

Arabic diglossia and its impact on the social communication and learning process of non-native Arabic learners: Students' perspective

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Abstract:

The Arabic language is characterized as a diglossic language. Hence, this study dealt with this sociolinguistic phenomenon and examine the impact of the Arabic diglossic situation in terms of social communication and the Arabic language learning process based on the second Arabic language learners' perspective. The study starts with reviewing and discussing the literature by considering the Arabic diglossia from both linguistic and educational perspectives. To achieve the research objectives the researcher used mixed-method research namely, a close-ended questionnaire for quantitative data and open-ended questions for qualitative data. The sample included 26 students from different nationalities at the Arabic Language Center for Speakers of Other Languages at King Khalid University. The researcher concluded that the Arabic diglossic situation, especially the difference between the functionality of MSA (Modern Standard Arabic) and CA (Colloquial Arabic) is an impactful factor that can create an obstacle for the second Arabic language learners in terms of social communication in real context as well as the Arabic language learning process. The data prove that the second Arabic language learners in the Arabic Language Center for Speakers of Other Languages at King Khalid University are aware of Arabic diglossia and its impact on their social communication in real-life situations. Moreover, it was found that the Arabic diglossic situation slightly impacted their Arabic language learning process in terms of their desire to continue learning the Arabic language and the switching between MSA and CA that take place in the educational setting by some teachers.

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List of Abbreviations.

MSA: Modern Standard Arabic or Al fusha'

CA: Colloquial Arabic – Al 'amiya

L2: Second Language

Abstract

The Arabic language is characterized as a diglossic language. Hence, this study dealt with this sociolinguistic phenomenon and examine the impact of the Arabic diglossic situation in terms of social communication and the Arabic language learning process based on the second Arabic language learners' perspective. The study starts with reviewing and discussing the literature by considering the Arabic diglossia from both linguistic and educational perspectives. To achieve the research objectives the researcher used mixed-method research namely, a close-ended questionnaire for quantitative data and open-ended questions for qualitative data. The sample included 26 students from different nationalities at the Arabic Language Center for Speakers of Other Languages at King Khalid University. The researcher concluded that the Arabic diglossic situation, especially the difference between the functionality of MSA (Modern Standard Arabic) and CA (Colloquial Arabic) is an impactful factor that can create an obstacle for the second Arabic language learners in terms of social communication in real context as well as the Arabic language learning process. The data prove that the second Arabic language learners in the Arabic Language Center for Speakers of Other Languages at King Khalid University are aware of Arabic diglossia and its impact on their social communication in real-life situations. Moreover, it was found that the Arabic diglossic situation slightly impacted their Arabic language learning process in terms of their desire to continue learning the Arabic language and the switching between MSA and CA that take place in the educational setting by some teachers.

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CHAPTER ONE: INTRODUCTION

1. Introduction

The Arabic language learning is an arguable subject specifically when it comes to which Arabic variation should be taught to the non-native Arabic language learners, whether it is the literary form of Arabic, which is Modern Standard Arabic, or the colloquial variety that refers to the dialects spoken by the Arabic native speakers. But unfortunately, the non-native Arabic language learners' voice and their attitudes toward this variation in the Arabic language do not take much attention. However, The Arabic language is one of the most popular languages for students worldwide to learn for several reasons such as studying for religious reasons, exploring Arabic literature, studying Arabic for specific purposes, etc. However, one linguistic obstacle that all L2 Arabic learners may face in their Arabic language learning journey is the Arabic diglossic situation, which might lead to several issues for non-native Arab students that may reflect on their socializing ability or language learning process. This obstacle is called Diglossia, which is a situation in which a community uses two different languages or varieties of the same language for different situations. Ferguson introduced diglossia in (1959), which refers to “Two varieties of a language exist side by side throughout the community, with each having a definite role to play.” Hence, the Arabic language is categorized into high-level Modern Standard Arabic (MSA) or al Fusha’ and low-level colloquial variety of al ‘Amiya. This complex phenomenon in the Arabic language has been investigated from many angles in the Arabic sociolinguistic content.

Furthermore, the current study was conducted in a native Arabic-speaking environment namely Saudi Arabia, particularly in Abha in the center of Arabic learning for non-native Arab students and students who graduated from the Arabic language center and join the university colleges. Hence, it can be seen as an advantage point to measure to some extent the true attitudes of the L2 Arabic learners toward the diglossic situation. Also, to examine to what extent does this language variation between the MSA and the colloquial variety impacts their social communication in a real-life context and Arabic learning process. Such as a study administered at The Institute for the Teaching of Arabic to Non-Arabs (ITANA) in Riyadh, Saudi Arabia by Al Osaimi & Wedell (2014) The researchers concluded that L2 Arabic language learners learn MSA for religious purposes and beliefs. Therefore, the assumption here is that the diglossic situation might not be an obstacle for the learners. Unlike other studies conducted in foreign

countries such as Palmer (2007, 2008) who conducted a study in the United States the researcher found that the L2 Arabic learners are communication-oriented, and the L2 learners tend to prefer to Learn the colloquial variety over MSA variety. Thus, for those L2 Arabic students the diglossic situation and the Arabic variation can lead to social communication obstacles as well as learning difficulties.

However, in the Arabic native communities, some non-native Arab students study the Arabic language, for different purposes. Therefore, the Arabic language variation in the Arab world can lead to creating a linguistic barrier that can lead to socializing issues or might affect their language learning process. Therefore, the question that arises here is, is their linguistic competence and exposure to MSA enough? To ease their socializing and involvement in society. However, what inspired me and motivated me to conduct the study is based on a story with a non-native Arabic student; I had a casual conversation with one of the international students who study the Arabic language, and I start speaking by the colloquial variety of Arabic, but interestingly, he could not understand me very well because he only uses the high-level variety of Arabic even though he has been in Saudi Arabia for a year and a half studying the Arabic language. Therefore, I observed that he had difficulties understanding the colloquial level of Arabic. Furthermore, this incident inspired me to conduct this study on a large scale of L2 Arabic learners to investigate and explore more about this complicated language phenomenon in the Arabic language and its effect on the non-native Arabic students in terms of social communication in a real-life context and learning process and their perspective towards this complex linguistics phenomenon.

1.1 Statement of the problem

Social communication in the real-life context with the native speakers of L2 learners target language it's the secret recipe that everyone knows to develop the target language. Also, it's a crucial dimension for L2 learners to improve their linguistics ability in the target language. This enables them to fulfill an important goal which is to be able to communicate in the target language. However, the case for L2 Arabic language learners is quite different they find themselves in a diglossic situation where the spoken variety is different from the written variety to which they are exposed. Therefore, this study tries to endeavor to shed light on the Arabic diglossia and by looking at how this diglossic status or multidialectal environment that L2 encounters might influence the L2 learners' social communication in a real-life context. The Arabic native speakers Mostly speak with the colloquial variety unlike L2 learners who speak MSA since it's the primary variety they are exposed to, as pointed out by (Al Zahrani, 2013) Modern Standard Arabic (MSA) which is considered the high variety of Arabic is the dominant variety that is taught to L2 Arabic learners, but colloquial Arabic is only integrated into teaching where a particular dialect is to be taught for interaction. Nevertheless, this gap between the Arabic variation (MSA and colloquial varieties) in the Arabic language learning might affect the L2 Arabic learners. Therefore, this study tries to examine this issue from L2 Arabic students' perspective whether it impacts their social communication ability in real-life context or not, and also their Arabic language learning process.

1.2 Significance of the study

As far as the researcher knows, few studies have been conducted to explore the L2 Arabic learner's social communication in a real-life context. Including the possible impact that they might face due to the diglossic situation and the impact on the Arabic learning process in a native Arabic-speaking environment, especially in the Saudi context. However, one study conducted by Al Zahrani (2013) in the Saudi environment and examines the perception of the L2 Arabic language learners and the motivation concept. Therefore, this study tries to fulfill another important dimension that needs more data, which is the Arabic diglossia and the possible impact that L2 Arabic learners might experience in real-life social communication with the Arabic native speakers as well as the Arabic language learning process. This study is expected to enrich the Arabic diglossic situation and its relation to the L2 Arabic learners, especially in a native Arabic environment. Also, help other researchers to implement this study in another native

Arabic context such as in Egypt, Tunisia, Jordan, UAE, etc. since different varieties are scattered across the Arabic countries that L2 Arabic learners might face during the Arabic learning journey in a different native-speaking environment.

