WEDNESDAY September 30, 2015

- continue with chapter 2 letters and sounds p.29-33
- short vowels p.34-39
- do some connecting exercises on the board

- p.41-2 read the word list, noting the differences between the 3 codes (MSA, shaami and maSri).

WAAJIB

- p.39-40 Drill 13 connect the letters (remembering which letters connect and which don't)
- p.41-2 list and p. 15 list. Read through these lists a few times. Now, create 3 dialogues (of 4 sentences each) using the words and phrases here. Here is an example of a dialogue:
 Person 1: Hello.
 Person 2: Hello.
 Person 1: I am from the city of X. And you?
 Person 2: I am from the city of Y.

- Person 1: Hello.
 Person 2: Hello
 Person 1: My name is X. What is your name?
 Person 2: My name is Y.
 Person 1: Pleased to meet you.

- Person 1: Hello. Where are you from?
 Person 2: I am from Chicago?
 Person 2: Chicago is in Wisconsin?
 Person 1: No, Chicago is in Illinois.
- P.43 maps. What countries are these 2? Learn the names of the top 3 cities in each one. Write them and hand them in with your waajib.

THURSDAY October 1

- Chapter 3 cover all letters and their exercise and dictations (p. 46-58)
- Do some connection on board (p.52)
- Conversation:

- First, simple exchanges: How are you/I am fine, thank God
- Then, (p. 15 and 41-2)students work in groups of 3 and
 - 1)greet each other; 2) ask enough questions to find out names, where they are from and then ask a random “What is this?” question (while pointing to something in the class)
- Go around room asking questions like: Is this a door/veil/book? No, this is not a door, etc.

WAAJIB

- *P.58 Drill 10 connect*
- *P.58 drill 9 read aloud*
- *P.61-2 vocabulary. Read a few times. Translate (in English letters) this:*

- 1) *My darling is from Italy.*
 - 2) *How are you?*
 - 3) *I'm fine.*
 - 4) *Ahmad is not from Lebanon.*
 - 5) *This is a book.*
 - 6) *This is not my darling.*
 - 7) *This is a veil.*
 - 8) *This is a street.*
-

FRIDAY October 2

- p.58 Drill 9 read aloud (students have prepared at home)
- Chapter 4 letters p.66-70
- Let's Count! (p.71-2)
- Write your phone number, your birthdate (day/month/year) in numbers. **Note that in Arabic, numbers are written left to right, like in English.**
- **SONG: *Bushret Khayr***

WAAJIB

- *Write 5 numeric equations using the Arabic numerals. EX: $5 \times 2 = 10$*
- *P.74-5 vocabulary read several times.*
Translate:
 - 1) *He is a student*
 - 2) *She is a student.*
 - 3) *My friend is from my city.*
 - 4) *The University, her name is Harvard.*
 - 5) *She is my friend*
 - 6) *He is not a professor.*
 - 7) *The door is in the university.*
 - 8) *The professor is not in the university.*
 - 9) *My friend is from the University of Wisconsin.*

Arabic 201 (Second Year)

Arabic 201, Section 3 (Heikkinen) Assignments for Weeks VII - VIII (November 7 – November 17)

Week VII: November 7 – November 11

Monday, November 7 (homework due Tuesday, Nov. 8)

Class: Presentation of compositions to a *zamīl/a*; listening (review of 9; 20, 21); review for the quiz (disappearing *nūn*, participle uses and forms, the text).

Homework: Please study for a quiz like the second one for Ch. 1: a dictation (from the first half of Ex. 9, text posted); the uses of *ism al-fā'il* and *ism maf'ūl* (especially as exemplified in the text), and the dropping of the dual and plural *nūn* in *iḍāfa*, and not in a noun-adjective pair; and questions on the text (clean copy provided).

Tuesday, November 8 (homework due Wednesday, Nov. 9)

Class: Quiz.

Homework: Please begin memorizing the new vocabulary and the verb, especially pp. 68 – 69, and write in dictation 5 – 7 sentences from the vocabulary on pp. 67 – 68, as well as Ex. 3 (p. 71) and 4 (p. 72). (Note: if you cannot pause the DVD on these sentences, see if you can use the MP3 files from the CD to take them down more easily.) Also, please read pp. 90 – 93. (If you have time, you could also read the handout tonight.)

Wednesday, November 9 (homework due Thursday, Nov. 10)

Class: Vocabulary; review of *ism fā'il* and the *maḥdar* (9); introduction to the passive.

Homework: Please continue memorizing the vocabulary, and write to turn in 5 – 7 sentences from the second part (pp. 68 – 69), as well as Ex. 2 (p. 70); also, please read and prepare Ex. 7 (p. 73); read the handout on the passive; and write Ex. 8 (p. 74—do copy it, if you like, to save time).

Thursday, November 10: no conversation (12:30, Cobb 217), this week only

Thursday, November 10 (homework due Monday, Nov. 14)

Class: Vocabulary (7, 6, 5); more about the passive

Homework: Please review pp. 90 – 93 and the handouts on the passive (there are more on Chalk than have been distributed), preparing all your questions, and write to turn in Ex. 23 (pp. 93 – 94; note that you are asked to provide all the vowels of these forms); also, please read and study the “expressions” on p. 76—they are especially important in this lesson—and write Ex. 10 *baa'* (b) on p. 77 (the one asking you to fill in blanks). Finally, please also prepare a composition of about 150 words (a bit more, this time) on the basis of Ex. 11 (p. 77) or Ex. 15 (p. 81). Please be prepared to talk about your composition in class. (Note: you may choose composition topics other than those assigned, if they will help you more with using the new vocabulary and idioms... but please be sure you do use them as much as possible, no matter the topic you choose.)

(Friday, November 11: Cobb 217; 3:00, Al-Nadwa l-3arabiyya, Pick 218)

عطلة سعيدة لكم كلِّكم!

Week VIII: November 14 – November 18

Monday, November 14 (homework due Tuesday, Nov. 15)

Class: Conversation about compositions; expressions (10b, 14); questions and review of the passive (24a); the *iḍāfa*.

Homework: Please write to turn in Ex. 10 *alif* (p. 77, referring to p. 76; please translate at least one sentence per “expression,” more if possible). Also, please read for comprehension and write Ex. 13 (p. 79); and read pp. 88 – 89, and write Ex. 22 (p. 89; please write all the *iḍāfas* and use at least four of them in sentences).

Tuesday, November 15 (homework due Wednesday, Nov. 16)

Class: Greetings; review of more complex *iḍāfas*; *kāna* and her sisters, including the *i'rāb*; listening (12); questions for the quiz.

Homework: Please read pp. 85 – 86 (while this material is fresh in your mind), and if possible, write Ex. 20 (p. 87; this may come on Thursday). Also, please study for a quiz on the vocabulary (including the weak verb *sammā* given at the end of the list), the “expressions” and the forms of the passive.

Wednesday, November 16 (homework due Thursday, Nov. 17)

Class: Quiz; introduction to the chapter text.

Homework: Please complete any homework outstanding (as Ex. 20, p. 87). The watch the DVD concerning the culture for this unit, and prepare the chapter text (p. 82; remember to review the instructions on preparing the text from Ch. 1—preparation will include listening to it on the DVD at least once). Then please write to turn in Ex. 16 (p. 81) and prepare for class Ex. 17 (p. 83).

Thursday, November 17: 12:30, Conversation, Cobb 217

Thursday, November 17 (homework due Monday, Nov. 21)

Class: Review of *kāna* and of the *iḍāfa*; the text.

Homework: Please write Ex. 18 (pp. 83 – 84), Questions 1 – 3, and prepare for class Ques. 4 (p. 84) and Ex. 19 (p. 84). Note that you are asked for a number of translations of various passages in Ques. 3, and that you will need the dictionary for some; please follow the directions and try to guess from context before you consult the dictionary.

Finally, please also prepare a composition of about 150 words (try to stretch to this length, if you have not yet made it) on the basis of the topic you did not choose last week (Ex. 11, p. 77, or Ex. 15, p. 81), or, if you are ready, on a mysterious situation which calls for the use of the passive voice frequently (there are suggestions in Ex. 24 b, p. 94).

Please be prepared to talk about your composition in class. Remember that the main goal of the composition is to help you learn the vocabulary, expressions and grammar, so use as much as you reasonably can of some or all of these.

Friday, November 18: *al-nadwa l-3arabiyya*, 3:00, Farouk Mustafa Lecture Room (Pick 218).

عطلة سعيدة لكم كلكم!

Arabic 303 (Third Year)

اللغة العربية الكلاسيكية، 303

الواجب للأسبوع الثالث

يوم الإثنين 11 أبريل (الواجب ليوم الأربعاء)

الصف: إنشاد الشعر؛ القراءة من فجر الإسلام ("بين الفرس")؛ مدخل إلى قراءة المنقذ من الضلال

الواجب: بداية حفظ المفردات الجديدة (على الأقل مفردات الغزالي؛ من مفردات ابن سينا، ما أمكنكم)

وقراءة/المنقذ - ما قرأنا منه في الصف (ص 35) - ص 40، إذا استطعتم

مع كتابة الترجمة للصفحة 36 (النهاية) - 38، البداية

وأعادة كتابة مُشوَّدة الإنشاء: تصحيح الأخطاء وإعادة الترتيب أو الفكر

(Please do rethink the composition for clarity and content, as well as correcting the errors you spot, as much as you can. Please give me both drafts.)

يوم الأربعاء 13 أبريل (الواجب ليوم الجمعة)

الصف: الشعر الجديد؛ التقديم عن الغزالي؛ المحادثة عن القراءة؛ تمرين على المفردات؛ قراءة المنقذ (ص

36 - 38، وما أمكن من البقية)

الواجب: الاستمرار في حفظ المفردات الجديدة، مع كتابة تمرين عليها: كتابة التعريف بـ 8 - 10 منها باللغة

العربية، أو 8 - 10 جُمَل تستخدمون بعض المفردات فيها

وقراءة "سيرة ابن سينا"، كل ما أمكنكم منه وكتابة الترجمة لأول 3 فقر (par.s)

وتكملة النسخة الثانية من الإنشاء لهذا الأسبوع (إذا لم تكملوها بعد) - أعطوني المسوَّدة والنسخة

المصححة معاً، من فضلكم

Conversation, drop-in, is Thursday 12:30 - 1:20, Cobb 217;

As always, the Nadwa 'arabiyya is Friday at 3:00, in the Farouk Mustafa Lecture Room (Pick 218).

يوم الجمعة 15 أبريل (الواجب ليوم الإثنين)

الصف: مناقشة "سيرة ابن سينا"، وقراءة ما ترجمتموه؛ قراءة خارجية

الواجب: المذاكرة للامتحان الأول - كتابة الشعر للأسبوع الرابع، والمفردات، والترجمة. قد تجدون بعض

الأسئلة عن القواعد، مما ناقشناه في الصف أو نَبّهتكم عليها - سوف أفكر في هزاز

لا تنسوا الندوة!

وعظلة سعيدة جداً لكم كلكم!

Arabic 302 Content Course (Third Year)

ARABIC 302

YAQOUBIAN WORKSHEET 2

p. 96-7

Here we have Taha's letter of شكوى to the president.

WORDS TO KNOW

هكذا _____ تعرّض ل _____ ظلم _____

اجفاف _____ بحقي _____ اجتهدت _____

أحرم _____ مجرد أن _____ الحنون _____

لا يرضيه _____ يلحق ب _____ واثق _____

بإذن الله _____ انصافي _____ أدامكم الله _____

نخرأ ل _____

p. 126

Which words mean:

for some reason _____ elegance _____ luxury _____

confidence _____ to pronounce/he pronounces _____

nonchalance _____ peak/summit _____ secret _____

halo _____ a character/quality _____ strong _____

becomes imprinted on/colors/shapes _____ behavior _____

البوابة الملكية _____ أولاد الكبراء _____

خطوة أولى _____ يلصق كويون كلية الاقتصاد _____

أوراق التنسيق _____ لم يدر بذهنه _____
للأبد _____ يستثمر _____ تفوق _____
بأقصى ما يمكن _____ هذا كل ما في الأمر _____
دقائق ساعة الجامعة _____ المدرج _____
ثروة _____ مدوي _____ منبعث من _____

p.127

At the top it says that the other students شرعوا في التعارف وتبادل الأحاديث المرحية which means they began to get to know each other and exchange cheerful conversations.

