الجـــمــهــوريـــــة الجـــزائريـــة الديمــقـراطيـة الشـعبيـة

Democratic and Popular Republic of Algeria

وزارة التـعـليـم العـالي و البـحث العـلمي

Ministry of Higher Education and Scientific Research

Tlemcen University - UABT

جامعة أبي بكـر بـلقـايد، تـلمسـان

Faculty of Letters and Languages

كليـة الآداب واللغـات

Department of English

قسم اللغة الإنجليزية

*A Comparative Study of Students' Language Use and Attitudes
towards MSA and English in Al-Ain University (UAE)
and MSA and French in Tlemcen University (Algeria)*

Thesis submitted to the Department of English, Tlemcen University,
in candidacy for a **Doctorate Degree** in *English Language and Education*

Presented by   Supervised by

Ms. Soumia BOUHMAMA   **Prof. Zoubir DENDANE**

Board of Examiners

Prof. Ilhem SERIR	President	University of Tlemcen
Prof. Zoubir DENDANE	Supervisor	University of Tlemcen
Prof. Samira ABID	External Examiner	University of Sidi Belabbès
Dr. Zohra LABED	External Examiner	Ecole Normale Supérieure - Oran
Dr. Taoufik DJENNANE	Internal Examiner	University of Tlemcen

Academic Year 2018- 2019

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Name: Soumia Bouhmama

Date: May 1st / 2019

Signature: Soumia Bouhmama

Acknowledgements

Dedications

To all Mothers who strive to make a difference in their children's life!

Abstract

This research reports on a sociolinguistic study of students from two Arab universities: United Arab Emirates University (UAEU) and Tlemcen University (TU). It examines language attitudes and language use of MSA and the foreign language (French in Algeria and English in the UAE) besides investigating the level of study and field of study as variables which may affect students' attitudes and use of the aforementioned varieties. Since the Arabic community is diglossic, this study also examines the students' attitudes towards the use of Spoken Arabic in an educational context. The empirical part of this study is based on a mixed method approach with the use of triangulation research tools: questionnaire, Matched Guise Technique (MGT) and group interview. The overall results indicate significant differences and similarities between the participants from both universities regarding their attitudes and language use. In relation to language attitudes, both sets of participants hold highly positive attitudes towards MSA, as revealed by the three research tools. However, results from the MGT reveal that participants' attitudes towards the foreign language is positively higher compared to the questionnaire results which implies that overt attitudes do not match their covert attitudes. The results also show that TU participants hold more positive attitudes towards MSA, while UAEU participants hold more positive attitudes towards the foreign language, Viz, English. In relation to language use, both sets participants disclose high level use of the foreign language rather than MSA. Findings also show statistical differences based on fields of study and level of study as variables affecting the participants' attitudes and use of the mentioned varieties. Lastly, both groups of participants display their moderate attitudes towards the use of Spoken Arabic varieties inside the classroom.

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List of Abbreviations

AA: Algerian Arabic	IELTS: International English Language Testing System
ADEC: The Abu Dhabi Education Council	
ADNOC: Abu Dhabi National Oil Company	L: low
BICS: Basic Interpersonal Communication Skills	L1: First Language
	LPP: Language Planning Policy
CS: Code Switching	L2: Second Language
CALP: Cognitive Academic Language Proficiency	LP: Language Planning
	LMD: License-Master-Doctorate
CA: Classical Arabic	MI: Medium of Instruction
DEC: Dubai Education Council	MSA: Modern Standard Arabic
EA: Emirati Arabic	M: Medium
ESA: Educated Spoken Arabic	MGT: Matched Guise Technique
ELPP: Ethnographic Language Planning and Policy	NL: Nation Language
	NSM: New School Model
FL: Foreign Language	SPSS: Statistical Package for the Social Sciences
GCCC: Gulf Cooperation Council Countries GDP: Gross Domestic Product.	
	SD: Standard Deviation
GPA: Gulf Pidgin Arabic	SA: Spoken Arabic
HCT: Higher Colleges of Technology	TU: Tlemcen University
HE: Higher Education	TOEFL: The Test of English as a Foreign Language
H: high	
	UAEU: United Arab Emirates University

List of Arabic Phonetic Symbols

These phonetic symbols are a representation of the Arabic consonants that are used in the current work and not available in the English phonetic symbols

/ʔ/ (ء), glottal stop, as in [ʔamal] 'hope'

/ʁ/ (غ), uvular fricative, as in [ʁora:b] 'crow'

/χ/ (خ), uvular fricative, as in [χajt] 'thread'

/q/ (ق), uvular plosive, as in [qalb] 'heart'

/ʕ/ (ع), the pharyngeal fricative, as in [ʕajn] 'eye'/ 'source'

/ħ/ (ح), the pharyngeal fricative, as in [ħama:ma] 'pigeon'

/ Ṣ/ (ص), emphatic fricative, as in [Ṣawm] 'fasting'

/ Ð/ (ظ), emphatic fricative, as in [Ðala:m] 'darkness'

/ ɫ/ (ط) , emphatic voiceless plosive, as in [ɫajr] 'bird'

/ đ/(ض) , emphatic voiced plosive, as in [đawʔ] 'light'

/3/ (ع), the pharyngeal fricative in Latin scripted Arabic

General Introduction

Attitude has always been a central concept used in different fields of research; in sociolinguistics, language attitudes play a pivotal role in defining language planning (LP), language preference, language variation and language change. For instance, in LP, the understanding of students' overt or covert attitudes and factors that may affect attitudes is essential and requires investigation in order to form any successful language policy that takes into consideration the ethnographical background and educational motivations in a given community. Studies in language attitudes indicate that English is gaining more positive attitudes than local languages in various countries (Soleimani and Hanafi 2013; Bergroth 2007; Zoghbor, 2014; GÖmleksiz 2010; Alkaff 2013; and Kranawetter 2012). Indeed, English, nowadays is developing into new Englishes, as revealed in studies such as that by Borlongan (2009), whose findings from a study on young Filipino students at a private university indicate that English is used in personal and religious, as well as social situations. His results show that students have a tendency towards developing a variety of English called Taglish (Filipino English) and regard it as language that belongs to them, in addition to Tagalog.

In this regard, intellectuals and linguists in the Arab World began to act upon the decline in MSA use by organizing conferences and debates to discuss the risks that threaten its position. Therefore, the incentive for this study derives from the need to thoroughly examine the factors that contribute to the restriction of MSA use and the promotion of the foreign language (FL) (French/English) in the Arab World, thereby, indicating that the research would benefit from enlarging the study to include students from two universities, in two Arab countries, located in different zones: the Middle East and the Maghreb countries. The United Arab Emirates University (UAEU) and Tlemcen University (TU) are chosen to represent the current study for their possible accessibility and because each uses a different foreign language (English in the UAE and French in Algeria).

The Arab world has witnessed various changes in different aspects of life due to its unique geographical position, from colonization to globalization. Nowadays, the

linguistic situation in education, business and media is dominated by either English in the Middle East or French in the Maghreb zone. For instance, in the United Arab Emirates English "is increasingly gaining status as a common linguistic and cultural feature in the daily life of a number of Emirati families" (Truodi and Jendli 2011:32). Education in the UAE has witnessed a great expansion since independence in 1971, when the government ensured the importance of education to all citizens by either choosing the public sector or the private sector. In 2010, the country boosted the use of English in education, from kindergarten to the 12th grade. English nowadays is the main language of instruction to enhance the quality of education, enabling citizens to serve as competent participants in the global market. However, the increased use of English in the UAE did not only affect the use of MSA in the country, but also affected the culture and nationalism in the country. Current language studies in the UAE reveal that the predominance of English in student's life in education and in social life,as well asamongst the workforce is due to "the large number of expatriates in the country", which has led to the loss of the Arabic language, Arabic values and Arabic heritage (Al-Allaq 2014:118; and Abu Dhabi government gateway[1]).

Truodi and Jendli's (2011) investigation on female students at Zayed University reports that students prefer the use of English as a Medium of Instruction (MI), unlike MSA which is considered as a difficult and complex language to understand and use. In the same vein, Findlow (2006), in a study on students at different governmental universities in UAE, indicates that 50% of students prefer English as a medium of instruction at university due to the fact that English is the language of science and the workforce in UAE, whereas only 22% prefer to be lectured in the Arabic language for its religious and heritage value.

On the other hand, Algeria witnessed a long-term period of colonization, making it a multilingual country with a unique colonial history that shapes its sociolinguistic and linguistic system (Benrabah 2014). The Algerian educational system was doomed

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[1]https://www.abudhabi.ae/portal/public/en/citizens/education/schools/gen_info14?docName=ADEGP_DF_19654_EN&_adf.ctrl-state=5sd7mkyx1_4&_afrLoop=19471991595349470#! (Accessed December 12, 2015)

to failure according to some linguists and political commentators, "the authorities did not take into account Berber and Dialectal Arabic as the people's first languages" (ibid:51). Since independence, education in Algeria has passed through waves of modifications, starting with the policy of Arabization and its failure then, there was the introduction of French starting from grade 3 in early education, followed by the incorporation of the Tamazight Language mainly in a number of Wilays such as (Tizi Ouzou and Bejaia) and the integration of English at schools starting from 1st year middle school.

Nowadays, with the open access to the internet and the rapid changes resulting from the process of globalization, the Algerian education system is facing a variety of changes and demands. On the one hand, [2]in 2015, the minister of education, Nouria Benghabrit, proposed a parallel use of the two varieties, MSA and AA as a MI, particularly at primary level. This decision is intended to support children throughout their first year of education and lessen their anxiety, with the Algerian dialect to be used first, and MSA to be introduced gradually. Indeed, many linguistic theories stress the benefits as well as the right for students to use their mother tongue in education, to better reflect the pupils' level of cognitive abilities. However, several questions remain unsolved in the issue of diglossia and education, not only in Algeria but in the whole Arab world (see Amin 2009 for further details). On the other hand, studies indicate that education in Algeria is witnessing an increase demand to replace French with English as MI in scientific fields of study (Brahimi 2019; Djennane 2016; and Belmihoub 2017). In this regard, findings from Benrabah's survey among high school students indicate that 76.4% of students either agree or strongly agree with the replacement of French with English as a second language in the Algerian educational system (Benrabah, 2013). Furthermore, his study attempts at measuring students' attitudes towards variety of languages. Results reveal that Algerian students still consider Arabic as the language of religion and literary writings only. Moreover, they hold more positive attitudes towards French as a language of modernity, prestige and education. His study concludes that,

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[2]http://www.elbilad.net/article/detail?id=41796(accessed on December, 12th 2015)

for study purposes, 44.4% of the students prefer French, 36.5% prefer literary Arabic, 22.2% favor Algerian Arabic, and 2.2% prefer Tamazight.

Hamed (2012: 359) focuses on the role of political power in the process of language policy, in which linguists have no choice but to apply politician's decisions, though the policies may lack "basic principles in, for instance, psychology and sociology …". Furthermore, he asserts that Tamazight was a minority language before the revolution in Libya and had no status in the country. However, after the revolution, the new constitution declared Berber as an official language, equal to the status of MSA. Therefore, media and printing houses started broadcasting and publishing in Tamazight.

Another important concept that needs to be addressed is diglossia, the relation between the (H) level and the (L) level of Arabic. Diglossia led to several difficulties in the Arabic educational environment, resulting in increased high school dropout rates, school year repetition, and low proficiency in MSA and the foreign language. The diglossic situation in the Arab world is one of the sociolinguistic factors that raises myriad concerns about the restriction of MSA, due to claims such as MSA is a difficult language to learn and an outdated language that cannot embrace the new advances in technology and science (see Al-Allaq 2014 for further elaboration). Moreover, Ahmed (2010) maintains that the Arab world has witnessed a number of attempts to obliterate Arabic, for example, via the replacement of the alphabetical letters with Latin scripts, and the standardization of the spoken form of Arabic in formal situations instead of MSA.

The current research is an extended study to a master's project carried out by the researcher, in which attitudes towards MSA at Kuwait University were investigated. The study concluded that students still favor MSA as a MI, though they hold more positive attitudes towards English as a FL, due to its position as a language of education, business, and tourism. This inquiry attempts to provide a deeper understanding about students' attitudes and use of their Nation Language (NL) (MSA), the FL (French/English), and the variables that might affect their attitudes and use of the

mentioned varieties, as well as the students' attitudes towards the use of Spoken Arabic (SA) varieties in education. Hence, this study will explore:

- Students' linguistic profile in the two different Arab communities (UAE and Algeria).
- Students' attitudes and use of MSA as a NL.
- Students' attitudes and use of English or French as a FL.
- Students' attitudes towards the use of SA varieties in education.
- The linguistic and sociolinguistics differences and similarities between two different Arab communities.
- The impact of grade level and field of study as variables affecting students' attitudes and language use of the aforementioned varieties.

The significance of this study is linked to the lack of research and literature regarding language attitudes and language use comparisons in the Arab world, investigating not only the state of MSA and the state of the foreign languages among university students but also the status of SA varieties as a MI. This research will contribute to the literature in a number of ways:

- providing more insights into the sociolinguistic situation in two different Arab areas (Algeria in the Maghreb zone and the UAE in the Middle East);
- helping to draw a clear image about Arab students' reactions towards their NL and the FL in the era of globalization and change;
- providing insights into the field of language policy in planning successful policies that rely on a bottom up decision;
- drawing Arab applied linguists' attention to the benefits of sharing and undertaking further research, in order to elevate the use of MSA in educational settings in the Arab world. Furthermore, this research will contribute to the field of sociolinguistics by adding more practical data about language use and language attitudes in the Arab world.

The research questions that this study seeks to answer are:

1. Do Algerian and Emirati students' attitudes towards Modern Standard Arabic and the prevailing foreign language differ in the two university settings?

2. In what way(s) does their actual use of MSA and foreign language (English in the UAE and French in TU) differ?

3. Are there any significant differences in their language use and attitudes in relation to field of study and grade level?

4. What are these students' attitudes towards the use of Spoken Arabic in classroom interaction?

In this regard, the research hypotheses are as follows:

1. Significant differences can be perceived in students' attitudes towards MSA and the prevailing foreign language in the two university settings.

2. Students' attitudes in the two settings (UAE and TU) are reflected differently in their use of MSA and the foreign language.

3. Attitudes and language use correlate in distinct ways with the two factors: field of study and grade level.

4. There seem to be no significant differences in the students' attitudes towards the use of Spoken Arabic in the classroom.

In order to answer the previous research questions, the current research relies on a simultaneous mixed methods approach which involves collecting, analyzing and mixing both qualitative and quantitative data in a single study (Denscombe 2007). Measuring attitudes differs from one study to another. In this research project, students' language attitudes and language use are measured by the use of a triangulation method, to draw on the quantitative and qualitative levels of data analysis. The purpose of using a mixed methods approach is to specifically investigate the attitudes and language use of MSA as a NL, English and French as a FL, and SA varieties. The participants' attitudes are measured by direct and indirect methods via the use of a questionnaire (direct method), and Matched Guise Technique (indirect method) as well as a semi-structured group interview. The method used in sampling, collecting and analyzing the

data is meant to provide accurate, valid and reliable results with respect to language attitudes and language use from participants in both universities.

The thesis is structured into five chapters. Chapter one is a description of the main sociolinguistic concepts: language attitudes and language planning. It starts with the terminology of attitudes, and its components, approaches, measurements and factors affecting language attitudes. Language attitudes, in the current study, are defined as the opinion and the feelings of students towards a variety of languages that may direct them to perform either a positive or a negative behaviour. The chapter ends with a report on previous studies that relate to this current study, providing a background view about language attitudes towards the investigated varieties (MSA, French and English, and SA varieties). The second section highlights the concept of LP, its process and its goals. It ends with an overview of LP in the Arab world, in different Arab countries. In this study, LP is defined as organized modifications and changes to the linguistic behaviour by stakeholders in a given society for a given reason.

Chapter two revolves around the Arabic language and its contemporary issues as well as the sociolinguistic profile of the contexts of study. It starts with the history of the Arabic language until the arrival of Islam, which is a turning point in the status of the language. It further clarifies the different labels that were designated to the Arabic language. In this study, four labels are used: there is Classical Arabic (CA), a variety used in religious contexts; Modern standard Arabic (MSA), the formal variety that is used in administration, media and education; Educated Spoken Arabic (ESA), a mixture of MSA and SA varieties used among educated Arabs in the Arab world; and Spoken Arabic variety (SA), the mother tongue of all Arabs and the variety that is used in day to day activities. The second section of this chapter provides a theoretical background to the main issues in education starting, with an account of the concept diglossia in general, and diglossia in education, more specifically. It moves on to discuss other factors which participate in the decline of MSA state, such as the predominance of the foreign language, NL language deficiency, the teaching methodology, and the diffusion of SA in educational settings. The third chapter emphasizes the sociolinguistic contexts

of our study. It starts with a panoramic view of the Republic of Algeria, the linguistic profile and LP in education. The chapter ends with the analysis of the second context of study, the United Arab Emirates, beginning with an overview of the country, its linguistic profile and LP in education.

Chapter four is concerned with the methodology part of the current research, starting with an explanation of the chosen research approach, the designed tools, the selected sample, and the methods used in gathering and analyzing the data. It further provides an account of the participants' biographical profile. Lastly, chapter five holds the nub of this research, in referring to the results of the current study and discussing the main results as well as answering the provided research questions. It starts with analysis of the results of the enquiry into participants' attitudes and the use of MSA and the FL (French at TU and English at UAEU). Later, the discussion moves on to explain how the variables, grade level and field of study, may affect the participants' attitudes and use of the aforementioned varieties. It ends with analysis of the participants' attitudes towards their use of SA in an educational environment. The second section, however, is a discussion and interpretation of the main obtained results, highlighting the similarities and differences between participants from both universities.

Chapter One: Attitudes and Lagunage Planning

1.1 Introduction

This chapter discusses the two main concepts of the study: language attitudes and language planning. The first part includes an overview of attitudes, the importance of attitudes, the components and, dimensions of attitudes, factors affecting language attitudes, and previous studies in the field of language attitudes that are related to this study. As for the second part, the concept of language planning is explored in relation to its main components, concluding with a discussion of language planning in the Arab world.

1.2 Attitudes

Understanding human behaviour and the social life mainly revolves around the way people think, feel and behave in a given situation. Attitudes, whether verbal or non-verbal, are concepts that reveal the individual's 'state of mind' and his/her 'feelings' towards a particular person, object or event that allows us to predict his/her behaviour to either encourage or discourage that behaviour. People's attitudes are expressed in degrees of negativity or positivity: "the more positive attitudes does a person hold, the more possibility of performing the behaviour and the more negative attitude does a person hold towards an object, the less predictability of performing the behaviour" (Ajzen and Fishbein 1980:54). For instance, if an individual holds a very negative attitude towards learning English, the predictive behaviour might be dropping out of classes.

The study of attitudes here provides key concept towards the understanding and comparing of students' language attitudes. The word attitude is defined in the Cambridge Dictionary as "a feeling or an opinion about something or someone". Ajzen (1988) asserts that the first psychologist to employ the term 'attitude' in literature was Herbert Spencer in the1860s, describing it as the relationship between the mind state

and the act of listening to another part. Attitude is a multidimensional concept that is constructed from the person's own beliefs, opinion and values.

It is a sum of the approvals/ disapprovals, oppositions/favors, likes/dislikes, of a person's mental state and feelings towards persons, objects, events, issues and institutes (Ajzen 1988).

For decades, attitude has served as a useful tool for understanding human behaviour, reflecting the individual's state of mind and feelings. It is an indispensable term not only in psychology and education but also in other fields, such as sociology, anthropology, media, economy and medicine, used to predict people's actions towards an event, person or an object. In sociolinguistics, investigators use the term 'attitude' to predict and understand the future linguistic behaviour of a group of people in relation to various social variables (Baker 1992).

Attitude from a socio-psychological perspective is a controversial term that has been defined variously, from general to specific and from simple to complex. For instance, Allport in 1935, is one of the earliest psychologists who perceived attitudes as an innate mental state process. He states that attitude is "a mental and neural state of readiness, organized through experience, exerting a directive or dynamic influence upon the individual's response to all objects and situations with which it is related" (Allport 1935 as cited in Ajzen and Fishbein 1980:54). By contrast, Ajzen and Fishbein (1980:54) recognizes attitudes in terms of "a person's general feeling of favorableness or unfavorableness". Similarly, Azjen (1988:4) defined it as, "a disposition to respond favorably or unfavorably to an object, person, institution, or event".

Since the emergence of the first experiment in language attitudes by Wallace Lambert and his colleagues, in the 1960s, the field of language attitudes has been a subject of heated debate in sociolinguistics (Appel and Muysken 1987). Researchers have not agreed upon a fixed definition of language attitudes, yet Baker (1992:10) defines attitudes as "a hypothetical construct used to explain the direction and

persistence of human behaviour". Richards and Schmidt (2002: 286) approves Baker in defining attitudes as the prediction of the individual's behaviour stating that "attitudes which speakers of different languages or language verities have towards each other's languages or to their own language". In another definition, Ryan et al. (1982) provides a broader definition including "any affective, cognitive or behavioural index of evaluation, reactions towards different language varieties of their speakers" (Ryan 1982' cited in Yun 2017:173). It is realized that some definitions are based on the performed behaviour while others are based on the composition of its three components: cognition, affection and action, as it will be explained in the following paragraphs. By and large, language attitudes are the feeling that an individual may hold towards a language and its speakers. Thus, language attitudes in this study are defined as the opinions and feelings of students towards variety of languages, which may direct them to perform either a positive or a negative behaviour.

1.2.1 Attitudes Components and Types

As stated before, "attitude is a multidimensional construct consisting of cognition, affect, and conation" (Ajzen 1988:20). Baker (1992:11) indicates that one cannot observe attitudes directly, since it is a composition of a person's thoughts and feelings that can be inferred through behaviours. He asserted that, "attitudes are latent, inferred from the direction and persistence of external behaviour". Furthermore, according to Ajzen and Fishbein (1980) attitudes are behavioural dispositions that include a combination of thoughts, opinion and belief (state of a mind), emotions and feelings (affection) and habits that a person exhibits for a period of time (behaviour).

Ajzen (1988) illustrates the profound meanings associated with the functioning of the three components, defining his model of attitude as consisting of cognition, affection and connotation. Moreover, he distinguishes between the verbal and non-verbal responses of attitudes in depicting these three components of attitude. Firstly, he defines the cognitive response as the individual's perception and beliefs of an object/person. In a verbal response, attitudes can be inferred through expectations and opinions, positive or negative, towards an object/person; whereas, a non-verbal

response would only be inferred indirectly and is difficult to assess. Secondly, his definition of effective response is the feelings that a person would carry towards an object/person; verbal responses would be expressions of feelings whether positive or negative toward the object/person, while the non-verbal response may be inferred from facial reactions, heart beats and other body reactions towards the object /person. Finally, the connotative response is a behavioural reaction toward the object/person; people with positive attitudes are expected to produce a positive behaviour whereas, people with negative attitudes are expected to exhibit negative behaviours. As for non-verbal response, people who hold positive attitudes are expected to be exhibiting favorable behaviour towards an object/person whereas those who hold negative attitudes are expected to show unfavorable behaviour toward an object/person. An example of how the three components with their verbal or non-verbal response, to clarify this point is needed. For instance, a person who holds a positive attitude towards MSA believes of its importance and value, and might express statements like, 'adhering to the language of literature and the Qura'n is of a paramount need nowadays'. Whereas, a person who holds negative attitudes will think that 'MSA is an outdated language as it will not benefit us in our daily life and will not recommend speaking it' (verbal cognitive behaviour). As for the effective verbal behaviour: a person who has favorable feeling towards MSA will possess positive attitudes towards MSA, while a person who possesses negative attitudes will have unfavorable feelings towards the language. However, a non-verbal behaviour could refer to a person expressing facial discomfort towards MSA. Finally, in verbal connotative behaviour: a person who possesses positive attitudes will promote the use of the language, while a person who holds negative views will reject the idea of promoting MSA. The non-verbal expression could, for example, be a person with positive attitudes demonstrating more actions like persuading people about the beauty of the language and encouraging them to start preserving it by using it, while the negative viewpoint will be exhibited by a person who expresses complaining behaviour about MSA and its difficulty.

Traditionally speaking, attitude has three components: cognitive component, which shows the person's innate thinking about the attitude object/person: the affective

component, which refers to the person's feelings about the attitude object/person, and the behavioural component, which reveals the readiness of performing a behaviour based on the person's attitudes. However, Ajzen, and Fishbein (1980) and Baker (1992) affirm that the three components of attitudes may not match and may even contradict each other. In other words, attitude is an inner state of mind (cognition) that engenders certain feelings towards an object/person (affection) which my lead to predictability of an either negative or positive behaviour (readiness for an action). To exemplify how homogenous relationship between the three components might work, it is possible that an individual, believing MSA to be a prestigious language and feeling proud of it, might endeavor to speak it whenever possible. In contrast, a heterogeneous relationship between the three components could be demonstrated by another individual, yet would avoid speaking it (Loureiro-rodriguez, Boggess, and Goldsmith 2012; Eltouhamy 2015; Yun 2017 and Al-Mahmoud 2012).

1.2.2 Importance of Attitudes

Attitude is an internal state of mind that cannot be observed directly but is inferred from respondents' external behaviour. If one bears a positive attitude towards an attitude object, one is then expected to behave favorably towards it. The importance of attitude varies in our everyday life and it is not restricted to language studies only. Attitudes have served over sixty years of being a central topic in various fields, including education, sociology, sports, medicine, teaching. In medicine, for instance, it is used to study doctors' types of speech and how this is perceived by their patients. In business and in teaching, it is used in analysis of processes of recruitment of candidates and teachers through the measurement of their language speech variety (Baker 1992; Fasold1984 and Kranawetter 2012).

The study of language attitudes has developed since its inception, discussing complex topics. Language attitude plays a pivotal role in understanding various concepts such as: language variation, language learning, language planning and language policy, language choice, language shift, language proficiency, language preference and so on. Al-Mahmoud (2012) asserts that the term 'attitude' plays a central

role on both a micro and macro level. On a micro level, it helps to reinforce the individual learning process, whereby a favorable attitude guarantees the successfulness of the process, while an unfavorable one predicts its failure. On a macro level it helps in the study of the language change in a given variety and, in the prediction of its future status.

In language planning and language policy, the term 'attitude' helps to both understand and predict the failure or the success of language planning theory; it vigorously affects the political decisions made in education, for example, since without measuring students' attitudes towards the selected language, language planning may be doomed to failure. A vivid example is the failure of the implementation of the Arabization process in Algeria, instigated immediately after independence (Benrabah 2014). Deumert (2003) and Al-Mahmoud (2012) assert that language attitudes help to understand the background of the society at different levels, and the direction of social change. Language planning and language attitudes affect each other. On the one hand, studies about language attitudes help in generating successful implementation of language planning. On the other hand, language planning can control the influences on the language use in society, such as language attitudes, language shift and language maintenance. A comprehensive understanding of people's language attitudes will help in planning a successful theory of language policy, while an effective Language planning helps in forming positive attitudes toward the language in focus (AL-Mahmoud 2012; Bani-Khaled 2014 and Elkhafaifi 2002).

In the field of sociology and education, studies emphasize the role of attitude in detecting teachers' negative attitudes towards children with poor speech, in terms of their personal, social and learning skills. In minority languages, an individual's attitude can disclose his/her attitude towards a variety of speech, to determine the manner in which the language is used, which may lead either to the maintenance and development of the language or predict its death. It also studies the habitual language use of people among ethnic groups, their culture and psychological changes, to determine the stability of their language behaviour. In foreign language learning, attitude studies have

disclosed reasons behind a learner's success or failure in the learning process, demonstrating that the attitudes that a learner bestows on the language and its speakers either hinders or fosters the learning process (Dweik, Nofal, Rahmeh and Qawasmeh 2014).

Baker (1992:32) distinguishes between two types of attitudes: the instrumental and the integrative attitude. The instrumental is "self-oriented", it indicates the motivation behind the practicality of learning a language, in which individuals carry positive attitudes towards for its future use. Whereas the integrative, indicates the motivation towards learning for personal reasons, people with this attitude, "are mostly social and interpersonal oriented". Sakuragi (2008) states that the level of importance a person assigns to a language determines their attitude orientation .For instance, many studies have pointed out the predominating instrumental attitude toward English, rather than an integrative attitude, due to the fact that English is the language of work, a key for advancement in the job market, social and economic status. Bergroth (2007) affirms that an integrative attitude is an indictive of a social integrative orientation, in which a person desires to belong to a certain group of people. For instance, an individual might like to improve his English to be able to communicate with English speakers and visit English speaking countries. Research in language attitudes concludes that integrative orientation plays a better role in language learning than instrumental orientation. For example, integrative motivated students who hold positive attitudes towards language learning are more successful language learners than those who are instrumently motivated. Thus, they achieve higher levels and learn faster, carrying more positive attitudes towards the language than the other groups (Baker 1992).

1.2.3 Factors Affecting Language Attitudes

In sociolinguistics, studies on motivation and language attitudes indicate that the motivation towards learning a language is shaped and affected by different sociocultural and political influences such as the international status of that language, the stereotype of the speakers of that language, the language's sociocultural level, and its instrumental and benefits to the learner, as also influential are the nonlinguistic

features, such as people's belief about the language, their relationship with the language, and the role it plays in their lives. Furthermore, attitudes towards languages are not static and do not exist in vacuum, rather they affect and are affected by numerous other factors. (Tannenbaum and Taha 2008 and Giles and Billings 2004). By the same token, Baker (1992) asserts that there is no specific list of variables that may affect attitudes towards a language, possible variables that may affect or may not have an affect depends on the learners themselves. For instance, attitudes towards bilingualism are generally positive among Arabs, while among Americans, learning minority languages is often viewed as a waste of time. The main factors affecting attitude have been often cited in the literature of language attitudes, including language proficiency, age, gender, language ability, language background, social class, peer groups and friends, parents, school and media.

A significant correlation has been found between language ability, language proficiency and language attitudes (Baker 1992 and Bergroth 2007). The greater success and achievement a learner accomplishes, the more favorable attitudes s/he will possess towards the language. Bartram (2010) notes that there is a clear distinction between successful and unsuccessful students in language learning; successful students usually develop a positive attitude towards the learning process while the unsuccessful students develop a negative one. Research claims that age can be "an indicator … that sums up movement over time and does not reveal the underlying reasons for the movement." (Baker 1992: 42). Even though research has not found a significant statistical correlation between attitude and age, it is shown that the favorability of attitude reduces with age. Gender is also a significant factor in the study of language attitudes. Research has shown that females found to have more positive attitudes towards their national language than males and seem to adhere more to their mother tongues more than boys (Tunçok 2010 and Dendane 2007). In another context, Bailaniuk (2003: 49) indicates that "research in language and gender has revealed a widespread tendency for women to adhere more to overtly prestigious language forms, while men tend to use more vernacular or low-prestige forms ". Indeed, women tend to use more politeness and compliments in their speech than men to develop a kind of a relationship and maintain

a certain social status. It has been noticed that women's style of speech is characterized as supportive and attentive, while men's is lengthy and dominant. Furthermore, women's speech differs from men's linguistically (in terms of grammar and vocabulary) and paralinguistically (in terms of pitch/ intonation). Such differences could be related to the sociocultural values affecting the ways that boys and girls are raised differently (Maurad 2007; Haer1997, 2000 and Tran 2010). In addition to age and gender, people's attitudes may also be affected by the amount use of a particular language in society, in that the more a particular language is used, between parents, friends and neighbors, the more positive attitudes will be generated towards it (Dweik and Qawar 2015). Baker (1992) maintains in his study of language attitudes in four different schools in Wales, examining the effect of gender, age, language background, school type and ability on Welsh, that language background and youth culture have more effect on attitudes than age, gender and language ability. Social class is another factor that has not been investigated much in relation to language attitude. Giles and Billings' (2004) experiment on respondents who were given a background knowledge about speakers' social class, along with the autotypes, indicated that the non-standard was rated lower than the standard variety in terms of the status dimension, irrespective of whether the respondents were informed about the speaker's social class or not.

Although the level of parents' influence on their children is debatable, parents can affect children's language attitude either directly or indirectly; passing on negative or positive attitudes towards their children's language learning. Their influence can be seen in encouraging children during their learning process, rewarding them for their success and engaging with them in the process of learning, thereby developing more favorable feelings towards the learning process. Whereas, an unfavorable feeling is formed when parents discourage their children from learning and involve them in other activities instead. For instance, Ellili-Cherif and Alkhateeb (2015) found that Qatar University students have a positive attitude towards the Arabization of their course of study and studying in MSA in scientific fields, due to their parents' influences and the belief that English will negatively impact on their culture and identity. Thus, they accepted the fact that MSA enhances their learning process and their chances of success,

despite the impact on their professional career. Nevertheless, the influence that parents may have on their children's language attitudes is small as compared to peer and friend support, which is reported to carry stronger effects on language attitudes especially during adolescence, when children start breaking away from parents and constructing a personality and self-image of themselves along with their peers and friends. (Bartram 2010 and Tannenbaum and Taha 2008).

There are other factors that may have direct or indirect influence on language attitudes in an educational surrounding, such as the teacher and the method of teaching. Indeed, the teacher can either foster or hinder the student's language learning process. Teachers, nowadays, are expected to establish a positive communicative relationship with their learners, to grant them a kind of relief in reporting their difficulties in learning (Ajape, Mamat and Abdulazeez 2015). Baker (1992) asserts that school, teachers and, curriculum can be regarded as important factors towards in language preference and impact individuals' attitudes toward language learning either positively or negatively. Another common factor that can effectively influence students' language attitudes is the media. For instance, Algerian adolescents view English more favorably in relation to the language, the learning of the language and the speakers of that language. At this age, students' attitudes are shaped by movies and music stars, motivating them to learn the language and triggering positive attitudes towards it. Admittedly, in an Algerian context, research reported that Algerian students are more instrumentally and integratively motivated to learn English than French. The context in which the learning happens, whether formal 'school', or informal 'watching T.V.' will either lead students to language proficiency or to non-linguistic outcomes such as the learning of the cultural values of that language (Benrabah, 2014 and Bouhmama, 2016). Lastly, Ajzen and Fishbein (1980) states other factors that may determine attitudes such as: prior experience, people and personality. In prior experience, for instance, a person who has a direct involvement with the attitude object will form a stable attitude towards it, unlike the person who never had a direct interaction with the attitude object, who will have a different attitude.

1.2.4 Attitudes and other Related Terms

Attitude is an umbrella term that encompasses different concepts, such as beliefs, motivation and behaviour. For instance, attitudes and beliefs are used interchangeably. Belief is the cognition that leads the individual to form an attitude towards an object/person. While attitudes are, "based on the total set of a person's salient beliefs", beliefs are formed from the person's own expectations about objects, people or events. They are constructed either through direct experience with an object/person or indirectly formed from other's comments or self-generated. Yet, attitudes and beliefs share the fact that they might both remain for a long period of time, change, decay or reform (Baker 1992: 67; Soleimani and Hanafi 2013 and Ajzen and Fishbein 1980).

The importance of motivation and attitudes in the field of learning a foreign language are undeniable. Bartram (2010: 37) contends that "there appears to be much uncertainty about the exact nature of the relationship between the two, both terms often being used interchangeably, as though they are more or less synonymous". Despite the fact that both attitudes and motivation are latent and cannot be observed directly, and there is no separate line between the two terms, Baker (1992:14) notices a minor difference between them in describing attitudes as " object specific" and motivation as" goal specific", that is, motivation influences students' success or failure in learning a language and attitudes affect their motivation.

From another point of view, the relationship between attitudes and behaviour is rather complex to examine. It is known that attitudes can explain and predict future behaviour, however, there is a mismatch between the consistency of the inner attitude and overt behaviour. In this respect, (Baker 1992:15) asserts that the "observation of an external behaviour may produce mis-categorisation and wrongful explanation". A very relevant experiment was conducted by La Piere, in 1934, in which a Chinese couple was refused service in one of the 251 restaurants they have been visiting in the USA, showing the inconsistency of a negative behaviour. Then a contrasting positive attitude was demonstrated when a letter was sent to the same restaurants querying whether they had a problem in serving Chinese people and, the response indicated positive attitudes

towards serving Chinese people. In a language learning area, a vivid example would be a person who does not like learning English (negative attitude) yet, learns it because it is a key component for enhancing the development of a professional career (positive behaviour) (La Piere1934 in Baker 1992:15).

Attitudes are also related to other issues, such as opinion, stereotype, ideology and value. For instance, the relationship between attitudes and values- the amount of worth that people attribute to an object /person- is demonstrated in people's attitudes by according a certain value to that person (Kranawetter 2012). Moreover, Baker (1992) clarifies that attitudes encompass ideology, a set of agreed norms and values. Furthermore, he differentiates between attitudes and opinions, stating that opinions can be expressed verbally only, and they carry no feelings, since they are constructed cognitively to carry judgments about a given object or a person. In contrast, attitudes are latent, a combination of belief and affection, being subconscious and can be expressed verbally or nonverbally. Attitudes are also linked to stereotypes which are a kind of fixed beliefs or ideas constructed by a group of people sharing the same culture, language, habits, religion and ethnicity about another group of people. For instance, somebody may find the French language as more romantic, beautiful and feminized than the German language.

1.2.5 Approaches to Language Attitudes

The study of language attitudes is based on two kind of approaches: the behaviourist and the mentalist. The behaviourist approach is very direct in deriving the overall attitudes towards languages, allowing the investigator to observe the linguistic behaviour in people's reactions in different situations. In the history of language attitudes studies, it is not recommended to use this approach alone since it depends directly on observed behaviours without any examination of the hidden mental state of the individuals. Using only direct methods will not allow the researcher to reveal the underlying language values, as some participants tend to show prestige by hiding their real feeling and thinking towards a language (Appel and Muysken 1987 and Fasold 1984).

The mentalist approach, a combination of both the mental state and the behaviour aspects of attitudes, is described as follows: "… mental state cannot be directly observed but has to be inferred from behaviour or from self-reported data" (Appel and Muysken 1987:16). The mentalist approach is based on the idea that attitudes cannot simply be gleaned from a direct observation of a certain linguistic behaviours but also need to be examined in relation to the individual's inner thoughts and feelings. In the mentalist approach, the behaviours need to be measured via indirect methods. Some researchers adopt this approach in their experiments, claiming that it allows prediction of certain behaviours, unlike the behaviourist approach. However, it does pose some problems, such as its limitation to the prediction of behaviours from collected data through the Matched Guise Technique (see section 1.2.6.2.1) that is always questioned in terms of the reliability and validity of the psychometric properties of the tests. This study combines an optimal mixture of both approaches, to present a more in-depth view.

1.2.6 Measurements and Scales for Language Attitudes

The relation between behaviour and attitudes can also be defined through the way in which this is measured, and on the level of generality or specificity of the attitudes. For instance, attitudes towards Arabic are general, whereas attitudes towards learning Arabic are specific. Moreover, the measurement of attitudes may not be valid and may be biased in nature because respondents seem to reflect socially favourable behaviours to please the investigator and others, especially in sensitive social issues. There are three major measurements of language attitudes: direct measurements, indirect measurements, and content analysis, using different methods and scales (Baker 1992; Bergroth 2007 and Azjen 1988).

1.2.6.1   Direct Measurements of Attitudes

Direct measurement of language attitudes would be via questionnaires, interviews, observations and self-reports, in which respondents have time to respond to a given statement or a question, in contrast to indirect measurement method. This type of measurement is preferred among researchers where their task is limited. However, it

may not prove to be sufficient, since attitude is comprised of three components: cognition, affect, and behaviour. Thus, it is recommended to use the indirect approach as the direct approach will not provide access to the cognitive aspects of attitude and the respondents may not be truthful in their answers as they may wish to simply impress the investigator (Ihemere 2006; Gaies and Beebe 1991 and Bergroth 2007).

1.2.6.2   Indirect Measurement of Attitudes

In the field of sociolinguistics, the Matched Guise Technique (MGT) is considered the most successful technique in investigating language attitudes. Another socio-psychological measurement used is the affective priming paradigm, although it has been very rarely used in sociolinguistic studies. It was first mentioned in 1980 and then later developed by Speelman and his associates (2013). The following will be a discussion of the two different methods, their implementation and their drawbacks.

1.2.6.2.1 Matched Guise Technique

Language attitudes became an interdisciplinary field of study with the use of the MGT. This is widely viewed as one of the most valuable methods in the field of sociolinguistics, having generated massive studies worldwide investigating attitudes towards language varieties, foreign language learning, language divergence and language convergence (Bergroth 2007). Gaies and Beebe (1991) assert two purposes for the use of MGT. Firstly, it serves to draw reactions to the recoded varieties rather than just ask participants for their opinions, and to prompt judgments towards them. Secondly, they affirm that this method is designed to reveal stereotypes whether towards the same group of speakers or other groups of speakers. In this regard, Giles and Billings (2004) clarifies that early studies conducted in the domain of language variation, using MGT, were initiated by Pear, in the early 1930s in Britain, where British people who listened to BBC programs on the radio were asked to associate personality traits to the presenters they heard, and the results were astonishing as different British dialects were preceievd to carry different traits.

MGT was developed by Lambert, Wallace, Hodgson, Gardner and Fillenbaum, in 1960s, in which the respondents were not told the real reason for the study, in order to avoid participants becoming affected in anyway, thereby distorting the results. Respondents listened to several recording performed in different languages and were not told that the same speakers spoke the different languages they heard. Instead the tapes were shuffled and mixed in a way that the participants feel they are listening to a different speaker every time. Thereafter, respondents are asked to evaluate the heard voices based on personal traits. The respondents in this case evaluate the language and not the speaker, based on sematic deferential scale, and results are calculated afterwards for statistical analysis (Fasold 1984 and Ihemere 2006).

One of the earliest experiments in measuring language variety using MGT was carried out by Lambert and his associates, in 1960, to investigate how French and English are perceived in Montreal. In their experiment, bilingual Canadian speakers, perfectly fluent in English and French were recorded. The tapes then were mixed to assure that the guises are produced by different speakers and not just two speakers. Also, prosodic features such as pitch, tone, sound quality, and other paralinguistic features such as the way of speaking and pausing were controlled to make it sound like authentic speech. The respondents judged the different audio tapes, assigning personality traits to the speakers, such as: 'kind', 'clever', 'educated', and other descriptors traits. The results of the experiment indicated that the English Canadian respondents preferred their own variety and rated it higher than French. By contract, the French-Canadian respondents also favored their own variety but, surprisingly, they rated the English variety higher than their own (Lambert et. al 1960 cited in Giles and Billings 2004).

Despite the difficulty a researcher may encounter in such an investigation, MGT has been criticized for several reasons. Firstly, there is difficulty in controlling linguistic and paralinguistic variables such as the way the speech is produced, the tone, the pitch, and so on. Also, the selected text may rouse particular feelings in the participants. Therefore, it is recommended to choose a topic that is common to avoid these feelings. Furthermore, one of major methodological issues is the difficulty in

controlling the text in all translated languages, as it will affect the authenticity of the text. A solution may be proposed, for example, the researcher might ask the readers to make it sound like a discussion is in progress, rather than reading from a paper. Secondly, it was also argued that what is discussed in spoken dialects will not sound the same when using another language and vice versa, as the listeners may not accept the humor of a particular joke, for instance, in a language other than the listener's own, as it loses its value and effects on the listener. Thirdly, there may be another problem related to the participant who may get fed up of repeating the same evaluation experiment and start evaluating randomly, affecting the results. Fourthly, there is a difficulty in finding a speaker who can speak all the variation of languages fluently, especially when the study is about language variation attitudes; however, the researcher can switch to verbal guise technique where a number of speakers are nominated for certain varieties. Fifthly, the validity of the semantic scale rating, which scale to choose, and on which criteria the selection of the scale is based all need consideration (Ihemere 2006; Gaies and Beebe 1991 and Cavallaro and Chin 2009).

1.2.6.2.2 Affective Priming Paradigm

Speelman, Spruyt, Impe, and Geeraerts (2013) illustrate the fact that there have been a number of indirect methods introduced in the last two decades in the field of socio- psychology to measure attitudes such as the affective priming paradigm. This method is introduced in the field of sociolinguistics as a proposal for a new indirect method. Giles and Billings (2004) maintain that the effective priming task is a method on a cognitive level, in which the respondent's state of mind is a criterion involved in evaluating the speaker, via a prime stimuli. The participant's evaluation revolves around their level of participation and how automatic their responses are in shaping their attitudes towards the speaker. The idea of this method is that attitudes in language studies affect and get affected by assorted variables.

In such an experiment, respondents are provided with positive and negative real-life pictures, combined with a target stimuli. Respondents are first provided with spoken words, both negative and positive, in different varieties (the target stimuli). Some of the

demonstrated words are real, whereas, others are just cognates and nonsense words. The purpose is to examine if the word meaning would affect the outcomes of the experiment. Later, the words are followed by real life pictures, both positive and negative. Subsequently, the participant is asked to offer positive or negative responses as faster as possible. Researchers use this method in the field of psychology, to examine cognitively the process in detecting respondents' decision making. In the field of sociolinguistics, this method is seldom used, and is still undergoing investigation to examine its effectiveness in the measurement of language attitudes. Speelman et. al. (2013) examined students' attitudes towards Standard Belgian, Dutch and two regional varieties spoken in West-Flanders and Antwerp. The two speakers were perfect in standard forms as well as their local variety. One speaker was from West Flanders and spoke the West filmish variety, while the other spoke the Antwerp variety. Participants from Antwerp and West Flanders were set up the experiment individually. They first heard a set of word forms, which was followed by pictures, either positive or negative. They were asked later to evaluate the pictures as quickly as they could whether positively or negatively, by clicking on buttons. The researchers estimate that the respondents' own variety and the standard forms were favored more than the other regional variety. Results indicated a kind of automatic attitude activation, as a result of respondents' faster marking for positive as compared to negative targets. Furthermore, respondents from Antwerp showed a high preference towards their own variety while no preference was evident in the standard forms and the other regional form. The other group from the West preferred standard Dutch over the two regional varieties.

1.2.6.3 Content Analysis

Beside direct and indirect methods, there are other approaches for analyzing language attitudes, using discourse content- based approaches rather than statistics- based approaches that provide qualitative data. Content- based approaches rely on direct analysis of large corpus of data. In such approaches, investigators need to analyze "discourse practices in interaction situation", taken from everyday life language

situations, such as conversations and writings (Bergroth 2007:40). Content analysis[3] studies are one of these approaches, involving inference of participants' attitudes from policy documents, media scripts, advertisements and other sources. This approach may be relevant when access to participants is not possible. Nevertheless, what kind of data a researcher should examine and the fact that the researcher might arrive at some conclusion irrelevant to the objectives of the study are of major concern when applying this method (Ihemere 2006 and Liebscher and Dailey-O'Cain 2009).

1.2.6.4   Scales Used in Attitudes Measurement

Azjen (1988) states that researchers have developed a variation of methods to measure attitudes, such as the Likert Scale, the Thurstone scale, the Semantic Differential Scale, and the Guttman Scale. The following will be a discussion about two main scales used in language attitudes: the Likert Scale and the Semantic Differential Scale.

1.2.6.4.1 Likert Scale

Thurstone (1931 in Ajzen and Fishbein 1980) clarifies that people not only differ in their attitudes, either positive or negative, but also in the level of this positivity and negativity. In 1932, Rensis Likert proposed a scale of measurement called the Likert Scale which is designed to directly measure people's attitudes on a five-pointscale: strongly agree, agree, neutral, disagree, strongly disagree. The respondents read each item and mark the degree that best reflects their evaluation. Later, these evaluations are scored on rates of one to five; positive items are scored from 5 to 1 and negative items are scored from 1 to 5, as illustrated in the following table (1.1) showing the higher the total score, the more attitude a respondent may hold towards a given statement (Ajzen and Fishbein 1980 and Faslod1 984).

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[3] Content analysis is also called societal treatment

Table 1.1 : Examples of Answers

Item	strongly agree	agree	neutral	disagree	strongly disagree
I feel confidant when I speak Standard Arabic (positive statement)	(5)	(4)	(3)	(2)	(1)
Standard Arabic is an outdated language (negative statement)	(1)	(2)	(3)	(4)	(5)

1.2.6.4.2 The Semantic Differential Scale

The semantic differential scale is based on bipolar evaluation adjective pairs, such as clever- stupid, and educated-uneducated. Each adjective pair is placed on opposite ends of the scale and the respondent is asked to mark the level that reflects their evaluation of the object/person on a points scale ranging from extreme agreement to neutral agreement to extreme disagreement (Thurstone 1931 in Ajzen and Fishbein 1980 and Fasold 1984) (see table 1.2). Nonetheless, there is an unclear relationship between the cognitive and the effective component while designing a semantic scale in which the two components seem to be "highly correlated and thus tend to reflect the same factor". The researcher should be careful about what adjectives to include in the semantic scale. Some semantic scales are based on effective components such as 'good-bad' and others based on cognitive components, such as 'clever- stupid'. In MGT experiments, researchers often use semantic differential scales like, 'interesting-boring', 'educated- uneducated'. In such scales, collecting a large amount of data and analyzing them statistically is inconceivable. However, using ready scales taken from other studies, performed on a certain characteristic of respondents, may also carry a problematic issue in MGT studies. (Ajzen and Fishbein 1980: 21; Baker 1992 and Azjen 1988).

Table 1.2 : Examples of Semantic Differential Scale

	SA	A	neutral	D	SD	
Interesting	☐	☐	☐	☐	☐	Boring

1.2.7 Related Language Attitudes Studies

In the 1960s, studies in language attitudes simply tackled the relationship between language attitudes, bilingualism and language proficiency; whereas, current studies in the field have been enlarged to encompass the study of linguistic and nonlinguistic variables and other concepts, such as, personality, aptitude, motivation and language planning. The following is a related discussion of some pertinent past studies, divided into four main sections elaborating on major social factors that affect attitudes, attitudes towards the MI in the Arab world, attitudes towards Arabic and its varieties, and finally, attitudes towards foreign languages (English and French).

1.2.7.1 Studies Discussing the Importance of Factors Affecting Attitudes

Different studies have asserted the importance of sociolinguistic factors that shape an individual's attitude and change it (see section 1.2.3). Gender is one of the factors that has played a significant role in forming attitudes, yet some studies depicted gender as a factor that carries no differences in language attitudes studies. Boyle (2012) states that gender differences studies indicated boys are more likely to drop out to fail exams than their female counterparts. In another study, Wright's (1999) investigation about learners' perceptions of factors contributing to the formation of attitudes towards learning foreign languages found significant differences between males and females in their attitudes towards French. However, peer influence and school type were not significant. In his study, other factors such as: visiting France, and teachers and text books, were recorded as the most significant highest influencers on learners' positive attitudes towards learning French. Similarly, Gutierrez, Salgado, Fernandez and Berg's (2006) study of language use and language attitudes in Galicia relating to Galician, Spanish and English, found that students who speak Galician as a native language had

more positive attitudes towards Galician than English and Spanish where females were recorded to hold more positive attitudes towards their language, Galician. Results also indicated that the upper classes manifested more positive attitudes towards English and more negative attitudes toward Galician, and that, no age differences were recorded. By contrast, Hussein, Demirok and Uzunboylu (2009) explored students' attitude towards English and factors affecting this including; gender, nationality, and their department of study. The obtained results bore no significant differences in students' attitudes towards English.

Likewise, Drbseh (2015) in his investigation of motivation and attitudes of Arab students towards the English at Leeds University, found no differences between male and female students in attitudes and motivation towards English language and learning English. In addition, Huguet's (2006) examination of students' attitude in Catalonia towards Catalan, Spanish and English found that gender, family background age, socio-professional status had no significant differences on students' attitudes towards the three varieties. In terms of language proficiency, Mettewie and Janssens (2006) found a weak significant relationship between language attitudes and self-perceived competence among the participants. However, Truodi and Jendli's (2011) study on the use of English as a MI among female students at Zayed University found that family background and parental support played an important role in shaping students' attitudes not only towards English in general but also towards English as a MI.

1.2.7.2 Attitudes towards MSA and FL as MI In The Arab World

The notion of whether to use MSA or a FL (English or French) as a MI in education is still debatable, with arguments from opponents of the use of MSA as MI and those supporting the need to Arabize scientific fields, then there are also proponents calling for the use of a FL in line with educational developments worldwide. Recent studies show that students need to be taught in their native language to guarantee a better proficiency level (Amin 2009). The fact that students have to study science in a FL, meaning that they first have to decipher the linguistic knowledge, and then learn the new scientific information afterwards, could very possibly demotivate them and allow

them to fall into low achievement, which leading to either failure or increased risk of dropping out (Cote 2009 and Carroll, Al Kahwaji and Litz 2017). The following studies were conducted in the Arab world, to examine students' and teachers' attitudes towards the language used in education. In the Middle East, some studies were conducted to examine what language should be implemented in fields of science and technology. In Palestine, for instance, Alnajjar, Jamil and Abu Shawish (2015) investigated students' and lecturers' perceptions of English and Arabic as a MI in applied sciences departments. Results indicated that both lecturers and students hold positive attitudes towards the use of English in science and technology fields. Furthermore, students exhibited a high tendency towards the use and study of English for utilitarian and academic purposes. Yet, students preferred the use of MSA as the MI since they face difficulties in understanding the lectures in English. The study revealed that 55% of the students relied heavily on translation from English into Arabic to facilitate their comprehension of the lecture. On the other hand, lecturers emphasized the importance of teaching science and technology in English despite the students' low performance in the language and recommended a bilingual education which both English and MSA are used to assure their success.

In a Qatari experience of Arabizing scientific fields at the tertiary level, Ellili-Cherif and Alkhateeb (2015) examined students' attitudes towards MSA as a MI in four colleges at Qatar University: law, business and economics, mass media and international affairs. Results emphasized the fact that students favored the use of MSA as a MI even though the use of MSA affects their level of English proficiency and reduces their ability to carry out contemporary and authentic research in their field of study; which will consequently affect their chances of getting a better career, whether in Qatar or abroad. Conversely, Truodi and Jendli (2011) reported on female students' satisfaction with English as a MI at Zayed University. Students confirmed how comfortable they felt with English as a MI. In contrast to Arabic which they found difficult to understand. They expressed their worry about not being competent in Arabic and called for a dual program of teaching, using MSA and English equally. In another study, Masri (2012) examined national eleventh and twelfth grade national female

students' language proficiency and language preference (English and Arabic) through an open-ended questionnaire, a semi interview and an observation. She discovered that students' language preference is triggered by their level of proficiency in both languages. The researcher emphasized students' awareness that MSA is deteriorating and being replaced by English. Yet, they still want to learn English, since it is associated with modernity, future and success, and carrying the favorable feelings towards it, its culture and its speakers. Whereas, students held negative attitudes towards MSA and associated it with notions of backwardness, and expressing feelings such as: 'shame', 'fake', 'being laughed at' and 'awkwardness', whenever speaking MSA even in the classroom.

Similarly, in a Maghreban context, Marley (2004) explored students, between 14 and19 years old, and teachers' attitudes towards French, Moroccan Arabic and Berber after the education reform in 2000 in the state of Khouribga, Morocco, through questionnaires administered to them. She found that 80% of students favored the existent bilingual education (French and MSA). She elaborated on the fact that French is not seen as the language of colonization but as a part of the Moroccan heritage, and it is more marked for use for watching television. Arabic, by way of contrast, is mostly used for leisure reading and writing. Moreover, 90% of the students believed that MSA resembles Arabic heritage and culture only, whereas 14.5% believed that there is no future for MSA and there is no need to consider it as a MI. In the same vein, Yearous (2012) interviewed fifty high school students in Rabat, Morocco, investigating language preference in education. She discovered that the majority of the students preferred French as a MI and not MSA. Their self-evaluations disclosed an average level of French proficiency and a better command of writing and speaking in French as compared to MSA. Moreover, students expressed their need to master French to prepare themselves for tertiary level, to obtain a better social class and a better career. However, she indicated that some students seemed to have contradictory feelings towards French as being the language of science, prestige and modernity and the language of the *other,* a language that represents colonization to them.

Several studies were conducted to examine the Algerian students' hardship at university level in using the FL in scientific fields. For instance, Zahaf (1996) conducted a survey on a sample of Algerian students in the Algerian technical and vocational institute, to examine students' attitudes towards the use of English and MSA as a language of instruction. 47.7% of the students strongly favored bilingual education. They refused the use of MSA alone as it is not sufficient to embrace all the requirements for science and technology, and they refused the use of English only because of concerns about preserving their national identity. They emphasized the importance of the use of translation into Arabic, in order to maintain their national identity alongside the use of English, which represents technology and development.

Hassaine (2010) examined the attitudes of Biology students at Tlemcen University towards bilingual education (French and MSA), in terms of language difficulty, beauty of the language and language use. Attitudes about language difficulty, by and large, showed that males found in studying in French more of a challenge than MSA, while both genders appeared to find MSA more difficult to learn than French. Concerning perceptions of the beauty of language, students found MSA more beautiful than French. Additionally, results indicated that girls show more positive attitudes towards French, with 60 % of them preferring French as MI, as compared to their male counterparts, who tended to prefer the use of MSA as a MI. By the same token, Dendane (2010) carried out a triangulation study using note taking, observation and interview of 88 students, examining their attitudes towards the use of MSA and French as MI in Islamic studies and Medicine, in which the overall results for both departments showed students' positive attitudes towards the use of MSA as a MI, with results revealing also their high level of the language competence. Moreover, the findings indicated the ubiquitous use of MSA among Islamic Studies students, who expressed their satisfaction regarding their MSA proficiency level, and their teachers confirmed the fact that their language mastery is high. This appears to differ from reports from Medicine students, who appeared to hold positive attitudes towards the use of French as MI as well as for its use in their daily communication. However, their teachers, who were interviewed, expressed their concerns about the students' low proficiency in French

which pushed the teachers to use either MSA or AA to provide further explanation of the lecture. Furthermore, females in both departments were believed to have a better command of French as compared to the males.

Sahnoune (2013) examined Tlemcen University students' and lecturers' language attitudes and language use at the Medical departments. The results for this study displayed that teachers worry about students' lack of proficiency in French and their inability to communicate either orally or in written forms, thereby driving them to use AA to explain lessons. In her study, 73% of the respondents declared that they master French better than MSA, where females showed more command of French language proficiency as compared to the male counterparts. The overall results showed negative attitudes towards French due to students' incompetency in the language and indicated that students use French outside the classroom either to show off or for prestige. Furthermore, results revealed that students use French outside the classroom in daily life more than in classrooms, which explains the use of French in informal relaxed situations while in the classroom they feel anxious and fearful of making mistakes. Lecturers stated that the majority of students face difficulty in their studies due to their lack of competency in French and due to the Arabized education they had before moving to university. Moreover, they stated that students tend to memorize the material given to them and repeat it over and over again, which demonstrates their limited knowledge in their field and their poor ability in the critical thinking processes. 91% of the students from different Medical departments preferred to continue their scientific study in MSA while their lecturers exhibited negative attitudes towards the introduction of MSA as ME in Medical departments.

Finally, in another study, Djennane (2016) examined Biology students' attitudes towards the Arabization of science in Tlemcen University. He revealed that students hold a negative attitude towards French as MI and welcome the idea of Arabizing science. In contrast, their teachers revealed their negative attitude towards the Arabization of science and highlighted the need to switch to English rather than MSA, since it is the global language. Students pointed to French as a major reason behind their

low competency in the subject courses and evaluated themselves as either average or low in French language competence. Likewise, their teachers affirmed that 72% of the students held average level of French proficiency.

1.2.7.3 Attitudes towards Arabic and its Varieties among non-Arabs

The study of language attitudes towards Arabic and its varieties have enormously increased worldwide, leading to investigations into factors affecting people's positive attitudes towards learning Arabic or its varieties. The following studies disclose several factors that contributes to the students' motivation towards the learning of Arabic such as living in an Arab country, religion and understanding Arabs in order to be able to communicate with them. Anderson and Suleiman (2009) maintained in a conference held in Edinburgh, in 2008, that when it comes to teaching Arabic in Europe, the question that is always reiterated is what variety of Arabic should be taught, and what to teach? literature, culture, religious texts or folklore? Further, should educators focus on the old Arabic methods of teachings? Or they make use of the communicative approach in teaching to better enhance students' ability to understand Arabic and speak it fluently. Furthermore, Anderson and Suleiman (2009) indicated that attitudes towards Arabic carried a mixture of instrumental and integrative aspects among UK students who attempted to study Arabic for several purposes such as to better understand religion, to understand the culture of Arabs, to migrate to an Arab country, for career and academic purposes, as well as to better understand Arabs. However, other students were motivated to learn Arabic for political reasons to better understand the clash between Palestine and Israel.

In another setting, Shiri (2013:565) explored American University students' attitudes towards learning MSA and regional dialects as well as factors that affected their attitudes before and after visiting Arab countries such as Morocco, Egypt, Tunisia, Jordan, and Oman. This study was carried out via an online survey administered to the participants, after their return to the US. Results indicated that participants "rejected learning MSA exclusively" and showed greater interest in learning Arabic dialects after their trips to different Arab countries. 59% of the participants believed in the importance

of learning Arabic dialects while the ratio increased to 81% after travelling to different Arabic speaking countries, with participants emphasizing travel and living in an Arabic speaking country as major factors in shaping their positive attitudes towards learning dialectal Arabic and MSA. Furthermore, 81% seemed to be highly aware of the importance of Arabic dialects while communicating with Arabs, better than MSA, since dialects appear to convey more comfort and grant the successfulness of the verbal communication. In a different context where MSA is taught as a FL for various purposes in different part of the world, such as Nigeria, Ajape, Mamat and Abdul Azeez (2015) disclosed Nigerian students motivation and attitudes towards learning MSA where results showed that 82.9% had positive attitudes towards the learning of Arabic and exhibited a very high integrative motivation. However, they were not motivated to learn Arabic or speak it with Arabs, due to its lack of leverage in obtaining a good career, as it only serves to improve their understanding of Islam. Likewise, Trentman (2013) investigated factors behind the limited use of standard Arabic among US students studying abroad in Cairo. She concluded that students use English more than they use Standard Arabic because native Arabs tend to switch to English with international people. Furthermore, she explained two reasons behind Egyptian choice of switching to English with foreigners: Firstly, to show off and secondly, it's a psychological matter related to the fact that Egyptians like foreigners and want to make it easy for them and help them feel at ease in communicating with them.

In an Israeli context, where Arabic is only a class language to Jewish students and, it is perceived as having no value or importance. Soen (2012: 197) investigated junior high school attitudes towards Arabic, in which the students for the study were those who had already opted for Arabic as a FL. He found an instrumental motivation towards the learning of Arabic. Results confirmed that students who opted to learn Arabic were motivated to understand Arabs and be more familiar with the "language of the enemy" and to serve in the army, where priority is for those who speak Arabic. In this regard, Anderson and Suleiman (2009:129) advocated that Israeli students' experience of studying Arabic was for security and peace reasons and not to understand or interact with Palestinians as Arabic was taught based on a "Zionist rational" and was

never intended as a vehicle to introduce the Arabic voice and culture of Palestine. Similarly, Tannenbaum and Tahar (2008) conducted a study of Arabs and Jewish 6th grade students' attitudes towards Arabic and Hebrew and their willingness to communicate in the other's language. Results concluded that Jewish students' use of Arabic was restricted during classrooms when answering teachers' questions. However, the Arab students' use of Hebrew was not restricted to the classroom only but also in their daily activities such as shopping and going to restaurants. Furthermore, Arab students expressed their willingness to use Hebrew outside the classroom since it functions as a second language to them and held positive attitudes towards it. Unlike Jewish students who had a lower level of willingness to use Arabic outside the classroom and carry negative attitudes towards it. Finally, in another context, Al-Kahtany (2005) depended on a self-reporting questionnaire to examine attitudes towards Arabic among Muslims non-native Arabs in Assir, in Saudi Arabia, and the factors affecting these attitudes. Results indicated that young participants held more positive attitudes than the older ones in their attitudes towards Arabic. Furthermore, females held more positive attitudes towards Arabic than their male counterparts. However, the level of education and affiliation to Islam (born as Muslim or converted to Islam) did not indicate significant differences. Yet, participants who were less fluent in Arabic had more positive attitudes towards the language and its linguistic forms compared to those who were actually fluent in Arabic due to their motivation to improve their language proficiency and learn more about Islam and Islamic practices.

1.2.7.4   Attitudes towards Arabic and its varieties among Arabs

Studies conducted among Arabs in Arabic and non-Arabic contexts examining language attitudes and language use indicate that Arabs carry positive attitudes towards MSA and regard it as a prestigious language, though they find it difficult to use and prefer dialectal Arabic due to its relative easiness and practicality in use. For instance, Ibrahim (2013:20) xplained the love-fear relationship between Arabs and Arabic by describing the 'Arab native speaker' as a speaker "who is in a life time dilemma". She carried out two different studies in two different communities to investigate Arabs' attitudes towards MSA in a diglossic situation. First, in 2010, she interviewed college

students in Cairo University, discovering that only a few of her respondents could recall the alphabets in Arabic while they had no problem in recalling the alphabets in English. In a comparison between males' and females' emotions towards a second language, dialectal Arabic and MSA, results indicated that both genders had feelings of admiration and comfort towards the second language and described it as beautiful practical and as an important language for work. As for dialectal Arabic, both genders expressed feelings of love and easiness in use and understanding. Both genders expressed feelings of love and fear towards MSA. Respondents have reported their admiration towards MSA and considered it as a beautiful language, but linguistically speaking they found it a complicated and difficult language to speak. Moreover, Ibrahim's second study was conducted based on the results of the previous research, in which she designed a questionnaire for Cairo University and Qatar University students in departments, where MSA is the MI. Results indicated that MSA scored the highest in 'neutral' statements, English the highest in 'strongly agree' and dialectal Arabic the highest in 'agree' statements. Furthermore, when the respondents were asked, ' how they would feel when they were asked to speak MSA', only 22% indicated that they would feel comfortable, while 78% stated that they would feel tense, embarrassed, afraid and concerned. In a context that is similar to the current study, Al-Mahmoud (2012) examined King Saud University students' language use and attitudes toward the use of English, MSA and Saudi Arabic, as well as factors affecting their attitudes in three different faculties: Human Sciences, Medicine and Sciences, in which he employed direct and indirect methods to explore students' attitudes, and factors behind their attitudes towards the mentioned languages. Results showed that Saudi Arabic was always used, English was used sometimes and MSA was rarely used. In social interactions, Saudi Arabic was used the most while MSA was used the least. In contrast, in media, MSA was used the highest and English the least. Furthermore, English, in education was highly chosen while MSA was the least chosen. In terms of language attitudes, participants have an overall favorable attitude towards the use of MSA based on different standards. They also held a moderate attitude towards Saudi Arabic, and positive attitudes towards English, especially in media. From another perspective, indirectly examining students' attitudes, MGT was employed using a semantic differential scale of three aspects: personal

integrity, competence and social attractiveness. The overall results showed that participants have positive attitudes towards MSA but seemed to have negative attitudes towards it in terms of social attractiveness. Furthermore, results indicated slightly positive attitudes towards Saudi Arabic, whereas, participants had negative attitudes towards it only in terms of competence. Finally, participants showed positive attitudes towards English, and they held slightly positive attitudes towards social attractiveness. To elaborate on the factors affecting the participants' language use and attitudes, a qualitative analysis was performed through an interview which revealed six main factors behind the participants' attitudes: religious, linguistic, social, cultural, instrumental and educational factors. Factors behind the positive attitudes towards MSA were religion, the beauty and richness of the language, and its symbolic heritage, identity and pan-Arabism. However, the linguistic difficulties prevented them to use it. On the other hand, the positive attitudes towards Saudi Arabic were due to its simplicity, and where mistakes are not counted, but often used in self-expression and cracking jokes. Nevertheless, the participants expressed their concerns about the negative effect of Saudi Arabic on MSA, with one of the respondents stating: "I feel that standard Arabic is in danger and the major cause is colloquial Arabic" (Al-Mahmoud 2012: 158). Lastly, the positive attitudes towards English were due to the position of English as a lingua franca and as a prestigious language, for future career and travelling abroad.

In a similar study, within a multilingual context, particularly in the Maghreb zone, Errihani (2008) examined three universities in Morocco investigating students' attitudes towards main languages used by Moroccans. Results indicated that MSA was most useful and French is the most prestigious language among Moroccans, whereas, 61% of the respondents had negative attitudes towards Berber as it does not grant them good socioeconomic status. Similarly, Ennaji (2005) indicated that Moroccans held inferior attitudes towards Berber and regarded their Moroccan Arabic dialect as a superior variety. In terms of language use, results showed a balanced relationship between the use of MSA as the language of identity and heritage and the use of French as the language of modernity and education.

In the context of attitudes towards dialectal Arabic varieties in Egypt, Eltouhamy (2015) investigated Egyptian attitudes towards two rural Egyptian dialects (Fallahi, and Saiidi) and an urban Egyptian dialect (Cairene) using MGT in a semantic differential scale of eight personal traits: 'smartness, kindness, deception, religiousness, leadership, arrogance, preferable to work with, and preferable to get married to'. Results indicated that Egyptian people have more positive attitudes towards the Cairene dialect than the two rural dialects. However, Fallahi was rated higher on kindness, deception and ignorance, while the other two varieties ranked higher on smartness, leadership, favored to work with and favorability to get married to. In terms of religiousness, the two rural dialects ranked higher than Cairene. In terms of gender differences, males were more positive in rating the rural dialects than the Cairene dialect. On the contrary, females had more positive attitudes towards Cairene dialect than the other two dialects. A similar study conducted by Herbolic (1979) to examine Egyptian attitudes towards various Arabic dialects, chose four dialects: Libyan, Syrian, Egyptian and Saudi. In his study, three speakers were selected to represent their own dialect beside the Egyptian dialect. Respondents showed more favorable attitudes towards the Egyptian dialect as compared to the other dialects, and Libyan was the least favored.

In the same vein, Bani-Khaled (2014:169) carried out a qualitative study examining the attitudes of Jordanian English students from two universities, asking how they personally feel about MSA. The analysis showed that students' attitudes towards MSA appeared, in general, to be apathetic. In addition, respondents expressed their concern about the decay of MSA and disclosed linguistic and psycholinguistic factors as main reasons for their negative attitudes towards it. In other words, respondents felt ashamed for not being able to use MSA correctly and the cultural impact, given that MSA does not serve the current life. Their positive attitude towards MSA was due to identity and religious factors. Likewise, in Mascara, Algeria, Moussadek (2012) also investigated language attitudes. MSA was found to be the richest and most beautiful language compared to AA, French and Berber. Participants admired MSA though they found difficulty in using it and preferred the use of French, considering it to be more lively, useful and modern. From another perspective, Berber and MSA were considered

as outdated while AA was viewed as a practical language to use in daily life activities. Nonetheless, in terms of proficiency level, students seemed to possess low competence in French as well as MSA. Results revealed that students preferred the use of both languages (MSA and French) in leisure reading. However, French was favored over MSA in writing emails, job applications and SMS. Moreover, French ranked the highest in terms of listening to the radio and the news. Similarly, O'Neill (2014), in his study about first and second language literacy among female undergraduates at UAE University, found that students are biliterate possessing a balanced use of English and MSA, despite the fact that the females who graduated from English schools possessed a higher rate of reading and writing in English, since they were encouraged by their teachers and parents to read. While, those who graduated from public Arabic speaking schools, reported their preference towards reading and writing in MSA, due to their greater exposure to MSA compared to English, even during English sessions. Conversely, Al-Issa's (2017:52) study of young Emirati students' use of Arabic and English in literacy revealed that most of the students preferred to read and write in English. Students expressed feelings of regret that they cannot read and write in MSA as they do in English, such as, 'I don't feel confident when writing in Arabic', and 'I am sorry, but I find it very difficult to write in Arabic'. Moreover, students referred to the current position of English and blamed the early introduction of English in their life that effectively undermined their Arabic.