1.3 Purpose of the study

The study investigates the Arabic diglossia and its impact on L2 Arabic learners in King Khalid University in Saudi Arabia. The researcher is particularly interested in the functionality aspect of the High variety and the Low variety and how the differences between these varieties impact the L2 Arabic learner's subjects in terms of social communication in real life and the Arabic language learning process. The researcher measures the impact of the Arabic diglossic situation from a students' perspective. Hence, the researcher read several studies that were related to the Arabic diglossic situation and L2 Arabic language learners. Based on the related literature, the researcher raised the questions of the study. Thus, the dimensions of the study were established. Therefore, this study is trying to answer the following research questions:

1. What is the level of awareness and exposure of participants to Arabic diglossia in KKKU?
2. To what extent does the diglossic situation impact the social communication of non-native Arabic language learners in KKKU in a real-life context?
3. How Arabic diglossia affects the Arabic language learning process for non-native Arabic language learners in KKKU?
4. What are the dialect preferences (CA or MSA) among participants?

CHAPTER TWO: Review of Related Literature

2. Literature review

This chapter provides insights on the importance of the Arabic language as well as the Arabic language learning status in the world. It sheds light on the background of the study in terms of the phenomena of the Arabic diglossia and diglossia and L2 Arabic language learners.

2.1 Arabic language

The Arabic language is one of the most important languages in the world due to its status in terms of religion, literature, and the cultural diversity of Arabs. The Arabic language is one of the most widely spoken languages worldwide. According to UNESCO Arabic language is a native language for around 400 million people, and its language gathers 2 billion Muslims and is the national language for 22 countries. Internationally speaking, the Arabic language is one of the languages that is recognized by UNESCO, which reflects the importance of the Arabic language internationally. In terms of religion, the language itself has a strong relation to the religion as Pennycook (2017) writes many colonizers felt that there is a strong relation between English and Christianity. Furthermore, Al Osaimi & Wedell (2014) emphasize the relationship between language and religion, the researchers, conclude the aims of the students at the Institute for the Teaching of Arabic to Non-Arabs (ITANA), in Riyadh, Saudi Arabia is to be proficient in Arabic to fulfill religious beliefs and to be callers for Islam. This is evident that there is a strong relationship between language and religion. Therefore, this can emphasize the fundamental role that Arabic has for many non-native Arabic speakers. Moreover, the Arabic speakers extend from the Arabic peninsula to far east Africa, and this can emphasize the cultural diversity of Arabs and the spread of the Arabic language. Because Arabic is composed of many colloquial variants and standard languages, not just one language (Al Osaimi & Wedell, 2014). The Arabic language is considered a pillar of cultural diversity. However, in terms of teaching Arabic, the Arabic language is not one of the less commonly taught languages. According to Modern Language Association (MLA) 2016 enrollments, Arabic is one of the most commonly taught languages in the United States. Thus, these enrollments show the importance and spread of Arabic language teaching in one of the most leading countries. The purpose of this section of the literature review is to indicate the importance and the key role of the Arabic language. In the

section to follow, moves on to discuss one of the sociolinguistic phenomena that is related to the Arabic language which is (Diglossia).

2.2 Diglossia and Arabic diglossia

Diglossia is a sociolinguistic phenomenon that is linked to the speech communities in which a particular language has two varieties spoken by different speakers in different situations. This sociolinguistic phenomenon is introduced by Charles A. Ferguson in 1959 this term is derived from the French term “diglossie.” Furthermore, Ferguson (1959) defined Diglossia as a situation where there are two varieties of a language that exists side by side throughout the community, with each playing a definite role to play. Ferguson set a group of languages that seen as diglossic languages, which are Arabic, Modern Greek, Swiss-German, and Haitian Creole. Therefore, since we have two variations of the same language Ferguson distinguishes these two varieties by referring to the superposed variety as the High variety or simply (H), while the regional dialects will be called Low varieties or, collectively, simply (L). This sociolinguistic concept dates back, and it is not the first time that the Arabic language is described as a diglossic language as well as is not the first time that the notion of diglossia is introduced. According to Kaye (2001) Arabist, William Marçais is considered the first person who introduced and use the French term diglossie in describing the diglossic situation in Arab countries in 1930. Then, Ferguson's famous article was used as the theoretical basis for the concept of diglossia.

However, Ferguson set nine diglossic features that differentiate the High and Low variety. These features and variables can be seen as contextual, linguistic, or temporal as Hudson (2002) categorize these characteristics into contextual factors which are Function, prestige, acquisition, literary heritage, and standardization, while on the other hand grammar, lexicon, and phonology are linguistic aspects. However, the Arabic language is classified into two levels the high level, which refers to Modern Standard Arabic (MSA), and the colloquial variety (CA) which refers to the low variety, each variety has its own function. High variety is suitable for religious and political speeches, educational purposes such as university lectures, personal letters, news broadcast, and poetry, whereas L is appropriate for conversations with family, friends or colleagues, instructions to the clerks, workmen, servants or waiters, entertainment and folk literature like folk poetry (Ferguson, 1959). Thus, this study trying to tackle and investigate one of the diglossic features which is the different functionality of High and Low variety that might play

as an impactful factor for social communication in real-life context for the L2 Arabic language learners as well as the Arabic language learning process. Moreover, some researchers have problematized this categorization as Al-Kahtany (1997) wrote:

The terms ‘High’ and ‘Low’ are not entirely applicable, for both MSA and the regional dialects have different levels of formality and the presence of features such as genre and register which are determined by linguistics and social context.

Similarly, Ibrahim (1986) emphasizes categorizing the Arabic language into High and Low variety can lead to implementing wrongly prestigious status on one variety ‘High’ over other varieties ‘Low’, thus each Low variety has its own space and hierarchical order of prestige independently from High variety.

Moreover, since this sociolinguistic phenomenon is based on ‘impressionistic’ perspective raised by Ferguson has gathered many researchers' attention as some researchers falsify this sociolinguistic phenomenon while others believe that the Arabic language is diglossic. Al-Wer (1997) concludes that CA (hereafter Classical Arabic) is a superposed variety with no native speakers, and the spoken varieties developed independently of CA. Therefore, she strongly believes that Arabic is diglossic. In contrast to Al-Wer, Younes (2006) wrote “the colloquial and CA (Fusha) are not separate from or independent of each other but complement one another to form one system of communication”. Furthermore, Al-Wer (1997) strongly claims that CA (hereafter Classical Arabic) has no native speakers. It seems that Al-Wers’ understanding of CA has no native speakers is questionable. First, the CA is the language of the Holy Quran, if an illiterate Arabic person who only exposed and use the colloquial variety heard the Holy Quran, the hearer will understand most of what he/she heard, and this is evidence that the Arabic dialects are derivative from CA, therefore the CA has native speakers. Second, logically speaking, the native Arabic speakers from Saudi Arabia, Kuwait, Syria, Egypt, Morocco, and many other Arabic countries, so the question arises here, what is their mother tongue then? If the CA has no native speakers. Thus, based on Al-Wer's claims it seems to turn the Arabic dialects into languages so, there will be a Saudi language, Egyptian language, Levantine language instead of the Arabic language. Third, linguistically speaking, definitely, the Arabic dialects now is changed than before, is affected due to many reasons, such as colonialism or borrow words from other languages which adapted by the

Arabic speakers in their daily conversations due to the globalization, but at the end of the day, these Arabic dialects belong to the Classical Arabic in essence. Hence, the dialects are dynamic but this change does not change the authenticity of these dialects which belong to the Arabic native speakers. Yet, it would be hard to find someone who can claim to be a native speaker of MSA.

Furthermore, her claims that CA (hereafter Classical Arabic) has no native speakers contradict the sociolinguistic concept which is mutual intelligibility. Mutual intelligibility is a situation in which two or more speakers of a language (or of closely related languages) can understand each other. So, if speakers can understand each other, they are speaking dialects of the same language; if they cannot, they are speaking different languages. So, it's a measure to differentiate between dialect and Language. With this in mind, the Arabs in the Arabic peninsula understand the Arabs outside the Arab peninsula whether in Syria, Egypt, or Morocco, so regardless of the Arabic varieties, the CA or MSA unifies the Arabic speakers and it's considered their native language. As Al Kahtany's (1997) findings indicate that 51.73% of the Arabs participants from the Arabic peninsula and outside the Arabic peninsula answered "definitely" they understand the recorded type of the Damascus Colloquial Arabic (DCA), while 41.58% answered "somewhat". On the other hand, Al bzour and Al bzour (2015) Falsify the relation-governed status which claims that the High variety is superior to Low, the researchers believe that MSA in relation to any other variety acts as a source of unifying the millions of Arabs phonologically, morphologically, semantically and culturally, and hypothesized that the Arabic language is a sociolinguistically uniglossia in essence. Interestingly with this in mind, Al Kahtany (1997) found that there is a tendency among Arabic speakers from the Arabic peninsula and outside the Arabic peninsula, consider Damascene Colloquial Arabic (DCA) is Low status than MSA 66% of Arabic peninsula participants and 43% of those from outside the Arabic peninsula answered "Definitively". The researcher assumed such attitude towards the status of MSA and the colloquial variety may be influenced by the role MSA plays as a language that unifying Arab countries.