How did this make Taha feel about himself? The phrase ضئيل للغاية is used.

Later, 2 place names are mentioned of upper middle class neighborhoods in Cairo: Zamalek and Muhandiseen. Also, a particular humble clothing store is mentioned, whose name, الرضا has religious connotations.

الحشد الهائل _____ أشبه بحيوان خرافي _____
يختبئ _____ أمين _____ بحيث _____
يرتدي _____ على ما يُرام _____ اطلاقاً _____
بالذات _____ تقليد رديء و بئس للبطلونات الأصلية _____
عزم على _____ اقناع _____

The lower part of the page posits a number of situations (perhaps X might happen...what if x happens?) Note the use of قَدْ with the فعل مضارع and how this means perhaps.

-Why did Taha decide not to get to know anyone? Give a thorough answer in English

- What is the **سيطر على طه** that **هاجس غريب**

p.128

This page presents a very accurate image of the social cliques on many campuses, but especially in Egypt's largest campus, Cairo University. Notice the awkward/incorrect use of "inshaa'Allah" here. Focus on it and ask yourself why it's awkward/incorrect. This type of usage is a recent thing, around the early 1980s.

a) Phrases to know:

على هذا النحو _____ واحدة تلو الأخرى _____

كما ينفصل الزيت عن الماء _____ مُشكلاً طبقة مُنعزلة فوقه _____

مدارس اللغات _____ المُستوردة _____ كالفئران المدعورة _____

يتهامس _____ على استحياء _____ بارتياح _____

الجاف كعود القصب _____ شِلل/شِلَّة _____

b) Write in English the 2 descriptions of the 2 groups of students, the rich and the poor

p.129

-What are some of the adjectives and adjective idafas used here to describe Khaled?
List in English and Arabic.

-Why does Taha like Khaled? Arabic and English list

-How is Khaled described when he prays?

_____ توطدت العلاقة _____ طيش _____

_____ تبرج _____ المدينة الجامعية _____

_____ المترف _____ مجتمع جاهلية _____

p.130

Here we have a description of the thinking of religious groups on campus, the things that annoy them, the scholars they read.

_____ ودع _____ عقب _____ الزنا _____

Appendix C: CIEE Sample Course Materials

Summer Beginning Arabic Syllabus and Weekly Schedule



Study Center in Rabat, Morocco

Course name:	Beginning I Modern Standard Arabic
Course number:	ARAB 1501 MORC
Programs offering course:	Summer Arabic Language
Language of instruction:	English, Arabic
U.S. Semester Credits:	7
Contact Hours:	105
Term:	Summer 2016
Course meeting times:	9:00 to 12:00
Course meeting place:	CIEE office
Professor:	
Contact Information:	

Course Description

This course is designed for students with no prior knowledge of the Arabic language. The course will employ student-centered methods to introduce basic grammatical structures and sound patterns of Arabic with attention to mastery of script, pronunciation and listening comprehension. By the end of the course students will be able to read and write using Arabic script and verbally communicate on a basic level.

Learning Objectives

By the end of this course, students will be able to:

- Have mastered the Arabic alphabet and sound system, be able to recognize and pronounce correctly all Arabic sounds, and write accurately from dictation;
- Be able to initiate social interactions, ask for basic information, and be aware of basic cultural aspects of social interaction in the Arab world;
- Be able to talk about yourself, your education, and your family with native speakers of Arabic accustomed to interacting with learners;
- Comprehend simple print texts on familiar topics;
- Comprehend simple audio/video texts on familiar topics;
- Be able to compose simple paragraphs about yourself and your family and friends;

Course Prerequisites

None



Methods of Instruction

This language course will provide the student access into the host culture and function in the host culture, the Arabic course adopts a multi-level methodology that integrates the skills of reading, writing, listening, grammar, vocabulary and conversation.

These skills are reinforced at all levels, as Arabic is the only teaching language used in class, except when necessary to facilitate the explanation of a grammar rule or lexical phrase to a beginner.

This course emphasizes a communication-based method of instruction. Students are expected to be active-learners, coming to class prepared to activate vocabulary and grammar through group activities. Instead of lecturing, instructors primarily facilitate these communication-based activities and guide student learning.

Assessment and Final Grade

The final grade is assessed by the following criteria:

- Class Participation/Homework: 20%
- Quizzes 20%
- Written Exam 40%
- Oral exam (presentations): 20%

Course Requirements

None

Attendance and Class Participation

The aim of class participation is to: Ask and answer questions, interact with classmates and the professor, and read the assigned lessons ahead of class time in order to be able to follow class discussions and review vocabulary and grammar with classmates.

Quizzes

Quizzes are scheduled at the end of each week in order to prepare students for the final written and oral assessments.

Written Exam

There are two written exams, one at the halfway point in the semester (4 weeks) and the other at the end of the semester. The two exams contain everything that was covered in class and through assignments. Including book assignments and lessons, vocabulary and in-class work.



Oral Exam (Presentations)

Students are administered an oral interview to assess their verbal communication abilities at the end of the semester.

CIEE Rabat Grading Scale:

Grades and credits given for CIEE courses are based on the letter (A, B, C, D and F; pluses and minuses based on a scale of 100) grading system.

CIEE Course Grade	Recommended US Grade Equivalent
96-100	A
90-95	A-
87-89	B+
83-86	B
80-82	B-
76-79	C+
70-75	C
60-69	D
0-59	F

Attendance Policy

If you are absent from class, you will receive a "0" for that day's attendance and participation.

Please inform your instructor AND CIEE staff by email if you are going to be absent as soon as possible before--not after--the class you will miss.

Tardiness Policy

Arriving late to class is disruptive so it is expected that you are in class and ready to start work when class time begins. Participation points will be deducted for tardiness. If you arrive more than 30 minutes late for class you will receive a "0" for that day's class participation and it will count as an absence in applying the absence policy.

Weekly Schedule

Week 1

- **Wednesday, May 25th 2016**

9:00-12:00 Arabic Starts

- Introducing self: greetings, name, nationality and profession
- Introducing self (practice)
- Video: greetings
- Classroom vocabulary + What's this?
- Introduction to the alphabets unit 1: Letters and Sounds
- long and short vowels
- First set of alphabets: ا و ن ي ث ت ب ا Alif Baa unit 2

- **Thursday, May 26th 2016**

9:00-12:00

- Review
- what is this (masculine/feminine)?
- Genitive--Feminine/Masculine--Separated pronouns (singular)
- Demonstrative pronouns: this (feminine/masculine)
- Practice the letters ا و ن ي ث ت ب ا, dictation, pronunciation, short vowels
- connections of the first set of letters+ Unit 2, exercise 13, p 39

- **Friday, May 27th 2016**

9:00-12:00

- Song: Assalamu Alayka
- Practice: short vowels vs. long vowels
- Unit 3: Letters ج ح خ
- Practice the letters ا و ن ي ث ت ب ا ج ح و ن ي ث ت ب ا
- Dictation, Reading, pronunciation, short and long vowels

Week 2

- **Monday, May 30th 2016**

9:00-12:00

- Practice activities related to the alphabet/vocabulary
- Questions: what, where and who?
- Unit 4: the consonant hamza : ء – ا
Letters ز – ر – ذ – د
- Homework:Drills : 7 p 56 – 8 p 57 – 11 p 59

- **Tuesday, May 31th 2016**

9:00-12:00

- Practice activities



- How old are you? + numerals and numbers
- Study and practice: Negation for nominal sentences(laysa) (سئل)
- Family members + Occupations
- Unit 5: Study and practice letters ض ص ش س
- Practice the letters
- Homework: writing a paragraph introducing Someone in your family

- **Wednesday, June 1st 2016**

9:00-12:00

- Review
- Practice questions with 'how'
- Adjectives تافصلا + Practice family members
- Describing with Adjectives
- Unit 6, Letters: ع، ح، ط، ع، ط، ه
- Practice the letters ز، ه، ط، ط، د، د. Exercise 9 pp 98 exercise 11, Vocabulary p. 112
- Dictation and pronunciation. Drill 2 p. 121 – Drill 4 p 123- Drill 8 p 127
- Study verbs in present tense
- Homework: describe your family (their names, jobs, etc) using the learned adjectives.

- **Thursday, June 2nd 2016**

9:00-12:00

- Practice: What do you want?
- Vocabulary & Drills
- Dialogue at the coffee shop
- Unit 7: Practice Letters: ه، ل، ك، ق، ف
- Prepositions: from, in/at, with

- **Friday, June 3rd 2016 (Quiz 1)**

9:00-12:00

- Prepositions: from, in/at, with
- Activity: at the coffee shop

Week 3

- **Monday, June 6th 2016**

9:00-12:00

- Quiz correction
- Prepositions: from, in/at, with
- Study and practice املا ملا فالأ p. 121-128, Unit 8
- Learn colors : نلوللا -> drilling
- Homework:]Drill 10 p 161
- write a short dialogue about the restaurant

• **Tuesday, June 7th 2016**

9:00-12:00

- Vocabulary: In the street
- Place prepositions: on/under—in front of/behind
- Unit 8 : Letters: ؤ - ئ - آ - ي - ه - ن - م
- Vocabulary, p 189
- Dictation, pronunciation.
- homework: In your homestay collect new vocabulary about the house objects and practice the aforementioned prepositions (draw the objects)

• **Wednesday, June 8th 2016**

9:00-12:00

- Review and exercise correction
- Possessive pronouns (plural)+the equivalent for 'I have, you have, s/he has
- Reading: unit 9 "مضلا نيونت" حثقلا نيونت 9
- Unit 10: letters and sounds
- In the souk: do you have Fruit and vegetables?
- Study the equivalent for 'we have, you have, they have.'
- Homework: Write a paragraph using the equivalent for 'I have, you have...'

• **Thursday, June 9th 2016**

9:00-12:00

- Reading activity: Newspaper headlines
- Practice: WH questions (how, where, from where, what, how much) + YES/NO questions (do you...?)
- Practice saying 'Time'

• **Friday, June 10th 2016(First Oral Presentation)Topic Ramadan**

9:00-12:00

- Oral presentations
- Activities prepared by the instructor to review the whole Arabic alphabet and the vocabulary studied in class.

Week 4

• **Monday, June 13th 2016**

9:00-12:00

Al -Kitaab Part One: Lesson 1: (كرويون قنيدم يف فتكاس انا)

- Listening (The story in the book(
- Exercises 11p 13
- Exercises 3-4 Al Kitaab,
- Rules for the masculine/feminine
- Homework : write a paragraph to describe your family.

- **Tuesday, June 14th 2016**
9:00-12:00
 - The nisba adjective
 - Interrogatives: Exercise 7 p 9
 - Homework : Exercises 5 p 8
 -
- **Wednesday, June 15th 2016**
9:00-12:00
 - Listening : ex: 12p 15
 - Reading activity (outside source)
- **Thursday, June 16th 2016**
9:00-12:00 **Lesson 2: قديحو لاعف انا**
 - Practice the new vocabulary
 - Listening (The story in the book)
 - exercise 1 p 21- 22 + 9 p 33
 - Review
- **Friday, June 17th 2016 (First Written Exam) Mid term**
9:00-12:00
 - Written exam
 - Song and related activities

Week 5

- **Monday, June 20th 2016**
9:00-12:00
 - Grammar : The Plural (regular and irregular nouns)
 - Practice activities prepared by the instructor
 - Exercise 7 p 32
- **Tuesday, June 21st 2016**
9:00-12:00
 - Listening: exercise 11 P 36
 - Reading text: Exercise 14 p 37
 - Review exercise 15 p 38
- **Wednesday, June 22nd 2016**
9:00-12:00 **Lesson 3: قريبيك بيدلاو قنناع**
 - Study and practice the new vocabulary
 - Exercise 1 p 43+ 3 p 44
 - Homework: prepared by the teacher (family tree)
- **Thursday, June 23rd 2016**

9:00-12:00

- Grammar: study the 'iDaafa + Possessive Pronouns
- Exercise 14 p 57
- Homework: Exercise 17 p 59-60

- **Friday, June 24th 2016 (Session : Arabic Calligraphy)**

9:00-12:00

- Arabic Calligraphy session led by another instructor
- Video: family in Morocco
- Homework: interview your host family's members and write about them.