By the same token, Sabit (2010) conveyed that the young generation in Lebanon was increasingly shifting away from Arabic, losing interest in it and developing a tendency towards leaning English, the language of the internet, science and technology. Additionally, she reported on a study performed on a group of young people who could not recall the Arabic alphabet correctly although they could recall the English alphabet correctly. In another study in a non-Arab context conducted by Bichani (2015) in two complementary[4] schools from two communities: one in Ealing, London, and the other in Leeds, West Yorkshire, including children and parents to investigate about language

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[4] Social schools funded and organized by the community to maintain their minority language, heritage and culture.

use and language attitudes and identity. The findings showed that children's attitudes towards standard Arabic were highly positive though they possessed a low proficiency in standard Arabic. Moreover, Leeds children showed a higher level of Arabic proficiency and claimed using Arabic more often than the Ealing children due to the fact that Leeds has more UK born children than the Ealing. From another point of view, parents from both communities displayed a negative attitude towards the learning of Arabic in such schools but they still send their children to learn Arabic to strengthen their kids' identity and maintain their Arabic language. Likewise, Dweik, Nofal, Rahmeh and Qawasmeh, (2014) investigated language use and attitudes of Muslim Arabs who live in Vancouver, Canada, revealing the existence of Arabic and English side by side in their daily interactions and found that they hold positive attitudes towards Arabic and feel proud of it as it represents their ethnic identity and religion. Furthermore, 94% of Arabs stated that they still use Arabic to write personal letters with family members, with Arab friends and people in their neighborhood. They also prefer to use English more than Arabic on social media. Likewise, Dakwar (2005) examined attitudes towards Palestine among Arab children living in Israel and its effects on the learning process of MSA. The sample was chosen randomly from three grade levels: the first, second and third[5]. Results showed that third grade students have a low tendency to study MSA unlike first and second level students who show positive attitudes towards MSA, recognizing its importance, and regarding it as a beautiful language: the language of religion, and the language that reflects pan-Arabism. However, when the participants were asked which language is important to learn, English was ranked first, above Hebrew, with, MSA last. Additionally, students reported the linguistic difficulty they face in learning MSA, especially grammar (case ending) and pronunciation problems, since they usually think in dialect then speak or write in MSA.

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[5]It is noteworthy to mention that Palestinian Arabs in Israel are being taught in three different languages: MSA as the main language of instruction, Hebrew as the second language starting from second grade and English as a foreign language starting from fourth grade.

In another context of diglossic situations, in Iraq, where sociopolitical factors have contributed to people's attitudes towards the standard and the colloquial forms of Arabic, Maurad (2007) explored attitudes towards MSA and Iraqi Arabic (IA, henceforth) among students and non-students[6]. Results disclosed that 73% of the participants indicated positive attitudes towards MSA and its future as an official language in Iraq; while 51% indicated their belief that it will decline and be replaced by IA. In terms of language use, non-students preferred to use IA, while students preferred MSA and found it a prestigious language representing knowledge and religion. Moreover, half of the non-students perceived IA as a symbol of Iraqi identity, stating that they felt it should be the language spoken in Iraq, while only 36% of students agreed on this. The researcher referred to historical and political factors behind the participants attitudes and ideology where people in Iraq have, "developed a feeling of isolation" (Maurad, 2007: 94) and see themselves as Iraqis more than being Arabs. Moreover, the devastating events during the Ba'ath regime as witnessed by the Iraqi people contributed to their feelings of isolation. Furthermore, results disclosed significant differences between the two groups. Students held negative attitudes towards IA and positive attitude toward MSA, while non-students held positive attitudes towards IA and negative attitudes toward MSA. Likewise, Assaf (2001) investigated attitudes towards MSA and Palestinian Arabic where he found that the level of education and the context play an important role in deciding which variety to use. The use of Palestinian Arabic was preferred in informal settings, while MSA was preferred in formal settings. Furthermore, educated respondents reported that MSA is often used and held high esteem, while the less educated respondents claimed to use the Palestinian Arabic often and held less positive attitudes towards MSA.

1.2.7.5   Attitudes towards FL (French and English) Worldwide

Attitudes towards French and English have been widely discussed in the literature of language attitudes, where studies indicated the superiority of English and the learning of English as compared to French and the learning of French. Therefore, a voluminous

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[6] Those who do not have a post-secondary degree.

body of research was devoted to the study of the scope of attitudes towards English, due to its expansion worldwide as a language that is needed in different domains. For example, in Finland, Bergroth (2007) discovered that, despite the limited knowledge of English among Finnish employees, their attitudes are highly positive towards English as they seem to be aware of the importance of English in their field work as well as being motivated to improve their English. In Sweden, Larsson & Olsson (2008) examined Students' ninth grade attitudes towards English as a foreign language. They found out that students value English and culture highly and regard their contact with English native speakers as an opportunity to improve their culture and identity.

Attitudes towards English were conducted thoroughly in Turkey, for instance, Karahan (2007) investigated students' attitudes towards English in primary school and its use in the city of Adana through a questionnaire and found that students have strong beliefs in the importance of English in their life and culture but carry a mild attitude towards English and a negative attitude towards English as a MI. Furthermore, he indicated that students have a highly strong instrumental attitude towards English to obtain a higher social status and better career, but they do not wish to learn the language. He also investigated factors behind their attitudes and found that females hold more positive attitudes towards English than males and those who started to learn English in an early age (0-6) have more positive attitudes than those who started learning it at age seven. Likewise, GÖmleksiz (2010) examined Turkish college students' attitudes towards English language learning in terms of gender, grade level and department of study. Results indicated that second grade students held more positive attitudes towards the learning of English as compared to freshmen students. In relations to the different departments of study, students who belonged to Elementary Mathematics Education, Turkish Language Education, Social Studies Education, and Computer Education & Instructional Technology departments held more positive attitudes towards the learning of English as compared to students of Childhood Education, Elementary Education and Fine Arts Education departments. Furthermore, results showed significant differences in terms of gender, where females had more positive attitudes towards the learning of English than males.

1.2.7.6   Attitudes towards FL (French and English) in the Arab World

The study of attitudes towards English in the Arab world has significantly increased, to include investigations into the diffusion of English in the Middle East and in the Maghreb zone. For instance, Truodi and Jendli (2011) revealed positive attitudes towards English among UAE female students where English is regarded as a privilege that helps them find a better career after graduation and grants them a better chance to pursue their higher education abroad. Moreover, students stated that they use English among family, especially in the presence of domestic helper, a situation that requires them to speak English all the time, and thus the children learn the language. In the same vein, Al Asmari (2013) examined a number of Saudi freshmen students' attitudes towards English, in a language center in Taif, where results showed that students held positive attitudes toward English, its culture and its speakers. Furthermore, they disclosed their extrinsic and intrinsic attitudes towards it, where they liked being proficient in English to be able to talk to people when visiting English-speaking countries. Nevertheless, results showed that they had low attitudes towards it as a medium of instruction due to the fact that it is difficult for them to achieve high scores in English subjects. Moreover, the majority held only a slightly positive attitude towards reading in English due to their lack of proficiency and their lack of habit in reading, and they also held negative attitudes towards listening to music in English for religious reasons.

Another study conducted by Zoghbor (2014) to investigate attitudes of students in the GCCC attitudes towards native speakers (NS) and non-native speakers (NNS) of English. Six varieties were used by six speakers, representing Thai English, Arabic English, American English, Received Pronunciation (RP) English, Canadian English and Indian English. The aim of the research was to examine how tolerant students are towards NNS varieties and their awareness and understanding of the expanding circle varieties of English. Results indicated that students found difficulties in assigning nationalities to the spoken varieties; they could identify Arabic English and Indian English speakers only due to their familiarity. Moreover, students had favorable

attitudes towards the native speaker varieties, British English and Canadian English, in particular, whereas, the American variety was less positively rated.

In Morocco, Ennaji (2005) analyzed results of attitudes towards foreign languages that indicated that English and French ranked higher than Spanish and German among Moroccans. Similarly, for Marley (2004) and Yearous (2012) results indicated that Moroccans held higher regard for French as compared to Arabic, where French was described as having the lion's share since Moroccans regard it as the language of modernity, prestige and science. In an Algerian context, Benrabah (2007) carried out a questionnaire to investigate Algerian secondary school students' attitudes toward multilingualism (MSA, AA, French and Berber). Results indicated that 91.5% still regard French as the language of modernity and technology. His survey concluded that 44.4% of the students preferred to study in French, 36.5% preferred to study in Literary Arabic, 22.2% preferred to study in Algerian Arabic and 2.2% preferred to study in Berber. In the same vein, Guessas (2012) conducted a study into secondary school students' attitudes towards French, MSA and Berber, in which results revealed positive attitudes towards French and MSA as compared to AA and Berber. Other studies, such as (Hassiane2010; Dendane 2010; Sahnoune 2013 and Djennane 2016) indicated negative attitudes towards French.

1.3 Language planning

The following section is devoted to the discussion of a concept related to the current study, which is Language Planning (LP). A detailed account will be given about the concept, its types, goals and the implantation of the LP process. Moreover, a comprehensive discussion about LP in the Arab world is given with a focus on the LP of the Arabization process, in the Arab league, as well as the current political events happening in the name of the Arab Spring that led some Arab countries to take other languages into consideration as a part of a strategic plan towards political and economic recovery; for example, Russian was considered as an optional FL in the Syrian education system, and recognition was given to the Berber language as an effective

language for wider communication in Libya, right after the Libyan revolution in 2011. Other examples are illustrated in section (1.3.5).

1.3.1 The Notion of Language Planning

There is no doubt that the "languages of today were once dialects in the past", with some of what were previously considered as 'dialects' being developed through a process of standardization (Haugen 2006: 415). When speaking about LP generally, we understand that it implies a process of change and modification regarding the structure, form and function of a language in each community, in order to solve a language problem (Spolsky 2012; Jernudd and Nekvapil 2012; Nahir 2006 and Hudson 1980). History has demonstrated that, although LP as a contemporary concept, did not exist until 1960s, its theories and activities were seen in several instances throughout history (Hornberger 2012 and Deumert 2000). Neustupný (1993 in Jernudd and Nekvapil 2012) hypothesizes four historical types of LP appearing in different periods[7] beginning with premodern LP to postmodern LP.

LP was given several names during its inception in the 1960s, but credit always goes to Haugen (1959) in coining the term 'Language Planning'. It was called 'Classical LP' (Ricento 2000 in Nekvapil 2012), 'Public Planning' (Gupta 1971 in Nekvapil 2012:17) and 'Language Management' by (Jernudd and Neustupny 1986 in Hudson 1980) as the focus was not in planning a standardized language of a variety but in creating strategies that modify the language function in situations in each community.The field of LP was established by the end of the 1960s just after the independence of several African and Asian countries, where the demand of LP was of paramount importance for selection of a national language, its standardization and

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[7] 1-*Premodern LP*: such as the *Académie française*, a historically driven initiative by Cardinal Richelieu who wanted to bring the unity of France by establishing its language and its functions via choosing one variety, Parisian French, that all people in the territory of France would speak. 2-*Early Modern LP*: such as the formation of Soviet Union in the 1920s and 1930s. 3- *Modern LP*: embodied in European national movements such as Slovak, Czech, Norwegian, Finnish that were governed by an outside force seeking for an immediate cultural and linguistic unification. 4- *Post Modern LP*: is the current stage where language planning policies encourage the plurality of languages in the era of globalization alongside maintaining their forms and functions. (see Nekvapil, 2012 for more illustrative examples).

implementation (Deumert 2000). The field of LP was developed in the 1970s as a subfield of sociolinguistics. LP studies embarked on developing its own methods, frameworks, and activities, and establishing conferences and publications with pioneer names such as Einar Haugen, Joshua Fishman, Uriel Weinreich, Charles Ferguson and others (Hudson 1980; Jernudd and Nekvapil 2012 and Deumert 2000). The first introduction of the term was by Haugen (1959 in Jernudd and Nekvapil 2012) analyzing and developing the Modern Norwegian language through a proposed LP paradigm. His work was a gateway to several developments in the concept, with worldwide initiatives (Jernudd and Nekvapil 2012 and Spolsky 2012). With the beginning of LP, it became synonymous with nationalism (Wardhaugh 2007). Hudson (1980) contends that LP as a term was created as part of a sociopolitical movement after WW2, when decolonized countries needed quick solutions on social, political, economic and linguistic levels, in a "specific political and social context" (Jernudd and Nekvapil 2012: 26).

LP is an interdisciplinary field, including disciplines such as economics, sociology, psychology, law, anthropology, linguistics and political sciences, and it cannot succeed without the aforementioned disciplines, as they provide the necessary historical background of a given society. LP is also seen as efforts performed at a governmental level by agencies, academies, committees, commissions, and individuals involved in the selection of a variety to standardize and promote at a national level. Like diglossia, LP is another controversial term that linguists, up to now, interpret differently according to their scientific background or discipline, by focusing on the goals that need to be achieved. (Deumert 2003; Jernudd and Nekvapil 2012 and Wardhaugh 2007).

The first attempt to define LP was by Haugen (1959 in Nekvapil 2012: 24) relating it to the corpus planning of the language, stating that LP is "the activity of preparing a normative orthography, grammar, and dictionary for the guidance of writers and speakers in a non-homogeneous speech community". In another vein, Wardhaugh (2007: 357) defines LP broadly as an "attempt to interfere deliberately with a language or one of its varieties: it is human intervention into natural processes of language change, diffusion, and erosion". Likewise, Nahir (2012: 423) defines it as a "deliberate,

institutionally organized attempts at affecting the linguistic or sociolinguistic status or development of language". Rubin and Jernudd (1971b in Jernudd and Nekvapil 2012:16) describes LP as a "future oriented" process that stakeholders must specify in advance the solutions of the language problems and their outcomes before implementing the decision. Others such as Gupta (1971 in Jernudd and Nekvapil 2012:17) defines it as decision making on a national level, tackling a language problem within social boundaries, and specialized in developing aspects of the language and its function to better serve the community. Similarly, Weinstein (1980 in Wardhaugh 2007: 356) contends that LP is "a governmental authorized long term sustained, and conscious effort to alter a language's function in a society for the purpose of solving communication problems". In minority languages context, LP is defined as the "the rehabilitation of minority languages through a system of maintenance and preservation" (Miliani 2000:15). However, Cooper's (2000) definition has emerged after realizing that LP revolves around four 'WH' questions: Who plans, what is planned for Whom and How? (Cooper 1989 in Hornberger 2006: 451) Cooper (2000) limits the LP concept to conscious efforts to enhance language behaviour in maintaining that "language planning refers to deliberate efforts to influence the behaviour of others with respect to the acquisition, structure, or functional allocation of their language codes". Cooper's definition of LP is commonly cited in the literature of LP but is not quite clear in terms of who plans and for whom. Thus, Al-Mahmoud (2012: 64) refined it to "Language planning refers to the deliberate efforts *of governments, official agencies or individuals* to influence the behaviour of *small or large groups* with respect to the acquisition, structure, or functional allocation of their language codes.

The previously mentioned definitions agree on the fact that LP is any linguistic behaviour decision made by the stakeholders where LP is not a pure linguistic act (corpus planning) but covers political and managerial activities (status planning) as there are different committees and agencies which deliver some actions but they are not implemented and remained on an individual level. Thus, one can conclude that LP is a top-down process in which there is an authoritative body that takes the decision on a larger scale, to apply linguistic behaviour changes in the community (Dekhir 2013;

Hornberger,Tapia, Hanks, Duenas and Lee 2018; Hornberger 2006 and Mostari 2009). In this present study, LP is defined as: organized modifications and changes in linguistic behaviour by stakeholders in a given society for a given reason.

An additional concept that is often used interchangeably with language planning is language policy. The literature in sociolinguistics does not refer to language policy as a separate concept from language planning (Deumert 2000), regarding language policy as an outcome of language planning known as "an officially mandated set of rules for language use and form within a nation-state" (Spolsky 2012: 3 and cooper 2000). In other words, it is a set of linguistic, political and social goals that are set by the language planning activity (Deumertn2000). Hornberger, Tapia, Hanks, Duenas and Lee (2018: 156) assert that it is difficult to separate language policy from language planning. Thus, language planning policy (LPP) is a suggested term that combines both concepts to emphasize their interconnectedness and no concept can "foreground" the other. Consequently, the combined notion of LPP helped in providing a wider "understanding of the complexity of the policy–planning relationship and in turn of its insertion in processes of social change" (Hornberger, 2006a in Hornberger, Tapia, Hanks, Duenas and Lee 2018: 156).

Another recent term that was proposed by Hornberger and Johnson between the 1980s and 1990s (2007 in Hornberger, Tapia, Hanks, Duenas and Lee 2018) is Ethnographic Language Planning and Policy (hereafter, ELPP), as a methodological tendency to understand language planning and policy (LPP) through a "layered ideological and implementational space" to embrace diverse identities, languages and literacies, especially of minority ones, as well as help them flourish rather than just diminish and die (ibid.: 153). In such a concept, ethnography is not just a set of methods used, such as interview, observation and document collection, but it also provides a closer lens into "the ways children, parents, communities, and educators take up, resist, and transform language education policy initiatives in contexts around the world" in diverse education settings (ibid.:160). The LPP process was criticized for adopting positivism directions and ignoring the background history of the targeted community

(ibid: 153). Furthermore, Jernudd and Nekvapil (2012: 27) indicates that the language planning process is "associated with governance and the state uphold inequality and support a hegemonic world order". Thus, unlike LPP, ELPP is a bottom up process; an approach on a micro level that considers different actors in different educational settings such as online or in other government institutes, focusing mainly on education. The ELPP allows actors, such as teachers, to correct top-bottom policies, and authorities do respond to their contributions into the implementation of LPP.

1.3.2 Types of Language Planning

As mentioned earlier, Haugen (2006) was the first to address the notion of preparing a standard linguistic system for a given community, to be used in different functions. Literature on LP has witnessed four types starting from the selection of a supreme variety, to the allocation of a particular value to the selected variety, among its users. The following is a brief account of each type, organized consecutively, and based on their appearance in the literature: status planning, corpus planning, acquisition planning and prestige planning.

Since the beginning of LP, as a subfield of sociolinguistics, Kloss (1969 in Hornberger 2006) identifies 2 types of LP: *corpus planning*, specifying the structural system of the language, and *status planning,* the selection of a language allocated to a function for governmental and educational use (Hudson 1980 and Wardhaugh 2007). Haugen (2006) asserts that the first two types of language planning are interconnected and complement each other, while without a governmental selected variety there would not be a prepared language system for use as the selected variety in the county. Similarly, without a set of linguistic rules identified by linguistic and experts, there would not be a successful implementation of the chosen variety among the target population.

Status planning practices vary in term of what the 'rank' that is to be attached to the standardized variety. In this respect, Wardhaugh (2007: 357) indicates that status itself is a "relative concept", which can enhance the promotion of a variety or diminish

its rank in each community, and, most often, this process of change requires a long period of time. Deumert (2000) mentions several ranks and statuses, such as the promotion of a language for international purposes, for instance, in the promotion of English as a worldwide language, as used on different national and international scales (in education, tourism, diplomacy, economics and other levels); the promotion of a language for wider communication, such as the use of Hindi among Indians; the result of the existence of different national spoken or written varieties and the promotion of a language on an educational level, such as the use of Berber a national MI in several states, in Algeria (3.2.1.3) (Dekhir 2013).

Corpus planning is seen as the development of the standardized variety to serve different functions in several governmental institutes. Practices of LP on the structural level of a language involve scripting a writing system of a language, spellings modifications, establishing grammar books, modifying the national language in terms of the coinage of new words to fit science and technology, developing the writing system and the preparation of a dictionary (Deumert 2000; Wardhaugh 2007; Hudson 1980 and Wright 2004). Furthermore, Haugen (2006) adds that corpus planning has other tasks such as selection, codification implementation and elaboration, emphasizing codification that includes three areas: grammatication, lexication and graphisation, as the core of corpus planning. Thus, it can be concluded that status planning and corpus planning are connected to each other, since the former is a policy decision made by stakeholders and the latter is the implementation of the decision made by language specialists and experts.

Deumert (2000) contends that a core activity of status planning is the standardization of a variety code through the creation of a unified linguistic norm, carried out by corpus planning. By this, the language that is used is allocated a function among the people in the community. As an example, Modern Hebrew was a classical language used at the level of religious practices only; after its revival, it acquired the function of the MI in schools and the language of the media. Thus, among its speakers, it became an effective language on a wider scale of communication (Jernudd and

Nekvapil 2012; Wardhaugh 2007 and Haugen 2006). Furthermore, Deumert (2000) indicates that the standardization of a language takes place at different levels. For instance, the standardization of an archaic language, such as in classical languages, into modern statuses, such as with the modernization of Classical Arabic into Modern Standard Arabic (MSA) to meet the current requirements of development and progress, such as, in science and technology.

Acquisition planning was incorporated by Cooper (1989 in Cooper 2000). Though acquisition planning is related to status planning, the former is more to do with the users of the language rather than just the way language is used. Its major concern is in facilitating the teaching and learning of languages in institutes and schools, and curricula development. Cooper (2000) has divided acquisition planning into three subcategories that are based on the goals of acquisition planning: *acquisition*, is the promotion of a language to be learnt, such as the promotion of English on a larger scale via the establishment of the British Council worldwide, and encouragement of its incorporation as second or foreign language in schools at a government level. Another current example would be Chinese, which is being encouraged in schools and language centers worldwide. For instance, in the UAE, to date the government sends its qualified students to China for higher education in technical and scientific fields, as well as to learn the language [8] (Jernudd and Nekvapil 2012). *Reacquisition*: to ensure the restoration of a people's language that once was non-standard, as in cases of Hebrew, and Maori. For instance, In New Zealand, Maori speakers pushed the learning of Maori as a medium of instruction at pre-school levels so that a greater number of children would grow up knowing the language of their descendants (See Cooper 2000 for more examples). Lastly, *maintenance* is planned for, so as to prevent language death. Deumert (2000: 159) asserts that maintenance is not a part of the acquisition planning but is included as a "prevention of decline [in a language that] requires maintenance of [its] acquisition".

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[8]https://www.emaratalyoum.com/local-section/other/2018-07-20-1.1119204 retrieved 10th of October,2018

Later, a fourth type of LP, *prestige planning*, was developed, concerning the image of the language. Prestige planning is a socially accepted agreement giving psychological consideration to the promoted language by attaching value to its functions in the society. Furthermore, it is described as a pre requisite for status planning. It is argued that prestige planning and status planning are both concerned with the value and the considerations attached to language. However, a minor distinction between them is that status planning is about establishing the function of that selected variety whether official, regional, national, and so on, while, prestige planning is concerned with the establishment of a positive image in society for that selected variety (Deumert 2000; Wardhaugh 2007 and Haugen 2006).

The previously mentioned types are interrelated in the process of LP, in describing the changes that happen in the society (status planning), the linguistic description of the language (corpus planning), the learning of the language (acquisition planning) and the image of the language (prestige planning). Even though each type is different from the other in terms of the goals set, often the four types are all included in the process of LP.

1.3.3 The Process of Language Planning

Different attempts at establishing frameworks and typologies have aimed at describing the process of LP. Nahir (2006) asserts that the process of LP consists of four sequential stages: selection, codification, implementation and elaboration which are all interconnected to the goals of LP.

Selection is a socio-political act that involves the choice of a variety that bears a considerable importance as well as prestige among its speakers. It is an essential stage of the process, since it defines the choice of a language from a variety of regional dialects, for upgrading to establish linguistic norms to enable it to perform a functional role in a given society, possibly an official language, or a language used for wider communication, and so on. The choice is usually based on a variety that already has an agreed social respect and prestige. By way of example, the Quraish vernacular was

selected for standardization to become the most eloquent variety of Arabic (Deumert 2000 and Jernudd and Nekvapil 2012). Moreover, *selection* is "a question of solidarity versus alienation", as it gathers people under one shared linguistic unification on process and alienates those who do not belong to that language community (Haugen 2006: 420).

Codification is the building of a standard structure of the language through academies and agencies that elaborate on the language with the advancement of, for example, dictionaries and grammar books, in order for its standardized form to be shared among people (Hudson 1980). *Codification* consists of three substages: *graphisation*, *Grammatication* and *lexicalization* which is the development of a writing system of the selected language and is often applied to an oral language that did not previously exist in written form. The question at this stage is often about whether the agencies involved should develop a new writing system, for example regarding a proposed change of the Turkish language writing system from Arabic script into Latin script, or to develop and modernize an existing writing system, as in the case of CA, where the written form was simplified. Secondly, *Grammatication,* specializes in the definitions of the grammatical norms of the language, as in the example of CA and MSA, which were modernized and reduced in terms of their morphosyntactic rules. It also defines what is standard and what is not, as with the MSA and SA varieties where the difference between them is based on lexical and structural levels. A third important subcategory is *lexicalization,* which plays a major role in the purification of the selected language, by its divestment of foreign terms and words, and via the development of new local lexical terms that match with current advancements (Hudson 1980; Hornberger 2006 and Deumert 2000).

After the process of selection and codification, the language should be promoted on a governmental level in different sectors: in administration, education and courtrooms, for example. Stakeholders at a sociopolitical level *implement* that language in a given society by publishing text books and books, marking the use of the standardized language in spoken media (TV/radio) as well as in written media

(magazines, newspapers), to encourage the laypeople to use it correctly in different sectors. Other individual efforts are also exerted to influence the use, spread and acceptance of the language by elites through their writings (Nahir 2006 and Wright 2004).

Finally, *elaboration,* or what is called also modernization, of the language takes place via different strategies such borrowings, word adaptations and creation of new words; very often elaboration is performed at a lexical level like by the addition or adoption of new terms that meet the demands of modern science and technology (Deumert 2000 and Hudson 1980).

Kloss (1952 in Haugen 2006) implies that the process of developing a standard language took centuries, starting with individuals involved in the codification of the language used in poetry, narration and literature, moving on to its elaboration in science and technology, to its use at a governmental level. In summary, it can be concluded that LP is a rationalized procedure that starts with the detection of a language level problem, then the implementation of the codification, modernization and graphisation processes, which are often associated with LP, via various sociolinguistic methods such as interviews, questionnaires and surveys, to collect data about the speakers of the community. Furthermore, it aims at defining the goals behind the executed LP method, the creation and the implementation of the solution and its evaluation via the comparison of its predicted and its actual outcomes (Deumert 2000; Mostari 2009 and Wardhaugh 2007).

However, in another outline of the LP process, Haugen (2006: 421) asserts that the process of standardizing a non-standard variety is achieved via "(a) selection of norm, (b) codification of form, (c) elaboration of function, and (d) acceptance by the community". Deumert (2000) asserts that social acceptance criterion in LP is crucial, referring to community acceptance of the processed variety in terms of status and corpus planning, since, " neither codification nor elaboration is likely to proceed very far unless the community can agree on the selection of some kind of a model from which the norm

can be derived" (Haugen 2006: 420). Likewise, Hudson (1980) emphasizes the importance of social acceptance of the selected variety, since the choice of any kind of variety by default means that the speakers of that variety will be favored, through the assignation of greater prestige to their standardized variety, for example, in the case of Parisian French, as indicated earlier (see footnote 7). Moreover, Hudson (1980) contends that social acceptance is a national issue especially given that not all people in the country speak the same variety and the selection of a norm means the speakers of that selected variety will inevitably gain higher prestige status that of the other speakers.

Furthermore, Deumert (2000: 380) indicates that the types of LP can relate to the stages of the process, since, for example, as corpus planning can relate to codification and elaboration, while status planning can relate to selection and implementation activities. The aim of the LP process is to describe '*what*' language planners do, as little attention is paid to the '*how*', that is, "how do language planners arrive at their decisions?". Nonetheless, Nahir (2006) and Haugen (2006) assert that the four steps of the LP process is a starting point in understanding LP, and is not yet fully comprehensive, since they do not explain why these stages are undertaken and exactly what function the predicted goals intended to fulfil. The process of LP was described as "a messy affair, *ad hoc,* haphazard, and emotionally driven" (Cooper 1989 in Deumert 2003: 385). It is a political decision per se that does not take solidarity, identity and minority issues into account. Thus, "an understanding of language planning demands an understanding of the social changes which promote it", that is, it involves a sociolinguistic study of the society (Cooper 2000:1). However, most often stakeholders pay more attention to financial and political factors, neglecting the sociolinguistic aspects, and are often challenged by time and money factors throughout the implementation process. Therefore, some LP processes fail due to the inadequate information gathering with reference to the society.

1.3.4 Goals of Language Planning

LP goals pave the way for easy communication on a local level as in the standardization of the mother tongue towards national unification, and on a wider level, as in the use of English as a global language towards worldwide interconnections in terms of education and economy.

The LP modification is often a sociopolitical desire that varies depending on the goal that an agency wants to achieve, such as standardizing and promoting a variety on a national level, modernizing and developing a language to embrace the technological changes to serve the community for different functions, to provide an orthography for a language that has not yet been written, or to modify an existing orthography (Mostari 2009 and Nahir 2006). Cooper (2000) maintains that planning decisions are a key role in determining the fate of a variety as many minority languages around the world were neglected and died, while others were revived. The goals of LP in general vary according to the agency and the goal prescribed for the society, to enhance their communication.

There is an overlap between LP activities and LP goals and functions. The difference is that LP goals seek what LP agencies want to achieve, but the LP process deals with *how* the agency actually wants to achieve them. The LP goals vary from major to minor, based on the LP agency. Moreover, the goals adopted by LP agencies might be in contradiction and not stable, as a particular goal maybe achieved one time only to be replaced or abandoned at another time. The following is Nahir's (2006) attempt to identify some of the LP goals in relation to LP types and processes.

1.   Language purification: takes place on two levels (external and internal). The former is the purification of a language from foreign intervention and influences on the language. The mission of academies is to establish grammar and dictionaries to diminish the use of lexical borrowings, namely technical and scientific predominantly terms spreading from English. The internal level, however, differs from this in that it

purifies the standard codified variety from within, that is, from incorrect usage, and protects it from deviation as well as from identity loss. Examples of this type of purification include the responsibility and role of the media, and the publication of textbooks, functioning to correct the usage.

2. Language revival: involves a recovery of a dead language that has few or no speakers. This usually occurs in old nations that wish to revive their heritage and cultural infinity, such as in the case of the Tamil community.

3. Language reform: is a deliberate change in some of the linguistic levels of a language, so as to facilitate its use, via simplification on the level of grammar, orthography and lexicography.

4. Language standardization: is a key role of LP agencies in a nation that politically wishes to upgrade a selected dialect or dialects, or even a foreign language, to a national level. This takes place, in countries that were formerly under colonized.

5. Language spread: is a political goal, driven by the wish of a state to increase the number of its speakers for "wider communication" purposes, sometimes at the expense of the other languages, which particularly occurs in multilingual communities to meet the objective for unification and nationalism (Nahir 2006: 431).

6. Lexical modernization: is the adaptation and formation of terms to sustain a developed language that has undergone an adaptation process, involving the incorporation of borrowed foreign terms over a short period of time, in order to keep in touch with modern developments.

7. Terminology unification: takes place in all languages. It is the establishment of unified terminology in developed standard languages, especially in relation to technical and scientific fields, to avoid ambiguity and confusion during communication. In MSA, for instance, there is not a fixed terminology among the Arab League, as there are several terms to define a certain phenomenon and action, as it is also shown in the table below.

Table 1.3 : Examples of Arabic Terminology Disunity

The term	Middle Eastern term	Maghrebi term
Laboratory	مختبر /muχtabar/	مخبر/maχbar/
Liquefaction	تسسيل /tassyeel/	إماعة/taʔimaaʕat/
speech-language pathology[9]	باثولوجيا الكلام /patholojya al-kalaam/	الأطروفونيا /ʔal-ʔatrofounya/

8. Stylistic simplification: is the simplification of complex grammar and archaic styles and vocabulary to reduce ambiguity in communication between professionals and among laypeople, since unfamiliarity in language use may lead to miscommunication due to difficulty in linguistic and stylistic challenges.

9. Interlingual communication is the use of an artificial language, such as Esperanto, or a lingua franca, such as English, on a wider communication scale in order to facilitate communication.

10. Language maintenance: is the preservation of a language under threat due to political, economic and educational factors. This involves the preservation of a minority language by encouragement of its acquisition by its speaker community, such as the case with migrated people in the migrated people in the US where, for instance, Arabic is treated as a minority language and so usually parents send their children to private schools to learn it and encourage them to use in the Arab neighborhood.

11. Auxiliary code standardization is a partial modification of aspects of a language, either to reduce miscommunication, or for social and political change activities. It also includes the modification of signs for deaf names of places, titles and street names.

Hornberger (2006) proposes a model as a further elaboration to Haugen's four axis framework, consisting of six axes, 3 verticals and 3 horizontals (see table 1.4), providing an in-depth look into the goals, process and activities of LP throughout the LPP history. Hornberger (2006) framework, relates the goals of each type of LPP,

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[9]Both of the Arabic terms are adapted from the foreign languages (English/French). Though there is an equivalent Arabic term ' علم التخاطب ' that is less used than the adapted FL versions.

(status, corpus and acquisition) with LPP and cultivation planning. The distinction between the LPP and cultivation approaches is that LPP is performed at a macro level, addressing the nation's linguistic behaviour problems, particulary related to status planning, whereas, the cultivation approach from Neustupný (2006 in Nekvapil, 2012) is performed at a micro level, addressing literacy issues and focusing on the ways of writing and speaking, which is related to corpus planning. The importance of this frame work lies in the choice of goals assigned to LPP and cultivation planning, as up to 30 goals are defined. The identified goals in Neustupný's skeleton are gathered from different research frameworks, such as those of Nahir's (2006), Ferguson (1968 in Hornberger 2006) and Cooper's (1989 in Hornberger 2006).

Table 1.4 : Language Planning Goals (Framework of Hornberger, 2012)

Approaches Types	POLICY PLANNING (on form) Goals	CULTIVATION PLANNING (on function) goals
STATUS PLANNING (about uses of language)	Standardization status Officialization Nationalization Proscription	Revival Maintenance Interlingual Communication →international →intranational Spread
ACQUISITION PLANNING (about users of language)	Group Education/School Literary Religion Mass Media Work	Reacquisition Maintenance Foreign language/second language/ shift
CORPUS PLANNING (about language)	Standardization Corpus	Modernization Lexical

	Auxiliary code	Stylistic
	Graphisation	Renovation
		Purification
		Reform
		Stylistic simplification
		Terminology unification

1.3.5 Language Planning in the Arab World

The Arab world is divided into two parts, based on geographical and linguistic features, Al-Mashreq Al-Arabi (the Middle East) and Al-Maghreb Al-Arabi (The Maghreb Countries). Geographically speaking, the strategic position of the Arab world stretches from the Atlantic Ocean in the west to the Arabian Gulf in the east, and from the Mediterranean Sea in the north to the Indian Ocean in the southeast. The current geographical frontiers of the Arab league are artificial, having been drawn by European powers after the defeat of the Ottoman empire in 1918. Al-Khatib (2000:121) states that the Arab nation '*Al Uma Al-Arabiya*' is usually defined "linguistically" by the use of Arabic in the twenty-two countries symbolizing "their unified identity." (Abuabsi 1981:135). Similarly, (Sulaiman 2007: 3) defines it in terms of Arabism and religion in stating that "Arabs are defined by their culture, not by race; and their culture is defined by its essential twin constituents of Arabism and Islam". In terms of economics, the Arab world makes 2.851\$ trillion Gross Domestic product (GDP) which is approximately 4% of Gross World Product (GWP)[10]. The Arab world is known for its oil production and depends largely on oil revenue. Yet, some countries, like Jordon, Tunisia and Morocco count on tourism, banking and other services asa source of income. The total estimated population of the Arab World is 369.8 million people (istizada, 2018). Anthropologically speaking, Arabs are described as generous, welcoming, honorable and hospitable people. Pan Arabism is characterized by the sharing of language, customs and values among the twenty-two countries. Although, Islam is a feature of Arabism, it is of importance to mention that anybody who speaks

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[10] Refer to http://istizada.com/complete-list-of-arabic-speaking-countries-2014/ for more details.

Arabic and belongs to an Arab League country is seen as an Arab (Bassiouney 2009 and Or 2017).

The term Arabization *Al-ta'areeb* (also called Arabization) has been broadly assigned to two major meanings. One possible meaning is the replacement of a foreign language, such as with French, via the promotion of MSA in all domains of use towards a "monoglot ideology", as in the case of the Maghreb countries. The second meaning refers to the coinage of new lexemes and their development, either by translation of existing words or the creation of new ones, as in the case of the Middle East. The first and the second meanings have been used interchangeably in Arabic LP incorporated in traditional LP, corpus planning and status planning (Hamed 2014: 359 and Elkhafaifi 2002).

By and large, Arabization came as a response to de-colonization, acting as a vehicle for nationalism, in the Arab world. Its process differs from one country to another depending on the length of the colonization period. For instance, in the Maghrib area, Algeria, which very hastily embraced the implementation of Arabization, without developing "long terms goals", faced severe consequences and was doomed to imminent failure (Miliani 2000: 16) (see section 3.2.2.2). In Morocco, after its independence in 1981, the Arabization process was very slow due to the absence of teachers and teaching methods. However, in Tunisia the government adopted French as a MI after realizing the potential difficulties in implementation of the Arabization process, in the absence of the necessary materials. Thus, French became the lingua franca among Tunisians elites (Abuabsi 1981; Haeri 2000; Miliani 2000 and Le Roux 2017). Cook (2016) cites that a major concern in the process of Arabization, in the Arab world, is the corpus planning and the issue of terminology unification. Therefore, Elkhafaifi (2002) promotes the idea of Arab agencies coordination across the Arab world instead of effortless trails by stakeholders in each Arab country, involving huge budgets, under the name of national language promotion (MSA). Furthermore, he points out the need to establish an agency at the level of the Arab League; its primarily mission being to promote and facilitate the development and the standardization of scientific

terms across the Arab region, similar to the Nodterm mission organization that promotes the development of scientific terminology and research in Scandinavian countries (see Elkhafaifi 2002 for more details).

Furthermore, Or (2017) asserts that LP in the Arab world is a complex matter, as it is deeply rooted in the historical, colonial history, and in the differences in each country. Even though the Arab League is unified under one religion and language, there are several linguistic, ethnic, social and cultural differences between them. In the Arab world, LP faces three main issues, diglossia, as discussed earlier; the process of Arabization, with its dual conception in the area; and language education, addressing the issue of using minority languages (such as Kurdish and Aramaic languages in the Middle East), multilingualism (such as the use of English /French), and the mother tongue (the use of dialect) in teaching and learning.

Dekhir (2013) mentions that the Arabization process has witnessed three trends: pro-Arabization, anti-Arabization, and the non- aligned. Pro- Arabization: is divided into two groups, the Arabs who advocated Arabization for religious matters, and those who advocated Arabic for the purpose of nationalism and unity. Anti-Arabization trend: argues for a preferred use of a FL for utilitarian purposes, such as economic prosperity, higher education, career, study abroad and looking for jobs, to stay connected with the rest of the world, and so on. The third trend: involves those who are static neither supporting Arabization nor any FL intervention.

In another version, Maamouri (1998 in Elkhafaifi 2002) contends that Arab linguists view the status of MSA from three different perspectives:

1. The *Traditional* view, regards MSA as adequate to embrace the current changes, not requiring modernization or development.
2. The *Moderate* view, seen as the optimal position (between the first and the third views), calls for further simplification and modernization, as well as the unification of terminology so that it can be effectively used in different sectors and disseminated equally throughout the Arab world.

3. The *Extreme view,* goes far beyond the simplification and/or modernization of MSA, as it calls for the adoption of the Latin script as the writing system of Arabic, sanctioning the use of dialect use written and formal situations, as well as the pursuit of further simplification and avoidance of unnecessary grammar rules.

In this respect, Abuabsi (1981:129) indicates that the Arabization process is in fluctuation between those who support it for religious and national reasons and those who fight for advancement in modernity, science and technology:

> The conflict between traditional and Western values is the key to understanding official language policies as well as popular attitudes regarding language in the Arab world. Traditional values are associated with the Arabic language and Islam, the two major pillars of Arab nationalism. Western values represent colonialism and oppression on the one hand and modernity and technology on the other.

Historically speaking, Arabic went through the process of LP in 7 A.D, when grammarians established the basics of the grammar rules. The second Arabization planning process took place during and after countries in the Arab League achieved independence from western colonization, when several language agencies and academies were established. The first of these was established in Damascus in 1919, then; came the Jordan Academy of Arabic in 1976, the Arab Bureau of Education for the Gulf States in 1975, the Algerian Academy in 1986, and others (see Elkhafaifi 2002 for more examples). The goal behind such language academies and agencies is mainly for corpus planning, as their main remit was for the purification of MSA; the up-grading of MSA for effective and wider communication via the introduction of terms for innovation to embrace technology and science, orthography and grammar simplifications; the standardization and unification of terminology in science and

technology, establishment of new dictionaries and grammar books and translation and promotion of written Arabic publication (Bani-Khaled 2014 and Amin 2009).

Elkhafaifi (2002: 255) claims that despite the that, corpus planning was the core of language planning for Arabic, there was an "immediate need … for accurate and widely acceptable scientific and technical terminology". He adds that the issue in the Arab world is that there was not a unified terminology for use in science and technology, since every country was developing its own terminology based on its own particular needs. However, corpus planning alone would not be sufficient in the case of Arabic, as the language should also be liked, learned and diffused (acquisition and prestige planning). Thus, one may conclude that the field of LP across the Arab world is not given the required attention from stakeholders and needs to approach LP as an interdisciplinary movement that relies to a great degree on sociolinguistics and Ethnography as key concepts for policy implementation (Bani-Khaled 2014 and Elkhafaifi 2002).

The Arab region is distinguished as a multilinguistic context. Arabic is the language that was brought to the Arab world through Islamic expansion. Besides this, French and English were inherited as foreign languages from European colonization. Plus, the existence of other minority languages has to be acknowledged (Amin 2009 and Alhamani 2015). Abuabsi (1981: 135) indicates that the use of MSA in the Arab world is not even due to "the linguistic situation in the Arab world [that] is fairly homogeneous with the exception of Berber in North Africa, Kurdish in Syria and Iraq, and a variety of languages in the Southern Sudan", for instance, in the Maghreb region, where French is deeply rooted in countries like Algeria, Morocco and Tunisia even after more than sixty years of independence, and French and Arabic exist side by side in people's daily lives, in both formal and informal activities.

With the "Arab Spring', several political decisions have been made by stakeholders, in different Arab countries, with regard to language. For instance, the new Iraqi stakeholders, after the Iraq war in 2003, recognizes Kurdish as a second official

language. Or (2017) emphasizes the fact that minority languages in the MENA region are oppressed and considered a taboo, since it is only recently that some Arab states have begun to recognize the minority, as in the case of Berber in the Maghreb countries. This shift came as a result of, the expansion of the definition of UN Human Rights, such as with the 2007 Charter of Indigenous Rights[11], affirming the importance of minority languages and granted their right to preserve and maintain their languages at a governmental level. Nowadays, Berber varieties are commonly used in the Maghreb region, in different regions, gaining not only national recognition but also official status, such as in Morocco in 2002, Libya in 2012, and in Algeria in 2016, thereby granting the rights of minority languages and allocating them status as a part of the cultural identity of the nation (Hamed 2014*; Language education policy studies 2018) .

In the Levant, Lebanon, suffered a decade and a half of civil war (1975-1990), that resulted in a multilingual, cultural environment in which English and French predominates. Bacha and Bahous (2011) asserts that English started gaining status after the civil war, as people started realizing its importance for a better future, especially for those who immigrated to the West. Furthermore, the demographic diversity, the civil war, and the foreign languages (French/English) circumstances had resulted in a complex linguistic situation marked by the use of French and English simultaneously alongside Arabic, in the daily life. Lebanon is well-known for its relatively successful language planning policies. Educational reform in 1994, following the civil war, highlighted the learner and the teacher training policy, and other social factors in the adoption of new methodologies in the learning and teaching environment (Or 2017). Bacha and Bahous (2011) indicates that the LPP undertaken proved to be successful and carried positive attitudes. Therefore, Lebanon is well distinguished by its higher literacy rates as compared to the other Arab countries, and it is also known by its highly accredited universities such as AUB and LAU, as well as its rigorous in-house printing and publications.

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[11] See https://www.un.org/development/desa/indigenouspeoples/declaration-on-the-rights-of-indigenous-peoples.html for more details

The act of self-immolation by Bouazizi, in Tunisia, saw the start of several revolutions throughout countries of the Arab League. Since then, the Arab Spring began to affect the territories of MENA, a movement marked by revolutionary acts against dictatorships, aiming at democracy and a prosperous future for Arabs. The Arab world changed dramatically in these sociolinguistic contexts, witnessing the birth of new linguistic systems and the rise of minority linguistic systems that came under consideration at a governmental level (Benrabah 2009b.; Hamed 2014 and Djennane 2016).

As an example, LPP in Libya changed the direction of implementation from top-bottom to a bottom up process, taking the individual into consideration, and to improve the effectiveness of political decision making. Before the revolution, Berber was a minority language in the country and MSA was the only official language in all domains, even in street and shop signs. although 10% of the total population are Berber people, the authority never recognized Berber as a language, either at a national or official level, and it was held in negative regard. However, after the fall of Gaddafi, new politicians asserted that Berber should be allocated national as well as official status, along with MSA, to be used equally in governmental sectors such as the media, administration, house printing and education (Hamed 2014).

Another issue is the comparison of the status of English in Libya before and after the revolution. The educational system of Libya recognized English as an important language, to be introduced from an early age since its independence in 1951 in order to embrace the advancements in a globalized world. Moreover, with the discovery of oil, the cooperation of western companies was needed to build the infrastructure of the country, and English was seen as a prerequisite in order to facilitate development. However, English was later dropped in 1968, due to lack of resources, such as recent methods of teaching, qualified and trained teachers, and authentic sources. Furthermore, in 1973, Libya shifted towards an anti-westernism policy and banned anything that was not national. Thus, English was removed from the curriculum, and MSA was promoted in all sectors, to the point that the government declared that foreigners must include an

Arabic translation of their passports to get into the country. Unsurprisingly, after the revolution in 2011, in the name of democracy and Arab Spring, English was not only re-introduced into the Libyan educational system, starting from grade five onwards, but is now used equally alongside MSA and Berber in all sectors. It is worth mentioning that MSA is still the dominant language despite the fact that both English and Berber are well spread throughout the country (Hamed 2014).

On the other hand, the revolutionary movement in the Arab world opened the door not only to minority languages, but they also gave rise to new linguistic contexts" (Hamed 2012: 361). In Syria, where the revolution started five years ago, it resulted in changes in the educational system. The educational system, with the addition of Russian as a FL starting from the seventh grade, besides English and French, as Syrian students now have the right to choose either French or Russian as a third FL besides Arabic and English (Al-souria.net. 2018).

1.4 Conclusion

This chapter highlighted the importance of language attitudes and LP to the current study in terms of understanding language attitudes and language use among students in the UAE and Algeria. It investigated the basic perceptions in the study of language attitudes, as well as pointed out major notions in LP, such as historical development, types, process and goals. It also provided a general view about language attitudes studies and LP background in the Arab world. The following chapter will deal with a historical review about Arabic, its varieties and its development, in order to capture the differences in the Arabic language levels. Moreover, several issues will be discussed, such as diglossia and its negative impact on Arab educational system, the use of Arabizi, as well as the over use of foreign languages (French and English) that participated directly in the deterioration of the Arabic language, sidelining it to written texts.

Chapter Two: The Arabic Language and Contemporary Issues

2.1 Introduction

MSA has a solid connection to Islam, viz. the Quran, which contributes to its preservation though it is witnessing a decline in its use. The following chapter is an introduction to the main concepts applied in this study. It deals with the history of the Arabic language, the discussion of its varieties and its status inside and outside the Arab world, pointing at main issues such as diglossia, FL use and other issues that hinder the development of the language *per se* as well as education undermining.

2.2 History of Arabic

Arabic is the language that was brought to the Arab world through Islamic expansion. Since the pre- Islamic era different dialects in the Arabian Peninsula have existed. However, one dialect, Quraish dialect, was considered as a superior variety. Al-Mahmoud (2012) mentions a number of factors, including geographical, political economic and religious, have led this spoken variety to be the most respected and prestigious in the Peninsula. The strategic position of the Quraish tribe in Mecca, where the Ka'ba is located, helped its leaders to gain a powerful political position among other surrounding tribes as well as being the trading center for pilgrims who visited the region for idols worshiping. Such factors have made Makkah a dominant and powerful region in the peninsula, along with its spoken dialect. Arabs were known at that time, for their tongue eloquent, '*faṢaaħat al lisaan*', as they used to gather from different tribes in *Souq Okaz*[12] to compete with each other in poetry which was only gathered and recorded by the 8th c. to preserve the language and its spoken heritage. (Gulf News 2018 and Abuabsi 1981). Significantly, the Arabic variety of Quraish gained a status that would not only be a language spoken in the peninsula but also representing the great bulk of literature and cultural heritage, as well as a language disseminating around the area of

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[12]It was the largest open market since pre- Islamic period, known also for resolving disputes among tribes, announce decisions and discuss the area issues. For more information see
https://gulfnews.com/news/gulf/saudi-arabia/saudi-arabia-s-historic-souk-okaz-comes-alive-1.2242976
accessed 2018 16th August.

the Middle East and North Africa and other places worldwide, functioning as a lingua franca and an international language with the spread of Islam.

In fact, Arabic is so tightly associated with Islam that you cannot mention one without referring to the other one. It is described as "the vehicle of Islam" (Benkharafa 2013: 203). Arabic is not like any other classical language such as Sanskrit or Latin that were eventually replaced by other varieties and are not held mandatory for religious and ritual practices. Arabic seems to be rather an eternal language, that will not die, as it carries the teachings of Islam (Anderson and Suleiman 2009 and Bale 2010). The uniqueness and prestige of the Arabic language lie in its connection to the Qur'an, the Holy Book of Islam, since its revelation in the 6th c. and its primordial in keeping the language preserved and vital. Thus, Arabic is, and will continue to be, a vital world language; and as God (Allah) says in His Holy Book (the Qur'an) *"We have, without doubt, sent down the Message; and We will assuredly guard it from corruption"*[13].

Indeed, Arabic plays a significant role in the everyday life of a practicing Muslim, whether Arab or non-Arab, as it carries "the words of the sacred book (the Qur'an), the Hadeeth[14] and other religious texts such as the Qur'anic exegesis (tafseer), and the Islamic law (fiqh)" (Bernasek and Canning 2009: 261). It is mandatory not only in performing prayers, five times a day, but also for presenting religious speech 'al-khutba' in the day of Jumu'a [15] (Bernasek and Canning 2009; Bale 2010 and Sabbah 2015). It is well-known that the most important phase of the Arabic language was during the 6th and 7th centuries with the emergence of Islam, in which Quraish dialect became even more dominant and was disseminated worldwide form the far east to the far west. Nonetheless, the spread of Islam led into language contact and Arabic affected many languages around the world and got affected by other languages as people started corrupting it (making grammatical mistakes) and its codification was soon carried out to preserve it from corruption (Al-Mahmoud 2012; Alhamami 2015 and Abuabsi 2007).

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[13]"إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ" (Al-hijr verse 9)
[14]The Hadeeth contains sayings and deeds of the prophet Mohamed, peace be upon him.
[15](the day of gathering) Friday

In the 8th century, the language of Quraish was chosen as a the most correct model of codified Arabic[16], named 'Classical Arabic' by Western linguists (see section 2.3.1) to distinguish it from the daily spoken language. The codifying of Arabic was for two main reasons: Initially, illiterate Arabs started corrupting the language and showed tendency in making linguistic errors, viz., grammatical mistakes in the language that affect its purity and beauty. Besides, with the spread of Islam, non- Arabs who converted to Islam, mingled with Arabs, adopted Arabic as their native language and started language divergence 'Al-laħn'[17]. It is the Qur'an that gave Arabic the status of a prestigious language. Arabic, then, started spreading around and used in different countries such as in Egypt where Coptic and Greek were spoken, in Iraq where Aramaic and other varieties were spoken, in the Levant where Aramaic was spoken and in North Africa where Berber varieties were used, as well as in Spain, Persia and Turkey. Arabic witnessed its golden ages and enjoyed its heydays with the contribution of numerous achievements by Arabs and non-Arabs, such as the establishment of 'the wisdom house' '*Bait Al-Hikma*[18] in Baghdad and the flourish in agriculture, industry and science until the 11th century. The fall of the Ottoman empire, however, witnessed a total decline in these accomplishments, and, at the same time, exposed the Arab territories to colonization by European powers such as France, England, Spain and Italy (Abuabsi 2007; Carter 2012; Amin 2009; McDougall 2011 and Alhamami 2015).

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[16] The Qur'an was memorized by Muslims and not written, until the 3rd caliph, Uthman Ibn Affan, who called for gathering and writing it especially as a huge number of those who memorized it ('ħafa∂at Al-Qur'an') were killed in the Battle of Yamaama. (Said1964 and AbuAbsi 2007).

[17] (ظهور اللحن)Definition of al -lahn" as provided by Al-sarhan (2016) "grammatical mistakes in the language are first disadvantages of the vernacular, it is the error or tendency to make mistakes, errors in the language.(my translation) http://www.anasalafy.com/play.php?catsmktba=64178 accessed 16th August 2018.

[18] During the rule of caliph Harun al-Rashid (786 to 809). The House of Wisdom was the source of knowledge, science and civilization, people from the west and the east used to send their children to learn different sciences in many fields (philosophy, theology mathematics, geography and science). Likewise, Translation, from and into Arabic, had also witnessed to be the highest during that time. (Abuabsi 2007)

2.3 Levels of Arabic

Arabic is an umbrella term referring to written as well as to various spoken varieties as "there are many names and designations for these kinds of Arabic in the literature" (Kaye 1970: 379). Commonly, Arabic is divided into three to four types, it will be discussed later, starting from Classical Arabic (CA), the most formal variety; then Modern Standard Arabic (MSA), a simplified variety of Classical Arabic; Educated Spoken Arabic (ESA), a mixture of MSA and spoken Arabic; and Spoken Arabic (SA) which is the least formal among them all, characterized as the mother tongue of all Arabs being naturally acquired since birth and used in day-to day conversation. (Anderson and Suleiman 2009; Ennaji 2005; Al- Mahmoud 2012 and Abuabsi 1981). Benkharfa (2013) argues that the diversity in labels describing different levels of Arabic is due to the fact that scholars tried to assign the most accurate and precise description to each variety. Thus, Cote (2009) for example, affirms that there are at least two varieties of Arabic: one seen as the High variety, (MSA) and the other one as the Low variety (SA) that are used complementary to one another, each in its domain of use, forming a linguistic duality phenomenon referred to as diglossia (see section 2.5.1.1).

Indeed, "some of these labels are totally misleading and even confusing whereas others are relevant and to the point… [they] are like those associated with the English language such as: Early English, Middle English, Standard English, Modern" (Benkharafa 2013: 202). Likewise, Ibrahim (1983: 512) indicates that the term Arabic is "a very vague term and most people in Arab countries would define Arabic in this context as referring to Standard Arabic", while Bale (2010) asserts that, to normal people, there is only one 'Arabic' variety, that includes all the aforementioned varieties.

These varieties, Classical Arabic to Spoken Arabic, constitute a continuum varying from very formal to the most informal depending on the speakers, and the context of use, since each variety is used in its specific domain according to the function to be fulfilled. For instance, SA can be used among friends and family, ESA can be used between educated people (such as administrators at university), MSA is used on

the news and in school lecturing while CA is used for religious practices and among religious scholars. Thus, there is no wonder that non-Arabic speakers always face difficulties of which form to speak or learn (see section 2.4) (Boudella and Marslen-Wilson 2012; Haeri 2000 and Benkharfa 2013).

In the current study, the following terms CA, MSA, ESA, SA are used, as explained in the forthcoming sub-sections. We are treating Arabic language of two types: CA and MSA as H varieties, and ESA and SA as L varieties.

2.3.1 Classical Arabic (CA)

Classical Arabic (hereafter, CA), the language of poetry, existed in Hijaz more than 1500 years ago. As mentioned earlier, CA emerged as a dominant language with the advent of Islam carrying the words of God (revelation of the Qur'an) which is the core reason why Arabic has been preserved until the present day. It represents religious sermons and a great bulk of Arabic literature. CA has two main regulators: Qur'an and the pre-Islamic poetry that contributed to its standardization in the 8th century. CA witnessed its heydays of prosperous literature, sciences, translation and vigorous inventions by Muslims, Arabs and non-Arabs, that shaped the beginning of the Islamic civilization as well as, currently, being taught in accredited universities worldwide (Haeri 2000 and Sabbah 2015). CA is known for its richness in vocabulary, whereby for instance, the word 'lion' has many other names for which only language specialists understand what term to use in what context (Al-ghamidi 2009). CA is also referred to as Quranic Arabic (Benkharafa 2013) and 'fusha al-turaath (classical heritage) (Badawi 1973 in Sabbah 2015). It is an elevated level of sanctity, not used by Arabs on a daily basis[19], neither in speaking nor in writing. (Al-Sobh, Abu-Melhim and Bani-Hani 2015; Cote 2009; Bani-Khaled 2014; Siwiec 2016).

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[19] Mostly used by religious scholars.

2.3.2 Modern Standard Arabic (MSA)

Modern Standard Arabic (hereafter, MSA) is closely related to CA with simplified grammar and vocabulary aspects. MSA is widely referred to as 'Fusha'. Other scholars consider both CA and MSA to be 'Fusha' (Dakwar 2005; Bianchi 2011 and Haeri 2000). Others distinguish between these levels saying that MSA is modified and more developed than CA (Benkharafa 2013 and Bale 2010). In this respect, Ennaji and Saddiqi (2008) and Bidaoui (2017) recognize MSA as a middle variety between CA and the spoken variety. It is also referred to as written Arabic, since there is, "no coincidence that the terms 'standard' and 'written' are synonymous in the Arabic context since standard Arabic is virtually the only written variety to the exclusion of all spoken vernaculars" (Ibrahim 1983: 508).

By the end of the nineteenth century, Arab intellectuals and scholars started the process of Arabization and its reform, declaring MSA as the lingua franca on the national level as well as at the official language for every Arab country that gained independence from European colonization. Policy-makers started the process of modernizing CA to embrace the current up-dates and to assimilate the new terminology borrowed from different languages, in different fields: educational, technical, social, medical and political by adjusting the foreign terms into the Arabic grammar system. Schools, language academies, as well as individual efforts, were exerted to make enhancement in three main areas: orthography, grammar and vocabulary. MSA, the written language of contemporary literature, is a variety that is used to varying degrees throughout the Arabic-speaking world in formal education, administration, journalism and government offices (Cote 2009; Benkharafa, 2013 and Abu-Absi 2007).

Haeri (2000: 73-73) maintains that there is not a word for word translation for the English term MSA[20] into Arabic. In Arabic, "hyphenated terms such as Arabic of the press, contemporary classical Arabic", are used. The difference between CA and

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[20] Is also called literacy Arabic or writing Arabic (Siwiec 2016).

MSA is as clear as crystal and can be observed more at "the stylistic and lexical levels" (Al-Mahmoud 2012:89).

There is no doubt that the media, especially TV and radio, have played a significant role in disseminating the standardization of MSA throughout the Arab world as even peasants in urban areas were able to comprehend it (Cote 2009; Benkharafa 2013 and Graddol 2006). An ironic fact is that though it is highly valued by Arabs, MSA is the mother tongue of no-one (Bale 2010; Bianchi 2011; Horn 2015; Siwiec 2016 and Aharon-Pertz and Ibrahim 2005). In this respect, Ibrahim (1983: 509) affirms that "Standard Arabic [MSA] is the only variety of Arabic taught in schools and literacy classes. Yet, this variety does not have a single native speaker and it is not anyone's exclusive language of communication, not even highly educated people".

2.3.3 Educated Spoken Arabic (ESA)

Educated Spoken Arabic (hereafter, ESA) is a hybrid variety characterized by the mixing between the high variety (MSA) and the Low variety (Spoken Arabic) assimilating grammatical and lexical features from both types; it is used to a certain extent among educated Arabs to communicate orally. It plays an assistant role in bridging the lexical gap between the two varieties and switches may occur back and forth from MSA to SA in semiformal discussions and as a MI in schools (Al-Sobh, Abu-Melhim and Bani-Hani 2015; Suleiman 2008; Anderson and Suleiman 2009; Siwiec 2016 and Francis 1985). However, Haeri (1997) strongly disagrees with this type of variety claiming that it came into existence as a stylistic way of speaking among Arabs as the problem lies in the fact that scholars have classified Arabic into formal and informal varieties instead of counting them as different levels of Arabic.

ESA has been given various labels such as '*al-lugha alwustaa*' (Siwiec 2016 and Cote 2009), Educated Arabic (Francis 1985), Inter-Arabic (Cote 2009), Middle Arabic, Intermediate Arabic (AbuAbsi 1981 and Siwiec 2016) and Elevated Colloquial (Badawi

1973 in Suleiman 2008)[21]. A comprehensive definition of ESA is provided by Abdulaziz (1986 in Cote 2009: 86), describing it as:

> a compromised, mixed usage, incorporating the grammatical structure of the colloquial and the lexicon and phraseology of MSA… which has greater usage prestige as it combines the emotional, affective down-to-earth and nationalistic characteristics of the colloquial and the standard, educated and formal nature of MSA.

2.3.4 Spoken Arabic (SA)

Spoken Arabic (hereafter SA) is the lowest form of Arabic varieties. It is the mother tongue of all Arabs; acquired naturally since birth. Arabs interacted with multiple non-Arabs with the advent of Islam, including people of Berber, Kurdish, Armenian and Turkish origin, as well as their contact with European invaders during the period of colonization, including the French, British, Spanish and Italians, all of which contributed to the development of Arabic into different varieties (Suleiman 2008; Abuabsi 1981and Cote 2009). Up to the present time, there is not agreement on the label of this type of Arabic variety. It has been variously labeled as: Colloquial Arabic (Bani-Khaled 2014 and Kaye 1970), Non-standard Arabic (Hudson 2002), Non-formal Arabic (Abuabsi 1981), Vernacular Arabic (Bianchi 2011and Shiri 2013), Local Arabic (Al-Allaq 2014), Regional Arabic (Sabbah 2014 and Bale 2010), Dialectal Arabic (Albirini 2011),*'ammiyat al- ummiyin'*, 'colloquial of the illiterate' (Badawi 1973 in Suleiman 2008), Local vernacular (Abuabsi 1981), Spoken Arabic (Al-Sobh, Abu-Melhim and Bani-Hani 2015; Siwiec 2016 and Aharon-Pertz and Ibrahim 2005), Ammiya (Suleiman 2008), Darrija (Haeri 2000) and so on.

SA varieties differ in terms of syntax, lexicon and pronunciation. SA does not follow most of the MSA morpho-syntactic rules. Hence, it is simpler than MSA and allows borrowings from different languages. One could deduce that SA is seen as a

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[21]For further labels for Classical Arabic, MSA and Spoken Arabic see (Abuabsi,1981)

stigmatized variety of CA. Furthermore, Arabs consider SA as a '*lahja*' (meaning a dialect) and not qualified as a language and rather give great attention to MSA and its prestigious status (Horn 2015). Furthermore, it is seen as a hindrance to education and economic development as well as a national coherence (Benkharafa 2013 and Amin 2009).

The number of SA varieties is numerous to the point that in every single country we can find different varieties. Cote (2009) and Al-Khatib (2000) maintain that there is a linguistic division of the SA varieties on a macro level; varieties of the Maghreb countries, and varieties of the Middle East countries and, in between, varieties of Bedouin groups, that are not mutually intelligible constituting a continuum.

On an Arab national level, Spoken Arabic varieties are divided into four main groups[22]; Levantine Arabic spoken in Jordan, Lebanon, Palestine, Syria; Gulf Arabic, Spoken in Saudi Arabia, Kuwait, Iraq, Qatar, Bahrain, United Arab Emirates, Oman and Yemen; North African Arabic spoken in Libya, Tunisia, Algeria, Morocco, and Mauritania and Egyptian Arabic spoken in Egypt, Sudan and some parts of Libya (Suleiman 2008 Abuabsi 1981; Bale 2010 and Francis 1985).

Despite the fact that these varieties are derived from one language, they are not mutually intelligible, thereby pushing Arabs to switch to other varieties (MSA) or find their communication impeded (Sabbah 2015). Indeed, a speaker of particular variety cannot necessarily comprehend that of another speaker's variety; e.g., an Emirati speaker would not fully understand an Algerian speaker and vice versa. Furthermore, in the same county, various regional varieties exist. For instance, in Egypt, there are the Falah Egyptian, the Saidi Egyptian and the Cairene Egyptian varieties, each of which are the most common among all Egyptians (Sabbah 2015). In this regard, Bainchi

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[22]In Somalia, Comoros and Djibouti, there is not a specific spoken colloquial, MSA is used along with French/English in formal settings. Other regional varieties such as mixing of Bantu and Arabic in Comoros are used for day-to-day conversation (Heritage voices collection,2013)http://www.cal.org/heritage/pdfs/heritage-voice-language-arabic.pdf accessed 14th September,2018.

(2011) affirms that each country has its own developed SA variety which differs radically from that of other neighboring countries, as well as, one common shared variety that all people from different regions are familiar with. Nonetheless, the Egyptian variety is well-known and intelligible across the Arab world due to several factors such as media and the early spread of Egyptian movie industry throughout the Arab world, and the numerous Egyptian teachers, especially Arabic teachers, who were brought in after the independence of Arab countries (Bale 2010; Abuabsi 1981 and Al-Sobh ,Abu-Melhim and Bani-Hani 2015).

There is no doubt that one's own language, MSA in the case of Arabs, is a core part of one's identity. However, for Arabs, to some, the SA variety became the symbol of identity and nationalism and not the standard form (MSA). In this regard, Nashef (2013) confirms that Arabs do not recognize themselves as Arabs but see themselves as per their country, identifying themselves as Algerians, Emiratis, Syrians and so on, to justify their belonging to a certain geographical land, as a result of particular external factors, such as colonization, that set the geographical boundaries of their states. Murad's (2007) study about Iraqi students' attitudes towards MSA and Iraqi Arabic (see section2.2.6.4) is a vivid example of why some students (51%) see a future for Iraqi Arabic (hereafter, IA). He provides historical and political factors that contributed to Iraqi students' positive attitudes towards IA. Iraqi people witnessed devastating events during the Ba'ath regime[23], and, "there is a strong sentiment among Iraqis of feeling abandoned by their fellow Arabs" (ibid.: 94), thus, "Iraqi Arabs began to think of themselves more as Iraqis and less as Arabs… [and] developed a feeling of isolation…[where] Iraqi became the only identity to Iraqi people" (ibid.: 105). He believes that IA would become the official language of the country if such 'sentiments keep growing' among Iraqis (ibid.: 95).

Similarly, Starrett (1996 in Haeri, 2000: 79) reports on an analytic study in which he was observing Egyptian children struggling and fearing reading texts, written in the

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[23]Iraq war with Iran, Iraq war with US when invading Kuwait and Gulf second war against Saddam Hussain 2003. See (Murad,2007) for further elaboration.

standard form of Arabic (MSA), discussing religion and history. Starrett recounts an incident with their teacher correcting their mispronunciation and mistakes shouting at a student for her bad reading, saying, "You're an Arab! ...An Arab! And you don't know your own language!", to which the child responded, "I'm not an Arab! I am Egyptian! And anyway, we don't speak like this!". This serves to highlight another crucial issue: Arab diglossic dilemma characterized with MSA being the High variety and SA being the Low variety (as it will be discussed later in this chapter).

In another context, some linguists treat both the H variety (MSA) and L variety (SA) as equal, being derived from the same language yet with some marginal differences in grammar aspects; others consider Arabs already to be bilingual, as the H variety and L variety are treated as two different systems (Haeri 2000 and Ibrahim 1983). On the other hand, others see MSA as the only variety that is worth to be called a language with a marked grammar system, considering SA as merely a corrupted version of it (Amin 2009).

In his paper, Ibrahim (1983: 507) treats the case of Arabic as bilingualism, by explaining the structural differences between the written and oral forms, asserting that "in the case of Arabic the distance between the standard written variety and all of the many spoken varieties is very conspicuous". Similarly, Bale (2010:134) asserts that the H variety and L variety are distinct in declaring that "many Arabs are already bilingual in that they can move back and forth between the two (or more) forms of the language as required by specific social contexts and communicative needs".

In contrast to the previous studies, Boudella and Marslen-Wilson (2012: 17-18) investigated morphological similarities and differences between MSA and Tunisian Arabic via auditory priming experiments model[24], demonstrating that despite the differences between the two varieties, MSA and Tunisian Arabic, their cognitive and linguistic process are alike. In other words, the manner in which their word patterns and

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[24]priming is how you respond to a stimulus influenced by a past stimuli usually unconsciously. (see Boudella and Marslen-Wilson 2012for more details).

roots are processed are not markedly different from each other. Furthermore, MSA and spoken Arabic constitute a sociolinguistic phenomenon existing in complementary relationship, each used in its own particular context. Therefore, their argument is that it is not credible to refer to MSA and Tunisian Arabic as two different varieties. They assert that:

> the consonantal repertoires of MSA and any local dialect overlap substantially, meaning that the child needs to acquire very few, typically two or three, new phonetic categories when learning MSA. Learning the phonological system of MSA is a relatively trivial task for the child who ends up mastering both MSA and dialect systems early in life.

Similarly, Mahmoud (2000) found no differences in the use of clauses between the standard and nonstandard forms using them both equally in learning English as a FL. He analyzed 3rd year secondary level students' translated texts from English into two varieties: MSA and SA. He attempted to examine which variety of Arabic students relied on when learning a FL. He expected that students would rely on MSA for two main reasons: firstly, that MSA has the official status and possesses a higher status than SA and, secondly, both MSA and English are learned in a classroom situation which SA has no inscribed value. Results indicated that the students use/ transfer from both varieties[25] in their English learning process, as the interlingual error analysis of their texts was almost the same for both. Thus, it is deduced that all spoken Arabic varieties are inter-related to MSA and Arabs from different regions can understand each other better by communicating in MSA.

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[25]linguistically and cognitively speaking they are used and processed similarly.

2.4 Arabic Status Outside the Arab World

The study of Arabic enjoys prestige inside and outside the Arab world and becoming more common among Arabs and non-Arabs, Muslims and non-Muslims. (Mohamed 1998 and Bale 2010). In the US, Temples (2010: 103) notes that "Arabic is one of the most desired foreign languages in the U.S., both as a critical language (a language valued at the governmental level for the purposes of international relations and security) and as a heritage language (a language valued for its real and symbolic connections to family members and communities who speak it)". In this regard, Carter, (2012: 108) mentions that *"the utilitarian reasons for studying Arabic are commercial, evangelical, political, military etc."*. Indeed, Brosh (2013: 28), in his study about Americans' motivation for learning Arabic, found that variable factors are involved, as to why students choose and pursue their study of Arabic such as on the patriotic sentiments of those, "who feel a greater sense of national threat due to changes in the sociopolitical context", or in instrumental and integrative motivations such as the desire to pursue employment opportunities in the GCC countries or educational opportunities in an Arab country, or to visit the Arab world, and understand Arabs and their culture. Furthermore, Allen (2004) emphasizes the strategic aspects of learning Arabic revealing US students' high level of awareness and understanding concerning the differences between the US and the Arab nations in terms of culture, history and religion.

In the UK, likewise, Bernasek & Canning (2009) assert that students' motivation in pursuing a higher education course in Islamic studies, in particular, as well as studying the Arabic language have increased over the years for different personal and academic purposes. Finally, in Israel, Arabic enjoys the status of an official language for the Israeli Arab minority besides Hebrew, even though its use is very limited; it is declared to be a second official language but, in reality, it is not treated as such, so students prefer to learn French rather than Arabic as it is not a mandatory language. However, studies revealed the willingness of Israeli Jews to learn Arabic for military purposes (Tannenbaum and Tahar 2008 and Soen 2012).