Furthermore, since this study focuses on the functionality aspect of High and Low variety it is worth mentioning the different levels identified by Badawi (as cited in khalil, 2011, p 6).

1. Fus-ha t-turath (Classical Arabic)
2. Fus-ha l-asr (Modern Standard Arabic)

3. ammiyat al-muthaqqafin ('high' Educated Spoken Arabic)
4. Ammiyat al-mutanawwirin ('low' Educated Spoken Arabic)
5. Ammiyat al-?ummiyyin (illiterate spoken Arabic)

As mentioned above, the Arabic language is seen as a diglossic language since it has two varieties that are used by native Arabic speakers in different situations. Thus, this sophisticated categorization introduced by Badawi (1973) will increase the gap between the colloquial variety and MSA. Hence, this will turn the Arabic diglossic situation into a multiglossia situation. However new concept emerged which is the Educate Spoken Arabic (ESA)) this concept emerged due to the trend by native Arabic speakers who mix between the MSA and the spoken varieties, this notion, and level of Arabic is called al- lughah al wusta (the middle language) and in English has termed Educate Spoken Arabic according to Al-Maatouq (as cited in Al-Mamari, 2011, P 9). As Ryding (1991) has shown, this level of Arabic is used for instruction and communication for foreign service officers and other US government employees in the Arab world. Logically speaking, such dialog that combines MSA and spoken dialects is normal and common among Arabic native speakers, hence, the term ESA is inappropriate why all these classifications of the Arabic language. The spoken Arabic dialects emerged from the MSA so, it's logical to mix between them, there is no need to generate new terms. As Kaye (2001) highlights "I believe it is safe to say that all Arabic colloquials have informal renditions of MSA vocabulary (perhaps it is better to say informal pronunciations of words that correspond to MSA vocabulary)" (p. 122). Moreover, Al Kahtany (1997) writes "ESA is relies almost totally on MSA for its vocabulary, phonology, morphology, and derivational morphology, but reduces MSA infections and uses verb strings and principles of agreement similar to colloquials." Moreover, this categorization can lead to new dilemmas instead of a diglossic situation, it can become a triglossia situation. This classification (ESA) seems to turn the Arabic diglossic situation into a triglossic situation where three languages or dialects play different roles in the same society (Al Kahtany, 1997).

However, the full debate of the current Arabic sociolinguistic situation and the diglossic situation is beyond the scope of this study, and this situation is quite complex. This study tends to focus on and explore diglossic features that impact the social communication of non-native Arabic learners and the learning process, which is the

functionality of H and L variety. The following section will discuss the diglossic situation, particularly the functionality aspect and the L2 Arabic learners.

2.3 Diglossia and L2 Arabic language learners

For the L2 Arabic language learners the Arabic diglossic situation it can be an obstacle in term of communication with native Arabic speakers due to the only exposure to the MSA in the classroom, which is not the common variety that used by the native Arabic speakers in term of daily life communication. The diglossic situation led the L2 Arabic language learners to frustration and confusion when they found that they cannot apply what they learned in the classroom elsewhere, for instance in daily communication (Al Mamari, 2011). Therefore, some researchers argue for integrate the spoken variety for the L2 Arabic language learners. Younes (2006) concludes " If the goal of an Arabic-as-a-foreign-language program is to prepare students to proficient in Arabic and function successfully, then they should be introduced to both varieties Spoken Arabic dialect and literacy variety from the beginning of an Arabic course". The author refers to one of his students, after 70 hours of instruction, the students start to distinguish between hami (hot in English) that is used in speaking and harr (hot in English) in writing. A serious weakness with this argument, however, is that the researcher overlooked the tremendous Arabic language varieties, for instance, if an L2 Arabic language learner learned the Saudi or the Egyptian varieties the learner will face difficulties using these varieties in another context for instance, in Morocco or Iraq context which they use different varieties. Thus, MSA is acting like an umbrella that gathers all Arabic language varieties and is understood by all Arabs, hence the learners who use and learn the MSA will be understood by every Arabic native speaker wherever he/she goes, hence, this is how you build students that he/she can function successfully in Arabic.

Paradoxically, Al Osaimi & Wedell (2014) some participants of the L2 Arabic language believe that the spoken variety would not be useful in learning and should be ignored, which hinders the MSA learning. On the contrary, Palmer's (2007) findings indicate that 88% of the participants are willing to learn the spoken varieties instead of MSA. The main argument here is the participants want to communicate with the Arabic native speaker. In addition, a common reason heard from L2 Arabic language learners is that MSA is not useful and functional in daily communication. Due to these differences between the written and the spoken variety. Ryding (1991) argues that the dichotomy and differences between the colloquial variety and the literary variety have weakened the effectiveness

of Arabic language teaching. Ryding's claim would have been more convincing if he included data and findings that support his argument. Palmer (2008) criticizes the Arabic language learning situation, the researcher wrote "The field of Arabic language teaching and learning seems to be frozen in Ferguson's idealized characterization of diglossia: the higher register is emphasized – even though it is only part of the language – whereas the lower register is disrespected and ignored, even though it is widely used in many situations and circumstances." However, the implementation of spoken language (dialects) in Arabic courses faces many obstacles. Two main obstacles stand as a barrier to teaching the spoken variety (ideology and logistics). Ideologically, Palmer (2008) emphasizes that discussing teaching the spoken varieties, the issues of prestige, the preservation of the Quranic language, and integration are often cited as significant concerns since the MSA is considered a correct language, while the dialects are often considered impure versions. On the other hand, logistically, the institutions will face difficulties, and challenges provide books and references of the spoken variety. As Palmer (2007) emphasizes that there is a dearth of materials about teaching the spoken variety. Furthermore, the L2 Arabic language learners might not be interested in Learning the spoken varieties (dialects), as Al Osaimi & Wedell (2014) found that a number of the L2 Arabic language believe that the spoken variety would not be useful in learning and should be ignored, which hinders the MSA learning. Moreover, a logistical question may arise here, which Arabic variety to teach? Hence, it depends on the student's preference which variety he/she what to learn. Therefore, it's a disservice to impose a specific spoken variety for the students who are not interested to learn it. However, despite all of these arguments for implementing spoken Arabic for the L2 Arabic language, it remains the exception rather than the norm.

Palmer (2008) found that the L2 Arabic language learners find difficulties due to the diglossic situation using only the MSA. Therefore, the L2 Arabic language learners use the colloquial variety to integrate into the culture in the Arabic-speaking country. In addition, 71% of participants stated that they wanted to learn spoken English instead of MSA before traveling to Arab countries. On the other hand, a similar comparison in a native speaking country, one study conducted in Oman by Al Mamari (2011) the findings show noticeable integration and reception by the Omani speech community when the L2 Arabic language learners tried to use the Omani spoken variety. However, these arguments and findings cannot take for granted to implement teaching the colloquial varieties because the L2

Arabic learners might immerse in Omani community culture or Egyptian community culture but at the same time the same learner cannot immerse in another Arabic community.

In addition, another problem that L2 Arabic learners may encounter is the use of variants (MSA or spoken variants) in inappropriate situations. Al Kahtany (1997) wrote, “using MSA in a situation where the dialectal form is appropriate may expose the speaker to ridicule from his/her listeners” (p. 3). Thus, Palmer (2008) emphasizes “Students who learn some spoken Arabic may find that they are scorned for using substandard language, whereas students who can produce only MSA may also be subject to ridicule.” Hence, this claim by Palmer might have been more persuasive if the author had provided evidence for his claim, of course, it can be embarrassing for the L2 Arabic language learners to use an inappropriate variety of Arabic in inappropriate situations, but the question here is, is it really reach to scorn and ridicule of the L2 Arabic learners for using an inappropriate variety? Thus, this study trying to answer this question. However, another problem that might affect the L2 Arabic learner's social communication in a real-life context is embarrassment. Indeed, the L2 language learners feel embarrassed using the target language in a real-life context but the situation for the L2 Arabic language learners is different because of the diglossic situation. As Al Osaimi & Wedell (2014) wrote "the difficulty appeared to be related to the coexistence of the LV and the Standard forms" (p. 11), which can ultimately lead to feeling embarrassed to practice the Arabic language.