Week 6

- **Monday, June 27th 2016**

9:00-12:00

- Host family presentations
- Review activities + practice
- Reading: p 62

- **Tuesday, June 28th 2016**

9:00-12:00 **Lesson 4 : ءامسلاً لك ظنحاً فيك**

- Practice the new vocabulary
- Exercise 1 p 66
- Home work: Exercise 2p 67

- **Wednesday, June 29th 2016**

9:00-12:00

- Reading: معطلاً يف
- Listening exercise: 15 p 83

- **Thursday, June 30th 2016 (Quiz 2)**

9:00-12:00

- Grammar : Present tense & Negation + The Verbal sentence
- Object Pronouns
- Exercise 14 p 82
- Homework: Exercises 10 - 11 p 78

- **Friday, July 1st 2016: No Arabic Classes (Excursion)**

Week 7

- **Monday, July 4th 2016**

9:00-12:00

- Quiz and homework correction
- The Nominal Sentence
- Exercise 18 p 87
- Conversation and reading activity: Exercise 23 p 89



- Homework: write a short paragraph about yourself and your family

- **Tuesday, July 5th 2016**

9:00-12:00

- Conversation and reading activity: Exercise 23 p 89
- Feasts in Morocco : Vocabulary related to the Eid
- Video: Eid Al-Fitr in the Arab world

- **Wednesday, July 6th 2016(Second Oral Presentation) Topic Eid Al-Fitr**
9:00-12:00

- Oral presentations
- Writing activity in class: your favorite Eid/Holiday in the Arab world
- Song: (theme: Eid)

- **Thursday, July 7th 2016 No Arabic Classes(Eid Al-Fitr)**

- **Friday, July 8th 2016 No Arabic Classes (Eid Al-Fitr)**

Week 8

- **Monday, July 11th 2016**

9:00-12:00 **Lesson 5 : سقظلا راج ادج يف فيصلا**

- Study and practice the new vocabulary related to the weather
- Grammar: definite and indefinite
- Listening activity : weather forecast
- Numbers : 11-100
- Homework: exercises prepared by the instructor

- **Tuesday, July 12th 2016**

9:00-12:00

- Homework correction
- Grammar: adverbs + related exercises
- Reading activity: New York
- Homework: describe the weather of your hometown/state

- **Wednesday, July 13th 2016**

9:00-12:00

- A song (related to the theme of the weather)
- Video: weather forecast in Morocco
- Speaking activity.

- **Thursday, July 14th 2016**

9:00-12:00

- Global review (exercises & activities prepared by the teacher)

- **Friday, July 15th 2016(Final Written Exam)**

9:00-12:00

Sample Moroccan Darija Course Materials

Darija Lesson Plan sample

Name:
Language: Moroccan Arabic
Study Center: Rabat Center

The task
Family members and information related to them

2. What resource did you use?



Just the family tree nothing else is written on the flipchart: No names, ages, or professions at that level

Pre-task phase

Teacher puts the family tree on the board, as a motivation for the lesson

Teacher: what is this?

Students: Family tree in English

Teacher: Family tree in Arabic (drill it)

Outcome:

T: states the objective of the lesson: By the end of this session, students will be able to talk about their families how they are related, their ages, professions.

As an application and host family connection students will interview their host families, draw their family trees and all information and present it to the class next day warm up.

T: Involves students and ask them to name people in the family tree, they can provide Moroccan names, then ages, and finally professions (Students share of the professions they might know in Arabic, otherwise, they can use English for some of their family careers back home. the teacher translates, drills and correct pronunciation if needed.

(Culture window: T: talks about Amazigh names in Morocco, and the importance of Moroccan Family in English (5 min. max.)

4. What did you do for the task phase? Include as many details as possible.

Planning: Go back to the family tree and ask students how they are related:

- * How Oprah is related to Ahmed?
- * How Ahmed is related Oprah?
- * how Maha is related to Justin?
- * How Salma is related Maha?
- * How Oprah and Ahmed are related to Maha?

T: goes through the whole list and provides the appropriate language.

Comprehension check: Is Ahmed the brother of Oprah?

Students answer: No, he is her husband

Do couple similar questions (One student ask similar question and other answer)

Report:

Students then are given couple minutes to draw their family tree, and report to class.

Instructor goes around and provides language as needed

Post-task phase

Provide different language regional varieties used in Morocco.

Ex:

Ahmed is the father of Maha could be said in different ways;

- Ahmed bayn Maha
- Ahmed babayn Maha
- Ahmed babat Maha
- Ahmed l'ab d Maha
- Ahmed l'ab dyal Maha

T: Explains the rule, and ask students to apply same rule for ‘‘mother of’’and other examples.

Appendix D: Al-Mashriq Center Sample Course Materials

Course Descriptions at All Levels

AL-MASHRIQ CENTER FOR ARABIC INSTRUCTION

Program structure

There are 10 sessions throughout the year, 4 weeks each, with a total of 40 weeks.

For Arabic 1a, 1b, 2a, 2b, 3a, 3b there are 4 contact hours a day, total hours per session is 80.

Arabic 1r is to be taught during breaks between sessions, 5 days, 4 hours a day, total of 20 hours.

For Arabic 4a, 4b, 4c, and 4d there are 3 contact hours a day, total hours per session is 60. At this level students should be doing much of the work on their own (writing, interviewing, making reports, presentations, etc.)

The first session of the academic year starts on the second Sunday of June. There will be a break of one week after every 4-week session, except a two-week break covering Christmas and New Year's.

We guarantee fluency in Arabic in the four language skills (listening, speaking, reading, and writing) in 40 weeks (720 hours of instruction+living in Jordan). In terms of the ACTFL scale, successful graduates are expected to perform at the Advanced Mid to the Advanced High levels.

Note: (In the section on trips) We should put a note saying that we'll take students on trips the first part of the course, but then they will be expected to make their own arrangements once they know the country and can manage in the language. This would be good for us (save us money and work) and also good for the students: they need to be making progress and become more independent.

SESSIONS FOR 2014-2015

	4-week sessions	Quarters	Semesters
1	8 June-3 July	Summer Quarter	Summer Semester
	Break		
2	13 July-7 August	Break	
	Break		
3	17 August-4 September	First Fall Quarter	Fall Semester
	Break		
4	14 September-9 October	Break	
	Break		
5	19 October-13 November	Second Fall Quarter	
	Break		
6	23 November-18 December	Break	
	Break		
7	4 January-29 January	First Spring Quarter	Spring Semester
	Break		
8	8 February-5 March	Break	
	Break		
9	15 March-9 April	Second Spring Quarter	
	Break		
10	19 April-14 May		

SUMMARY OF COURSES

		Hours in the Classroom	Credit Hours
1	Arabic 1a	80	4
2	Arabic 1b	80	4
3	Arabic r (remedial)	20	1
4	Arabic 2a	80	4
5	Arabic 2b	80	4
6	Arabic 3a	80	4
7	Arabic 3b	80	4
8	Arabic 4a	60	4
9	Arabic 4b	60	4
10	Arabic 4c	60	4
11	Arabic 4d	60	4

All courses will be available for pre-registration for every session.

If no one signs up for a certain course, then the course is closed for that session.

If one student signs up, then the tuition will be \$\$\$,

If two students sign up, then the tuition will be \$\$\$ per student,

If three students sign up, then the tuition will be \$\$\$ per student,

If four students sign up, then the tuition will be \$\$\$ per student,

If five or more students sign up, then the tuition will be \$\$\$ per student.

COURSE DESCRIPTIONS

The Arabic Program at Al-Mashriq Center for Arabic Instruction is modeled after the Arabic Program at Cornell University which radically differs from traditional Arabic-as-a-foreign-language programs in its integration of colloquial Arabic with Modern Standard Arabic (MSA) in a way that reflects the use of the language by native speakers. In everyday situations, Arabs communicate in the colloquial and use MSA for reading, writing, and formal speech. The Cornell and Al-Mashriq Programs introduce spoken Levantine Arabic (the Arabic used in Syria, Lebanon, Jordan and Palestine, referred to here as *Shami*) and use it for ordinary conversation and discussion throughout the course and MSA for reading, writing and formal (or scripted) speech.

The focus in these Programs is on communication and on building the learner's confidence through active meaningful use of the language to exchange ideas rather than on the intricacies of Arabic grammar. Grammatical accuracy in oral and written expression is given more emphasis as the student progresses in his/her mastery of the language, and grammar topics are always discussed in context. Only those grammar points found in a dialogue or a listening or a reading selections are discussed, explained, and practiced.

An important objective of all courses in the Program is familiarizing students with basic facts about the geography, history, and culture of the Arab world.

ARABIC 1A and ARABIC 1B

Pre-requisite for Arabic 1a: None

Pre-requisite for Arabic 1b: Arabic 1a

Contact Hours: 80+80

Credit Hours: 4+4

Textbook: *'Arabiyyat al-Naas I* by Munther Younes, Makda Weatherspoon, and Maha Foster, Routledge 2013

This two-course sequence assumes no previous knowledge of Arabic and provides a thorough grounding in the four language skills of listening, speaking, reading, and writing. It starts with the alphabet and the number system and builds the four skills gradually and systematically through carefully selected and organized materials focusing on specific, concrete and familiar topics such as self identification, family, travel, food, renting an apartment, study, the weather, etc.). These topics are listed in the textbook's table of contents.

The student who successfully completes the two-course sequence will have mastered about 990 basic words and will be able, within the context of the themes covered in the first ten units of the textbook (refer to the table of contents in the textbook), to: 1) understand and actively participate in conversations, 2) read and understand, with the help of a short list of words, passages of up to 180 words written in Arabic script, and 3)

discuss orally in class and write a 50-word paragraph in Arabic.

The successful student will also have mastered the following grammar topics: the use of the definite article *al*, gender distinctions, the relative adjective (*nisba*), number (the singular, dual and plural), possession in nouns, possession with '*ind*', possession with *ma*', the construct (*iDaafa*), verb conjugations in the perfect (past) and imperfect (present/future), negation with *maa* and *mish*, the comparative/superlative, the ordinal numbers 1-10, verb types (sound, hollow and lame), pronouns attached to prepositions, object pronouns, wanting with *bidd*, the use of *kull*, the imperative, agreement in noun-adjective phrases, some differences between Levantine and MSA (*biddi/ 'uriid*), roots and families of words, the different uses of *maa*, verb-subject (dis)agreement, the relative pronouns *illii* in Levantine and *alladhii*, *allatii* and *alladhiina* in MSA, word order and agreement in the Arabic sentence, equational and verbal sentences, identifying roots and verb stems, the forms of the Arabic verb, the use of *kaana* with the imperfect, the imperfect of assimilated verbs in MSA, looking up words in an Arabic dictionary using roots, the use of *maa* and *lam* for negation, the derivation of the active and passive participles and verbal nouns, the use of *ammaa ... fa*, and the use of *qad* with the perfect verb.

The two-course sequence aims to take the student from the Novice to the Intermediate Mid level according to the ACTFL proficiency guidelines.

ARABIC 2A and ARABIC 2B

Textbook: *'Arabiyyat al-Naas II* by Munther Younes and Hanada al-Masri, Routledge 2013

Pre-requisite for Arabic 2a: Arabic 1b

Pre-requisite for Arabic 2b: Arabic 2a

Contact Hours: 80+80

Credit Hours: 4+4

In this two-course sequence learners continue to develop the four language skills of listening, speaking, reading, and writing and grammar foundation through the extensive use of graded materials on a wide variety of topics. While more attention is given to developing native-like pronunciation and to grammatical accuracy than in **Arabic 1a** and **Arabic 1b**, the main focus of the course will be on encouraging fluency and facility in understanding the language and communicating ideas in it.

The student who successfully completes this two-course sequence will have mastered over 1500 new words and will be able, within context of the 21 new and recycled themes covered in the textbook (refer to the table of contents, to: 1) understand and actively participate in conversations, 2) read and understand, with the help of a short list of words, passages of up to 300 words, and 3) discuss orally in class and write a 150-word paragraph in Arabic with fewer grammatical errors than in **Arabic 1b**.

The successful student will also have mastered the following grammar topics in addition

to those mastered in Arabic 1a and 1b: agreement in non-human plural nouns, stems and patterns (*'awzaan*) in nouns and verbs, the use of *qad* with the imperfect, the basics of the case and mood system (*I'raab*) as expressed in letters, more practice of the comparative/superlative, the passive voice, assimilation of Form VIII verbs and verbal nouns, *inna* and its sisters, more practice with the construct (*IDaafa*), expressing the future with *sa*, *sawfa* and *raayih*, basic mastery of the case system, particularly instances affecting the shapes of words (*'abun/ 'abii*, more uses of the accusative case), more practice with equational sentences, adjective-noun phrases, and the construct, nominal and verbal sentences, different types of connectors, verbal nouns derived from weak roots, relative pronouns, deletion of the *mun* in *iDaafa* constructions, the *maa* of wonder (*maa al-ta'ajjub*), and exceptional noun derivations.