Brosh (2013:29) indicates that after the 9/11 event, studying Arabic became "more pertinent to Americans than ever before"; and that the US foreign language studies institutes stressed on the importance of studying Arabic for national security and better understanding of Arabic speakers. Furthermore, it has expanded the range of language study to include Islamic and Middle Eastern studies. Similarly, Bale (2010) asserts that many US programs for heritage Arabic speakers or non-heritage Arabic speakers were designed to develop and maintain Arabic and its varieties. She maintained that, Arabic as a Heritage Language in the US was basically designed to understand the role and intentions of Arabic heritage learners of Arabic to better understand the US as a multilingual society and to maintain Arabic for national security after the event of 9/11. She elaborated on the different programs that were launched to teach Arabic and its dialectal varieties, such as the Egyptian dialect and the Levant dialects in conjunction with Arabic institute corporations for same previous aforementioned reasons. Additionally, the US federal government ensures the funding of different fellowships for the teaching of Arabic and its varieties to Americans both inside and abroad in the Arab world.[26]

In another context, it is worth mentioning that SA varieties were not previously taught in the Arab world. However, recently, in some countries such as Jordan, Morocco, Egypt, some private institutes are promoting its varieties among non- Arabic speakers especially those who are willing to migrate to the Arab world, to enable them to communicate with Arabs orally, since MSA is not used in daily communication. Some curricula in the UK have opted for the teaching of CA traditionally, neglecting the spoken varieties and oral communication (Anderson and Suleiman 2009). The dilemma about which variety to teach non-Arabs caused some to teach both in parallel, while others preferred to start with the H variety to pave the way to teaching the L variety at another stage (Ellili-Cherif and Al-Khateeb 2015).

2.5 Arabic inside the Arab World and Contemporary Issues

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[26]see Bale2010 for more details about the programs

With the vigorous development and advancement occurring in the 21st century, be it economic, social, political or linguistic, the Arab world is witnessing a great collapse by all standards. It goes without saying that language is a vital role in symbolizing one's national and religious identity, and that it also carries the emotions and cultures of the people, therefore, it does not just serve as a means of communication. (Allaq 2014 and Yunis 2004).

The following will take a cursory glance at the myriad of claims facing the Arabic language (MSA), in particular the problem of diglossia, but also the excessive use of foreign languages (English/French) and attempts towards the standardization of Spoken Arabic varieties, the Arabizi[27]phenomenon and more.

2.5.1 Diglossia

There is almost no study in sociolinguistics that dos not refer to the term *diglossia*. In this present study, particularly, diglossia is a key concept, alongside with other notions, such as *attitudes* and *language planning*. Diglossia is perceived as being at the core issue of several dilemmas in the Arab world, such as education and economic slowdown (Djennane 2016). *Karl Krumbacher* first mentioned the word diglossia, on 1902. The French linguist, *William Marçais* was credited with coining the term *digossie* (1930-31). In this regard, Hamzaoui (2017) explains that William Marçais is to be distinguished the first linguist in the field of dialectology to discussing the notion of diglossia, on the basis of his analysis of the Algerian linguistic profile, defining it as the use of two forms of the same language without elaborating on their domain of use.

Nonetheless, in the literature of sociolinguistics, credits are often attached to Charles Ferguson's, well-known article entitled *'Diglossia'* (1959), as an attempt to analyze the term as a sociolinguistic phenomenon. This was followed by Fishman's extended diglossia (1967) adopting a psycholinguistic approach, by adding multilingualism to its perception. Ferguson's famous article, has been extended, refined

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[27] It's a linguistic phenomenon, we chose this term 'Arabizi' , in particular, as there are other terms designating the same phenomenon to highlight the great danger of this new linguistic phenomenon as is going to be explained later in this section.

and revisited, as it is going to be discussed below (Stepkowska 2012; Bidaoui 2017 and Ferguson 1959).

Diglossia is a sociolinguistic phenomenon that is distinguished from other phenomena synchronically and diachronically speaking, in several descriptive characteristics. The synchronic features of diglossia are seen to be related to the speech community, in which it appears with two defined codes existing in complementary distribution, each with an allocated function performed in specific contexts. As for the diachronic characteristics, these relate to the social and linguistic features in which diglossia appears, measuring its development, decline and extension (Hudson 2006; Stepkowska 2012 and Snow 2013).

Haeri (2000) affirms that Ferguson's article about diglossia has given birth to a novel field of study that is developing in its understanding and perspectives internationally, and most importantly, in understanding the complicated diglossic situation in the Arab world. As one of the pioneers in studying diglossia, Ferguson (1959) describes this sociolinguistic phenomenon in four different communities: Arabic, Greek, Swiss German, and Haitian (Creole and French). Ferguson (1959: 325) uses the term 'diglossia' to describe a situation in which "two varieties of a language exist side by side throughout the community, with each having a definite role to play". A quick reading of this definition indicates that diglossia is a macro level phenomenon related to a group of people (community) rather than an individual level and reveals also the co-coexisting relationship between a high and a low level of the same language each used in its specific domain.

Ferguson (1959) sets out nine features characterizing diglossia as a sociolinguistic phenomenon. Starting with *function*; the use of the H variety is always in formal settings and the use of L variety is always associated with informal settings; in other words, these two levels of the language, are conventionally used in their own distinct context, each for its distinctive purposes, as for example, it is odd for an Arab to hear someone using MSA in a context of jokes and telling anecdotes among friends.

Likewise, a lecturer who uses the L variety in lecturing is perceived by students as incompetent (Fasold 1984; Bidaoui 2017; Dendane 2015 and Cote 2009). However, in the Arab world, the definitions of H and L are quite ambiguous, especially in education. For instance, at the university level, L is used in classrooms and meetings as well as a semi- medium being mixed with MSA to provide the students with better explanation of the lesson in schools. In *Prestige*, the H variety is always considered as being more beautiful enjoying higher status and authority than L variety. It is seen as logical and perceived as better for use in expressing scientific thoughts and representing religion and old literature. Unlike, the L variety, which is regarded less prestigious, corrupted and unworthy of study. *Literary heritage*, heritage and old literature, is written in the H variety and not in L variety, with the exception of a small selection of popular poetry that is written in L and not considered to be "real" as compared to that written in the H variety. L variety is used in spoken situations by regular people and does not generally appear in written form (Ferguson 2006: 348). Fasold (1984) affirms that the method of *acquisition* is an important feature in Ferguson's characterization of diglossia: the way in which both varieties are acquired/ learned is quite different. In the L variety, it is acquired and used naturally by all people. However, the H variety is learned through formal education and, yet, not everyone can master it as it requires higher level of education. *Standardization* applies to the H variety, where it is highly codified and standardized with fixed norms of grammar, pronunciation and orthography (Horn 2015 and Albirini 2011). In *Stability*, the digolssic phenomenon in the speech community remains always stable over the generations and for centuries, that is, H is always used in formal contexts and L is always used in day to day interaction (Ibrahim 1983). In terms of   *grammar, lexicon and phonology*, what is used in the H variety appears, by default, in reduced form in the L variety, with H being comprised of the more complicated grammar, lexicon and phonological system. To illustrate, although MSA and SA are varieties of the same language, several grammar rules which are not obeyed in the L variety are actually necessary in the use of the H variety. In Lexicon, MSA and SA varieties share some vocabulary words but there are some highly codified terms that are only available in H such as 'al-Iħtibaas al- ħaraari" (global warming). In contrast, some words are available in the L variety, like daily used items such as gardening or

kitchen tool and other words, that are not available in the H variety. Further examples include the word 'al-ʔan' (now) in MSA while in SA varieties, this word is not used, but other words such as 'dil-waʔti in Egyptian Arabic, 'dork, darwaʔ' in Algerian Arabic, 'al-ħeen' in Gulf Arabic and so on are used.

Furthermore, (Ferguson1959: 338) specified that diglossia does not happen haphazardly but appears in a community where there is a voluminous body of literature that exemplifies social values such as a divine revelation, where literacy is limited to a number of elites only, with a clear establishment between the H and the L variety. He states that:

> diglossia is likely to come into being when the following three conditions
> hold in a given speech community: (1) There is a sizable body of literature
> in a language closely related to (or even identical with) the natural
> language of the community. (2) Literacy in the community is limited to a
> small elite. (3) a suitable period of time, of the order of several centuries,
> passes from the establishment of (1) and (2).

Bidaoui (2017) shows that Ferguson's classical diglossia no longer exists as such, since social life has changed in the move towards modernism and urbanism. The term was later revisited by a number of linguists such as Fishman (1967), Hudson (1980), Fasold (1984), Wardhaugh (1986) and others. Diglossia is no longer about H and L, in genetically to relation one another, but also might include other varieties such as intermediate varieties. Moreover, Stepkowska (2012: 205) affirms that with Fishman's (1967 in Hudson 2006) definition of diglossia acquired a particular meaning, "on a global scale", in that even English can be referred to as a diglossic situation "when adopted for international communication in science and business". Therefore, one can say that the meaning of diglossia is a relative one that differs from one speech community to another, whereby in some speech communities it is clearly visible, and in others it is more linked to bilingualism as in Fishman's (1976).

Despite the fact that Ferguson's (1959) notion of diglossia has been the motor in understanding this social and linguistic phenomenon, it has subsequently criticized by a number of scholars for not being comprehensive enough to be applicable all diglossic situations, as in the case of Arabic diglossia. In this regard Kaye (1970) criticizes Ferguson's (1959) definition of diglossia referring to Arabic diglossic situation, in which the interaction involves two different systems, one well- defined and the other ill-defined. However, in real interactions the relation between H and L is not stable since they are subject to change. This, therefore, contradicts the component that describe diglossia as a '*relatively stable situation*'.

By the same token, Fasold (1967) comments on Ferguson's definition, saying that diglossia is never stable due to modernity, urbanization, the wide advancement of access to education, the reduction of formality in social life situations, the diffusion of media and the internet, and the increase in social mobility (Ennaji and Saddiqi 2008 and Graddol 200). Besides, Fasold (1967) states that Ferguson's (1959) binary varieties, H in formal settings and L in informal settings, can be interrupted by a middle variety level, and that each variety can perform multifunctional purposes used in either context. In the same vein, Snow (2013) asserts that Ferguson's definition is mostly applied to societies in the pre-dominance history where there was this binary relationship between H and L varieties, such as the case in classical Arabic and Classical Chinese. However, nowadays, different levels of H and L varieties can achieve a functional purpose, either in formal or informal contexts.

Stepkowska (2012:204) asserts that Fishman's contribution to the understanding of diglossia in 1967 is rather a "continuation" and a "complementary" one rather than a criticism. Fishman (1967) extended interpretation of diglossia, which is different form Ferguson's (1959 in Hudson 2003) in two aspects: "the number of languages involved and the degree of linguistic difference between them".

Stepkowska (2012:) asserts that Fishman's contribution to the understanding of diglossia in 1967 is rather a 'continuation' and 'complementary' rather than criticism.

Fishman presented an extended interpretation of diglossia, which is different form Ferguson's in two aspects: "the number of languages involved and the degree of linguistic difference between them". Fishman's (1967) extended diglossia appeared in response to Ferguson's classical definition, as it is built on expanding diglossia into exoglossic situations, via inserting the notion of bilingualism in understanding it as a psycholinguistic phenomenon, and elaborating that bilingualism happens at the individual level, and diglossia refers to how these varieties are allocated to a function in a speech community (Fishman 2006; Bidaoui 2017 and Fasfold 1984). In other words, diglossia is not limited only to one language with two levels but can also be concerned with genetically unrelated varieties. His refined definition of the relationship between diglossia and bilingualism was a hit and attracted many linguists who adopted his assumptions to either elaborate on it or to apply it to different speech communities (Hudson 2006). Furthermore, Fishman (1967) distinguishes between four different cases of diglossia and societal bilingualism:

1.   Diglossia with bilingualism: in a society where its people are almost fluent in both varieties H and L. An example of which, referred to by Fishman in 196, is of Paraguay where Spanish is used as a H variety in formal settings, whereas Guarani is used as the L in informal situations.

2.   Diglossia without bilingualism occurs in a society where two groups of people retain socio-cultural distance, with no interaction between each other, and are united under one religious and political power. The speakers of the H variety control the speakers of L variety. An example would be European countries before world war one in which European elites spoke French and the laypeople of that community spoke their L variety only.

3.   Bilingualism without diglossia: appears in a society where diglossia is absent. People can use any variety in any domain, usually this happens in rapid changed societies where people abandon their previous norms and adopt new ones as a way of embracing the change happening around them. This demonstrates the fact that diglossia is different from bilingualism, as the former phenomenon happens on a macro level, whereas, the latter happens on a micro level. An example would be industrial countries,

in Wales or Ireland where people use either English or Welsh/Irish, respectively, in either domain formal or informal.

4.   Neither diglossia nor bilingualism: is to be seen in small societies that are characterized by zero language variation, in which there is no specific exemplified community mentioned in the literature , as far as the researcher's knowledge extends, otherwise describing this community as abandoned or having experienced certain acts of forced elimination of minority languages (Fishman 2006).

Fishman's (1967) extended definition of diglossia, was reliant counting on the functional complementary distribution as a salient feature in diglossia. Paulston and Tucker (2006) mentiones that it is difficult to clarify or resolve the definition of diglossia and the definition of diglossia to be adopted should be referenced, in order to avoid confusion, since various different scholars adopt Fishman's (1967) extended definition, allowing varieties from genetically unrelated languages.

Similarly, Fasold (1984) criticized Ferguson's (1959) original definition of diglossia focused on the social distance of two related varieties, with its H variety always used in formal domains and L variety always used in informal domains. However, Fishman's extended definition has allowed the use of unrelated languages/varieties in different situations elaborating that as long as the two varieties have a functional distribution, it is still applied as diglossia. Yet, his extended meaning of diglossia appears to be shifting towards bilingualism and removed from the original meaning of diglossia as introduced by Ferguson (1959). Furthermore, Fasold (1984) indicates that either an intermediate variety would appear or any of the involved varieties would be changed or replaced by another variety, possibly leading to an unstable diglossic situation and language change/shift contradictory to Ferguson's (1959) notion of diglossia as a stable and log-lasting phenomenon, existing over centuries (Stepkowska 2012).

Later on, Ferguson (1991 in Fishman 2006) publishes another article self-criticizing his previous definition of diglossia, expounding that it was very important

to state that in his first article, he was describing speech community and not languages, that is, how people use their languages. Furthermore, he answered some critical issues raised about his article, like the vague distinction between H and L, by saying in the time of his first article, there was not much attention given to language variation and that he deliberately excluded cases of diglossia where H and L are genetically unrelated, such as in the example mentioned by Fishman in 1976 - relating the use of Spanish and Guarani in Paraguay - as another case, rather than just a form of diglossia. By way of explanation, Ferguson's (1991 in Fishman 2006 and Bidaoui 2017) notion was not directed towards including H cases as spoken in daily life but, specifically intended to reference H variety in H contexts and L variety in L contexts as there is a strong boundary between the two levels of varieties. Furthermore, he assertes that the term diglossia is discussed as a kind of "oppression" from the higher classes towards the lower classes, as hypothesized by French linguists, in particular, and that he never thought of diglossia in that way (Paulston and Tucker 2003:344).

Hudson's (1980) debate on diglossia focused on what is diglossia and what is not, as bilingualism is a different case from diglossia. To him, diglossia in its essential meaning is the distinction between a standard variety and its non-standard variety, existing in a compartmentalization distribution, so that when one is used the other variety is absent. Similarly, he emphasized on Ferguson's (1959) idea about diglossia as a sociological phenomenon and that its stability is impacted as "direction of change might be toward the H variety for societal bilingualism, it might be in the direction of the vernacular in the cases of diglossia."; giving MSA and its L varieties in Egyptian spoken Arabic in the 1970s as an example of how media helped in its spread (Bidaoui 2017:64). Hudson (2006) claim that by analyzing Ferguson's diglossia (1959) and that of Fishman's (1967), there is a kind of constructive continuation between them, as both carry the meaning of functional compartmentalization of the diglossic communities which is a core feature that participates in the long-term maintenance of diglossia (Wardhaugh 2006). Furthermore, both interpretations of diglossia indicate that one speech variety is superposed and the other one is available to everyone, acquired as a regional dialect.

In this regard, Ferguson (1959:338) affirms that diglossia is not an issue in a community characterized by the phenomenon until certain tendencies occur. He says:

These include trends toward (a) more widespread literacy (whether for economic, ideological or other reasons), (b) broader communication among different regional and social segments of the community (e.g. for economic, administrative, military, or ideological reasons), (c) desire for a full-fledged standard "national" language as an attribute of autonomy or of sovereignty."

The H variety is accorded signification not only as a language of religion and holy tradition, but also as a symbol of identity, and the L variety is linguistically connected to the H variety as in traditional diglossia and the stability and direction of change could happen towards the H or L the variety.

Another view of diglossia is what is referred to as *diaglossia* in Auer's (2005 in Bidaoui 2017) model. Bidaoui (2017) claims that Ferguson's notion (1959, 1996 in Bidaoui 2017) of diglossia is no longer suitable to the current Arabic situation due to the constant change of the social structure of speech communities. Thus, he calls for a need to reconsider Auer's 2005 model, in order to understand the current Arab diglossic situation by way of its linguistic use as there is an overlap use of different varieties resulting in exoglossic diglossia. With this model, Bidaoui (2017) tries to prove that MSA is integral to Arabs' daily life, mixed and used in the same context, fulfilling different purposes, and that there is no clear distinction between the use of H and L in Arabs' daily speech. He borrowed Auer's model, particularly type C[28], in strengthening his theory to prove that MSA and SA are undeniably side by side in Arabs' daily communication combined with the presence of the foreign languages (French/English).

Unlike Ferguson's definition of diglossia, Auer's diaglossia model is built on a diachronic relation as there are intermediate variants or forms between H and L varieties

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[28]Auer has other types of diaglossia Zero, A, B and D, types (see Bidaoui 2017 and Ghyselen 2016)

(Ghyselen 2016). Auer's distinction between H and L, in type C, lies in the assumption that H (MSA) is defined as a simplified version of an old classical language (CA, in this case) that is codified, modernized and promoted through media and education, and that the L is the day-to-day spoken variety. As mentioned earlier, Bidaoui (2017:61) suggests Auer's model, as a replacement for Ferguson's (1959) assumption on diglossia when studying the Arabic situation in which the dialect is "infiltrated by standard and exoglossic forms". Furthermore, (Bidaoui 2017:66) explains that the difference between *diaglossia* and diglossia can be distinguished as follows: "in the former the dialect is infiltrated by standard characteristics, whereas in the latter the dialect is kept in a conservative fashion." Likewise, Ghyselen (2016:39) contends that the spoken types of diglossia

> […] are generally defined as repertoires in which the spoken standard is strictly separated, both structurally and functionally, from the local dialects. These varieties each has specific pragmatic functions, which force speakers to code-switch depending on the situation they are in. The diaglossic repertoire, however, is marked by intermediate variants between standard and dialect.

Diglossia is thus a dynamic phenomenon, prone to change due to several social factors. Type C of diaglossia is differentiated by the existence of other intermediate variants between H and L forms. Ghyselen (2016: 40) indicates that "If speakers code-switch between two structurally and functionally separate systems, their repertoire is labelled diglossic; if they dispose of more than two types of language use and make more subtle style-shifts, their repertoire is classified as diaglossic".

From the previous discussion, one can realize that until today, diglossia is still a controversial term, since different linguists have defined it based on divergent features, designating it in multiple terms based on the number of varieties involved and their functional complementary distribution (Hudson 2006). In other words, some define it based on the function that each code has to perform, others by putting emphasis on

societal bilingualism, and still others define it based on the social hierarchy of literacy and yet more scholars have referred to diglossia in traditional speech communities only. Thus, with some refinement, Hudson (2006) re-states Ferguson's (1959) original definition of diglossia to describe this social and linguistic phenomenon (Hudson 1980; Snow 2013 and Wardhaugh 2003). Similarly, Fasold (1984) indicates that despite the fact that Ferguson (2006: 435) missed the role of functional distribution of unrelated languages, his definition still best serves its role, with a little adjustment in removing the part that states "in addition to primary dialects varieties of the language which may include a standard or regional standard".

2.5.1.1 Arabic diglossia

As indicated earlier, it is well-known, that Arabs lived in a diglossic situation even during the pre-Islamic time, where each tribe had its own variety of Arabic and one common variety used for religious, political and trade purposes. However, different spoken Arabic varieties have developed with time during the expansion of Islam, resulting in other sociolinguistic phenomena. Though diglossia is common in all languages, it is characterized to be a troublesome term when it comes to Arabic sociolinguistics, as there is not a complete study without reference to the gap between the H variety (MSA) and the L varieties (SA) in Arab's daily life (Said 1964; Sabbah 2015; Benkharafa 2013; Haeri 2000 and Bidaoui 2017).

It has been taken for granted that the L variety is expanding in its domain of use, due to lack of proficiency in the H form, social mobility and socioeconomic changes. In a cursory look at the current Arab diglossic situation, it can be surmised that despite the fact that MSA, the H variety, is highly favoured and respected and SA is regarded as unworthy and impoverished, this Low variety is actually gaining prestige and expanding in use, infiltrating several contexts, such as education, and preserving its allocated function, as the role of H and L forms "are distributed functionally rather than contextually. (Albirini 2011: 559; Haeri 1996; Cote 2009; Kaye 1970; Snow 2013; Horn 2015 and Bani-Khaled 2014).

Thus, the Arab diglossic situation, with its linguistic gap between H and L forms, is seen to hinder not only the quality of education and economic development but also the development of pan Arabism. Suleiman (2008) provides a peculiar explanation between the H and L Arabic varieties (standard language and mother tongue, respectively) in indicating that the latter signifies the individual's national geographical identity and the former resembles the nation of the Arab League. Despite the fact that MSA and Spoken Arabic spring from the same language, they differ not only on the linguistic level but also on the psycholinguistic level, distinctively, in terms of language acquisition. SA is naturally acquired through the individual's upbringing and is referred to as the mother tongue of Arabs, while MSA is learned through formal education starting from primary school at age six, except some Arab children who grow up being familiar with it in an early age through the satellite channels or via their learning of the Qur'an and basics of the language in Quranic schools. Furthermore, Djennane (2016) asserts that the level of how much MSA is the child exposed to revolves around the surrounding where the child has been brought up in, parents, early education and social background. i,e: in Algeria for instance, a child in a religious family would use some MSA more in daily speech, unlike a child brought up in a sophisticated family who encourages speaking French as a daily basic language along with the L variety. (Boudella and Marslen-Wilson 2012).

In the Arab world, the H form is mainly used in formal situations, while the L form is used in informal situations, being acquired as a mother tongue of all Arabs and varying from one region to another. Furthermore, there are other varieties used in different contexts, as discussed earlier (see section 2.3). Despite the criticism of Ferguson's article on diglossia (1959), it has brought a great social, psychological and cultural validity to the Arab speakers and created controversial discussions about the linguistic situation in the Arab world. Haeri (2000) notes that Arab intellectuals have thoroughly discussed the coexistence of the H and the L forms of Arabic describing it as "linguistically unique" (Al-Sobh, Abu-Melhim Bani-Hani 2015: 276). To put it in another way, the proximity or distance between the H and L forms are always in a situation of debate, since they uphold two distinct structural systems. This proximity

has brought about several issues as explained by Al-Sobh, Abu-Melhim and Bani-Hani (2015: 276):

> The phenomenon of diglossia existing in Arabic today causes considerable problems to the linguistic community both inside and outside the Arabic-speaking world. It tends to contribute significantly to the obstruction of educational and economic development in the Arab world.

Despite the criticism of Ferguson's work, his article on diglossia (1959) has brought a great social, psychological and cultural validity to the Arab speakers and created controversial discussions about the linguistic situation in the Arab world. Haeri (2000) notes that Arab intellectuals have thoroughly discussed the coexistence of H and L forms of Arabic describing it as "linguistically unique" (Al-Sobh, Abu-Melhim Bani-Hani 2015: 276). To put it in another way, the proximity or distance between H and L are always in a situation of debate, since they uphold two distinct structural systems. This proximity has brought about several issues as explained by Al-Sobh, Abu-Melhim and Bani-Hani (2015 :276)

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Likewise, Badawi's typology of five levels of Arabic (1973 in Bidaoui 2017) was an attempt to refute Ferguson's study of Arabic diglossia as there is no clear-cut boundary between the use of the types of Arabic that are not often found in complementary distribution. His proposed levels of Arabic are based on the analysis of how each level is utilized in the Egyptian media[29].

1. The Classical Language of Tradition: '*Fusha at-turrat'*

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[29]These levels are also applicable on the rest of the Arab countries.

2. The Modern Classical Language: *'Fusha al-asr'*

3. The Colloquial of the Educated: *'Ammiyyat al-muthaqqafin'*

4. The Colloquial of the Enlightened: *'Ammiyyat al-mutanawwirin'*

5. The Colloquial of the Illiterate: *'Ammiyyat al-ummiyyin'*

Badawi relied on education as a major social factor in distinguishing between the five different levels as the greater the command of the language a person is seen to possess, the more accessibility to the different hierarchical levels of society they might have. In other words, a person educated to a university level has access to all the levels, while a person who has not been to school might have access to fewer levels. These echelons are divided, "between the two extremes of standard Arabic and colloquial" and it may be correct to surmise that these levels are not treated as distant varieties but rather as a continuum (Bidaoui 2017:70).

Another initiative in trying to understand Arabic diaglossia, as opposed to diglossia, is provided by Bidaoui (2017) using Auer's (2005) model. He invites Arab intellectuals to thoroughly consider the new term, *diaglossia* and use it to replace Ferguson's diglossia. In his experiment, his investigated discourse markers of elaboration and causality in three SA varieties: Algerian Arabic, Moroccan Arabic and Egyptian Arabic, collected from a TV program "Shahid ʕalal ʕaSr[30]" broadcasted on the Aljazeera channel. Bidaoui's idea shed light on cultural norms embedded in each variety used by the three speakers[31]. He asserts that in the discourse markers selected, a particular speaker chooses to deploy a certain linguistic code, not only is the linguistic meaning implied, but also the social and cognitive references. His results indicate that the three guests opted to use MSA when intending to convey causality and clarification. Moreover, he asserts that the discourse marker 'yaʕni', used by all three speakers, available in spoken Arabic varieties, has gained a kind of formality as it preserves some features of the standard form. Bidaoui recognizes that in the media, speakers use

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[30] One of the famous political Tv programs based on the idea of interviewing a personality that has witnessed or was a part of a political event, in a certain period of time.
[31] Refer to(Bidaoui,20017) for more details of the study.

common and shared Arabic endoglossic discourse markers for causality and clarification, such as 'yaʕni, aʕni, zəʕma, liʔanna, liʔannu, ʕaʃan', considering that the program itself is delivered in MSA, and the fact that the speakers are addressing different spectators. However, in real life interaction, people tend more to use discourse markers such as "ça veut dire, c'est-à-dire, je veux dire, I mean, parce que, and because", which are exoglossic discourse markers (Bidaoui 2017: 67).

In conclusion, there is not a 'wall' between the use of H and L varieties in Arabic, since people interweave their usages in terms of function. This inevitable mixing of H and L is also due to the fact that some children in the Arab world have been exposed to H at an earlier age, as explained earlier, and thus children grow up mixing between the two levels in different contexts (Horn 2015and Amin 2009).

2.5.1.2   Diglossia and Education

It is sad to report that all Arab educational systems suffer from high rates of requirement to repeat the academic year and high dropout rates. Despite the fact that a considerable proportion of the education budgets are allocated to betterment of the educational system, policy makers often focus their concerns on how to facilitate the students' learning process without addressing the effect of diglossia, as the core problem of mal-education in the Arab world (Ahmed 2010; Amin 2009; Bani-Khaled 2014; Anderson and Suleiman 2009 and Suleiman 2008). In this respect, Dakwar (2005:77) indicates that "most of these [educational repair] attempts focus on pedagogical and linguistic suggestions to facilitate the learning of Fusha (MSA), while ignoring the diglossic situation and its effects on the learning process".

Though officially the H variety is exclusively used in education, in fact, it is used in writing forms only, whereas most of the class discussion is carried out in ESA, in schools (Al-Huri 2012). Students then face the problem of receiving the information in one variety and reading and writing in another variety (Amin 2009 and Dendane 2015). In this respect, Cote (2009: 78) contends that "the language of instruction in schools or university lectures is the colloquial in its various forms. Students are therefore faced

with the problems of receiving their instruction in one form and reading and writing in the other."

The current low quality of education does not identify that the teaching of MSA or through MSA per se is the problem, but that it is "inevitably accompanied by sociological and sociopolitical aspects" that are responsible for the alteration of MSA and hinders its immediate overhaul (Horn 2015:101). In this vein, Ahmed (2010) and Benrabah (2009) elaborate on the sociopolitical and economic factors provoking the breakdown in the use of the Arabic language at national and international levels, admitting that, while the rest of the world was uprising its educational, political, social and economic standards, Arabs were busy fighting for freedom, calling for democracy, and embracing globalization in order to catch up with global scientific, technical and economic development. Benrabah (2009: 67) supports the fact that Arabic was sidelined due to "the suppression or denial of freedoms and democracy in Arab regions [that] has led to brain overflow and the loss of large numbers of knowledge producers". Thus, most Arab intellectuals chose to write and produce in the language of *others.*

Aside from the sociopolitical and economic factors that led to the labelling of Arabic a 'handicap'[32] language, the debate about whether to use the Standard Form of Arabic (MSA) or the non-Standard Form (SA) as a MI is believed to date back to the 1800s (see the following section). Arab intellectuals are divided into two parties: on the one hand, the supporters of the use of MSA in education, who point to the richness of MSA and their belief that SA varieties are used for day-to-day activities, and which cannot function to express scientific and formal ideas. Moreover, they warn against the adoption of dialect use claiming that it would destroy the Arab identity, Islam and their common history. On the other hand, proponents advocating the replacement of MSA with SA varieties, claiming its difficulty and low achievement rates among students, have accused MSA of being a dead language that does not help in the articulation of up-to-date innovation, and granting SA varieties success as a MI, giving its status as the mother tongue of all Arabs (Cote 2009; Said 1964; Amin 2009 and Abuabsi 1981).

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[32] Reported by UNPD (Weber2011)

Furthermore, others suggest to further simplify and modernize MSA or encourage the use of both varieties simultaneously in education (Bani-Khaled 2014).

Concerning the validity of choosing a dialect which might be considered worthy of becoming the language of education and can be standardized, several questions arise. Policy makers need to decide which variety to select? In terms of codification, what vocabulary, syntax and phonology forms should be considered? in terms of orthography, which writing system to adopt? and how to choose competent teachers in that chosen variety is another issue. In terms of standardization, must there be a certain degree of social acceptance? While people still see the SA variety as impoverished, it will be difficult to choose any SA variety (Amin 2009 and Miliani 2000).

Dakwar (2005) affirms that the diglossic situation imposes more struggles to children and delays literacy acquisition as some students reported their confusion in naming things in MSA. For instance, a student expressed his confusion as whether 'kundara' (shoes) is MSA or Palestinian Arabic, whereas others cannot recognize that MSA and SA are two different forms. Arab children are not familiar with the linguistic form of MSA until school, although some have some exposure to MSA through the media (watching TV programs and cartoons). In comparison, the gap between the formal and informal forms of English is not as deep as that between MSA and SA varieties. British children are familiar with English even before school age as they use it in their daily interactions. While Arab children are born and brought up speaking and understanding their SA variety, at school they are suddenly exposed to MSA that is different from their SA in terms of all linguistic levels (Suleiman 2013 and Ibrahim 1983).

It is worth mentioning that diglossia is not the sole reason behind low literacy but also other factors such as the excessive use of a foreign languages (see next section). The problem with diglossia in the Arab world reflects negatively in education system, in particular, not because H is a variety with a more complicated structural system than the L variety, but because of the distance between them (Ibrahim 1983; Bianch 2011;

Amin 2009; Djennane 2016; Cote 2009; Siwiec 2016 and Bani-Khaled 2014). Anderson and Suleiman (2009:127) indicate that the problem with learning MSA and other languages is not the difficulty of the language, as the students indicated, but "its distance from one's native language, which is why people refer to them as difficult languages to learn".

The distance between the H and L forms of Arabic is said to have a negative impact on children's cognitive development resulting in a high rate of illiteracy (Amin 2009). The fact remains that the problem of diglossia has not yet been solved, and that the Arabic educational system has become even more complex with the introduction of foreign languages (English/French). Arab students face a serious issue in accessing learning through MSA and, by the time they move on to college life, they face a more complex obstacle, the use of the foreign language in learning, viz. in the field of science and technology.

2.5.2 Foreign Language Use (English/French)

Diglossia is not the only sociolinguistic phenomenon that characterizes the Arab world. Code switching and borrowing are also present in a number of Arabic-speaking communities where the foreign variety co-exists side by side with the native language of the indigenous. In addition to diglossic switches attested in certain contexts, code switching may also occurs between Arabic and the colonial language. Moreover, the use of foreign borrowings in the media endangers a sense of familiarity and being at ease with a FL, viz,. when talking about taboo terms in which some translate a term into Arabic after uttering the FL version and, at the same time, showing difficulty in articulating it (Nashef 2013 and Findlow 2006).

The process of Englishization is invading the educational systems throughout the Arab world, sidelining Arabic (MSA) and marginalizing the Arab identity and culture among its speakers (Sabbah 2015; Bani-Khaled 2014 and Amin 2009). Currently, English is a "gateway to the world", as defined by Graddol (2006:38), and an item for all as indicated by Montgomery (2013). Englishization constitutes the arrival of a new

colonial language that is indirectly forced on people, to be learnt and disseminated (Weber 2011).

Globalization is sometimes seen just as another form of colonization which not only unifies economic and financial powers of all nations, but also eradicates people's identity as a result of the expansion of English and its culture worldwide, without of the need for war. Though the spread of English as a global language has a positive aspect in that it is in shrinking the world into a small village that might share development in all standards of life, yet it has inflicted great harm to indigenous languages as it is estimated that at least 25 languages worldwide face language death yearly (Al-Ghamidi 2009; Montgomery 2013; Al-Allaq 2014 and Alhamami 2015).

There is no doubt that the dissemination of Hollywood movies has participated in the expansion of English, so that people have gradually start mastering the language of 'the other' at a very young age, and which appears to be accepted as the new trend. Learning a FL is a privilege that enriches one's own knowledge, yet the danger lies in the weakening it might cause to the status of the speaker's national identity, via the receipt of the embedded norms, values, beliefs and culture of a foreign language, especially among young learners (Benkharafa 2013; Mills 2009; Shamim Abdelhalim and Hamid 2017; Kircher 2016b.; Amin 2009; Bacha and Bahous 2011 and Graddol 2006). Furthermore, by mastering a dominant FL, people feel empowered and confident as they start changing their attitudes and behaviour and looking for "a new identity" (Al-Allaq 2014:318). In this respect, Mackey (1973) comments on the low esteem of Arabs about their language which makes them admire the language of the 'other' by saying that "people generally learn the languages of the nations they most admire and wish to imitate" (Mackey 1973:5 mentioned in Benrabah 2009b.). Likewise, Sabbah (2015:120) deduced that, "the young Arabs speaking English in different settings feel superior when using English".

In the same vein, from their study of the effects of English as a MI on Arabs and Arabic language, Hassan & Al- Hussein (2016:346) concludes that students in the UAE

feel proud about the level of their fluency in English. Hence, this was at the expense of Arabic, as they do not feel fully themselves through the use of Arabic, and they generally express themselves in English, in writing or speaking, leading to "identity confusion in the Arab minds".

Al-Khatib (2000) categorizes the levels of political and linguistic diffusion of foreign languages in the Arab world in several stages such as:

1. Colonization: during the early 19th century after the defeat of Ottoman empire, in which the colonial powers, namely British and French colonization or protectorates aimed at the eradication of people's identity, language and culture. Arabic was replaced with French in French colonies and English in British colonies. In Algeria, for instance, French colonization lasted for more than a century so that the indigenous people inherited their enemy's political perspectives, ideology and language. Thus, the French and British policies glorified their languages and culture at the expense of the indigenous people and to undermine and disvalue their identity, culture, and language. This led to positive attitudes towards foreign languages, as being associated with modernity and knowledge, as well as negative attitudes towards Arabic that is associated with backwardness, even after independence. Anyone who hears Algerian Arabic will notice that French is entrenched in this variety to the point that Algerian speakers do not have equivalent terms or words in their own dialect for some items resulting from the fact that French was imposed in a way to "deepen the backwardness of the Arabic language" (Benkharafa 2013: 205) and detach it from Islam (Bianchi 2011; Weber 2001 and Graddol 2006).

2. English began to be used as a lingua franca: during the mid-20th century, after the weakening of European countries in wars, and with the emergence of the US as a powerful country, English rose as a dominant language accompanied with technology, science and development. The English language started to be disseminated in the Arab world through the building of English-speaking

institutes and universities across the Middle East and the GCC countries, where after the discovery of oil, people started sending their children to English-speaking countries for mastering the language. Moreover, since the late 1950s, British councils were founded in different Arab countries for educative purposes as well as promoting British values and culture (Abuabsi 1981 and Clarke 2007).

Though MSA is taught in highly accredited universities all over the world, it is not given the attention it deserves in the Arab world, since it is not used to learn science and keep up with the recent updates. In science and technology, the use of Arabic generates a feeling of inferiority in the students, in the knowledge that it is lagging behind the rest of the world. In the same vein, Nashef (2013:316-137) claims that "Using another language to understand our own culture can lead to a sense of feeling alienation. On the one hand, the debate concerning the use of MSA in science and technology has come to a halt and stakeholders are still considering the promotion of the national language, MSA, as well as Arabizing sciences and technology to feel the freedom from the colonizer and develop national identity. On the other hand, they want to improve their countries in terms of science and technology via the use of foreign languages (French/English) (Beni-Khaled 2014; Abuabsi 2007; Amin 2009 and Alhamami 2015).

Language choice in Arabic education is a complicated matter as the teaching of the FL or through the FL goes hand in hand with Arabic as a MI (Zoghbor 2014 and Drbseh 2015). However, at the tertiary level, the FL becomes the major MI in sciences and technical fields. Whereas, Arabic is restricted to the fields of social sciences and literature (Abuabsi 1981). Amin (2009) asserts that the country's use of a certain FL reflects its colonial background as for instance English in countries that were under the British occupation/ protectory as in the GCC countries and French in the Maghreb countries and Lebanon previously occupied by the French. Ahmed (2010: 283) confirms that the spread of English as a MI has resulted in the sidelining of the Arabic language, due to its alleged outdatedness, thereby relegating it to the language of the "other", and,

resultantly, Arabs a have begun to adopt English not only at a national level but also on a personal level. In UAE, as a way of example, students as well as teachers are asked to speak and use English and have restricted their use of MSA to written forms pedagogically speaking, forcing someone to speak a certain language makes him/her start thinking in that language too. English/French are not only medium of instructions, but also a tool of communication between Arabs themselves.

The empirical research on Arabs' attitudes towards the MI has been thoroughly discussed in the literature of language learning and language teaching. Research has shown that studies investigating students' attitudes toward the use of Arabic as a MI in Arab countries is rare as compared to studies investigating students' attitudes toward the use of French/English as a MI. The learner's point of view varies between favoring MSA as a MI being the NL which guarantees their learning success but unhelpful in their life career, and opting for English as a MI being the language of sciences and development and future career in spite of the difficulty in grasping the course material (Ellili-Cherifi and Alkhateeb 2015; Belhiah and Elhami 2015; Shamim, Abdelhalim and Hamid 2017 and Alhamami 2015). The following table summarizes some of the advantages/disadvantages of the use of MSA and the foreign language as MI in science and technology.

Table 2.1 : English/MSA as a medium of instruction (dis)advantages

Advantages of using English/French as a MI in science and technology	Advantages of using MSA as a MI in science and technology
* access up to date knowledge and innovation * acquire language proficiency * better career prospects	* critical thinking * encourage translation work * decrease in rates of school failure and drop outs * better level of achievement
disadvantages of using English/French as a MI in science and technology	disadvantages of using MSA as a MI in science and technology

* lack of deep understanding *Burden on the teacher side in proved further explanation in Arabic mainly via the use of ESA * class time is wasted in translation * Low achievement due to lack of proficiency * Mal-development of cognitive skills.	* difficulty finding up to date science resources * no unified terminology *Difficulty in participating/ connecting at an international level in scientific conferences meetings. * Difficulty in finding employment

Policy makers adopted foreign languages for the teaching of science and technology in order to sustain the students as "heuristic" (Hunt 2012: 296). Nonetheless, there is no doubt that through using a FL in teaching "the demand on the learners is twofold: language acquisition and literacy achievement" (Dendane 2015: 136). Thus, most research conducted in this domain, concluded the importance of the language of the nation in teaching and preferred pedagogical preference, since findings have shown that non-native speakers who learn science through a FL, usually "lag behind in achievement as compared to native speakers in CALP (Cognitive Academic Language Proficiency)" (Amin 2009:12-13). At the same time, it is also confirmed that learners are capable of transferring their learned knowledge from their L1 into the L2 situations without causing damage to any of the two distinct languages as "it is assumed that subjects specific registers and genres transfer across languages", i.e. if I teach an Algerian child science through MSA and after few years I teach him/her French, they will be able to transfer that acquired knowledge into French easily.

The idea of a bilingual education is to maintain the speaker's NL alongside developing their competence in a second/foreign language as a MI. Studies have shown that if the child's first literacy skills are acquired via their L1, they will show greater success in acquiring basic interpersonal communicative skills (BICS) in L2. Nonetheless, if the children's first language is not developed enough and they get introduced to an intensive foreign language-based teaching, it weakens their L1 and slows down the L2 process of learning and development (Amin2009). (ibid.: 12) argues

that in North America, for instance, minority children study through L2 but they have an opportunity to develop their L1 language and use it outside the school context, unlike Arab children, where the situation is even greater than that when considering an L2. If we consider that fact, it means is "the right of children to receive their first teachings in their mother tongue" while in reality, BICS is acquired in MSA, the H variety, which means that CALP is developed through a language that is not the children's mother tongue (Gutierrez, Salgado, Fernandez and Berg 2006: 45).

A question that is often reiterated is: Why isn't Arabic the language of science in the Arab world? Benrabah (2009: 92) stresses that a nation is marked through the number of translated books, Nobel prizes and published books it has produced. He adds that the "average number of books translated per 1 million people in the Arab world during the 5-year period was 4.4 (less than one book for every million Arabs)". He attributes the limited number in these categories to political obstacles and the absence of freedom and democracy in the Arab world. Mills (2009) indicates that it is time for Arab policy makers to embrace MSA as a unified MI in the science and technology fields[33] in order to develop students' CALP and provide quality to their education as well as embrace worldwide updates. Furthermore, he asserts the need to upgrade the methodologies of teaching the language and through the language in innovative ways that shed light on students' potentialities and encourage critical thinking. In this respect, a plausible solution might either be to expose children to MSA at a very young age in which parents need to support their children via their use of MSA in their daily activities along with SA use as suggested by Dendane (2015), or alternatively, a middle language could be adopted, allowing the use of both forms of Arabic, to better and facilitate the use of MSA claiming that students come from different backgrounds with different skills as mixing between their daily used language and the H variety in teaching will grant them successful understanding of the scientific course as suggested by Amin (2009).

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[33] The success of Syria in adopting Arabic as ME in science and literature is set an example for the rest of the Arab world. AbuAbsi (1981)

2.5.3 Language Difficulty and Related Shortcomings

Other issues facing the Arabic language, in addition to diglossia and the FL as a MI, is the claim that students who face difficulty in learning MSA feel compelled to take private tuition classes. As mentioned earlier, the gap between spoken and written forms of Arabic is wide and it is a core reason for children's early school failure and dropouts. It is of paramount importance to mention that the language difficulty faced by students, with respect to grammar and orthography, is due to teacher disqualifications and the use of old-fashioned methodologies in language teaching (Anderson and Suleiman 2009; Ibrahim 1983 and Bani-Khaled 2014). In this respect, Yunis (2004), a contemporary Arabic scholar, affirms in his book[34] that the crisis of the Arabic language, in the Arab world, lies in the 'backwardness of the Arab mentality', stressing the undeveloped methods used in teaching MSA and the underqualification of teachers which is reflected in students' fearing the learning of /through Arabic language accusing MSA of being difficult and outdated. Al-Huri's (2012) study on the effect of diglossia on the learners in Sanaa' secondary school confirms that students' low achievement is due teacher's poor qualifications as they switch back and forth from dialect to Arabic. He found that students' difficulty in using MSA lies in their inability to communicate verbally with their teachers and not in their level of comprehension as it was claimed by their teachers.

The absence of electronic resources with innovative methods is another reason for students' lack of interest in learning MSA. Anderson and Suleiman (2009) assert that the curriculum still largely depends on memorization with no correlation between the learning content and the learners' age, is enough cause in itself for the Arab educational system to be lagging behind the rest of the world. Despite the huge budgets devoted to its improvement, education in the Arab world has not attained an acceptable level of quality. There is still a lack of competent teachers capable of embracing modern ways of teaching, lack of well-founded institutions, absence of teaching materials, large size of classes, a lack teaching resources as well as impoverished Arabic curricula that

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[34]*The crisis of language and the problem of backwardness in the structure of the modern Arab mind* (Yunis 2004).

depend heavily on archaic methods of teaching. To compensate for this situation, western's curricula and educational programs, as well as methodologies, were imported into the area in different governmental institutions. Unfortunately, it was later realized by the national governors that western education is not suitable for the Arabic environment, either due to its excessive reference of the foreign culture, affecting children's values, thoughts, beliefs as in the UAE; or due to its flawed implementation and lack of in-depth studies of the Arabic community where it is being implemented as in Algeria (Ahmed 2010; Elkhafaifi 2002; Siwiec 2016 and Or 2017).

2.5.4 Attempts towards Dialect Standardization and Latin Scripted Arabic

Although various plans were discussed regarding the standardization of SA varieties, the idea remains a dream and has never succeeded. Several studies have proposed the idea of a particular, selected SA variety to be promoted at a nation level in the Arab world. Cote (2009), for instance, has proposed the idea of selecting one SA variety that is qualified to fill the needs of the Arabic educational system and replace MSA, in the Arab world as a solution to the diglossia issue in education. He aimed to view how Arabs imagined themselves replacing MSA with a dialectal variety. A sample of 83 Arabs living in Arizona and Spain participated in the study. The results indicated that the majority chose either Saudi Arabic, providing religion and its connection to the prophet Mohammed and Quran or Egyptian Arabic, justifying that it is easily understood due to its dissemination through satellite receivers, while Moroccan and Algerian varieties were the least chosen as they are not pure Arabic dialects being mixed with the colonizer's language. Since there is no consensus made about which dialect to choose to replace MSA to serve the whole Arab world, he suggested that each country should standardize its own variety and promote it on a national level serving the "educational, business and social needs of its population" (ibid,: 86).

In the media, a number of movies that were previously only broadcast in MSA are now being broadcast in SA varieties, such as Mexican movies dubbed to Moroccan dialects, Turkish dubbed in Syrian, Bollywood movies dubbed in Kuwaiti, and

children's animations and whole channels being broadcast in different SA varieties, including, Syrian and Egyptian (Nashef 2013 and Djennane 2016). The following are two different examples of SA varieties that are not only "creeping into print media" as in public advertisements (see figure 2.1) but are also becoming more pervasive across the internet (Anderson and Suleiman 2009:126). Nowadays, SA varieties are competing with MSA on the web such as *WikipediaMasri* [35], created on July 17th, 2008, which uses Arabic and Latin alphabets in its published articles.

Figure 2.1 : Examples of Algeria/UAE about the use of SA in advertisements

In this respect, it is of paramount importance to refer to history to detect the first attempt call for the replacement of MSA with SA varieties, criticizing MSA as an outdated language of complicated orthographical and grammatical systems. Said (1964) asserts that the conspiracy towards studying the SA varieties is advocated by European and Arab Orientalists, who studied dialect and started writing about it, inviting intellectuals from Arabia to promote it in public writings and accusing MSA of being unable to fulfil and assimilate new trends, hindering development in the Arab world[36]. Initially, the movement started in Europe, but later it was joined by Arabs who had graduated from western universities and who were encouraged to use it with the purpose

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[35] See the following website: https://en.wikipedia.org/wiki/Egyptian_Arabic_Wikipedia

[36] From the 1880 till 1950 most of the work that is done on Arabic is actually devoted to the study of dialectology, whether by westerners, through missionaries and colonial educators, or by Arab orientalist who graduated from the west Haeri (2000).

of enriching their popular poetry. The West showed interests mainly in the Egyptian variety and got help from Arabs who were studying in the West, they started even publishing in different Arabic varieties such as Tunisian, Syrian, Moroccan and Iraqi. The Europeans' aim in studying SA varieties was never to strengthen their relations with Arabs or to use their varieties, but to eradicate the Standard Form of Arabic[37].

Benkharafa (2013) adds that, with the help of Arabs studying and residing in the west, some Western linguists succeeded in creating intensive programs for teaching local varieties, viz. Cairene and Damascus varieties, in official institutes in different parts of the world such as Russia, Italy, France and Britain. William Wilcox [38]who lived in Egypt during the British colonization, is one of these pioneers who wrote several articles accusing CA of lack of innovation among Egyptians claiming that the time had come to use Cairene Arabic and promote it as the H variety, and to spread it across the Arab nations as a symbol of unification. (Said 1964 and Abuabsi 1981).

Another claim is the attempt of adopting Latin script instead of the Arabic alphabets, as proposed by the French Orientalist, Louis Massignon, in 1929 who presumed that the Arabic language will survive only if it is written in Latin script (Ibrahim 1983; Bassioney 2009 and Sabbah 2015). Despite the fact that the introduction of Latin script to replace the *abjad* system of writing was doomed to failure, another linguistic phenomenon has invaded the Arabs, mostly among teenagers, with the dissemination of technology; it is the use of what is called 'Arabizi[39]' in chatting and messaging. Though it is not an official writing system, it is used widely across the social media. The language used in this form of writing is SA varieties mixed with English/French words abbreviated into acronyms. People also tend to use Latin scripts mixed with numbers to represent phonetically phonemes of Arabic characters that are

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[37]First west publication in Russia by an Arab named Muhmad Eyed Al-ltantawi, 'the best in the Arab tongues', claiming that the reason of writing this book is to facilitate the language for non-Arabs emphasizing that he used Egyptian Arabic, to explain his lessons to his students Benkharafa (2013)

[38] Others, such as: Wilhelm Spitta, Karl Vollers Where Rafa'a raafi3 Al Ttantawi (Benkharafa 2013).

[39]/ʕarabizi/ also called Arabish, Moaarab, Franco-Arabic See also (Sabbah 2015 and Bianchi 2011)

not found in English (Bianchi 2011). In this regard, Siwiec (2016:125) affirms that the employment of Latin script in most of SA varieties is due to technical constrains:

> When the first mobile phones appeared in the Arab markets, they did not have Arabic keyboards. So, in order to be able to write text messages efficiently in Arabic, the phone users developed special Latin notation in which the letters denoting characteristic Arabic sounds have been substituted with digits similar in shape to the corresponding Arabic alphabet letters.

Mostari's study (2009) on Algerians' linguistic repertoire use in producing SMS among a sample of 60 young students revealed that despite the possibility of using the Arabic script on mobile phones, the majority chose the Latin script. She indicates that the heavy exposure to French made Algerians feel comfortable with using French (Latin script). Only 41.5% of the participants use Arabic script and mainly during religion occasions such as Eid or Ramadan, whereas most of the produced SMS texts were a mixture of Algerian Arabic with French. 31.5% was a mixture between MSA and French and English represented through tags like 'hello', 'bye' and 'welcome'. Technology, such as, mobile phones, has encouraged Algerians to create a new linguistic and orthographic systems characterized with the adoption of Latin scripts, acronyms, abbreviated language and numbers as a replacement of the Arabic letters that are not available in the Latin script. Furthermore, Mostari (2009:385) strongly argues that policy makers should not suppress such a new created linguistic phenomenon but rather "consider more broadly what language planning work is needed for Algerian Arabic, given the spread of this variety into new domains".

In the same vein, Bianchi (2011) investigated the linguistic outcome of posters on a Jordanian discussion Forum (Mahjoob) examining the relation between identity and codeswitching. Results indicated that the use of different codes were meant to highlight the identity the posters wanted to reveal. The use of dialectal Arabic in written form via the use of Latin script (Arabizi) and Arabic script was most common among the users. Moreover, results revealed that the posters use Arabic script in humour and

poetry contexts and Latin script in overall discussions. As for Latin scripted English, it was used in discussion of academia. Similarly, Al-Shaer's (2016) study on a Palestinian high school mainly examining the effect of Arabizi and internet use on their Arabic proficiency via a spelling test revealed that students possess a very low command of Arabic proficiency, viz., spelling skills. The author mainly blamed the use of the internet - where the use of English is mixed with Arabic and becomes the norm among internet Arab users.

2.6 Conclusion

Any of the aforementioned claims against MSA in the Arab world are certainly broad enough to warrant another thesis in their own right. However, none of them is per se, the problem in hindering education in the Arab world. The current revolutions of towards *Arab Spring* have literally paralyzed not only the educational development but also the social life of people that pushed them to undermine their language, identity and culture and adopt others' language, identity and culture. Graddol (2006) points to the Arab world's huge rate of youth which could be instrumental in reviving the Arabic language. However, instead, Arabs are inclined to learn English and, due to the socio-political situation, prefer to migrate to Europe. The next part is an illustrative example about the language situation in the Arab world in two different geographical zones: Algeria in the Maghreb countries and UAE in the Middle East drawing attention to the historical background that have shaped their current education status.

Chapter Three: Sociolinguistic Profile of The Contexts of Study

3.1 Introduction

One main goal of this research work is to draw a parallel between two Arab countries whose sociolinguistic profiles appear to be similar to a large extent at least at two levels: diglossia, which in fact concerns all Arabic-speaking countries, and the impact of Western languages on the society and peoples' linguistic behaviour. The first section of this chapter aims at providing a general background about Algeria to help illustrate Algerian students' attitudes and language use at TU as compared to that of UAEU students. The factors that shaped the complexity of the linguistic situation in Algeria resulting in multiple sociolinguistic phenomena viz, diglossia, code switching, and borrowings will be discussed. This will be followed by a focus on language use in Algeria and a linguistic profile. Finally, a historical development of language planning in education is reviewed as to examine the current educational status. A description of the United Arab Emirates (UAE)'s geography, history, demography, and education, as well as a detailed background of its linguistic profile and language use, will follow. Later, the discussion will focus on the aspects of education that play a key role, in the UAE's strategy towards economy boost, competing with leading countries in the economic market

3.2 People's Democratic Republic of Algeria (geography, history, demography and education)

Algeria, the largest country in Africa, located in the northwest of Africa, between Morocco from the west and Tunisia from the east constitutes one of the Maghreb countries along with Morocco, Tunisia, Libya and Mauritania. Al-Jazaaer, as it is called in Arabic, is known for its strategic position with major cities: Algiers, Oran and Constantine as well as various geographical landscapes that mark its history, economics and population. Algeria is a majority Sunni Muslim country, with less than 1% of Jews and Christians, and a majority youth population, with a total population estimated to be 40 million. People in Algeria are divided into two groups, Arabs and Berbers. Berbers are the indigenous people of the country, and the Arabs settled in the area with the

spread of Islam. Berbers in Algeria belong to four different groups located in different parts of the country: the Tuaregs are in the desert; the people of the Kabyle in the east of Algeria, mainly in Tizi-ouzou and Bejaia, represent the largest number of Berbers, and their variety is the only that is officially recognized; Mozabites are based in Ghardaia and the Chaouia in the Aures mountains (Benrabah 2005; Ennaji 2005 and Or 2017).

In terms of economics, the natural resources of the country are multiple and have flourished with the discovery of oil in 1970s. The country relies on hydrocarbons (oil and natural gas), as well as agriculture and other natural resources, such as iron, phosphates and uranium, as a source of income. Thus, the country's GDP[40] was marked at170.37 billion Dollars in 2017, calculating its participation in the world's economy at 0.27% (OR 20017; BBC 2018; atlapedia 2018). According to the Algerian constitution in 1963, article number five, stipulates that Arabic is the only official language of the country. Nonetheless, Tamazight, a Berber minority spoken language, was recognized as a national language in 2002 and as an official language in 2016, under the reign of Abdelaziz Boutaflika (1999-), accorded complete rights of function at a governmental level. Additionally, French is used as a semi-official language used on a governmental level as well as on a social level, as discussed in the following paragraphs.

The history of Algeria is interestingly unique, characterized by a diversity of cultures, civilizations, and linguistic varieties. In this respect, Miliani (1996:1) asserts that Algeria was not only occupied but has also been "the crucible of several civilizations: Berber, Phoenician, Carthaginian, Roman, Byzantine, Arabo-Muslim, Turkish, Spanish and French". Historians and anthropologists cited Berbers/ Amazigh as the first inhabitants of Algeria descending from hematic ethnic group in north and east of Africa. Amazigh is the original name of Berbers as the name Berbers was given by the Romans once they invaded the land and called them 'Baraabera' or Berbers, as they could not understand their Latin language (see Farcous 2002). During that time,

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[40] See https://tradingeconomics.com/algeria/gdp and https://www.bbc.com/news/world-africa-14118852 for more detailed analysis

groups of Berber tribes used to travel and settle in different geographical lands which made it easier to endure life under multiple occupations (Chebchoub 1985; Ennaji and Saddiqi 2008; Benrabah 2005 and Farcous 2002). Benrabah (2014: 43) summarizes the colonization periods in Algeria starting from the Phoenician period until the French colonization as follows:

> Berbers came under the yoke of the Phoenicians who imposed their Carthaginian rule for about seven centuries, subsequently Romans for about six centuries, the Vandals and the Romanized Byzantines for about a century each. The Islamo-Arabo-Berbers dominated the region for about four centuries, the Turks for about three centuries, and the French, who brought Turkish domination to an end, for more than a century and a quarter"

Berbers had witnessed the first colonization by the Phoenicians, between 814 B.C and 146 B.C., who established a trade station, Carthage, on the coast of Tunisia. The relation between the Berbers and Phoenicians was built on peace and respect. However, since Berbers were scattered into groups and were known for their unstable political, economic and social life, the Phoenician were able to defeat them, promising Berbers of prosperity in all sectors of life. Later, the Romans defeated Carthage and the Phoenicians (146B.C- 429), aiming to divide the rulers in order to weaken them and govern the area of the Maghreb, forcing the Latin language and Christianity on them as symbols of their unity. The Berbers witnessed the turmoil of savage events, causing them to dislike and disobey the Romans. Later, the Vandals, a Germanic tribe descending from Spain, arrived in the area, betraying the Romans and installing their rule (429-534). It appeared to the Berbers that the Vandals were as cruel as the Romans who ruled to destroy them. The byzantine empire, occupied Carthage, Numidia (Algeria) and other neighboring areas (534-647) and settled there due to its weak military and dis-unification (Farcous 2000 and Loughrit 1995).

In the years (647 to 776), Algeria witnessed a transition, with many Berbers converting to Islam, adopting Arabic as their language and Islam as their religion, to be protected under the Islamic empire. It is well-known that Berbers are appreciative and protective of their liberty. Their embracement of Islam granted them freedom and separated them ties with Europe attachment after centuries of occupation and injustice. Arabic was the language of this new era, with great Arabo-Islamic inventions and advancement in knowledge and science. Hence, Arabic and Islam became the ruling power in Algeria. During the Islamic conquests, different Caliphates ruled, in Algeria between 776-1830, such as the Rustamid Caliphate, Idrisid Caliphate, Zayyanid Caliphate and others, until Algeria came under the protectorate of Ottoman Empire, in 1518. It is useful to mention that the economic, political, cultural social life was stable, and the area a growth in prosperity and peace for a period of time. However, the Ottoman Empire became weakened and deviated from the service of people to focus on the collection of properties and power, until the largest and most cruel colonization began. From 1930 until 1962, Algerians were dragged into a brutal war marked with a long period of oppression, torture and deprivation from their Arabo-Islamic identity. It is of importance to mention that the influence of the French colonization was profound, to the point that "Algerian society was never the same again" (Benrabah 2014: 46). The aim of French colonization was to deprive the indigenous people of their language and religion, imposing French and Christianity. At that time, Algeria formed several national parties to maintain the Algerian nation. One of these popular parties, the F.L.N. (National Liberation Front), led Algeria towards freedom in 1962, with a revolution starting in 1954 and lasted for seven years, with a cost of nearly a million and a half martyrs. By 1962, Algeria had earned its freedom and was left with a diversity of cultures and linguistic repertoires that were not fully taken into consideration when the country started rebuilding its infrastructure (Le Roux 2017; Or 2017; Farcous 2002; Benrabah 2005).

During the 1990s, Algeria witnessed a tragic 'black decade', a period that remains in the memory of all Algerians, as it was thrust into a civil war between the Islamists and the Algerian army. The aim of the party named FIS (Islamic Salvation

Front) was not only for the total Arabization of the country but also to establish an Islamic nation, taking the Qur'an as the only constitution of Algeria. The war divided Algerians into two ideologies: on one side, the group of traditionalists who saw the Middle East as the source of culture and Arabic heritage; on the other, the group who adopted the western life style and modernity of thinking (Miliani 2000; Benrabah 2005 and Mami 2013). However, the war came to an end at the turn of the new millennium that brought peace and prosperity, and preserved the right of people, under the presidency of Abdul Aziz Bouteflika (1999-2019). Recently, the Algerian lay life has witnessed many frustrations, with unemployment reaching 26.4%, widespread poverty and a dearth in social development (Chelali 2017 and Atlapedia 2018). Nevertheless, the consecutive wars with France, and then civil war, made Algerians look for peaceful ways to express their frustration. In this regard, Chelali (2017) indicates that "people are left to vent their frustration with opaque public institutions and nepotism through satirical Youtube channels -a few have turned to art and music to express themselves".

Education in Algeria is compulsory and free for all citizens. It is based more on political concern than on developing a suitable educational and societal system. Since independence, Algeria has looked forward to developing an educational system that would help develop a strong economy. Thus, it started adopting different educational systems that appeared to fail due to the absence of deeper analysis of the Algerian community, the socio-psychological features of the society by the stakeholders (Mostari 2009 and Dekhir 2013). Miliani (2000: 5) asserts that, right after independence, several foreign theories were brought by experts and research units from Europe, USA or the Middle East "to gain its economical, political and educational status". Algeria inherited the colonizer's school system (primary school, middle school and secondary school), inserting MSA as MI, with French only taught as a FL (see section 3.2.1.4) (Benrabah 2007; Rezgi 2011 and Miliani 1996).

At the level of higher education, Algeria like any other Arab countries which failed in planning a solid and systematic educational system, invested a huge budget for

its educational reform. Thus, the ministry of Higher Education adopted the License-Master-Doctorate scheme[41] (LMD) in 2004-2005, with several objectives including:

1. to embrace and challenge the needs and requirement of the global economic market;

2. to enable Algerians to be qualified to participate nationally and internationally at scales;

3. to raise the Algerian educational system to an international level;

4. to enhance the effectiveness of education and match global socioeconomic growth;

5. to facilitate mobility among teachers as well as students worldwide and improve their national academic recognition.

The LMD system is implemented in many countries in Africa, Asia, Latin America and Asia. The system consists mainly of three years for the License (bachelor's degree), two years for the Masters, and a minimum of three years for a doctorate. The implementation of the LMD system helped to contain the huge number of students with master's degrees in different branches of study. Nonetheless, educators as well as teachers have attested to its failure, pointing to its flawed implementation, which has resulted in PhD degree holders who have ended up unemployed. The LMD system was set without taking into account the social and cultural background, and educational experts to fit the needs of the job market (Bereksi 2017).

The focus of the building of an educational system to develop students' skills is a continuing issue. Dekhir (2013) asserts that the Algerian educational system relies heavily on grading, leading to a preoccupation among students to prioritize the achievement of the grades required to pass the year, since schools do not encourage them to search and read more for their own knowledge, nor does it serve to activate their metacognitive skills in learning (Sahnoune 2013). In the same vein, Miliani (2000:20) describes Algerian university graduates as "bilingual illiterates" as they graduate without being competent in either Arabic or French. They are described as

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[41] Also known as "Bologna Process" Refer to (Bereksi 2014) for more details about the LMD system.

generally ill-equipped in these languages (Benrabah 2007). As indicated earlier, students live what Miliani (2000:16) calls a state of "language schizophrenia", whereby students are raised as Algerian dialect speakers, then have to use MSA when they start school, then they have to switch to French for higher education if their choice is to study in some medical, scientific or technological stream, leading them to be ill-prepared in any of the learnt languages, with Algerian Arabic as the only variety that still provides them a real " psychological shelter" (ibid.:16). Likewise, Le Roux (2017) maintains that the Arabized educational system has led to appalling outcomes, as Algerian students are unable to digest the scientific material without engaging either in AA or MSA in the learning process, as illustrated below.

3.2.1 The Linguistic Profile and Language Use in Algeria

Algeria witnessed a long-term period of consecutive colonizations that brought about a unique history, shaping the sociolinguistic and linguistic systems. However, two major eras that have affected deeply the culture, identity and language use of the Algerians are those of the Turkish and French colonization (Le roux 2017 and Loughrit 1995). With the arrival of the Ottoman Empire, people spoke two main varieties, Arabic and Berber, with Turkish being spoken among the rulers and authorities only, though Algerian spoken Arabic included a number of Turkish words used in day-to-day life (Chebchou 1985 and Loughrit 1995). Nevertheless, with French occupation, the French language became more prevalently used alongside Arabic, which resulted in borrowing, bilingualism and code-switching, although not all Algerians could speak French. Thus, as Le Roux (2017:113) states, "each language used in Algeria – dialectical or colloquial Arabic, Classic or Literary Arabic, Tamazight and its variations and French – has its particular socio-cultural position and each position is the result of a historical development".

In most communities, language diversity is the norm rather than the exception. After gaining independence, Algeria was left with three distinctive linguistic varieties: Arabic, the language of religion, history and education; Berber is both an ethnicity and an identity language and French as the language of higher education, modernity and

prestige. Thus, one can conclude that "there are three main language groups in present-day Algeria: Arabophones, Berberophones and Francophones" (Benrabah 2014: 45), though such a statement might be misleading as non-Berbers are bilingual and Berbers have a good command of AA and French.

The following discussion examines the present variety of codes used in the Algerian community, starting with Arabic with its two distinctive varieties (written/spoken), Amazigh, French and English. Algeria's linguistic profile consists of different varieties of Arabic: CA, the language of the Qur'an and religion practices and MSA being the official language of the country and only used in formal settings such as education and the media; Algerian Arabic is the mother tongue of the majority of Algerians (about 75%), though even Berbers use it when necessary and often mixed with some French. Following independence, the introduction of Arabic was the first implemented goal, strictly connected to Islam, to retrieve the Arabo-Islamic identity, to serve to detach the country from the French system and domination (Benrabah 2005).

3.2.1.1   Modern Standard Arabic

As indicated earlier, MSA is a modern version of CA. As in any Arab society, CA in Algeria is the language of religious sermons and prayers, the oration of the Jumu'a prayers, the reading of the Qur'an and more, while MSA is the dominant official language in the Algerian community, used in education, administration, and other governmental sectors. It is mainly used in formal contexts, whether spoken or written, as people tend to switch to Algerian Arabic in informal situations such as in a conversation between colleagues in a conference. However, as explained later, the introduction of MSA in Algeria witnessed an obvious clash with the French language, especially in the education sector.

3.2.1.2   Algerian Arabic

Statistics have estimated that 70% to 75% of Algerians speak Algerian Arabic. Being the mother tongue of most Algerians, this variety differs from one region to another to form a continuum along geographical locations (Benrabah 2005). Like any

other dialect, AA consists of an admixture of other languages to various extents, French, Berber, some Spanish and Turkish. Berber is the mother tongue of a quarter of the population scattered in various areas. Borrowings from languages of the occupiers are clearly distinguishable in the Algerian dialect, for example, the word '*flus*' (money) is borrowed from the Romans and adapted by the Amazigh. AA is also described as containing a great number of French borrowings such as 'l'machina' (la machine, the machine) and 'sac' (sac à main, handbag) (see Benrabah 2005). Mostly derived from MSA, AA is the spoken variety used in everyday life with no written system, and thus is stigmatized receiving no attention on a governmental level, although it is permeating formal contexts in some functions. However, there are some poems and tales which are written in AA to preserve traditional folklore. Recently, AA has been called upon to be the language of education and the language of identity, as opposed to MSA or Tamazight (Benrabah 2005 2007; Mostari 2009 and Chebchoub 1985), though the project wasn't accepted by popular views. The famous journalist, Kamel Daoud, commented on the dilemma of Algerian identity as either Arab or Berber. He claimed that AA would some day become accepted in form.

3.2.1.3   Berber in Algeria

As mentioned previously, in addition to Arabic, some Algerians speak different varieties of Berber including Tamazight, Targui, Mozabi, Chaoui, Chenoua, Tachelhit and Tagargrent (Benrabah 2013). Diachronic (historical) linguistics relates Berber and Arabic to the same Afro-Asiatic language affinity (Benrabah 2005). Berber varieties are more often spoken than written, though there are no exact figures for the number of Berber speakers in Algeria. However, studies estimate its users at around 25% to 30% (Benrabah 2014 and Le Roux 2017).

Article 4 in the constitution considers Berber as a national and official language besides Arabic, as the government is looking forward politically to develop and modernize the language to be used as effective communication among Algerians (Echurouk 2016). Ennaj (2009) asserts that the designation of Tamazight as a national language came about as a political decision to discord with the Berbers, who continued

strikes and demonstrations against the government refusal to allocate full status to their minority language alongside MSA. During that time, Algeria had just emerged from a bloody civil war and was not ready for confrontation with the public. Moreover, Ennaji (2009) and Djennane (2016) add that with the current UN and other human rights organizations' call for the preservation of minorities' rights to maintain their language and identity, politically, Algeria had to accept Berber to avoid any involvement with foreign authorities. However, so far there is not any movement from policy makers to clearly improve the language and encourage its image, as the majority of Algerians still regard it as a dialect and not a full language in itself (Benrabah 2013; Hamzaoui 2017 and Le Roux 2017).

As asserted by Djennane (2016), the usual sequence of LP is status planning followed by corpus planning. However, Tamazight is a different case as the Berbers learnt from an early time that the government will not politically realize their dialect. Thus, Berber activists and linguists have worked on developing their language via non-governmental agencies such as *L'académie Berbère* in Paris, established as a result of restrictions on Berber in Algeria; also, there have been several individual efforts to develop the grammar and the vocabulary of the language, with the development of dictionaries and attempts at purifying the language from Arabic borrowings. Benrabah (2007) claims that the inclusion of Berber in the Algerian education system is improvised since the stakeholders did not take status planning and corpus planning seriously. The standardization of Berber is of major concern as the task of opting for a unified and a recognized writing system remains vague, though Tifinagh, an ancient script, seems to have been accepted as a writing system by most Berbers.

3.2.1.4   French in Algeria

After the colonization was over, Algeria found itself with a 'Frenchified' system and had no choice but to rely on remnants, since the use of French was anticipated to be reduced little by little with the implementation of the Arabization process in

education. French occupies the role of semi-official[42] language, as with other former colonies such as Morocco, Tunisia and Lebanon. Algeria was affected by the French system more than any other country since, following independence, most of the elites were students who had studied in French or in France. Thus, it is indicated by president Bouteflika that French is "a treasure of a war" emphasizing the importance of the language in the country (see section 3.2.2.3) (Ennaji and Saddiqi 2008 and Benrabah 2013).

French is deeply rooted in Algeria as a result of 132 years of French rule and their policy of eradicating Arabic. Le Roux (2017) estimates that 80% of Algerians use French in day-to-day communication mainly in metropolitan cities, but often mixed with AA. Despite efforts made towards de-Frenchifying the country, the language continues to impact on the cultural and the linguistic aspects of Algerian life, still retaining a higher status. To an extent, it is used more than MSA in media, administration and education (Benrabah 2005). Abuabsi (1981: 133-134) indicates that *"in North Africa, where the educated elite have been Gallicised, French became linked with modernity, culture"*, and thus French is seen as the norm rather than the exception.