Furthermore, Al-Mamari (2011) most Al-Mamari subjects seem to agree that the diglossic situation and the difference between the Omani Arabic and the MSA have impacted their learning process, 31.1% (n=6), agreed that the differences between the spoken variety and the written variety impacted their learning, 10.5% (n=2) strongly agreed and 21.1%(n=4) somewhat agreed. Furthermore, this study is going to shed light on the same issue on more participants to measure the impact of the diglossic situation in the learning process for the L2 Arabic language learners.

In conclusion, this gap between the Spoken varieties and the literary form introduced to the L2 Arabic language learners poses many challenges that face L2 Arabic language learners in terms of social communication in real life with native speakers, or even in the Arabic language learning process. However, many studies are conducted in non-native languages, such as in the United States, exploring and investigating Arabic diglossia and its impact on L2 Arabic language learners. Thus, the unique factor for this study is the setting which is conducted in Arabic native

environment (Saudi Arabia) that can provide more persuasive evidence about the impact of Arabic diglossia on the L2 non-native Arabic speakers, where the survey L2 Arabic learners subjects are fully exposed to the Arabic diglossic situation because of daily interaction with the native Arabic speakers who commonly use the colloquial variety (al ‘amiya) strain of Arabic for their informal communication. In addition, there are some studies conducted in the native Arabic environment. One study by Al-Mamari (2011), which investigated the opinions of students of the Oman Center for World Learning. While the second study conducted by Al-Zahrani (2013) that deal with the impact of Arabic diglossia on L2 Arabic learner's motivation in Saudi Arabia. Therefore, this study will explore and investigate another crucial aspect that might impact the L2 Arabic learners, which is the different functionality of the High variety (Modern Standard Arabic), and the Low variety (colloquial variety), and the gap between these two varieties that created by the diglossic situation can impose obstacles for the social communication and even in the learning process for the L2 Arabic learners. The primary finding is going to be identified that whether such a diglossic situation impacts the learners’ social communication and learning process in a native-Arab environment or not.

CHAPTER THREE: RESEARCH METHODOLOGY

3. Research Methodology

In this chapter, the researcher presents the method and procedures followed in this study. It also describes the population and sample of the study and elaborates on the instruments used in the study.

3.1 The context

The unit of teaching the Arabic language to non-native Arabic speakers in King Khalid University is a continuous effort from the kingdom of Saudi Arabia to support the status of the Arabic language and the acquisition of the Arabic language, which refers to support the Arabic language learning for non-native Arabic speakers. Moreover, this unit in King Khalid University was established in 2017, in order to expand the circle of teaching the Arabic language to non-native speakers in Saudi Arabia. Therefore, the unit's vision is to provide a useful and fruitful educational environment that helps the Arabic language teaching for those who do not speak the Arabic language, regionally and internationally. Thus, this unit targets those who are interested in Arabic language learning from those who are in Saudi Arabia or from outside. Furthermore, the objectives of the unit of teaching the Arabic language to non-native Arabic speakers in King Khalid University is to prepare students for further studies at the university, so after the graduation from the unit, they can have the opportunity to join university programs that use the Arabic language as a medium of instruction such as, Shariah College, religious studies, Arabic literature studies and Humanities. Moreover, the unit has a scientific objective: to enrich and provide a scientific contribution to serve the Arabic teaching to non-native Arabic speakers. The program at the unit of teaching the Arabic language to non-native Arabic speakers lasts for two years and contains four levels, each year consists of two levels. Furthermore, all levels are set to develop the four skills of language learning which are (speaking, listening, writing, and reading) and provides Islamic courses, Arabic grammar courses as well as a simple Arabic literature course. Hence, after the completion of the program, the students are awarded a Diploma certificate in the Arabic Language which qualifies them to join any course in any faculty within the University as mentioned above such as, Shariah College, religious studies, Arabic literature studies, and Humanities.

3.2 Participants

The population of the current study consists of 26 non-native students who are studying at King Khalid University in Abha. The subjects are all male, and the students are between 21 and 27 years old. 24 students at levels 2, 3, and 4 participated in the study in which they are studying in the unit of teaching the Arabic language to non-native Arabic speakers, only two students studying in Shariah College participated.

Table 1. *participants demographic information.*

Gender	Male	26
	Female	0
Age	21-23	8
	23-25	13
	25-27	5
Nationality	India (6), Benin (5), Gambia (3), Ghana (2), Pakistan, Philippines, Nigeria, Kenya, Djibouti, Togo, Ethiopia, Cameron, Bosnia and Herzegovina, and Brazil (1)	26
Arabic LANGUAGE level in LearningCenter	Level two	1
	Level three	2
	Level four	21
University students	Shariah college	2
Reasons for Studying Arabic	Personal enrichment	1
	Interested in travelling	2
	For religious proposes	21
	Interested in the Arabic language	2
	Interested in the Arabic Culture	3
	Interested in the Arabic Literature	4

3.3 Selection and justification for the research method

This study is mixed-method research conducted to investigate the L2 Arabic language learners' awareness of Arabic diglossia and its possible impact on their social communication in real-life contexts and the Arabic language learning process based on the participants' perspective. In an attempt to deepen the understanding of the topic and capture the widest possible experience from participants, the researcher used a concurrent mixed-method strategy to collect the data, as Creswell (2009) mentions "concurrent mixed methods procedures are those in which the researcher converges or merges quantitative and qualitative data in order to provide a comprehensive analysis of the research problem" (p, 31). Similarly, Dornyei (2007) wrote "The main purpose of this design is to broaden the research perspective and thus provide a general picture or to test how the different findings complement or corroborate each other" (p, 172). Therefore, the researcher adopted the concurrent mixed-method strategy and used closed-ended questions for the quantitative data and open-ended questions for qualitative.

3.4 The procedure

In order to collect the data, the researcher contacted the Arabic Language Center for Speakers of Other Languages at King Khalid University to enable the researcher to reach the target participants and distribute the surveys. The researcher uses an online data collection tool. The questionnaire consists of closed-ended and open-ended questions that were prepared to answer the research question and to obtain and achieve the study aim. These two research tools are designed by Google Forms, and the researcher uses the Likert scale in the closed-ended questionnaire to indicate the extent to which the L2 Arabic language learners 'agree' or 'disagree.' Also, the researcher distributes the Arabic version of the questionnaire to the target subjects. On one hand, the closed-ended items consist of three main themes, which are factual and attitudinal questions. First, factual questions are used to provide facts about the target subjects such as demographic information. Second, the attitudinal questions are used to determine what the target subject thinks, covering attitudes, opinions, and interests (Dornyei, 2007). Therefore, the attitudinal questions will measure the level of L2 Arabic language learners toward the Arabic diglossic situation, also the impact of the Arabic diglossic situation on the social communication in a real-life context and learning process based on the target subjects' opinions and attitudes. On the other hand, the open-ended questions were set to give the participants more space to talk about the impact of Arabic diglossic phenomena. However, open-ended questions consist of two types. these two types of

open-ended questions are adapted from Dornyei (2007). The first type is a Specific Open Question the purpose of using this type is to ask about a specific piece of information such as the target participants' preferences. Therefore, the researcher uses this type is to ask about a specific piece of information such as the target participants' preferences. Therefore, the researcher uses this type to explore which variety that the L2 Arabic language learners prefer whether colloquial variety (al 'Amiya) or MSA (al 'Fus-ha) and why. The second type is short answers questions this type is used to give more information about certain issues. Thus, the researcher adapted this type to ask the target subjects to give more clarification about how the Arabic diglossic situation impacted their social communication and learning process.