The two-course sequence aims to take the student from the Intermediate Mid to the Advanced Mid level according to the ACTFL proficiency guidelines.

ARABIC 3A and 3B

Textbook: *'Arabiyyat al-Naas* III by Munther Younes and Yomna Chami, Forthcoming in April 2014, Routledge 2013, (available as a pdf file).

Pre-requisite for Arabic 3a: Arabic 2b

Pre-requisite for Arabic 3b: Arabic 3a

Contact Hours: 80+80

Credit Hours: 4+4

In this two-semester sequence, learners will be introduced to authentic, unedited Arabic language materials ranging from short stories, and poems, to newspaper articles dealing with social, political, and cultural issues. Emphasis will be on developing fluency in oral expression through discussions of issues presented in the reading and listening selections. There will be more focus on the development of native-like pronunciation and accurate use of grammatical structures than in the previous four courses. A primary objective of the course is the development of the writing skill through free composition exercises in topics of interest to individual students.

This course starts where Arabic 2b leaves off and continues the development of the four language skills and grammar foundation using 9 themes, some new and some introduced in previous courses but are presented here at a more challenging level (refer to the table of contents in the textbook).

The student who successfully completes this two-course sequence have mastered over 1400 new words and will be able, within context of the 18 new and recycled themes covered in the first half of the textbook (refer to the table of contents), to: 1) understand and actively participate in conversations, 2) read and understand, with the help of a short list of words, authentic, unedited passages of up to 370 words, and 3) discuss orally in class and write a 300-word paragraph in Arabic with fewer grammatical errors than in **Arabic 2b**.

The successful student will also have mastered the following grammar topics, in addition to consolidating mastery of the grammar foundation introduced in Arabic 1 and 2: the moods of the imperfect verb, the accusative of the absolute (*al-maf'uul al-muTlaq*), the use of the passive voice, the passive participle and *tamma*+the verbal noun, the use of *maa ... illaa*, verb Form IX, the use of *yyaa*, circumstantial clauses, the case in dual nouns and adjectives, the use of *maa* and an after *qabl* and *ba'd*, distinguishing of *'ima*, *'anna*, *'in*, and *'an*, difference between Shami and FuSHa with respect to the construct, the five nouns, the sisters of *kaana*, conditional sentences, better mastery of the case system, particularly instances affecting the shape of words (*'abuul'abii*, more uses of the accusative case), more practice with equational sentences, adjective-noun phrases, and the construct, nominal and verbal sentences, different types of connectors, verbal nouns derived from weak roots, relative pronouns, deletion of the *muun* in *iDaafa* constructions, the *maa* of wonder (*maa al-ta'ajjub*), and exceptional noun derivations. The two-course sequence aims to take the student from the Advanced Mid to the Superior level according to the ACTFL proficiency guidelines.

ARABIC 1L

Pre-requisite: one academic year of MSA or the equivalent

Textbook: *Arabiyyat al-Mashriq* (available as a pdf file)

Contact Hours: 80 hours

Credit Hours: 4

This is a “remedial” course that is designed to help students who have studied MSA only or MSA and a *'Ammiyya* variety other than Levantine (شامي) to catch up with other learners who have learned MSA and Levantine in an integrated manner. The instructional material used is based on the *'Ammiyya* component of *'Arabiyyat al-Naas* I and II, with intensive practice in the number system, basic *'Ammiyya* vocabulary like *raaH*, *shaaf*, *biddi*, *halla*, etc., and drills in basic grammatical structures such as possession, verb conjugation in the perfect and the imperfect, negation, object pronouns, and *iDaafa*. Students who successfully complete this course would be able to enroll in Arabic 2b.

ARABIC 4A: GRAMMAR and WRITING

Pre-requisite: Arabic 3b or the equivalent

Instructional materials: Course packet prepared by Al-Mashriq

Contact Hours: 60

Credit Hours: 4

This course, taught entirely in Arabic, will focus on those aspects of Arabic grammar that are relevant for the correct reading and writing of Modern Standard Arabic such as the case and mood system (*I'raab*), the construct (*iDaafa*), the verb forms and their derivatives, different passive constructions, the number and gender systems, and different types of agreement. The readings will consist of a variety of texts (short stories,

newspaper articles, poems, and biographies) which will be read, understood and discussed to form the basis for written compositions.

ARABIC 4B (ARABIC OF THE MEDIA), ARABIC 4C (JORDANIAN SOCIETY AND CULTURE) and ARABIC 4 D (MODERN ARABIC LITERATURE)

Pre-requisite for all three courses: Arabic 3b or equivalent

Instructional materials: Course packet prepared by Al-Mashriq

Contact Hours: 60

Credit Hours: 4

In all three courses, emphasis will be on developing fluency in oral and written expression through discussions, debates, presentations, and written work. The order of activities for each topic will be: reading or listening to a selection before coming to class, class discussion and/or debate, an oral presentation by the students, and, finally, a written homework assignment about the same topic. All activities are conducted entirely in Arabic.

ARABIC 4B: ARABIC OF THE MEDIA

In this course, students will be introduced to authentic, unedited Arabic language materials from Arabic newspapers, magazines, TV broadcasts and interviews, and other media. The topics covered will include, among other things, politics, economics, business, sports, and women's issues. Students can suggest other topics that interest them to the teacher.

ARABIC 4C: JORDANIAN/ARAB SOCIETY AND CULTURE

The topics covered in this course will include, among other things: the history of Jordan; urban, rural, and bedouin communities, and urbanization; Palestinian and other Arab refugees in Jordan; Jordanian/Arab family (structure, responsibilities, functions); marriage (and divorce); women and gender roles; and the role of religion in the society. The students will be required to write a 10-page paper based on field research for their final project in the course.

The students will be required to write a 10-page paper based on field research for their final project in the course.

ARABIC 4 D: MODERN ARABIC LITERATURE

This is an introduction to different genres of modern Arabic literature: short stories, poetry, biography, a novel and a play. The goal of the course is improving mastery of the four language skills and to develop an appreciation for Arabic literature. The material will be selected for its simpler language as well as its importance among Arabic literary works of the 20th and 21st centuries.

Beginning Arabic Lesson Plan

Elementary Arabic I, plan for the week of 9 November, 2015

الواجب الكتابي (يسلم في ذلك اليوم) This is to be turned in on that day (submission date negotiable)	الدرس مع الإجابة على التمارين في الكتاب Make sure you do all the exercises for each lesson in the book (non-negotiable)	الوحدة Unit	التاريخ	أيام الأسبوع
	الأول	الثامنة	٢٠١٥/١١/٩	الإثنين
	الثاني		٢٠١٥/١١/١٠	الثلاثاء
	الثالث		٢٠١٥/١١/١١	الأربعاء
	الرابع		٢٠١٥/١١/١٢	الخميس
تمرين رقم ٤، صفحة ١٦٣	الخامس		٢٠١٥/١١/١٣	الجمعة

Appendix E: Qasid Sample Course Materials

Summer Beginning MSA Course Syllabus and Weekly Schedule



قسم اللغة العربية المعاصر
الستوى الأول | فصل الصيف 2016

MSA1

Course Title: Elementary Modern Standard Arabic I

Time and Place:

Course Instructor:

Description of the Course:

This course is equivalent to a two-term sequence in first year elementary modern standard Arabic at an accredited college or university in the United States. It prepares students to use Modern Standard Arabic for communicative and academic purposes. Students are expected to achieve an Intermediate-Low proficiency by the end of the course. This course begins with an introduction to Arabic phonology and script while at the same time focusing on basic oral communication practice. Students will then transition into situational dialogues and the reading of short passages while emphasizing basic vocabulary and fundamental grammatical structures. This course offers an integrated skills approach, combining listening, speaking, reading, writing and grammar into meaningful student centered activities. Students are also provided opportunities to practice their Arabic through highly-structured drills, contextualized exercises and supplementary communicative activities. Students are required to prepare daily the assigned grammar drills, vocabulary memorization and the basic reading text. In class, students will engage in oral practice utilizing newly learned vocabulary and structures. They will read supplementary short texts and situational dialogues, and will write answers to certain drills. The course will be evaluated based on class participation, daily written assignments, quizzes, a midterm, and a final exam.

Goals of the course:

By the completion of this course students will be able to:

- Goal 1:** distinguish and pronounce all Arabic sounds, and write accurately from dictation;
- Goal 2:** initiate social interactions, ask for basic information, and be aware of basic cultural aspects of social interaction in the Arab world;
- Goal 3:** comprehend simple written texts on familiar topics;
- Goal 4:** write simple paragraphs about themselves, education, friends and family;
- Goal 5:** comprehend simple audio/video texts on familiar topics;

6. **Goal 6:** Understand basic grammatical rules and structures in Modern Standard Arabic;
6. **Goal 7:** Converse in Arabic using a variety of language functions appropriate for their level; and
7. **Goal 8:** develop an awareness of Arab life and culture;

Outcomes of the course:

1. Students will be able to write 111 Arabic words representing all of the consonants and vowels of the Arabic language and identify their English equivalents.
2. Students will be able to engage in simple face-to-face conversations of approximately 10-20 words consisting of introductions, courtesy formulae and the communication of basic survival needs such as food, lodging, transportation, simple instructions and directions. Students will be able to provide simple descriptions of persons, places and things as well as understand and navigate basic social conventions.
3. Students will listen to and read simple narratives in Arabic of between 35-110 words and then answer 5-7 comprehension questions in Arabic to demonstrate understanding.
4. Students will begin by writing simple biographical information about themselves by filling out simple bio-data forms. Students will move on to write their daily schedules. Finally, students will write short paragraphs about themselves and their families of between 30-50 words.
5. Students will role-play multiple types of social interaction using greetings, introductions, and appropriate gestures to develop cultural linguistic awareness. Role-play activities are 3-5 minute dialogs acted out by student groups. Students write their own dialogs and then present them in front of the class.

Course Materials:

1. *Arabic skills level 1* by Dr. Khaled Abu Amsba and Amer Al-sheikh
2. *Al- Kitaab, fi Ta'allum al-'arabiyya A Textbook for Arabic, Part I* by Brustad et al. (Chapters 1- 13)
3. The Hans Wehr *Dictionary of Modern Written Arabic*, (Arabic- English Dictionary), Edited by J.M Cowan.
4. Supplementary materials to be distributed by the instructors.

Resources:

- http://www.schoolarabia.net/map_site/asasi/arabic_1.htm
- <http://www.laits.utexas.edu/aswaat/>
- <http://www.arabicclass.com/>
- <http://gloss.dliflc.edu/>
- <http://www.wordchamp.com/lingua2/Home.do>

Evaluation and assessment:

1. Attendance and Participation 10 %

Students must attend classes and come prepared to participate fully in class activities. This means listening to the DVDs and learning new vocabulary and structure so that they can actively use them in class. More than three unexcused absences will result in **one percentage point deduction from the student's final grade for every unexcused absence beyond the allowed limit.** An excused absence means a written note from the appropriate office justifying the absence.

2. Assignments 20 %

There will be daily written assignments due at the beginning of class on the day designated in the syllabus. Late homework assignments may be reviewed by the instructor but will not be given any credit. Students are encouraged to study and work on homework assignments together. It is important to follow up on any instructor's comments on the homework, and it is the students' responsibility to come to office hours or make an appointment to see their instructors.

3. Periodic Quizzes 20%

4. Mid Term 15%

5. Final Exam 20%

6. Project: 15%

Grading Metrics

Qasid quantifies student progress as a numeric grade percentage rather than using a conventional, letter-grading scale. This provides a clear communication of student acuity within a particular Qasid course level, while also accommodating interpretation into alternate grading systems used by other institutions when transferring academic credit. Given the intensive nature of Qasid's core program, we have consistently found that a high level of functional proficiency is required for success at subsequent course levels. Thus, as a prerequisite to advance from one course to the next, each student must have attained a minimum grade of 70% in the prior level. It should also be noted that attendance is taken into consideration when assessing a student's final grade.