Chebchoub (1985) differentiates the types of French used in Algeria: Standard French French (SFF) is the variety spoken by indigenous French people and by some Algerians who acquired it during their residency in France, and is associated with prestige and high status. Standard Algerian French (SAF) is a variety spoken by Algerians in official situations, a language that exists side by side with MSA in administration, media and education. Colloquial Algerian French (CAF) another variety spoken by Algerians who did not receive a high level of education nor had the chance to learn it through official institutes; it is spoken among illiterate Algerians and among those who receive Quranic education and among illiterate workers who immigrated to work in France. A fourth variety is a mixture of Algerian Arabic with French (MAF),

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[42]According to Suleiman (2008), the label of a semi-official status is designated to the use of French in the Maghreb zone as French is practiced alongside Arabic in official and formal contexts.

this variety is widely present in the Algerian daily life, in informal situations. Furthermore, Chebchoub asserts that the code switching between the latter forms of French occurs on morphosyntactic and lexical levels during communication.

Benrabah (2005:382) adds that President Bouteflika emphasized the importance of French in building a modernized Algeria at conferences at which he stressed that speaking French does not make Algeria francophone, and that people cannot hold a negative attitude towards the language that helped Algerians to elevate themselves. He insisted on the use of French during his speech and invited people to use it calling for multilingualism and assuring it will not do harm to the Arabic language, which would remain the only national and official language of the country. Moreover, several studies conducted by Benrabah (2007, 2013) conclude that Algerian university students do not hold resentful attitudes towards French, viewing it as a tool of knowledge that is to use as a medium of instruction despite the language difficulties they encounter. However, recently, several Algerian campaigns have been demanding to end the use of French on official documents and its replacement with English, the global language used all over the world, hoping that it will enhance developing international relations and economic transactions. On the other hand, the Algerian postal service, for example, has decided to replace its official records and documents, previously written in French, with Arabic (Al Bawaba 2017).

3.2.1.5 English in Algeria

The radical changes that the world is witnessing and the need to institutionalize multilingualism has motivated people in Algeria to learn foreign languages and develop global awareness about their usefulness. Nowadays, English is the language of commerce, business and education and people are very keen to learn it in order to adjust themselves to the requirements of the international workplace and environment (Mouhadjer 2002 and Benrabah 2005). With the global spread of English as a language of science, technology, English in Algeria was initially to be introduced in the early 1990s, as a competitor to the French language, starting from primary school. However, after the resignation of the ex-education minister, Ali Ben-Mohamed, the decision

regarding English as an option alongside French was cancelled and French was reinstated as the only FL to be used in primary school. Ali Ben-Mohamed affirmed that the process of implementing English in education alongside French was rejected by many Francophones, as the results of a survey to gauge whether parents preferred their children to study in English as a first FL had gained a lot of voices and was expected to result in restrictions on the French language. The minister indicated that Algerians wanted another language, in order to be able to detach themselves from the colonizer and forget the long history of oppression and torture (Bila-houdood 2014). Nevertheless, Benrabah (2005) and Miliani (2000) indicate that English failed in the educational system in Algeria because the government did not take into consideration the background of the Algerian people and that French was still considered as the language of power, economy and modernity, " the total number of those who chose English was insignificant - between 0.33% and 1.28% compared to the rates of those who chose French" (Benrabah 2014: 59). However, in 2004, President Bouteflika again promoted the idea of a multilingual education and added English as a second FL in schools.

In an exploratory study about the Algerian linguistic profile in Algeria, Belmihoub (2017) showed that students hold high attitudes toward bilingualism and strongly believe in the need for English as a means of functioning in the fields of technology, science and advancement in general. Indeed, nowadays, Algerians hold positive attitudes toward the learning and the use of English not only in education but also in social communication entailing prestige, distinctive social status and higher education. Several surveys have been conducted among Algerian students, revealing positive attitudes towards English, with the majority favouring English over French (see Belmihoub 2017 for more details). He adds that there are forces behind the spread of English in Algeria such as the oil and gas industry, which requires the recruitment of fluent English speakers; and education, as English is included as a FL from grade 6; as well as cultural and educational investments in the teaching and learning of English, with the co-operation of UK and US and the allocation of study scholarships for students to pursue their studies in English-speaking countries. Another key factor instrumental

in the diffusion of English is the use of the internet, enabling people to connect with the world in English.

Benrabah (2005) indicates that young Algerians use English increasingly more and at the expense of French. Thus, being an Algerian myself, and having lived in Algeria for a certain time, I have noticed the use of English in a day-to-day life among school students, using words like 'cool', 'beautiful', 'thank you', 'welcome', 'see you', 'fast-food', 'best', 'chat', and others. Moreover, graffiti drawing and writing using English with expressive phrases like, 'I love you', 'together forever', 'freedom', and 'peace', expressing anger with the use of profanities, as well as English phrases in music.

As discussed earlier (Section 2.5.1.1), the diglossic situation of the Maghreb countries, as in Algeria, is different from that of the Middle East, as the gap between H and L is deeper due to colonization and levels of literacy (Dendane 2015 and Miliani 2000). On the one hand, the relationship between AA and MSA constitutes what Ferguson (1959) calls (classical) diglossia, two varieties existing in complementary distribution. AA is used in spoken situations (among family members at home, friends and in informal discussions), while MSA is used in formal situations such as education and institutions. On the other hand, Fishman's extended diglossia (1967) is seen when French is used in higher levels like lectures and scientific seminars at academic institutions and AA is used in spoken communication (Benrabah 2013 and Hamzaoui 2017). However, the situation in Algeria is rather triglossic than diglossic where each variety is used depending on the situation, domain of use and the interlocutors. For instance, in Kabylie, French and Standard Arabic are used as H in formal contexts and spoken Tamazight is used in L contexts (Djennane 2016 and Chebchoub 1985). In this respect, Dendane (2015:131) contends that:

The complexity of today's linguistic situation in Algeria is due not only to the Arabic/French mixture resulting in dialects full of borrowings and various types of

code-switching, but also to the linguistic phenomenon in which two varieties of the same language co-exist side by side in a 'diglossia relationship.

Another interesting phenomenon, regarded as "a central aspect of language contact and is by no means an exceptional phenomenon" is code switching (Dendane 2007:140). Bilingualism and multilingualism are the norm in various places in the world rather than monolingualism, though different people employ different levels and capacities of bilingualism (Wardhaugh 2007:101). The capacity to shift from one variety to another is another sociolinguistic feature in the Algerian community, since people often switch back and forth between AA and French. As an inter-sentential example of CS, the switch that happens at sentence or clause level is when somebody says, 'khlas, kammalt; j'ai présenté mon exposé' (I'm done, I have presented my research), or an intra-sentential CS example of the switch that happens within a sentence or clause as in 'khasni credit bash nʕayyatalha' (I need credit to call her). People use CS as a strategy to cope with lexical gaps, to have an effect on the audience, or even to demonstrate their ability in mastering different languages. Algerians do not only code switch using French (H) and L varieties (in AA and Berber) but they also code switch and mix other varieties as in this inter-sentential CS between MSA and French in a situation where A offers a cup of coffee to B; B's response would be 'baraka allhu fik, j'en ai besoin maintenant', meaning "Bless you, I need it now".

3.2.2 Arabization and Language Planning/ Language Policy in Algeria

Algerians witnessed a long period of oppression and brutality as well as linguistic, religious and cultural restrictions. The French were not successful in their aim to eradicate Arabic from North Africa through the imposition of French language and culture. The colonization banned Arabic teaching by closing down traditional Arabic schools. Throughout the colonial period, the French tried to divide the Algerian people into two groups: Arabs and Berbers (Abuabsi 1981 and Haeri 2000). It is noteworthy to mention that in 1962, Algeria was left with a literacy rate of 5.5%. At that time, Algerian revolutionists and leaders' aim was to retrieve the Arabo-Islamic

identity of the country. Thus, the first language policy in Algeria looked towards Arabization, initially via education (Benrabah 2013 and Le Roux 2017). The following is a discussion of what is referred to as a historical development of education in Algeria. The first stage is characterized with the dominance of French in the Algerian educational system, with access restricted to Europeans and a small number of Algerians. The second stage marked the Arabo-Islamic nationalism that aimed to create an Arabized country; and finally, in the early 2000s, there was a transition towards educational reform, for Algeria to meet the requirements of globalization. (Rezgi 2011; Miliani 2000; Dekhir 2013 and Nashif 2011).

3.2.2.1   The First Stage (1830-1960s)

The French colonization aimed at subjugating and controlling Algeria to turn it into an extension of France and obliterate its identity. During the period of colonization, French was the only official language used in education and administration, though most Algerians used only AA and Berber (Mostari 2009). Le Roux (2017:114) asserts that schools, at that time, were "tailor made" to embrace European French children with the allowance for a small group of Algerian students to attend. Furthermore, the teaching of traditional Islamic schools, 'madrassa' was banned, and the buildings were turned into churches and army stores (Nashif 2011 and Loughret 1995). The colonizers endeavoured to push the Berbers to join French schools and made them believe that their language is closer to French and could be part of its culture and values rather than its adherence and loyalty to Arabic and Arabs. Thus, in several Berber areas, specifically, in the Kabyle area, schools were opened for Algerian Berber ethnicities, imposing on them a new French identity and culture, to present them to the world as civilized and modern Algerians with French ideologies. However, these Frenchified schools were not successful in their teaching since they were more suitable for westerners than for Algerian Berbers. Students found difficulty in assimilating the lessons as they had never used French in their daily life (Nashif 2011). Moreover, parents were ambivalent about sending their kids to these schools due to economic constraints, preferring their children to remain illiterate rather than sending them to the establishments aimed at depriving them of their identity and religion. Those who did

choose to send their children to French schools were called "renegades" (Benrabah 2005: 397).

Napoleon's III language policy, during the period of colonization, was to prepare Algerian elites that "would act as a buffer between the French and the locals" (Maamri 2009 in Le Roux 2017: 115). Thus, in1852, on his visit to Algeria, Napoleon III, ordered the addition of Arabic to the teaching curriculum of French schools, alongside French for the benefits of the Algerian Berbers and French people. Surprisingly, After WW1, the Algerians who had served in the war and returned became more aware of the importance of education for the independence of Algeria. Serving in the war had equipped them with innovative skills that one cannot learn without education and the acquisition of knowledge. Thus, by 1920, 15% of two million Algerian inhabitants, mainly males, were sent to French schools to be a part of the modern world. It is of paramount importance to mention that these people's acceptance to join the colonizer's schools was because of the need to be educated looking forward towards independency and was never intended to be understood as a submission to French culture (Le Roux 2017 and Benrabah 2013). Simultaneously, across Algeria, several national movements arouse to combat colonization, and to pursue independence and nationalism. Different remarkable national organizations were founded, one of which was the association of the Algerian Muslim scholars (*L'Association des Oulémas Musulmans Algériens*), founded in 1931 by the well-known Muslim scholar Ibn Badis who realized the need to teach Islam to Algerians, and which indicated the need to fight for the teaching of Arabic again. The colonialists allowed a few schools that were set to subject Algerian Arabs with severe conditions, such as by restricting their teaching hours and the limiting of lessons to the time left after the French sessions were over. Thus, 130 Islamic schools were opened in different areas, with teaching entirely in the Arabic language. By 1947, Arabic retrieved its official status to function alongside French as the only two official languages used at a governmental level, notably, in education and administration (Abuabsi1981; Le Roux 2017 and Benrabah 2013).

3.2.2.2 The Second Stage (1960s-1990s)

After independence, French was given the status of FL and MSA became the only official language of the country. Arabization and Algerianisation were major goals for a free Algeria (Abuabsi 1981; Nashif 2011; Mostari 2009 and Benrabah 2007). Djennane (2016) states that the Arabization process was motivated by three aspects: Arabic as the language of Islam, the language of literature and heritage and the language of Arab nationalism. Benrabah (2014) and Milaini (1996) assert that Algeria after independence was a country of a majority illiterate people; left with only one million Algerians who could read in French, six million who could speak it, 5.5% literates in Arabic and 18.6% Berber speakers.

Therefore, Ahmed Ben Bella (1963–1965), the first president of Algeria, immediately embarked on a political decision to implement the Arabization process, starting at primary level and following through higher education. Students, during that time, were either oriented towards vocational training or secondary school as acceptance to attend university is dependent on obtaining the baccalaureate certificate. Unluckily, the country was not yet ready for the process, and faced deficiency from several perspectives (Mostari 2009). It was not easy to eradicate French from the Algerian system, since during that time most of the educated and technical work-force were French speakers and most needed books that were only available in French.

Nonetheless, under President Houari Boumedienne (1965–1978) the implementation of the Arabization process continued, with the intention to exclude French, Berber and Algerian Arabic at a governmental level, no matter what the costs. In 1977, the process of Arabization reached higher education and MSA became the main MI except in some specialties where French remained the MI. French then, was treated as a FL in education, being introduced from grade four (Milian 1996 and Benrabah 2007 2014). Undoubtedly, the decision was harsh and problematic as French was entrenched in the Algerian identity. The clash between the promoters of MSA and the advocates of French was a tough stage in the implementation of the process, as Arabization was associated with Islamization and French was associated with

modernism and secularism (Benrabah 2014). Algerian Arabization faced a serious dilemma: several educated Algerians, writers and skilful people left Algeria rejecting the Arabization process; this badly affected the implementation of the process due to a shortage in qualified agents, namely, teachers (Loughret 1995 and Miliani 2000). Teachers were recruited from Arab countries such as Egypt, Syria and Iraq to help in teaching the Arabic language. A huge mistake was made by the authorities, by recruiting Arab individuals who were able to speak Arabic fluently but without paying attention to the educational background of those recruited; most of them were craftsmen and had previously nothing to do with the teaching of Arabic. It is reported that some recruited Arab teachers had mixed about the teaching of Arabic with Islam and political tendencies (Abuabsi1981; Benrabah 2014 and Le Roux 2017). Furthermore, due to the mutually unintelligible varieties of SA, it was difficult for teachers to communicate with Algerians who, at the end of day, learnt Syrian and Egyptian dialects rather than MSA. Another strategy that the government followed in order to minimize the rate of illiteracy, was "monitorial system of schooling', which involves assigning skilful students as assistants to the teachers, to pass on the knowledge they have already learnt to younger pupils. This practical strategy proved to be helpful for the inclusion of a larger number of students into the educational system (Miliani 1996; Nahif 2011; Le Roux 2017 and Benrabah 2007).

In 1980s, educators as well as teachers realized that the education program was failing. Hence, they took the decision to end the teaching of foreign languages such as, Russian, Spanish and German, leading to increased unemployment among teachers, who had to seek alternative positions, such as librarians, organizers or social instructors. At university level, despite the fact that students faced difficulties in assimilating scientific lectures, they preferred to be lectured in French with experienced teachers, rather than with Arabized teachers who had no experience in the course material. This also indicated that students were aware of the importance of foreign languages in job markets and the economy (Benrabah 2007, 2014).

Later, Mohamed Boudiaf, during his presidency (1992) which lasted only several months, aimed at slowing down the aggressive implementation of the Arabization process and warned of its negative outcomes. So did an ex-education minister, Mostefa Lachraf, agree on reducing the emphasis on Arabization and warning against its harsh introduction. However, Liamine Zeroual, president from (1995 to1999), reintroduced the Arabization process, total Arabization including street names, signs and so on. Despite stakeholders' absolute knowledge of the failure of Arabization and its association with Islamists, the process continued towards total implementation. Certainly, the political decision to implement MSA was not simply random but also resulted in socio-psychological and cultural effects (Ellili-Cherif and Alkhateeb 2015; McDougall 2011; and Sulaiman 2007). Djité (1992 in Haeri 2000) mentions that the implementation of Arabization, in Algeria, at a governmental level, came as a reaction to cover up other political and social crises such as, "School drop outs, repetition of school years, failure in exam passing" (Miliani 2000: 18); Algerians were "insecure and uncertain regarding their [Algerian] identity" (Benrabah 2014: 46) where jobless youth were known as "Hittist" (young people who were unemployed and seen to stand leaning against walls in the streets) (Miliani 1996: 6). Thus, stakeholders came to realize that the educational system had come to be a "failure" and there was a desperate need to embrace globalization and the free market for the purpose of economic advancement (Benrabah 2007: 226).

3.2.2.3   The Third Stage (2000s)

With the new millennium, Abdelaziz Bouteflika (1999- 2019) was elected as a president and Algeria witnessed peace following 'the black decade', and people realized that "Algerianisation of society had become more important than forceful Arabisation" (Le Roux 2017: 121). Bouteflika's target was to raise the country's economy by welcoming multilingualism and culturalism, inviting people to use French and eliminating illiteracy, towards a balanced multilingual educational plan to include major reforms in the education system (Benrabah 2014).

French is no longer considered the language of the enemy, but more as a tool used for political, economic and socio-cultural enhancement (Miliani 2000 and Benrabah 2005). Thus, with the new educational reform in 2001, French was boosted again as the first FL starting from the fourth grade of primary level, and the language of science and technology. English was also re-introduced as a second FL starting form grade six, the first level of middle school. Algerian linguists believe that the introduction of English into the Algerian educational system was just in time to function as a solution to the economic, educational and technological drawbacks (Dekhir 2013). Further, Tamazight language after being designated a national language, was allowed in schools, in some areas in the country, in 2003 (see section 3.2.1.3).

In 1993, the introduction of English in primary schools, starting from grade eight, was considered as a challenge to French and was used as "a systematic attack against French" (Miliani 2000: 21). The politicians who wanted to introduce English along with French as FL at the primary level pointed out the importance of English in science and technology. However, in fact, the decision was regarded as politically triggered rather than educationally oriented and the arguments provided for the introduction of English were seen as "alibis" as there were no social, psychological, pedagogical and educational reasons to use English in Algeria (ibid.: 22). Literature, on this matter often mentions that the decision was a failure due to the huge gap between the political decision and the Algerians contexts, as well as the "lack of long-term planning" (ibid.26). Even though language theories support the position that a child can assimilate multiple languages simultaneously stimulating higher intellectual abilities than a monolingual approach, in Algeria, within three years of the implementation of the decision, the number of students choosing English as a first FL decreased. In this regard, Benrabah (2014) argues that, pedagogically speaking, the teaching of French alone was more fruitful than English, as French is part of the Algerian social life, used and mixed in with the Algerian dialect, forming and developing experiences, feelings and awareness towards the language, English, however, was only taught for a few hours a week, without being used in practice. Furthermore, Miliani (2000: 24) argues that just by comparing students who study French and English, it is evident that a French student

at the level of university demonstrates greater competency in the language, with greater ability to "develop a natural discourse" than via the use of English, which tends to produce discourse that sounds loaded with information that was processed via memorization. The expansion of English in Algeria is noticeable. Benrabah (2014) indicates that the number of students enrolled in the English departments has enormously increased compared to those enrolled in French language departments. In 2003, at the time of the education reform, the introduction of English in middle schools shifted from second grade to the first grade. Currently, the promotion of English in Algeria is higher than previously, with the promotion of several cultural and educational programs, such as with the 500 PhD student scholarships to British universities, to turn over a period of five years (2015-2020), exchange programs between European institutes and Algeria, as well as contracts signed between The US and UK and Algeria to foster the teaching of English in Algeria (Bilmihoub 2017 and Bereksi 2014).

Language planning, in Algeria, has been a pivotal issue since independence (Benrabah 2007). On the one hand, the Algerian failure in LP implementation, from a monolingualist and nationalist system, the shift towards multilingualism and Algerianisation was due to neglect of any deeper analysis of the Algerian sociolinguistic profile, specifically, by not considering Berber and thereby preventing success in building the country at a national level. The government neither succeeded in the implementation of MSA nor standardizing the indigenous varieties. On the other hand, the conflict between Arabization and French, both imposed on the indigenous people as well as the introduction of English as a competitor to French, led to a serious language conflict inside the country, with all these languages being politically loaded. Thus, what is obvious in Algerian LP is that decision makers do not treat it as a multidimensional process; rather their decisions are, per se, politically driven (Le Roux 2017 and Mostari 2009).

3.3 The United Arab Emirates (geography, history, demography and education)

The United Arab Emirates, *'Dawlat Al- emaraat Al-arabiyya Al-muttahida'* (UAE, also referred to as Emirates) is located in the Arabian Peninsula, sharing land borders with Oman (to the East), Qatar (to the West), Saudi Arabia (South) and sea borders with Iran (North). UAE enjoys a strategic geographical position along the shores of the Arabian Gulf, the Gulf of Oman and the Hurmuz strait; a vital transit point for trade and oil. The UAE's largest Emirate in size and population is Abu-Dhabi, the capital, while the smallest is the Emirate of Ajman. Along with five other countries, the UAE is part of the Gulf Cooperation Council Countries (GCCC) that was founded in 1981, for the enhancement of the life of its people, the economic, educational, and political spheres, as well as the maintenance of their identity, history and cultural bounds (Belhaih and Elhami 2015 and Alteneiji 2015). The demographic profile of the UAE is estimated to be 9.800 million, with the majority (88%) being expatriates, making it the world's highest mostly highly immigrated country, proportionately. The UAE is a majority Muslim country characterized as being a multilingual, multicultural and multireligious. In other words, the Emirates is a land described as having a minority of indigenous citizens, with a majority of expatriate population. It has an immense wealth, with Abu-Dhabi, Dubai and Sharjah (respectively) being the richest emirates in the country. Before oil was discovered in 1960, in the Emirate of Abu-Dhabi, the country relied largely on trading, fishing and diving for pearls exchanging trade with the neighbouring areas as far as India, Cambodia and China (Aydarova 2012; Truodi and Jendli 2011; Abed 2017 and Solloway 2016).

The discovery of oil in the peninsula, which was ongoing for 60 years, was a turning point in the life of the Bedouins, the Arabian Peninsula from a tough desert into a lavishly wealth area. Undeniably, UAE is the second largest country in petrolatum (Oil and gas) production after KSA, with a GDP of 382.6 billion dollars in 2017. Hence, the country's economic reliance on oil is considerable, alongside some other productions such as cattle and fish (annual economic report 2017). The UAE's constitution, article seven, recognizes MSA as the sole official language of the country, with English afforded status as a semi-official language; as the practical language used in public and private sectors. To some extent, there is no need to learn Arabic to interact

with people, as English is the communicative of everyday life in the country. Other officially unrecognized varieties exist in the UAE landscape, such as Pidgin Arabic, Hindi and Urdu, as illustrated in the following paragraphs (annual economic report 2017; Boyle 2012; Cook 2016 and Dahan 2013).

The arrival of Islam in 630 was a transitional stage that witnessed the conversion of most people in Arabia to Islam, bringing with it peace and advancement in all sectors. The Sheikhdoms in the Arabian Peninsula came under several Islamic caliphate such as that of Umayyad (661 to 750), Abbasid (750 to 1258) and the Ottomans (1281 to 1924), until the appearance of European power that took advantage of the people's poor military defences, taking control of the coast (government.ae 2018 and Déus 2013).

The Portuguese were the first colonizers to reach the Peninsula (1498-1633) controlling the Arabian trade in spices and spreading Christianity in the area, until it started disbanding faced with the Sheikhdoms, the indigenous people of the Arabia, demanding their expulsion, as well as outside competition from other occupying forces in the area, such as the Dutch and the British. The second European invasion, by the Dutch started during the rule of the Portuguese with the loss of Strait of Hurmuz in 1622, with the aim of gaining control of the East-Indian company trade. However, due to the concessive conflicts against French and British forces, the Dutch reign came to an end, paving the way for the British Empire in the 1720s (government.ae 2018; the ministry 2018 and Déus 2013).

The British army settled in the area in the seventieth century for two centuries. Unlike French colonization that aimed for the eradication of the indigenous identity, religion and language, the British interest in the area was to protect their East-Indian Company trade, as British ships were attacked by the 'Al-qawassem'- a ruling family in Ras-al khaima and Sharjah- on the Trucial coast. Thus, the British army fought for a safe and a peaceful line of trade with the rulers of the Trucial Coast by signing several treaties and agreements. Since then, the area has been called the Trucial State. Later, the British aimed to impose political control over the rulers, due to several western

involvements such as by the French and Germans, for the purpose of mutual exchanges and agreements. In 1887, British authorities signed official agreements with the rulers claiming protection for the Trucial Coast from threats and preventing them from selling or giving away any part of their land without the British authority's permission. The Trucial Coast enjoyed a peaceful life, relying on fishing, diving for pearls, and trading as their main source of income. Boyle (2012) indicates that Indian traders and merchants used to exchange deals with the Arabian Gulf over hundreds of years, and that some of them had even resided in the land of Arabia. During that time, the ruler in each Sheikhdom, used to convene with his people in a place called Al-majlis - a place of gathering where several discussions took place and decisions were made with consensus between the ruler and his people. British authorities tried to spread Christianity in Arabia by helping the civilians to establish schools and hospitals via missionaries (Alteneiji 2015 and Weber 2011). However, in the 1950s, with the discovery of oil, Britain sought to define the boarders of each state and introduced new political decisions where the Trucial Coast rulers felt the need to protect their territories. Therefore, the withdrawal of the British military was "a shock for the rulers of the undeveloped and largely defenceless Trucial sheikhdoms" who started to anticipate their complete independence and freedom in running their internal activities without the British involvement (Boyle 2012: 318 and Déus 2013).

Shiekh Zayed Bin Sultan Al-Nahyan, known as the father of UAE, the former ruler of Abu-Dhabi, had a vision of a great federation in the Arabian Peninsula. Therefore, he invited and insisted on the union of the Trucial Coast along with Qatar and Bahrain, who subsequently refused the unification proposal, to form a federation promising and granting the rights to each leader to rule his Emirati, independently, without others involvement. Consequently, Dubai, Sharjah, Ajman, Umm-Al-Qawain and Fujairah joined the union of Abu-Dhabi federation, result in the formation of The United Arab Emirates and, subsequently, Ras Al-khaimah, also joined, in 1972. With the announcement of the complete British departure in the Trucial Coast in late 1960s, Sheikh Zayed bin Sultan Al Nahyan was chosen as the first president of the country,

succeeded by his son, Khalifa bin Zayed after his death, in 2004 (Alteneiji 2015 and Solloway 2016).

Since its independence, the UAE have aimed at a liberal policy allowing non-local institutes and companies to invest in its territories with reduced control from the Federal government. Thus, English was automatically chosen as the lingua franca between the myriad of nationalities and became the language of economy, business, education and social life (Cook 2016; Bacha and Bahous 2011 and Findlow 2006). Fully-fledged development happened rapidly in different fields, education and economics; and massive projects were launched to develop the country. Hence, the UAE government imported three types of labor: highly educated westerners, white-collar workforce, from Europe, US, Australia; and blue collar workforce, mainly Asian countries such as India, Pakistan, Afghanistan, Indonesia, Nepal, Philippines; and an Arab labor force that belongs to both of the groupings (Cook 2016; Alteneiji, 2015; and Zoghbor 2014). It is worth mentioning that the Emirates have welcomed expatriates from different nations with tolerance in relation to dress, socialization and freedom to practice their religion (Boyle 2012; and Carroll, Al Kahwaji & Litz 2017).

The sudden and rapid transformation in the life of the Bedouins turned the land of the desert into one of the most modernized places to live in the world, importing westernized culture and depending highly on non-locals, with only 11% of citizens participating in the total workforce. The UAE would not have been able to grow economically and compete with the world's highest developed countries without its immigrant workforce. It, now, however, experiences an imbalanced demographic and socioeconomic changes that have also led to identity, linguistic and cultural imbalances. As a result, the government, at the present time, is concerned about the loss of its identity and heritage, promoting the federal rulers to endorse its national identity starting from 2008, via the initiative of Emirates folklore, and promotion of the use of camels, horses, falcons, forts, coffee pots, Emirati dance, and handcrafts, as their symbol of a unique national identity (Solloway 2016; Cook 2016 and Alteneiji 2015).

UAE education in the past was limited to a few people, via Islamic schools called "al kataateeb", which are basically devoted to the learning of the Quran and Arabic, and to males only. In the Emirates, before the discovery of oil, Education was the exception rather the norm, as only rich traders and merchants were able to send their sons to India to fulfil their educational needs (O'Neill 2014).

However, nowadays, UAE competes worldwide against highly accredited universities and colleges, as the spread of accredited schools and universities, public and private, is increasing day-by-day. One of the UAE's aims behind the establishment of an Abu Dhabi digital government is to seek the most qualified techniques and methods in education via partnerships with international institutes for educational enhancement, as well as numerous scholarships for its students. It is also very common, for a family to send their children to well-known universities around the world for higher education degrees (Cook 2016; Findlow 2006; O'Neill 2014 and Belhaih and Elhami 2015).

Like Any other Arab country, education is compulsory, free and a right for all local citizens from kindergarten level to post graduate level. The Emirates' educational system includes both a public sector for nationals, and a private sector for non-locals, who usually go to private schools, universities and colleges but also have the right to join public schools under a fee payment system; there is also the exception of a small number of Arabs who attend public institutes due to their parents high contract jobs, mainly in the domain of education. Education in the UAE is single-sex until higher education, except in kindergarten (Al-Issa 2017; government.ae 2018; Boyle 2012; Clarke 2007).

Currently, the UAE aims at a vision of 2021, to train skillful and competent nationals who are proficient in MSA and English, and well-equipped, via the latest education programs, to be able to participate in the global market without sidelining their Arabic identity (government.ae2018; Carroll, Al Kahwaji and Litz 2017; Solloway 2016; Cook 2016 and Déus 2013). The MI in governmental schools is Arabic, while in

private schools English is used as a MI, with some minority schools that teach in Urdu, Hindi and Chinese. English is the primary MI in Higher Education (HE), except in the fields of Arabic language, Islamic Studies and Law, which teach in MSA (Dahan 2013; Boyle 2012 and Cook 2016).

The UAE provides several types of education that are highly competitive, equipped with imported education from accredited institutes worldwide, starting with K-12 school education. In HE, there are three main public universities: The UAEU established in1976, the Higher Colleges of Technology (HCT) founded in 1988, and Zayed University established in 1998 (factsheet 2010). Furthermore, numerous private universities such as the Sorbonne, New York University, the American Universities of Sharjah and Dubai, and others are available mainly in Emirates of Dubai, Abu Dhabi and Sharjah. Technical and vocational education such as at the ADNOC Technical Institute, the Centre of Excellence for Applied Research and Training - a branch under the HCT, the Petroleum Institute and others are accredited and available for citizens who face difficulties in their academic study and have technical and vocational orientations that can grant them with acknowledged diplomas, enabling them access to higher education or to opt for a higher career in the public sector (government.ae 2018). Lastly, the UAE's government motto is 'education for all', as it provides education for special needs learners[43] until post graduate levels, equipped with the latest technology and suitable programs that enable disabled students to pursue their education, such the Individual Education Program and the Advanced Learning Plan which are based on the learner's abilities (government.ae 2018; Boyle 2012 and Clarke 2007).   Another interesting fact is that, in UAE education, girls outnumber boys up to 75% in HE, with the boys being more likely to have to repeat classes or to dropout (Salloway 2016 and Cook 2016). In a reported study conducted on students (males and females) and their teachers in Ras Al-Khaimah, results indicated that teachers saw that education is supplying the girls and non-Emirati boys for a better future with better employment opportunities, without mentioning Emirati boys (Boyle 2012).

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[43] See https://www.moe.gov.ae/english/sitedocuments/rules/snrulesen.pdf for further details.

3.3.1 Language Profile in the UAE

The UAE is a linguistic landscape with a variety of languages and Arabic dialects used by citizens and residents for successful communication. Arabic with its two levels of varieties, MSA used in H situations and Spoken Arabic used in L situations, exist in complementary distribution, thereby presenting a model or a kind of prototype example of diglossia. In a multilingual and cultural environment, the Emirati community is characterized by the use of several Arabic dialects (L) along with MSA (H). However, with the expansion of English, the Emirati landscape became a perfect example for a triglossic situation, with the use of English in H and L situations fulfilling various purposes. Carroll, Al Kahwaji and Litz (2017) maintain that the situation in the Gulf is further complicated where several Arabic dialects are used in L situations alongside MSA and English in H situations. There is a discrepancy between scholars whether language contact has led to simplification or difficulty of languages. Trudgill (2009) mentions some features in that the simplified use of English, such as the increase of regularity and the decrease of irregularity, the increase of transparency as illustrated by the replacement of one word with another, as in the replacement of thrice and seldom with three and not often. Moreover, such contact resulted in the creation of pidgins and creoles, as in the creating of Nubi pidgin Arabic, spoken in southern Sudan and Gulf Pidgin Arabic spoken in GCCC (Næss 2008; Abed 2017 and Trudgill 2009) (see section 3.3.1.4). Another sociolinguistic phenomenon resulting from the contract between several languages in the Gulf area is code switching; the occurrence and use of two or more varieties simultaneously. Code switching takes different forms in the Emirati environment; locals use EA in their family and friends' discussions as some who belong to English speaking schools tend to use English as well. Emiratis switch to either English or Pidgin Arabic when addressing their domestic helpers and low skilled workers. English is a key language in the Emirati landscape as Emiratis also tend to use English when addressing westerners in both formal and informal settings (for example, in the administration at HE, information desk in a mall, respectively). MSA is not used in the daily activities of the people, except in formal situations. However, people tend to switch to MSA via the use of formulaic expression such as religious ones as in

'Allahu Akbar, La Ilaha Ila Lah' (Allah is the greatest, there is no God but Allah, respectively) or via the use of other Arabic sayings to emphasize the seriousness and the importance of the speech (Albirini 2011; O'Neill 2014 and Bassiouney 2009). As an illustrative example, an Emirati speaking individual on the phone discussing the importance of friendship in EA would use MSA in saying ' qul li man tuṢahib, Aqulu laka man ʔanta' ('Tell me who is your friend, I will tell what kind of person you are') The following section takes a cursory glance at the Emirati linguistic profile that is distinguished by the use of MSA, Emirati Arabic, English and Emirati Pidgin Arabic.

3.3.1.1   Modern Standard Arabic

MSA is a modernized variety derived from Classical Arabic (CA), to assimilate the need of the new era. Like any other Arab country, MSA is the language that is used on a governmental level, such as in municipality offices and education. MSA, or more precisely, CA, is essential for learning the teachings of Islam and its practices in daily Muslim life (see section 2.3.1). However, with the spread of English as the language of economy, MSA is getting less space in the workplace to be practiced, almost as if it is a minority language in its own home. The UAE government invested an incredible amount of resources to raise the level of education, with great emphasis on English as a highly used MI. Such a decision made a lot of locals encourage their children to learn English by transferring them from public schools into highly accredited institutes that rely solely on English as a MI. Thus, the position of Arabic is under threat, as children are born and brought up hearing and using English, sidelining MSA as well as the local dialect. (Cook 2016; Findlow 2006 and Weber 2011).

3.3.1.2   Emirati Arabic

Arabs are ranked lower than the western expats in the Emirati social hierarchy, with the Asian workforce being the least respected of the group (Næss 2008 and Solloway 2016). As in any Arabic environment, EA covers the majority of activities performed by locals, being the language of informal and semi-formal situations. However, EA is seen as a prestigious spoken dialect, to the point that some Arabs switch

to EA and Emirati traditional dresses to be accepted and referred to as belonging to highly respected social class. The current discrimination in socio-political status is supported by the government, as the UAE sponsorship system grants its citizens to hire and import workers which has contributed to the dividing society into local and non-local groups based on terms of rights and authority (Abed 2017).

Emirati Arabic (EA), the language of the citizens, plays a role in marking the identity of its local speakers. The GGCC spoken varieties differ from other Arab spoken varieties, as linguists look at Gulf dialectal varieties as a continuum of related dialects with some linguistic feature differences, mainly in pronunciation and lexicon (Abed 2017; Cook 2016). O'Neill (2014:1) maintains that, "Emirati Arabic (EA) represents the spoken language of the most powerful group in the country (albeit a demographic minority)". Recently, the UAE has been promoting the use of the dialect as well as MSA, in a step towards the revival of Arabic heritage and its identity. Several published books are on sale for locals and Arabs being written in EA to promote the habit of reading among locals, with attractive tales and up-to-date related stories. Moreover, the Abu Dhabi media authority, initiated a competition of "Araa rewayati" (I see my novel) that encourages young writers, including Arabs who reside in the UAE, to publish through EA, to be depicted in T.V drama work that resembles the current situation of the UAE life, with emphasis on the local identity in a globalized world. Carroll, Al Kahwaji and Litz (2017) attests that several books (in print and online) are available for Arabs and foreigners who are keen to learn the Emirati spoken Arabic and the culture of the county, with some being taught in higher education institutes such as New-York University in Abu Dhabi.

3.3.1.3 English

In the United Arab Emirates, "English is widely regarded as a gateway to the world", "increasingly gaining status as a common linguistic and cultural feature in the daily life of a number of Emirati families" (Graddol 2000: 38 and Truodi and Jendli 2011: 32, respectively). Carroll, Al Kahwaji & Litz (2017) contend that the Emirati constitution stipulates MSA as the only official language of the country. However, in

practice, English plays a key role in day-to-day life, functioning as a lingua franca between multiple nationalities that form up to 88% of the population. Carroll, Al Kahwaji and Litz (2017:60) maintain that English is becoming the medium of debates in many religious, political and cultural gatherings and is directly held responsible "for the erosion of Islamic values". English to UAE citizens represents westernization, modernization, the fuel of the economic development and education. It is used everywhere in the country in every situation, except in religious practices or in the learning of Arabic in classrooms. It is becoming a norm, nowadays, in Emirati society to bring up children who speak and use English as their mother tongue, as a local or Arab child not being able to understand or speak Arabic is regarded as privilege and prestigious. English is absolutely a part of people's lives in the UAE as there is no need to speak Arabic due to many expats who can either speak English or gulf Pidgin Arabic (Lindsey 2015; Boyle 2013)

3.3.1.4   Gulf Pidgin Arabic

The Emirati linguistic landscape is also distinguished by the use of a Pidgin Spoken Arabic variety, as stated above, that is used as a medium of communication between the locals and foreigners, mainly Asian workers. Unlike the US, by way of an example, where obtaining a certificate in English is needed to migrate; in the Arab world, there is no requirement of any kind of proficiency certificates in Arabic for settlement in the area. Thus, Asian employees created a hybrid language that is mainly a mixture of Arabic and English with Hindi and Persian named Pidgin Arabic. The level that each variety is used depends on the interlocutors and their level of proficiency in each variety. This type of pidgin is referred to in the literature of sociolinguistics as Foreign Talk. Ferguson (1975 in Dashti 2013: 63) defines foreign talk "as a simplified register used by native English speakers when interacting with linguistically incompetent non-native speakers". Al-Sobh, Abu-Melhim and Bani-Hani (2015) contend that Pidgin Arabic is an outcome of several languages in contact such as Hindi, Urdu, Persian, Bengali, Malayalam, Tagalog, Punjabi, Bengali, Thai, and other Asian varieties; carrying demographic, sociopolitical and historical factors. Commonly, this type of pidgin is used with Asian expats who are employed in unskilled labor, such as

a shop seller, a taxi driver, security guard, cook, domestic helpers. It has been given many labels such as flawed Arabic (Al-Allaq 2014); Broken Arabic (Al-Sobh, Abu-Melhim and Bani-Hani 2015); Gulf Pidgin Arabic (Smart 1990 in Dashti 2013). In the Gulf area, among Arabs, it is known as 'Arabi Mkasar' (broken Arabic). Gulf Pidgin Arabic (GPA) has six varieties based on the GCCC such as Omani Pidgin Arabic, Kuwaiti Pidgin Arabic, Emirati Pidgin Arabic and so on. It is of importance to cite that GPA and Gulf dialects are two distinct varieties that linguistically differ in terms of grammar and lexicon (see Næss 2008*;* Abed 2017 and Almoaily 2012 for more details). Further, in terms of linguistics, GPA is regarded among linguists and well-educated Arabs as "stigmatized … being incorrect," (Abed 2017: 84).

Næss (2008) maintains that GPA can be simply defined as a breakdown of the Arabic language by simplifying its grammar and gathering its lexical terms from different languages to perform a successful communication. It is a type of language imitation by the lowest category in the gulf social hierarchies, showing their ability to communicate with their sponsors with a reduced social distance; it is further shared among locals who use it with the latter described category as a medium of communication (the national 2008 and Almoaily 2012). Næss (2008) notes that the level of intimacy and social distance is a major factor that describes the speakers of this variety, that is, because of the sponsorship policy, in the Gulf, as mentioned earlier, non-locals feel 'inferior in rights and power" thus, GPA is used to "maintain social distance to the foreigners" (ibid.: 21-22). GPA has shared grammar rules and lexical though it differs, slightly, in terms of lexicon, based on the country that is used in. Some common words/phrases being widely heard in the Gulf such as 'mafi ma'aloum' (I do not understand), 'sawwi' (to make) 'sawa' (together) 'siida' (straight forward), (see Almoaily 2012 for more details).

Nonetheless, Arabic sociolinguistics is poor regarding studies conducted on the nature and development of GPA. Some relevant studies on this type of speech focused on the linguistic description, while others examined its functional purposes. It is worth noting that Smart (1990 in Næss 2008) was the first to introduce such concept, studying

its grammatical components via Emeriti newspapers publishing in GPA. Sociolinguists still study whether this type of pidgin will develop into a creole though it has no native speakers as it is used as a mean of communication between Arabs and unskilled workers in the Gulf area only (Næss 2008). However, literature refers to it as a stable and convectional variety among its users and that it might reach the level of a lingua Franca soon (Almoaily 2012 and Abed 2017).

3.3.2 Language Planning and Education in UAE

In historical terms, education dates back to the biggest concern of the development of the UAE, referred to as its first priority "priority is education, second priority is education, and third priority is education[44]". Education in the Emirates witnessed constant reforms and policy changes since 1935 with the first establishment of a semi-formal school until recently. Currently, the ministry of education is aiming at 2021 vision, to be the best country in the world, regarding the implementation of a dual (English/MSA) education strategy. Education in the UAE is sustained by significant technological material and improvement, moving from a teacher centred to a student centred approach and autonomous learning, in order to produce competitive young Emiratis who are able to participate internationally in the global economic market speaking to the world in English and adding innovation using their national language (MSA). Therefore, three responsible bodies for educational regulations: the Abu Dhabi Education Council ADEC, currently refined to be called Department of Education and knowledge; The Knowledge and Human Development Authority and the Dubai Education Council (DEC), were established under one purpose, which is to handle educational development from kindergarten to post-graduation spending an extravagant budget, importing the best in world at no matter how costly it is (govenrmt.ae 2018; Al-Issa 2017; Graddol 2006 and Cook 2016). Mills (2008:14) maintains that "there is a conviction here among the ruling elites that they can buy and outsource everything because of the oil wealth".

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[44]Speech of Sheikh Mohammed bin Rashid Al Maktoum, Vice-President and Prime Minister of the UAE and Ruler of Dubai in the World Government Summit in 2017.

Unlike policy makers in Algeria who implemented a nationalist movement to restore its national and Arabic identity that had been distorted during 130 years of colonization, leaders in the UAE immediately adopted English as the key language in education, business and the economy, with the help of the British, as its independence from the British protectory was settled through an agreement. Stakeholders took the decision of anglicizing the country in a hurry without verifying how English, with its culture transmitted, would enhance or undermine the local environment, as they desired everything at the best price to reach and achieve career opportunities in a globalized world (Belhaih and Elhami 2015; Aydarova 2012).

However, the aggressive and excessive implantation of English in all sectors led the UAE, to undertake necessary nationalizing and Emiratization movements to preserve its national identity. Moreover, elites started criticizing the adoption of English as a main MI and pinpointing at the importance of the NL in innovation. Thus, the government's 2021 vision, the celebration of the UAE golden jubilee, is to demonstrate the ability of students to be bilingual, innovative, knowledgeable and competitive enough to participate in the global economy (Holtzhausen 2010; Déus 2013 and Solloway 2016).

3.3.2.1 Historical Development of Educational Policy in UAE

The following will be a discussion of the historical development of education in the Emirates until today citing the recent major educational reforms since the formation of the United Arab Emirates federation. Literature marked the historical development of education in the Emirates with three transitional stages: Koranic schools 'Al-katateebb', semi-formal education, and the modern education. In the first stage, preceding the period of the Trucial Coast federation in 1971, education in the Sheikhdoms was based on volunteering individuals. They were called 'al mutawa' who were usually of high reputation and enjoyed high morals supported and respected by people of the neighbourhood. The teaching took place in mosques or in a special room in Mutawa's own home or tent. The mutawa was of basic knowledge teaching children

the recitation of the Quran, reading, writing and basic arithmetic, with a symbolic reward paid to him such as food and clothes every Thursday or Saturday. Education during that time was restricted to a small number of children. The students were of different ages all studying the same content with some differences in the amount of Qur'an recitation based on the student's memorizing skills. As for the adults' education, different Arab scholars and scientists, from the land of Najd, used to run scientific seminars in mosques, and in rich merchants' houses teaching the basics of Islam such as The Prophet's sayings, Tafseer (exegesis of the Qur'an), Fiqh (Islamic law) and the principles of the Arabic language such as grammar and rhetoric speech. From the 1900s until mid-1950s another type of education appeared, referred to as semi-formal education, during the British protectorate, and as a reaction from the locals towards preserving their language and religion by teaching it to the people by scholars from Arabia, in order to raise literacy levels among citizens and rise the economy. Several semi-formal schools were established in the Trucial Coast such as Al-'taimiah, in 1907 in Sharjah, and Al- Ahmadiah School, in 1912 in Dubai, by rich merchants who witnessed a growth in the pearl trade and trade exchange with the neighboring areas (O'Neil 2014; Alhebsi, Pettaway and Waller 2015 and the foundation for policy research 2015).

The third stage (1953 until 1971) is characterized by the opening of the first modern formal school, imported from Kuwait with the help of Sheikh Abdullah Salem al Subbah, to launch al Qasimiyah School (boys' school) in Sharjah in 1953. Kuwait supported the start of formal education, in the Trucial Coast, providing curricula, expatriate teachers and textbooks; it was an organized Kuwaiti educational school, with the division of four years (primary level), four years (elementary level) and four year (secondary level), awarding certificates to the graduates from each level. Kuwait played a pivotal role in starting the formal education in the Trucial Coast with the opening of several schools in the area, including girls' schools supplied with all the necessary materials, until 1956. In the 1960s, the area witnessed the first exported cargo of crude oil with a rise in oil revenues, which made the leaders of the Trucial Coast to ask for further development in its educational system from the neighboring Arab countries.

Thus, the Trucial Coast was largely dependent on various Arab countries in terms of funding, providing education from Bahrain, Qatar, Saudi, Jordan, Egypt and Saudi, which generally used their own system of teaching, curricula and staff, teaching mainly Arabic, religion, science, mathematics and English language. Findlow (2006) maintains that with the different imported educational curricula in the Emirates, the Egyptian curricula influenced the Emirati's educational system the most, via the migrated Egyptian teachers who used teacher centered approaches that have left a negative impact on the current school teaching system (Alhebsi, Pettaway and Waller2015; Foundation for policy research 2015; Déus 2013 and Boyle 2012).

3.3.2.2   English Language Policy

On 2nd of December1971, "a breakneck change and development" happened in the UAE Federation, referred to as a transitional movement that embarked on a policy of rapid building of the infrastructure of the country, including education (Clarke 2007 and Boyle 2012). In 1979, UAE launched its first teaching system, divided into six years of primary level, three years of elementary level and three years of secondary level, with a local curriculum, and with the help of educators from the Egyptian educational system that lacked the main standards of teaching, "due to the absence of a well-designed curriculum in the Arab world". During that time, Arabic was the only MI with English being taught as a subject in the curricula mainly by Arab expatriates (Or 2017; Bacha and Bahous 2011; Dahan 2013; and Cook 2016; Solloway 2016: 8). However, in 2000, stakeholders implemented English as the main MI, to be taught in Science, IT, Health and Physical Education, and Mathematics. English during that time was taught based on the cognitive teaching approach, to enable students use English for social functions in their daily activities. (Truodi and Jendli 2011; Belhaih and Elhami 2015; Ellili-Cherif and Alkhateeb 2015 and Ahmed 2011).

Consequently, a number of private schools based on English curricula emerged for the purpose of educational reform in 2000, to reach 45% of private schools competing with public schools that reached 55%, paving the way for English "to be taught alongside with Arabic language to a certain degree" (Drbseh 2015: 239; Cook

2016 and Déus 2013). Solloway (2016) indicates that the increase of English as a MI was triggered also by other factors, whereby, one side, the Emirates is an environment where expatriates outnumber the indigenous people, as there was a need to expand the private sector to embrace the expatriates' children. From another side, locals started sending their children to private schools with British or US based curricula to enable them join higher education with high English proficiency and receive a highly qualified education. (Belhaih and Elhami 2015). Therefore, as a part of the 2000 educational reform more than 500 native speakers of English from English speaking countries were well-trained and recruited to replace Arab teachers from k-12 school levels with the implementation of new curricula focusing on the acquisition of English abilities. The replacement of many Arab teachers with western ones came as a result of their inability to embrace the new updates in education as the westerners did, being notoriously slow in updating and following innovation in their teaching contexts (Solloway 2016; Déus 2013; and Belhaih and Elhami 2015).

In 2005, Khalifa Bin Zayed Al-Nahyan, established the AbuDhabi Education Council (ADEC) with a new educational reform to provide students with a pool of required skills, in order to qualify them to participate in the Emirati recruitment job market. Thus, English was further diffused, putting more pressure on students and emphasizing the need for proficiency in English adopting intentional tests certificates for public universities' admission (Holtzhausen 2010; Al-Issa 2017 and Solloway 2016).

Déus (2013) maintains that the 2005 policy of educational reform was heavily built on the idea of economic development as "governments spend money on learning the language not for education up rise but for economic competition, defense, power and public health[45]" (Montgomery 2013:13). Clarke (2007), being a member of the 2005 reform program, asserted that ADEC chose the HCT University to engage in K-12 school level education to produce a qualified local workforce with bachelor's

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[45] (My translation of) " الحكومات لا تنفق الأموال لدعم العلم محبة في الحقيقة بل من أجل التنافسية الاقتصاديةو الدفاع و النفوذ و الصحة العامة"

degrees in education. This reform was seen by many educators as a step towards the program of the Emiratization of the country, in which qualified Emiratis can fill the positions of non-locals in the educational system and other governmental sectors. (Déus 2013; Belhaih and Elhami 2015 and Kevin, Carroll, Al Kahwaji and Litz 2017).

However, the reiterated question is: will Emiratis be qualified enough to be replaced by expats who hold crucial positions in the country? In the UAE, locals constitute 80-90% of the work force in the public sector, occupying well-paid jobs as the government always made a distinction between local and non-local, and public and private sector (Déus 2013; Aydarova 2012 and Næss 2008). Recently, with the sudden rise of local's unemployment, the government has obliged the private sector to hire locals as a means towards Emiratization. However, the process faced a major obstacle as the locals refused to work long hours for less paid salaries with the refusal of private institutes to pay more money for less work (Salloway 2016 and Cook 2016). Likewise, Weber (2011) indicates that the low proficiency of the locals constructed a barrier against joining the private sector, which is mostly occupied by Westerns and Western based educated Arabs.

3.3.2.3   Nationalism Reform

Language planning is not just a political decision with economic orientations, it is rather a multifaceted process that reflects and affects the socio-psychological and cultural dimensions (Miliani 2000). The heavy reliance on English based curricula and the dissemination of Western culture, in a conservative society, led to identity dilemma, casting Arabic, the national language, as the identity, culture and language of the 'other'. The diffusion of English is a linguistic imperialism process that has a hidden purpose to de-islamize of the Arab nation (Weber 2011 and Karmani 2010). Ahmed (2011:127) indicates that schools' curricula should have been indigenized to represent Arabic culture as "students may feel that whatever is not valued by school is not worth learning". Moreover, she stressed that schools are fundamental institutes in society, participating directly in forming the students' culture, identity and society. Thus, the content of the curricula should contain the learners' related culture and values to

strengthen their identity. (Ahmed 2011:131) in her study of UAE textbooks that are used in the EFL classrooms, through examining posted pictures, landscapes and terminology words that denote the Arabic culture found that what is casted in the textbooks represents "surface culture" and not the Arabic belief, ideology and culture. On the other side, Weber (2011: 64) expresses his disagreement with the UAE educational reform that relies heavily on imported curricula and westerns EFL staff brought in without being introduced and equipped with "knowledge of [the] local sociocultural communities and languages", as the linguistic and cultural gap between the student and the teacher led to academic barriers and sociolinguistic issues.

In turn, Al-Issa (2017) claims that as long as the language policy in the UAE remains directed towards the improvement of English proficiency and less attention is paid to the Arabic corpus planning and modernization, students will always find difficulty in opting for studying Arabic at the tertiary level. Thus, Al-Allaq (2014) affirms that to at UAEU fewer students are enrolling in Arabic language departments and they are not interested in studying Arabic, "as only five students graduated from the Arabic department in 2012, whereas eighty-two students graduated in 2006" (Abbas in Al-Allaq 2012: 119). Moreover, AL-Issa (2017: 5) attests that students prefer to become English teachers rather than Arabic teachers since Arabic teachers do not have much authority, are less paid than English teachers, and the fact that being an "Arabic teacher is not considered a prestigious job—seemingly, only English carries social prestige". Several studies were conducted in the educational field addressing the expansion of English at the expense of Arabic, thereby producing a generation in possession of a poor command of Arabic and facing difficulty in producing written discourse in Arabic, led them to prefer the use of English over Arabic. Clarke (2007) pinpoints the students' awareness of the current cultural and linguistic situation that led to the loss of their identity justifying their choice of English as being due to the archaic methods of Arabic teaching and not the language itself, declaring that they carry highly positive attitudes towards the Arabic language.

In this regard, Cook (2016: 400) argues that "the government simply cannot expect international scientific research published in Arabic without a core change in the way Arabic is treated in public schools". Cook (ibid.) indicates that 90% of UAE scientific research is conducted in English; this made MSA, both on the local and the international level worse being scientifically handicapped. Similarly, Aydarova (2012) states that some language activists in the UAE, declared the importance of producing an Arabic equivalent to the TOEFL/ IELTS test as a requirement at the tertiary level, in order to give more value to the importance of the Arabic language in higher scientific institutes.

Therefore, the government started supporting Arabic in social and business activities preserving local heritage via several programs such as announcing the year 2008 as the national identity emphasizing the importance of the Emirati heritage and folklore, Sheikh Mohammed bin Rashid Al Maktoum's, initiative in establishing 'majilis al lugha Al-arabiyya', (Arabic council), and an Arabic Language Award, as well as the reading challenge in 2015. Furthermore, an initiative activity taken by the human resources authority towards preserving MSA, is an emphasis on the appearance of the Arabic language along with English in restaurants menu, business contracts, real estate contracts, sign boards and advertisements. Nevertheless, English is still the preferred language in day-to-day life sidelining the use of MSA in spoken and written forms. (Gulf News 2018; Belhaih and Elhami 2015; Hassan and Al- Hussien 2016).

In 2010, the ADEC announced the implementation of the 'New School Model' (NSM) encompassing both sectors (public and private) reflecting an important movement towards the notion of producing 'biliterates in Arabic and English' (ADEC 2018), via interactive methods and student based approaches triggering their innovative skills not only to participate in the global market but also as a part of "national sovereignty" (government.ae and Déus 2013:17). Findlow (2006:22) comments that the NSM reform is based on "linguistic dualism, enabling two identities and cultures to be claimed at once, can thus be seen as inevitable, even essential, for societies undergoing processes of acute global–local transition". The NSM is meant to allow students

improve their proficiency skills in both languages (English and MSA) in producing written as well as spoken discourses. Most importantly, the NSM reform is meant to revive the status of MSA as a tool towards advancement, culture and science and technology with textbooks that are designed with the latest sources of knowledge being translated and Arabized (Déus 2013; Belhaih and Elhami 2015: 20; Cook 2016 and Clarke 2007). The decision for a bilingual education allows for the hiring of bilingual and competent instructors who are more equipped to interact with students in both languages, have a profound understanding of their culture's ethos, pathos, and bathos, and can relate to students' linguistic and psychological raison d'être" (Belhaih and Elhami 2015: 22).

The role of globalized English as a MI is, on the one hand, to boost the economy towards the free market and, on the other hand to diffuse mobility among academicsan d researchers. Thus, "Higher education is becoming globalized alongside the economy, and English is proving to be a key ingredient-party because universities in the English-speaking world dominate the global league tables, and partly because English is proving popular as a means of internationalizing both students' community and teaching staff" (Graddol 2006: 74). In the GCCC, particularly, UAE, Higher Education (HE) standards were reshaped based on American models (Ahmed 2011 and Cook 2016). The whole system of university was built upon American standards, with majority deans and faculty members hired primarily from the West, leaving less space for qualified Arabs and locals who are less admired, paid less and possess less authority than the western ones. In this regard, Mills (2009: 285) maintains that *"In GCC countries, particularly, in UAE where the entire system of university, teaching, grading system, accreditation, administration is an American based approach".* Furthermore, (Aydarova 2012: 288) adds that UAE opted for the US system of education "as it admires the US's ability to enjoy the status of the big superpower and cutting edge… not for its high stands but for the US as powerful country and for prestigious". Thus, government in the UAE has promoted the program of English as a MI as a part of its development, endorsing English as the language of education, business and social life *(*Lindsey 2015; Findlow 2006 and Solloway 2016)

In order to join HE, students should be fluent enough to pass English TOEFL /IELTS. Déus (2013) and Boyle (2012) assert that, despite more than 40 years of heavy investment in education, the Ministry of Education reported that more than 90% of students who graduated from public schools need to join the foundation program, a program that helps students enhance their skills, before embarking on their undergraduate education. Moreover, Solloway (2016) indicates that HE faces a number of issues such as underachievement, drop outs, year repetitions. Thus, some local parents transferred their children to private schools with English as a MI to undermine the challenge of joining universities by granting their success in attaining TOEFL/ILETS with high scores. Furthermore, Belhaih and Elhami (2015) attest that some public universities lowered the scores of the English tests to reach to 4.5 minimum (IELTS) and from 450-600 (TOEFL) so students can succeed and join university

3.4 Conclusion

Unlike Algeria, where education is politically triggered, UAE' educational policies are based on economic challenges thus up-to-date, and several educational reforms are happening not only to meet the 2021 vision but also to be a leading country participating in the development of the Arab league. Currently, the rise of Chinese as a powerful economic country has led to the spread of Mandarin language being the "new must-have language" to be taught as a second language in many parts of the world which led the UAE government to embrace Chinese in its educational system[46] (Graddol 2006: 63). Furthermore, several Confucius Institutes are available for the teaching of the Mandarin language, chiefly in Emirate of Dubai. In terms of private and public institutes such as Zayed University, in the process of preparing young Emiratis for the global market, are introducing Chinese as a 2nd FL. It will not be a surprise to see a Chinese curriculum-based school, soon, as there are British, American, Australian, Canadian, Indian and Japanese schools (the national 2016 and Benrabah 2009b.). The following

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[46]It is worth mentioning, that the introduction of Chinese in Algeria is per se economic with various projects and economic contracts taking place in different states in Algeria. However, stakeholders are not interested in introducing Chinese as an educational policy (Benrabah 2009b.).

chapter on methodology, attempts to describe the nature of the conducted study via the use of triangulation research methods, so as to thoroughly understand the similarities and differences between the students at UAEU and TU, in terms of language use and language attitudes.

Chapter Four: Methodology

4.1 Introduction

This chapter provides a detailed description of the methodology of this study. It starts with an explanation of the method opted for, which is a mixed method approach, comparing language use and language attitudes via a purposive sampling method in two different Arab countries (Algeria and UAE). Then the discussion moves to consider the research tools that were used, providing the psychometric measurements of each tool. Lastly, the method of data collection and data analysis are detailed, how the samples were separately collected and analyzed for the two contexts (TU and UAEU).

4.2 Research Design

In any field of work, selection of the right research approach is based on the nature of the investigation, the social accessibility of the participants, and the use of suitable research tools to ensure the validity, reliability, and replicability of the study (Baker 1996). Abbuhl, Gass, and Mackey (2013:117) assert that "no research design in and of itself will guarantee that a study is valid, reliable, and replicable. However, if researchers are familiar with the advantages and disadvantages of the many available designs, they will be able to make more informed decisions on how to structure their studies and minimize potential problems." Therefore, the present study applies a survey approach, attempting to provide a comprehensive understanding of language attitudes and use in two different settings (UAE and Algeria) by obtaining 'valuable information' on a large scale (Schilling 2013: 96).

The survey is a simultaneous mixed method approach that involves gathering, collecting and analyzing of both qualitative and quantitative data (see figure 4.1). The empirical use of a mixed method approach is "relatively new" in the field of language attitudes research, employing a triangulation method that carries both qualitative and quantitative data, arriving at explicit and reliable results in the contexts of study (Denscombe 2007: 107). The choice of a mixed method approach is based on the fact that a combination of a quantitative and qualitative data provides a high level of

accuracy, allowing "further data" that can be elicited from the socio-linguistic situation of the studied contexts. Moreover, the use of this method provides an in-depth understanding of attitudes and language use towards the students' NL[47] (MSA) and the pervading FL (French in Algeria and English in UAE) as well as their attitudes and use of Spoken Arabic (SA) inside the classroom. It also provides an explanation that accounts for social factors that may affect students' language use and attitudes in both of the settings. In this regard, Denscombe (2007: 111)   asserts that "a shrewd combination of methods allows the researcher to exploit the strengths of a particular method without leaving him/herself vulnerable to criticism in connection with that method's weakness".
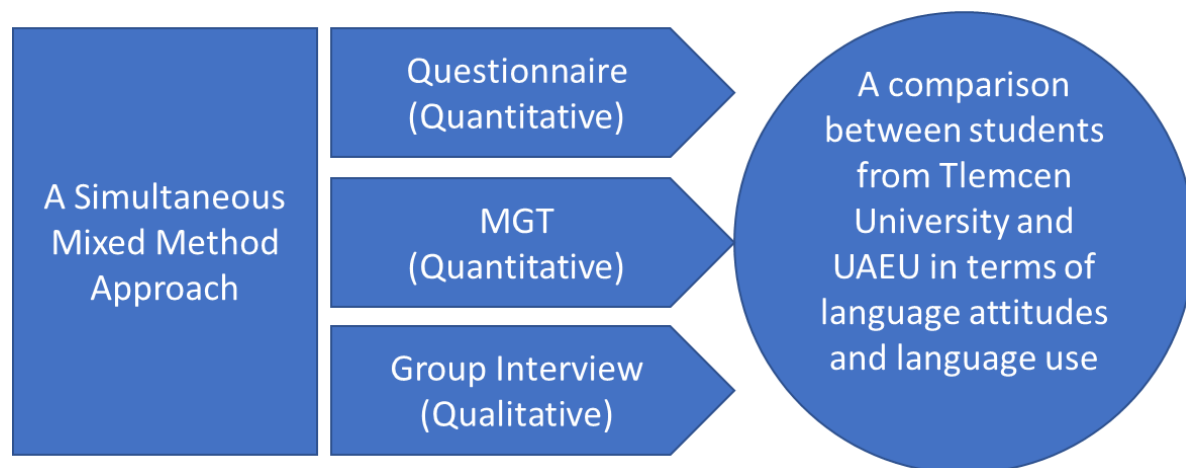
Figure 4.1: Skeleton of the Survey Study

The purpose of using a mixed method study is to compare the similarities and differences in students' attitudes and language use of MSA and French at TU and MSA and English at UAEU, as well as the impact of factors such as level of study and field of study, on students' language use and language attitudes towards MSA. Moreover, the mixed method approach allowed collection of data about the attitudes towards the use of Spoken Arabic (SA) varieties in a formal educational context. Thus, the quantitative approach serves to collect numerical data that is statistically analyzed, whereas, the qualitative data further illustrates findings obtained from the quantitative

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[47]Nation language refers to MSA, mother tongue refers to SA and foreign language refers to (French and English)

data, comparing students' language use and language attitudes between TU and UAE University (UAEU) (Abbuhl, Gass, and Mackey 2016).

Measuring attitudes in the field of language attitudes differs from one study to another (Baker 1992). Based on the fact that it is difficult to have a suitable model of investigation into language attitudes, suitable scales were designed for use in this project, relying on previous studies, the researcher's general experience and direct contact with the examined social-contexts, and the literature review (Baker 1992). Students' language attitudes will be measured through specifically designed tools including a Likert scale (questionnaire), a Matched Guise Technique scale (MGT) and a group interview. The obtained mixed method data is used to relate to different levels of analysis. In other words, in direct methods (questionnaire and group interview), quantitative and qualitative data are collected about students who are aware of what to say and what not to say in terms of their attitudes towards MSA, AA and French in an Algerian context, versus MSA, EA and English in an Emirati context. However, in an indirect method approach, the MGT is employed to gather quantitative data, revealing genuine beliefs and feelings towards the mentioned varieties in the contexts of study, as students will be spontaneous in their responses (see section 1.2.6.2.1). Thus, by mixing these methods, the study will not only allow measurement of what is socially acceptable but also the subconscious of the participants (Benrabah 2007 and Denscombe 2007).

Research questions and hypotheses of our study

The purpose of the present study is to answer the following research questions and address the research hypotheses:

a) Research questions:

1) Do Algerian and Emirati students' attitudes towards Modern Standard Arabic and the prevailing foreign language differ in the two university settings?

2) In what way(s) does their actual use of MSA and foreign language differ? (English in UAE and French in TU)

3) Are there any significant differences in their language use and attitudes according to field of study and grade level?

4) What are these students' attitudes towards the use of Spoken Arabic in classroom interaction?

b) Hypotheses:

1. Significant differences can be perceived in students' attitudes towards MSA and the prevailing foreign language in the two university settings.

2. Students' attitudes in the two settings are reflected differently in their use of MSA and foreign language.

3. Attitudes and language use correlate in distinct ways with two factors: field of study and grade level.

4. There seem to be no significant differences in the students' attitudes towards the use of Spoken Arabic in the classroom.

4.3   Participants

The current study opted for a non-probability sampling method, namely, purposive sampling that is chosen based on the researcher's knowledge of the contexts of study. Furthermore, the selection of the purposive sampling was based on the objectives of the research which is to compare the (socio) linguistic situation of the Algerian and the Emirati contexts to elicit on an accurate interpretation of the obtained results via the acquired quantitative and qualitative data (Young 2016). Denscombe (2007:17) maintains that when a researcher is familiar with certain types of people and situations, s/he will "deliberately select particular ones because they are seen as instances that are likely to produce the most valuable data". The selection of the participants in this study is based on the researcher's familiarity and accessibility to both countries: Algeria (mother country) and UAE (residence country). Therefore, the researcher aimed at using this sampling method, which is suitable for both of the contexts of study, spot lighting undergraduate university students majoring in scientific and social sciences fields: Politics, Psychology, Biology and Medicine in TU, and Politics, Psychology, Biology and Engineering at UAEU. Thus, the target sample was collected from university students based on their level of study (first level and final

level)[48], and their field of study, in order to reduce heterogeneity in the study, as is indicated in the following subsections. It is of great importance to mention that TU and UAEU are of different educational systems. TU depends on LMD system, whereas, UAEU relies on an American accredited classical system (see sections 3.2 and 3.3). It is also important to mention that UAEU uses English as a MI in most of the colleges of the university, while MSA as a MI is restricted mainly to the teaching of Arabic language, Islamic and law Studies. For instance, in the Social Humanities College, English is the main MI with the use of MSA in some courses. As an example, in the fields of Politics and Psychology, MSA is used alongside English in some courses (see table 4.5). Unlike UAEU, TU uses MSA as the main MI in Social Humanities and Sciences studies such as (Politics and Psychology) except in the teaching of foreign languages (French/English/ Spanish). French, however, is the MI in scientific fields such as in Biology and Medicine departments (see table 4.1).

4.3.1   TU Participants

TU has eight different colleges with several branches of study. The sample selected from TU[49] encompasses students from four colleges (Humanities and Social Sciences, Law and political sciences, Medicine and Nature and Life Sciences, Earth and the Universe Sciences.) The MI in the colleges is shown in Table (4.1).

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[48]The aim in choosing level of study as an educational factor lies on its possible impact on determining students' attitudes and language use towards the mentioned varieties. In other words, there is a difference between first grade level students and students in final year of the Bachelor degree. Therefore, first grade level and third grade level were chosen in Tlemcen University while, first grade level and fourth grade level students were chosen from UAEU.

[49] See the university website for further information: https://www.univ-tlemcen.dz/en#

Table 4.1 : Medium of instruction in TU Colleges

College	Medium of instruction
Humanities and Social sciences	MSA
Law and political sciences	MSA
Letters and languages	MSA in Arabic department English in English department French in French department Spanish in Spanish department
Economics, Business Studies and Management Sciences	MSA
Sciences	French
Technology	French
Medicine	French
Nature and Life Sciences, Earth and the Universe Sciences	French

4.3.1.1 Questionnaire and MGT Participants

In both questionnaires (survey questionnaire and MGT questionnaire), almost the same participants who filled the questionnaire also completed the MGT questionnaire. 478 questionnaire sheets were answered, however, only 203 of these were valid. The participants were mainly Algerians 195, with some other Arab nationalities such as Jordan 5 and Yemen 3. In terms of age, most of the respondents 174 were aged in the 18-22 category, 26 were 23-27 and 3 were over 27. As for the MGT questionnaires that were filled more or less by the same participants, there were 256 answered sheets, however, only 193 were valid. All of the participants who participated are Algerians 193, with the majority 160 ranging aged 18-22, 31 were 23-27, and 2 over 27. The following tables present further information about the students in who participated in the survey questionnaire and the MGT questionnaire.

Table 4.2 : Characteristics of TU Participants in the Questionnaire

Sample properties	gender		Grade level		Field of study	
	males	61	1st	113	Biology	56
	Females	142	3rd	90	Psychology	49
					Politics	52
					Medicine	46
Total	203		203		203	

Table 4.3 : Characteristics of TU Participants in the MGT

Sample properties	Gender		Grade level		Field of study	
	males	46	1st	85	Biology	63
	females	147	3rd	105	Psychology	39
					Politics	55
					Medicine	36
Total	193		193		193	

4.3.1.2   Group interview Participants

Twenty participants volunteered for the group interview, selected from the same students who filled the survey questionnaire and/or the MGT questionnaire, with ages ranging from 18-24. The majority of the interviewees were Algerians 16, and three were from Yemen and one form Jordan. The following table shows more details about the group interview participants.

Table 4.4 : Characteristics of TU participants in the group/interview

Sample properties	Gender		Grade level		Field of study	
	males	10	1st	11	Biology	5
	females	10	3rd	9	Psychology	2
					Politics	4
					Medicine	9
Total	20		20		20	

4.3.2 UAEU Participants

Similarly, UAEU Participants were selected from different faculties representing the Scientific and Social Humanities fields of study. It is of paramount importance to highlight that the educational system of UAEU[50] is different from the TU educational system, as stated earlier. UAEU is divided into nine colleges offering various specialties as shown in the table below.

Table 4.5 : Medium of instruction at UAEU colleges

College	Medium of instruction
- Humanities and social Sciences college	Mainly English. MSA is used in Arabic language department, Law and Islamic Studies. In fields like History and Archology, Psychology and Politics MSA is used to a certain extent.
- Science college	English
- Business and Economy college	English
- Law college	MSA
- Food and Agriculture	English
- Education college	Mainly English + MSA
- Engineering college	English

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[50] Visit UAEU website https://www.uaeu.ac.ae/en/ for more details about the University system.

- Information Technology college	English
- Medicine and Health Sciences college	English

Our current sample was selected from three main colleges: Humanities and Social Sciences College, the Engineering College and the Science College representing four specialties (Psychology, Politics, Biology and Engineering). The researcher could not reach Medicine College students as the university did not provide access during the researcher's period of data collection at UAEU, due to the students' heavy scheduled training, lecturing and exam periods. Thus, we have replaced the Medicine students with Engineering students.