3.5 Closed-ended questions

The first part of the questionnaire dealing with a level of participants' awareness of the Arabic diglossic situation. Therefore, questions 1, 2, and 3 were set to provide a result about the level of target participants' awareness of the Arabic diglossic situation. The second part of the questionnaire deals with social communication and its possible impact due to the diglossic status of Arabic. Question 4 is set to examine whether the MSA is enough for social communication in a real-life context or not. Question 5 is a direct question provided to the target participants about the impact of the diglossic situation on their social communication. Question 6 and 7 are adopted from Al-Osaimi and Wedell (2014) the researchers find that Thirty-eight percent (54 students) admitted embarrassment when speaking Arabic to others. Therefore, this study explores more about which variety of Arabic that L2 Arabic language learners feel more embarrassed of using it. Question 8 and 9 are based on two authors' claims, which do not provide evidence of their claims. First, Al- Kahatny(1997) wrote " using MSA in a situation where the dialectal form is appropriate may expose the speaker to a ridicule from his/her listeners" (p. 3). Second, Palmer (2008) also emphasizes " Students who learn some spoken Arabic may find that they are scorned for using sub-standard language, whereas students who can produce only MSA may also be subject to ridicule" (p. 93). Therefore, the researcher takes into consideration these issues in this study to investigate if the L2 Arabic language learners face ridicule situation when they use a colloquial variety or MSA variety by the native Arabic language and which ultimately can create a barrier for L2 Arabic language learners that impact their social communication because of the different functionality of colloquial variety and MSA.

The second part of the questionnaire dealing with the impact of the Arabic diglossic situation on the learning process. Question 10 is a direct question given to the target participants to examine whether the difference between the colloquial variety and MSA impacts their willingness to proceed in Arabic language learning. also, a multiple-choice question was provided to the participants to explore which language skills (speaking, listening, writing, and reading) does the Arabic diglossic stand as an obstacle in developing language skills.

The third part focus on the L2 Arabic language learners' attitudes towards the diglossic situation. Question 12, this question is adopted from Palmer (2008) who finds that the majority of the participants agree to the teaching of spoken Arabic and MSA without reference to semester, year, or any timeframe. Hence, the researcher wants to explore this notion on different subjects in a different context, therefore the unique factor here is that the subjects are studying the Arabic language in a native environment, unlike the Palmer subjects who studying the Arabic language in a foreign context in U.S. Question 11 examine the L2 Arabic language learners' attitudes toward learning the colloquial variety. Question 15 is adapted from Al-Kahatny (1997) who finds that native Arabic speaker considers the colloquial variety is lower in status than MSA, the researcher also want to examine the attitudes of the non-native Arabic speakers towards the status of the Arabic varieties, whether they have a similar attitude by considering the colloquial variety lower in status than MSA as native Arabic speaker's attitudes or not.

3.6 Open-ended questions

With respect to the open-ended questions, the researcher uses short answers open-ended questions type to enrich and support the numeric data with qualitative findings. Question 16 is a specific open question this question is set to examine the target subject variety preference whether they prefer colloquial variety or MSA variety. Question 17 explores the impact of Arabic diglossia on social communication in a real-life context from a student's perspective. Questions 18 and 19 are set to tackle two dimensions which are embarrassment and ridicule which might impact the social communication of L2 Arabic language learners due to the difference between the spoken variety and written variety. Question 20 explores the impact of Arabic diglossia on the Arabic learning process from a student's perspective. Therefore, the researcher added these short answers to open-ended questions to come up with more information and opinions from the target subjects and uses their answers to illustrate their given answers in closed-ended questions.

CHAPTER FOUR: RESULTS OF THE STUDY

4. Results

In this chapter, the researcher displays the results of the study that tackle the main themes of the study. The awareness theme of the participants about the Arabic diglossia, the social communication in a real-life context and the Arabic diglossia theme, the Arabic language learning process and the Arabic diglossic situation theme, and the L2 Arabic language learners' attitudes toward the Arabic diglossic status theme.

4.1 Awareness of Arabic diglossia

Table 2. *awareness of Arabic diglossia.*

Statement	Strongly Agree frequency/ percent	Agree frequency/ percent	Neutral frequency/ percent	Disagree frequency/ percent	Strongly Disagree frequency/ percent	Mean	Std Deviation
1) I know that the Arabic is a diglossic language. i.e., It has multiple varieties such as Modern Standard Arabic (al 'Fus-ha) and spoken Arabic also called Colloquial Arabic (al 'amiya).	16 /61.5%	10 /38.5%	0	0	0	4.62	.496
2) I find a difference between the Modern Standard Arabic (al 'Fus-ha) and the colloquial variety (al 'amiya).	22 /84.6%	1 /3.8%	2 /7.7%	0	1 /3.8%	4.65	.936
3) I can point out the difference between MSA and CA.	14 /53.8%	10 /38.5%	0	1 /3.8%	1 /3.8%	4.35	.977

As shown in the above table, Q1 and Q2 show that the participants are aware of the Arabic diglossic status. In Q1, all the students agree that they know that the Arabic language is a diglossic language, which has two varieties MSA and CA 16 (61.5%) answered "Strongly agree" and 10 (38.5%) answered, "Agree." Moreover, since the participants know the diglossic phenomena of Arabic, the following question examines if they find a difference between the Arabic varieties. Q2 shows that the subjects find the difference between the CA and MSA 22 (84.6%) answered "Strongly Agree", only one student answered "Agree" and two students answered, "Neutral." Therefore, since the students find a difference between the two varieties, the following question examines their ability to

distinguish between CA and MSA, 14 (53.8%) answered "Strongly Agree" they can differentiate between the MSA and CA, 10 (38.5%) answered "agree" while two students answered disagree.

4.2 Real- life social communication and Arabic diglossia

Table 3. *Arabic diglossia and social communication.*

statement	Strongly Agree frequency/ percent	Agree frequency/ percent	Neutral frequency/ percent	Disagree frequency/ percent	Strongly Disagree frequency/ percent	Mean	Std Deviation
4) Modern Standard Arabic (al 'Fus-ha) is sufficient for communicating with native Arabic speakers in real-life context.	12 /46.2%	9 /34.6%	0	5 /19.2%	0	4.08	1.129
5) The differences between the colloquial variety (al'amiya) and Modern Standard Arabic (al Fus-ha) impact my social communication with Arabic native speakers in real-life context.	7 /26.9%	15 /57.7%	0	4 /15.4%	0	3.96	.958
6) I feel embarrassed when speaking colloquial variety (al 'amiya) in real-life context with Arabic native speaker.	12 /46.2%	6 /23.1%	2 /7.7%	4 /15.4%	2 /7.7%	3.85	1.377
7) I feel embarrassed when speaking Modern Standard Arabic (al 'Fus-ha) in real-life context with Arabic nativespeaker.	5 /19.2%	6 /23.1%	1 /3.8%	7 /26.9%	7 /26.9%	2.81	1.550
8) I get ridiculed by the native Arab speakers for using the Modern Standard Arabic (al 'Fus-ha) in real-life context.	4 /15.4%	4 /15.4%	0	14 /53.8%	4 /15.4%	2.62	1.359
9) I get ridiculed by the native Arab speakers for using the colloquial Arabic (al 'amiya) in real-lifecontext.	5 /19.2%	6 /23.1%	1 /3.8%	10 /38.5%	4 /15.4%	2.92	1.440

This section shows the findings of the impact of the Arabic diglossic situation on the L2 Arabic learner's social communication in a real-life context based on the student's perspective. Q6 shows that the students consider MSA, which is the variety that they are exposed to, is enough for the social communication outside in real-life 12 (46.2%)

answered "Strongly Agree," 9 (34.6%) answered, "agree" and 5 (19.2%) "disagree." Q7 a direct question about the impact of the Arabic diglossic phenomena, the majority of the participants find difficulties due to the Arabic diglossia, 7 (26.9%) answered "strongly agree", 15 (57.7%) answered "agree" while 4 (15.4%) "disagree." Q6 and 7 show that students feel more embarrassed when trying to speak CA (al 'amiya) as Q6 shows that there is a tendency from L2 Arabic to feel embarrassment while Q7 show that most of the participants do not feel embarrassed when they use MSA (al 'Fus-ha) in real-life 7 (26.9%) "disagree" and 7 (26.9%) "strongly disagree" with Q7. Moreover, Q8 shows that the L2 Arabic language does not get ridiculed because of using MSA (al 'Fus-ha), 14 (53.8%) disagree, and 4 (15.4%) with Q8. On the other hand, Q9 mean, show that L2 Arabic learners are neutral about the ridiculed situation when using CA (al 'amiya) 5 (19.2%) answered "strongly agree" 6 (23.1%) answered "agree", only one student answered "neutral" 1 (3.8%), in contrast, 10 (38.5%) answered "disagree" and 4 (15.4%) answered, "strongly disagree."