Attendance is Essential

As we've seen time and time again, the most essential factor for a student's success at Qasid is their class attendance. To thus encourage your optimal participation and promote the greatest results in advancing your Arabic skills, we've prepared the following attendance policies. We hope that it will motivate your learning while properly setting

expectations for both the flexibility we can provide and the commitment that we ask of you in return, in order for you to progress.

Core Program Absences and Tardiness

Absences for any reason, meaning a student missing an entire, individual (80 minute) class session, and tardiness, meaning a student arriving late to or leaving a class session early by 10 minutes or more, will be recorded by the instructor on a daily basis. Up to 6 individual class session absences are allowed before Qasid reserves the right to begin deducting 2% from a student's final grade for each class session missed thereafter. And every 3 instances of tardiness will be counted as 1 individual class session absence. In the occurrence of a student's absence or tardiness, irrespective of cause, Qasid instructors are not obligated to review any missed lesson material in the class or outside of class. The student is solely responsible to attain any missed lesson material, instructions, or assignments. For anticipated and legitimate, but unavoidable, absences due to medical, professional, visa renewal issues, and the like, students are required to give advance notice via email to the instructor, copying (cc) the Director of Student Services as well. For emergency situations in which such notification is not practical, students are requested to contact their instructor and the Director of Student Services as soon as is feasible. This provision, not only a matter of policy, also facilitates any local assistance that the institute may be able to provide. Extraordinary circumstances, such as a death in a student's immediate family, or other similarly unanticipated, serious, and time consuming events will be handled on a case by case basis.

Requirements:

- Please do not hesitate to make your instructor aware of any special needs you may have (learning disability, hearing impairment etc...).
- Punctuality to each class, as well as active participation therein
- The expectation is that students study at least the same amount of hours at home as they attend in the class
- Completing all homework assignments well; we also suggest you review your work thoroughly before turning it in
- Studying the vocabulary words, listening to their recordings, and memorizing them before the related lesson is taught
- Writing an essay weekly related to the lesson studied in class. After receiving corrections from teachers, you are encouraged to rewrite them and gather them in a portfolio to observe your progress
- Using Arabic as much as you can in and out of class; keeping English to a minimum needed to perform absolutely necessary tasks
- Be optimistic and positive, bearing in mind, your success is largely a result of your effort and dedication

الاسبوع الأول

اليوم	النشاط الصفّي	الواجبات البيتيّة	الملاحظات
الأحد	- تفعيل المفردات ، ص. 2 - تمرين 3 ، ص. 3 - تمرين 4 ، ص. 3 - تفعيل المفردات ، ص. 2 - الثقافة (تمرين 7) ، ص. 6 - تفعيل القصة (تمرين 5) ، ص. 4 - تفعيل القواعد (المؤنث والمذكر) ، ص. 7.	- كتابة 7 جمل على المفردات الجديدة - تمرين 2 ، ص. 2 - تمرين 5 ، ص. 4 - دراسة القواعد (المؤنث و المذكر) ص. 7	الدرس الأول : (أنا مهيا)
الاثنين	- تمرين 9 ، ص. 9 - تفعيل القواعد (ال .. The Definite Article) ص. 10 - تمرين 11 ص. 11 - تفعيل القواعد (النسبة) ، ص. 11 - تمرين 13 ، ص. 13 - تمرين 16 ، ص. 16	- دراسة القواعد (ال) ، ص. 14 - دراسة القواعد (النسبة) ، ص. 11 - تمرين 8 ، ص. 8 - تمرين 10 ، ص. 10	
الثلاثاء	- تفعيل القواعد (السؤال) - السؤال ص. 14 - تمرين 15 ، ص. 16 - تذكروا هذه الكلمات ، ص. 17 - تفعيل المفردات الجديدة ، ص. 19 - تمرين 2 ، ص. 20	- دراسة القواعد (السؤال) ، ص. 14 - تمرين 14 ، ص. 15 - تمرين 17 ، ص. 17 - دراسة المفردات الجديدة (أنا فعلا وحيدة) ، ص. 19	الدرس الثاني: (أنا فعلاً وحيدة)
الأربعاء	- تفعيل المفردات الجديدة ، ص. 19 - تمرين 3 ، ص. 21 - تفعيل القواعد (الضمائر) ، ص. 22 - تفعيل القواعد (الجمع) ، ص. 23 - تمرين 6 ، ص. 27 - تمرين 11 ، ص. 29	- تمرين 1 ، ص. 20 - دراسة القواعد (الضمائر) ، ص. 22 - تمرين 4 ، ص. 22 - دراسة القواعد (الجمع) ، ص. 23 - تمرين 5 ، ص. 26	
الخميس	- تفعيل القواعد (الجملة الاسمية) ، ص. 27 - تمرين 8 ، ص. 29 - تمرين 9 ، ص. 29 - تمرين 9 ، ص. 29 - تمرين 12 ، ص. 31 - تمرين 13 ، ص. 32 - تذكروا هذه الكلمات ، ص. 34	- دراسة القواعد (الجملة الاسمية) ، ص. 27 - تمرين 7 ، ص. 28 - تمرين 10 ، ص. 29 - امتحان قصير (الدرس الأول + الدرس الثاني)	Don't forget to use canvas for grammar and Homework Help Videos

الاسبوع الثاني

اليوم	النشاط الصفّي	الواجبات البيتية	الملاحظات
الأحد	- تفعيل المفردات الجديدة ، ص.36 - تمرين 2 ، ص.37 - تفعيل القواعد (ضمائر الملكية) ص. 34	- تفعيل مفردات الدرس الجديد (عائلة والدي) ، ص.36 - تمرين 1 ، ص.37 - دراسة القواعد (الإضافة) ، ص.41 - تمرين 6 ، ص.42	امتحان قصير Quiz الدرس الثالث: عائلة والدي
	- تمرين 4 ، ص.39 - تمرين 9 ، ص.44 - امتحان قصير		
الاثنين	- تفعيل الإضافة ، ص.41 - تمرين 10 ، ص.45 - تمرين 11 ، ص.45	- تمرين 7 ، ص.44 - تمرين 8 ، ص.44 - تمرين 16 ، ص.49	
	- تمرين 12 ، ص.46 - الثقافة ، ص.48 - تمرين 13 ، ص.48		
الثلاثاء	- تمرين 14 ، ص.48 - تمرين 15 ، ص.49 - تذكروا هذه الكلمات ، ص.50	- تمرين 17 ، ص.50 - دراسة المفردات الجديدة (كيف أحفظ كل الاسماء) ، ص.52 - تمرين 1 ، ص.53	الدرس الرابع : (كيف أحفظ كل الاسماء)
	- تفعيل المفردات الجديدة ، ص. 52 - تمرين 3 ، ص.54 - تمرين 4 ، ص.54		
الاربعاء	- تمرين 5 ، ص.55 - تفعيل القواعد (المضارع) ، ص.56 - تمرين 10 ، ص.60	- تمرين 7 ، ص.58 - تمرين 8 ، ص.59 - تمرين 9 ، ص.60	
	- تمرين 16 ، ص.66 - تمرين 14 ، ص.63 - تمرين 20 ، ص.68		
الخميس	- تفعيل القواعد (الجملة الفعلية) ، ص.61 - تمرين 11 ، ص.61 - تمرين 15 ، ص.64	- تمرين 17 ، ص.67 - تمرين 13 ، ص.63	Don't forget to use canvas for grammar and Homework Help Videos
	- تفعيل القواعد (السؤال) ، ص.62 - تمرين 12 ، ص.62 - تمرين 17 (المحادثة) ، ص.67 - تذكروا هذه الكلمات ، ص.68		

اليوم	النشاط الصفّي	الواجبات البيتيّة	الملاحظات
الاحد	- تفعيل المفردات الجديدة ، ص.70 - تمرين 2 ، ص.72 - تمرين 3 ، ص.72	- امتحان قصير (الدرس الثالث + الدرس الرابع) - دراسة المفردات الجديدة (لا أحب مدينة نيويورك)	الدرس الخامس: (لا أحب مدينة نيويورك)
	- تفعيل المفردات الجديدة ، ص.70 - تفعيل القواعد (تنوين الفتح) ، ص.73 - تمرين 5 ، ص.74 - امتحان قصير		
الاثنين	- تمرين 6 ، ص.74 - تفعيل القواعد (الاسم+الصفة) ، ص.75 - تمرين 8 ، ص.76	- تمرين 7 ، ص.76 - تمرين 15 ، ص.82 - تمرين 16 ، ص.82	
	- تمرين 10 ، ص.78 - تفعيل (هذا - هذه) ، ص.77 - تمرين 9 ، ص.77		
الثلاثاء	- تمرين 11 ، ص.78 - تمرين 13 ، ص.80 - تمرين 14 ، ص.80	- تقديم : تكلم عن عائلتك (أين يسكنون و ماذا يدرسون و كم عدد هم وعن الطقس في بلدك ، و عن الطقس المفضل لك) # ممكن استخدام صور!	Presentations
	- تفعيل الثقافة ، ص.81 - التقديمات - تذكروا هذه الكلمات ، ص.83		
الاربعاء	- تفعيل المفردات الجديدة ، ص.85 - تمرين 2 ، ص.87 - تمرين 14 ، ص.95	- دراسة المفردات الجديدة ، ص.85 - تمرين 1 ، ص.86 - تمرين 3 ، ص.87	الدرس السادس : (أنا خالد)
	- تفعيل المفردات ، ص.85 - تفعيل أيام الاسبوع ، ص.86 - تمرين 4 ، ص.88		
الخميس	- تفعيل القواعد (المصدر) ، ص.89 - تمرين 7 ، ص.90 - تمرين 8 ، ص.91	- تمرين 6 ، ص.90 - تمرين 9 ، ص.93 - تمرين 11 ، ص.94	
	- تفعيل القواعد (لماذا) ، ص.91 - تمرين 10 ، ص.94 - تمرين 12 ، ص.94		

اليوم	النشاط الصفّي	الواجبات البيتية	الملاحظات
الاحد	- تفعيل الثقافة ، ص.97 - تمرين 15 ، ص.97 - تمرين 17 ، ص.100 - تذكروا هذه الكلمات ، ص.101	- تمرين 16 ، ص.100 - تمرين 18 ، ص.101 - دراسة مفردات الدرس الجديد (أنا أكبرهم) - تمرين 2 ، ص.104	
	- تفعيل المفردات الجديدة ، ص.103 - تمرين 1 ، ص.103 - تمرين 4 ، ص.105		
الاثنين	- تمرين 3 ، ص.104 - تفعيل القواعد (ل و عند ومع) ، ص.106 - تمرين 12 ، ص.115	- دراسة القواعد (ل و عند ومع) ، ص.106 - تمرين 5 ، ص.107 - دراسة القواعد (الجملة الاسمية) ، ص.108 - تمرين 7 ، ص.109	الدرس السابع: (أنا أكبرهم)
	- تفعيل القواعد (الجملة الاسمية) ، ص.108 - تمرين 6 ، ص.109 - تمرين 13 ، ص.115		
الثلاثاء	- تفعيل القواعد (كان) ، ص.110 - تمرين 8 ، ص.111 - تمرين 9 ، ص.111 - تمرين 14 ، ص.117	- دراسة القواعد (كان) ، ص.110 - دراسة القواعد (كم) ، ص.112 - تمرين 11 ، ص.114 - تمرين 18 ، ص.122	
	- تفعيل القواعد (كم - بكم) ، ص.112 - تمرين 10 ، ص.114 - تمرين 16 ، ص.121 - تمرين 17 ، ص.121		
الاربعاء	- التقديمات - تفعيل المفردات الجديدة ، ص.125	- تمرين 19 ، ص.122 - تقديمات (تكلم عن هوايتك المفضلة ، أين تفضلها ومتى ، ومع من ؟ هل ممكن تفضلها بالاردن ؟) - دراسة المفردات الجديدة ، ص.125	Presentations الدرس الثامن : (المستقبل للتجارة)
	- تفعيل المفردات الجديدة ، ص.125 - تمرين 2 ، ص.126 - تمرين 3 ، ص.127		
الخميس	- تفعيل المفردات الجديدة ، ص.125 - تمرين 4 ، ص.127 - تفعيل القواعد (الفعل الماضي + النفي) ، ص.128 - تمرين 7 ، ص.132	- دراسة القواعد (الماضي) ، ص.128 - تمرين 6 ، ص.131 - دراسة القواعد (الأعداد الترتيبية) ، ص.138	
	- تمرين 8 ، ص.132 - تفعيل القواعد (الأعداد) ، ص.138 - تمرين 14 ، ص.139 - تمرين 15 ، ص.140		