4.3.2.1 Questionnaires and MGT Participants

The participants in the questionnaire part reached 366, but only 178 were selected to represent the quantitative data of the distributed questionnaires from the faculties and specialties mentioned above. The participants were of different nationalities; one Algerian, three Yemenis, two Egyptians, one Kuwaiti, one Omani and three Palestinians, with a majority of Emiratis (167). The average age of the participants ranged between 18-22 (136), 40 between 23-27 and 2 more than 27. As for the MGT questionnaire, 346 participants have participated in filling the questionnaires; however, only 192 were used. The participants were from different nationalities: four Omanis, three Jordanians, five Palestinians, five Yemanis, two Somalis, one Egyptian, three Syrians, one Iraqi, two Sudanese, and one Algerian with the majority being Emiratis reaching 165. The following tables provide a further description about the valid participants' sheets who participated in the questionnaire and the MGT.

Table 4.6 : Characteristics of UAEU participants in the questionnaire

Characteristics of the sample	Gender		Grade level		Field of study	
	males	82	1st	88	Biology	17
	females	96	4th	90	Psychology	59
					Politics	56
					Engineering	44
Total	178		178		178	

Table 4.7 : Characteristics of UAEU participants in the MGT

Psychometrics characteristics of the participants	Gender		Grade level		Field of study	
	males	90	1st	100	Biology	38
	females	102	4th	92	Psychology	52
					Politics	52
					Engineering	50
Total	192		192		192	

4.3.2.2 Group Interview Participants

The group interview participants comprised 16 volunteer participants from different nationalities: one Algerian, one Jordanians, two Egyptians (2), four Palestinians and eight Emiratis, from different fields of study, and ranging in age between 18-22 (11) and between 23-27 (5). The following table presents more details about the participants of the group interview.

Table 4.8 : Characteristics of UAEU participants in the group/interview

Characteristics of the sample	Gender		Grade level		Field of study	
	Males	6	1st	8	Psychology	5
	Females	10	4th	8	Politics	5
					Biology	2
					Engineering	4
Total	16		16		16	

4.4   Research Tools

In the field of Sociolinguistics, researchers tend to measure students' attitudes by several methods and tools (see section 1.2.6). In the current research, we have relied on observation as a key step in choosing and designing the research tools to acquire valid and reliable data. The attitudinal and the linguistic behaviour of the sample population in both contexts of study (UAEU and TU) was observed to assist in the selection of appropriate research tools that meet the objectives of the research. A triangulation method was used to provide an illustrative picture of the similarities and differences between students' language use and attitudes towards MSA, SA and the FL (English in the UAE and French in Algeria). The use of both quantitative and qualitative, and direct and indirect methods are required in investigating language use and language attitudes, as researchers need to "give careful thought to the design of data collection techniques …, as these will impact the study's validity, reliability, and replicability" (Abbuhl, Gass, and Mackey 2016: 126). Thus, in the current study, the use of the questionnaire and the MGT aims to provide in-depth information about *what* students feel, believe and behave in relation to the mentioned varieties, by eliciting what students want to show via the questionnaire and uncovering what is hidden via the MGT. Moreover, the use of group-interview allows for further investigation into the obtained results, providing illustration and interpretation of *why* respondents feel, believe and behave similarly or differently in the direct (questionnaire) and indirect (MGT) methods employed in the study.

4.4.1   Questionnaire

The aim of using the questionnaire as a research tool for investigation of language attitudes and language use is to shed light on students' attitudes towards MSA, the used FL (French in Algeria and English in UAE) and the SA (AA in Algeria and EA in UAE), as well as how students use the mentioned varieties in their academic or social life in both contexts of study. Benrabah (2007: 236) asserts that a questionnaire as a research tool still "remains a practical and economic way for collecting attitudinal reactions" of respondents.   Indeed, questionnaires are easily constructed and administered on a large scale, facilitating the quick and efficient collection of large amounts of data about the participants, including demographics, self-reporting about linguistic behaviour, and expressions of opinion and attitudes (Schilling 2013 and Nortier 2008). Nonetheless, researchers point out the fact that respondents generally try to show socially admired responses, in order to please the researcher. To avoid such a problem the researcher made it clearly that there are no wrong or right answers and that what is reflected in their answers are used for scientific research purposes only as anonymity is granted to all the respondents (see appendix C).

The design of the questionnaire was based on the researcher's knowledge and experience in the study contexts[51], previous studies that are similar to our current study, and the literature review. Previous studies were of great help in designing the language use part of the questionnaire, such as those by Brolongan (2009), Huguet (2006), Ennaji (2005), Kranawetter (2012) and Cote (2009). As for the focus on language attitudes, some items have been adopted from previous studies in the FL section, items (2,3,7 and 9) are adapted from Ting (2003) and Shiri (2013). In the section about attitudes towards MSA, items 1,2 and 8 were either adapted or adopted from Al-Mahoumd (2012) Ibrahim (2013) and Al-Issa, (2017). Thus, the final design of the questionnaire included three main sections, as described in the following paragraphs. The questionnaire was written and administered in MSA then reviewed by experts, then it was translated into English and the translation was revised by a translator (see appendix E). The aim behind

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[51]As stated earlier, the researcher's mother land is Tlemcen and she resides in the UAE which has enabled her to realize the linguistic behaviours of the participants in the two universities.

this was to engage with the respondents' NL, MSA, in order to increase the validity of the research tool.

The first section of the questionnaire sought to acquire demographic information about the respondent, addressing aspects such as gender, age, college, field of study, grade level, and MI). However, in the questionnaire administrated in the Algerian context, students had an additional question about their level of desire in relation to the option of replacement of French with English a first FL. The second subsection reports on students' self-evaluation of MSA and FL competencies (French in Algeria and English in the UAE).

The second section of the questionnaire however, explored language use in respondents' social life, at university, and in the using of technology and media. The researcher divided the language use section into three separate tables to facilitate accurate completion of the responses. Moreover, each table contained choice of language options: MSA and FL (French in TU and English at UAEU) as well as SA (AA in TU and EA at UAEU). The items used in this section were revised by Arabic speaking professors in the field of Psychology, Linguistics and Education who are familiar with both the Emirati and the Algerian contexts of study. As a result, the items in this study have undergone a careful selection process, and some have been subject to modification. A yes/no question type was opted for, since it is easy to answer and "quick to deploy" (Eckert 2013: 33).

The last part of the questionnaire measured students' attitudes towards the three varieties (MSA, AA and French in Algeria, and MSA, EA and English in the UAE) using a Likert Scale of three points. In the attitudinal questionnaire the most common used Likert Scale is of 5-7 points (Baker 1992), however, after a pilot study, a trichotomous scale was selected for the current study. Jacoby and Matell (1971) assert that the reliability and validity of the designed scale, whether of 2 points or 3, will not be affected as long as the research tool is replicable. The aim behind reducing the evaluation scale into 3 points is to reduce confusion about whether students strongly

agree or agree or strongly disagree or disagree. The neutral point is of great importance as it gives more accuracy to the answers. In the designed trichotomous Likert Scale, agree is allocated 3 points, neutral is 2 points, and disagree is 1point. Therefore, the interpretation of the means is as follows:

- 1 – 1.67 (negative attitudes)
- 1.68 – 2.34 (moderate attitudes)
- 1.35 – 3.01 (positive attitudes)

The three components of attitudes: cognitive, affective and behavioural actions were taken into consideration in the design of the 'attitude' items. Moreover, only positive statements were retained, in order to avoid statistical miscalculation in the use of SPSS, as well as to not confuse or distract the respondents. A total of 26 items were used in the designed scale, with 10 items for inquiring into attitudes towards MSA, 6 items for attitudes towards SA, and 10 items for attitudes towards the FL (French in the Algerian context and English in the Emirati context). It is worth mentioning that each language is measured separately to improve the accuracy of the results.

4.4.2   Matched Guise Technique

Nortier (2008) indicates that the MGT became fundamental as a method for measuring language attitudes, since questionnaires cannot provide a fully accurate picture about how students feel and think about a certain variety. Thus, an MGT questionnaire was designed to unveil the thinking and emotions of the respondents. This method indirectly examines students' attitudes towards languages: MSA, FL (English in the UAE and French in Algeria) and Spoken Arabic: AA in Algeria and EA in the UAE (Schilling 2013).

A written text about marriage was prepared for the volunteer speaker-readers, avoiding provocative topics that arouse "ideological and political issues", and the recordings of this are between 65-80 seconds in each of the spoken varieties (Kircher

2016 b.:199). The text was adapted form an article in a BBC Arabic broadcast[52]. It was later, translated into English and French by a university teacher. As for the AA and EA translation, the researcher translated them and verified the translation with a number of local speakers of AA and EA to make sure that the produced texts are as similar as possible to the authentic version in relation to the conveyed meaning. The researcher took into consideration the shortcomings of using this method (see section 1.2.6.2.1 for further clarification).

Two Algerian volunteer bilingual speakers, male and female of similar background, who are both also speakers of MSA and French, were asked to read the texts in MSA and French as well as in the AA variety. Similarly, in the Emirati context, two Emirati volunteer bilingual speakers, male and female of same age and background who are both speakers of English and MSA, were chosen to read the texts in English, MSA along with the EA variety. Therefore, all of the speakers read the texts in the three different varieties (MSA, English and EA in an Emirati context) and (MSA, French and AA in the Algerian context). The researcher demonstrated a reading of the texts in front of the speakers, to show them they are intended to sound like a discussion and not a reading, highlighting the employment of para-linguistic features, such as pauses, tone and pitch. The speakers took their time in familiarizing themselves with the provided texts and practiced recording several times until they were confident. The recordings were manipulated via the use of Praat (a software for speech analysis) to adjust tone, pitch and pauses, in each context of study, students heard 6 different speakers rather than just the two speakers. (see table 4.9).

Table 4.9 : Audio Clips Edit

Context of study	UAEU	Tlemcen University
Order of the audio clips	Emirati Arabic (female)	Algerian Arabic(female)
	MSA (male)	MSA (male)
	English (female)	French (female)

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[52] See https://www.bbc.com/news/topics/c51wxw0rr30t/marriage accessed 12th of December 2017.

	Emirati Arabic (male	Algerian Arabic (male)
	MSA (female)	MSA (female)
	French (male)	French (male)

The MGT questionnaire was primarily based on 6 items of three points in the Likert Scale. The dimensions of status and solidarity were considered with adjectives/traits derived from an open-ended question that was administered to students. In TU, the researcher requested a colleague to ask the following questions to her students at the end of her lecture:

"What are the impressions/traits that you can attribute to a person who speaks AA?

" What are the impressions/ traits that you can tribute to a person who speaks MSA?"

"What are the impressions/traits that you can attribute to a person who speaks French?"

However, in the UAEU, the researcher had access to female students who were available in the central library to ask the same questions:

"What are the impressions/traits that you can attribute to a person who speaks EA?

" What are the impressions/ traits that you can tribute to person who speaks MSA?"

"What are the impressions/traits that you can attribute to a person who speaks English?"

Additionally, several language attitudes' studies provided further data, including Ben Said (2001), Lieberman (1978), Kircher (2016b.), Gaies and Beebe (1991) Eltouhamy (2015) and Herbolic (1979) Therefore, the following traits were used in this study:

- in terms of the status dimension: ambitious, clever, self-confident and educated

- in terms of the solidarity dimension: honest and sociable

Furthermore, another two questions were attached to each speaker's evaluation box inquiring further about the two used dimensions of status and solidarity:

a. What is the speaker's job? → status dimension
b. Do you think the speaker is friendly? → solidarity dimension

It is important to mention that the career titles were suggested by TU students, by third year grade level of the Department of Psychology, as they were asked also to

anticipate what kind of profession a person who speaks the mentioned varieties may hold? As a result, the eight professions that were chosen were: teacher, jobless, Engineer, Physician, psychologist, vendor, housewife and farmer.

A final Yes/No question, aimed at discarding any sheet that may affect the validity of the responses, was added: 'Have you noticed any voice repeated? (Schilling 2013 and Kircher 2016a.). Finally, the designed scale was produced in Arabic and then translated into English after being reviewed and modified by 2 experts in the field of Linguistics and one expert in the field of Psychology from UAEU and two from TU (see appendix E).

4.4.3 Group Interview

The third research tool, a semi-structured group interview aimed at collecting qualitative data to elaborate further on language use and attitudes towards MSA, French and AA in Algeria, and MSA, English and EA in the UAE. The use of this tool was intended to provide further data as evidence why students from both universities think of the three different varieties and how this affects their use and attitudes towards a certain variety (Nortier 2008). Nortier (2008: 159) maintains that an interview is a multidimensional method of collecting data that helps in the collection of "biographical and other relevant contextualizing information from language users together with their views, values, and attitudes towards their own and others' linguistic practices". A group- interviewing method was chosen to alleviate any stress that participants might experience in the process, as well as to enable interviewing to involve more participants at the same time. The researcher designed the questions of the group interview based on reflective observation of the students' linguistic behaviour in both settings, as well as from findings from other studies, referred to in the literature review. Previous research has assisted in determining the adopting or modification of questions in the group- interview such as (Ennaji 2005 2009; Djennane 2016; Kranawetter 2012; Errihani 2008; Karahan 2007; Masri 2012; Benrabah 2014; Belihoub 2017; Dendane 2011; Ibrahim 2013 and Bani-Khaled 2014). The majority of the questions in the interview were interrogative, inquiring particularly into the linguistic behaviour of

students, focusing particularly on the educational environment in which the students spend most of their day. The purpose is to acquire more valuable data about the MI used in education. The first part of the interview sought to gather biographical information about the volunteer students such as: age, college, field of study, nationality, grade level, MI, proficiency in MSA and the FL. The second part revolved around the language use in different domains. The third part attempted to find out more about the language use at university in different fields of study. The last part was intended to reveal some attitudes towards the mentioned varieties in each context (UAEU and TU) uncovering more data about why certain attitudes are formed towards certain varieties. The designed questions in the interview were written in MSA then translated into English. The same experts who reviewed the survey questionnaire and the MGT questionnaire, also revised the group interview content, providing valuable remarks about the clarity and consistency of the questions, thereby wording of the questions and the order of the questions avoiding "double meanings, vagueness, and ambiguity" (Nortier 2008: 165). Based on the provided remarks, we have modified some questions and added or omitted some (see appendix E).

4.5   Validity and Reliability of the Research Tools

All the designed research tools have been reviewed by several experts, checking their appropriateness in relation to the items that each tool is intended to measure. Moreover, the purposive type of sampling was chosen, as more suitable in its capacity to provide valid and reliable data in both of study contexts. Validity indicates that the designed tools function to measure what is intended to measure, to ensure that responses are reliable (Abbuhl, Gass, and Mackey 2016). In terms of validity the tools were specifically designed for obtaining the particular quantitative data required, and additionally, a pilot study was also conducted, helping immensely in the improvement of these research tools. The survey questionnaire was piloted on a convenient sample of 30 participants from TU and 23 participants from UAEU. The piloted study revealed findings indicating the need to reduce the five-point Likert Scale into a three-point Likert Scale, so as to avoid any confusion in participants' selection of their individual answers. Further, the researcher rephrased some items for which some students had

requested further explanation. Moreover, it was noted that some terms are common in the Algerian context and uncommon in the Emirati context, such as the word *dāridja/ mawāqif (attitudes)*, which were generally only used by the Algerian students. Thus, the words *'āmmiya* and *'ittidjāhāt* (attitudes), were selected for inclusion in the final questionnaire as they are prevalent in use among participants from both universities. The pilot study also revealed some typing mistakes that some students had pointed out on their answer sheets. As for the MGT questionnaire, it was piloted with nine respondents in TU only, to check the clarity of the research tool revealing that the semantic deferential scale caused some difficulties for the students in providing their answers. Therefore, the final MGT questionnaire was replaced by a three-point Likert scale instead of the semantic deferential scale. In the group interview, having taken into consideration the experts' remarks on the defined questions and the extent to which they indicate the level of validity in measuring students' language use and attitudes towards the mentioned varieties, in both settings, the tool was piloted with a group of 2 students from TU, to ensure the clarity of the questions included.

Alpha Cronbach was used to calculate the reliability of the items for measuring attitudes, language use and the MGT. The results indicated an accepted reliability score ranging between (.600 - .800) in the questionnaire and between (.600 - .700) in the MGT questionnaire as indicated in the following tables.

Table 4.10 : Language attitudes Cronbach results

Attitudes	Tlemcen University	UAEU
MSA (6 items)	.601	.659
Foreign language (10) (French in Algeria) (English in UAE)	.790	.857
Spoken Arabic (6 items) Algerian Arabic Emirati Arabic	.700	.764

Table 4.11 : Language use Cronbach results

Domains of Language use	Tlemcen University	UAEU
MSA	.821	.802
Foreign language English in UAE French in Algeria	.790	.724
Spoken Arabic Algerian Arabic Emirati Arabic	.706	.648

Table 4.12 : MGT Cronbach results

MGT semantic differential scale	Tlemcen University	UAEU
MSA	.650	.733
Foreign language English in UAE French in Algeria	.677	.723
Spoken Arabic Algerian Arabic Emirati Arabic	.680	.709

4.6   Data Collection

The data of the current study have been collected from TU and UAEU and ethical approval was obtained from UAEU (see appendix A) and agreement from four departments (Psychology, Politics, Biology and Medicine) was given by the head of each department in TU. Both universities provided students' schedules with sessions, timings and lecturers' names to seek further approval from lecturers for the data collection. In TU, the lecturers granted approval to attend several sessions from both study levels, 1st and 3rd, during the last 15 minutes of the sessions to collect the required

data. Similarly, after the granting of the ethical approval, UAEU staff showed cooperation towards collection of the data in males and females' campuses. The lecturers at UAEU also invited the researcher to attend the sessions who was granted the last 15 minutes to conduct the study. The following is a further elaboration on the procedure of data collection in both contexts.

4.6.1 TU Data Collection

The first part of the data collection was performed in TU between January and April 2017. The researcher attended the sessions and collected the data from participants. All the respondents who completed the questionnaire have mostly also participated in the MGT questionnaire. Data was first collected from Social Sciences (Politics and Psychology), then from Scientific Science (Biology and Medicine). The survey questionnaire data was obtained in one session and the MGT questionnaire in another session, as the researcher was allocated only a short time to collect the responses. In each session, the researcher kept reminding the participants to join a group interview about the same topic.

After collection of the students' approval to participate in the study, the questionnaires were administered, with explanations as to how to answer each section of the questionnaire and with reminders that there were no wrong or right answers and that the provided information would be used for research purposes only. Furthermore, the students were invited to ask any questions, to avoid ambiguity and lack of clarity in understanding, to yield valid and reliable data. The MGT was performed in the following session due to time constraint. The procedure of MGT was different from the questionnaire, as many students did not wish to participate in this. Students who expressed approval to further participate, were told that this was a different study that aimed at reviewing students' own opinion relating to perceived traits in a number of recorded voices. An example was given, via a sound clip of spoken MSA in the context of 'healthy lifestyle', of around 30 seconds' duration, as a demonstration of how to respond immediately after the recording is over. In addition, the students were invited by to ask any unclear points in the answer sheet before starting the study. Students were

further told that they would hear 6 different sounds, and that after each clip is over the researcher would allow a period of 40 seconds to answer the questions and then move to the next audio file. In order to make sure that students believed they heard 6 different voices, we added a follow-up question asking the students if they had heard any voice repeated and those who had, their sheets automatically excluded from the data analysis procedures. By the end of the MGT data collection, the research revealed to the students that what they had done was similar to the questionnaire that they have answered during the previous session, except that the personality traits questionnaire was an indirect way of obtaining information from the participants. In each session, both in the questionnaire and MGT, we took personal information such as the name and phone number from interested students who agreed to join the group interview, to arrange a convenient time and place.

As for the group interview, students who were interested in participating were arranged into 6 groups, each comprised of 3 to 4 participants, with each session lasting between 45 - 90 minutes. The researcher gave the full choice to the students in deciding the location of the group interview. Several places were selected, based on each group's arrangement, such as the researcher's accommodation, a public garden, a restaurant and the campus facilities. The researcher was aware that students' time is valuable, so the interview was performed in the lunch break or after the college day was over, and they were invited for snacks. During the meeting, we explained again the purpose of the interview to obtain their verbal approval to pursue the interview granting their anonymity, stating that the recorded files would only be used for scientific research purposes. We aimed at making the participants feel at ease commencing with normal chat and assuring them not to worry about what they had to say and how to say things, to feel comfortable, "and become less self-conscious about their speech" (Nortier 2008: 160). Moreover, the participants were allowed to interact with each other to minimize their anxiety and reveal truthful facts about their language use and language attitudes. Most of the students switched between the three varieties AA, MSA and French whereas, only 2 students from 3rd year level Medicine felt at ease in expressing themselves in English mixed with MSA and AA.

4.6.2 UAEU Data Collection

The second part of the data collection was performed at UAEU between September and November 2017. The researcher received the lecturers' personal information from the ethical research office to contact those who deliver general classes and to agree on a timing for conducting the survey. The participants filled in the MGT questionnaire first then the survey questionnaire. Most of the participants who completed the MGT questionnaire had previously participated in the survey questionnaire. The data was collected from Social Sciences (Politics and Psychology), then from Scientific Science (Biology and Engineering). Participants from Medicine were replaced by engineering participants due to their heavy schedule of seminars, training and exams. The data was first collected from the female campus, then the male campus afterwards. In each session we kept encouraging the participants to join a group interview about the same topic.

The researcher collected the data from general classes that each department offered to all their students of different study levels as well as some specialty classes (Politics, Psychology, Biology and Engineering). The decision to visit general classes was due to the difficulty of covering all classes teaching majors of that are examined in the current study, due to the relatively small numbers of students in each session and time conflict, since the researcher was given a period of three months to finish the data collection. The some general and specialty classes were selected from the schedules provided by the office of Higher Education and Scientific Studies for all UAEU students who registered in general classes and selecting mostly those within the targeted fields of study (Politics, Psychology, Biology and Engineering). Later, the researcher decided to retain only 1st and 4th undergraduate students. The data was obtained from 18 general classes (9 female sessions and 7 male sessions). In each session the researcher first distributed the consent letter and only those who approved to participate were able to receive the MGT questionnaire sheets. Then, we explained that the study sought to find out how people affect others by the sound of voices, and that there are no good or bad answers, their anonymity was guaranteed, and the results would be used to benefit the

research of personal traits attribution. During the MGT data collection, the researcher clarified the method of answering via the same clip of MSA about 'healthy life styles' that was used with TU students, explaining to them how the evaluation would be carried. After answering all the questions raised, the students listened to the speakers, allocating each of them an interval of 30-40 seconds to answer the evaluation sheets immediately after each speaker is heard. Similarly, to yield valid and reliable data the evaluation sheet ended with a question asking the participants if they had noticed any voice repeated and those who had, their sheets automatically excluded from the data analysis procedures. After the data was collected, the researcher explained the real aim of the study and that the evaluation they had performed was an indirect way of obtaining data about language attitudes. In different sessions, the researcher again distributed the consent letter and only those who agreed to participate, received the questionnaire sheets. Thus, almost the same participants who participated in the MGT questionnaire continued in the survey questionnaire as well. The researcher made the consent letter clear, explaining the purpose of the study, as well as asking students for honesty in their answers and that there are no wrong or right answers. Furthermore, the students were allowed to ask whatever question they wished, relating to anything that was not clear to them. This step was performed in the female campus as well as the male campus.

During the sessions of data collection, a number of students from both campuses (males/females) registered their names and cell-phone numbers to arrange suitable timing and location for the interview. 19 students were contacted, however only 16 (6 males and 10 females) attended the group interview that was arranged over 5 sessions for 40-60 minutes inside the campus, mainly in the library or in the free classes during the students' break time. In each group of interviewees, there were 3-4 students from whom the researcher had obtained verbal consent to pursue the interview. The researcher included in each session some cold and hot beverages to help break the ice, so they might feel comfortable, and able to provide valuable and authentic data. Furthermore, the researcher provided space for the participants to discuss with each other. Most students spoke in their own dialect, and only one student from the Department of Politics, 1st level of study code switched between Egyptian Arabic and

English. It should be noted here that the female participants' data was obtained separately form the male participants', as the university has a single-sex education policy. Therefore, the interview process that took place in the female campus was exactly replicated in the male campus.

4.7 Data Analysis

The current study used a mixed method approach that can yield comparative analysis in relation to language use and language attitudes in two Arab countries (the UAE and Algeria), thoroughly examining the linguistic behaviour and attitude actions towards:

→ MSA, the NL of both Arab countries,

→ the dominant FL for each society: English in the UAE and French in Algeria

→Spoken Arabic, the mother tongue of most people in Arabic countries: EA in the UAE and AA in Algeria.

4.7.1 Quantitative Analysis

The data obtained from the survey and the MGT questionnaires provided numerical results that were analyzed statistically via the use of SPSS to facilitate the calculation of the results. Several statistical techniques were used to calculate the obtained data:

- Percentages and frequencies were used to calculate the biographical information of the participants in the used instruments (a questionnaire, MGT questionnaire and group interview).
- Percentages and frequencies were used to calculate the self-evaluation of students' competency in the NL and the FL.
- Percentages, frequencies, means and standard deviations were used to calculate language use (MSA, FL and SA) in three domains of use: in social life, in education and in media and technology.
- Percentages, frequencies, means and standard deviations were used to calculate language attitudes items (MSA, FL: French/English and SA: AA/EA).

It is important to mention that each of the obtained data (Algerian data and UAE data) was processed separately then results were compared. A One-way ANOVA test, and T-test were also used to check any statistically significant differences in terms of level of study, field of study, in both obtained results. Furthermore, a post hoc test was used to precisely identify the differences between students in relation to the field of study.

4.7.2   Qualitative Analysis

The data obtained from the group interview yielded qualitative results analysis, that was transcribed through a valid software qualitative data analysis (ATLAS.ti). The interview transcriptions were coded, and the codes were categorized and labeled to conceptualize several themes that were then focused on to further interpret and support the obtained quantitative data, thereby providing a clear picture about the students' language use and language attitudes. It is important to mention that the qualitative data obtained from TU and UAEU were analyzed separately using same codes, categories and labels.

4.8   Conclusion

The previous discussion carried an account of the used methodology starting with a record of the research design followed by an overview of the participated students. It further provided a description of the three tools: questionnaire, MGT and group interview that are used in the current study. An explanation of how data was collected and analysed is further detailed. The next chapter yields the main results and discusses them in relation to the mentioned literature review. Each university data is analyzed separately in section A, and then both results are interpreted together in section B of the chapter.

Chapter Five: Results and Discussion

A. Research Findings

5.1 Introduction

This section and the following section of this chapter attempt to answer the research questions and test the hypotheses of the current work. It starts with a display of results for self-evaluation of the language proficiency, then moves on to the simultaneous analysis of the quantitative and qualitative results. The results obtained in this study corroborate the comparison between students of TU and UAEU in terms of language use and language attitudes, as detailed in section B. This section further illustrates the role of grade level and field of study in relation to language use and language attitudes towards the mentioned varieties (MSA and English in UAE, MSA and French in Algeria). Moreover, it unveils what attitudes students hold towards the use of Spoken Arabic in class in both universities. Each research question is answered and analyzed separately and the results of each set of participants are interpreted.

5.2 Quantitative and Qualitative Self-Evaluation Results

The initial results sought to evaluate students' proficiency level through self-reporting: informants self-assessed their own levels of proficiency in both their nation language (MSA) and the foreign language (English at UAEU /French at TU), participating in quantitative (questionnaire) and qualitative (group-interview) research procedures.

5.2.1 Results of the Self-Evaluation questionnaire (quantitative analysis).

The following sub-sections provide a description of the results obtained from students' self-evaluation of language proficiency in the two varieties, by means of a table confined to three points (poor, average and good) in order to help students to be more specific in their answers and to avoid confusion. Thus, as mentioned in chapter four, the means interpretation are as follows in a trichotomous evaluation (poor = 1 - 1.67, average = 1.68 - 2.34 and good = 2.35 - 3.01).

5.2.1.1 Proficiency in MSA and French among TU Students

As mentioned in chapter four, 203 informants were selected from the survey questionnaire from four different fields of study: Biology (56) and Medicine (46) in Scientific Sciences and Psychology (49) and Politics (52) in Social Sciences. Two grade levels were involved: 113 from grade one and 90 from grade three. The following part reveals the results concerning TU students' level of language proficiency in MSA and French.

Table (5.1) indicates that the participants' level of language proficiency in MSA was 'good' in all the four skills: 48.3% in speaking, 84.7% in listening, 81.3% in reading and 72.4% in writing. Results also show that the participants are more confident about their receptive skills - listening (M= 2.82) and reading (M=2.80) - as compared to their productive skills - speaking (M=2.40) and writing (M=2.69).

Table 5.1 : Questionnaire results of TU students' proficiency in MSA

	Freq %	Speaking	Listening	Reading	Writing
Poor	Freq	(17)	(5)	(2)	(6)
	%	8.4%	2.5%	1%	3%
Average	Freq	(88)	(26)	(36)	(50)
	%	43.3%	12.8%	17.7%	24.6%
Good	Freq	98	(172)	165	(147)
	%	(48.3%	84.7%	81.3%	72.4%
Mean		2.40	2.82	2.80	2.69
SD		.640	.443	.423	.522

The results concerning self-evaluation in French reveal an average/good level of the participants' proficiency, as can be seen in table 5.2. In both speaking and writing,

they possess an average level (52.7% and 45.3%). Similarly, they reveal a quite good level of command in listening (48.3%) and reading (45.3%). Just as for MSA, students showed lower proficiency in productive skills in French: speaking (M=1.82) and writing (M=2.15) as compared to listening (M=2.36) and reading (M=2.35).

Table 5.2 : Questionnaire results of TU students' proficiency in French

	Freq	Speaking	Listening	Reading	Writing
	%				
Poor	Freq	(66)	(24)	(20)	(40)
	%	32.5%	11.8%	9.9	19.7%
Average	Freq	(107)	(81)	(91)	(92)
	%	52.7%	39.9%	44.8%	45.3%
Good	Freq	(30)	(98)	(92)	(71)
	%	14.8%	48.3%	45.3%	35%
Mean		1.82	2.36	2.35	2.15
SD		.666	.686	.654	.725

5.2.1.2   Proficiency in MSA and English among UAEU Students

As mentioned in chapter four, 178 participants in UAEU were selected from the survey questionnaire form four different fields of study: two in Scientific Sciences (Biology (19), Engineering (44)) and two in Social Sciences (Psychology (59) and Politics (56)); 88 from grade one and 90 from grade. The following describes the results of the students' level of language proficiency in MSA and English. On the one hand, self-evaluation tells us that most participants possess a good level of MSA proficiency, as displayed in table 5.3. A rate of 65.7% in speaking, 83.7% in listening, 83.7% in reading and 64% in writing were indicated as highest scores. However, UAEU participants show a lower level of command in their MSA productive skills (speaking M= 2.60 and writing M=2.59) as opposed to receptive ones (listening M= 2.83 and reading M= 2.82).

Table 5.3 : Questionnaire results of UAEU students' proficiency in MSA

	Freq. %	Speaking	Listening	Reading	Writing
Poor	Freq.	(10)	(2)	(3)	(9)
	%	5.6%	1.1%	1.7%	5.1%
Average	Freq.	(51)	(27)	(26)	(55)
	%	28.7%	15.2%	14.6%	30.9%
Good	Freq.	(117)	(149)	(149)	(114)
	%	65.7%	83.7%	83.7	64%
Mean		2.60	2.83	2.82	2.59
SD		.595	.409	.427	.587

On the other hand, our results show that UAEU students' proficiency in English varies between average and good levels in the four language skills, as presented in table 5.4: average in speaking (52.8%) and writing (46.1%), but a bit higher in listening (56.2%) and reading (47.2%). Again, the participants' overall mean in their productive skills were lower than their receptive skills: speaking (M=2.31) and writing (2.33) vs. listening (M=2.51) and reding (M= 2.40).

Table 5.4 : Questionnaire results of UAEU students' proficiency in English

	Freq. %	Speaking	Listening	Reading	Writing
Poor	Freq.	(14)	(9)	(13)	(16)
	%	7.9%	5.1%	7.3%	9%
Average	Freq.	(94)	(69)	(81)	(82)
	%	52.8%	38.8%	45.5%	46.1%
Good	Freq.	(70)	(100)	(84)	(80)
	%	39.35%	56.2%	47.2%	44.9%
Mean		2.31	2.51	2.40	2.33
SD		.612	.594	.623	.642

5.2.2 Self-Evaluation Results of the Group-interview (qualitative analysis)

The qualitative data obtained from group-interview revealed more supportive facts in terms of the participants' language proficiency in MSA and the FL (English at UAEU and French at TU). Furthermore, additional data was gathered from the following questions about the level of difficulty in language proficiency.

- Do you find difficulty in expressing yourself in MSA in spoken and/or written forms?

- Do you find difficulty in expressing yourself in the FL (English at UAEU and French at TU) in spoken and/or written forms?

5.2.2.1   Group-interview Results of TU Students' Self-Evaluation

As described earlier in chapter four, 20 students participated in the group interview from the four specified fields of study: Psychology, Politics, Biology and Medicine, with 11 participants from grade one and 9 from grade three. The results are similar to the questionnaire self-evaluation results for language proficiency in MSA. The interviewees affirm their high fluency in MSA. However, 80% of them reveal their low command of the productive skills. Furthermore, the participants insist that in classroom situations requiring verbal interaction using MSA, they find difficulty to respond, with most participants stating that they are anxious about making grammatical mistakes and embarrassing themselves, cuing them to switch to AA. The results in the group interview are similar to the questionnaire self-evaluation results in French proficiency level. The results, in general, demonstrate that students face language difficulty in the four skills. Moreover, 85% of the participants confirm their difficulty in expressing themselves in French, in written as well as in verbal forms.

5.2.2.2   Group-Interview Results of UAEU Students' Self-Evaluation

As described in chapter four, 16 UAEU students participated in the group interview from both fields of study streams: Scientific Sciences and Social Sciences, 8 from the 1st grade and 8 from the 4th grade. The results about MSA concur with those obtained with the questionnaire self-evaluation, indicating a high level of MSA proficiency among the participants; but again, they show less command in the

productive skills as compared to the receptive skills. In another context, 68.7% of the informants indicate that their oral deficiency in speaking MSA, as MSA is not practiced verbally due to the fact that teachers communicate in their own SA variety, thereby affecting students' level of fluency.

In contrast with the self-evaluation questionnaire results for English proficiency level, the results obtained in the group interview revealed clear deficiency in English use among the participants in both receptive and productive skills. In general, most of the interviewed participants agree that their command of English is poor in comparison to their level in MSA. However, a female student from grade one, majoring in politics, described her relative ease in using English to express herself in academic as well as in social life situations due to the fact that she had graduated from English speaking schools. She adds that in a country like UAE, inhabited by people of many nationalities, English is imposed, requiring mastery from an early age, leading to the situation that people find it easier to express themselves in English than in MSA.

5.3 Students' Attitudes towards MSA and FL in the Two Universities

This section addresses the first research question: In what ways do Algerian and Emirati students' attitudes towards Modern Standard Arabic and the prevailing foreign language differ in the two university settings? To deal with it, the following hypothesis was tested:

Significant differences can be perceived in students' attitudes towards MSA and the prevailing foreign language in the two university settings (UAE and TU).

The results are categorized in terms of percentages, frequencies, means, standard deviations and t-test to find the significant differences between the two samples. It is worth mentioning again that in measuring language attitudes directly (questionnaire) and indirectly (MGT), the answers were provided on a three-point scale (agree, neutral and disagree) to help in the selection of appropriate answers without confusion. Thus, as mentioned in chapter four, means interpretation in the trichotomous evaluation are poor = 1 - 1.67, average = 1.68 - 2.34 and good = 2.35 - 3.01.

5.3.1 TU students' attitudes results towards MSA and French.

Results in this section are divided into 3 subsections (5.3.1.1, 5.3.1.2 and 5.3.1.3) to be analyzed by means of three tools: questionnaire, MGT and group-interview.

5.3.1.1 TU Students' Attitudes Results towards MSA and French in the Questionnaire

Table 5.5 reveals that the students' overall attitudes towards MSA (M = 2.48) are high and positive since most of the attitude items are rated as 'agree'. 82.3% of the participants agree that the mastery of MSA indicates the intellectual level of a person. In terms of the participants' feeling of pride and accomplishment when speaking MSA themselves, the majority (79.3%) agree. Participants also believe that MSA is higher in social status as compared to French (73.9%) and higher than Algerian Arabic (70.4%). Additionally, they indicate that the overuse of French (73.9%) and AA (79.3%) affect the use of MSA. However, only 26.6% agree on the importance of MSA while living in Algeria, but the rest either hold neutral answers (29.6%) or disagree (43.8%). Likewise, only 38.4% of the participants stress on the appropriateness of using MSA in scientific fields while the rest either hold neutral answers (20.7%) or disagree (40.9%). Regarding the students' attitudes towards MSA in an educational environment, it is agreed that the use of MSA as a MI will enhance their grades (65.5%) and will make the scientific material easier to grasp (62.15%).

Table 5.5 : TU students' attitudes towards MSA/Questionnaire

Item	Statement		Agree	Neutral	Disagree
1	Anyone who uses Standard Arabic is considered an intellectual person	Freq.	(167)	(24)	(12)
		Per.	82.3%	11.8%	5.9%
2	I feel proud of myself when I speak in Standard Arabic	Freq.	(161)	(31)	(11)
		Per.	79.3%	15.3%	5.4%
3	I believe that mastering the standard form of Arabic is important for those who want to live in Algeria	Freq.	(54)	(60)	(89)
		Per.	26.6%	29.6%	43.8%

4	I think Standard Arabic is suitable for scientific disciplines	Freq.	(78)	(42)	(83)
		Per.	38.4%	20.7%	40.9%
5	Standard Arabic has a higher status than French	Freq.	(150)	(36)	(17)
		Per.	73.9%	17.7%	8.4%
6	I think the overuse of French reduces the chances of Standard Arabic use	Freq.	(152)	(29)	(22)
		Per.	73.9%	17.7%	8.4%
7	I think the overuse of Algerian Arabic reduces the chance of Standard Arabic use	Freq.	(161)	(21)	(21)
		Per.	79.3%	10.3%	10.3%
8	My grades would be higher if the exam was in Standard Arabic	Freq.	(133)	(36)	(34)
		Per.	65.5%	17.7%	16.7%
9	I think that the scientific material presented in Standard Arabic is easier to understand than if it were presented in French	Freq.	(126)	(43)	(34)
		Per.	62.15%	21.25%	16.7%
10	Standard Arabic has a higher status than Algerian Arabic	Freq.	(143)	(34)	(26)
		Per.	70.4%	16.7%	12.8%
	Total	203 (100%)			
	Total mean	2.48			
	Total standard deviation	.31			

The participants' overall results indicate moderate attitudes towards French (M= 1.77) as the majority of items are rated as 'disagree' except in the first item which shows a balanced feeling of pride when speaking French: 36% agree, 30.5% disagree and 33.5% are neutral (see table 5.6). Even though 42.9% of the participants agree that mastering French is important to live in Algeria, 34.5% disagree and 22.7% are neutral. By the same token, only 31% see French

as an indicator of cultural progress, as 43.8% disagree and 25.1% are neutral. Likewise, 55.7% state they do not feel happy when hearing Algerians speaking in French, with only 15.3% agreeing and 29.1% remaining neutral. In terms of the educational setting, almost half of the participants, 49.8%, do not agree that French is a suitable language at university, while 26.6% are neutral and 13.6% disagree. Furthermore, 40.9% agree that French is not suitable for scientific fields of study as only one third of the participants agree (32%) and 27.1% are neutral. When students are asked about the use of French as a MI, 52.2% disagree that French increases their chance of success in exams and 60.6% indicate that it does not increase their knowledge in the study subject. Only 22.7% state that they are happy to present in French in class, and 62.1% prefer not to answer the administered questionnaire in French, confirming that slightly negative or a moderate attitude toward French prevails.

Table 5.6 : TU students' attitudes towards French/Questionnaire

Item	Statement		Agree	Neutral	Disagree
1	I feel proud of myself when speaking in French	Freq.	(73)	(68)	(62)
		Per.	36%	33.5%	30.5%
2	I think that French is more suitable for education in our university than Arabic	Freq.	(48)	(54)	(101)
		Per.	23.6%	26.6%	49.8%
3	I see that using English in everyday life is an indicator of cultural progress	Freq.	(63)	(51)	(89)
		Per.	31%	25.1%	43.8%
4	I think that mastering French language is important for those who want to live in Algeria.	Freq.	(87)	(46)	(70)
		Per.	42.9%	22.7%	34.5%
5	I feel happy when I hear Algerians discussing in French	Freq.	(31)	(59)	(113)
		Per.	15.3%	29.1%	55.7%

6	I think that studying in French increases the percentage of success in my exams	Freq.	(41)	(56)	(106)
		Per.	20.2%	27.6%	52.2%
7	I feel that my knowledge will be greater when the lecture is presented in French	Freq.	(40)	(40)	(123)
		Per.	19.7%	19.7%	60.6%
8	I feel happy when I present something in French	Freq.	(46)	(68)	(89)
		Per.	22.7%	33.5%	43.8%
9	I think that scientific materials must be studied in French	Freq.	(65)	(55)	(83)
		Per.	32%	27.1%	40.9%
10	I wish this questionnaire was in French	Freq.	(21)	(56)	(126)
		Per.	10.3%	27.6%	62.1%
	Total	203 (100%)			
	Total mean	1.77			
	Total standard deviation	4.8			

T-test is applied in order to calculate significant differences in TU students' attitudes towards their NL (MSA) and their FL (French) via the use of the questionnaire. The t-test result indicates statistically significant differences towards MSA: [t (202) =14.4, p=0.000] as p value is less than alpha=0.05. In other words, TU students hold more positive attitudes towards MSA (M=2.48) as compared to their attitudes towards French (M=1.77).

5.3.1.2   TU Students' Attitudes towards MSA and French / MGT

Table 5.7 indicates that the overall attitudes towards MSA revealed by the MGT questionnaire is highly positive (M=2.65). MSA is rated higher in terms of the solidarity dimension (M=2.76) as compared to the status dimension (M=2.62). Moreover, Speaker2 (male) is rated higher (M=2.63) than Speaker5 (female) (M=2.46). Speaker2 was rated the highest in the 'educated' (M= 2.50) and 'sociable' (M=2.79) items, yet he is rated the lowest in the 'ambitious' (M=2.50) and 'clever' (M=2.55) items. Similarly,

Speaker5 is rated the highest in being 'educated' (M= 2.82) and social (M=2.77), while she was rated the lowest in terms of being 'ambitious' (M=2.44) and 'clever' (M=2.46). When participants are asked whether the speakers sound friendly, Speaker5 is rated higher (at 79.3%) than Speaker2 (at 62.7%). Additionally, the participants are asked to assign a job to each speaker. The highest score for Speaker2, at 46.6%, is for title of a 'teacher', while for Speaker5 it is 'psychologist', at 35.8% (see appendix G for more results).

Concerning measurement of participants' attitudes toward French by the MGT, results indicate a high level (M = 2.54). Table (5.8) displays the highest score in terms of solidarity dimension (M= 2.6) as compared to the score of status dimension (M=2.53). Speaker3 (female) (M= 2.58) is rated higher compared with Speaker6 (male) (M= 2.50), with both holding high levels of attitudes. Moreover, Speaker3 is rated the highest in terms of being 'educated' (M= 2.90) and 'sociable' (M= 2.68). While the items of 'ambitious' (M= 2.24) and 'clever' (M= 2.44) receive the lowest scores. Similarly, Speaker6 is rated the highest is terms of being 'educated' (M=2.87) and 'sociable' (M= 2.66). While, traits of being 'ambitious' (M = 2.34) and 'clever' (M= 2.38) are rated the lowest. When students are asked whether the Speakers are friendly or not, Speaker3 received a higher score, at 64.8% than Speaker6, with 52.3%. In terms of assigning a job title to both speakers, Speaker3 is rated the highest as a 'psychologist', at 35.2%, while Speaker6 is rated the highest as an 'engineer', at 25.4% (see appendix G for more results).

Table 5.7 : TU students' attitudes towards MSA/MGT

Trait	Speaker2/male		Speaker5/Female		Dimension Mean/SD
	M	SD	M	SD	
Ambitious	2.50	.67	2.44	.65	Status dimension M = 2.62 SD=.31

Clever	2.55	.64	2.46	.62
Self-confident	2.66	.61	2.67	.57
Educated	2.89	.41	2.82	.46
Honest	2.67	.57	2.62	.61
Sociable	2.79	.47	2.77	.48
Total Mean and SD	2.63	.30	2.46	.28

(Honest row dimension cell): Solidarity dimension M = 2.76 SD = .289

(Total Mean and SD row dimension cell): M = 2.65 SD = .26

Table 5.8 : TU students' attitudes towards French/MGT

Trait	Speaker 3/female		Speaker 6/male		Dimension Mean/SD
	M	SD	M	SD	
Ambitious	2.24	.68	2.34	.65	Status Dimension M= 2.53
Clever	2.44	.64	2.38	.62	
Self-confident	2.61	.60	2.50	.67	
Educated	2.90	.34	2.87	.39	
Honest	2.49	.64	2.48	.65	Solidarity dimension M = 2.6 SD = .32
Sociable	2.68	.58	2.66	.57	
Total Mean and SD	2.58	.33	2.50	.34	M = 2.54 SD= .28

T-test is calculated in order to examine if there are significant differences in TU students' attitudes towards MSA and French via the use of the MGT questionnaire. The t-test results indicate statistically significant differences towards MSA: [t= (192) = 5.3, p=0.00] as p-value is less than alpha = 0.05. In other words, TU students have more positive attitudes towards MSA (M=2.65) than to French (M=2.54).

5.3.1.3   TU Students' Attitudes towards MSA and French/G-interview

The overall qualitative results concerning TU students' attitudes towards MSA and French are congruent with the quantitative results that are obtained from the questionnaire and the MGT questionnaire. All the participants indicate either their moderate (40%) or negative (60%) feelings towards French, while, all of them (100%) reveal their (highly) positive attitudes towards MSA. Table 5.9 shows how students feel and think or what they recall when they hear the words 'French and MSA'. Results disclose that participants' positive attitudes towards MSA are due to several aspects such as religion, richness of the language, language admiration, level of intellectual and complexity of the language. However, features such as colonization, artificialness, disturbance, language incompetence, overuse and old fashioned participate in students' negative attitudes towards French

Table 5.9 : TU students' attitude towards MSA/French/G-Interview

French	MSA
▪ Colonization	▪ Astonishment
▪ Annoyance	▪ Pride
▪ Normal	▪ Islam
▪ No feeling at all	▪ The prophet Mohamed time
▪ Show off	▪ Prayers
▪ Rich family	▪ Conservation
▪ Sadness	▪ Well- educated
▪ Daily life	▪ Knowledgeable
▪ Old	▪ A thinker
▪ Important to live in Algeria	▪ Qur'an
▪ Its' coming to an end.	▪ Arabic poetry
▪ Difficult language	▪ Rich language
▪ sophistication	▪ Complex language
▪ Low grades	

In the same line, when participants were asked to indicate which languages might be associated with the following adjectives: beauty, cleverness, confidence, honesty, friendly, modernity, tradition, nationalism. Figure 5.1 demonstrates that MSA is selected as higher than French in terms of language beauty (81%), cleverness (75%), honesty (40%), friendly (25%) and nationalism (25%). In contrast, French is rated higher than MSA in terms of confidence (75%), modernity (30%) and tradition (25%).
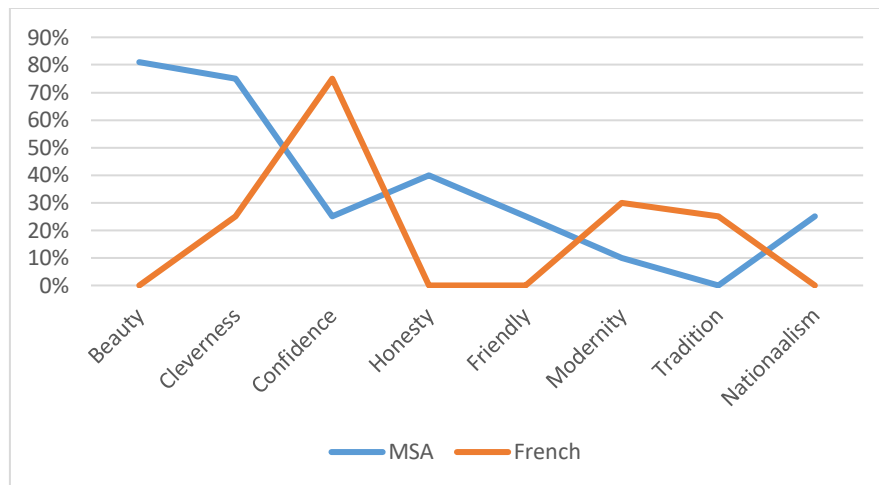
Figure 5.1 : TU students' attitudes towards MSA and French/G-Interview

When the participants were asked about their feelings towards those who speak MSA is social life situations, the majority agree that such speaker might not be an Arab speaker, or is religious and well-educated. The participants also show highly positive attitudes towards MSA as indicated by the answers of the following participants.

Fouzia: Most probably the speaker is not an Algerian. To me, someone who speaks Standard Arabic is of a high level!

Zakaria'a: When I hear someone speaking in the Standard Arabic in daily life, I know that the speaker is not Algerian, is well educated and mature. Very few people, nowadays, can master the Standard Arabic form. We, Arabs, avoid using Standard Arabic form because we do not maser it and fear of making mistakes that may affect our image in front of others, that is why we switch to French most of the time.

Myriam: I will like it! And that means the speaker is a conservative person (religious).

However, when they are asked about how they would feel towards someone who speaks French in social life, the participants did not express surprise as they are used to hearing French in day-to-day activities, stressing on the fact that speaking in French does not indicate that the person is educated or intellectual.

Ahmed: That is very normal, you do not need to be educated to speak French. Everybody speaks French in here. It's not a big deal.

Amal: It will not attract my attention. We all speak French, even illiterate people to a certain degree they speak it.

Kareem: We are much more connected to Europe, namely, France, than English or other Arab countries. So, yea, we find ourselves better in French, that is why we speak it daily in our life.

Nonetheless, most of the participants (80%) affirm that the unfavorable feelings towards French are not due to the long period of colonization as this has to a certain extent, resolved, but because it is not a language that makes them feel or think better from a social and educational perspective.

Zakaria'a: We are left behind because it [French] does not help us connect and share with the world the updates in all levels, as we do not understand English that much! So, we are restricted to know what is written or said in French only.

The participants agree regarding the possibility of studying Scientific Sciences in MSA. However, they affirm that they will encounter several barriers such as in the job market, which requires French; the fact that many university lecturers do not master MSA; the scarcity of scientific resources written in Arabic language; and the inability to communicate with the rest of the world that speaks English.

Amal: How can we switch to MSA and our lecturers don't speak it!

Farah: We want to study biology in Standard Arabic but let's be practical, we cannot! The job market speaks French, books available in Algeria are in French and above all our lecturers do not master this language.

Ibrahim: We want to study Medicine in MSA but most of our teachers have graduated from Francophone countries.

Ikram: We cannot use MSA in scientific fields because we are importing everything from outside. Therefore, we are obliged to learn 'their' language. For example, I must master French and English in order to understand how a simple device functions! Because it's manual is either written in French or English.

Throughout the discussion, the participants show a high level of awareness towards the use of English as a global language and how it is important for them to master it, as indicated by the following participants:

Zakaria'a: We have already requested the administration to add an optional English course to our syllabus but unfortunately, the timing is not convenient for us. It is a must to master English nowadays.

Kareem: I agree with my friend. French is not useful nowadays, we need to learn English. There are many things in our field that we do not know about because we do not speak English. We are a francophone country.

Moreover, the participants disclose that any translation of the scientific material into Arabic would only make their level of understanding worse. It would also be a real obstacle for them if they want to move outside the country to pursue their higher education. However, some respondents suggest a bilingual system of study that makes use of MSA and English, for both Scientific Sciences and Social Sciences. In other words, the participants suggest to keep the terminological concepts in English and provide written texts in Standard Arabic form, to the purpose of improving their understanding of the scientific material and, possibly, enhancing their grade levels.

Ibrahim:We cannot translate everything into Standard Arabic either; a lot will be lost and misinterpreted by translation. we would rather keep the terminology in the foreign language which is better and easier to grasp, and perhaps a bilingual book that uses both languages, that is, with the main concepts in English but the explanation written in Standard Arabic.

Fouzia: We want scientific fields to be learnt through Standard Arabic but it's almost impossible as with translation the subject of study will lose its value, especially the concepts. So, I would suggest the use of both languages (English and Standard Arabic).

Lastly, the discussion reveal that the participants not only hold positive attitudes towards the use of English in education but also towards the English culture and its people as indicated by:

Imad: English is smoother in everything as compared to French: the language, its country, its people. In France, for instance, first, you must speak French and if you do not speak it properly, the native people will not like it, unlike American people, for example, who admire the fact that you are trying to speak English.

5.3.2 UAEU Students' Attitudes: Results towards MSA and English.

The results in this section are divided into 3 subsections (5.3.2.1, 5.3.2.2 and 5.3.2.3) as each section analyzes the results from the three tools, the questionnaire, MGT and group-interview, separately.

5.3.2.1 UAEU Students' Attitudes: Results towards MSA and English in the Questionnaire

Table 5.10 shows that UAEU participants had an overall high and positive attitude towards MSA (M= 2.44), since most of the items scored as 'good'. 75.8% of the participants consider that speaking MSA indicates intellectual abilities and 79.8% felt proud of themselves when speaking MSA; however, when they are asked if MSA was an important language to master while living in the UAE, 69.7% disagree. Concerning the social status of MSA, 48.9% of the participants believe that MSA is higher than English while one third (35.4%) are neutral and 15.7% disagree. As for the social status of MSA as compared to Emirati Arabic (EA), 62.9% believe that it is higher than EA while almost a third of the participants are neutral (29.8%) and 7.3% disagreed. Furthermore, when students are asked about whether the overuse of English might affect the use of MSA, 69.7% agree and 73.6% agree that the overuse of EA might affect the chance of practicing MSA.

In terms of the educational environment, 61.2% of the informants think that MSA is a suitable language for scientific disciplines. 61.8% also agree that MSA as a MI would enhance their marks level in exams, and 62.9% indicate that it would better assist their understanding of the scientific subject material, while 29.8% are neutral and only 7.3% disagree.

Table 5.10 : UAEU students' attitudes towards MSA/Questionnaire

Item	Statement	Freq& %	Agree	Neutral	Disagree
1	Anyone who uses Arabic is considered an intellectual person	Freq.	(135)	(42)	(1)
		Per.	75.8%	23.6%	.6%
2	I feel proud of myself when I speak in Arabic	Freq.	(142)	(32)	(4)
		Per.	79.8%	18%	2.2%
3	I believe that mastering the Arabic language is important for those who want to live in the UAE	Freq.	(33)	(21)	(124)
		Per.	(18.5)	11.8%	69.7%
4	I think Arabic is suitable for scientific disciplines	Freq.	(109)	(47)	(22)
		Per.	61.2%	26.4%	12.4%
5	Arabic language has a higher status than English	Freq.	(87)	(63)	(28)
		Per.	48.9%	35.4%	15.7%
6	I think the overuse of English reduces the chance of Standard Arabic use	Freq.	(124)	(31)	(23)
		Per.	69.7%	17.4%	12.9%
7	I think the overuse of Emirati Arabic reduces the chance of Standard Arabic use	Freq.	(131)	(37)	(10)
		Per.	73.6%	20.8%	5.6%
8	My grades would be higher if the exam was in Arabic	Freq.	(101)	(44)	(33)
		Per.	56.7%	24.7%	18.5%

9	I think that the scientific material presented in Arabic is easier to understand than if it were presented in English	Freq.	(110)	(29)	(39)
		Per.	61.8%	16.3%	21.9%
10	Arabic language has a higher status than Emirati Arabic	Freq.	(112)	(53)	(13)
		Per.	62.9%	29.8%	7.3%
	Total	178 (100%)			
	Total mean	2.44			
	Total standard deviation	.33			

UAEU students' attitudes towards English, table 5.11, disclose moderate attitudes towards English (M=1.94). They seem unsure about their feelings, thoughts and behaviour in connection to English. For instance, 52.2% of the participants feel proud of themselves when speaking in English, while 31.5% are neutral. Likewise, only 30.3% of the participants think that English is suitable as a MI in university, while 39.3% are neutral, and one third disagree. Regarding the use of English as an indicator of cultural progress, 39.3% of the participants agree, 34.8% are neutral and 25.8% disagree. Almost half of the participants think that mastering English is important to live in the UAE, while 32.6% are neutral and only 18% disagree. Moreover, half of the participants do not feel happy when hearing Emirati people speaking in English among themselves, 29.2% are neutral and only 19.1% agree.

In the educational setting, the participants look like hesitant between 'neutral' and 'disagree' scores when asked about usefulness and satisfaction level towards English in education. For instance, when the participants are asked about the appropriateness of English in scientific fields, they are equally divided between those who disagree (40.4%) and those who are neutral (40.4%). Similarly, when asked

whether they feel happy about presenting talks in English, 38.8% disagree and 34.8% are neutral. 37.1% of the participants disagree that English contributes in their exam success, 30.3% are neutral and only 32.6% agree. Therefore, it was expected that UAEU participants do not agree to answer the given questionnaire in English, with 65.2% disagreeing and 27% remained neutral.

Table 5.11 : UAEU students' attitudes towards English/Questionnaire

Item	Statement	Freq & %	Agree	Neutral	Disagree
1	I feel proud of myself when speaking English	Freq.	(93)	(56)	(29)
		Per.	52.2%	31.5%	16.3%
2	I think English is more suitable for education in our university than Arabic	Freq.	(54)	(70)	(54)
		Per.	30.3%	39.3%	30.3%
3	I see that using English in everyday life is an indicator of cultural progress	Freq.	(70)	(62)	(46)
		Per.	39.3%	34.8%	25.8%
4	I think that mastering English language is important for those who want to live in UAE.	Freq.	(88)	(58)	(32)
		Per.	49.4%	32.6%	18%
5	I feel happy when I hear Emiratis talking between them in English	Freq.	(34)	(52)	(92)
		Per.	19.15	29.2%	51.7%
6	I think that studying in English increases the percentage of success in my exams	Freq.	(58)	(54)	(66)
		Per.	32.6%	30.3%	37.1%
7	I feel that my knowledge will be greater when the lecture is presented in English	Freq.	(40)	(65)	(73)
		Per.	22.5%	36.5%	41%
8	I feel happy when I present something in English	Freq.	(47)	(62)	(69)
		Per.	26.4%	34.8%	38.8%
9	I think that scientific materials must be studied in English.	Freq.	(34)	(72)	(72)
		Per.	19.1%	40.4%	40.4%

10	I wish this questionnaire was in English	Freq.	(14)	(48)	(116)
		Per.	7.9%	27%	65.2%
	Total	178 (100%)			
	Total mean	1.94			
	Total standard deviation	.50			

T-test was computed in order to calculate if there are significant differences between UAEU students' attitudes towards MSA and English via the use of the questionnaire. The t-test results indicate significant differences towards MSA: [t (177) =8.9, p=0.000] (p value is less than alpha=0.05). In other words, UAEU students' attitudes towards MSA (M = 2.44) is higher than English (M = 1.94).

5.3.2.2   UAEU Students' Attitudes towards MSA and English/MGT

The overall results of UAEU by the MGT reveal positive attitudes towards MSA (M = 2.54) which corresponds with the results obtained by the questionnaire (see table 5.12). The scores in terms of the status dimension (M=2.57) are higher than the solidarity dimension (M=2.50). Moreover, Speaker2 (male) (M=2.63) is rated higher than Speaker5 (female) (M=2.53). Further, Speaker2 is rated the highest in being 'educated' (M=2.93) and 'honest' (M=2.72) while he is rated the lowest in being 'sociable' (M=2.41) and 'ambitious' (M= 2.48). Similarly, Speaker5 is rated the highest in being 'educated' (M= 2.72) and 'honest' (M= 2.63). yet, she is rated the lowest in being 'ambitious' (M= 2.33) and 'sociable' (M=2.44). When participants are asked whether the speakers are friendly, Speaker 2 is rated (50.6%) higher than Speaker5 (47.4%). Furthermore, when they are asked to assign a job tittle to each Speaker, most of the participants allocate the title of 'teacher' to both speakers: Speaker2 at 36.3%, and Speaker5 at 37.8% (see appendix G for more results).

Table 5.12 : UAEU students' attitudes towards MSA/MGT

Trait	Speaker 2/male		Speaker 5/Female		Dimensions Mean and standard deviation
	M	SD	M	SD	
Ambitious	2.48	.64	2.33	.69	Status Dimension
Clever	2.71	.51	2.54	.55	
Self-confident	2.58	.67	2.56	.70	M= 2.57 SD=.30
Educated	2.93	.31	2.72	.57	
Honest	2.72	.52	2.63	.62	Solidarity Dimension
Sociable	2.41	.68	2.44	.72	M = 2.50 SD = .39
Total Mean and SD	2.63	.33	2.53	.40	M= 2.54 SD = .29

Table 5.13 : UAEU students' attitudes towards English/MGT

Trait	Speaker 3/female		Speaker 6/male		Dimensions Mean and SD
	M	SD	M	SD	
Ambitious	2.57	.57	2.58	.61	Status Dimension
Clever	2.57	.55	2.59	.58	
Self-confident	2.66	.58	2.65	.61	M = 2.60 SD = .31
Educated	2.82	.46	2.86	.36	

Honest	2.53	.61	2.46	.61	Solidarity Dimension
Sociable	2.50	.66	2.55	.62	M = 2.47 SD=.37
Total Mean and SD	2.68	.335	2.61	.352	M = 2.56 .28

As shown in table 5.13, the overall results of UAEU participants' attitudes towards English obtained by the MGT indicate positive attitudes towards English (M = 2.56) which does not tally with the corresponding results of the questionnaire. Speakers are rated higher in terms of the status dimension (M=2.60) as compared to the solidarity dimension (M=2.47). Speaker3 (female) (M= 2.68) is rated higher than Speaker6 (male) (M=2.61). Moreover, Speaker3 is rated the highest in terms of 'educated' (M= 2.82) and 'self-confident' (M=2.66) items. Likewise, Speaker6 is rated the highest in terms of 'educated' (M= 2.86) and 'self-confident' (M=2.65) items. However, Speaker3 is rated the lowest in being 'sociable' (M= 2.50) and 'honest' (M=2.53). Likewise, Speaker 6 is rated the lowest for 'honest' (M= 2.46) and 'sociable' (M= 2.55) items. When participants are asked whether the speakers are friendly, Speaker6 (56.1%) is rated higher than Speaker3 (50%). Moreover, when they are asked to assign a job title to each of the Speakers, Speaker3 (25%) is assumed to be a 'teacher', while Speaker6, 28% is allocated the title of a 'physician' (see appendix G for more results).

T-test was computed in order to calculate if there are significant differences among UAEU students' attitudes towards MSA and their English via the use of the MGT questionnaire. The t-test result indicates statistically significant differences among the participants' attitudes towards English: [t (192) = 5.2, p = 0.000] (p value is less than alpha =0.05). In other words, the MGT, an indirect method of measuring students' language attitudes, reveals that UAEU students' attitudes towards English (M = 2.56) is higher than MSA (M = 2.54).

5.3.2.3   UAEU Students' Attitudes Towards MSA And English/G-Interview

In general, UAEU participants' results from the qualitative data concur with the obtained quantitative results. The attitudes towards MSA vary between admiration for MSA and its rejection as a language for education and social life activities. Similarly, dissatisfaction is revealed about the overuse of English in UAE, although it is still preferred as the MI, career and social life due to the country's demographic diversity. When asked how they feel and think when they hear the words 'MSA and English', they noted several attributes.

Table 5.14 : UAEU students' attitude towards MSA/English/G-Interview

English	MSA
▪ Daily life	▪ Admiration
▪ Classy	▪ Happiness
▪ Show off	▪ Funny
▪ Overuse	▪ Quraish Tribe
▪ Annoyance	▪ Cartoons
▪ Prestige	▪ Prophet time
▪ Self-confident	▪ Prayers/Qur'an
▪ Development	▪ Arabs' history
▪ Technology	▪ Pride
▪ Tourism	▪ Arab spring
▪ Movies	▪ Treasure
	▪ Low grades
	▪ Arabic teachers

Table 5.14 above exhibits that MSA is mostly associated with religion, the Arab league, the beauty of the language and sarcasm, while English is associated mostly with prestige, technology, and day-to-day life. Further, the participants attribute language

difficulty and low achievement as a language subject to MSA, while they attribute disturbance to English, due to its overuse in the society.

Informants were asked to assign each of these attributes (beauty, cleverness, confidence, honesty, friendliness, modernity, traditionalism, nationalism) to MSA or English. Figure 5.2 demonstrates that MSA scores are higher than English in terms of 'beauty' (80%), 'cleverness' (75%) and 'nationalism' (35%), while English scores are higher in 'confidence' (75%), 'friendliness' (55%), 'modernity' (80%) and 'traditionalism' (25%).
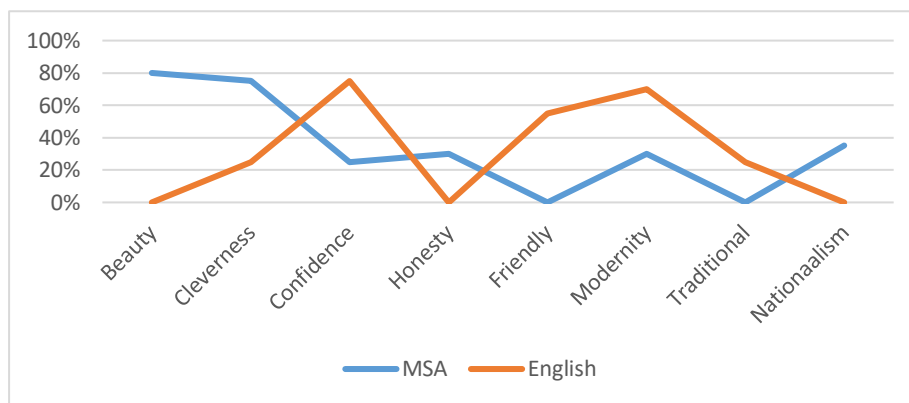
Figure 5.2 : UAEU students' attitudes towards MSA and English/G-Interview

As expected, in a country where most of the population is comprised of non-locals, 90% of the participants indicate the importance of English in order to live in the UAE, with some respondents disclosing their annoyance with the fact that English is a key language rather than MSA. When asked about their feelings towards people who speak MSA, some participants show more acceptance and happiness, but they think of it more as a joke. Moreover, the participants agree that anybody who speaks MSA in real life situations must be a non-Arab and well-educated as indicated in the following comments:

Huyam: It's nice to hear people speaking the Standard Arabic form, and most probably the speaker is a foreign language learner, because I have never seen an Arab speaking MSA in day to day activities, even the Arabic language teachers do not speak Arabic in social life, everyone speaks his own dialect.

Husam: He is not a sane person! Why would he speak in the Standard form in normal life routines?

Sahir: that will be odd, but I will like it.

Sara: I will be really astonished. S/he must be well-educated to reach this level of proficiency.

However, when asked about their feelings towards people who speak English in day-to-day life activities, the majority indicate that it is the normal way of speaking in the UAE.

Ghada: That's normal. Everyone here speaks English!

Myriam: We use English even at home because of our domestic helpers who do not understand Arabic. English is the norm in UAE as different people from different languages reside here and the only language that serves everybody is English.

Husam: It is a bit too much, that we, Arabs, speak English with everyone and everywhere, but we are getting along with it. No more something WOW. We all can speak English now.

In educational terms, when students are asked about their satisfaction with English as a main MI in Social Sciences and Scientific Sciences, various answers are received, ranging from the challenge of passing exams with English as a MI, the tendency towards preference for MSA as MI and the consequences of using MSA as MI, as it would affect their chances of getting a good career and cause difficulty in the pursuit of higher education at a later stage. Some examples of participants' views are as follows:

Sara: when I study in English, I do not understand, I just memorize it for the sake of passing the exam. After that, I just forget all.

Musa'id: It's not easy to understand engineering in English. But we are OK with it as a medium of instruction. It's the language that will assure us jobs in the future.

Ghada: Totally satisfied! We are used to it now since KG1!

The participants do not have positive perceptions about any possible replacement of English as a MI with MSA, though, realistically, they were aware of the fact that their level of understanding and achievement would increase with such a policy. The participants mainly reject the idea of Arabizing their fields of study as there are not enough comprehensible resources either translated into or written in Arabic. Further, some of the participants indicate that it is the policy makers who have forced English on them, and that if they wanted to replace English with MSA, that would be just normal. The following are some of the participants' views regarding the use of MSA as a MI:

> *Myriam: That is the normal thing, every nation selects its national language in education. Why are we using English? It might be political and economic factors that pushed our government to impose it on us. We still can be the best developed country by using Arabic. A nation that does not give value to its language will not be respected outside its land.*
>
> *Hamda: I think it is too late now, though it is a good idea. Students may not be satisfied, as they have already built in their mind that if you want education or good career then that is achieved properly by English. Another point is, let's say we want that? From where do we get up-to-date resources?*
>
> *Sulaiman: Maybe the country should impose that on us. Then, Arabic should be an important language in the job market too. Not only in education, because we are studying to get a job at the end of day.*

5.4 Students' use of MSA and the prevailing FL in both universities

This part deals with the second research question: In what way (s) does students' actual use of MSA and foreign language differ? (English in UAE and French in TU). To answer this question the following hypothesis was tested:

2- Students' attitudes in the two settings are reflected differently in their use of MSA and foreign language.

The results in this section are provided in terms of percentages, frequencies, means, standard deviations and T-test to check the differences between the two samples. Furthermore, the two applied tools, the questionnaire and the group-interview, are analyzed providing quantitative and qualitative analysis of the data in both settings (TU and UAEU). It is important to mention again, that in measuring students' language use via the questionnaire, the participants provided their answers in terms of 'Yes/No' responses to better help students select their answers without confusion.

5.4.1 TU Students' Language Use Results of MSA and French

Results in the following parts contain the analysis of the research tools providing a thorough description and illustrations about the participants' use of MSA and French.

5.4.1.1 TU Students' Use of MSA and French in the Questionnaire

The overall results of TU students' language use indicate that the participants language use of French (M=1.43) is higher than the use of MSA (M=1.32) (see table 5.15). In social activities, the use of French ((M=1.57) is higher than MSA (M=1.44). 31% of the participants indicate that they use French with family members and 44.8% use it with friends, which is proportionally higher than their use of MSA with family members (16.7%) and friends (20.7%). Similarly, French is used in public places by 30% of the participants and only 24.1% use it in shopping. By comparison, 18.7% use MSA in public places by and only 13.3% use it in shopping. However, in terms of providing an advice, MSA, at 40.9%, scores higher than French, at 18.2%. It is also important to mention that both rates of language use in MSA and French are affected by the use of Spoken Arabic variety as students mostly use their mother tongue (AA) in social life activities, as it will be discussed in section 5.6.

In university activities, French (M=1.75) is used more than MSA (M=1.60). These results could be due to the fact that 49.7% of the participants are from Social Sciences and 50.3% from Scientific Sciences. Likewise, in writing reports and research papers, French (50.7%) is used relatively higher than MSA (49.3%). In communicating

with the lecturer, French (53.2%) is used more than MSA (40.4%). In classroom discussions with classmates, French is also used more than MSA (53.2% vs. 34.5%).

In terms of media and technology, French (M=1.91) is used higher than MSA (M=1.64). Higher scores towards the use of French are evident when listening to music (61.1%) and surfing the net (85.7%) as compared with listening to music (26.1%) and surfing the net (46.3%) in MSA. MSA is more commonly used for watching Television (50.2%) and listening to the radio (34%) as compared to watching Television(46.8%) and listening to the radio (25.6%) in French.