4.3 Learning process and attitude towards Arabic diglossia

Table 4. *Arabic diglossia and Arabic learning.*

statement	Strongly Agree frequency/ percent	Agree frequency/ percent	Neutral frequency/ percent	Disagree frequency/ percent	Strongly Disagree frequency/ percent	Mean	Std Deviation
10) The difference between classical and colloquial Arabic impact my desire to continue learning Arabic.	6 /23.1%	10 /38.5%	1 /3.8%	8 /30.8%	1 /3.8%	3.46	1.272
11) I consider the Colloquial variety (al 'amiya) lower in status than Modern Standard Arabic (al'Fus-ha).	13 /50.0%	6 /23.1%	1 /3.8%	3 /11.5%	3 /11.5%	3.88	1.451
12) I would rather study the spoken varieties (al'amiya) of Arabic and ModernStandard of Arabic (al'Fus-ha) at the same time as MSA.	4 /15.4%	10 /38.5%	1 /3.8%	8 /30.8%	3 /11.5%	3.15	1.347
13) I have an interest in learning the colloquial variety (al 'amiya).	3 /11.5%	12 /46.2%	1 /3.8%	7 /26.9%	3 /11.5%	3.19	3.19

Table 5. *Arabic diglossia and its impact.*

The Impact of Arabic diglossia on the Arabic language skills.	Speaking skill	22
	Listening skill	16
	Writing skill	10
	Reading skill	9

This part shows another dimension in the study, which is the impact of Arabic diglossic status on Arabic learning and the attitudes of the L2 Arabic learners toward Arabic diglossia. Q10 shows that the difference between the spoken variety and written variety impact the L2 Arabic learning their desire to continue learning Arabic, 6 (23.1%) answered "strongly agree" and 10 (38.5%), while 8 (30.8%) answered, "disagree." Also, table 5 shows that speaking and listening skills were the most impacted due to the difference between MSA and CA. In addition, Q11 shows that L2 Arabic learners believe that the status of CA is lower than that of MSA 13 (50.0%) answered "strongly agree" and 6 (23.1%) answered "agree" while on the other hand, 3 (11.5%) "disagree" and 3 (11.5%) "strongly agree." Q12 and 13 reveal that L2 Arabic language learners have positive attitudes towards learning CA (al 'amiya).

CHAPTER FIVE: DISCUSSION

5. Discussion

In this chapter, the researcher will discuss the findings. This section will cover three themes related to the current study. These are the awareness of the Arabic diglossic situation, the impact of Arabic diglossia on non-native Arabic language learners' social communication in real life, and its impact on the Arabic language learning process. It also attempts to explain and interpret the results in light of the reviewed literature.

5.1 Awareness of Arabic diglossic situation

This section deals with the level of L2 Arabic learners' awareness about the diglossic situation in the Arabic language. The first question is based on Palmer's argument (2007), which is "Students might simply not be aware of the fundamental divide in language use in the Arabic-speaking world" (p. 120). He called for future investigations regarding this issue. Therefore, this study provides evidence of the awareness of the L2 Arabic language learners of the different usage of CA and MSA. Moreover, the unique factor here is that the L2 Arabic learners are in a native environment in which they have direct contact with the diglossic situation in the real Arabic environment. The first question is intended to answer Palmer's (2007) question. It is about the level of L2 Arabic Learners' awareness of the different usage of Arabic varieties (CA and MSA). Therefore, the researcher asks a direct question. The result of Q1 shows that L2 Arabic language learners in the study are aware of the diglossic situation and the different usage of Arabic varieties (CA and MSA). The findings show that 16 (61.5%) learners answered, "Strongly agree" and 10 (38.5%) answered, "Agree." To capture the widest possible picture about the level of the L2 Arabic learners' awareness, the researcher asked two questions. The first one is to find out whether they find a difference between CA and MSA. The researcher also asked whether they could distinguish between CA and MSA. The data also show that L2 Arabic learners find a difference between Arabic varieties as n=22 (84.6%) answered "Strongly Agree." only one student replied, "Agree." On the other hand, the data also show they can distinguish between CA and MSA. Only two participants answered that they didn't differentiate between the two varieties. Moreover, the participants were asked, " Which variety of Arabic language CA (al 'amiya) and Modern Standard Arabic (al 'Fus-ha) do you prefer? and why? The following answers were received:

Table 5. *Participants comments.*

I prefer the MSA (al 'Fus-ha) so that I can master the Arabic language.
I prefer the MSA (al 'Fus-ha) because you can access to all Arabic materials.
I prefer MSA because it is the origin of the Arabic language, also because the Quran is written in MSA (al 'Fus-ha) as well as all religious sciences books.
I prefer MSA because it is the origin of the Arabic language.
I Prefer the MSA (al 'Fus-ha) because it's the language of the Holy Quran.
I prefer the MSA (al 'Fus-ha) because it has the language of the Holy Qur'an and the religious books.
I prefer MSA (al 'Fus-ha) because the Holy Qur'an was revealed in (al 'Fus-ha), also, because it is the language of hadiths, Islamic scientific books, and others.
I prefer MSA (al 'Fus-ha) because you cannot understand the Qur'an and Sunnah without it.
I prefer MSA (al 'Fus-ha) Because the hadiths of the Prophet and the Arab heritage written in MSA (al 'Fus-ha).
I prefer MSA (al 'Fus-ha) I because it is the language of the Qur'an, the language of hadith, and the language of the educated people.
I prefer MSA (al 'Fus-ha) because it is the language of the Holy Qur'an, Sunnah, and books.
I prefer MSA (al 'Fus-ha) because it is the language of the Holy Qur'an, and it is understood by the entire Arab world.

The closed-ended questions show that L2 Arabic learners are aware of the diglossic situation. Therefore, it can be seen from the participants' opinions and the qualitative data that L2 Arabic learners prefer MSA (al 'Fus-ha) over the colloquial variety (al 'amiya). Furthermore, the researcher found a correlation between the L2 Arabic language learners' theoretical awareness of the Arabic diglossia and their variety preference. Thus, their preference for MSA (al 'Fus-ha) can be seen from different dimensions. First, they prefer MSA Arabic for a religious purpose to understand the Holy Qur'an as well as understand Islamic books. Second, they prefer the MSA since it is the origin

of the Arabic language. They also prefer the MSA to be able to master the Arabic language perfectly. The third dimension is considered a crucial factor. As one respondent says, "I prefer MSA (al 'Fus-ha) because it is understood by the entire Arab world." Therefore, the Mutual Intelligibility of MSA across the Arab world is playing a key role in teaching MSA over spoken varieties. Also, this finding supports the researcher's argument in the literature review that MSA is acting like an umbrella that gathers all Arabic language varieties and is understood by all Arabs which is more sufficient to be taught to L2 Arabic learners. In contrast to the spoken varieties of the Arabic language, MSA is comprehensible and understood by nearly all Arabic speakers as a result teaching MSA is still considered a great benefit for non-native speakers of Arabic to be able to communicate in the entire Arab world.

5.2 Real- life social communication and Arabic diglossia

The previous section dealt with the phenomenon of diglossia theoretically. Therefore, this section deals with this phenomenon from a different angle, experiencing Arabic diglossia in a real-life context with Arabic native speakers. The researcher found that the L2 Arabic learners consider MSA (al 'Fus-ha) enough for social communication in real life. 12 (46.2%) of the participants answered, "Strongly Agree," 9 (34.6%) answered, "agree" and 5 (19.2%) "disagree." However, the participants believe that MSA is sufficient in daily communication. On the other hand, the researcher found that experiencing this phenomenon in real life has impacted their social communication. Q5 shows that 7 (26.9%) % of the participants answered, "strongly agree," 15 (57.7%) answered "agree" that the difference between CA and MSA has impacted their social communication, while 4 (15.4%) "disagree." Moreover, the researcher provides open-ended questions to explore the impact of the Arabic diglossic situation on social communication. So, the participants were asked, " Does the diglossic situation impact your social communication with native Arabic speakers in a real-life context? If yes, how? The following answers were received:

Table 6. *Participants comments*

Yes, as in the store and in the supermarkets.
Yes, because I learned classical Arabic, and the Saudi society speaks the colloquial variety.

Yes, many Saudi workers and company workers do not speak to us except colloquial.
Yes, because outside the university, I cannot understand the colloquial Arabic that the people speak.
Yes. I don't understand people who speak colloquial Arabic until they speak Modern Standard Arabic.
I do not prefer to speak the vernacular, so I find no problem with them
No, mostly people speak with us MSA (al 'Fus-ha)
Yes, sometimes I want something, but the employee does not understand me, and I do not understand him it because he speaks colloquial and I MSA (al 'Fus-ha).