الاسبوع الخامس

اليوم	النشاط الصفّي	الواجبات البيتية	الملاحظات
الاحد	- تفعيل القواعد (الجذر والوزن) ،ص.133 - تمرين 16(الاستماع) ، ص.141 - تفعيل القواعد (القاموس)،ص.136 - تمرين 11، ص.137 - الامتحان القصير	- دراسة القواعد(الجذر والوزن) ، ص.133 - تمرين 9 ، ص.136 تمرين 10 ، ص.136	امتحان قصير (7+6+5)
الاثنين	- تفعيل المفردات الجديدة ، ص.148 - تعلموا هذين الفعلين ، ص.149 - تمرين 3 ، ص.150 - تفعيل المفردات الجديدة ، ص.151 - تفعيل القواعد (ليس+ الجملة الاسمية) ، ص.153 - تمرين 6 ، ص.154	- تمرين 17 ، ص.141 - تمرين 19 ، ص.145 - دراسة المفردات الجديدة ، ص. 149	الدرس التاسع : (جنتي توقظني في السادسة والنصف)
الثلاثاء	- تفعيل القواعد (الاعداد الترتيبية) ، ص.156 - تمرين 10 ، ص.158 - تمرين 13 ، ص.161 - تفعيل (كم الساعة) ، ص. 156 - تمرين 9 ، ص.157 - تمرين 11 ، ص.159 - تمرين 16 ، ص.163	- تمرين 7 ، ص.154 - دراسة القواعد (الاعداد الترتيبية) ، ص.156 - تمرين 8 ، ص.156	
الاربعاء	- تمرين 12 ، ص.159 - تمرين 17 ، ص.164 - تذكروا هذه الكلمات ، ص.165 - تمرين 13 ، ص.161 - التقديمات - أنشطة لغوية	- تمرين 14 ، ص.161 - تمرين 15 ، ص.162 - تقديمات : تكلم عن برنامجك اليومي باستخدام الساعة من الصباح الى المساء .	Presentations
الخميس	- تفعيل المفردات الجديدة ، ص.167 - تعلموا هذه الأفعال ، ص.168 - تمرين 2، ص.169 - تمرين 3 ، ص.170 - تفعيل المفردات الجديدة ، ص. 167 - تمرين 4 ، ص.170 - تمرين 6 ، ص.171	- دراسة المفردات الجديدة ، ص.166 - تمرين 1 ، ص.169 - تمرين 5 ، ص.170 - دراسة القواعد (المضارع المنصوب) ، ص.173	الدرس العاشر : (بيت العائلة)

الاسبوع السادس

اليوم	النشاط الصفّي	الواجبات البيتية	الملاحظات
الأحد	<ul style="list-style-type: none"> - تفعيل القواعد (المضارع المنصوب) ، ص.173 - تمرين 8 ، ص.175 - تفعيل (الي و على) ، ص.176 - تفعيل ضمائر النصب ، ص.177 - تمرين 12 ، ص.178 - امتحان قصير - تمرين 13 ، ص.179 	<ul style="list-style-type: none"> - تمرين 9 ، ص.175 - تمرين 10 ، ص.176 - تمرين 11 ، ص.178 	امتحان قصير (9+8)
الاثنين	<ul style="list-style-type: none"> - تمرين 17 ، ص.183 - تذكروا هذه الكلمات ، ص.184 - تقديمات - تفعيل المفردات الجديدة ، ص.185 - تمرين 2 ، ص.187 - تمرين 4 ، ص.188 	<ul style="list-style-type: none"> - تمرين 15 ، ص.179 - تمرين 18 ، ص.183 - دراسة المفردات الجديدة ، ص.185 - تمرين 3 ، ص.188 	تقديمات :تكلم ما هو بيت العائلة بالنسبة لك ؟ وماذا تفعل مع عائلتك في عطلة نهاية الاسبوع . الدرس الحادي عشر : (أشعر بالخجل أحيانا)
الثلاثاء	<ul style="list-style-type: none"> - تفعيل المفردات الجديدة ، ص.185 - تمرين 5 ، ص.187 - تفعيل المضارع المرفوع ، ص.190 - تمرين 9 ، ص.191 - تمرين 15 ، ص.199 - تفعيل جملة الصفة ، ص.192 - تمرين 11 ، ص.194 - تمرين 12 ، ص.194 	<ul style="list-style-type: none"> - دراسة القواعد (المضارع المرفوع) ، ص.190 - تمرين 8 ، ص.191 - دراسة جملة الصفة ، ص.192 - تمرين 10 ، ص.193 	
الأربعاء	<ul style="list-style-type: none"> - تفعيل القواعد (كل/بعض/معظم/عدة) ، ص.195 - تمرين 14 ، ص.196 - تمرين 18 ، ص.200 - تمرين 15 ، ص.199 - تمرين 19 ، ص.201 - تمرين 20 ، ص.201 - تذكروا هذه الكلمات، ص.202 	<ul style="list-style-type: none"> - تمرين 13 ، ص.196 - تمرين 16 ، ص.199 - تمرين 17 ، ص.200 - دراسة المفردات الجديدة ، ص.203 	
الخميس	<ul style="list-style-type: none"> - تفعيل المفردات الجديدة ، ص.204 - تعلموا هذه الأفعال ، ص.205 - تمرين 1، ص.205 - تمرين 3 ، ص.206 - تفعيل المفردات الجديدة ، ص.204 - تمرين 5 ، ص.207 - تمرين 6 ، ص.208 	<ul style="list-style-type: none"> - تمرين 2، ص.206 - تمرين 4 ، ص.207 - دراسة القواعد (أفعل التفضيل) ، ص.209 	الدرس الثاني عشر : (أصعب قرار في حياتي)

الاسبوع السابع

اليوم	النشاط الصفّي	الواجبات البيتية	الملاحظات
الاثنين	<ul style="list-style-type: none"> - تفعيل (أفعل التفضيل) ، ص.209 - تمرين 9 ، ص.211 - تمرين 14 ، ص.216 	<ul style="list-style-type: none"> - تمرين 8 ، ص.210 - دراسة القواعد (المستقبل) - تمرين 11 ، ص.213 	امتحان قصير (11+10)
	<ul style="list-style-type: none"> - تفعيل المستقبل ، ص.211 - الثقافة ، ص.212 - تمرين 10 ، ص.212 - امتحان قصير 		
الاثنين	<ul style="list-style-type: none"> - تفعيل الجملة الفعلية ، ص.214 - أنشطة لغوية - تمرين 15 ، ص.217 	<ul style="list-style-type: none"> - تمرين 12 ، ص.215 - تمرين 13 ، ص.215 - تمرين 19 ، ص.219 - تمرين 21 ، ص.220 	
	<ul style="list-style-type: none"> - تمرين 16 ، ص.218 - تمرين 18 ، ص.219 - تمرين 16 ، ص.218 - تذكروا هذه الكلمات ، ص.221 		
الثلاثاء	<ul style="list-style-type: none"> - تفعيل المفردات الجديدة ، ص.222 - تعلموا هذه الافعال ، ص.224 - الثقافة ، ص.225 - تمرين 4 ، ص.226 	<ul style="list-style-type: none"> - تمرين 2 ، ص.226 - دراسة القواعد (نفي الماضي) ، ص.228 	
	<ul style="list-style-type: none"> - تفعيل المفردات الجديدة ، ص.222 - تمرين 3 ، ص.226 - تمرين 5 ، ص.227 - تمرين 12 ، ص.236 		
الاربعاء	<ul style="list-style-type: none"> - تفعيل (نفي الماضي) ، ص.229 - تمرين 7 ، ص.229 - تمرين 13 ، ص.236 - اوراق عمل 	<ul style="list-style-type: none"> - تمرين 8 ، ص.230 - تمرين 9 ، ص.233 - تقديمات : - دراسة القواعد (مازال) ، ص.234 	
	<ul style="list-style-type: none"> - تفعيل (أن) ، ص.231 - تمرين 14 ، ص.238 - تمرين 15 ، ص.238 - اوراق عمل (أن) 		
الخميس	<ul style="list-style-type: none"> - تفعيل (ما زال) ، ص.234 - تمرين 10 ، ص.235 - تمرين 11 ، ص.235 	<ul style="list-style-type: none"> - تمرين 17 ، ص.239 - (كل عام وانتم بخير) 	
	<ul style="list-style-type: none"> - تمرين 16 ، ص.238 - ألعاب لغوية من درس (1-13) - تذكروا هذه الكلمات ، ص.240 		

Advanced Cinema Content Course Syllabus and Weekly Schedule



ربيع 2016



سينما بلاد الشام

فريق التدريس: بنان عمّار

البريد الإلكتروني: banan@qasid.com

موعد الدرس : ث، ر 11:00-9:30 و 11:00-12:30

الأهداف:

- 1) فهم منطقة بلاد الشام من بعض النواحي الاجتماعية والاقتصادية والثقافية من خلال مشاهدة الافلام والتعمق في نقاشها.
- 2) ملاحظة التطورات التي طرأت على السينما الشامية من حيث الموضوع والانتاج واللغة وغيرها.
- 3) تعلم المزيد من المفردات والعبارات والتراكيب العامية من خلال مفردات وتراكيب الفيلم نفسه .
- 4) التعرف لعاميات بلاد الشام مجتمعة وملاحظة أهم الاختلافات اللغوية والصوتية بينها.
- 5) تطوير مهارات الطالب في الاستماع والمحادثة باللهجة العامية، حيث ستم مناقشة كل الأفلام في الغرفة الصفية بالعامية مع التركيز على أهم الحوارات التي تتبع لمواقف مفصلية في الافلام .
- 6) فهم بعض الاختلافات والتشابهات في عادات وتقاليد بلاد الشام من خلال قصة كل فيلم ومناقشة اسباب هذه الاختلافات والتشابهات.

القراءات المطلوبة:

- لهذا المساق سنستخدم افلاماً من بلاد الشام (فلسطين والاردن وسوريا ولبنان) ، بالإضافة لبعض الحلقات من المسلسلات السورية . وسنقوم بتوزيع هذه الافلام على الطلاب في بداية المساق . قد نلجأ أحياناً لقراءة بعض النصوص او مشاهدة بعض اللقاءات إما عن الكاتب او المخرج أو السيناريو للتعرف أكثر على خلفية الفيلم وفهم الفيلم نفسه بشكل أكبر.

- ملاحظة : سيتم تقسيم الفصل الى فترات في كل فترة سنركز على افلام بلد معين، وذلك لمساعدة الطلاب على الإحاطة بأهم معالم كل لهجة ومساعدتهم على التدرج في تطوير مهارتهم في الاستماع لها ايضاً ، فسيكون هناك 3 اسابيع متتالية للأفلام السورية مثلا، وهكذا.
- بالإضافة للأفلام، ستتابعون مسلسلين خلال الفصل من بلاد الشام، ومع انتهاء كل مسلسل سنخصص أسبوع لمناقشة المسلسل في لقاءين اللقاء الأول سنناقش الأحداث والسرد، وفي اللقاء الثاني سنقوم بعمل دراسات نصية لبعض الأجزاء من المسلسل، والمسلسلات هي :
1 - مسلسل زين
2 - التخريبية الفلسطينية.

المُتطلَّبات:

أ) مشاهدة الأفلام في المنزل مرتين او ثلاث مرات على الأقل بحيث يكون الطلاب جاهزين للمناقشة الصفية حول الفيلم من خلال الإجابة على الأسئلة المرفقة مع كل فيلم. في الصف سيكون هناك مناقشات للأفلام ضمن المحاور الأساسية لكل فيلم ، النقاشات ستأخذ اشكالا مختلفة (مناظرات، ندوات، حلقات نقاشية)
وسيكون مطلوباً من كل طالبين منكم اختيار يوم واحد خلال الفصل الدراسي يكونان فيه مسؤولين عن اختيار فيلم أو حلقة من مسلسل وكذلك إدارة الصف عن طريق أسئلة أو نشاطات يقومون بتحضيرها ليوم الصف.