Table 5.15 : TU students' language use results towards MSA/French (Questionnaire Results)

Language variety→ Domain of use↓	Freq. %	MSA		Foreign language	
		Yes	No	Yes	No
With family	Freq.	(34)	(169)	(63)	(140)
	%	16.7%	83.3%	31%	695
With friends	Freq.	(42)	(161)	(91)	(112)
	%	20.7%	79.3%	44.8%	55.2%
In public places	Freq.	(38)	(165)	(61)	(142)
	%	18.7%	81.3%	30%	70%
Shopping	Freq.	(27)	(175)	(49)	(154)
	%	13.3%	86.2%	24.1%	75.9%
Advice	Freq.	(83)	(118)	(37)	(166)
	%	40.9%	58.1%	18.2%	81.8%
Social activities	Mean	1.44		1.57	
	SD	.49		.49	
Research writing	Freq.	(100)	(103)	(136)	(67)
	%	49.3%	50.7%	76%	33%

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Teacher communication	Freq.	(82)	(121)	(108)	(95)
	%	40.4%	59.6%	53.2%	46.8%
Classmates discussion	Freq.	(70)	(133)	(62)	(141)
	%	34.5%	65.5%	53.2%	69.5%
University activities	Mean	1.60		1.75	
		.49		.43	
Watching Television	Freq.	(102)	(100)	(108)	(95)
	%	50.2%	49.3%	46.8%	53.2%
Listening to music	Freq.	(53)	(150)	(124)	(79)
	%	26.1%	73.9%	61.1%	38.9%
Surfing the net	Freq.	(94)	(109)	(174)	(29)
	%	46.3%	53.6%	85.7%	14.3%
Listening to the radio	Freq.	(69)	(143)	(52)	(151)
	%	34%	66%	25.6%	74.4%
Media & technology activities	Mean	1.64		1.91	
	SD	.48		.29	
Total	Mean	1.32		1.43	
	SD	.25		.24	

T-test is calculated in order to examine if there are significant differences in TU students' language use in terms of MSA and French via the use of the questionnaire. The t-test results indicate significant differences towards the use of French: [t (202) =-4.11, p=0.000] as p value is less than alpha=0.05. in other words, TU students use more French (M = 1.43) as compared to MSA (M = 1.32).

5.4.1.2   TU Students' Use of MSA and French / G-interview

The Group-interview results exhibit that the participants' use of French is more than MSA which corresponds to the questionnaire's language use of MSA and French results. Figure 5.3 indicates that in social life, none of the participants use MSA, while

35% use French. In education, French is used by 55% of the participants while MSA is used by only 20%. In media and technology, the majority (60%) use French while 30% use MSA.
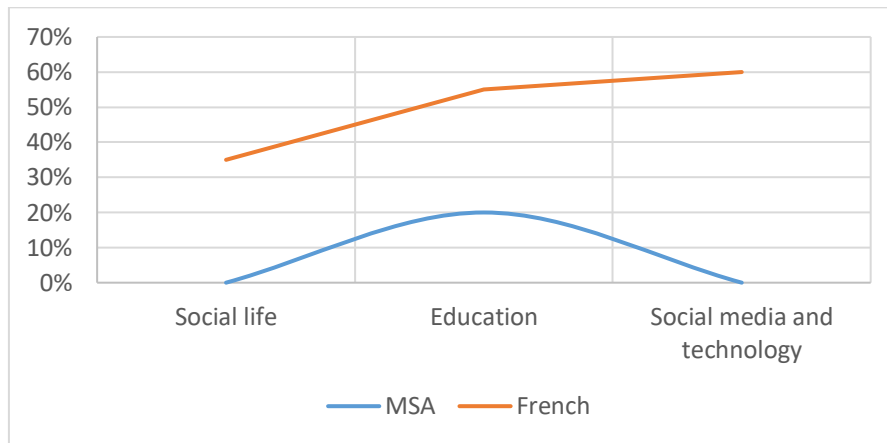
Figure 5.3 : TU students' language use of MSA and French/G-Interview

Throughout the discussion, the participants affirm that the use of AA and French is the norm in Algeria since the colonization time. 65% of the participants indicate that language speech in Algeria is a mixture of AA and French while only 36% indicate that it is only AA. Furthermore, the participants declare that the choice of which language to use in Algeria depends mainly on the geographical area and on the interlocutor, as indicated by the following participants:

> *Ahmed: There is something that you need to understand. In Algeria, language use depends on which part of Algeria you are living in. For instance, if you are in the west of Algeria, like Tlemcen and Oran, the dialect is used with some people using French mainly in the city. In the north, it is different, AA and MSA are used. In the capital, Algiers, French is the dominant language with AA. In the east it is again the dialect that is dominant with very few using French.*
>
> *Imad: It depends on the person we are talking to. For example, if I go to the municipality and the worker there speaks to me in French, I will respond in French. If he speaks to me in AA, I will simply respond in AA. We do not speak in MSA in Algeria.*

As far as MSA use is concerned, the participants affirm that it is still odd to hear people speaking in MSA in real life situations, except in places where MSA is expected to be spoken such as in the classroom and court sessions. However, the participants do not refer to the use of French in daily life activities as odd in anyway; rather it is so much the norm that Algerians often cannot find words in their dialect to express themselves but in French, so they insert French words into their regular speech. In general, MSA use is mostly restricted to written forms, as indicted by the following participants:

> *Kareem: The way in which we learn is different form the way we talk. So, MSA became difficult to use even inside the classroom. I use it only when I need to fill application forms in the municipality. I even do not read in Arabic.*
>
> *Ibrahim: Whoever chooses to speak MSA in daily life, which is not a wrong thing, must bear with the sarcasm and the comments of people around him. As it sounds funny to them. But as I mentioned, this person will be even more appreciated if he speaks in French.*
>
> *Myriam: Our level of French use is to the point that we do not have words in AA that expresses us. We are obliged to use French.*

In another context, 58% believe that the overuse of French affects the use of MSA while only 42% believe that AA affects the use of MSA in the Algerian society. According to the participants, AA is a simpler way of talking than MSA, with some flexibility in structure, rules and lexemes. The participants refer to several factors that participate in the promotion of French use rather than MSA use, whether in formal or informal situations, such as the long period of French colonization, low self-esteem, and the system of education that puts more emphasis on French than MSA. Moreover, the participants assert that the Algerian community obliges people to use French out of

prestige or they will be excluded from joining particular groups. The following are some of the participants' views about the language use in their community[53]:

Ameen: We, Arabs feel low about ourselves. So, we switch to French which makes us feel better. We admire the culture of the others! That's our problem. We always want to migrate because we believe that the outside is better than here.

Myriam: In our university, even if the student is majoring in Arabic studies, he will still speak French. Because it's the society that made us this way. If you speak French, then you are of a high level. If you speak MSA then you are coming from a poor, religious and most probably, uneducated family.

Inaas: Here in Tlemcen, some families who speak French in their daily life proclaim that they are from a different social status, either a rich family or the family members are all of physicians.

Despite the fact that the participants agree that the status of MSA is being degraded and replaced by the FL: locally being replaced by French or internationally being replaced by English; they confirm that it is a divine language and will never die.

Hala: MSA will never die! Even though we stopped using it and replaced it with French in our life. It carries the learning of Islam. Without it, you cannot call yourself a practicing Muslim.

Khoulood: It will never disappear. We just need to start producing written materials in Arabic like different nations did with their languages. Look at Hebrew. Its people believed in it, revived it and it worked!

---

[53]It's of great importance to mention that the participants mother tongue (AA) was referred to as a main variety used in spoken situations in formal/informal situations in Algeria. However, the discussion here is between MSA and French as (H) varieties in the Algerian community as AA will be discussed thoroughly in section 5.6.

5.4.2 UAEU Students' Use Results of MSA and English

Results of UAEU students' use of MSA and English are illustrated in sections 5.4.2.1 and 5.4.2.2. Two research tools, the questionnaire and the group-interview, are used providing quantitative and qualitative analysis of the results.

5.4.2.1 UAEU Students' Use of MSA and English in the Questionnaire

The overall results in table (5.16) show that UAEU participants use the FL: English (M= 1.50), more than MSA (M=1.26). The use of English is clearly higher than MSA in all the three domains of use: in social activities, English (M= 1.83) is used more than MSA (M=1.29). English, with friends (27%), in public places (50%) and shopping (70.8%) is used the most, compared with MSA use with friends (15.2%), in public places (16.3%) and shopping (8.4%). However, MSA is used more with family (17.4%) and when providing advice (79.8%) as compared to English when talking to family (9%) members and providing advice (14.6%). It is of importance to mention that the participants' mother tongue (EA) is the main variety used in spoken situations in formal/informal situations, in UAE. However, the discussion here is between MSA and French as H varieties in the Emirati community (EA in Sect. 5.6.)

In university activities, English (M=1.98) is also used more than MSA (M= 1.67). English is more commonly used in writing research papers (88.8%), communicating with teachers (89.3%) and in classroom discussions with classmates (32%), as compared to MSA in writing research papers (50.6%), addressing the teacher (89.3%) and while discussing with classmates inside the classroom (20.8%). Results in this section are affected by the fact that English is the main MI at UAEU.

Similarly, in media and technology, English (M= 1.90) is used more than MSA (M=1.70). It is more commonly used in watching Television (57.9%), listening to music (58.4%) and surfing the net (84.3%), as compared to MSA: TV (33.7%), music (25.3%) and surfing the net (59%). However, MSA is rated relatively higher while listening to the radio (27.5%) as compared to English listening to the radio (25.8%).

Table 5.16 : UAEU students' language use results towards MSA/English (Questionnaire Results)

Domain of use/ Language variety	Freq. %	MSA		Foreign language	
		Yes	No	Yes	No
With family	Freq.	(31)	(147)	(16)	(162)
	%	17.4%	82.6%	9%	91%
With friends	Freq.	(27)	(151)	(48)	(130)
	%	15.2%	84.8%	27%	73%
In public places	Freq.	(29)	(149)	(89)	((89)
	%	16.3%	83.7%	50%	50%
Shopping	Freq.	(15)	(163)	(126)	(51)
	%	8.4%	91.6%	70.8%	28.7%
Advice	Freq.	(36)	(142)	(26)	(152)
	%	20.2%	79.8%	14.6%	85.4%
Social activities	Mean	1.29		1.83	
	SD	.45		.37	
Research writing	Freq.	(90)	(88)	(158)	(20)
	%	50.6%	49.4%	88.8%	11.2%
Teacher communication	Freq.	(47)	(131)	(159)	(19)
	%	26.4%	73.6%	89.3%	10.7%
Classmates discussion	Freq.	(37)	(141)	(57)	(120)
	%	20.8%	79.2%	32%	67.4%
University activities	Mean	1.67		1.98	
	SD	.47		.14	
Watching Television	Freq.	(60)	(118)	(103)	(75)
	%	33.7%	66.3%	57.9%	42.1%
Listening to music	Freq.	(45)	(132)	(104)	(74)

	%	25.3%	74.2%	58.4%	41.6%
Surfing the net	Freq.	(105)	(73)	(150)	(28)
	%	59%	41%	84.3%	15.7%
Listening to the radio	Freq.	(49)	(127)	(46)	(131)
	%	27.5%	71.3%	25.8%	73.6%
Media & technology activities	Mean	1.70		1.90	
	SD	.45		.302	
Total	Mean	1.26		1.50	
	SD	.23		.27	

T-test is applied in order to calculate if there are significant differences in UAEU students' use of MSA) and English via the use of the questionnaire. The t-test results indicate significant differences towards the use of English: [t (177) =-10.66, p=0.000] as p value is less than alpha=0.05. In other words, UAEU students use of English (M=1.5) is higher as compared to MSA use (M=1.26).

5.4.2.2 UAEU Students' Use Results towards MSA and English/G-interview

The results of the group-interview for UAEU students' language use of MSA and English corresponds to the questionnaire results in affirming that English is more commonly used than MSA by UAEU participants. Figure 5.4 shows that English (25%) as a FL is used to a certain degree in social life, whereas MSA is not used at all. In education, English is used by 60% of the participants, as compared to 6% for MSA. Likewise, in social media and technology, 50% use English, while only 6% use MSA. As indicated earlier, the Emirati society also uses the SA varieties. However, in this section the comparison is made between MSA and the FL in the country, that is, English, in this context. As far as the use of SA varieties is concerned, this will be discussed in-depth in section (5.6).
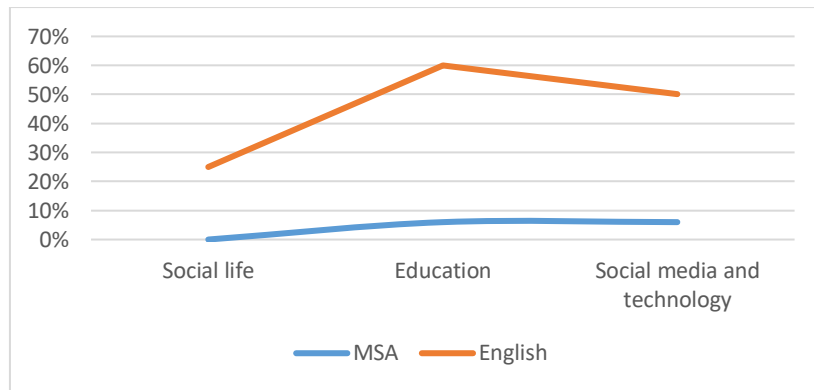
Figure 5.4 : UAEU students' language use of MSA and English/G-Interview

Throughout the discussion, 93.8% of the participants affirm that the Emirati society depends on EA in spoken situations with Arabs, while English is used with non-Arabs, and Emirati Pidgin Arabic (EPA) is used with members of the workforce who do not speak English. When participants are asked about the most important language to master in order to live in UAE, all of them confirm to be English. It is also noticed the amount of English use among Emiratis is increasing, as indicated by some participants. English is also referred to as a symbol of good education among Emirati people. In other words, the Emirati society as well does not use MSA in daily activities, since the EA is used alongside English and EPA. Furthermore, the participants refer to the geographical area and the interlocutor as main factors that help them decide which variety to use. The following are some of the participants' comments about their language use:

Hamda: in the UAE there is recently an imbalanced mixture between EA and English use. English is becoming more and more used around us. I remember when I was a first grade student, we used to say " rayħeen lilmatʕam" 'we are going to the restaurant' now the girls are saying "rayħeenlil-kanteen" 'we are going to the canteen'.

*Bashayer: It depends in which Emirate you are living in. Some places in the UAE like in **Ras Al Khaimah**, it is mostly EA that is spoken along with Broken Arabic that is used with Asian workers. English is not used very much. In **Abu Dhabi**, Dubai, **Sharjah**. Yes, the presence of English in those Emirates is very heavy. You find there many Locals speaking English even among their*

family members as it indicates prestige and that you belong to English speaking schools and colleges.

Myriam: Everyone nowadays is sending their kids to English speaking schools. They all want their kids to speak English. They want good education for them as well. I, myself was sent to an English-speaking school since KG1. My family decided to send me to English speaking school not to show off, but to provide me with better education. Because as you know, in UAE you cannot be admitted to any college without TOEFL or IELS certificates.

Sa'ad: It depends on whom you are speaking to. If an Arab, then the dialect is used. If a non-Arab, then English or Broken Arabic are used. No one uses standard Arabic for, except in written documents for administerial processes.

In another context, 62.5% of the respondents indicate that the overuse of English is affecting the status of MSA and its use among themselves, while only 37.5% indicate that the spoken Arabic is affecting the status and the use of MSA. Furthermore, the participants hold different views about what is affecting the status of MSA, some agree that the difficulty of MSA use lies in the grammar part which makes them use English or Arabizi. Others assert that the overuse of English is putting MSA in danger. The following are some of the participants views:

Hussam: I think English is affecting everything in this country, not only Standard Arabic. But, EA, no, it is not affecting Standard Arabic that much because EA is a spoken version of MSA. The two varieties are like each other, except that the Standard Form has many grammatical rules that needs to be applied when using it.

However, participants are divided in opinion when they are asked about the importance of strengthening MSA use in the Emirati community. The proponents claim that MSA is important for religious practices, as it helps in building a balanced society, depending on Islamic morals and values, as well as carrying a great bulk of literature and heritage that we need to understand, feel proud of and pass onto the next generation.

Bashayer: We must protect our language! Our culture, religion, values, morals are being lost. English has invaded everything in our life. Even in the way how we treat our parents!

Participants of opposing views indicate that as long as English plays the key role in the country in education, career and social life, there will not be any use in strengthening the Arabic language among the people. It remains restricted to religious practices and some administrative purposes. They also stress the importance of English in education and technology, finding MSA difficult to use.

However, some students suggest that the only way to retrieve the status of MSA in education and technology is via policy change, as indicated in the following comments.

Hussam: Personally, I prefer using English more than Standard Arabic, though I find difficulty in that, because English is the key to everything in the UAE. I do not think that Standard Arabic can be an effective language in our field of study (Engineering).

Myriam: As I told you, the country must impose that on us. The only way to make it work among people is forcing it on them by a governmental law! And believe me, it will be an effective language to use in education as well as in technology. Language, end of day is a mean of communication. We just need to prove that Standard Arabic is an effective tool in education and technology.

5.5 Variables Affecting Students' Attitudes and Language Use in both Universities

This part discusses the third research question of the current study: Are there any significant differences in their language use and attitudes according to grade level and field of study? To answer this question the following hypothesis is tested:

3. Such attitudes and language use correlate in distinct ways with two factors: field of study and grade level.

This section further investigates the similarities and differences between the two groups of students from each university, in terms of their language use and attitudes towards MSA and the FL (French in Algeria and English in the UAE), based on their grade level and field of study. Results are expressed in terms of Means, stranded deviations, T-Test, One-way ANOVA test and post hoc test. Results are processed and

illustrated separately: TU students' results in section 5.5.1 and UAEU students' results in section 5.5.2.

5.5.1 Variables Affecting TU Students' aAttitudes and Language Use

The differences are first discussed in terms of the students' attitudes towards MSA and French based on their grade level and field of study in section 5.5.1.1, whereas section 5.5.1.2 discusses the significant differences in terms of participants' language use based on their grade level and field of study. The numerical results of the applied tests are further detailed in Appendix H.A One-way ANOVA test is carried out in order to examine any significant differences in the questionnaire results and the MGT data regarding TU and UAEU students' use of languages and attitudes towards MSA and the FL in terms of field of study.

5.5.1.1 TU Students' Attitudes Differences Based on Field of Study and Grade level

The four fields of study that are examined in this investigation are from Scientific Fields: Medicine and Biology and from Social Sciences: Politics and Psychology. The ANOVA test indicates no statistically significant difference towards MSA between students from the four fields of study in the questionnaire: [(3,199) = 2.24, p= .87] as p value is greater than alpha=0.05. In other words, students from the four examined departments hold the same positive level of attitudes towards MSA in the questionnaire. However, it indicates statistically significant differences in attitudes towards French between students from the four fields of study: [(3,199) = 5.95 p =.001] in the questionnaire. Therefore, a post hoc test is further applied to further locate the differences. The post hoc comparisons indicate that the mean scores for students of Biology (M = 1.90, SD = .45) and Medicine (M= 1.89, SD=.46) are statistically and significantly different to those for the other groups: Psychology (M= 1.75SD=50) and Politics (M=1.56 SD.=.43). In other words, students from the Biology and Medicine departments hold higher attitudes towards French as compared to students from Politics and Psychology departments.

Similarly, the same test is calculated on the MGT results, examining the significant differences of TU students' attitudes towards MSA and French in terms of

field of study. The ANOVA test indicates no statistically significant difference towards MSA between students from the four fields of study [(3,189) = 1.65, p= .67] and no statistically significant differences in attitudes towards French between students from the four fields of study [(3,189) = 1.5 p =.58] as p values are greater than alpha=0.05. In other words, students from the four examined departments hold the same positive level of attitudes towards MSA and French in the MGT questionnaire.

In terms of examination of the effects of grade level on the attitudes of TU students towards MSA and French in the questionnaire, t-test is used in order to calculate the significant differences. Results demonstrate no statistically significant differences between first and third grade levels in terms of their attitudes towards MSA: [t (201) =1.64, p=.102] as p value is greater than alpha=0.05. In other words, first grade level students (M=2.50/SD.= 30) possess the same level of attitudes towards MSA as the third-grade level students (M= 2.43/SD.=.33). Similarly, the t-test results indicate no statistically significant differences between first and third grade levels in terms of their attitudes towards French: [t (201) =-1.67, p=.096] as p value is greater than alpha=0.05, that is, first grade level students (M=1.73/SD.= .47) hold very similar level of attitudes towards French to the third-grade level students (M= 1.85/SD.=.49).

T-Test was used again on the MGT results to examine the significant differences between TU attitudes towards MSA and French based on grade level. Results indicate no statistically significant differences between first and third grade levels in terms of their attitudes towards MSA: [t (191) = -.16, p=.87] as p value is greater than alpha=0.05. In other words, first grade level students (M=2.64/SD.= .26) have the same level of attitudes towards MSA as the third-grade level students (M= 2.65/Sd.=.25). Similarly, the t-test results indicate no statistically significant differences between first and third grade levels in terms of their attitudes towards French: [t (191) = .009, p=.99] as p value is greater than alpha=0.05. In other words, first grade level students (M=2.54/SD.= .28) possess the same level of attitudes towards French to the third-grade level students (M= 2.54/SD.=.27).

5.5.1.2   TU Students' Language Use Differences in Terms of Field of Study and Grade Level

The ANOVA test is calculated in order to examine the questionnaire's significant differences for TU students' use of MSA and French in terms of field of study. The test shows statistically significant differences in the use of MSA between students from the four fields of study [(3,199) = 7.42, p= .000] as p value is less than alpha=0.05. Therefore, a post hoc test is applied to further locate the differences. The test indicates that the mean scores of Politics students (M = 1.42, SD = .24) and Psychology students (M= 1.37, SD=.20) are statistically and significantly different to that for the other groups: Biology (M= 1.24, SD=25) and Medicine (M=1.25, SD=.24). In other words, students of Politics and Psychology use MSA more frequently than students from Biology and Medicine departments. Similarly, a One-way ANOVA test indicates statistically significant differences in use of French between students form the four fields of study [(3,199) = 8.29 p =.000] in the questionnaire. Therefore, a post hoc test is applied to further locate the differences. The test displays that the mean scores for Medicine students (M= 1.53, SD=.21) and Biology students (M = 1.50, SD = .25) are statistically and significantly different to the other groups: Psychology (M= 1.38, SD=24) and Politics (M=1.33 SD.=.20). In other words, Biology and medical students use more French than Politics and Psychology students.

In examination of the effects of grade level on TU students' use of MSA and French in the questionnaire, T-test is used in order to calculate the significant differences. Results demonstrate statistically significant differences between first and third grade levels in terms of their use of MSA: [t (201) =2.78, p=.006] as p value is greater than alpha=0.05. In other words, first grade level students (M=1.36, SD= 24) use more MSA than the third-grade level students (M= 1.26, SD=.24). Similarly, the t-test results indicate statistically significant differences between first and third grade levels in terms of their use of French: [t (201) =-2.30, p=.022] as p value is greater than alpha=0.05. In other words, third grade level students (M=1.49, SD.= .25) use more French than first grade level students (M= 1.40, SD=.32).

5.5.2 Variables Affecting UAEU Students' Attitudes and Use

The differences in students' attitudes are calculated in relation to MSA and English based on their grade level and field of study in section (5.5.2.1). However, section (5.5.2.2) discusses the significant differences in terms of the participants' use based on their grade level and field of study.

5.5.2.1 UAEU Students' Attitudes Differences Based on Field of Study and Grade Level

The One-Way ANOVA test is calculated in order to examine the significant differences in UAEU students' attitudes towards MSA and English in terms of field of study as found in the questionnaire. Again, four fields of study that are examined in this investigation: Engineering and Biology from Scientific Sciences, and Politics and Psychology from Social Sciences. The test indicates no statistically significant differences in the questionnaire results in terms of students 'attitudes towards MSA in the four fields of study [(3,174) = 1.66, p= .17] as p value is greater than alpha=0.05. In other words, students from the four examined departments hold the same positive level of attitudes towards MSA. However, it indicates statistically significant differences in the participants' attitudes towards English between students in the four fields of study in the questionnaire results [(3,174) = 2.77 p =.03] as p value is less than alpha=0.05. Therefore, a post hoc test is applied to further locate the differences. The post hoc comparisons test indicates that the mean scores for students of Biology (M = 2.25, SD = .54) and Politics (M= 1.96, SD=.48) are statistically and significantly different than the other groups: Engineering (M= 1.89, SD=55) and Psychology (M=1.85 SD.=.46). In other words, students from the Biology and Politics departments hold higher attitudes towards English as compared to students from the Engineering and Psychology departments.

Similarly, the same test is calculated on the MGT results examining the significant differences of UAEU students' attitudes towards MSA and English in terms of field of study. The ANOVA test indicates no statistically significant difference towards MSA between students from the four fields of study [(3,160) = .300, p= .82] and no statistically significant differences in their attitudes towards English in the four

fields of study [(3,160) = 1.37 p =.25] as p values are greater than alpha=0.05. In other words, students from the four examined departments hold the same positive level of attitudes towards MSA and English in the MGT questionnaire.

In terms of examining the effects of grade level on the attitudes of UAEU students towards MSA and English in the survey questionnaire, T-test is used in order to calculate the significant differences. The t-test results indicate statistically significant differences between first and fourth grade levels in terms of their attitudes towards MSA: [t (176) =-2.31 p=.02] as p value is less than alpha=0.05. In other words, fourth grade level students (M=2.49, SD.= 30) hold more positive attitudes towards MSA as compared to the first-grade level students (M=2.38, SD.= 35). However, the t-test results indicate no statistically significant differences between first and fourth grade levels in terms of their attitudes towards English: [t (176) =1.71, p=.089] as p value is greater than alpha=0.05. In other words, first grade level students (M=2, SD.= .52) have the same level of attitudes towards English as compared to the third-grade level students (M= 1.97, SD.=.48).

T-Test is used again on the MGT results to examine the significant differences between UAEU students' attitudes towards MSA and English based on grade level. Results indicate no statistically significant differences between first and fourth grade levels in terms of their attitudes towards MSA: [t (162) = -.48, p=.62] as p value is greater than alpha=0.05. In other words, first grade level students (M=2.60/SD.= .33) possess the same level of attitudes towards MSA as the forth-grade level students (M= 2.62/SD.=.23). Similarly, the t-test results indicates no statistically significant differences between first and fourth grade levels in terms of their attitudes towards English: [t (162) = .28, p=.77] as p value is greater than alpha=0.05. In other words, first grade level students (M=2.59/SD.= .29) hold the same level of attitudes towards English as the forth-grade level students (M= 2.58/SD.=.32).

5.5.2.2   UAEU Students' Language Use Differences in Terms of Field of Study and Grade Level

The One-Way ANOVA test is used in order to examine the significant differences in UAEU students' use of MSA and English in terms of field of study, as found in the

questionnaire. The test indicates no statistically significant difference in MSA use between students from the four fields of study [(3,174) = .55, p= .64] as p value is greater than alpha=0.05. In other words, students from the four departments use MSA equally. However, a One-way ANOVA test indicates statistically significant differences in use of English between students form the four fields of study [(3,174) = 2.99 p =.03] in the questionnaire, as p value is less than alpha=0.05. Therefore, a post hoc test is applied to further locate the differences. The test indicates that the mean scores for students of Biology (M= 1.61, SD=.22) and Politics (M = 151, SD = .20) are statistically and significantly different to those from the other groups: Engineering (M= 1.46, SD=18) and Psychology (M=1.45 SD.=.21). In other words, students from Biology and Politics departments used more English as compared to students from Engineering and Psychology departments.

In terms of examining the effects of grade level on UAEU students' use of MSA and English in the questionnaire, t-test is used in order to calculate the significant differences. Results indicate no statistically significant differences between first and fourth grade levels in terms of their use of MSA: [t (176) =.51, p=.60] as p value is greater than alpha=0.05. In other words, first grade level students (M=1.27, SD= 25) use MSA at the same level of the fourth-grade level students (M= 1.26, SD=.21). However, the t-test results indicate statistically significant differences between first and fourth grade levels in terms of their use of English: [t (176) =2.85, p=.005] as p value is less than alpha=0.05. In other words, the use of English among first grade level students (M=1.54, SD.= .20) is more than for fourth grade level students (M= 1.46, SD=.20).

5.6   Students' Attitudes towards the Use of AA in the Classroom

This section discusses the final research question of the current study: What are students' attitudes towards the use of Spoken Arabic in classroom interaction? To answer this question the following hypothesis is tested:

4- However, there seem to be no significant differences in the students' attitudes towards the use of Spoken Arabic in the classroom.

As mentioned earlier, the participants provided their answers on a three-point scale (agree,3; neutral,1 and disagree,3) to help students select the most appropriate

answers without confusion. Thus, as mentioned in chapter four, means interpretation in the trichotomous evaluation are: (poor = 1 - 1.67, average = 1.68 - 2.34 and good = 2.35 - 3.01). Students' attitudes are measured and analyzed quantitatively and qualitatively, as well as directly and indirectly by the questionnaire, the MGT questionnaire and the group-interview. Whereas, students' language use of SA is measured and analyzed quantitatively and qualitatively using the questionnaire and the group interview. The obtained results of attitudes and language use are analyzed separately and each university students' results: (TU in section 5.6.1 and UAEU in section 5.6.2) are analyzed separately.

5.6.1 Students' Attitudes and Language Use of AA at TU

TU students' attitudes results are analyzed in section (5.6.1.1), while, their language use results are analyzed in section (5.6.1.2) by the three applied research tools. Table (5.17) exhibits an overall moderate attitude towards AA among the participants (M=2.28). 86.7% affirm that they can express themselves easily through their mother tongue. However, only 40.9% indicate that AA reflects better their culture and identity whereas 30.5% are neutral. Moreover, 43.3% think that watching Television programs in AA is much more comprehensible than other varieties while 33% of the participants disagree. In terms of education, only 43.3% of the participants agree that assimilation of lectures is enhanced when using AA, while 35% do not agree. Similarly, only 45.8% of the participants wish to be allowed to use AA during lectures. Yet 62.6% agree that the lecturers should use AA along with the main MI in their presentations.

Table 5.17 : TU students' attitude towards AA/Questionnaire

Item	Statement		agree	neutral	disagree
1	I can easily express my feelings in dialect	Freq.	(176)	(10)	(17)
		Per.	86.7%	4.9%	8.4%
2		Freq.	(83)	(62)	(58)

	I see that the dialect expresses my belonging to my culture more than standard Arabic	Per.	40.9%	30.5%	28.6%
3	I think that television programs presented in dialect are more understandable than others	Freq.	(90)	(46)	(67)
		Per.	44.3%	22.7%	33%
4	I will understand the lecture better when presented in dialect	Freq.	(88)	(44)	(71)
		Per.	43.3%	21.7%	35%
5	I wish I could be allowed to speak in dialect when discussing the lecture delivered in the classroom	Freq.	(93)	(51)	(59)
		Per.	45.8%	25.1%	(29.1%
6	I agree that the lecturer delivers his lecture in dialect along with the language of in	Freq.	(127)	(33)	(43)
		Per.	62.6%	16.3%	21.3%
Total		Mean	2.28		
		SD	.5		

Similarly, The MGT results in table (5.18) displays moderate attitudes towards AA (M= 2.30). The participants rate the speakers the higher in terms of solidarity dimension (M=2.72) than status dimension (M= 2.18). Moreover, Speaker1, female (M=2.49) is rated higher than Speaker4, male (M=2.23). Furthermore, Speaker1 is rated the highest in terms of 'sociable' (M=2.85) and 'honest' (M= 2.74) items yet is rated the lowest in terms of 'ambitious' (M=2.16) and 'clever' (M=2.25) items. Similarly, Speaker4 is rated the highest in terms of 'sociable' (M= 2.73) and 'honest' (M= 2.57) items, whereas, he is rated the lowest in terms of 'educated' (M=1.95), 'clever' (M=1.97) and 'ambitious' (M=1.97) items.

Table 5.18 : TU students' attitude towards AA/MGT

Trait	Speaker 1/female		Speaker 4/male		Total mean and Standard Deviation
	M	SD	M	SD	
Ambitious	2.16	.76	1.97	.73	Status dimension
Clever	2.25	.70	1.97	.73	M= 2.18
Self-confident	2.52	.68	2.23	.75	SD= .41
Educated	2.42	.71	1.95	.76	
Honest	2.74	.52	2.57	.65	Solidarity dimension
Sociable	2.85	.43	2.73	.51	M=2.72 SD= .31
Total Mean and SD	2.49	.34	2.23	.42	M=2.30 SD= .32

The participants agree that Speaker1 (63.7%) is friendlier than Speaker4 (35.2%). In terms of assigning a career to each of the speakers, Speaker1 is rated the highest as a "housewife' (68.9%), while, Speaker4is rated the highest as 'vendor' (51.8%) (for more results, see appendix G).

As far as the group interview results analysis are concerned, results reveal overall positive attitudes towards AA. Figure (5) displays that AA is rated the highest in terms of 'friendly' (75%), 'nationalism' (75%) 'honesty' (60%) and 'traditional' (20%), whereas AA is not rated in terms of 'beauty', 'cleverness' and 'confidence'.
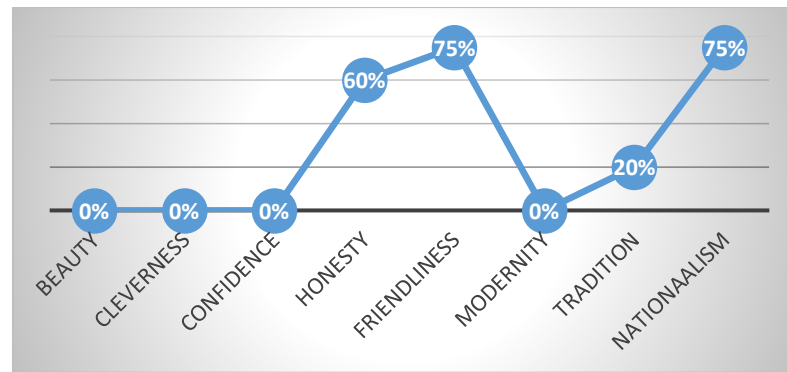
Figure 5.5 : TU students' attitude towards AA/G-Interview

Moreover, table (5.19) shows how participants feel and think when they hear the word 'Algerian Arabic'. The participants relate notions of AA to family, identity, peace and nationalism as features connected to AA.

Table 5.19 : TU students' attitude towards AA/G-Interview

AA
▪ Childhood
▪ My family
▪ Algerian identity
▪ Myself
▪ Routine life
▪ Peace
▪ Independence from France

Furthermore, the participants express their positive attitudes towards AA as it represents their identity and conveys their struggles as indicated by:

Zakaria: AA became our language and not Standard Arabic. The colonization detached us from the language of Qur'an for a very long time until the revolution happened in Algeria. So, that is why we had only AA to practice among our family members.

Kareem: Our dialect is something very special when you hear it. It conveys comfort and speaks about our struggles! The word "ḥagrona" 'they do not do justice to us' may not

be clear to other Arab nations, but for us it carries deep feelings and expresses how we feel.

When the participants are asked about their attitudes towards the use of AA inside the classroom, the majority 80% welcome the idea confirming that it will make their study process more comprehensible and their level of success will increase, as indicated by the following statements:

Myriam: If AA is used from time to time, then that is good for us! It will help us also to connect and relate real situations as examples of the concepts we are learning in Psychology.

Amal: As first-year students in Medicine, that would be of great help. We will pass our examinations for sure!

Zakaria: We would love to. We really understand faster when our lecturer switches to AA from time to time, especially when he feels that we are not following...

However, the participants show their negative attitudes and views about standardizing AA. The majority (90%) disapprove, seeing it as an insult to the status of MSA in the Arab world, with very few (10%) stating approval. The participants who refuse AA standardization provide reasons such as the Arab League disunion, claiming that SA is a weak and an imbalanced variety that cannot represent Scientific Studies. The participants who agree indicate that AA is what unifies all Algerians, stating that everyone has equal command of AA which facilitates communication on a wider scale throughout the country, as indicated by the following participants.

Kareem: Why not standardizing AA! it's our language! why do we feel low about it? It's for us only and we all find it easy to use.

Farah: It will make a lot of things easier on us. We do not have to worry about the language anymore. This will help us accelerate in our studies.

Naji: We already have a standardized variety! It is true that Arabic councils are not renewing the language, especially the new terminological concepts in science and technology but that does not mean

we have to standardize the local variety. We rather than work on the
Standard Arabic form and enhance it.
Inaas: It's an insult to the Arabic language if we standardize AA, and
which Algerian variety they will be choosing?

5.6.1.2 TU Students' Language use of AA

TU students' results of language use (M= 1.58) show a high level of AA use. Table (5.20) indicate that the participants use AA in most of the domains for social activities (M=1.9). 99% of the participants use AA with family members, 95.6% use it with friends, 91.1% use it in public places, 87.7% use it in shopping and 83,7% use it in advising others. In terms of education, the participants' use of AA is at most in discussions inside the classroom with their classmates (85.7%), and only 32% use it with their lecturers. However, in terms of media and technology, AA is used the least (M=1.31). By way of example, in watching Television, 38.4% use AA and only one third of the participants use AA as in listening to music (30.5%). In listening to the radio 31% use AA, while, very few use AA in surfing the net (27.15%).

Table 5.20 : TU students' language use of AA/Questionnaire

Domain of use/Language variety	Freq.	AA	
	%		
		Yes	No
With family	Freq.	(201)	(2)
	%	99%	1%
With friends	Freq.	(194)	(9)
	%	95.6%	1%
In public places	Freq.	(185)	(18)
	%	91.1%	8.9%
Shopping	Freq.	(178)	(25)
	%	87.7%	12.3%
Advice	Freq.	(170)	(33)

	%	83.7%	16.3%
Social activities	Mean	1.9	
	SD	.18	
Research writing	Freq.	-	(203)
	%	-	100%
Teacher communication	Freq.	(65)	(138)
	%	32%	68%
Classmates discussion	Freq.	(174)	(29)
	%	85.7%	14.3%
University activities	Mean	1.4	
	SD	.22	
Watching Television	Freq.	(78)	(125)
	%	38.4	61.6%
Listening to music	Freq.	(62)	(141)
	%	30.5%	69.5%
Surfing the net	Freq.	(55)	(148)
	%	27.1%	72.9%
Listening to the radio	Freq.	(63)	(140)
	%	31%	69%
Media & technology activities	Mean	1.31	
	SD	.34	
Total	M= 1.58	SD=1.66	

As far as the group-interview results are concerned, the overall results of the group-interview display a mixture use of AA with French. Figure (5.6) corresponds with the obtained results in the questionnaire in confirming that AA is used most in social life activities (65%) and is used the least in media and technology (10%), while it is used by only 25% of the participants in education.
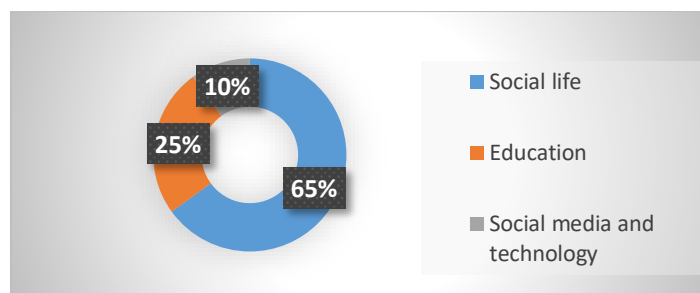
Figure 5.6 : TU language use of AA/G-Interview

The participants confirm that AA is mostly used by Algerians, educated or uneducated, in formal or informal situations, as indicated by:

Ahmed: Most of Algerians speak dialect in all situations formal and informal whether educated or not!

Zakaria: Everyone is inclined to use AA as it is easier to convey a message, and everyone understands it!

Furthermore, the participants suggest factors that participate in the overuse of AA in the Algerian society whether by educated or uneducated people, in both formal and informal situations, such as illiteracy rate, as well as pointing out that the AA as a variety specifies Algerian identity only, as declared by:

Ibrahim: In our society there is an imbalanced level between educated people and laymen. The majority are illiterate or left school from an early age. Therefore, we use the dialect, a variety that all understands.

Inaas: Because it is our dialect! It unifies us and differentiates us from the rest of Arabs

Throughout the discussion, some participants refer to the use of Arabizi in their informal communication over media and technology pointing out that it is another informal written form used by the students, besides French and MSA, as indicated by the following participants:

Inaas: See, I myself use Latin letters to produce my texts over informal emails and social media because it is easy, and it allows me type quickly without looking for the Arabic letters and which letter to represent what. But it's only a way of communication between us, the new generation!

Zakaria'a: Yes, I guess most of Algerians use it, because it is difficult to type in Arabic and some keyboards even mobile phones do not have the Arabic letters on it.

In another context, the participants from Social Sciences indicate that most of the times they use AA in classroom discussion while participants from Scientific Sciences streams affirm that speaking French in classroom discussions is more common, as indicated by:

Fouzia: I present my projects in MSA mixed with AA, as some students will not be able to understand. So, by mixing both, it is guaranteed that all of my classmates will understand my presentation. (Psychology student)

Hala: The lecturers refuse to respond to us when we use dialect or MSA. We must use French otherwise, they would say "essayez de parler en français s'il vous plaît" 'try speaking in French, please'! (Medicine student)

Farah: we are forced to speak in French in the classroom! That is why we do not speak much inside the classroom, as expressing ourselves in French is difficult sometimes. (Biology student)

In spite of the fact that the participants agree that AA facilitates their understanding of the lectures, they are not sure about the practicality of using it in class Participants are of two sides; those who welcome the use of AA in the classroom as it facilitates the understanding of the lecture whether in Social Sciences or Scientific Sciences streams, and those who do not welcome the idea, since AA is not able to reflect Scientific Studies and lectures would carry no value for the students.

Amal: No! then what is the different between being in an academic place and in public places. That's what makes us different! Being taught in higher standard languages and being able to interact using these languages (MSA/French).

Myriam: I disagree with my friend in here, if the lecture is in AA, then students will feel related and pay more attention to what is said. However, if it is in a language that students do not understand well, then, their attention will shift to something else and feel demotivated to follow up with the lecturer.

5.6.2 Students' Attitudes and Language Use of EA at UAEU

UAEU students' attitudes towards EA results are analyzed in section 5.6.2.1 while their language use of EA results are analyzed in section 5.6.2.2 by the three applied research tools.

5.6.2.1 Students' Attitudes towards EA

UAEU students reveal positive attitudes towards EA[54] as the overall mean reach (M=2.41) as indicated in table 5.21. Most of the students (89.9%) indicate their easiness of use of SA while expressing themselves, while only half of the participants (51.7%) believe that SA is the variety that expresses their sense of belonging to their own culture and identity and 34.3% remain neutral. Similarly, only 45.5% think that SA is more understandable than MSA or English, when watching Television programs, while more than one third of the participants (38.8%) remain neutral.

In an educational setting, only 41% agree that with the use of SA, their understanding of the lecture would be better, while 34.3% remain neutral. However, more than half of the participants wish to be allowed to speak their dialects in the classroom (57.9%), and 56% approve that lecturers should use SA during classroom discussion alongside English.

Table 5.21 : UAEU students' attitude towards EA/Questionnaire

item	statement		agree	neutral	disagree
1	I can easily express my feelings in dialect	Freq.	(160)	(13)	(5)
		Per.	89.9%	7.3%	2.8
2		Freq.	(92)	(61)	(25)

---

[54]In this part of UAEU students' attitudes towards EA, the researcher will keep switching between EA with SA varieties as there are other students from different Arab countries, though most of the participants are locals.

	I see that the dialect expresses my belonging to my culture more than standard Arabic	Per.	51.7%	34.3%	14%
3	I think that television programs presented in dialect are more understandable than others	Freq.	(81)	(69)	(28)
		Per.	45.5%	38.8%	15.7%
4	I will understand the lecture better when presented in dialect	Freq.	(73)	(61)	(44)
		Per.	41%	34.3%	24.7%
5	I wish I could be allowed to speak in dialect when discussing the lecture delivered in the classroom	Freq.	(103)	(43)	32)
		Per.	57.9%	24.2%	18%
6	I agree that the lecturer delivers his lecture in dialect along with the language of in	Freq.	(100)	(43)	(35)
		Per.	56%	24%	19.7%
Total		Mean	2.41		
		SD	.48		

Similarly, the MGT results in table 5.22 display an overall a positive attitude towards SA (M= 2.36). The participants rate the speakers the highest in terms of solidarity dimension (M=2.65) as compared to status dimension (M= 2.56). Moreover, Speaker1, female (M=2.65) is rated higher than Speaker4, male (M=2.51). Furthermore, Speaker1is rated the highest in terms of 'self-confident' (M=2.82) and 'sociable' (M= 2.76) items. While, she is rated the lowest in terms of being 'ambitious' (M=2.39) and 'clever' (M=2.58) items. Similarly, Speaker4 is rated the highest in terms of being 'self-confident' (M= 2.62), 'educated' (M= 2.62) and 'honest' (M = 2.61) items. Whereas, he is rated the lowest in terms of 'ambitious' (M=2.31), and 'clever' (M=.247) items.

Table 5.22 : UAEU students' attitude towards EA/MGT

Trait	Speaker 1/female		Speaker 4/male		Total Mean and Standard Deviation		
	M	SD	M	SD			
Ambitious	2.39	.64	2.31	.68	Status dimension M = 2.56 SD = .32		
Clever	2.58	.56	2.47	.64			
Self-confident	2.82	.48	2.62	.61			
Educated	2.69	.57	2.62	.60			
Honest	2.73	.48	2.61	.64	Solidarity dimension M = 2.65 SD = .35		
Sociable	2.76	.50	2.51	.66			
Total Mean and SD	2.65	.30	2.51	.38	M = 2.36 Sd. .31		

In another context, the participants agree that Speaker1 at 65.9%is friendlier than Speaker4 (55.5%). In terms of assigning a career to each of the speakers. Speaker1is rated the highest as a "housewife' at 34.1%, while, Speaker4 is rated the highest as an 'engineer' at 32.9%. (for more results, see appendix G).

Concerning the group interview results analysis, participants reveal their overall high positive attitudes towards AA. Figure (5.7) display that SA is rated the highest in terms of'traditional' (75%), 'honesty' (60%) 'nationalism' (65%), 'friendly'(45%) and 'beauty'(20%). Whereas, AA is not rated in terms of 'cleverness' and 'confidence'.
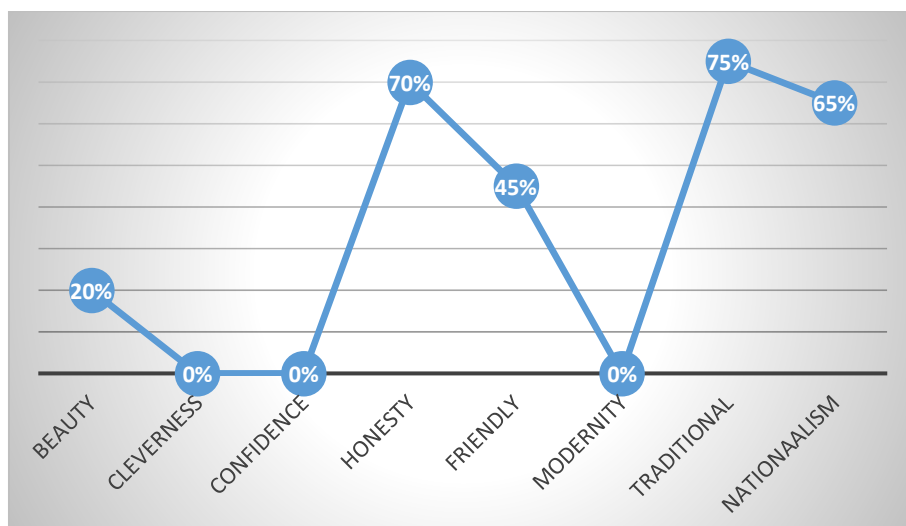
Figure 5.7 : UAEU students' attitude towards EA/G-Interview

Moreover, table 5.23 shows how participants feel and think when they hear EA. They relate their spoken varieties to pride, confidence, family, identity, nationalism…

Table 5.23 : UAE students' attitude towards EA/G-Interview

Spoken Arabic (SA)
▪ My identity
▪ Myself
▪ My family
▪ Proud
▪ Emirate heritage
▪ UAE
▪ Comfort
▪ Beauty
▪ Confidence
▪ Sheikh Zaid poetry

Despite the fact that the participants carry highly positive attitudes towards their own spoken variety, 81.5% of the participants reveal their negative attitudes towards the use of EA inside the classroom pointing out its effect on the quality of education, as

SA is not of H level value like MSA or English. However, 18.5% of the participants approve the use of SA inside the classroom alongside English as MI referring to the better assimilation of the lecture that would participate in raising their level of academic achievement. The following are some views of the participants about their attitudes towards the use of SA inside the classroom.

> *Hamda: That would be awesome if we can use EA inside the classroom. We will feel very much connected and our academic achievement will improve.*
>
> *Myriam: No, we rather use Standard Arabic. Our dialect is of a low status as compared to English or MSA.*

Moreover, 97.5% of the participants strongly reject any suggestion to standardize their own spoken varieties, referring to the perceived effects on building language barriers between Arabs. Further, the participants point out the danger of losing the Islamic identity, as without understanding the Standard Form of Arabic, the daily religious practices are not accepted. Throughout the discussion, some of the participants clearly state that even though they welcome the use of EA, to a certain extent inside the classroom, for clarification purposes, and the fact that they use Arabizi when chatting, they never think of creating a new Arabic variety as the two varieties MSA (H) and Spoken Arabic varieties (L) together fulfil the needs for spoken and written forms.

> *Hadya: Look, we want to use EA from time to time inside the classroom to break the routine of the lecture, allowing us assimilating better, and this does not need language standardization of EA!*
>
> *Bashayer: That's a crazy idea! Building a new language while we already have a well-structured language for formal circles. EA is a spoken language. Yes, we use Mu3arab, sometimes, in social media. but that is out of making quick and easy comments, especially when we include English in our writing.*
>
> *Sulaiman: we already feel disconnected with other Arabs in different regions. This idea will literary build language barrier between us and affect our religious practices as well.*

5.6.2.2   UAEU Students' Language Use of EA

UAEU students' results of language use (M= 1.56) show a high level of SA use. Table (5.24) indicate that the participants use SA most in social activities (M=1.83). 99.5% of the participants use SA with family members, 97.8% use it with friends, 79.5% use it in public places and 83,1% use in advising others, whereas, only 34.8% use SA while shopping. In terms of education, 91.6% of the participants use SA most while participating in discussion inside the classroom with their classmates, and only 30.9% use it with their lecturers. However, in terms of media and technology, SA is used the least (M=1.34). By way of example, in watching Television, only 34.8% use SA and only one third of the participants use SA in listening to the radio (31.5%). In listening to music, 42.1% use SA and 30.9% use SA while surfing the net.

Table 5.24 : UAEU students' language use of EA/Questionnaire

Domain of use/ Language variety	Freq. %	Spoken Arabic	
		Yes	No
With family	Freq.	(177)	1
	%	99.45	.6%
With friends	Freq.	(174)	(4)
	%	97.8%	2.2%
In public places	Freq.	(141)	(37)
	%	79.25	20.8%
Shopping	Freq.	(116)	(62)
	%	34.8%	65.2%
Advice	Freq.	(148)	30)
	%	83.1%	16.9%
Social activities	Mean	1.83	
	SD	.24	
Research writing	Freq.	-	(178)
	%	-	100%

Teacher communication			
	Freq.	(55)	123
	%	30.9%	69.1%
Classmates discussion	Freq.	(163)	(15)
	%	91.6%	8.4%
University activities	Mean	1.40	
	SD	.16	
Watching Television	Freq.	(62)	116
	%	34.8	65.2%
Listening to music	Freq.	(75)	(103)
	%	42.1%	57.9%
Surfing the net	Freq.	(55)	123
	%	30.9%	69.1%
Listening to the radio	Freq.	(56)	(122)
	%	31.5%	68.5%
Media & technology activities	Mean	1.34	
	SD	.31	
Total	M = 1.56 SD = .18		

The overall results of the group-interview display a mixed use of SA with English. Figure (8) corresponds with the obtained results in the questionnaire in confirming that SA is used most in social life activities (53%) and is used the least in media and technology (26%) while it is used by only 21% of the participants in education.
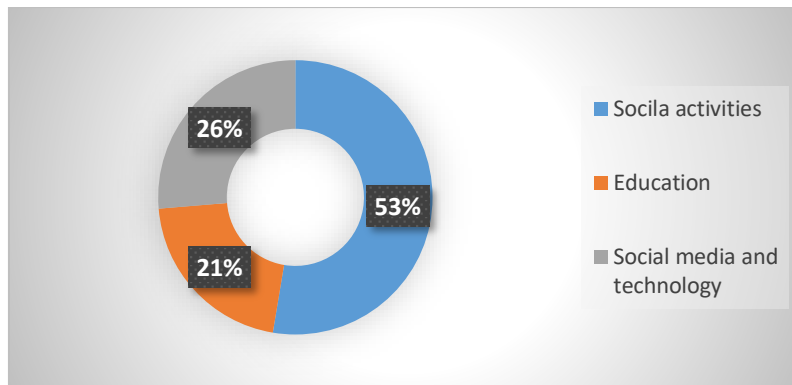
Figure 5.8 : UAEU language use of EA/G-Interview

The participants reveal that EA is mostly used everywhere in the UAE alongside with English, due to the nature a county that holds more than 200 nationalities, which force the locals as well as Arabs residing in the UAE, to learn English and use it on a wider scale. Moreover, the participants stress the fact that EA is more diffused and easier to use, as some non- Arabic nationalities use broken Arabic to communicate with Arabs in the country.

> *Bashayer: It's EA for sure! However, English is becoming an effective social tool since the last decade.*
>
> *Ghada: I mostly use English with Arabs and non-Arabs. If you live in UAE, you are forced to learn and speak English. There are here more than 200 nationalities and English is the lingua franca between different people from different nations.*

In another context, when the participants are asked about their use of SA inside the classroom, they seem to like the idea but are not completely happy with it, as the dominant language in different social scales, both academic and professional, is English, so fluency in English is one of the students' major goals, as indicated by the following participants:

> *Msaad: In class we use English as we are forced to communicate in English inside the classroom. Of course, dialect will help us a lot. But we will also lose a lot. We will not be able to improve our English level.*

Husam: We are facing some language difficulties. Our dialect will improve at least the level of our understanding of the lecture. But we have to get used to English! It's the language that we need most in our social, academic and career life.

5.7   Conclusion

The previous discussion is an in-depth analysis of attitudes and language use of the participants in both universities: TU and UAEU. Results in terms of language attitudes and language use were analyzed quantitatively as well as qualitatively. The following section will discuss and compare results concerning language attitudes and language use of the mentioned varieties from both universities.

B.   Interpretation Of The Results And Discussion

5.8   Introduction

The aim of this study is a sociolinguistic comparison between UAEU students and TU students in terms of their attitudes and use of MSA and the prevailing FL (French in TU and English at UAEU). The study is conducted using quantitative and qualitative research methods. What follows is a discussion of the analyzed results reported in section A, starting with the students' level of proficiency in MSA and the FL in both universities. Following this, a comparison of language attitudes and language use in both universities is provided. Then, the discussion will move on to explore the effects of the variables of the study, pertaining to field of study and grade level, on students' language attitudes and language use. Finally, the overall attitudes and use of Spoken Arabic are explored, mainly classroom situations.

5.9   Students' Language Proficiency in both Universities

Figure 5.9 below indicates that the questionnaire results collected from both universities show that students possess a high command of MSA and a low level in the FL. TU students' mean (M = 2.67, SD = .36) is as high as UAEU students' mean (M = 2.70, SD = .37) in their MSA level of proficiency. However, UAEU students' mean (M

= 2.33, SD = .47) is relatively higher than TU students' (M = 2.17, SD = .55) in FL proficiency, English and French respectively). Furthermore, the results show that productive skills are at a lower level of competency among the majority of the participants from both universities, both in MSA and the FL, while higher means are shown in terms of reading ability levels in MSA: UAEU participants (M= 2.82) and TU participants (M= 2.80). Students self-evaluate themselves as less competent in their writing ability: UAEU participants (M= 2.59) and TU participants (M= 2.69). Therefore, we can conclude that the obtained results are not congruent with the fact that reading and writing abilities are at equal levels of competency as those who are able to read easily are also able to write easily (Ibrahim 1983 and Al-Issa 2017). In terms of the congruency between listening and speaking skills, results reveal the same shortcoming, as students from both universities rate themselves higher in listening: UAEU participants (M= 2.83) and TU participants (M= 2.82) in relation to their self-evaluation of the speaking skill; UAEU participants (M=2.6),TU participants (M= 2.59). Furthermore, the interviewees from both universities affirm their poor command of their productive skills and state the fact that the classroom learning environment causes them to lack confidence in using MSA and avoid speaking it because of its linguistic complexity. Therefore, students' avoidance of MSA use is due to language difficulty, mainly concerning grammar and vocabulary complexities, and students make mistakes while speaking MSA, causing them to experience loss of face in front of others. In this regard, Ibrahim (1983: 512) states that "dissatisfaction with the students' proficiency in Arabic, even at the university level, is universal throughout the vast Arab region". Indeed, this reminds us of the diglossic situation in the Arab world where students as well as teachers are used to speaking the low or the intermediate variety more than MSA in schools, thereby causing lack of competence and confidence in its use, both in oral or written situations, as confirmed by the interviewees from both universities:

> Ahmed: Even at school we do not get the chance to practice the language, teachers speak mostly in AA with less MSA. (TU interviewee).
>
> Wadha: In our schools, even Arabic language teachers speak in their own dialect. An Egyptian teacher speaks Egyptian and a Syrian teacher speaks

Syrian. Very rare they speak to us in the pure Standard form of Arabic. (UAEU interviewee).

Another fact that explains the participants' language deficiency in MSA is the Arabic educational system, in which governmental schools rely heavily on the motto of 'learning for the sake of passing', as students worry more about the collection of grades rather than competence. Besides, the teaching policy in the Arab world does not provide students with more autonomous skills that trigger inquisitiveness towards language proficiency, as indicated by Dekhir (2013) and Sahnoune (2013). Moreover, the absence of ICT uses and well-trained teachers are able to embrace the new changes in their teaching curriculum, could be seen as other factors affecting the proficiency level of the students, as discussed in section 2.5.3.
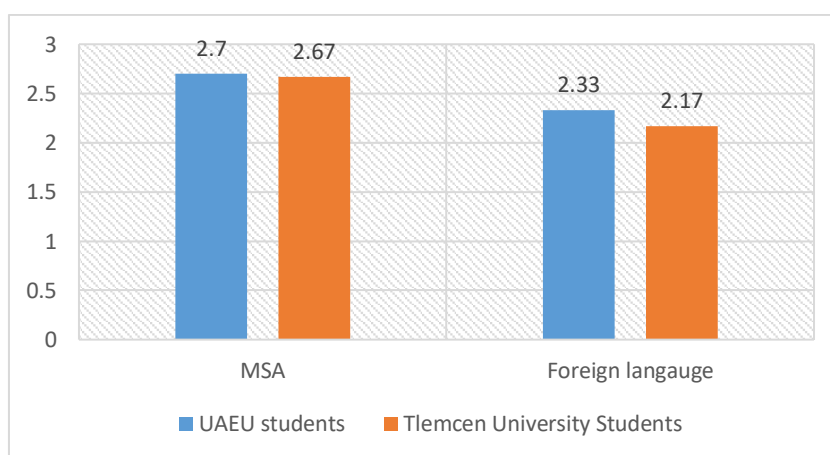

Figure 5.9 : Students' level of proficiency in MSA and French/Questionnaire

As far as the proficiency of the FL is concerned, both research tools, the questionnaire and the group-interview, show that university students have similar deficiencies in English at UAEU and French at TU. The results also display common linguistic areas for development namely, in speaking skills: UAEU participants (M= 2.31) and TU participants (M= 1.82) and writing skill: UAEU participants (M= 2.36) and TU participants (M= 2.15). The results showing students' deficiency in the productive skills of the FL are anticipated, as students already have the same deficiencies in their NL, MSA. Several researchers, such as Nashef (2013), Amin

(2009) and Hassan & Al- Hussien (2016) report this inadequacy in the FL among Arab students, citing two main reasons:

1. the diglossic situation that creates a deep linguistic gap between H and L varieties, whereby students are brought up using their L varieties without being introduced to the H variety (MSA) until school level. As indicated by Miliani (2000), this phenomenon is also referred to as *language schizophrenia* to describe the child, who, at a very young age, is forced to leave the variety that conveys psychological comfort and to acquire knowledge via a variety that is distant from what the child *feels*.

2. the poor command of MSA during the students' educational journey affects the learning of the FL transferring the same deficiencies in MSA, that is speaking and writing. Consequently, students face a dilemma once reaching the tertiary level, finding the Fl to be the main MI in Science and Technology fields, and being unable to cope with the learning process (Le Roux 2017 and Benrabah 2007). Therefore, some linguists recommend the learning to be performed in the students' L1, SA variety, instead of introducing the child to a language that does not reflect his/her BICS and develop his CALP.

Even though self-reporting is not a fully accurate method of measuring students' language proficiency level, the results obtained by the two different research tools (questionnaire and group-interview) show an overall language deficiency in the productive skills (speaking and writing) in both universities and in both languages. These conclusions affirm that Arab students graduate from a long journey of assessments as "bilingual illiterates" being unconfident and unable to communicate in either of the languages (MSA and the FL) as both MSA and the FL are seen as two different and distant languages as compared to the Arabs' mother tongue (Miliani 2000: 20). Our results agree with Al-huri (2012), Truodi and Jendli (2011), Kahwaji and Litz (2017) and Hassiane (2010) in revealing students' low proficiency in MSA and agree with Benrabah (2007), (Miliani (2000), Djennane (2016), Sahnoune (2013) and Alnajjar, Jamil and Abu Shawish (2015), in indicating students' low achievement in the use of the foreign language as a MI.

5.10   Students' Attitudes towards MSA and FL in both Universities

This section aims at providing an illustrative answer to the significant differences that can be perceived in students' attitudes towards MSA and the prevailing FL in the two university settings. Recent studies in language attitudes recommend the use of both methods: the questionnaire as well as the MGT as each reveals different levels of affective, cognitive and behavioural aspects of attitudes (Baker 1992; Fasold 1984 and Nortier 2008). Furthermore, the outcomes of both tools are supported by group-interview results in revealing how the pattern of attitudes towards the two varieties is shaped.

Overall, attitudes towards MSA are positive among the participants from both universities. The overall mean of TU participants' attitudes (M = 2.48) and UAEU participant's attitudes (M = 2.44) towards MSA are positive as compared to their moderate attitudes towards the FL: French (M = 1.77) and English (M = 1.94) in the questionnaire. The MGT results are congruent with the questionnaire results in terms of the participants' attitudes towards MSA. In other words, the overall mean of TU participants' attitudes (M = 2.65) and UAEU participant's attitudes (M = 2.54) towards MSA are as positive as the questionnaire results. However, their covert, MGT, attitudes towards the FL carried positive aspects of attitudes in comparison to the questionnaire results. The overall mean of TU participants' attitudes (M = 2.54) and UAEU participant's attitudes (M = 2.56) clearly reveal positive attitudes towards the FL.

5.10.1 The participants' Attitudes towards MSA in both Universities

In terms of attitudes towards MSA in the questionnaire (see figure 5.10), participants from both universities agree that MSA functions as a signifier, a symbol in indicating the intellectual level of the speaker and that they feel proud of themselves when using MSA (item1 and 2). These results agree with the findings from Ennaji (2005), O'Neill (2014),Haeri (1997) Hassaine (2010), Djennane (2016), Dendane (2010), Ibrahim (2013) and Chebchoub (1985), in indicating that students praise and

hold highly positive attitudes towards MSA due to its religious representations. In other words, MSA enjoys high prestige among Muslims, as it is not only the language of the Qur'an but also the language of a great bulk of literary heritage and unifies the 22 Arab countries. Among TU students, it is believed that a good speaker of MSA is indeed of a high-level of mental ability, as well as religious and social status:

Fouzia: a person who speaks MSA fluently is indeed of great knowledge, wisdom to me, because a good speaker means he is a good reader! (TU interviewee).

To a certain extent, this can justify why participants from both universities refer to MSA as modern language while French and English are referred to as traditional languages. Moreover, the participants' agreement about describing a person who speaks MSA as a person of intellect approves the fact that being a competent user of MSA requires a high level of education and knowledge. This reminds us of how the participants poorly evaluated themselves in speaking and writing skills in the MSA competency self-evaluation results. Students from both universities affirm that their inability to communicate in written or spoken situations is due to their belief that MSA holds a high level of complexity in terms of the linguistic features that need to be respected. By way of example, we can see this in the use of case endings, which are governed by grammatical rules as many speakers incline to use the pausal form in word endings (*sukuun*[55] in the written form), so as to avoid the confusion and embarrassment. Similarly, production of a well-written text in MSA that is free of mistakes remains a challenge among students. A very confusing example, as mentioned by the following participants from both universities, is the case of *al-hamza* and *al-ʔiʕraab*.

Fraha: Until now I do not know what the difference between hamza above Alifˋ, hamza above waaw or above yaa'a. I always try to choose in my writing a word that conveys the meaning that I need without using a word that has the letter hamza in it (TU interviewee).

Sa'ad: The main problem in using the Standard form of Arabic in written as well as in oral forms is al-ʔiʕraab. It has many cases. I do not know for example is it

---

[55]The 'sukūn'is a diacritic that usually indicates an end of a closed syllable.

'daχala al- waladaan' or 'daχala al waladayn' (the two boys entered). I always get confused in the dual form cases. (UAEU interviewee).

Unexpectedly, a surprising result obtained from the group interview is that participants from both universities believe that those who speak MSA fluently are not Arabs, as reported by UAEU students, and not Algerians as referred to by TU students. The reason for this could be twofold: the usual variety that is used in speaking among Arabs in day-to-day life activities is SA, due to its effectiveness in conveying a message as well as its easiness in terms of communicating with a group of wider social status as most laypeople in the Arab world do not clearly understand the H form of Arabic, as indicated by respondents:

Ibrahim: In our society there is an imbalanced level between educated people and laypeople. The majority is illiterate or left school from an early age. Therefore, we use the dialect, a variety that all understand (TU interviewee).

Secondly, as Yunis (2004) and Ahmed (2011) indicate, this can refer to the psychological state of Arabs who experience low esteem about themselves, their culture and their language, leading to the deterioration of the Arabic language. This idea is confirmed by the participants from both universities pointing to the overuse of the FL, which is accepted among other groups as the norms of prestige and modernity norms that are always conveyed by the' other' language.

In another context, participants from both universities believe that the overuse of the FL (English in UAE and French in Algeria), as well as the over use of their spoken Arabic varieties, affect the level of MSA use in their communities (item 6 and 7). These results concur with results obtained by Truodi and Jendli (2011), Marley (2004) and Masri (2012). On the one hand, these conclusions indicate that the participants are conscious about their level in FL use and its implied danger, not only at the level of MSA use but also in Arabic culture, values and norms, as the *other*'s culture, values and behaviours are embedded and transmitted to the users of the FL. On the other hand, these conclusions reveal that students from both universities are aware of the differences

between the H and L levels of Arabic which contrasts with findings by Carter (2009) and Ibrahim (1983) that indicate that Arabic is a vague term as Arabs use the word *Arabic* to refer to both varieties, H and L.

TU participants are more confident and positive about statements 5 and 10, asserting that the status of MSA is higher than French and AA. This is unlike the UAEU participants who are not certain about the status of MSA as compared to English, as more than one third of the participants are undecided on that statement, 15.7 % disagree and less than a half agree (48.9%). Nonetheless, UAEU participants are certain that MSA is much higher in status than EA. These results confirm our previous discussion about the higher value that is attached to MSA, being the language that represents religion, a treasure of poetry and literary writings and the language that unifies the Arab world. In the Algerian setting, the long and tumultuous period of segregation and language abuse during the colonization led Algerians to struggle since independence to revive the religious values and preserve the language that connects them with the Arab nations. Therefore, the Algerian participants show more positive attitudes towards MSA as compared to their UAEU counterparts, whereas the predominant presence of English use in UAE, not only on a formal level but also on social and personal levels, explains UAEU participants' hesitation about whether or not MSA enjoys a higher status than that of English. Consequently, we can deduce that although UAEU participants hold high positive attitudes towards MSA, English is still seen higher in status due to its pivotal role in all social life in the Emirates.

Unexpectedly both sets of participants do not see MSA as an important language for living in their countries (item 3). Despite the fact that MSA is an official language along with other national languages such as Tamazight in North Africa, socially, the FL is treated as being of higher status, an effective tool for communication, it is not possible to pursue higher education, opt for a career or, more importantly, to communicate with people outside their geographical boundaries without it. Therefore, English in UAE and French in Algeria are highly used even though their speakers may not be competent users or feel happy when using the foreign language.

In education, despite the fact that participants from both universities reveal highly positive attitudes towards MSA and agree that its use inside the classroom facilitates their understanding of the subject of study and guarantees their success in exams (item 8 and 9), 61.2% of UAEU participants believe that MSA can be a suitable MI in scientific disciplines (item 4), while only one third of TU participants (38.4%) agree on that and 40.% disagree. These findings concur with Rezig (2011), Belhaih and Elhami (2015) and Shamim, Abdelhalim and Hamid (2017) in stating that students still prefer the FL in higher education though they face major difficulties in school achievement. In this regard, Miliani (2000:19) maintains that students do not welcome the idea of learning scientific sciences through MSA as " the majority of students prefers to face language problems, and follow lectures given in French by teachers who have better competencies and higher degrees, than study in groups led by newly-appointed teachers with nearly no experience in research." In group-interview discussion, the participants from both universities point out the scarcity of Arabic book production as well as scarcity in the translation of foreign sources into MSA in the Arab region made Arabs dependent on others as knowledge consumers. Therefore, as Marley (2004) states, Arabs do not believe that there is a future for them after graduation when using MSA as a MI nor do they see a future for MSA in scientific research as it represents religious and literary heritage for them.

Furthermore, the interviewees from both universities affirm that using MSA in studying science would build obstacles for them more as Arabizing terminology is often translated into MSA using arbitrary and prolonged expressions (Cook 2016 and Miliani 2000). Therefore, some participants from both universities suggest the use of bilingual textbooks that keep the foreign terms in the FL and enable the use of MSA in texts to facilitate the discussion and understanding of the provided term. In the literature of language learning, several studies agree with these conclusions such as those of O'Neill (2014), Alnajjar, Jamil and Abu Shawish (2015), Marley (2004), Zahaf (1996) and Moussadek (2012). What is surprising to a certain extent is that UAEU participants support the use of MSA as MI in scientific sciences. This could be related to the

difficulty that UAEU students encounter throughout their study process, as UAEU relies on English as a main MI in the majority of its fields, social or scientific fields, as discussed earlier.
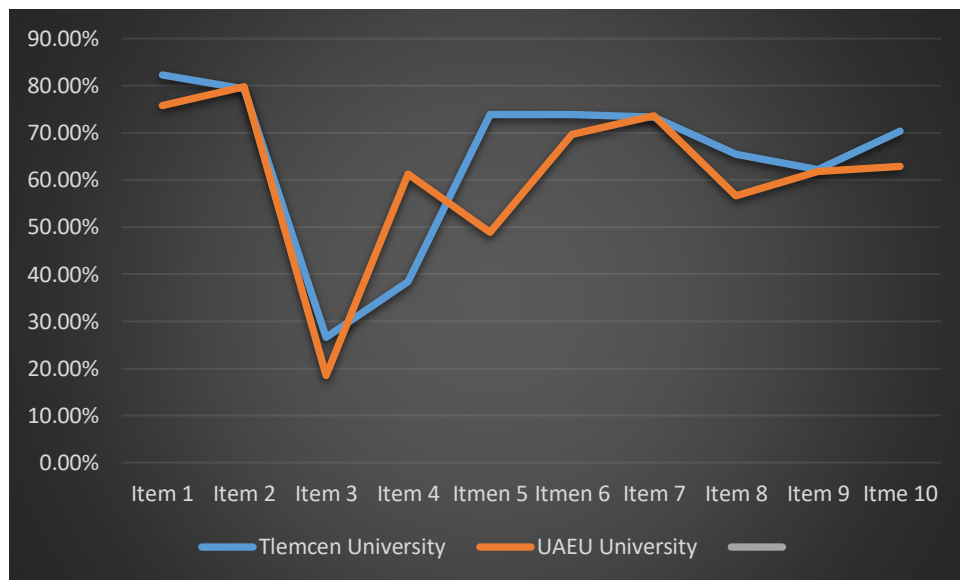

Figure 5.10 : Participants attitudes towards MSA in both universities/Questionnaire

Similarly, the MGT results reveal positive attitudes towards MSA from both universities. It is noteworthy to mention that TU students hold higher positive attitudes towards MSA in the MGT results as opposed to UAEU. On the one hand, TU participants' attitudes towards MSA in the dimension of solidarity (M = 2.76) are clearly rated higher than the status dimension (M = 2.62). The interviewees' results, from both universities, indicate that they regard MSA as a beautiful language connoting intelligence, honesty and patriotism. This finding agrees with Findlow (2006), who conducted a survey on Emirati youth and students, providing descriptions such as chauvinism, nationalism and patriotic as aspects of their positive attitudes towards MSA. Moreover, we can see that the Algerian participants rate speakers of MSA, both male and female, higher in terms of the solidarity dimension, as compared to UAEU participants' rating of the Arabic speakers. This can be best explained by the fact that Algerians are more eager to preserve their Arabic language than other Arabs, due to the extent that French remains a legacy of colonization. The fact that Algerians were harshly dissociated from practicing MSA over the period of colonization, led to

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chauvinistic and conservative views towards learning Arabic and Islamic principles, following the country's independence, as explained in section 3.2.2.2. This is further affirmed by TU interviewees who reveal their discontent regarding the dominant use of French in day-to-day activities in their community, admitting their failure in finding words in AA to express themselves. To a certain extent, Algerians regard MSA as the connection to the Arab world and feel overwhelmed in the presence of Arabs. MSA is not only higher in status but also closer to them on a psychological level. This contrasts with the opinion of Iraqi participants in Maurad's (2007) study, which reveals that respondents regarded themselves as Iraqis more than Arabs as they were distanced from Arabs as a result of the harm they endured in the past (see section 1.2.7.4 for details of Maurad's study).