It is apparent from the data provided above that students' social communication in real life was influenced in various ways and degrees, due to the difference between the functionality of MSA and CA. Although the participants have a positive attitude towards MSA and consider MSA enough for communication. Nonetheless, only two participants express that they do not face difficulties due to MSA and CA's different functionality. One student said, "No, most people speak with us MSA (al 'Fus-ha)". Moreover, this leads us to another dimension. According to Al Kahtany (1997) the researcher wrote, "using MSA in a situation where the dialectal form is appropriate may expose the speaker to ridicule from his/her listeners" (p. 3). Similarly, Palmer (2008) emphasizes that "Students who learn some spoken Arabic may find that they are scorned for using sub-standard language, whereas students who can produce only MSA may also be subject to ridicule." The present study reveals that 18 (69.2%) of the participants do not get ridiculed. One student said, "I did not face a ridiculed situation; they would be happy if they heard us speaking in MSA (al 'Fus-ha)". Nonetheless, this was not the same experience for all the students. Future studies should examine this angle in more detail with an interview of the L2 Arabic learners.

Furthermore, embarrassment is one of the obstacles that L2 learners face to communicating in the target language. In the case of the L2 Arabic learners, it is more complicated due to CA and MSA's different functionality. Al-Osaimi and Wendell (2014) find that 54 (38%) of the L2 Arabic learners feel embarrassed when speaking to others. The current study shows that 18 (69.3%) feel more embarrassed using colloquial. On the other hand, 11 (42.3%) of the participants do not feel embarrassed using the MSA. As mentioned earlier, L2 Arabic language learners believe that MSA is sufficient for social communication. Also, they feel less embarrassed when using the MSA. In contrast, the

reason behind the embarrassment is the different functionality of CA and MSA in real-life situations. The L2 Arabic language learners are only exposed to MSA in the educational setting, therefore when they went outside the school in real life, they face a quite different language that has many words and sounds that it is not familiar to them. Thus, this gap between the variety that they learned in the classroom is to some extent more different than the variety that used in the real-life caused confusion which leads to putting them in embarrassing situations. The participants commented on this point.

Table 7. *Participants comments*

Yes, it causes me embarrassment because I learned classical Arabic and the Saudi society speaks colloquial.
Yes, I find difficulties dealing with them, and this causes me embarrassment.
Yes, sometimes I cannot understand those who speak in colloquial, and they understand that I do not study hard because I could not understand them.

Moreover, the researcher found that L2 Arabic learners were interested in learning CA, even though 19 (73.7%) learners consider CA is lower in status than MSA 50.0% (n=13) strongly agreed and 23.1%(n=6) agreed. The previous data show that the L2 Arabic learners prefer MSA (al 'Fus-ha) but the given data show that there is a tendency for L2 Arabic learners in learning CA as 15 (57.7%) students agree that they have an interest in learning CA and 14 (53.9%) students agree to study MSA and CA at the same time. The researcher assumes that this interest in learning CA because they face social communication difficulties that they found in real life. Therefore, there is no interest in learning CA for academic purposes as mentioned they prefer MSA for many reasons. Thus, they only want to learn the CA for social communication purposes due to the difficulties they found in real life because of the gap between MSA and CA which impacted their social communication. In conclusion, the researcher found that second language Arabic learners support both MSA and CA. However, a closer look will reveal, in general, that most of the participants, regardless of their learning stage, preferred Classical Arabic due to its religious status, purity, and universality. On the other hand, the data show that they had an interest in learning and exposure to CA. Therefore, based on the data provided, the researcher believes that this interest in learning CA is to be able to communicate

successfully in real life instead of learning it for academic purposes.

5.3 Learning process and Arabic diglossia

This part sheds light on the impact of the Arabic diglossic situation on the learning process. 16 (61.6) of the respondents agree that the diglossic phenomena impact their desire to continue learning Arabic due to the difference between the MSA and CA. One student, mentions”What we have learned from books does not use in the community because the majority of society speaks the colloquial variety.” Hence, this finding support Al Mamari (2011) claims that the diglossic situation led the L2 Arabic language learners to frustration and confusion when they found that they cannot apply what they learned in the classroom elsewhere. Therefore, this study also supports Al Mamari’s findings that the gap between CA and MSA and the different functionality impact L2 desire to continue learning the Arabic language. In addition, they believe that speaking and listening skills are the most affected skills. The participants were asked, “Does the diglossic situation impact your Arabic language learning? If yes, how? The following answers were received:

Table 8. *Participants comments*

What we have learned from books are not used in the community because most of the society speaks the colloquial variety.
Yes, some teachers speak colloquial while teaching, and we do not understand whatthey want, as well as Saudi students, some of them speaks only colloquial variety.
Sometimes, I don’t understand some of the teacher’s explanations for his colloquialuse.
Yes, the difficulties that we face due to a difference between classical and colloquialArabic in terms of grammar and morphology.
The overlapping between MSA and colloquial impacted my Arabic language learning.
I may not understand what is meant by the speaker if the speaker speaks in MSA and then mix it with colloquial, as for writing and reading, they have no effect.

Some of the students’ comments indicate that some Arabic teachers use CA in classrooms therefore, this overlapping between the MSA and CA they find in the educational setting has impacted their learning process. This overlapping can create problems for the L2 Arabic language learners, which impacted their desire to learn the Arabic language. Therefore, teachers’ practices by using CA have negatively impacted their learning process. The researcher suggests

that the educational institution can offer extracurricular activities that reduce the gap between MSA and CA. It can help L2 Arabic language learners to better understand CA. Moreover, language and culture are inseparable. By teaching them the MSA they expose the L2 Arabic language learners to the Arabic culture in general. On the other hand, the extracurricular activities which might be introduced by the educational institute can promote Saudi culture through introducing the Saudi CA. To sum up, this extracurricular might help the L2 Arabic language learners to bridge the gap between CA and MSA.

CHAPTER SIX: CONCLUION

6. Conclusion

The Arabic diglossic situation has been investigated from various angles this study trying to cover this sociolinguistic phenomenon based on the second Arabic language learners' perspective in terms of the impact of the Arabic diglossic situation on their social communication in a real-life context and its impact on the Arabic language learning process. The data were drawn from a questionnaire that consists of close-ended and open-ended questions. The researcher contacted the Arabic Language Center of King Khalid University so that the researchers could reach the target participants and distribute the questionnaire. The researcher received 26 responses from participants, of which 24 were studying at the Arabic Language Center and 2 were studying at the Shariah College.

To answer the research questions, the data proved that L2 Arabic language learners, regardless of their learning stage are aware of the diglossic situation of the Arabic language and aware of the different functionality of MSA and CA which answer the first research objective. Moreover, it is apparent from the data that almost all the subjects seem to agree that the different functionality of MSA and CA has impacted their social communication in real life with native Arabic speakers, which answers the second research objective. Also, the findings reveal that the phenomena of diglossia have impacted the L2 Arabic learners' desire to continue the learning Arabic language. In addition, the switching between MSA and CA that take place by teachers affected their Arabic language learning process, and the

difference between MSA and CA affected the development of their oral and listening skills in answering the third research objective. It was also evident from the data that L2 prefers Classical Arabic due to its religious status, purity, and universality over CA, on other hand, it seems that L2 Arabic language learners' have a positive attitude towards learning the CA which answers the fourth research objective.

CHAPTER SEVEN: Limitations and recommendations

7. Limitations and recommendations

Finally, several important limitations need to be considered. For instance, the scope of the research may be narrow due to the small number of participants, therefore, the researcher recommends more broad research to widen the scope of the impact of the Arabic diglossia on the L2 Arabic learners. Also, Due to practical constraints, this paper cannot provide a comprehensive review of the ridiculed situation that may impact the social communication of the L2 Arabic learners as Palmer (2008) mentions in his study, so the researcher recommends interviewing to explore more the ridiculed nature that L2 Arabic learners' encounter. The generalisability of these results is subject to a certain limitation, which is gender-wise the research was dominated by male opinions and experience. The main challenge in this study was the researcher's limited experience in the research field. However, the findings of the current study contribute and add to a growing body of literature in relation to the Arabic diglossic situation and its impact on the social communication of L2 Arabic language learners in a real-life context. Also, the study enhances our understanding of L2 Arabic learners in terms of the reasons behind the preference for MSA. Finally, the present study provides additional evidence for further research to investigate the teachers switching between MSA and CA and how it impacts the learning process of non-native Arabic language learners

Furthermore, embarrassment is one of the obstacles that L2 learners face to communicating in the target language. In the case of the L2 Arabic learners, it is more complicated due to CA and MSA's different functionality. Al-Osaimi and Wendell (2014) find that 54 (38%) of the L2 Arabic learners feel embarrassed when speaking to others. The

current study shows that 18 (69.3%) feel more embarrassed using colloquial. On the other hand, 11 (42.3%) of the participants do not feel embarrassed using the MSA. As mentioned earlier, L2 Arabic language learners believe that MSA is sufficient for social communication. Also, they feel less embarrassed when using the MSA. In contrast, the reason behind the embarrassment is the different functionality of CA and MSA in real-life situations. The L2 Arabic language learners are only exposed to MSA in the educational setting, therefore when they went outside the school in real life, they face a quite different language that has many words and sounds that it is not familiar to them. Thus, this gap between the variety that they learned in the classroom is to some extent more different than the variety that used in the real-life caused confusion which leads to putting them in embarrassing situations.