ب) إعداد قوائم مفردات مع كل فيلم.
سيكون مطلوباً من كل واحد منكم إعداد قائمة بالمفردات والتراكيب الجديدة التي تعلمها من كل فيلم (10 مفردات على الأقل)، ومن ثم استخدامها في المدونة.

ج) مَدُونَات صوتية للتعليق على الأفلام (مدونة لكل فيلم):

في هذا المساق سيتم التركيز على الطلاقة اللغوية باللغة المحكية وسيكون مطلوباً من كل طالب/ة القيام بتسجيل مدونة صوتية ل طرح رأيه/ها في الفيلم الذي شاهدناه من حيث القصة والتمثيل والحبكة . ومن المتوقع أن يتراوح طول المدونة بين 10- 12 دقيقة . وقد نستخدم بعض المدونات خلال الحصة الصفية أحيانا للإشارة لبعض الأخطاء المتكررة او النمطية لتصحيحها. سيتم التركيز على النبرة والصوت في المدونات الصوتية، ولذلك يتوقع من الطلاب إعادة تسجيل بعض مقاطع المدونة أو المدونة كاملة بعد سماع التعليقات من قبل الأستاذ/ة.

وفي نهاية الفصل يتوقع من كل طالب أن يكون قد قدم 10 مدونات على الأقل بواقع مدونة لكل فيلم. والهدف من هذه المدونات هو: (1) إعادة عرض الفكرة والحبكة وتسلسل الأحداث بشكل واضح مع تراكيب في سياقات صحيحة، و(2) نقد الفيلم وأهم النقاط التي أثارت اهتمامكم في الفيلم ، و (3) إسقاط أحداث الأفلام مع مشاهداتكم اليومية في الشارع والمقارنة بينها، و(4) استخدام المفردات والعبارات الجديدة التي تعلمتموها في كل فيلم .

(د) إعادة تمثيل بعض المقاطع .(أسبوعيا)

سيكون مطلوباً من كل واحد منكم بشكل أسبوعي إعادة تمثيل أحد مقاطع الفيلم وسأرشح مجموعة مقاطع وأنتم تختارون واحدا منها.

(ز) المشروع النهائي: دبلجة فيلم او حلقة من مسلسل.

ستقومون في نهاية الفصل على شكل مجموعات باختيار فيلم أو حلقة من مسلسل أمريكي و ثم عمل دبلجة للصوت لهذا الفيلم أو المسلسل .مدة الفيلم تتراوح ما بين ساعة ونصف الى ساعتين . وسنقوم بتوزيع جدول زمني قبل عطلة الربيع يساعدكم على تنظيم وقتكم بالنسبة للعمل على المشروع.

(4) طريقة التقييم:

- الاستعداد للمناقشة داخل الصف والمشاركة فيها %20
- اختيار فيلم للصف وإدارة المناقشة في الفصل والإعداد لها %10
- إعداد مدونات صوتية للتعليق على كل فيلم %20
- إعداد قوائم مفردات بشكل أسبوعي %10
- إعادة تمثيل مشاهد ومقاطع من كل فيلم % 10
- المشروع النهائي %20

سيتم حساب الدرجة النهائية على الشكل التالي:

% Grade	Letter Grade	% Grade	Letter Grade
93-100	A	73-75	C
89-92	A-	69-72	C-
86-88	B+	66-68	D+
83-85	B	63-65	D
79-82	B-	60-62	D-
76-78	C+	59 and below	F

ملاحظة 1 : الخطة المقترحة تحتوي على تسلسل للأفلام من حيث اللهجة فسنبداً باللهجة اللبنانية ومن ثم السورية فالفلسطينية والأردنية .والهدف من هذا التسلسل تحديداً هو أن اللهجة اللبنانية والسورية هي الأحدث بالنسبة للطلاب وهي التي تحتوي على كم أكبر من حيث السينما والدراما .

ملاحظة 2 : سيكون هناك خطة أسبوعية تحتوي على تفاصيل التمارين الخاصة بكل فيلم بالإضافة الى قوائم الأفلام.

لقاء تمهيدي وتحضيري ومناقشة الخطة واستراتيجيات الدراسة في المادة . مناقشة مسلسل موج أزرق	الأسبوع الأول 28-24 كانون ثاني 2016
فيلم هلاً لوين http://www.online.dramacafe.in/search.php?keywords=%D9%87%D9%84%D8%A7+%D9%84%D9%88%D9%8A%D9%86+	الأسبوع الثاني 31/كانون ثاني-4/شباط/2016
فيلم 33 يوم	الأسبوع الثالث 7-11 شباط \ 2016
فيلم كراميل https://www.youtube.com/watch?v=r8iV4gwM_Mk	
مناقشة مسلسل زين	الأسبوع الرابع 14-18 / شباط / 2016
مناقشة مسلسل زين	
حلقات من مسلسل مرايا	الأسبوع الخامس 21-25 / شباط / 2016
فيلم الحدود	الأسبوع السادس 28/شباط-3/آذار/2016
دمشق مع حبي + الإدارة الصفية	الأسبوع السابع 6-10 / آذار / 2016
عطلة الربيع	الأسبوع الثامن 13-17 آذار / 2016
الإدارة الصفية لما ضحكت الموناليزا	الأسبوع التاسع 20-24 / آذار / 2016
الزمن الباقي	الأسبوع العاشر 27-31 آذار / 2016
تقديمات عبر بالعربي .يوم الأربعاء 30/آذار/ 2015	

فيلم الرسالة	الأسبوع الحادي عشر 7-3 / نيسان / 2016
فيلم عمر	الأسبوع الثاني عشر 14-10 / نيسان / 2016
لماشفتك	الأسبوع الثالث عشر 21-17 / نيسان / 2016
الأحد / 24 / نيسان . عطلة عيد الفصح	الأسبوع الرابع عشر 28-24 / نيسان / 2016
مناقشة التفرية	
الأحد / 1 / أيار . عطلة عيد العمال	الأسبوع الخامس عشر 5-1 / أيار / 2015
فيلم عجمي	
تقديمات المشاريع النهائية	الأسبوع السادس عشر 12-8 / أيار / 2015

Appendix F: Amideast Sample Course Materials

Fall Beginning Jordanian Arabic Syllabus



Education Abroad Programs in the Arab World



AMIDEAST Education Abroad Programs Arab 138: Jordanian Colloquial Arabic ID

Credit Hours: 3 credits
Program Location: Amman, Jordan
Term and Year: Fall 2015
Class Schedule: Sun, Tues, Wed, Thurs 11:30-12:20
Instructor:
Email address:
Office Hours: By appointment

Course Description
This course is intended for students who have no previous experience with Jordanian dialect and possess an intermediate proficiency in Modern Standard Arabic. Students are introduced to a range of vocabulary, expressions, and grammar structures used frequently in the local environment. This course aims to help students reach a level where they are able to navigate a number of communicative tasks in colloquial Arabic in straightforward social situations. Conversation in this course focuses on real-life exchanges with host country nationals on common topics that are key to functioning in the target language and culture. By the end of the course, students are able to ask questions and understand the responses, express facts and opinions in simple sentences, and engage in conversations in colloquial Arabic with native speakers. This course builds on vocabulary and concepts studied in previous Arabic courses which allows for quicker progression with the colloquial dialect.

Learning Objectives
By the completion of the course, students will be able to:

- Converse on fundamental and basic daily topics with native speakers, narrate, and read informal language (e.g. text messages, cartoons, jokes)
- Utilize almost all of the basic structures of colloquial Jordanian Arabic
- Ask essential questions and understand the responses
- Express basic facts and opinions in simple sentences

Knowledge
This course is designed to assist the students to acquire and demonstrate knowledge about:

- Essential vocabulary in the local dialect
- Basic grammatical forms in the local dialect
- Culturally appropriate usage of the local dialect.

Skills
This course is designed to assist students in enriching the following skills:

- Ability to handle successfully a variety of basic communicative tasks and social situations in colloquial Jordanian Arabic
- Ability to converse about a variety of basic and social needs.

- Ability to read authentic daily materials written in colloquial Arabic such as advertisements, text messages, cartoons, descriptions of people and places, topics on Arab culture, etc.
- Ability to give short informal talks on topics of interest in colloquial Jordanian Arabic and to talk about yourself, your education, and your family with native speakers
- Ability to understand some of the differences between formal and spoken Arabic.

Attitudes

This course helps develop the following attitudes:

- Appreciation of the Arabic language in general
- Cultural awareness to behave appropriately and use the proper colloquial Jordanian Arabic phrases in various social situations
- Confidence in linguistic and communicative abilities to interact with native speakers
- Desire to pursue further study of the language

Course Materials:

Qasid colloquial book 1 for beginners plus a DVD – the course will cover chapters 1-12.

Evaluation and Assessment

Description	Weight	Due Date
Attendance and Engagement	20%	continuous
Assignments	30%	continuous
Quizzes	20%	Every other Thursday
Midterm Exam	15%	Sunday, October 16
Final Exam	15%	Sunday, December 11

1. Attendance and Engagement

Students are expected to attend all regularly scheduled classes and come prepared to participate fully in class activities. Students are further expected to be on time for all classes. Arriving late for class is disrespectful of both the instructor and fellow students.

Overview of Attendance Policy

In courses that meet once a week students are permitted one unexcused absence; in courses that meet twice a week students are permitted two unexcused absences; in courses that meet three or more times a week students are permitted three unexcused absences. If a student has more than the permitted number of unexcused absences his/her grade for the course will be lowered by one “mark” for each additional unexcused absence.

In other words,

- in a course that meets once a week only one unexcused absence is allowed. After two unexcused absences an A becomes an A-; after three an A becomes a B+; after four an A becomes a B, etc.
- in a course that meets twice a week, only two unexcused absences are allowed. After three unexcused absences an A becomes an A-; after four an A becomes a B+; after five an A becomes a B, etc.
- in courses that meet three or more times a week, only three unexcused absences are allowed. After four unexcused absences an A becomes an A-; after five an A becomes a B+; after six an A becomes a B, etc.

An unexcused absence is one not caused by illness or otherwise not approved by AMIDEAST staff. An excused absence means written approval from the Program Manager (and sometimes a doctor) justifying the absence. Arriving late to class may also count towards an absence.

The engagement grade will depend on both the quality and the quantity of student's comments and questions and shall account for a portion of the total course grade.

Summary of Attendance Policy

1. Three occurrences of tardiness are equivalent to one unexcused absence; each subsequent instance of tardiness is considered an additional unexcused absence.
2. Students are expected to do the required reading before class, volunteer for presentations and participate actively in class discussions.
3. Excused absences are determined by the lead AMIDEAST staff member; in some instances a doctor's certification may be required.
4. Deadlines must be respected, even in cases of excused absences.
5. Students are responsible for getting homework assignments they miss and submitting them in a timely manner. Assignments turned in after the due date will result in a penalty to be determined by the instructor.
6. Any assignments not submitted will result in that assignment being given a grade of 0 (zero).
7. The Attendance Policy is applied until the last day of the program.

2. Assignments

There will be daily assignments due at the beginning of class on the day assigned by the instructor. Late homework assignments may be checked by the instructor, but will not be given any credit. Students are encouraged to study and work on homework assignments together. Students should follow up on any instructor's comments on the homework and it is the students' responsibility to come to office hours to see their instructors when questions arise.

- **Language Partner Meetings: Referred to as LPA in the home assignments section of each week**

You will receive your language partner's name contact information during week 1 of this term. It is your responsibility to contact him/her; if they do not answer from the first time, continue to call and do not depend on them calling you back as they still do not know your number. If you cannot contact him/her or would like another language partner, just speak to program staff and they will assign you a new language partner.

You should meet with your language partner once a week. These meetings aim to involve you more with the Jordanian culture and Jordanian youth. Every week, there is an assignment or a discussion you will be asked to do with your partner that is related to the week's topic and vocabulary. You are expected to widen your cultural knowledge and spoken Jordanian vocabulary and expressions. These meetings count in your assignments grade.

- **Final Project: Due Week 14**

You are responsible for a project due week 14 of this term. The project should be done either individually or in groups. The project could be anything (video, acting scene, book...) that covers some of the subjects we discuss in class and also the cultural knowledge you come to know during your stay in Jordan. You will be presenting your project in class during the last week before the final exam. This project counts as part of your assignments grade.

3. Quizzes

There will be periodic presentations every other Thursday, unless otherwise indicated by the instructor.

4. Midterm Exam

The midterm exam will cover material covered from the beginning of the semester.