By way of contrast, UAEU participants rate the status dimension (M = 2.57) higher than the solidarity dimension (M = 2.50). This indicates that MSA is a formal language used alongside English in academia, administration and the media. Moreover, the Standard form of Arabic represents religion, the Arab League, literary tradition as indicated by UAEU interviewees. Both MSA and English in the UAE are effective languages in several domains except that English is highly favored and more used than MSA due to the socio-economic structure of the country, as indicated earlier. These results agree with findings from Al-Issa's (2017) and O'Neill (2014) which indicate that MSA holds a high status among Emirati students even though it is not often used.

An interesting finding here is that participants from both universities rate MSA male speakers higher than MSA female speakers, as indicated in figures (5.10 and 5.11). In terms of status dimension, the MAS male speakers, in both contexts of study, are rated higher in the following traits: 'ambitious', 'clever', 'self- confident' and 'educated'. In terms of the solidarity dimension, the Algerian MSA female speaker is rated higher in the traits of being 'honest' and 'sociable'. This could be explained best by referring to opposite gender rating, as the size of the sample contained more female participants than males. Moreover, according to the belief of the researcher, this could possibly refer to the stereotype that MSA male speakers are more mature and wiser

than MSA female speakers, which was also stated by an Algerian interviewee[56], whereas women are always seen as presentable, kind and sociable, especially in using the FL. Nonetheless, the Emirati female speaker of MSA is rated higher in the 'sociable' item whereas the Emirati male speaker of MSA was rated higher than her in the 'honest' item; however, this could be due to other paralinguistic variables affecting the guise produced by the female speaker such as tone and pitch (see section 1.2.6.2.1 for further details about the MGT shortcomings).
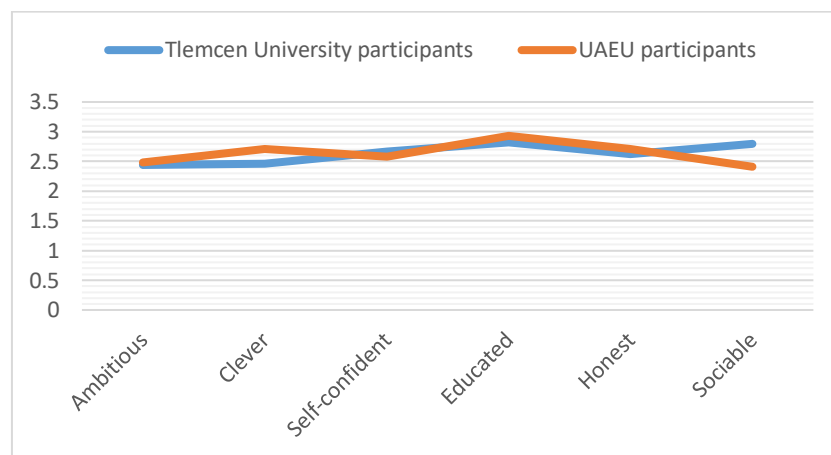

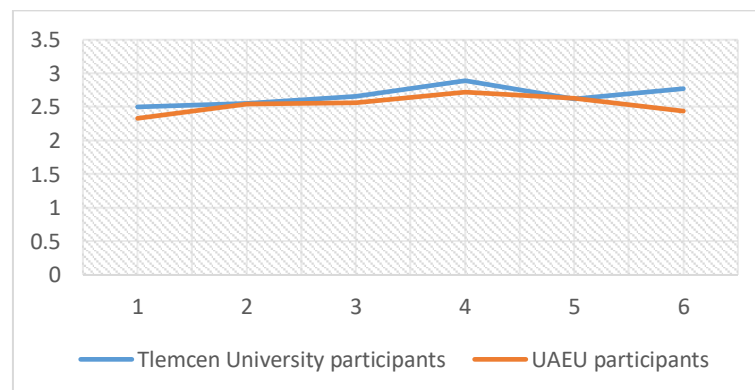Figure 5.11 : Male speakers of MSA in both contexts of study/MGT

Figure 5.12 : Female speakers of MSA in both contexts of study/MGT

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[56]Fouzia: a person who speaks MSA fluently is indeed of great knowledge, wisdom to me. Because a good speaker means he is a good reader!

5.10.2 The Participants' Attitudes towards the FL in both Universities

Figure 5.13 shows that participants from both universities hold moderate attitudes towards the FL. It is noteworthy to mention that UAEU participants have more moderate attitudes than negative attitudes towards English as compared to the clearly negative attitudes of TU participants towards French in some items. Item 1 reveals that more than a half of UAEU participants confirm their feelings of pride when they speak English, as opposed to the TU participants who have more mixed responses about how they feel when they speak French, as 36% feel proud of themselves, 30.5% do not feel proud of themselves and 33.5% remain undecided. This conclusion reflects the cultural as well as historical background of the FL in each context. For instance, in UAE English has been the dominant language in technology and science since its unification in 1971. Speaking English is a prestigious indication in the Emirati community, though mastering English is no more a 'supernatural phenomenon' as most of the youngster generation speaks it to varying degrees of fluency, as indicated by the interviewees. In the UAE, among Arabs, especially locals, a person who is fluent in English means that s/he is of a high social status, can visit many English-speaking countries, and has been educated in English-speaking schools. However, in Tlemcen, as indicated by the interviewees, speaking French in Algeria does not indicate education level, since most people in can speak French in day-to-day life. French is the principal and the norm language in the life of Algerians. Furthermore, another thing which could be referred to are the contradictory feelings towards French among Algerians, who regard it both as a tool for modernity and advancement and as the language of the ex-colonizer; although the majority of the interviewees state that they do not see French as a language of colonization and have shifted away from any sense of hatred towards the language looking forward to being able to participate in a globalized world and having access to the latest modern advancements in science and technology.

When the participants are asked whether the FL they speak in day-to-day activities is an indicator of cultural progress, the majority of respondents from both universities disagree (item 3). Similarly, the majority of participants from both universities disagree that they feel happy when they hear people from their respective

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countries speaking in the FL (item 5). Moreover, participants from both universities do not choose to answer the administered questionnaire in their FL (item 10). However, the majority agree that mastering the FL (French in Algeria and English in UAE) is important for life in their countries (item 4). To a certain extent, these findings reveal the fact that the three components of attitudes, affection, cognition and behaviour, could show some discrepant (Baker 1992 and Fasold 1984). It is true that the participants from both settings disagree with items 3 and 5, but their behaviour is not in agreement with what they feel and believe. This could be due to several reasons:

1. the social community and the language policy of the country that impose the use of the FL in certain domains might influence the speakers' responses. In other words, the interviewees disclose that even though they opt for MSA as a MI, they would face great difficulty in finding a career since all domains of work require proficiency in the FL as indicated by:

Riham: English, in the whole world is an inevitable evil. From a very young age we learnt the need of mastering English, our parents have invested in us a lot to master this language so that we do not get troubled throughout our life like they did because they did not speak English. (UAEU interveiwee).

Myriam: Unfortunately, 'I don't like you, but I cannot live without you', this Algerian proverb summaries our feelings towards French. We cannot deny the fact that French became a part of our life and to a certain extent a part of our personal life. But it does not mean that we are happy about it. French impact on us during the colonization was so deep that it will take great time in detaching ourselves from it. (TU interviewee).

2. This could refer to the fact that most Arabs possess a poor level of command of the FL, as discussed earlier in section 5.9; and 3- this could reveal the fact that participants from both universities see different languages that are going to replace their used FL, for example, the replacement of French with English in Algeria and the shift from English to Chinese in the UAE. In fact, 86% of TU participants indicate their wish to replace French with English as a main

FL in scientific streams. Similarly, throughout the group-discussion, the majority of TU interviewees affirm that it is time to replace French with a more vivid language that enables them to be part of the global market seeking for better opportunities in science and technology. On the other hand, some UAEU interviewees indicate their intentions towards learning Mandarin, as several centres provide courses in Mandarin, in the UAE. Moreover, the interviewees are aware that Chinese is an optional language in UAE governmental schools due to its near future penetration in the global market. Indeed, as Gradol (2006: 63) asserts "Mandarin has emerged as the new must-have language" in many countries around the world.

In an educational context, TU participants are more certain about the profitless use of French as the MI in their university, unlike UAEU participants who are less consistent about how they feel (item 2), as nearly a third of the participants (30.3%) agree, another third (30.3%) disagree and more than a third (39.3%) remain undecided. This conclusion, in an Emirati context, may indicate that UAEU participants' lack of concurrence is due, as mentioned earlier, to the fact that English is no doubt the key component towards advancement, career, high social status and education. However, the struggles students face in order to pass IELTS or TOELF tests to be accepted at university is a demotivating factor which generates negative feelings towards English. Therefore, we can see that Emiratis do admire English and feel proud of themselves when speaking it, although the majority of the students in higher education are ill-equipped in the language. On the other hand, TU participants' results were to be anticipated, as the majority of them believed in the need to acquire knowledge through English as MI rather than French as a MI in higher education. However, our findings differ from the findings of Marley (2004) Yearous (2012) who indicate positive attitudes toward French and that students regard French as a tool towards science and technology. Nonetheless, our findings agree with other research studies such as Hassaine (2010), Dendane (2010), Sahnoune (2013) and Djennane (2016) in affirming that TU students carry less positive attitudes towards French. Indeed, English, the global language, whether in the Social Sciences or in Scientific Sciences, is predominant in

published Scientific research papers. Furthermore, statistics indicate that non-English speakers publish and write in English more than native speakers, as different scholars from different countries desire to be heard by the rest of the world. So, most researchers have opted to publish in English rather than in their national language and have made significant financial investments in struggling to write in English (Amin 2009; Montgomery 2013; Graddol 2006 and Crystal 2010). Recently, TU students have shown great interest and openness towards English as a worldwide spoken language in education, science and technology. Likewise, TU interviewees believe that the growing need for and power of English cannot be ignored nowadays, as it is not only expanding at the expense of French but it is also becoming part of their life due to the open access of the internet, as indicated by:

> *Myriam: There is no use from French, nowadays. It is not feeding our scientific needs. Everything is accessible in English. If you want to be a modern Algerian not only on educational terms but also socially speaking, then English is the trend nowadays. (TU interviewee)*

Moreover, the majority of the participants in both universities disagree that studying in the FL increases their chances of passing their exams; that their knowledge would be greater if they were instructed in the FL; that they feel happy when they have to present in the FL in front of their classmates; and that the scientific material should be learnt through the fL (items 6,7,8 & 9). These findings concur with several studies indicating student's difficulty in grasping the scientific material through the use of the FL (French and English) in Arab universities (Ellili-Cherifi and Alkhateeb 2015; Belhiah and Elhami 2015; Shamim, Abdelhalim and Hamid 2017 and Alhamami 2015). Indeed, several research studies focus on the importance of being educated via the mother tongue, arguing that the learners will not only develop their cognitive abilities but will also be able to transfer the knowledge into the FL at a later stage (Amin 2009; Henriksen 2010 and Gutierrez, Salgado, Fernandez and Berg 2006).
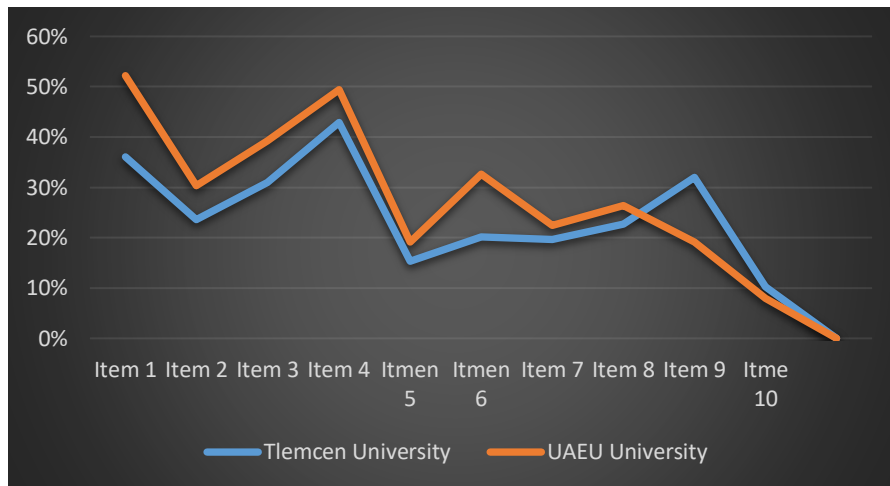
Figure 5.13 : Participants attitudes towards foregin language in both universities/questionnaire

Unexpectedly, the MGT results carry positive attitudes towards the FL (French in Algeria and English in UAE) which do not match with the moderate attitudes results obtained from the questionnaire in both contexts of study. Therefore, it can be concluded that direct methods of measuring attitudes alone are not enough. Researchers in the field of language attitudes recommend indirect methods such as the MGT, which provides an elicitation of attitudes by measuring speakers of a language and not the language per se (Fasold 1984; Schilling 2013 and Kircher 2016a.).

It is noteworthy to mention that UAEU participants hold higher positive attitudes towards English as compared to TU participants' attitudes towards French, in the MGT results. TU participants' attitudes towards French in the dimension of solidarity (M = 2.6) is rated higher than the status dimension (M = 2.53). While, UAEU participants rate English in the status dimension (M = 2.60) higher than the solidarity dimension (M = 2.47). In the Algerian context, French is regarded as a part of the people's identity, as indicated by an interviewee who admits that Algerians cannot deny the fact that French is the language of *others*, but it also carries part of their culture and identity. This reminds us of what the President of Algeria said when he referred to French as 'a treasure of war' in one of his speeches, not to be represented as the enemy's language. In another way, French in Algeria is not only a means of knowledge, science and technology, but also, to an extent, the language Algerians use to express themselves in

their day-to-day activities. However, in an Emirati context, English is always seen as the language of advancement, high social status and education. It is the central component in building the infrastructure of the UAE after the discovery of oil in the region. Emiratis regard English as the language of power, economic opportunities and prestige. As mentioned in section (3.3.2.2), UAE policy has always invested in importing *the best of the west* in order to sustain their citizens with a highly accredited education that helps them to participate in the global market and represent the Emirati identity as a competitor with developed nations (Aydarova 2012 and Findlow 2006).

Furthermore, participants from both universities rate female speakers of FL higher than male speakers using it, as indicated in figures (5.14 and 5.15). This can be best explained in terms of gender differences, as our results show that females are more competent in learning foreign languages than males, while males are more competent in MSA than females (Boyle 2012). Besides, it has been shown that a higher proportion of females prefer to adhere to foreign languages rather than their local varieties, seeking prestige and higher social class, in contrast to the majority of males, who tend to use their local varieties (Bilaniuk 203). Lastly, we can say that MSA and the FL, to an Arab speaker, are of higher status and power, as speakers (males and females) in both settings are assigned to higher careers such as physicians, engineers, teachers and psychologist (Gaies and Beebe 1991 and Fasold 1984).
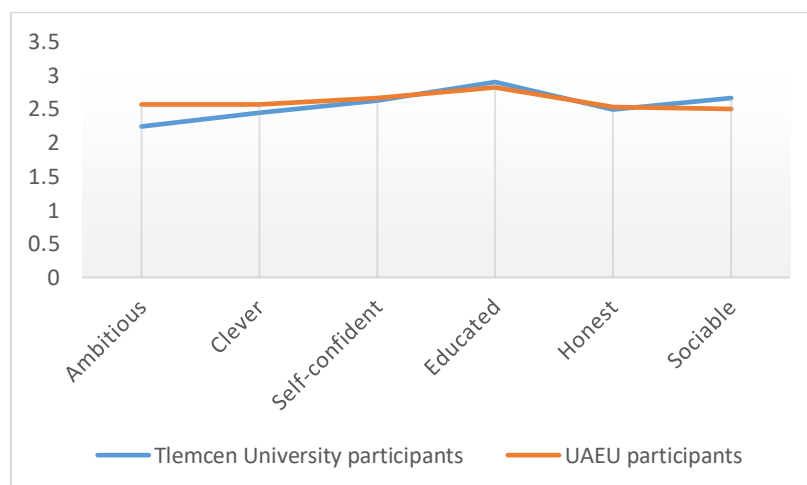

Figure 5.14 : Female speakers of the foreign language in both contexts of study/MGT
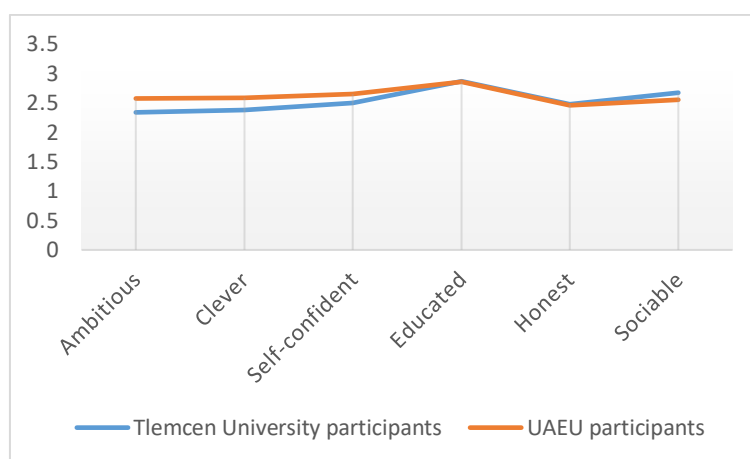
Figure 5.15 : Male speakers of the foreign language in both contexts of study/MGT

5.11 Students' Language Use of MSA and the FL in both Universities

The overall results of MSA language use among participants from both universities are the lowest, compared to the use of the FL and their Spoken Arabic varieties. As expected, TU participant's use of MSA (M =1.32) is higher than that of UAEU participants' use (M = 1.26) (see figure 5.16). This justifies TU participants' highly positive attitudes towards MSA as compared to their UAEU counterparts. The respondents provided their language use answers to yes/no questions in three domains of use: social activities, education and media and technology. MSA is used the least in social activities in both settings and is used the most in the domain of media and technology. However, UAEU participants use of English (M = 1.50) is higher than TU participants (M = 1.43). In both universities, the FL is used the most in the domain of media and technology and is used the least in the domain of social activities.

5.11.1 The Participants' Use of MSA in both Universities

As indicated in the latter sub-section, MSA is used the least among participants from both universities as compared to their level of FL and SA varieties use. In social activities, MSA is used the least as compared to the other two domains of use. TU participants' use of MSA in social activities (M = 2.44) is higher than its use among UAEU participants (M = 1.29). Moreover, when addressing family members and friends, in public places and shopping, MSA is used less, however, in providing advice

in MSA, this item, is rated higher among the participants from both universities. These conclusions about the low use of MSA among the participants from both universities are to be expected, since Arabs mostly use their mother tongue in the aforementioned social activities. The findings are in accordance with other studies such as Al-Issa (2017) and O'Neill (2014) in indicating that the use of MSA and the FL is assigned to literacy, while in day-to-day communication, SA varieties are used. As mentioned below, by the interviewees, participants from both universities disclose that, despite the fact that they hold high attitudes towards the speaker of MSA and the language itself, they would be subject to ridicule that results if they use the high variety of Arabic in social life. In this regard, Dendane (2015:132) maintains that "as a matter of fact, using MSA outside the contexts … would sound out of place and even become a topic of derision".

> *Fouzia: During high school, I decided to start speaking in MSA along with AA. A lot of people made fun of me including my family members and friends. So, I stopped using it. (TU interviewee).*
>
> *Sa'ad: How can I accept that? That will be very funny! As if I'm watching Spacetoon (An Arabic cartoon channel). (UAEU interviewee).*

Moreover, the use of MSA while advising others can be best explained by the fact that the use of religious connotations such as quoting from religious texts, Quranic verses and Arabic proverbs, convey better understanding, support and sympathy between the interlocutors, as the use of MSA to a certain the person's honesty and trustworthiness. This fact is also shown in the participants' attitudes in both universities when they refer to the speaker of MSA as an educated, wise and intellectual person.

In terms of education, about half of the participants from both universities use MSA in writing research papers. This indicates that MSA is used in literary writings more than spoken situations, as indicated earlier. However, TU participants use MSA more when addressing the lecturers and the classmates than UAEU participants. In an Algerian setting, these results are expected as half of the participants use MSA as a MI while in UAEU, the formal speech is performed in English as English is the main MI.

MSA is noticed to be used the most in the domain of media and technology as compared to the latter domains. The highest rates of use are in terms of watching Television and surfing the net as nearly half of the participants from both universities use MSA for this purpose. The lowest rates are recorded in relation to listening to the radio and music by participants from both universities. There are several reasons for the predominant use of MSA in the aforementioned activities. Firstly, in an Algerian context, half of the participants are from Social Sciences, which may affect the level of MSA use while surfing the net and watching television. Moreover, the group interview analysis reveal that the majority of the Algerian interviewees prefer to use MSA while watching television, indicating that watching news and documentary programs are best received in MSA. However, in an Emirati context, it is believed that surfing the net in MSA is easier to grasp and watching major programs are more enjoyable in MSA than their own variety or English. The least levels of MSA use are in listening to music and the radio; on the one hand, it is believed that Arabs mostly listen to the radio for entertainment purposes, as many radio channels speak the L variety of Arabic and focus on social topics relevant to their communities, discussed and broadcast in their own spoken Arabic variety, as indicated by some of the interviewees from the Algerian context of study. On the other hand, we believe that with the use of the FL, especially listening to music in English, is a phenomenon among Arab youngsters for two reasons: firstly, to enhance their level in the FL, and secondly, to present an image of themselves as *cool*, superior and of higher social status.

> *Myriam: I think Algerians listen to the radio while they are carrying on with their day to day activities as they are broadcast in AA and mainly discuss social topics of different levels. (TU interviewee).*
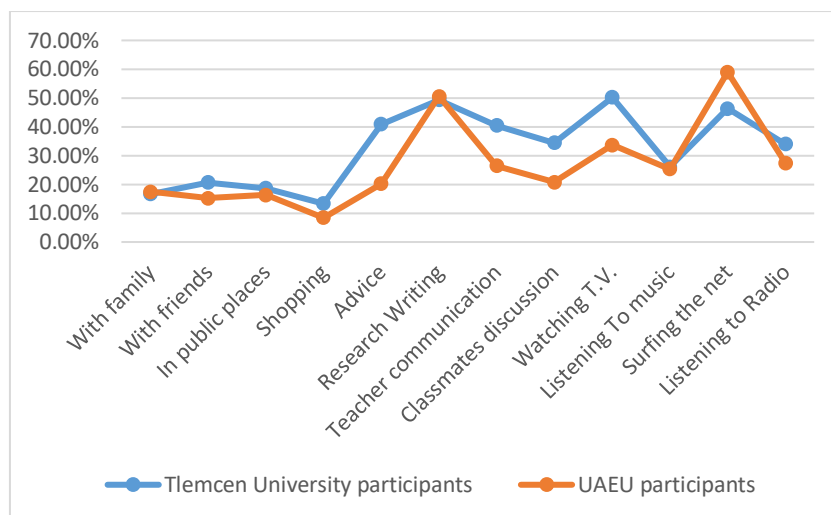
Figure 5.16 : Participants' language use of MSA in both universities

5.11.2 The Participants' Use of the FL

Figure (5.17) shows that UAEU participants use English more than TU participants' use of French. In both contexts, participants used the FL the least in the social activities' domain, whereas, it is used the most in the domain of education. In the social activities domain, TU participants use French the most with family members and friends, while UAEU participants use English the most while shopping and in public places. In both settings, the FL is used the least while advising others. It is to be expected that Algerian participants use French with family and friends, though most of the time mixed with AA, as French is entrenched in the Algerian day-today life. Furthermore, one reason why Algerians use French in their personal relationships is, as indicated by the interviewees, the lack of lexical words in AA that disturbs the communication between the interlocutors. Thus, speakers ought to switch to French in order to communicate successfully. French, in Tlemcen, is not used much while shopping and in public places since most workers in security offices, shopkeepers, vendors and waiters are Algerians who possess a limited educational background, and only speak AA. By way of contrast, the UAE, where many places are occupied by non-Arabs mostly Asians and South African part of the work force, and who speak English more than EPA or EA. Similar results are obtained from the interviewees who indicate their absolute use of English in public places and while shopping, and their rare use of English among their family members, and occasional use of English among their friends

and peers. Another aspect mentioned by the participants in the group interview, relates to the high use of the FL even on a personal and social level in Arabic communities, with participants from both settings, indicating that showing off and looking for prestige, and admiration from others are the main reasons why Arabs use of the FL. Indeed, several studies such as Chebchoub (1985), Haeri (2000) and Abuabsi (1981) maintain that, in general, the foreign languages is becoming as a lingua franca among people from high social communities tagging themselves to certain social groups, and that particular groups increasingly require of their members the ability to speak the FL, serving to show their skills as multilingual speakers. In this context, Sabbah (2015: 120) asserts that the young Arabs [who speak] English in different settings, feel superior when using English".

In an educational domain of use, UAEU participants use English in writing research papers, addressing the lecturers and classmates more than French is used among TU participants in the previous mentioned activities. These findings in both contexts of study can be explained by several facts. Firstly, English is the main MI in Social and Scientific fields of study at UAEU. Therefore, it is to be expected that it would be used more than TU participants' use of French as MI, which is mainly limited to the Scientific fields of study, while MSA is the main MI in Social fields of study. Another fact concerning the Emirati context, is that 90% of the published research papers even in the fields of Islamic and Arabic studies are conducted and written in English (Cook 2016). Moreover, Rezig (2011) claims that Algerian students are more inclined to use English in their studies, ensuring their awareness of the status of English worldwide, despite their limited proficiency in the language. Finally, our findings at UAEU differ from those of O'Neill (2014) and -Issa's (2017:52) indicating that UAEU students are 'biliterate', possessing a balanced use of English and MSA, as our results show that English is used more than MSA among UAEU participants. Secondly, the use of English when addressing the lecturers at UAEU is one of the university's rules, as it aims to enable students to express themselves successfully and scientifically in English. Moreover, the majority of UAEU staff are non-Arabs, thereby obliging the students to communicate with them in English. In TU, French is only used in the

Scientific fields. Interviewees assert that their use of French in addressing the lecturers is a necessity, since the lecturers do not pay attention to students when they speak in AA or MSA. Thirdly, participants from both universities agree that their use of the FL with their classmates is the lowest in this domain as they prefer to use their own Spoken variety, which is easier and more effective for communication, as indicated below. The findings, here, concur with those of Hunt (2012) in a UAE context, who maintains that the use of English was mandatory for students as well as teachers for pedagogical purposes, so as to enable the students to become successful in their communication in English.

> *Zakaria'a: We do not use French that much among us. We actually speak AA when we ask each other questions inquiring about our lessons. It is easier and better understood than French. (TU interviewee)*

In the domain of media and technology, participants, from both universities show a high level of the FL use while watching television, surfing the net, listening to the radio and listening to music. This concurs with Marley (2004) in indicating that, among students, French is marked for use more in watching television, while MSA is mostly used for leisure reading and writing purposes. It is also consistent with O'Neill (2014) and Al-Issa (2017) in indicating that in the UAE, students mostly prefer to use English with social media and technology, while a lower number, who graduated from governmental schools, prefer the use of MSA in leisure reading.
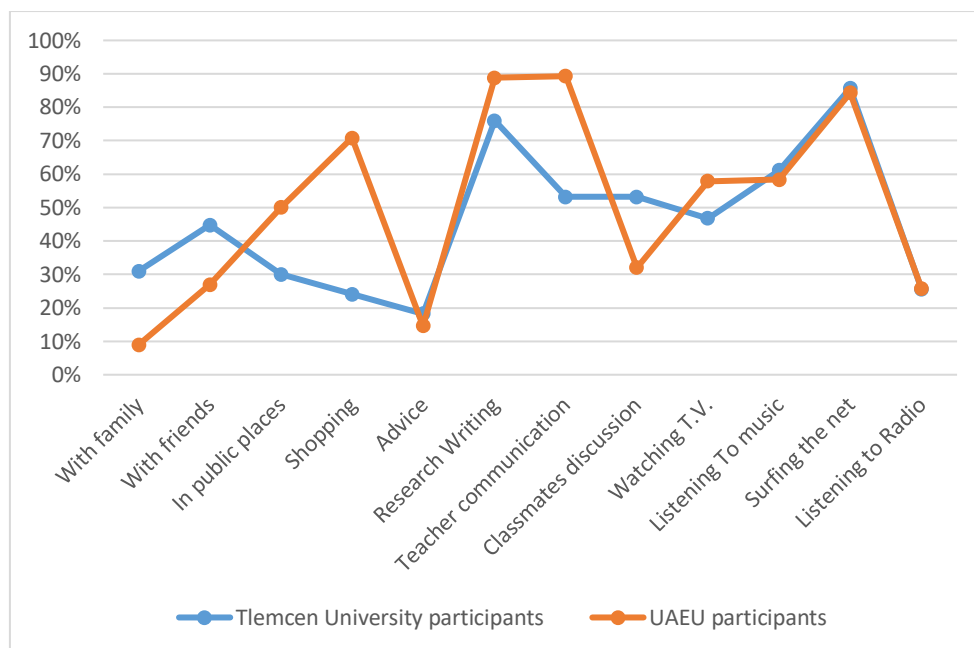
Figure 5.17 : Participants' language use of foreign language in both universities

5.12 The Impact of Grade Level and Field of Study on Students' Attitudes and use of MSA and the FL in both Universities.

This section seeks to answer the third research question of the current study, to investigate the variables which affect the participants' attitudes and language use in MSA and the FL. Baker (1992) maintains that another perspective of studying language attitudes is to examine a number of variables at a time in order to analyze which have major and minor effects on attitudes. Therefore, the purpose of this section is to elicit what variables affect language attitudes and language use in both settings. In terms of language attitudes, grade level carries minor effects on the participants' attitudes, as it affects only fourth grade level participants' attitudes towards MSA, from UAEU only. Field of study also plays a minor effect on their attitudes, as it carries significant differences towards the FL only, in both universities. However, in terms of language use, both variables play major effects on determining the participants' use of both languages, as illustrated in the following sections (5.12.1 and 5.12.2)

5.12.1 Grade Level and Field of Study Impact on Students' Language Attitudes.

The questionnaire, as an overt tool of measuring the participants' attitudes towards MSA and the FL indicates some statistically significant differences based on field of study and grade level. However, the MGT as a covert tool of measuring the participants' attitudes towards the languages in use, in both universities, do not report any statistical differences in terms of grade level or field of study. In terms of the participants' attitudes towards MSA, based on field of study, the questionnaire results indicate no statistical differences between participants, from either university. However, participants from both universities indicate that field of study is a significant factor affecting their attitudes towards the FL. This finding again confirms that the respondents do hold positive attitudes towards the FL due to its high social status among Arabs. On the one hand, TU participants form the Scientific fields (Biology and Medicine) hold more positive attitudes towards French as compared to those from to Social fields of study (Politics and Psychology) which indicates to a certain extent that French is still seen as the only tool towards knowledge, science and technology in Algeria. On the other hand, UAEU participants from Politics and Biology departments, show more positive attitudes towards English as compared to participants from Engineering and Psychology departments. According to the researcher, this can best be explained by the fact that students from Politics studies may develop an interest in English due to its global status not only in the global market but also in relation to political standards, about which students should develop a deeper understanding in terms of intra-national relations and local protection. As for the Biology students, as explained earlier in sections 5.10 and 5.11 English is a *de facto* language of science.

In terms of the participants' attitudes towards MSA based on grade level, the questionnaire results indicate statistical differences between the participants at UAEU only, with fourth grade participants reporting more positive attitudes towards MSA as compared to those in the first grade level. This conclusion might be explained by referring to the background of education of the country. As stated in the previous chapters, UAE allocated huge budgets for educating its citizens in English, so as to be

able to function successfully in the global market. This development led to some loss of the country's culture, values, language and to a certain extent, religious beliefs due to heavy exposure to the American culture. Therefore, it is evident that freshmen still admire English as well as struggle to improve their proficiency in the language, while fourth year students (the last level of obtaining the bachelor degree in the UAE) feel aware of the danger of the heavy exposure of the language on their society, sensing that they might regret their low performance as a result of their lack of competency in English and the feeling that they could have excelled in their achievement if the MI was MSA. TU participants show no statistically significant differences towards MSA based on grade level. According to the research, the LMD system implementation in the Algerian university might be another fact why grade level carries no statistically significant differences, (see Bereksi 2014). Similarly, no statistically significant differences are reported between the participants, in both universities in terms of their attitudes towards the FL based on their grade level.

5.12.2 Grade Level and Field of Study Impact on Students'Llanguage Use

Interestingly, TU participants' results of MSA and French use show significant statistical differences based on grade level and field of study. Contrastingly, UAEU participants' results reveal statistical differences in their use of English only based on grade level and field of study, as no statistically significant differences are reported in terms of their use of MSA based on the variables of the study. The results concerning the effect of field of study on TU students indicate that participants from Social departments use MSA more than participants from Scientific fields of study. Similarly, participants form Scientific fields of study use French more than participants form Social fields. These results are expected as they might have been influenced by field of study as the MI in Social studies is MSA and French is the sole MI in Scientific fields. For grade level effect on TU participants in terms of their use of MSA, results show that first-grade level use of MSA is more than that of the third grade level, while third grade level use of French is more than that of the first grade level participants. These findings are predictable as freshmen who have just graduated from Arabized governmental

schools express themselves more easily in MSA, while junior students who are about to graduate have already ameliorated their level of French and feel more confident in using it in oral as well as written forms.

UAEU participants' results of language use indicate statistical differences in the use of English among Politics and Biology participants as English is the main MI in all scientific and social fields in UAEU. Similarly, only statistical differences of the participants' use of English are reported, as first grade level students use English more than fourth grade level. This conclusion can also be explained based on the fact that freshmen are usually overloaded with English courses during their initial year of study at the university, to ameliorate their language skills before being able to undertake high level courses in their field of study. However, no statistically significant differences are reported in terms of their use of MSA based on grade level or field of study, which might be because English is to a great extent, is the main MI used in UAEU.

5.13 Students' Attitudes and Use of SA in both Universities

This section aims at answering the last research question of this study, investigating the kind of attitudes participants from both universities hold towards their own SA variety namely, in education. Figure (5.18) show that UAEU participants (M = 2.41) hold positive attitudes towards EA as compared to TU participants' moderate attitudes towards AA (M = 2.28), in the questionnaire results, although both of them do not favor the use of the SA varieties inside the classroom. Similarly, the MGT results agree with the questionnaire' results in indicating clearly that UAEU participants hold more positive attitudes towards their variety as compared to TU attitudes towards AA. In both settings, results indicate that the use of the SA varieties (AA in Tlemcen and EA in UAE) is the highest, in comparison to the participants' use of MSA and the FL. Participants in both settings exhibit the highest level of SA use in the social activities domain and the least level of SA use in the media and technology domain. The following discussion further illustrates the patterns of attitudes towards SA and the level of its use among participants from both settings.

5.13.1 Participants' Attitudes towards their SA Varieties

The majority of the participants, from both universities, clearly reveal their positive attitudes about their ability to express themselves with greater ease in their own spoken variety as compared to other varieties, item 1. Moreover, both participants agree that watching television programs that are broadcast in their spoken variety is more easily comprehensible than other varieties. These conclusions are the norms, as the mother tongue is the variety that carries our experiences and, memories, which shapes our feelings of attachment and comfort towards it. This also can be supported by the results obtained from the group interview, as participants from both universities describe their SA variety in words such as 'family', 'myself' and 'my identity'. However, an interesting finding is that UAEU participants hold more positive attitudes towards item 2 affirming their cultural belonging is better expressed in EA while only 40,9% of the participants in TU agree that their cultural belonging is better expressed through AA. This can be explained by referring to the historical and cultural backgrounds of the participants from both settings. In an Emirati setting, the local identity is seen of high superiority in the Emirati social hierarchy (see section 3.3). Emiratis are brought up and raised with the notion of 'I'm an Emirati and proud of it'[57]. Additionally, throughout the group discussion, most of the Emirati interviewees mention the word 'proudness' (meaning 'pride') when they are asked how they feel when they hear EA. The government has always made a distinction between Emiratis and non-Emiratis in providing better social facilities to the locals as well as providing financial support. In this context, Snow (2013: 69) maintains that "EA [is more] promoted as a prestigious dialect resembling the local identity" in the Emirati society. Therefore, a lot of non-Emiratis try to master EA variety to adhere to a high social status. As indicated earlier in this chapter, Emiratis comprise only 10% of the population, whereas 90% are non-locals, and the local authority promotes all standards of life for all its citizens with the intention of preserving their origins. However, in an Algerian context, the Algerian being has been through tumultuous wars: French

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[57] **A translation of** ‏"إماراتي و أفتخر"‏

colonization and civil war that affected their identity. This can unveil why Algerians, in the MGT, hold positives attitudes towards MSA, French and AA in terms of the solidarity dimension. Despite that TU interviewees refer to AA as a special variety that carries their memories and tragedies, the participants are still inconsistent about whether if AA is the only variety that embodies their cultural identity. In actual fact, all of the latter varieties represent historical and cultural connotations of the Algerian identity. In this regard, famous Algerian writers such as *Kamel Daoud* and *Tahar Djaout,* refer to the dilemma that the Algerian faces in finding his identity, an identity that was lost due to factors such as colonization and Islamization.

In education, participants' attitudes towards the use of SA in classroom are not clearly positive, in both settings. In other words, less than a half of the participants, from both universities, agree that their understanding of lecturers would be higher if SA was used as MI. However, one third of the participants, in both universities, remain undecided about that statement (item4). Almost 60% of UAEU participants wish to be allowed to speak their own spoken varieties and prefer their lecturers to speak in the L variety during classroom discussion, while half of TU participants agree to be allowed to speak their own spoken varieties and 62.6% prefer their lecturers to speak in the L variety during classroom discussion. These conclusions indicate that participants are aware of the diglossic situation and the status of the of the H and L levels of the Arabic community, as each level of variety is used in its specific domain for fulfilling targeted purposes. Furthermore, these findings are supported by the group interview results in which the majority of the participants agree to the use of the SA variety, in order, to a certain extent, to facilitate in the understanding the lectures, yet saying that SA should not be designated as the MI, since the majority of the participants do not approve the idea of standardizing their SA variety. This result is congruent with Belmihoub's (2017) results that indicate the refusal of Algerian students with regard the standardization of AA.

> *Khoulod: standardizing any Arabic spoken varieties will bring only troubles to the country itself and deepen the gap between the Arab countries (TU interviewee).*

Myriam: We admire EA but which dialect we will standardize? and which dialect the lecturer will use. Not everyone in the class can understand EA and we cannot sometimes understand Algerian or Tunisian dialects! as we have many lecturers from Tunisia and Algeria (UAEU interviewee).
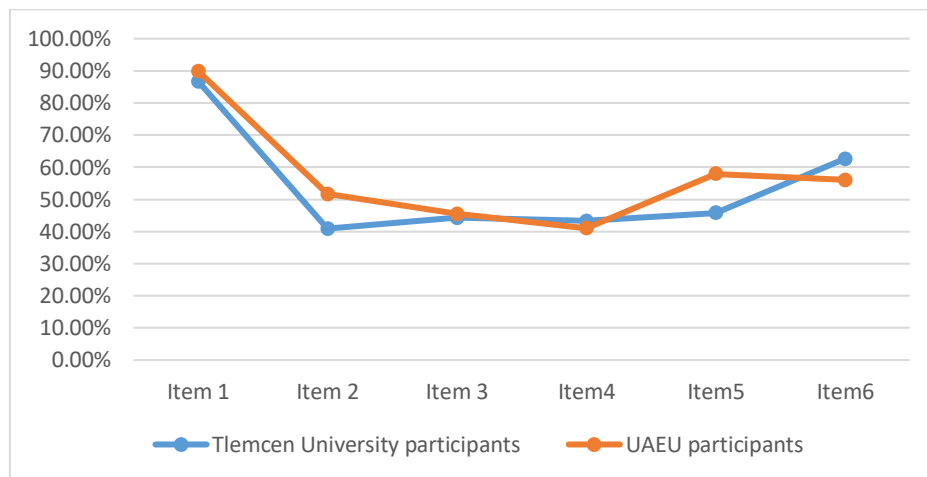

Figure 5.18 : Participants' attitudes towards their SA varities in the questionnaire

As far as the MGT results are concerned, unsurprisingly, female participants are rated higher than male speakers of the SA varieties in all the traits and in both dimensions (see figure5.19 and 5.20). UAEU participants rate the EA female speaker higher than TU participants rate the AA female speaker, despite the fact that in the domain gender research, females are more inclined to use prestigious varieties, whereas males tend to use their L varieties (Bilaniuk 203). According to the researcher, in the current study, AA and EA female speakers are rated higher than their male counterparts due to cultural embedded values and ideologies about gender in the Arabic community. In other words, although women adhere more to high social varieties, they are perceived to sound more attractive, sincere and loyal in their own variety. Moreover, UAEU participants rate EA higher in term of both dimensions, while TU participants rate AA higher in terms of the solidarity dimension only. On the one hand, these findings support results obtained from of the questionnaire in asserting that UAEU participants hold more positive attitudes towards EA as compared to TU participants' attitudes towards AA. Yet, on the other hand, TU results confirm the fact that L varieties in MGT experiments are always rated higher in terms of social attractiveness and solidarity (Schilling 2013).
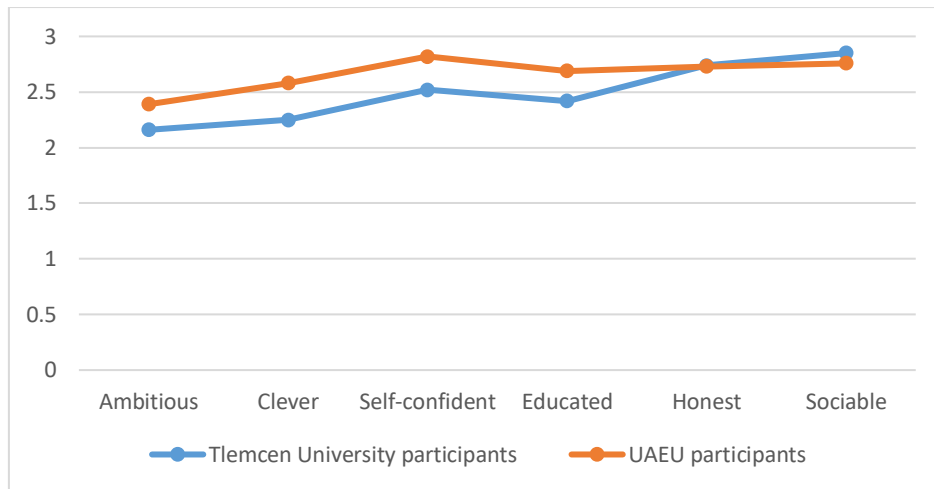
Figure 5.19 : Female speakers of SA varities in both contexts of study/MGT
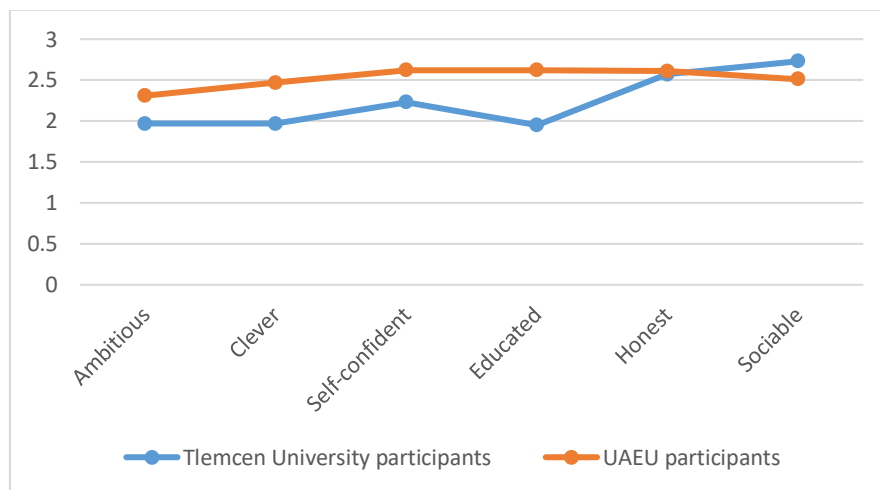
Figure 5.20 : Male speakers of SA varities in both contexts of study/MGT

5.13.2 Participants' Use of their SA Varieties

As mentioned earlier, participants from both universities naturally use their spoken variety more than MSA and the FL. In the social activities domain, the majority of the participants, from both universities, use their SA varieties with family members, with friends, in public places and in advising others. While, the majority of TU participants use AA in shopping, one third of UAEU participants use EA while shopping. This finding concurs with Belmihoub (2017) in maintaining that the SA variety is used most in the social domains. In this context, Siwiec (2016:26) maintains that though MSA among Arabs is seen as a 'fundamental value', the SA variety is still given priority in terms of use. The group interview further reveal that students do not

use their SA variety alone, but it is mixed with the FL, a finding that is in accord with results from other studies such as: Hassaine (2010) and O'Neill (2014) referring to the mixture use of SA variety with the foreign languages in Arabs day-to-day activities.

In education, both participants use their own varieties the most while discussing with classmates and use it the lowest while addressing their lecturers. These conclusions are confirmed by the interviewees also, who indicate that they are forced to use their MI while addressing their lecturers. However, they state that they feel at ease when using their SA variety with classmates, in seeking further explanation of the lecture as indicted below:

Zakaria'a: We speak in AA when we discuss with each other as it is quicker and easier to understand. (TU interviewee).

Riham: I think most of the girls, in their discussions, use their dialects. (UAEU interviewe)

Finally, SA is used the least in the media and technology domains as indicated in figure (5.21). About one third of the participants from both universities use AA/EA in watching television, listening to music, listening to the radio and surfing the Internet. These conclusions indicate that SA varieties are not generally used in the media and technology domains as the FL (French or English) is mostly preferred (Marley 2000).
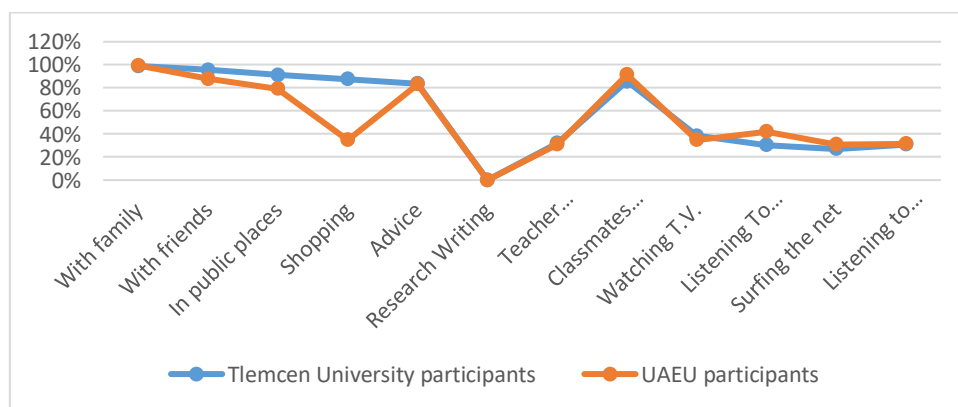
Figure 5.21 : Participants level of use of SA varities in both universities

5.14 Conclusion

This chapter has provided a detailed discussion of the obtained results of the study, in terms of language attitudes and language use in two Arab universities (TU and UAEU). The results indicate some similarities and differences at each level of analysis of the provided research questions. Moreover, some interesting conclusions are also drawn from the group interview, which helped in explaining the direct and indirect results. In terms of language attitudes, TU indicated that they hold more positive attitudes towards MSA as compared to UAEU. In terms of language use both groups of participants indicate their higher use of the FL as compared to MSA. Moreover, results indicate that grade level and field of study are factors that affect and shape the participants' attitudes towards these varieties. Furthermore, both participants indicate that despite the intrinsic value they attach to their SA variety, they do not appreciate its use in education. Finally, it is of importance to mention that these results cannot be generalized as they reflect only a small sample of the populations in either country.

General Conclusion

In the field of sociolinguistics, a huge body of literature is devoted to social-psychology of language studies. The way people think, feel and behave towards a language can decide the fate of that language on a micro and macro levels. The current study is a thorough sociolinguistic investigation about the linguistic behaviour in two Arab universities: TU and UAEU.

A mixed methods approach is used in order to examine several sociolinguistic facts in both countries. First, it aimed at disclosing students' attitudes and language use of MSA and the FL (French in TU and English at UAEU), as well as examining the level of study and field of study as variables affecting their level of use and attitudes towards the aforementioned varieties. Secondly, it intended to measure the participants' attitudes towards the use of SA inside the classroom.

The findings have exhibited differences between the participants due to the cultural and the historical backgrounds of both countries. Nonetheless, various similarities were reported between them, indicating that, more or less, the linguistic behaviour of the two parts of the Arab league: Al-Mashreq Al-Arabi and Al-Maghreb Al-Arabi is aligned in terms of their SA variety (AA/EA), their NL,MSA and their FL (French/English).

The Arab world suffers from several educational matters that limit its advancement in all life sectors. The issue regarding which language variety to use as a MI is still unsolved. It is shown in the literature of language teaching that the Arab world is a triglossic community that switches between the use of the two H varieties, namely, MSA and the FL (French in *Al-Maghreb Al-Arabi* and English in *Al-Mashreq Al-Arabi*) and the L variety: SA varieties in the educational environment. The dilemma of which MI to select from these latter varieties have resulted in various educational misfortunes including school drop outs, school repetitions, exams failure, and deficiency in language abilities as well as the limited level of the acquired knowledge in the students' field of study. The implemented language policies, in the Arab world, are the main factor that

participated in the low achievement of Arab students. LPP in the Arab world is not built on an ethnographical examination of the social situation, rather, it is built on political and economic motivations. Therefore, studies conducted in the field of language attitudes in the Arab world must be an essence part of the LPP in the Arab world.

Four research questions are formed to thoroughly examine language attitudes and language use in the two mentioned universities to draw on the objectives of the current study. The first research question aims at revealing the participants' attitudes towards MSA and the FL. The second research question intends to reveal the participants pattern of MSA and the FL use, in both universities. There was a need to examine through the third research question variables, such as level of study and field of study, which may affect the participants' attitudes and use of the mentioned varieties. At last, since our community is diglossic, there was a necessity to learn about the participants' attitudes towards the use of SA varieties in an educational context.

The research work is divided into five chapters. The first three chapters have dealt with the literature review and the background study of the contexts, starting with a discussion of major terms in the field of sociolinguistics. The first section of chapter one deals with language attitudes, explaining the term and its measurement. Later, it refers to the literature review of language attitudes, raising previous attitudinal studies in terms of the three discussed varieties (MSA, French/English and SA varieties). The second section discusses the notion of LP and its types, process and goals. Moreover, the section concludes with an overall example of LP in the Arab world. The second chapter revolves around the term 'Arabic' and its associated dilemmas in the two sociolinguistic contexts of the study. The first section of the second chapter starts with a reference to the origins of the Arabic language, its various attached terms, and there is a detailed reference to diglossia, as well as other related concepts such as the MI used in education and the phenomenon of Latin Scripted Arabic use in the Arab world. The third chapter discusses the sociolinguistic situation of Algeria and UAE and the LP history until recently. The fourth chapter is a discussion of the research design, ending with an explanation of how

data was analyzed. The final chapter has cited the research findings to answer the research questions, eliciting discussion of the obtained results.

A simultaneous mixed methods approach is used to gather quantitative and qualitative data to provide valid results. Moreover, three research tools are used to provide an illustrative understanding of the participants' language use and attitudes, for both universities. The research tools are constructed by the researcher based on previous studies, literature review and knowledge and experience in both settings, as Tlemcen is the native state of the researcher and UAE is her place of residence. A questionnaire and a group interview were used as direct methods to examine research question one, two and four in providing quantitative and qualitative data. MGT was used to examine research question one and four indirectly, in providing quantitative data. It is of great importance to indicate that the current study is built on a non-probability method sampling viz, purposive sampling. Four departments are chosen from each university, majoring in social and scientific streams. In TU, the participants were from the Biology, Medicine, Politics and Psychology departments. In UAEU, the participants belonged to Engineering, Biology, Psychology and Politics departments. In TU, 203 students participated in the questionnaire, 193 participated in the MGT questionnaire and 20 participated in the group interview. At UAEU, 178 students participated in the questionnaire, 192 took part in the MGT and 16 took part in the group-interview. Moreover, the same sample who participated in the questionnaire also did so for the MGT and the group interview.

The first hypothesis, that significant differences can be perceived in students' attitudes towards MSA and the prevailing foreign language in the two universities (UAE and TU), is accepted. The statistical results of the questionnaire as well as the MGT report significant differences in the participants' attitudes towards MSA. Moreover, results affirm that participants from both universities hold highly positive attitudes towards MSA as compared to the FL (English at UAEU and French in TU). Besides, results also indicate that TU participants hold higher positive attitudes towards MSA as compared to UAEU participants. The direct and the indirect results are in congruent in

terms of the positive attitudes towards MSA in both settings. However, the direct and the indirect results are not congruent in terms of their attitudes towards the FL. In other words, in the overt measurement of attitudes, the participants indicate their moderate attitudes towards the FL, in both settings, whereas, in the covert measurement, results reveal that participants from both settings, hold positive attitudes towards the FL. This could be due to the fact that, in the questionnaire, participants may want to please the researcher and show what is not true, while, in the MGT, the measurement occurs indirectly on the speakers of that language and not on the language per se. Furthermore, the results expose that UAEU participants carry more positive attitudes towards English as compared to their Algerian counterparts' attitudes towards French. The group-interview results support the obtained results of the quantitative methods in providing clarification on why students, from each university, had such pattern of attitudes towards the mentioned varieties. In another context, an interesting finding in the MGT results was that Algerian participants rate MSA as well as French higher in terms of solidarity dimensions rather than status dimensions, which could account for the confusion Algerians have about their identity, as a result of historical events. Firstly, French was deeply rooted in the Algerian culture during the colonization, to such an extent that one Algerian cannot carry on a conversation with another without speaking some French. Secondly, the government's thirst to Arabize the country right after independence, meant that MSA was hastily imposed and mixed with religion. This movement contributed to events that led the country into a civil war, and yet also made citizens eager to learn about the language of the Quran and Arabic literary heritage. However, UAEU participants rate MSA and English higher in terms of status dimensions, which indicating that MSA and English are seen as more as having a utilitarian purpose. Another fact that can be deduced from the discussion is that the answers in some items are at times contradictory, which is due to the different levels of measuring attitudes since some of the attitude components (affection, cognition and behaviour) can be in disagreement. By way of example, participants from both settings hold more positive attitudes towards MSA, regarding it as a cultural and intellect level indicator for its speakers. However, both agreed that MSA is not an important language in order to live in their countries and is not suitable as a MI in education. This is due to

the effective status of the FL in different sectors: academia, media and advancement, as explained earlier. Unexpectedly, TU participants reveal that their negative attitudes towards French is not due to any feeling of hatred towards the colonizer's language, but rather to the fact that French is no more the language that can sustain students towards learning science and technology, as they have expressed a deeper need to replace it with English.

The second hypothesis, that students' attitudes in the two settings are reflected differently in their use of MSA and foreign language, is refuted. Statistical results indicate that participants from both universities use the FL more than MSA. Furthermore, results expose that UAEU participants' use of English is more common than TU participants' use of French, since English is the main MI at UAEU. The FL was marked to be used the most in all of the three investigated domains from both universities. These results were expected as MSA in the Arab world is the formal language that is mainly used in written forms and formal settings such as courts and academic institutions. As for social activities, we saw that MSA and SA varieties are used to a certain extent while advising others. This is due to the fact that providing sympathy and advice is more effective via the use of MSA or the SA varieties, as people switch from L level to H level for the use of religious and Arabic sayings. In education, MSA is used with teachers and in writing research papers among students in TU, due to the fact that half of the sample is from the Social Sciences streams, while English is used more than MSA in education due to the predominant role of English at UAEU.

As far as the media and technology domain is concerned, MSA is used the most while watching television and surfing the net. Participants from both universities indicate that news and documentary files are the most watched programs in MSA. Moreover, it is believed that watching broadcast news and documentary files in MSA, among Arabs, are best received and more effective and enjoyable than the other two varieties (SA and the FL).

The use of French is most common amongst family and friends among TU participants, however, UAEU participants use English the most while shopping and in public places. This was expected, as, in an Algerian setting, French is entrenched in their day-to-day living. English is the lingua franca in an Emirati context, since most workers in social facilities are non-Arabs. It is obvious that the FL is the preferred medium in education, and in media and technology domains among participants from both universities. However, it is surprising to learn that the Algerian participants are growing a stronger interest towards the learning and the use of English in technological and educational sectors. It is significant to mention that Algerians do not possess feelings of hatred toward French, however, to a great extent, TU participants, indicate that French is not a useful language and does not provide them with access to the latest updates in science and technology.

The third hypothesis, that attitudes and language use correlate in distinct ways with two factors: field of study and grade level, was accepted, as several statistically significance differences are reported. First of all, it is noteworthy that the MGT, as an indirect tool for measuring attitudes, does not report any statistically significant differences in terms of the participants' attitudes towards MSA and their FL based on field of study and level of study, in both settings. In the questionnaire, however, field of study as a variable indicates statistically significant differences in terms of the participants' attitudes towards the foreign languages only, in both settings, as no statistically significant differences towards MSA are reported. In an Algerian context, TU results showed that participants from scientific fields of study hold more positive attitudes towards French as compared to participants from social fields. This was expected, as French is, to a greater extent, the language of Science and Technology in Algeria. Similarly, in an Emirati context, UAEU results reported that participants from the Politics and Biology departments hold higher attitudes toward English than the other two participant groups. This can be explained by referring to the status of English in the country, in general, and the status of English in education, in particular, as 90% of the scientific studies in the UAE are produced in English. In language use results, the field of study as a variable indicates that TU participants show statistically significant

differences in the use of MSA and French. In other words, participants from Social studies show greater use of MSA than French, while Scientific participants show greater use of French than MSA. In an Emirati context, because English is the main MI, UAEU participants show greater use of English, mainly in the fields of Biology and Politics.

As far as level of study is concerned, in an Algerian context, results indicate that TU participants do not present any statistically significant differences in terms of their attitudes towards MSA and French, based on level of study. However, they exhibit statistically significant differences in terms of language use in both of the latter varieties. In other words, first grade level participants use MSA more than the third-grade level participants, while third grade level participants used French more than the first-grade level participants. This may be due to the fact that freshmen students, who have just graduated from an Arabized governmental school to enter into higher education, are not confident or capable of using French, while third grade level participants have already ameliorated their French language proficiency and might be more competent and confident when using and communicating in French.

However, in an Emirati context, participants showed statistically significant differences in terms of their attitudes towards MSA based on their level of study, while no statistically significant differences towards English were reported. In other words, UAEU fourth grade level participants' attitudes towards MSA are higher than that of their first-grade level counterparts. While, in terms of language use, participants have shown statistically significant differences in terms of their use of English, while no statistically significant differences of MSA use were reported. In other words, UAEU first grade level participants used English more than fourth grade level participants did.

This can best be explained by referring to the status of English in society as well as in education. In UAE, in order to be admitted to higher education colleges, the FL proficiency of the candidate must be high and is examined through international English tests, a fact that may push students who join any university to ameliorate their level of English, as the majority of Emiratis have graduated from governmental schools that rely

on MSA more than English as the MI throughout the school levels. Whereas, in the fourth level of study, by the time of their graduation, the students have already developed enough knowledge and language proficiency in English, realizing that their MSA proficiency is affected; they might also express their dissatisfaction with their low achievement due to the use of English as a MI.

The final hypothesis: however, there seem to be no significant differences in the students' attitudes towards the use of Spoken Arabic in the classroom, is accepted. In general, both groups of participants express their moderate attitudes towards the use of SA varieties inside the classroom. In other words, majority of the participants from both universities do not seem content with the insertion of the local variety during class explanation although they affirm that their performance and understanding of the lecture will be enhanced. A major factor behind the participants' refusal to use SA varieties inside the classroom was the inability of SA varieties to encompass scientific terms, making the subject of study of less value when produced in SA varieties, unlike the use of MSA or the FL, the H varieties, which add more importance to the context of the study. Therefore, most of the participants from both universities reject the idea of the standardization of SA varieties; several reasons are provided by the participants from both universities in relation to their refusal, such as pointing out the Low status of SA varieties that are unable to represent scientific contexts; the disagreement between which variety to upgrade from multiple urban and local varieties in the same country; disunion of Arabs and loss of identity; and loss and restriction of Islamic practices in terms of language attitudes towards SA varieties. In another context, UAEU participants show more positive attitudes towards their EA than the Algerians do towards their AA. It is noteworthy to mention that it was expected as UAE always promote the local identity upon other varieties, such as, Arabic Spoken varieties, so as to protect and preserve the Emirati identity. The current study also concludes other embedded results that are worth of another topic of research. The following is a small summary of each result in points.

➤ Despite the difficulty that students face in their learning process via the FL and despite the fact that students believe that MSA could enhance their level of

achievement, they prefer the use of the FL as a MI in social and scientific streams from both university settings.

➢ In the group interview results, participants, from both universities, point out the use of Arabizi, as an informal way to facilitate communication among their peers in informal settings only, as they do not regard it as a formal tool to be used in formal situations. Moreover, the Emirati interviewees refer to the use of EPA with non-Arabs, who do not master English, as some of the participants point out the danger of the use on the Arabic language.

➢ Both participants point out the danger of the overuse of FL as well as the SA varieties on MSA use. Further, they reveal that to preserve MSA, there must be a political decision that regards MSA as an 'effective' tool in communication in formal settings. One of the suggested solutions is to add MSA international tests that are equivalent to TOEFL and IELTS and to promote the proficiency of MSA as a required qualification in job descriptions alongside English.

➢ In an Algerian context, the participants stressed the fact that it is time to regard English as a Second Language instead of French in Algeria as an effective tool in education, science and technology. Further, they affirmed that their unwillingness to pursue their studies in French is not due to colonial history but the fact that French is no longer a language that helps them cross to the other side of the global world sharing its advancement in all fields.

As far as the limitations of the current work are concerned, a major problem that the researcher faced during data collection is the validity of the students' answer sheets. From the pilot study, the researcher realized that students were confused between deciding either strongly agree or agree and strongly disagree or disagree, leading to a shift to a more neutral option, which might have affected the validity of the obtained results. The researcher has encountered this problem too while conducting a case study on Kuwait University students. Thus, a Likert scale of 3 points as indicated earlier was chosen as well as a balanced number of items and questions were included in order to keep students motivated to provide valid data. In the MGT, the researcher based her Likert Scale items on two dimensions where only six personal traits were chosen along

with another two questions. The variety of questions was needed in the MGT questionnaire to reduce students' boredom as they might feel bored in repeating the same steps several times. Another point is that many students, after indicating their approval for participating in the study, especially in TU, did not properly finish answering the questions or some contradictions in their answers were very clear, leading to a discard of more than 200 sheets. In both universities, especially, at UAEU, it was difficult to draw the attention of the students to participate in the study after obtaining their consent approval. The researcher asked each lecturer of the class to talk to his/her students about the importance of their cooperation, as well as encouraging them to provide valid answers, as their lecturers had already established a balanced relationship with their students, reliant on mutual trust.

The researcher's aim for the current sociolinguistic investigation is to compare the status of MSA and the FL, to draw similarities and differences between the two Arab countries, taking into consideration the dissimilarities of their backgrounds. However, the intention is to further investigate students' attitudes towards the aforementioned varieties in order to help formulate a successful bilingual policy. It also stresses on the impact of level of study and field of study as variables affecting the participants' attitudes and language use. Moreover, the measurement of the participants' attitudes towards the use of SA varieties inside the classroom is needed in order to build an overall picture about the effectiveness of the MI in higher education. Therefore, it was difficult to find common ground between the two settings in terms of the selection of the best methodological approach to undertake the current study. All the changes made in the methodology part, as well as choosing a purposive sampling method was to keep the best approach to suit both universities. Therefore, it would be an opportunity to conduct the same study using the same designed tools on a larger scale with a representative sampling method in which there is a reward for the participants, since students show a greater tendency to provide valuable data to the research field when they are motivated.

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Appendices

Appendix A:Ethical Approval From UAEU

<div align="center">

Social Sciences Research Ethics Committee

-Approval-

</div>

Proposal number: *ERS_2017_5627*

Title of Project: A comparative study of Students' language use and attitudes

towards MSA and English at United Arab Emirates University

(UAE) and MSA and French in Tlemcen

PI: Soumia   University (Algeria)

Co-PI: Bouhmama

The above proposal has been reviewed by:

☒   one member of the Social Sciences REC
☐
        two members of the *Social Sciences REC*

And the decision is:

☒ Favorable
☐ Favorable with Additional Conditions
☐ Provisional Opinion
☐ Unfavorable Opinion
☐ No Opinion (Proportionate Review* only)

Reason :

After evaluating this proposal, we see no major ethical concerns. Therefore, the proposal is approved for the duration of the research study.

Please ensure that you indicate to research participants that your study has received ethical approval from UAE University by referring to the proposal number.

Name	Clara Morgan
(Chair or designee):	
	Clara Morgan
	July 30, 2017
	Signature Date

The decisions available to the Committee are defined as follows:

"Favorable with standard conditions" means that the study has ethical approval to proceed, as long as local management approval is in place prior to the study starting.

"Favorable with Additional Conditions" means that the study has ethical approval in principle but there are certain issues, which need to be addressed prior to the study starting such as a minor change to participant documentation. It is the responsibility of the Principal Investigator to ensure that additional conditions are met.

"Provisional Opinion" means that there are more substantial changes, which need to be made before the study starts. These changes would require further ethical review on the basis of which a favorable or unfavorable opinion would be given by the Ethics Committee.

Unfavorable Opinion means that the study does not have ethical approval to proceed and a further application would need to be submitted should the applicant choose to proceed with the study. Advice and guidance will be provided by the Committee setting out the reasons for their decision and suggesting changes which would mean that a favorable opinion on resubmission would be more likely. For applications processed through the Proportionate Review* Service an unfavorable opinion is only given where the application is of such poor quality that it is probable that an unfavorable opinion would be given if it were to be reviewed at a full meeting.

No Opinion (Proportionate Review* only), means that the Proportionate Review subcommittee (3 members) have deemed that the proposed study does have material ethical issues and will therefore need to be reviewed by a full committee.

The aim of proportionate review is for studies which present minimal risk or burden for participants to be reviewed by a proportionate review sub-committee within 14 days of receipt of a valid application.

Appendix B: Consent Forms/Arabic (Original Version)

طلب الموافقة على المشاركة في الدراسة: الإستبيان الخاص بتقييم الإستماع الصوتي

عزيزي الطالب/ عزيزتي الطالبة:

السلام عليكم ورحمة الله وبركاته

تقوم الطالبة بعمل دراسة مقارنة بين طلبة جامعة الإمارات العربية المتحدة وطلبة جامعة تلمسان- الجزائر وذلك كمتطلب تكميلي للحصول على شهادة الدكتوراه في برنامج اللغة والتعليم- قسم اللغة الإنجليزية في جامعة تلمسان. ولقد تم تصميم هذه الاستبانة التي لن تأخذ منك وقتا أكثر من ١٠ دقائق أثناء المحاضرة. بغرض الكشف عن مقدرتك في تحديد السمات الشخصية للأفراد عن طريق مقاطع صوتية مسموعة. ستشرح لك الباحثة أكثر حول الموضوع أثناء المشاركة.

عزيزي الطالب أدعوك للمشاركة في هذه الاستبانة علما بأن المشاركة في هذه الاستبانة ليس إجباريا، يمكنك للانسحاب في أي مرحلة وليس هناك أي الزامات أي من طرفك وكما أنك لست مطالبا بتزويد أي بيانات شخصية كاسمك وعنوانك في تعبأة هذه الاستبانة وسيتم استخدام البيانات المجموعة (كالعمر والجنس والجنسية) لغرض البحث العلمي فقط.

☐ أوافق على المشاركة في هذه الاستبانة   التوقيع: ....

☐ لا أوافق على المشاركة في هذه الاستبانة   التوقيع: ....

الطالبة: سمية بوحمامة

جامعة أبو بكر بلقايد. تلمسان. الجزائر

البريد الإلكتروني:soumia@shereef.com

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نموذج الموافقة على المشاركة في الدراسة: الإستبيان الخاص بالاتجاه اللغوي والاستخدام اللغوي للطلبة

عزيزي الطالب/ عزيزتي الطالبة:

السلام عليكم ورحمة الله وبركاته

تقوم الطالبة بعمل دراسة مقارنة حول الإستخدام اللّغوي والإتجاهات اللغوية لدى طلبة جامعة الإمارات العربية المتحدة وطلبة جامعة تلمسان- الجزائر وذلك كمتطلب تكميلي للحصول على شهادة الدكتوراه في برنامج اللغة والتعليم- قسم اللغة الانجليزية. ولقد تم تصميم هذه الاستبانة بغرض الكشف عن المواقف اللّغوية والإستخدام اللغوي لدى الطلاب.

يسرني أن أدعوك للمشاركة في تعبئة هذه الإستمارة والتي لن تتطلب منك وقتا أكثر من 15 دقيقة لقراءة التعليمات والإجابة على الأسئلة مباشرة أثناء المحاضرة. تكمن أهمية هذه الدراسة في التعرف على اللغة التي يستخدمها الطلاب في نشاطاتهم اليومية واتجاههم نحوها سواء أكانت اللغة الإنجليزية أو اللغة الفصحى أو العامية. ستساعد هذه الدراسة مجال البحث العلمي حيث أنها ستثري دراسة الإتجاهات اللغوية في الوطن العربي.

عزيزي الطالب المشاركة في هذه الاستبانة ليس إجباريا، يمكنك للانسحاب في أي مرحلة وليس هناك أي الزامات من طرفك وكما أنك لست مطالبا بتزويد أي بيانات شخصية كاسمك وعنوانك في تعبأة هذه الاستبانة وسيتم استخدام البيانات المجموعة (كالعمر والجنس والجنسية) لغرض البحث العلمي فقط.

☐   أوافق على المشاركة في هذه الاستبانة   التوقيع:.....................