5. Final Exam

The final examination will cover material studied after the midterm.

Grading Scale

Percent	Letter	Quality Points
93-100	A	4.000
90-92	A-	3.667
87-89	B+	3.333
83-86	B	3.000
80-82	B-	2.667
77-79	C+	2.333
73-76	C	2.000
70-72	C-	1.667
67-69	D+	1.333
63-66	D	1.000
60-62	D-	0.667
Below 60	F	0.000

Course Schedule

Week 1 August 28 th – 1 st September	Introduction to Jordanian Colloquial: Arabic alphabet, differences between Amia and Fusha. Pages: 1-5	<ul style="list-style-type: none">• Study the vocabulary p.9 , chapter 1• Exercises 1-3 pages 9-10	4
	Chapter 1 "التعارف" مراحب: "Lesson 1" Practice using new vocabulary <ul style="list-style-type: none">• تمرين 4• تعلم + تمرين 5	<ul style="list-style-type: none">• Listen to the dialogue page 13• تمرين 6 ص. 13• تمرين 7 ص. 13• Study the grammar page 14• تمرين 8 ص. 15	
	<ul style="list-style-type: none">• تمرين 7• Practice using the Subject Pronouns• تمرين 8• تمرين 9		

	<p>Listen 2 : " تشرفتنا "</p> <ul style="list-style-type: none"> Practice using new vocabulary تمرين 2 	<ul style="list-style-type: none"> Listen to the dialogue page 21 تمرين 3 ص. 21 تمرين 4 ص. 22 Study the grammar page 23 تمرين 3 ص. 24 	
<p>Week 2 4th – 8th September</p>	<p>The dialogues + 5 تمرين</p> <p>Practice using the Object pronouns</p> <ul style="list-style-type: none"> تمرين 4 	<ul style="list-style-type: none"> Learn about الحنة Read the culture page 26 المهمة الميدانية page 26 Study The new vocabulary of chapter 2 – lesson 1 تمرين 1 ص. 30 	<p>Quiz 1</p>
	<ul style="list-style-type: none"> Listening p.25 <p>Chapter 2 " لوين رايح " :</p> <p>Lesson 1 : " بنّي أروح عالسلط " :</p> <p>Lesson 2 : " وين معهد قاصد؟ " :</p> <p>Practice using the new vocabulary.</p> <p>Practice using new vocabulary</p> <ul style="list-style-type: none"> تمرين 6 ص. 34 تمرين 2 ص. 37 الحوار ص. 38 تمرين 3 ص. 38 تمرين 4 ص. 39 تمرين 5 ص. 39 	<ul style="list-style-type: none"> 	
	<ul style="list-style-type: none"> Practice using the Interrogative pronouns تمرين 7 ص. 41 اغنية " رجعوني على عمان " 	<ul style="list-style-type: none"> Study the new vocabulary for lesson 1 of chapter 3 تمرين 1 ص. 50 	
	<p>Chapter 3 " الأرقام و التواريخ و المصاري " :</p> <p>Lesson 1 : " عيد ميلادي " :</p> <ul style="list-style-type: none"> Practice the new vocabulary تمرين 2 ص. 51 تمرين 4+3 ص. 52 	<ul style="list-style-type: none"> Listen to the dialogue page 53 تمرين 5 / 1 ص. 54 	

<p>Week 3 September 11 -15</p> <p><i>No Class Sunday 11- Tuesday 13 for Eid Al Adha</i></p>	<ul style="list-style-type: none"> • الحوار ص. 53 • تمرين 5/ب + 6 ص. 54 • Practicing using the plural • تمرين 8 ص. 56 • الاستماع ص. 57 	<ul style="list-style-type: none"> • Study the grammar page 55 • تمرين 7 ص. 56 • Study the new vocabulary of lesson 2 page 58 • تمرين 1-1 	
<p>Week 4 September 18-21</p> <p><i>No class Tuesday September, 20: Election day</i></p> <p><i>No Class Thursday, September 22: Northern Excursion</i></p>	<p>Lesson 2 : " كم سعرة؟ "</p> <ul style="list-style-type: none"> • Practicing the new vocabulary • تمرين 1 - ب + 2 + 3 ص. 59 • Practicing the Dual • تمرين 7 ص. 63 • الاستماع ص. 64 <p>Chapter 3 : " الأيام والطقس "</p> <p>Lesson 1: " شو اليوم؟ "</p> <ul style="list-style-type: none"> • Practice using the new vocabulary • تمرين 2 + 3 ص. 70 • الحوار ص. 71 • تمرين 5 ص. 71 	<ul style="list-style-type: none"> • Listen to the dialogue page 60 • تمرين 4 ص. 61 • Read the culture page 65 • المهمة الميدانية ص. 65 • Study the new vocabulary of lesson 1 of chapter 3 • Study the grammar page 72-74 • تمرين 7 ص. 75 	Quiz 2
<p>Week 5 September 25-29</p>	<ul style="list-style-type: none"> • Practicing the past verb • تمرين 8-9 ص. 75 • تمرين 9 ص. 75 • الاستماع ص. 76 • Lesson 2 : " كيف الجو اليوم؟ " • Practicing the new vocabulary • تمرين 2 ص. 78 	<ul style="list-style-type: none"> • Listen to the dialogue page 71 • تمرين 4 ص. 71 • Study the new vocabulary of lesson 2 page 77 • تمرين 1 ص. 78 • Listen to the dialogue page 79 • تمرين 3 ص. 79 	
<p>Week 6 October 2-6</p> <p><i>No Class Monday, October 3 for Islamic New Year</i></p>	<ul style="list-style-type: none"> • الحوار ص. 79 • تمرين 4 ص. 79 • Practicing the past verb • قراءة الجمل في تمارين 7,5 • الاستماع ص. 83 	<ul style="list-style-type: none"> • Study the grammar page 80 • تمرين 5+6 ص. 81 • تمرين 7 ص. 82 • Read the culture page 84 • المهمة الميدانية ص. 84 • Study the new vocabulary of lesson 1 for chapter 5 	Quiz 3

	<p>Chapter 5 " الأكل و الشرب " : Lesson 1: "شو بتحب تاكل اليوم؟"</p> <ul style="list-style-type: none"> • Practicing the new vocabulary • تمرين 1 ص. 89 • تمرين 2 ص. 90 	<ul style="list-style-type: none"> • Study for the Quiz 	
<p>Week 7 October 9-13</p>	<ul style="list-style-type: none"> • Listen to the dialogue page 91 • تمرين 3 ص. 92 	<ul style="list-style-type: none"> • 	
	<ul style="list-style-type: none"> • الجوارص. 91 • تمرين 4 ص. 92 	<ul style="list-style-type: none"> • Study the grammar page 93-95 • تمرين 5 ص. 96 	
	<ul style="list-style-type: none"> • Practicing using the Present verb • تمرين 6 ص. 97 • تمرين 7 ص. 97 		
<p>Week 8 Sunday, October 16</p> <p><i>No Class October 18-20 for Fall Break</i></p>	<p>Lesson 2: "بدي أعزمتكم"</p> <ul style="list-style-type: none"> • Practicing the new vocabulary • الجوارص. 101 • تمرين 2 ص. 102 	<ul style="list-style-type: none"> • Study the grammar page 103-104 • تمرين 4 ص. 105 	<p>Midterm exam Sunday, October 16</p>
	<ul style="list-style-type: none"> • Practicing the present verb • تمرين 5-4 ص. 106 	<ul style="list-style-type: none"> • Listening page 107 • Read the culture page 108 • رحلة ميدانية ص. 108 • Study the new vocabulary of lesson 1, chapter 6 	
<p>Week 9 October 23-27</p>	<p>Chapter 6 " العيلة " : Lesson 1: "شجرة العيلة"</p> <ul style="list-style-type: none"> • Practicing the new vocabulary • تمرين 1 ص. 112 	<ul style="list-style-type: none"> • Listen to the dialogue page 114 	
	<ul style="list-style-type: none"> • الجوارص. 114 • تمرين 3 	<ul style="list-style-type: none"> • Study the grammar page 115 • الاستماع ص. 117 	
	<ul style="list-style-type: none"> • Practicing using the definition • تمرين 4 , 5 ص. 116 	<ul style="list-style-type: none"> • Study the new vocabulary page 118 	

Week 10 October 30- November 3 <i>No Class November 2 – 3 for Southern Excursion</i>	Lesson 2: "الحالة الاجتماعية" <ul style="list-style-type: none"> Practicing the new vocabulary تمرين 1 ص. 119 	<ul style="list-style-type: none"> listen to the dialogue page 120 	
	<ul style="list-style-type: none"> الحوار ص. 120 تمرين 3 ص. 120 	<ul style="list-style-type: none"> Study for the quiz 	
	<ul style="list-style-type: none"> تمرين 4 ص. 121 Practicing the object pronoun تمرين 5 ص. 122 تمرين 6 ص. 122 	<ul style="list-style-type: none"> Study the grammar page 122 	
Week 11 November 6-10	Chapter 7 : "البيت" Lesson 1 : "بيتي" <ul style="list-style-type: none"> Practicing the new vocabulary تمرين 2-1 	<ul style="list-style-type: none"> Listen to the dialogue page 133 تمرين 3 	Quiz 4
	Chapter 7 : "البيت" Lesson 1 : "بيتي" <ul style="list-style-type: none"> Practicing the new vocabulary تمرين 2-1 	<ul style="list-style-type: none"> Study the new vocabulary of chapter 7 lesson 1 page 129 تمرين 2.1 ص. 132 	
	<ul style="list-style-type: none"> الحوار ص. 133 تمرين 3 ص. 134 	<ul style="list-style-type: none"> Listen to the dialogue page 133 تمرين 3 	
Week 12 November 13-17	<ul style="list-style-type: none"> Practicing the future تمرين 5 ص. 136 الاستماع ص. 137 	<ul style="list-style-type: none"> Study the grammar page 135 تمرين 4 ص. 136 	
	Lesson 2 : "شو بنعمل بالبيت" <ul style="list-style-type: none"> Practicing using the new vocabulary تمرين 1 – ب ص. 140 تمرين 2 ص. 140 	<ul style="list-style-type: none"> Study the new vocabulary of lesson 2 page 138 تمرين 1 - أ 	
	<ul style="list-style-type: none"> الحوار ص. 141 الاستماع الى تمرين 3 	<ul style="list-style-type: none"> Listen to the dialogue page 141 تمرين 3 ص. 141 	
Week 13 November 20-24 <i>No Class November</i>	<ul style="list-style-type: none"> Practicing the conditional phrase تمرين 5 ص. 142 الاستماع "سافر حبيبي" 	<ul style="list-style-type: none"> Study the grammar page 142 تمرين 4 ص. 142 	Quiz 5

20-21: <i>Biblical Jordan Excursion</i>	Chapter 8 : "الألوان والألوان" Lesson 1 : "الألوان" <ul style="list-style-type: none"> • Practicing the new vocabulary • تمرين 1 - ب ص. 148 • تمرين 2 ص. 148 • 	<ul style="list-style-type: none"> • Listen to the dialogue page 149 • • Study the grammar page 150- 151 • تمرين 5 ص. 152 	
	<ul style="list-style-type: none"> • Practicing the imperative verb • تمرين 3 ص. 149 	<ul style="list-style-type: none"> • Study the new vocabulary page 154 	
Week 14 November 27 – December 1	<ul style="list-style-type: none"> • تمرين 5 ، 6 ص. 152 • الاستماع ص. 152 Lesson 2 : "مشخص" Practicing the vocabulary	Listen to the dialogue page 156 تمرين 1 ص. 155	
	<ul style="list-style-type: none"> • الجوارح ص. 156 • تمرين 2 ص. 156 • تمرين 3 ص. 157 	<ul style="list-style-type: none"> • Study the grammar page 158-159 	
	<ul style="list-style-type: none"> • Practicing the imperative • تمرين 5 ص. 160 	<ul style="list-style-type: none"> • Prepare for the listening page 162 • Read the culture page 162 • المهمة الميدانية ص. 162 • Study for the Quiz 	
Week 15 December 4 – 8	<ul style="list-style-type: none"> • Final Review 	<ul style="list-style-type: none"> • 	
Week 16 December 11 - 15	<ul style="list-style-type: none"> • Final Exam and Reflection 	<ul style="list-style-type: none"> • 	Final Exam: Sunday, December 11 In-Class Reflection: Tuesday, December 13