☐   لا أوافق على المشاركة في هذه الاستبانة   التوقيع: ....

الطالبة: سمية بوحمامة

جامعة أبو بكر بلقايد. تلمسان. الجزائر

البريد الإلكتروني:soumia@shereef.com

Appendix C: Consent forms in English (Translated version)

Part one: Consent Form: Matched Guise Technique (English Version)

A request of Participation approval in a survey study

Dear Student

The researcher is conducting a comparative study between the students of the United Arab Emirates University and the students of the University of Tlemcen-Algeria, as a supplementary requirement, to obtain a doctorate certificate in Language and Education Program, at the University of Tlemcen. This study explores what students may think/feel about individuals and what personal characteristic, a listener may give to their speakers, from hearing their voices only in audio clips. If you agree to participate in the current study, the questionnaire in hands is designed for that reason only and takes up to 15 minutes to be filled during the classroom session. The researcher will explain more and give an example before you start filling out the questionnaire.

 Participation in this questionnaire is not mandatory. You can withdraw at any stage. There are no obligations on your part, and you are not required to provide any personal data, such as your name and address, in filling this questionnaire. Some information is required such as (age, gender, grade level and college) that is used for scientific research only.

   ☐ I agree to participate in this study
   ☐ I do not agree to participate in this study

Ph.D. candidate name: Soumia Bouhmama

Tlemcen University

 Letters and Languages college-English Department

Email address: soumia@shereef.com

: Consent Form: Survey questionnaire (English Version)

A request of Participation approval in a survey study

Dear Student

The researcher is conducting a comparative study between the students of the United Arab Emirates University and the students of the University of Tlemcen-Algeria, as a supplementary requirement, to obtain a doctorate certificate in Language and Education Program, at the University of Tlemcen

If you are interested in language surveys, I am pleased to invite you to participate in filling out this form which will not require more than 15 minutes, to read the instructions and answer questions directly, during the lecture's session. The importance of this study is to identify the language used by students in their daily activities and their attitudes towards them, whether it is the foreign language, Standard Arabic or Spoken Arabic. This study will help the field of linguistics in terms of providing data about attitudes and language use between students from Tlemcen University and UAE University.

 Participation in this questionnaire is not mandatory. You can withdraw at any stage. There are no obligations on your part, and you are not required to provide any personal data such as your name and address in filling this questionnaire. Some information is required such as (age, gender, grade level and college) that is used for scientific research only.

☐ I agree to participate in this study

☐ I do not agree to participate in this study

Ph.D. candidate name: Soumia Bouhmama

Tlemcen University

Letters and Languages college-English Department

Appendix D: Research Tools In Arabic (Original Version)

أدوات البحث موحدة للجامعتين. تم استبدال بعض الكلمات التي تدل على انتمائها لطلبة جامعة الإمارات لأنه تم التطبيق على طلبة جامعة تلمسان أولا . لذا تم استبدال : الجزائريوون- الجزائريوون- اللغة الفرنسية – الجزائر ب:الإماراتيون – اللغة الانجليزية – الإمارات.

أولا: استبانة الاتجاهات اللغوية و الاستخدام اللغوي

عزيزي الطالب، عزيزتي الطالبة:

شكرا جزيلا على حسن تعاونك للمشاركة في هذه الاستبانة. تتكون هذه الاستبانة من ثلاثة أجزاء, الرجاء قراءة التعليمات جيدا قبل البدء بالاجابة.

الجزء الاول: البيانات الشخصية:

ضع علامة (√) في الفراغ الذي يتناسب مع حالتك:

١- الجنس: ذكر [ ]   أنثى [ ]   ٢- العمر:.........................

٣- الكلية: ....   ٤- التخصص: ....

٥- السنة الدراسية: ....   ٦- الجنسية: ....

ما هي لغة تخصصك (اللغة التي تدرس بها بنسبة أكبر)؟ ....

- هل تود استبدال اللغة الفرنسية باللغة الفرنسية كلغة ثانية في الجزائر؟ ....(خاص بطلبة جامعة تلمسان فقط)

-كيف تقيم نفسك في مهارات اللغة العربية؟

التقييم/ المهارة	الكلام	الاستماع	القراءة	الكتابة
ضعيف				
متوسط				
جيد				

كيف تقيم نفسك في مهارات اللغة الفرنسية ؟

التقييم/ المهارة	الكلام	الاستماع	القراءة	الكتابة
ضعيف				
متوسط				
جيد				

الجزء الثاني: ما يلي مجموعة من النشاطات التي يقوم بها الطالب بشكل عام، أي من اللغات التالية تستخدم في النشاطات المذكورة:

<table>
<tr><td>لا</td><td>نعم</td><td>العبارة</td><td>الرقم</td><td>لا</td><td>نعم</td><td>العبارة</td><td>الرقم</td></tr>
<tr><td></td><td></td><td>هل تستخدم اللغة الفرنسية التفاعلات الاجتماعية؟</td><td>1</td><td></td><td></td><td>هل تستخدم اللغة العربية في التفاعلات الاجتماعية؟</td><td>1</td></tr>
<tr><td colspan="3">إذا كانت إجابتك بنعم فحدّد بأي مجال:
☐ عند الحديث مع أفراد أسرتك
☐ عند الحديث مع أصدقائك
☐ في الأماكن العامة
☐ عند التسوق
☐ عند تقديم النصيحة للغير</td><td></td><td colspan="3">إذا كانت إجابتك بنعم فحدّد بأي مجال:
☐ عند الحديث مع أفراد أسرتك
☐ عند الحديث مع أصدقائك
☐ في الأماكن العامة
☐ عند التسوق
☐ عند تقديم النصيحة للغير</td><td></td></tr>
<tr><td>لا</td><td>نعم</td><td>هل تستخدم اللغة الفرنسية في الجامعة؟</td><td>2</td><td>لا</td><td>نعم</td><td>هل تستخدم اللغة العربية في الجامعة؟</td><td>2</td></tr>
<tr><td colspan="3">إذا كانت إجابتك بنعم فحدّد بأي مجال:
☐ عند كتابة البحوث والتقارير
☐ عند التواصل مع الأستاذ
☐ عند مناقشة زملائك داخل القسم</td><td></td><td colspan="3">إذا كانت إجابتك بنعم فحدّد بأي مجال:
☐ عند كتابة البحوث و التقارير
☐ عند التواصل مع الأستاذ
☐ عند مناقشة زملائك داخل القسم</td><td></td></tr>
<tr><td>لا</td><td>نعم</td><td>هل تستخدم اللغة الفرنسية في التكنولوجيا والاعلام؟</td><td>3</td><td>لا</td><td>نعم</td><td>هل تستخدم اللغة العربية في التكنولوجيا والاعلام؟</td><td>3</td></tr>
<tr><td colspan="3">إذا كانت إجابتك بنعم فحدّد بأي مجال:
☐ عند مشاهدة البرامج التلفازية
☐ عند الاستماع إلي الموسيقى
☐ عند التصفح على الانترنت
☐ عند الاستماع إلى المذياع</td><td></td><td colspan="3">إذا كانت إجابتك بنعم فحدّد بأي مجال:
☐ عند مشاهدة البرامج التلفازية
☐ عند الاستماع إلي الموسيقى
☐ عند التصفح على الانترنت
☐ عند الاستماع إلى المذياع</td><td></td></tr>
</table>

الرقم	العبارة	نعم	لا
1	هل تستخدم العامية في التفاعلات الاجتماعية؟		
	إذا كانت إجابتك بنعم فحدّد بأي مجال: ☐ عند الحديث مع أفراد أسرتك ☐ عند الحديث مع أصدقائك ☐ في الأماكن العامة ☐ عند التسوق ☐ عند تقديم النصيحة للغير		
2	هل تستخدم العامية في الجامعة؟	نعم	لا
	إذا كانت إجابتك بنعم فحدّد بأي مجال: ☐ عند كتابة البحوث والتقارير ☐ عند التواصل مع الأستاذ ☐ عند مناقشة زملائك داخل القسم		
3	هل تستخدم العامية في التكنولوجيا والاعلام؟	نعم	لا
	إذا كانت إجابتك بنعم فحدّد بأي مجال: ☐ عند مشاهدة البرامج التلفازية ☐ عند الاستماع إلي الموسيقى ☐ عند التصفح على الانترنت ☐ عند الاستماع إلى المذياع		

الجزء الثالث: ما يلي مجموعة من العبارات التي تقيس اتجاهاتك نحوها. اختر من بين الاختيارات الثلاثة: موافق أو محايد أو غير موافق (ملاحظة: لا يوجد إجابة صحيحة أو خاطئة، اختر ما يناسبك وما يعبر عنك)

أولا: الإتجاه نحو اللغة العربية الفصحى:

لا أوافق	محايد	أوافق	العبارات	الرقم
			عادة ما يدل على من يستخدم اللغة العربية أنه شخصا مثقفا	1
			أشعر بالفخر اتجاه نفسي حين أتحدث بالغة العربية	2
			أرى أن اتقان اللغة العربية مهم لمن يريد العيش في الجزائر	3
			اللغة العربية تصلح للتخصصات العلمية	4
			اللغة العربية أعلى مكانة من اللغة الفرنسية	5
			أظن أن استخدام اللغة الفرنسية يقلل من استخدام اللغة العربية	6
			أظن أن استخدام العامية يقلل من استخدام اللغة العربية	7
			درجاتي ستكون أعلى لو كان الامتحان باللغة العربية	8
			أفهم المادة العلمية التي تقدم باللغة العربية أسرع مما لوقُدِّمَت باللغة الفرنسية	9
			اللغة العربية أعلى مكانة من العامية	10

ثانيا: الاتجاه نحو العامية

			من السهل أن أعبر عن مشاعري بالعامية	1
			تعبر العامية عن انتمائي لثقافتي أكثر من اللغة العربية	2
			البرامج التي تتحدث العامية أكثر قابلية للفهم عن غيرها	3
			سأفهم المحاضرة أفضل حين تلقى بالعامية	4
			أتمنى لو يسمح لنا الحديث بالعامية أثناء المناقشة في المحاضرة	5
			أوافق أن يستخدم المحاضر العامية إلجانب لغة التدريس في المحاضرات	6

ثالثا: الاتجاه نحو اللغة الفرنسية :

لا أوافق	محايد	أوافق	العبارات	الرقم
			أشعر بالفخر اتجاه نفسي حين أتحدث باللغة الفرنسية	1
			أعتقد أن اللغة الفرنسية لغة مناسبة للتعليم في جامعتنا أكثر من اللغة العربية	2
			استِخدام اللغة الفرنسية في الحياة اليومية مؤشرٌ على التقدم الثقافي	3
			أرى أن اتقان اللغة الفرنسية مهم لمن يريد العيش في الجزائر	4

أسعد جِدّاً حين أسمع الجزائريين يتحدثون فيما بينهم باللغة الفرنسية				5
الدراسة باللغة الفرنسية تزيد من نسبة نجاحي في الامتحانات				6
أشعر بأن تحصيلي العلمي يكون أكبرَ حين تكون المحاضرة باللغة الفرنسية				7
أشعر بالسعادة حين يتوجب عليَّ تقديمَ بحث باللغة الفرنسية				8
يجب أن تُدرس المواد العلمية باللغة الفرنسية				9
أتمنى لو كان هذا الاستبيان باللغة الفرنسية				10

شكرا جزيلا لتعاونكم ☺

ثانيا : أسلوب الأداء المقارن (النسخة الأصلية)

عزيزي الطالب، شكرا لقبولك المشاركة في هذا الاستبيان التقييمي.

سوف تستمع إلى ٦ متحدثين مختلفين يتحدثون عن موضوع الزواج. بعد الانتهاء من الاستماع إلى كل متحدث سوف تُمنَح بضع دقائق كي تقوم بتقييم كل متحدث بناءً على تقييمك الخاص.

الجنس: Δ ذكر   Δ أنثى   العمر: ....

التخصص: ....   السنة الدراسية: ....

- فضلا قم بتقييم كل متحدث بعد الانتهاء من السماع إلى التسجيل بناء على ما تراه مناسبا:

المتحدث الأول: والثاني ، والثالث ، والرابع...

الصفة / التقييم>	أوافق	محايد	لا أوافق
طموح			
ذكيّ			
واثق من نفسه			
صادق			
اجتماعي			
متعلم			

-أجب عما يلي بناء على رأيك الشخصي:

أعتقد أن وظيفة المتحدث هي:

معلم – مزارع - طبيب – مهندس – اختصائي نفسي – ليس لديه عمل – بائع.

يبدو المتحدث لطيفا؟ نعم Δ   لا Δ

☺نشكر لكم حسن تعاونكم وصدق إجاباتكم

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ثالثا: المقابلة الجماعية النسخة الأصلية

الجزء الأول

مقدمة عن موضوع المقابلة وأهدافها لتذكير الطلاب المشاركين فيها.

تذكير الطلبة المشاركين بحقهم في الإنسحاب من المقابلة الجماعية و ضمان السرية التامة للمعلومات المقدمة.

تذكير الطلبة المشاركين بأنه ليس هناك إجابات خاطئة أو إجابات صحيحة, كل الإجابات تعبر عن أراء الطلبة و المعلومات المقدمة سيتم استخدامها لغرض البحث العلمي فقط.

الجزء الثاني

أسئلة عامة عن: العمر، الجنسية، الكلية، التخصص، السنة الدراسية؟ المدرسة (خاصة ـ حكومية) خاص بجامعة الإمارات فقط

من 1 إلى 5 كيف تقيم كفاءتك في اللغة العربية؟

من 1 إلى 5 كيف تقيم كفاءتك في اللغة الفرنسية ؟

هل تجد صعوبة في التعبير عن نفسك سواء كان شفهيا أو كتابيا باللغة العربية؟

هل تجد صعوبة في التعبير عن نفسك سواء كان شفهيا أو كتابيا باللغة الفرنسية ؟

ماهي اللغة التي يستخدمها المجتمع الجزائري أكثر؟ ولماذا تظن ذلك؟

إلى أي حد تُستخدمَ العامية في الجزائر؟ وماهي العلاقة بين العامية والفرنسية وبين العامية والعربية؟

هل تظن أن الاستخدام الطاغي للغة الفرنسية سوف يقلل من استخدام اللغة العربية الفصيحة؟

هل تري أنه من الضروري تعزيز استخدام العربية الفصحى بين الناس؟

ما هي اللغة الضرورية التي يجب أن تتقنها للعيش في الجزائر

ماهي اللغة التي تدرس بها في تخصصك؟ وهل أنت راض عنها؟

من 1 الى 5 قيم نفسك بمدى فهمك للمحاضرة باللغة ......؟ (اللغة التي أجاب بها الطالب في السؤال السابق)

أتود استبدالها باللغة ......؟ (عكس اللغة التي يدرس بها الطالب، إذا كانت لغة تخصصه اللغة العربية ففي الفراغ سيتم وضع اللغة الفرنسية)

أين تَستخدم اللهجة في حياتك اليومية؟ (هنا ستقوم الباحثة بإعطاء بعض الامثلة عن الأماكن والأشخاص التي يتم استخدام فيها/معهم العامية)

ماهي اللغة التي تستخدمها أثناء البحث على الإنترنت وفي مواقع التواصل الاجتماعي؟

أيهما تشاهد أكثر (البرامج التي تبث باللغة الفرنسية أو اللغة العربية)؟

ماهي لغتك المفضلة حين مشاهدة التلفاز؟

أتوافق أن تكون العامية هي لغة النقاش داخل المحاضرة؟ (توضيح: تكون العامية هي اللغة التي يتحدث بها المحاضر والطلاب في المحاضرة الى جانب بعض المصطلحات أو العبارات باللغة العربية واللغة الفرنسية)

ما رأيك بان تصبح اللهجةالجزائرية هي النوع الذي يستخدم في الدراسة وأيضا الكتابة أي يكون هناك قواعد عن كيفية استخدام اللهجة وتحديد معاني كلماتها ويتم استخدامها كتابيا وشفهيا في الجامعة وبقية الدوائر الرسمية؟ موافق؟ غير موافق؟ لماذا؟

هل توافق أن تكون اللغة العربية الفصحى هي اللغة الاساسية التي يدرّس بها في جميع التخصصات في جامعة؟ لماذا؟

هل أنت راض عن استخدام اللغة الفرنسية كلغة ثانية في التعليم؟

أي لغة تساعدك على الفهم أكثر: اللغة العربية أم اللغة الفرنسية ؟

هل ترى أنه من اللائق أن تدرس العلوم الأدبية في الجامعة باللغة العربية والعلوم العلمية باللغة الفرنسية ؟ ولماذا؟

ما هو السبب من وجهة نظرك في عدم استخدام اللغة العربية في المواد العلمية والتطبيقية؟

أيهما يعبر أكثر عن قومتيك العربية وانتمائك العربي (اللغة العربية أو اللهجة المحلية)؟

ما هو شعورك حين تسمع من يتحدث باللغة العربية الفصحى مع (الإداريين في الجامعة، مع الطلاب في الكافيتريا، مع النادل في المطعم، مع البائع في المحلات التجارية)

ما هو شعورك حين تسمع من يتحدث باللغة الفرنسية مع (الإداريين في الجامعة، مع الطلاب في الكافيتريا، مع النادل في المطعم، مع البائع في المحلات التجارية)

من وجهة نظرك اي لغة تجدها:(جميلة، تعبر عن الذكاء، الثقة بالنفس، تدل على الصدق، الود، عصرية، تقليدية، القومية الوطنية؟

ماذا يخطر في ذهنك حين ستمع عبارة " اللغة العربية، اللغة الفرنسية، العامية"

Appendix E: Research Tools In English (Translated Version)

The research tools are unified for both universities. The study was conducted first in Tlemcen University students. Therefore, some words such as: Algerians - French – Algeria were replaced by Emiratis - English – UAE to fit the Emirati context of study.

Part one: The questionnaire

Dear Student

Thank you for your approval to participate in this questionnaire. This questionnaire consists of three parts. Please read the instructions carefully before you start answering.

Part one: Personal information

1- Gender: □ Male   □ Female

2- Age: …………………

3- College……………………………………..   5- Field of study:…………………….

4- Grade level :……………………………….   6- Nationality: …………………………

- What is the medium of instruction that is used the most in your field of study?.........................

- Would you like to replace French with English as a second language in Algeria ?

   (For informants in Tlemcen University only)

- Please, indicate in the following table how you evaluate yourself on Standard Arabic proficiency.

Skill→ Evaluation↓	Speaking	Listening	Reading	Writing
Poor				
Average				

	Speaking	Listening	Reading	Writing
Good				

- Please, indicate in the following table how you evaluate yourself on French proficiency.

Skill→ Evaluation↓	Speaking	Listening	Reading	Writing
Poor				
Average				
Good				

Part two: The following are three tables, each representing a different language. Please, indicate what variety of language do you use in the following activities.

No:	Statement	Yes	No
1	Do you use Standard Arabic in social activities?		
	IF yes, where do you use it? (you can choose more than one) □ Talking to family members □ Talking to friends □ In public places □ Shopping		

No:	Statement	Yes	No
1	Do you use French in social activities?		
	IF yes, where do you use it? (you can choose more than one) □ Talking to family members □ Talking to friends □ In public places □ Shopping		

	□ Advising others					□ Advising others		
2	Do you use Standard Arabic at university?	Yes	No		2	Do you use French at university?	Yes	No
	□ Writing reports and researchers □ Communicating with the lecturer □ Discussing with classrooms in classroom session					□ Writing reports and researchers □ Communicating with the lecturer □ Discussing with classmates in classroom		
3	Do you use Standard Arabic in technology and media?	Yes	NO		3	Do you use French in technology and media?	Yes	NO
	□ Watching TV programs □ Listening to music □ Surfing the internet					□ Watching TV programs □ Listening to music □ Surfing the internet □ Listening to the radio		

	□ Listening to the radio			

Part three: The following is a set of statements that measure your attitudes towards standard Arabic, Dialectal Arabic and French/English. Choose from three options: agree, Neutral, or Disagree (Note: there is no correct or false answer, choose what suits you and what reflects you best).

A: Attitudes towards Standard Arabic

No	Statements	Agree	Neutral	Disagree
1	Anyone who uses Arabic is considered an intellectual person			
2	I feel proud of myself when I speak in Arabic			
3	I believe that mastering the Arabic language is important for those who want to live in Algeria			
4	I think Arabic is suitable for scientific disciplines			
5	Arabic language has a higher status than French			
6	I think the overuse of French reduces the chance of Standard Arabic use			
7	I think the overuse of Algerian Arabic reduces the chance of Standard Arabic use			

8	My grades would be higher if the exam was in Arabic			
9	I think that the scientific material presented in Arabic is easier to understand than if it were presented in French			
10	Arabic language has a higher status than Algerian Arabic			

B: Attitudes Towards Algerian Arabic/ Emirati Arabic

No	Statements	Agree	Neutral	Disagree
1	I can easily express my feelings in dialect			
2	I see that the dialect expresses my belonging to my culture more than standard Arabic			
3	I think that television programs presented in dialect are more understandable than others			
4	I will understand the lecture better when presented in dialect			
5	I wish I could be allowed to speak in dialect when discussing the lecture delivered in the classroom			
6	I agree that the lecturer delivers his lecture in dialect along with the language of instruction			

C: Attitudes towards French

No	Statements	Agree	Neutral	Disagree
1	I feel proud of myself when speaking in French			
2	I think that French language is more suitable for education in our university than Arabic language			
3	I see that using French in everyday life is an indicator of cultural progress			
4	I think that mastering French language is important for those who want to live in Algeria			
5	I feel happy when I hear Algerians speaking between them in French			
6	I think that studying in French increases the percentage of success in my exams			
7	I feel that my knowledge my will be greater when the lecture is presented in French			
8	I feel happy when I present a research in French			
9	I think that Scientific materials must be studied in French.			
10	I wish this questionnaire was in French			

Thank you 😊

Part two: The Matched Guise Technique

Dear Student

Thank you for your approval in participating in this evaluation questionnaire. You will hear 6 different speakers speaking about the subject of marriage, each speaker speaking about 45 seconds. After each sound clip, you will be given a few minutes to evaluate each of them based on your own assessment.

Part one: Personal information

5- Gender: □ Male   □ Female

6- Age: …………………

7- College…………………………………………..   5- Field of study:…………………….

8- Grade level :……………………………….   6- Nationality: …………………………

- What is the medium of instruction that is used the most in your field of study?..........................

Part two: Please evaluate each speaker, after listening to each speaker based on your personal evaluation.

First speaker, second, third…

Kindly answer the following questions based on your own evaluation:

1- I think the speaker's job is:

 Teacher- Farmer- Physician- Engineer-Psychologist- Jobless-housewife-Vendor.

2- The speaker is friendly □ Yes   □ No

Have you noticed any repeated voices from the heard sound clips? □ Yes   □ NO

Evaluation→ Trait↓	Agree	Neutral	Disagree
Ambitious			
Clever			
Self-confident			
Honest			
Sociable			
Educated			

Part three: Group-interview

Questions used in the interview:

Part one:

- An introduction about the topic of discussion and its goals
- Reminding the interviewees about their right to withdraw from the interview, granting their anonymity.
- Reminding the interviewees that there are no right or wrong answers. All the indicated statements are used for the sake of adding more valuable data to the current study.

Part two:

- General questions about: age, grade level , nationality, college , specialty, background school (public/private)
- Evaluate yourself in MSA language proficiency out of 5
- Evaluate yourself in Foreign language (French in Tlemcen University / English in UAEU) out of 5
- Do you find difficulty in expressing yourself in MSA in spoken and/or written forms?
- Do you find difficulty in expressing yourself in (English at UAEU and French in Tlemcen University), in spoken and written forms ?

- What language does the Emirati/Algerian community use most? Why do you think so?
- To what extent do you use the dialect in the UAE/Algeria? What is the relationship between dialect and English/French and between dialect and Standard Arabic?
- Do you think that the overwhelming use of English in UAE/French in Algeria will reduce the use of Arabic?
- Do you think it is necessary to promote the use of Arabic among people? What language do you need to live in the UAE/ Algeria?
- --------

- What is the medium of instruction in your specialty? are you satisfied with …….. as a medium of instruction?
- How much do you understand from the lecture out of 5 with …… as a medium of instruction. (The language answered in the previous example)
- Do you want to replace it with …….. (The opposite of what is mentioned. Eg: if it is Arabic then the researcher will use French in Tlemcen University and English at UAEU and vice versa)
- --------------
- Where do you use dialect in your daily life? (Here the researcher will give some examples of places and people with whom they use their spoken vareity)
- What language do you use in social networks?

  What do you watch most (programs that broadcast in English in UAE/French in Algeria or Arabic)?

  What is your favorite language when watching TV?
- --------
- Do you agree to use your dialetc as the language of discussion in lectures ? (Clarification: AA /EA is the language spoken by the lecturers and students inside the classroom along with some terms or phrases in Arabic and English/French)
- What do you think if AA/EA is the type of language used in education: speaking /writing. Explanation : the dialect has grammar books and rules on how to use it, in which there are rules on how to use the dialect orally and in written forms at the university, being the official vareity in many governmental sectors ? Do you agree? Why ?
- Do you agree to use of MSA as the basic language in teaching, in all majors at the tertiary level ? Why?
- Are you satisfied with the use of English/French as a second language in education? And why?
- Which language can help you in better understanding of the lecture : MSA or English/French?

Do you think it is appropriate to study social sciences in MSA and scientific studies in English/French? And why?

- In your point of view, what is the reason for not using MSA in scientific subjects?

- -------------

- What reflects more your Arabic ethnicity (Standard Arabic or dialect)?

- How do you feel when you hear someone speaking in MSA with (administrators at the university, with students at the cafeteria, with the waiter in the restaurant, with the seller in the shops)(they are both Arabs)

- How do you feel when you hear someone speaking English/French with (administrators at the university, with students at the cafeteria, with the waiter in the restaurant, with the seller in the shops)(the are both Arabs)

- From your point of view, the following traits are indicated in which variety, from the aforementioned varieties ?   (Beautiful, intelligent, confident, honest, friendly, modern, traditional, national)?

- What do you think of when you hear the words : Arabic, French, dialect

Appendix F: (The MGT Read Texts In Each University)

Part one: Texts in the Algerian Context

Text in MSA:

يبنى الزواج على أسس متعددة منها الاحترام المتبادل و الثقة و الحوار، لكن أهمها هو التفاهم المتبادل بين الشريكين. و الزواج من أجانب خاصة يفرض تحديات جديدة على الزوجين نظرا لوجود اختلاف في اللغة و الدين و العادات و التقاليد. وهنالك من يقول أن الطريقة التي ينجح فيها الزواج المختلط نجاحا تاما هو أن يقدم كلا الطرفين تنازلات واسعة. فالتضحية عامل مهم. غير أن الجوهر الأساسي للعلاقة الناجحة هو التسامح و محاولة تقبل معتقدات و أفكار الشريك بعقل متفتح دون أحكام مسبقة، الأمر الذي يساهم في فتح بابٍ للحوار والتفاهم على أساس صريح. فالزواج بالنهاية هو "نصيب و قصة ترويها لاحقا بحلوها ومرها."

Text in French :

Le mariage se construit sur des bases multiples telles que le respect mutuel, la confiance et la communication ouverte, mais la chose la plus importante est la compréhension mutuelle entre les deux partenaires. Les mariages mixtes, en particulier, imposent de nouveaux défis sur les couples en raison des différences de langue, de coutumes et de traditions. Il y a ceux qui disent que la façon dont les mariages mixtes peuvent être parfaitement réussis est lorsque les deux parties font des concessions. Le sacrifice est un facteur important. Cependant, l'essence d'une relation réussie est la tolérance et l'acceptation des croyances et des idées de l'autre partie avec un esprit ouvert et sans jugement préalable, ce qui contribue à ouvrir une porte pour la conversation et la compréhension sur une base transparente. En fin de compte, le mariage est un destin et une histoire que vous partagerez plus tard avec ses hauts et ses bas.

Text in Algerian Arabic :

يتْبنى الزواج على شْحَال من حاجة كِما الراسبي، الكونفيونس والتحاور، مي الحاجة المهمة هي لازم يكون كاين التفاهم بين الراجل وامرته. و الزْواج من واحد أجنبي ولا أجنبية (قاوري) نلقاوه صعيب شوية على المرا والراجل خاطرش كل واحد يكون عنده اللغة انتاعه والتقاليد والثقافة لي جاي بيها مي كاين لِيقول أن الزواج بالأجانب حتى هو ينجح وقت لي الراجل والمرا يتْنازلو على بعض الأمور ويسَكرِيفيوْ على بعضهم البعضوتانيك الحاجة الأساسية فالزواج المليح هو المسامحة وكل واحد يتفهم ويتقبل الراي تاع لاخر بصدر واسع باش يكون

كاين المفاهمة بيناتهم وفالتالي نقولو بلي الزواج ماهو غير مكتوب وحكاية نحكيوها من بعد بالشي المليح و القبيح لي فيه.

Part Two: Texts in the Emirati context

Text in MSA:

يبنى الزواج على أسس متعددة منها الاحترام المتبادل والثقة والحوار، لكن أهمها هو التفاهم المتبادل بين الشريكين؛ والزواج من أجانب خاصة يفرض تحديات جديدة على الزوجين نظرا لوجود الاختلافات في اللغة والدين والعادات والتقاليد. وهنالك من يقول أن الطريقة التي ينجح فيها الزواج المختلط نجاحا تاما هو أن يقدم كلا الطرفين تنازلات واسعة. فالتضحية عامل مهم، غير أن الجوهر الأساسي للعلاقة الناجحة هو التسامح ومحاولة تقبل معتقدات وأفكار الشريك بعقل متفتح دون أحكام مسبقة، الأمر الذي يساهم في فتح بابٍ للحوار والتفاهم على أساس صريح. فالزواج في النهاية هو "نصيب وقصة ترويها لاحقا بِحُلوِها ومُرِّها."

Text in English:

Marriage is built on multiple bases such as mutual respect, trust and open communication, but the most important thing is the mutual understanding between the two partners. Mixed marriages, in particular, impose new challenges on the couples because of the differences in language, religion, customs and traditions. There are those who say that the way in which mixed marriages can be perfectly successful is when both parties make concessions. Sacrifice is an important factor. However, the essence of a successful relationship is tolerance and acceptance of the beliefs and ideas of the other part with an open mind and without prior judgment, which contributes to open a door for conversation and understanding on a transparent basis. Ultimately, marriage is fate and a story you'll share later with its highs and lows.

Text in Emirati Arabic:

أهم شي فالزواج الاحترام المتبادل والحوار والثقه وأهم شي من هذا كله التفاهم بينهم. واللي يتزوجون من برا البلاد يعانون من أشياء وايد مثل اللغه والدين والعادات والتقاليد. ويقولون إنه أنجح يوم زواج كل واحد من الطرفين يتنازل ويعدي للثاني. يعني نقدر نقول إنه الطرفين لازم يكونون متسامحين وكل واحد يتقبل فكرة الثاني بدون ما يتسرع ويحكم عليه من قبل. وهذا اللي يفچ باب للنقاش والتفاهم. فالنهاية العرس تراه نصيب وقصة بتتخابرونها بحلاها وشينها

Appendix G: MGT/ Career Results

Part one: Tlemcen University results of the six speakers

Employment	Speaker 1 Female/ AA	Speaker 2 Male/MSA	Speaker 3 Female/French	Speaker4 Male/AA	Speaker5 Female/MSA	Speaker6 Male/French
Teacher	8.3%	46.6%	15.5%	6.2%	28.5%	24.4%
Jobless	2.1%	9 4.7%	1.6%	21.8%	8.8%	3.6%
Engineer	.5%	8 4.1%	5.2%	1.6%	4.1%	.4%
Physician	.5%	7 3.6%	29%	1.6%	9.3%	31.6%
Psychologist	19.7%	72 37.3%	35.2%	7.3%	35.8%	8.8%
Vendor	-	3.6%	1%	51.8%	1%	3.6%
Housewife	68.9%	-	12.4%	-	12.4%	-
Farmer	-	-	-	9.3%	-	2.6%
Total	100%	100%	100%	100%	100%	100%

Part two: UAEU results of the six speakers

Employment	Speaker 1 Female/EA	Speaker 2 Male/MSA	Speaker 3 Female/English	Speaker4 Male/EA	Speaker5 Female/MSA	Speaker6 Male/English
Teacher	17.7%	37.8%	25%	15.2%	36.6%	20.1%
Jobless	16.5%	4.3%	17.7%	17.1%	11%	6.15%
Engineer-	3%	12.8%	15.9%	32.9%	5.5%	21.3%
Physician	4.3%	8.5%	7.9%	12.2%	6.1%	28%
Psychologist	24.4%	32.3%	21.3%	10.4%	20.7%	15.9%
Vendor	-	1.2%	2.45%	6.1%	1.2%	4.3%
Housewife	34.1%	-	9.8%	-	18.9%	.6%
Farmer	-	1.2%	-	6.1%	-	-
Total	100%	100%	100%	100%	100%	100%

Appendix H: Statistical Results Of The Applied Tests

Part one: Tlemcen University Data Analysis results

Table (1) One-way ANOVA results/ participants' results in terms of their attitudes toward MSA and French based on field of study/questionnaire

		Sum of Squares	Degree of freedom	Mean square	F	Significance
Total of French Attitudes	Between groups	3.845	3	1.282	5.950	.001
	within groups	42.862	199	.215		
	Total	46.707	202	-		
Total of MSA Attitudes	Between groups	.073	3	.024	.236	.871
	Within groups	20.510	199	.103		
	Total	20.583	202	-		

Table (2) T-test results/ participants' results in terms of their attitudes towards MSA and French based on grade level/ questionnaire

	F.	Sig.	t	df	Sig. (2-tailed)	Mean of grade - level	SD- grade-level
Total of MSA attitudes	1.327	.251	1.642	201	.102	1st grade: 2.5092	1st grade: .30562
						3rd grade: 2.4329	3rd grade: 33.873
	0.26	.871	1.672-	201	.096	1st grade: 1.7377	1st grade: .47711

Total of French Attitudes						3rd grade: 1.8548	3rd grade: .48162

Table (3) One-way ANOVA results/ participants' results in terms of their attitudes toward MSA and French based on field of study/MGT

		Sum of Squares	Degree of freedom	Mean square	F	Significance
Total of French Attitudes	Between groups	.155	3	.052	.649	.584
	within groups	15.020	189	.079		
	Total	15.174	192	-		
Total of MSA Attitudes	Between groups	.216	3	.072	1.065	.365
	Within groups	12.793	189	.068		
	Total		192	-		

Table (4) T-test results/ participants results in terms of their attitudes towards MSA and French based on grade level/ MGT

	F.	Sig.	t	df	Sig. (2-tailed)	Mean of grade -level	SD- grade-level
Total of MSA attitudes	.330	.566	.160-	191	.873	1st grade: 2.6490	1st grade: 0.2896
						3r grade: 2.6551	3rd grade: 0.2465

						1st grade:	1st grade:
Total of French Attitudes	.069	.792	.009	191	.993	2.5490	.03095
						3rd grade: 2.5486	3rd grade: .02686

Table (5) One-way ANOVA results/ participants results in terms of their language use of MSA and French based on field of study/questionnaire

		Sum of Squares	Degree of freedom	Mean square	F	Significance
Total of French Attitudes	Between groups	1.352	3	.451	8.290	.000
	within groups	10.822	99			
	Total	12.175	202	-		
Total of MSA Attitudes	Between groups	1.286	3	.429	7.472	.000
	Within groups	11.414	199	.057		
	Total	12.700	202	-		

Table (6) T-test results/ participants results in terms of their use of MSA and French based on grade level/ MGT

	F.	Sig.	t	df	Sig. (2-tailed)	Mean of grade - level	SD- grade-level
	.035	.853	2.789	201	.006	1st grade: 1.3609	1st grade: .24651

Total of MSA attitudes						3rd grade: 1.2603	3rd grade: .24687
Total of French Attitudes	.319	.573	2.305-	201	.022	1st grade: 1.4090	1st' grade: .23740
						3rd grade: 1.4909	3rd grade: .25252

Part two: UAEU Data Analysis results

Table (1) One-way ANOVA results/ participants' results in terms of their attitudes toward MSA and English based on field of study/questionnaire

		Sum of Squares	Degree of freedom	Mean square	F	Significance
Total of English Attitudes	Between groups	2.103	3	.701	2.776	.03
	within groups	43.938	174			
	Total	46.041	177			
Total of MSA Attitudes	Between groups	.556		.185	1.661	.17
	Within groups	19.418	174	.112		
	Total	19.974	177			

Table (2) T-test results/ participants' results in terms of their attitudes towards MSA and English based on grade level/ questionnaire

	F.	Sig.	t	df	Sig. (2-tailed)	Mean of grade - level	SD-grade-level
Total of MSA attitudes	2.468	.118	2.307-	176	.025	1ˢᵗgrade: 2.3841	1ˢᵗgrade: .35619
						4ᵗʰgrade: 2.4989	4ᵗʰgrade: .30630
Total of English Attitudes	.459	.499	1.725	176	.082	1ˢᵗgrade: 2.0126	1ˢᵗgrade: .51715
						4ᵗʰgrade: 1.8840	4ᵗʰgrade: 47752

Table (3) One-way ANOVA results/ participants' results in terms of their attitudes toward MSA and English based on field of study/MGT

		Sum of Squares	Degree of freedom	Mean square	F	Significance
Total of English Attitudes	Between groups	.076	3	.025	.300	.089
	within groups	13.419	160	.084		
	Total	13.494	163			
Total of MSA Attitudes	Between groups	.391	3	.130	1.372	.02
	Within groups	15.184	160	.059		
	Total	15.574	163			

Table (4) T-test results/ participants' results in terms of their attitudes towards MSA and English based on grade level/ MGT

	F.	Sig.	t	df	Sig. (2-tailed)	Mean of grade-level	SD-grade-level
Total of MSA attitudes	9.110	.003	.487-	162	.62	1stgrade: 2.5942	1stgrade: .29318
						4thgrade: 2.5805	4thgrade: .32411
Total of French Attitudes	0.65	.799	.282	162	.77	1stgrade: 2.6006	1stgrade: .33697
						4thgrade: 2.6226	4thgrade: 2.3735

Table (5) One-way ANOVA results/ participants' results in terms of their language use of MSA and English based on field of study/questionnaire

		Sum of Squares	Degree of freedom	Mean square	F	Significance
Total of English Attitudes	Between groups	.376	3	.125	2.996	.03
	within groups	7.281	174	.042		
	Total	7.657	177			
	Between groups	.094	3	.031	.558	.64

Total of MSA Attitudes	Within groups	9.723	174	.056		
	Total	9.816	177			

Table (6) T-test results/ participants' results in terms of their use of MSA and English based on grade level/ MGT

	F.	Sig.	t	df	Sig. (2-tailed)	Mean of grade - level	SD-grade-level
Total of MSA attitudes	2.737	.100	.515	176	.60	1st grade: 1.2748	1st grade: .25171
						4th grade: 1.2602	4th grade: .21953
Total of English Attitudes	.004	.948	2.852	176	.005	1st grade: 1.5483	1st grade: .20480
						4th grade: 1.4611	4th grade: .20305

A Comparative Study of Students' Language Use and Attitudes towards
MSA and English in Al-Ain University (UAE)
and MSA and French in Tlemcen University (Algeria)

الملخص

يهدف هذا البحث إلى تقديم دراسة لغوية اجتماعية حول استخدام اللغة والمواقف اللغوية عند الطلبة من جامعة تلمسان وجامعة الإمارات العربية المتحدة؛ وتعتمد الدراسة على أوجه التشابه والاختلاف من حيث مواقف واستخدام اللغة العربية الفصحى واللغة الأجنبية (اللغة الفرنسية في جامعة تلمسان والإنجليزية في جامعة الإمارات). وعلاوة على ذلك، يعرض هذا البحث تأثير المرحلة الدراسية و التخصص الدراسي كمتغيرين يؤثران على مستوى مواقف واستخدام الطلبة للغتين المذكورتين. وإلى جانب ذلك، تهدف هذه الدراسة إلى الكشف عن مواقف الطلبة اتجاه استخدام اللهجة المحلية في التعليم. لذا اعتمدنا على طريقة المنهجية المختلطة المتزامنة في آن واحد من أجل الحصول على نتائج كمية و نوعية ذات دلالة إحصائية ودرجة صدق و ثبات صحيحين من حيث استخدام اللغة والاتجاه اللغوي للطلبة.

الكلمات المفتاحية: الاستخدام اللغوي – المواقف اللغوية– التخطيط اللغوي – المرحلة الدراسية – التخصص الدراسي

Summary:

The present research is a sociolinguistic investigation about language use and language attitudes among students in Tlemcen University and United Arab Emirates University. It draws on main similarities and differences in terms of the participants' attitudes and use of MSA and the foreign language: English in UAEU and French in Tlemcen Univ. Furthermore, it examines the field of study and grade level as variables that may affect the participants' level of attitudes and use of the mentioned varieties. Besides, the study aims at revealing the participants' attitudes towards the use of Spoken Arabic varieties in education. A simultaneous mixed method approach was chosen in order to provide accurate and valid results that vary in the gathered quantitative and qualitative data. The results reveal statistically significant differences in terms of the participants' attitudes and language use. Keywords: language use - language attitudes - language planning - grade level - field of study

Résumé.

Cette recherche est une enquête sociolinguistique sur l'utilisation de la langue et les representation langagières chez les étudiants de l'Université de Tlemcen et de l'Université des Émirats arabes unis. Elle s'appuie sur les principales similitudes et différences en ce qui concerne les attitudes et l'utilisation de l'arabe standard et de la langue étrangère des participants: l'anglais aux Emirats et le français à Tlemcen. En outre, il examine le domaine d'étude et le niveau scolaire en tant que variables susceptibles d'affecter le niveau d'attitude des participants et leur utilisation des variétés mentionnées. De plus, l'étude vise à révéler les attitudes des participants à l'égard de l'utilisation des variétés arabes parlées utilisées dans l'éducation. Une méthode mixte simultanée a été choisie afin de fournir des résultats précis et valables, variant dans les données quantitatives et qualitatives recueillies. Les résultats révèlent des différences statistiquement significatives en termes d'attitudes et d'utilisation de la langue.

Mots-clés: Utilisation de la langue - representation langagiers - planification linguistique -

niveau scolaire - domaine d'étude

Summary of the thesis

The current study is a sociolinguistic investigation in two Arab universities: Tlemcen University (TU) and United Arab Emirates University (UAEU),including students from the first and last level of undergraduate studies, exploring language attitudes and language use of their nation language (MSA), their foreign language (French in TU and English in UAEU) and their mother tongue (SA varieties: AA in TU and EA in UAEU). The rationale of the study is to highlight the similarities and differences of participants' attitudes and use of the aforementioned varieties from both universities, as despite the fact that there are differences in the historical, social and educational background of the participants, they still, to a greater extent, think, feel and behave alike in terms of their linguistic behaviour towards the aforementioned varieties.

The thesis is comprised of five chapters. The first chapter aims at reviewing two major concepts to understand the nature of the study: language attitudes and language planning. It starts with an account about language attitudes, explaining what attitudes are, the components, types, importance and approaches involved, and how attitudes can be measured, both directly and indirectly. The last section on language attitudes provides a review of previous studies in the field, focusing on attitudes towards three varieties: MSA, the foreign language and SA varieties, on a micro and a macro level. The second section of this chapter revolves around the main concepts in language planning, discussing the historical development of the term, its types, process and goals, ending the chapter with an overall picture about LP in education in different Arab countries.

The second chapter addresses the main problematic of the study in discussing the status of the Arabic language in the Arab world. It starts with a picture about the historical development of Arabic, from its beginnings as the spoken language of the Quraish tribe to a standardized variety representing the language of the Qur'an and given the term Classical Arabic(CA). It also shows how this variety, CA, was further modified to encompass the modern changes in science and technology and given the term Modern Standard Arabic. Another variety that is mostly used among educated people, the mixing

between the H variety, MSA, and the L variety, SA, is Educated Spoken Arabic. Lastly, the chapter discusses the Low varieties, SA varieties that function as the mother tongue of majority Arabs. The second section discusses the main issues that slow educational development in the Arab world, such as diglossia, foreign language use, attempts of SA varietiesstandardization and the status of Arabizi as an informal written variety over the virtual world and in SMS use. The third chapter bears a sociolinguistic perspective on the two contexts of study. It provides historical backgrounds of Algeria and the UAE, their linguistic profiles and their LP in education until recently, in order to help understand the obtained results.

The first sociolinguistic context, the Republic of Algeria, starts with highlighting French colonization as an historical event that affected deeply its social, economic and educational formation. A review of several language varieties that form the Algerian linguistic profile is also discussed, including MSA, the official language of the country; Algerian Arabic, the variety used by the majority of Algerians; Berber varieties, with emphasis on Tamazight, the variety of Kabyle state, that gained national and official status more recently; French, the second language of most Algerians, and used widely in different sectors alongside MSA; and, finally, the rise of the status of English in the Algerian community and the people's demand to effectively install it as the language of technology, science and development. Later, the discussion moves to the historical development of LP in Algeria with a major focus on the Arabization process. The discussion reviews the three important stages that Algeria has been through until recently. The first stage covers the status of education during the colonization period, through the teachings that took place in Qur'anic schools alongside the French-based school system. The second stage, a transitional sage, occurred directly after the country's independence, with a total Arabization of the country starting from Education and expanding to other sectors. The last stage comprises a period of educational reform, with emphasis on the importance of multilingualism in education in order to catch up with and benefit from the knowledge, technology and advancement shared by the rest of the world.

The second sociolinguistic context, the United Emirates, starts with a reference to the country before and after the discovery of oil, which was a turning point in Emirati life in all sectors. It further analyzes how the Trucial Coast turned into a united country in 1971 under one ruler, Sheikh Zayed Bin Sultan Al-Nahyan, known as the father of the UAE. Moreover, education was a vital factor towards developing the UAE even before the discovery of oil, as, in the past, many well-known merchants promoted education by building the schools that provide the main literacy instruction for all Emiratis (boys and girls). The discussion then moves on to examine the linguistic profile of the UAE, including MSA, the official language of the country; Emirati Arabic, the mother tongue of all Emiratis; English, the main language in the country, used alongside MSA in all sectors including education, economy and the media; and Gulf Pidgin Arabic, commonly used in the GCCC, and which is a variety that might develop into a creole since many individuals from Asian nationalities use it as a lingua franca both amongst themselves and in communication with Arabs. Subsequently, the study moves on to review the LP in education, referring to its historical development via several educational reforms aimed at enabling the local people to access knowledge that could facilitate their successful participation in the global market and use of the latest advancement in technology across different sectors.English is, to a greater extent, a *key* language, having contributed to the development of the country. This reliance on English has led to a reviewing of the linguistic landscape and the implementation of nationalist reforms aimed at reviving the local heritage and the Arabic language, both of which have been sidelined due to the immense presence of English and its cultures.

The fourth chapter is a methodological description that delineates the approaches that might provide the answers to the research questions of the current study. A simultaneous mixed approach that relies on a triangulation research method through the gathering and analyzing of qualitative and quantitative data can support interpretation of the similarities and differences between students from both universities.The use of the

questionnaire, the Matched Guise Technique and the group interview was intended to yield direct and indirect approaches of data collection. A number of students from both universities were selected, based on a purposive sampling method from Social and Scientific fields of study. It is also important to mention that the same students who participated in the questionnaire also participated in the MGT questionnaire and volunteered in the group interview. The quantitative data was analyzed via the use of SPSS, while the qualitative data was analyzed via the use of ATLAS.ti software.

The obtained results from the self-evaluation questionnaire indicated that participants, from both universities, had a better command of MSA than their foreign language (French in TU and English in UAEU). Moreover, results showed that the participants had a lower command of their productive skills (speaking and writing) as compared to their receptive skills (reading and listening) in both languages MSA and the foreign language. The participants' language deficiency is believed to as a result of several factors, such as: the use of traditional teaching methodologies instead of relying on ICT based curricula, as well as the absence of well-trained teachers who are able to cope up with the new changes in their teaching. Another core problem is the relationship of the H and L varieties of Arabic, forming diglossia. Several studies have indicated that the use of the L variety in the classroom has become a main constraint in the use of MSA. In another context, however, some linguists consider that the formal variety of Arabic, MSA, is, to a certain extent, distant from the L variety - SA varieties - in terms of lexicon and grammar, thus, language learning theories recommend the use of the speaker's mother tongue in education, to better build basic skills that might lead to an increase in Cognitive Academic Language Proficiency (CALP) at a later stage. Moreover, learners tend to transfer their language skills and problems from their L1 to their L2, thus, the participants' proficiency in the foreign language was expected to exhibit the same language problems - a low command of writing and speaking skills in the foreign language. Another reason, besides, is the dilemma that students face after graduating from governmental schools that rely on MSA as a MI when progressing to the tertiary

level, finding the foreign language as the main MI, and which thereby presents an obstacle to their learning, particularly in scientific fields of study.

The study has also resulted in several findings concerning the language attitudes and language use of both sets of participants. Firstly, in terms of language attitudes, despite the fact that TU participants' results carried slightly higher positive attitudes towards MSA as compared to their UAEU participant counterparts, and that UAEU participants' results carried slightly higher positive attitudes towards English as compared to TU participants' attitudes towards French, they bothheld clearly positive attitudes towards MSA, as revealed by the direct and indirect research methods. In contrast, the direct and indirect methods of measuring the participants' attitudes towards the foreign language carried incongruent results, from both universities. In other words, both participants held moderate attitudes towards the foreign language in the questionnaire, while they both held clearly positive attitudes towards the foreign language in the MGT questionnaire. The latter finding affirms the usefulness of the indirect methods of measuring language attitudes, since the participants always tend to try to impress the researcher by presenting positive impressions. MSA is not only seen as a sacred language, representinga religious and literary heritage, but is also perceived as an effective MI for Arab students, as indicated by participants from both universities. Therefore, it was not surprising to discover that the participants from both universities affirmed the usefulness of MSA as MI in scientific fields, which could enhance understanding of the subject of study and improve achievement. Nonetheless, MSA was not viewed as a suitable MI in education as it would not boost career prospects or pursuit of higher education abroad. Therefore, the majority of the students preferred to contend with the difficulties in their studies via the use of the foreign language, in order to better their chances in finding employment and study abroad, rather than learning through MSA as MI and improving the possibility of passing their courses with higher grades.

In relation to language use, the findings demonstrated that MSA was used the least as compared to the participants' use of the foreign language, in both universities. As

expected, participants' use of the foreign language in the three domains: social activities, university activities, and media and technology activities, was higher than their use of MSA in the aforementioned domains. In social activities, the use of foreign language scored higher than MSA use. That was to be expected, since, in Algeria, for instance, French is used in daily life. This fact was further affirmed by TU interviewees, as indicated by one participant, "*We cannot deny the fact that French became a part of our life and to a certain extent a part of our personal life, but it does not mean that we are happy about it*". In the UAE, as well, the excessive importation of Western culture and the hiring of massive waves of foreign workers led to the situation whereby English has become dominant in people's lives, among Arabs and non-Arabs alike. Nonetheless, MSA was noted to be used more than the foreign language in both universities in the provision of advice to others, as people tend to use the Standard form of Arabic to convey more effective messages, incorporating Qur'anic and Arabic sayings. Furthermore, participants indicated that speaking the foreign language in day-to-day activities connotes privilege, while speaking MSA in day-to-day life risked the speaker being made subject to ridicule. In education, among classmates, the participants from both universities affirmed their tendency to use their SA variety more than MSA or the foreign language as more effective and easier to use in discussion. In an Algerian context,it was also to be expected that MSA would more frequently be used in written than spoken forms in the social field, since some lecturers tend to use ESA in Arabic delivered classes. In scientific fields, however, the participants affirmed the fact that they were obliged to use the foreign language when addressing each other in classroom discussion or when addressing the lecturer, as a strategy to help students ameliorate their level of proficiency. Similarly, UAEU participants revealed the more frequent use of English than MSA, given that English is the main MI in social and scientific fields of study. In the domain of media and technology, the foreign language was also reported to be used more often than MSA in all of the activities: watching television, listening to the radio, listening to music and surfing the net, in both universities. This was to be expected as well, since the foreign language used in each context (English in the UAE and French in Algeria) is seen not

only as medium of science, technology and advancement, but also as a window to the outside world.

The effect of variables such as grade level and field of study on the participants' language use and attitudes towards MSA and the foreign language held some interesting conclusions. First of all, in relation to language attitudes, it is worth mentioning that the MGT as an indirect method of measuring the participants' attitudes towards the aforementioned varieties did not prove any statistically significant differences in terms of grade level and field of study. However, the direct method, namely, the questionnaire, revealed that both variables had participated in shaping the participants attitudes towards MSA and the foreign language. In terms of attitudes towards MSA and the foreign language based on field of study, results showed no statistically significant differences towards MSA, whilst the findings showed statistically significant differences towards the use of the foreign language, in both universities. In an Emirati context, participants from departments of Politics and Biology demonstrated more positive attitudes towards English as compared to participants from Engineering and Psychology. While in Tlemcen University, participants from scientific fields (Medicine and Biology) showed more positive attitudes towards French than participants from social fields (Politics and Psychology). This confirms that the foreign language among Arabs is more highly favored and is seen as a means of accruing knowledge and science, in preference to MSA.

As far as the effect of grade level on the participants' attitudes towards MSA and the foreign language is concerned, results indicated statistically significant differences in terms of UAEU participants' attitudes towards MSA only. In other words, study level as a variable, has affected UAEU participants only in terms on their attitudes towards MSA, as fourth level undergraduate (UG4) students showed more positive attitudes towards MSA as compared to UG1's attitudes towards MSA. This conclusion might be explained by the fact that UAEU participants are obliged to be more competent in English than MSA once joining higher education. Freshmen students appear to feel the urge to praise

English more than MSA since the majority of them have graduated from governmental schools, whereas the UG4 participants have developed enough knowledge and confidence in their use of English and realized the need to develop their MSA level proficiency.

In terms of language useof MSA and the foreign language based on field of study and grade level, results demonstrated statistically significant differencesfrom both sets of participants. In TU, participants from Politics and Psychology departments showed more use of MSA than French, while participants from Biology and Medicine departments showed more use of French than MSA. This reveals the fact that field of study has an impact on the participants' language use, since social fields are taught via MSA as a MI in TU, while, scientific fields are taught via French as a MI. However, at UAEU, participants showed statistically significant differences towards the use of English only, as English is the main MI at UAEU. In other ways, participants from Biology and Politics departments used English more than the participants from Engineering and Psychology departments. Concerning the impact of the grade levels on the participants' use of MSA and the foreign language, TU participants revealed that UG1used MSA more than UG3 did, while, UG3 used French more than UG1. This can indicate that when students join higher education after their graduation from Arabized schools, they tend to use MSA more than French regardless of their field of study; however, by the last level of their bachelor's degree, the participants are noted to develop greater competency in French, hence, tend to use it more often than MSA. However, in UAEU, the participants showed statistically significant differences in grade level impact on their use of English only, since English is the main MI in all fields of study, except in law, Arabic language and Islamic Studies, and MSA is used as a secondary MI in some specialties such as Politics, Psychology, History and Civilization and Physical Education. Results from UAEU participants indicated that UG1 used English more than UG4, affirming the observations of the role of English as a MI in higher education in the majority of the fields. In other words, UG1 students feel the need to develop their proficiency level in English more than

UG4, who have already achieved a satisfactory enough level of English proficiency in order to succeed.

Another important finding relates to the participants' attitudes towards the use of SA varieties in the classroom. The overall results indicated that, despite the fact that the participants held positive attitudes towards their spoken varieties, used their varieties the more than both MSA and the foreign language, and admitted the benefits of its use in the learning process - especially in scientific subjects, the majority either rejected or held moderate attitudes towards SA use inside the classroom. In the group interview results, participants from both universities starkly dismissed the notion of standardization of their own variety, emphasizing the problems that would result rather than envisaging any benefits this might offer in helping them succeed in their courses. In another context, it was not surprising to discover that UAEU participants held more positive attitudes towards their spoken variety, Emirati Arabic, than TU participants' attitudes towards Algerian Arabic. In a Gulf Cooperation Council (GCC) country like the UAE, where there are more non-locals than locals, the government attempted to make distinctions at all levels, between citizens and foreign residents, as well as supporting their own culture and heritage. In an Algerian context, however, in which the population has experienced successive historical events that threatened the people's identity and weakened their cultural sense of belonging, feelings towards AA, MSA and French are also distorted. This fact is also supported by the results obtained from the MGT questionnaire in which Tlemcen University participants rated the three aforementioned varieties higher in terms of solidarity dimension, demonstrating that the three varieties are held in a similar level of affection by the participants.

The current study also concluded other interesting findings, such as the participants' awareness of the policy-makers' role in the development of MSA, via the promotion of its use on a wider scale, as well as assuring its effective role in education and job qualifications. Another finding, in an Emirati context, is that the participants further revealed the use of GPA amongst low class workers as a means of interaction

between themselves. In an Algerian context, however, participants stated that their negative attitudes towards French, not due to any perceived linkage to French colonization, rather their negative attitudes towards it appear to be due to the fact that French could no longer fulfill their desire to remain up-to-date with regard to scientific materials. Therefore, their wish to replace the use of French with Englishas the first foreign language highlights their awareness about the importance of English as a global language, presenting more opportunities in terms of technology and advancement.

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THE COLLEGE STUDENT JOURNAL

VOLUME 49   Fall 2015   Number 3

ATTITUDES OF KUWAIT UNIVERSITY STUDENTS TOWARDS MODERN STANDARD ARABIC (MSA)

DJILALI BOUHMAMA
Kuwait University

SOUMIA BOUHMAMA
Tlemcen University

Abstract:

This research work endeavors to examine Kuwait University language students' attitude towards Modern Standard Arabic under the spread of English as a dominant language. It attempts also to examine differences between males and females' attitudes towards English as medium of instruction as opposed to Modern Standard Arabic. The undertaken study reveals that students hold more positive attitudes towards Standard Arabic as compared to English. It also showed that females hold higher positive attitudes towards MSA as a medium of instruction as compared to males.

Key words: globalization - language attitudes - Modern Standard Arabic - English - Kuwait University.

Introduction

In recent years, the study of languages has become an essential topic of investigation in social science studies. Globalization has resulted in tremendous changes in different aspects of life such as media, education, finance and business. With the rise of English as a worldwide language, linguists of different languages have become aware of the threat of English on their languages. Standard Arabic is one of those languages that is claimed to be a restricted language used in certain domains.

Language attitude is one of the recent and important discussed topics in the field of sociolinguistics. It is indicated by many linguists that learning a language is strongly related to attitudes that reveal the speaker's cognitive, feelings and behaviors towards the learnt language. With the global need to master the global language, learning English, the language of education, technology and employment, has become a fact that everybody must accept.

The present study deals with Kuwait University students' attitudes towards the use of MSA (Mother Standard Arabic) and English. It is believed by many researchers such as Watfa (2013) who examined the status of MSA at Kuwait University that students are paying great attention to English as compared to MSA, whose position may be affected among its speakers. In fact, many researchers such as Mallah (2000) and Al-Bustan and Al-Bustan (2009) who have examined the status of English at Kuwait University found that nowadays students are developing a positive attitude towards English and its use. Some studies about languages attitudes at Kuwait University claim that students are becoming more aware of the importance of English as a global language, an issue that affects their attitudes towards their mother tongue, while

others affirm that Kuwait University still praise and promote the use of MSA.

Appel and Muysken (1987) found that English-speaking Canadian students regard their language as prestigious and more beautiful than French as they showed negative attitudes towards Canadian French.

In a study conducted by Abidin, Mohammadi, &323 Alzwari (2012) on a secondary Libyan school to measure gender differences towards English, results showed that female students have higher positive attitude towards using English as opposed to males.. In addition, in a study among Hispanic male and female students to investigate attitude towards their language (Spanish) in relation to nationalistic ideology, Schwieter(2008) found that females have less negative attitudes towards Spanish as compared to males.

Similarly, Guessas (2012) conducted a quasi-experiment to change negative language attitude among secondary schools students and professional training students in Tiaret (Algeria) to overcome language conflict. Results indicated that females displayed more positive attitudes as opposed to males towards using MSA and French while both males and females indicated that Berber and Algerian Arabic received less positive attitudes.

Assaf's (2001) study of attitude towards dialectal Arabic and MSA in terms of setting and speaker's educational level indicated that highly educated students prefer to use MSA in formal situations whereas less educated ones prefer to use the Palestinian dialect in formal situations. Similarly Ibrahim, Zakaria Fikri , Abdelwahab & Wan (2012) investigated Malaysian students' attitude and motivation towards learning standard Arabic. Results showed that students in the language center have a positive attitude towards learning Arabic not only for academic purposes but also for obtaining a better job and tourism in the Arab area.

Al-Nofaie's (2010) study in a Saudi intermediate school indicates that students as well as teachers have positive attitude towards using Arabic as an intermediate language in the EFL classroom where students feel much comfortable when Arabic is used to explain lessons in the EFL classroom.

Ennaji's (2005) study of the Moroccans' attitude towards MSA, Berber, French and English resulted demonstrated that English is the language preferred among Moroccans due to its status as a dominant language. Moroccan native speakers hold negative attitudes towards Moroccan Arabic and regard it as a corrupted version of MSA and "associated with illiteracy" (p. 65)

Liu (2009) reveals that Chinese students hold positive attitude towards English and they feel proud when speaking English. Thus, they are motivated to learn English for personal, academic and professional purposes. Holtzhausen (2011:276) indicates in a study that UAE students prefer to be educated in English for obtaining a better job since most jobs in UAE require proficiency in English.

Abu-Melhim (2009) states that Irbid University students' positive attitude towards English is increasing and found that students believe that learning English is a fact that everybody must accept. In addition, Salameh (2011) discovered that students who opted to study English literature in the Hashemite University conceptualize English as a perfect global language to be learnt. Moreover, students hold a highly positive attitude towards learning English though the learnt culture (western) has affected the social structure of the Jordanian society.

Finally, Karahan (2007) showed that 8th grade students in the Turkish community hold slightly positive attitudes towards the English language despite their lack of awareness of its importance. The study also showed that girls hold more positive attitudes than males towards the language and its use.

Our study aims at investigating Kuwait University students' attitudes towards MSA

and attempt to discoverer students' attitude towards English as opposed to MSA , and how students feel about English as opposed to MSA as a language of instruction , and finally whether there are any different attitudes towards the two languages in relation to gender.

In the light of the previous description, our main study seeks to answer the following questions:

1. What are the attitudes of Kuwait university students towards English as opposed to Modern Standard Arabic?

2. Are there any gender differences among Kuwait University students' attitudes towards the use of English as a medium of instruction as opposed to Modern Standard Arabic?

Method and procedure:

Sample

A convenience sample was used in this study. The convenience sampling has been selected to execute this research because it is purposive and time saving. The initial sample consisted of 180 undergraduate students; however 22 participants were discarded and excluded from the research analysis because they did not consider the questionnaire properly (missing responses, incomplete information). The final sample comprised 158 informants, of whom 73 were males (46.2 %) and 85 females (53.8%).

Instrument:

With reference to the many studies relevant to the attitudes towards language, we have prepared a series of potential scale items covering relevant aspects of attitudes towards MSA and English. Then, we have reviewed and refined the items; a preliminary 30-item scale was further screened by three college members who are experts in test designs at the college of Education (Kuwait University) and psychology department (Tlemcen University).Following their recommendations, some of the items were reworded to simplify the language, and others were discarded for not being directly relevant to what is meant to measure in this study. In total 10 items were thrown out.

The 20-item final version of the scale is designed in a 5-point Likert scale format: strongly agree (SA), 2-agree(A) 3-neither agree nor disagree (undecided), 4- disagree(D) and 5-strongly disagree(SD). the students' linguistic behavior.The domains of the questionnaire are as follows:

1. Students' attitudes towards English consisting of 3 items.

2. Students' attitudes towards Arabic consisting of 4 items.

3. Students' attitudes towards English as a medium of instruction consisting of 7 items.

4. Students' attitudes towards Arabic as a medium of instruction consisting of 6 items.

- Reliability and Validity of the questionnaire

To measure the reliability of the research instrument, we have used Cronbach's Alpha coefficient of reliability test. In the present study The Cronbach's Alpha coefficient for internal consistency in the designed instrument has reached 0.67 which is considered as acceptable and valid for carrying this research. To measure the validity of the research instrument, three interjudge raters (proof judges) were consulted about the validity of the instrument.

Procedures:

The questionnaire was presented to students in Arabic, their mother tongue. Since the language of performance may affect their responses, it was felt important to allow them to use their dominant language. The

questionnaire was also translated into English and was revised by 2 specialists in translation

After collecting the completed questionnaires, item responses for all participants were converted into numerical form assigning to each of the five responses depending on the nature of the item. The analysis of the questionnaire was conducted with the SPSS (Statistical Package for the Social Sciences) version IBM 22.

Results

An initial yes/no question was used to extract some background about the students' linguistic behavior profile. Table 1 indicates students' preferred medium of instruction: 63.9% of the informants preferred their lectures to be delivered in MSA, while 36.1% of the informants disagreed with that.

Table 1 language preference as a medium of instruction.

	Fre-quency	Per-cent	Valid Percent	Cumulative Percent
Yes	101	63.9	63.9	63.9
No	57	36.1	36.1	100.0
Total	158	100.0	100.0	

1-To answer the first question of the study (What are the attitudes of Kuwait University students towards English as opposed to Modern Standard Arabic?) percentages were used for both domains:

A. Domain for students' attitudes towards English, B-Domain for students' attitudes towards MSA.

A. Domain for students' attitudes towards English,

Three items are listed in this domain to indicate students' attitudes towards the language on a five-point scale. Table. 2 shows that they think of English positively and there is a clear degree of positiveness (36.9%) towards English as compared to the degree of their negativenss (29.1%), Students either strongly agree or agree that English is a delicate language and admire hearing people speaking it. However, item 20 indicates that despite the fact that students possess a positive attitude toward English, only 13 informants preferred English as the language of the distributed questionnaire. On the other hand, the results obtained show that almost one third of the informants (33.7%) feel unsure about their attitude towards English.

B. Domain for Students' attitudes towards MSA

A domain of four items was formed to investigate their attitude. Table 3 shows that 90 of the informants believe that MSA holds a higher position as compared to English and 74 feel proud when they speak MSA or hear it spoken by others. In sum results indicatesthat the degree of positiveness towards MSA (72.75%) is higher as compared to the degree of positiveness towards English (36.9%) and the degree of negativenss towards MSA (22.45%). However, almost 25 informants (14.4%) felt unsure about their attitude towards MSA.

Table 2. students' attitudes towards English

Items	SA	A	Undecided	D	SD	Total
13. I think English is a delicate language and easy to use	13 (8.2%)	66 (41.8%)	55 (34.8 %)	10 (6.3%)	14 (8.9%)	158 (100%)
14. I admire people when they speak in English	24 (15.2%)	44 (27.8 %)	51 (32.3 %)	22 (13.9 %)	17 (10.8 %)	158 (100%)
20. I wish that this questionnaire was done in English	13 (8.2 %)	15 (9.5 %)	54 (34.2 %)	30 (19.0%)	45 (28.5%)	158 (100%)

2.Are there any gender differences among Kuwait University students' attitudes towards the use of English as a medium of instruction as opposed to Modern Standard Arabic?

To investigate if there are any significant gender differences among Kuwait University students' attitudes towards the use of English as medium of instruction as opposed to standard Arabic, we have performed a t-test. In our study, results show that the Sig. 2-tailed value (.687) is higher than the value of the t-test (.404) .This indicates that there are no significant differences between males' and females' attitudes towards English as tool of instruction. On the other hand, the results of the second domain showed that the value of Sig. 2-tailed (.001) is less than t-test value (3.449), which indicates a clear significant difference between the males' and females' attitudes towards MSA as an instruction tool. The means shows that the female's attitude towards MSA as an instruction tool (18.3425)

is higher than the males' one (15.4706). Moreover, the whole Sig. 2-tailed value of the scale has reached .035, which is less than the value of t-test (2.131); this also indicates that there are some significant differences in males' and females' attitudes

Discussion of the results

The main results of the present study indicate that students hold positive attitudes towards MSA (72.5%) as compared to English (36.9%). despite the fact that students hold a positive attitude towards English and the people who speak it, 75 of them either strongly disagreed or disagreed on item 20 ('I wish that this questionnaire was done in English'), which strengthens the fact that students still feel comfortable with MSA. The present results are in contrast with Ahmed's (2010:197) study which claim that "Arabic has been taking a back seat" with the up-rise of English as a language of finance, business, education,

Table. 3 students' attitudes towards M

Items	SA	A	Undecided	D	SD	Total
1. I feel proud when I hear people speaking in standard Arabic	71 (44.9%)	28 (17.7%)	24 (14.2%)	26 (16.5%)	9 (5.7%)	158 (100%)
2. I believe that standard Arabic holds a higher position than English	90 (57%)	44 (27.8%)	18 (11.4%)	4 (2.5%)	2 (1.3%)	158 (100%)
7. I feel proud of myself when I speak in standard Arabic	77 (48.7%)	47 (29.7%)	20 (12.7%)	10 (6.3 %)	4 (2.5%)	158 (100%)
8. I usually avoid using Standard Arabic	71 (44.9%)	16 (10.1%)	31 (19.6%)	54 (34.2%)	49 (31.0%)	158 (100%)

Table 4 gender differences

Domains	Gender	N	Mean	t-test	df	Sig.2 tailed	Significance
3.Attitudes towards English as a medium of instruction	Male	73	23.0822	.404	156	.687	Not significant
	female	85	22.9059				
4. Attitudes towards Arabic as a medium of instruction	male	73	15.4706	3.449	156	.001	Significant
	female	85	18.3425				
The scale	male	73	38.5528	2.131	156	.035	Significant
	female	85	41.2484				

science and technology. They also negate Malallah's(2000) results that reveal Kuwait university students' positive attitude towards English as well as learning the language and the people who speak it. Similarly, our results contradict Abu-Melhim's (2009) study at Irbid University which asserts that students' attitudes towards English is increasing. They also contradict Salameh's (2011) study at The Hashemite University that indicates students' highly positive attitude towards learning English though the learnt culture (western culture) has affected the social structure of the Jordanian society. However, on the other hand our results agree with Mesbaah and Mutawa'a (1988) study in maintaining that Kuwait University students think highly of MSA as compared to English, most probably as a result of the prestige ascribed to Standard Arabic as a language of religion and of a great bulk of literature ,though they praise English for occupational and personal purposes.

Our results have also revealed that MSA is still the preferred medium of instruction at Kuwait university than English, which denotes opposite results of Al Jarf's (2004) study on the use of MSA at the University of Jordan and King FahadAbdl-Aziz University as a medium of instruction.

We can conclude that there are significant gender attitude differences towards English as a medium of instruction as opposed to MSA. Moreover, the males' level of positiveness (48.9%) is higher than their negativenss (36.9%) due to the fact that male students regard English as the language for better employment, technology and tourism and they need to master it. In contrast, the females' highly positive attitudes towards MSA indicate the fact that they usually seem to preserve their national language, which reflects their nationality and belonging to their nation. The present finding seems to agree with Schwieter's (2008) study which indicates that Hispanic female students have less negative attitudes (used less negative adjectives to describe Spanish) towards Spanish as compared to males.

Results also indicate that females (59.8%) have more negative attitudes towards English as medium of instruction as compared to males (36.9%) , a result which agrees with Al-Bustan's and Al-Bustan's (2009) survey study at Kuwait University about English majored students' attitudes and preferences towards learning English which states that female students have negative attitudes towards studying English.

In conclusion The study of language attitudes may take different dimensions based on the measuring tool. From the previous discussion, it is noticed that students of Kuwait University praise their language more than English. It is also believed that females usually possess higher positive attitudes towards their language than males, whereas males often look forward to mastering English for technology improvement, tourism and occupational reasons. However, our study has revealed that one third of the selected sample were neutral which did not help precisely in determining students' attitudes. As a conclusion, this study has led to the feeling of a kind of relief that MSA is still considered as more esteemed to Kuwait University students than English despite the prestige ascribed to the language of globalization.

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