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Appendix 1

English version of the questionnaire

Dear all, I seek your support to participate in this questionnaire. This questionnaire is being conducted as part of a research project which is investigating the Arabic diglossic situation and its impact on the social communication and learning process for the non-native Arabic learners at King Khaled University. Kindly, your answers will help the researcher to achieve the research scientific aims. Your responses will be used only for the purposes of this research. Thank you for your cooperation.

Age	
Gender	
Nationality	
A student at the Institute of Arabic Language for Non-Native Speakers? If yes, which level?	
a student at university? If yes, which college and what level?	

Why did you decide to study Arabic? You can choose more than one answer.

- Personal enrichment
- Interested in travelling
- For religious purposes
- Interested in the Arabic language
- Interested in the Arabic Culture
- Interested in the Arabic Literature

Question	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1) I know that the Arabic is a diglossic language. i.e., It has multiple varieties such as Modern Standard Arabic (al 'Fus-ha) and spoken Arabic also called Colloquial Arabic (al 'amiya).					
2) I find a difference between the Modern Standard Arabic (al 'Fus-ha) and the colloquial variety (al 'amiya).					
3) I can distinguish the difference between MSA and CA.					
4) Modern Standard Arabic (al 'Fus-ha) is sufficient for communicating with native Arabic speakers in real-life context.					
5) The differences between the colloquial variety (al 'amiya) and Modern Standard Arabic (al 'Fus-ha) impact my social communication with Arabic native speakers in real-life context.					
6) I feel embarrassed when speaking colloquial variety (al 'amiya) in real-life context with Arabic native speaker.					
7) I feel embarrassed when speaking Modern Standard Arabic (al 'Fus-ha) in real-life context with Arabic native speaker.					
8) I get ridiculed by the native Arab speakers for using the Modern Standard Arabic (al 'Fus-ha) in real-life context.					
9) I get ridiculed by the native Arab speakers for using the colloquial Arabic (al 'amiya) in real-life context.					
10) The difference between classical and colloquial Arabic impact my desire to continue learning Arabic.					
11) I consider the Colloquial variety (al 'amiya) lower in status than Modern Standard Arabic (al 'Fus-ha).					

12) I would rather study the spoken varieties (al ‘amiya) of Arabic and Modern Standard Arabic (al ‘Fus-ha) at the same time as MSA.					
13) I have an interest in learning the colloquial variety (al ‘amiya).					

Does the difference between Colloquial Arabic (al ‘amiya) and Modern Standard Arabic impacted the development of the following skills? You can choose more than one answer.

- Speaking
- Listening
- Writing
- Reading

Answer the following questions:

- Which variety of Arabic language do you prefer Colloquial Arabic (al ‘amiya) and Modern Standard Arabic? Why?
- Does the difference between Colloquial Arabic (al ‘amiya) and Modern Standard Arabic (al ‘Fus-ha) impact your social communication with native Arabic speakers in real life? If yes, how?
- Have you experienced any ridiculed actions from the Arabic native speakers because of using Colloquial Arabic (al ‘amiya) or Modern Standard Arabic (al ‘Fus-ha)?
- Does the difference between Colloquial Arabic (al ‘amiya) or Modern Standard Arabic (al ‘Fus-ha) cause you embarrassment when interact with Arabic native speakers in real life? If yes, how?
- Does Does the difference between Colloquial Arabic (al ‘amiya) and Modern Standard Arabic (al ‘Fus-ha) impact your Arabic language learning? If yes, how?

Appendix 2

السلام عليكم ورحمة الله وبركاته

تحية طيبة وبعد:

يطيب لي أن أضع بين ايديكم بحث بعنوان (الازدواجية اللغوية في اللغة العربية وتأثيرها على التواصل الاجتماعي والتعليم لدى متعلمين اللغة العربية لغير الناطقين بها في جامعة الملك خالد) ولتحقيق الأهداف البحثية قام الباحث بتصميم الاستبانة بهدف التعرف على وعي الطالب بهذه الظاهرة اللغوية والصعوبات التي يواجهها متعلم اللغة العربية على صعيد التواصل الاجتماعي والتعليمي بسبب ظاهرة الازدواجية اللغوية من وجهة نظر الطالب.

شكرًا جزيلًا لتعاونكم

نلت انتباهكم الى أنه سيتم التعامل مع إجاباتكم بسرية تامة، وأن البيانات التي سوف يتم جمعها سوف تستخدم لأغراض بحثية فقط.

الازدواجية اللغوية: حالة لغوية تتمثل في وجود مستويات في اللغة العربية – مستوى فصيح ومستوى عامي (دارج) حيث إن المستوى الفصيح يستخدم لأغراض رسمية كالتعليم والخطابات الرسمية بينما العامي او الدراج يستخدم لأغراض الحياة اليومية.

الاسم (اختياري)	
العمر	
الجنسية	
طالب في معهد اللغة العربية لغير الناطقين بها؟ إذا نعم، أي مستوى؟	
طالب في الجامعة؟ إذا نعم، أي كلية وأي مستوى؟	

أسباب تعلم اللغة العربية (يمكنك اختيار أكثر من إجابة)

- اثرا شخصي
- مهتم بالسفر
- أسباب دينية (مهتم بالقران الكريم والأحاديث الشريفة الشريفة)

- مهتم باللغة العربية
- مهتم بالثقافة العربية
- مهتم بالأدب العربي

غيرها: يمكنك ذكرها هنا

السؤال	أوافق بشدة	أوافق	محايدًا	لا أوافق	لا أوافق بشدة
1. اعلم ان اللغة العربية لغة ازدواجية. للتوضيح هي حالة لغوية تتمثل في وجود مستويات في اللغة العربية – مستوى فصيح ومستوى عامي (دارج).					
2. أجد اختلاف بين اللغة العربية الفصحى والعامية (الدارجة).					
3. أستطيع التمييز بين العربية الفصحى والعامية (الدارجة).					
4. اللغة العربية الفصحى كافية للتواصل مع متحدثين اللغة العربية الأصليين في الحياة الاجتماعية واليومية خارج الجامعة.					
5. أثر الاختلاف بين العربية الفصحى والعامية على تواصل متحدثين اللغة العربية الأصليين في الحياة الاجتماعية واليومية خارج الجامعة.					
6. أشعر بالحرج عندما أتحدث اللغة العربية العامية (الدارجة) أمام متحدثين اللغة العربية الأصليين في الحياة الاجتماعية واليومية خارج الجامعة.					
7. أشعر بالحرج عندما أتحدث اللغة العربية الفصحى أمام متحدثين اللغة العربية الأصليين في الحياة الاجتماعية واليومية خارج الجامعة.					
8. أتعرض للسخرية من متحدثين اللغة العربية الأصليين عند استخدامي اللغة العربية الفصحى في الحياة الاجتماعية واليومية خارج الجامعة.					

					9. اعرض للسخرية من متحدثين اللغة العربية العامية (الدارجة) عند استخدامي اللغة العربية الفصحى في الحياة الاجتماعية واليومية خارج الجامعة.
					10. الاختلاف بين اللغة العربية الفصحى واللغة العربية العامية (الدارجة) أثر على رغبتني في الاستمرار في تعلم اللغة العربية الفصحى.
					11. أفضل أن أدرس العامية والفصحى معاً.
					12. لدي الرغبة في تعلم اللغة العربية العامية (الدارجة).
					13. أرى أن المستوى العامي اقل مكانة من المستوى الفصيح.

هل أثر الاختلاف بين اللغة العربية الفصحى والعامية على تطور المهارات التالية: (يمكنك اختيار أكثر من إجابة)

- التحدث
- الاستماع
- الكتابة
- القراءة

أسئلة مفتوحة:

- أي من مستويات اللغة العربية تفضل المستوى الفصيح أم المستوى العامي؟ ولماذا؟
- هل أثر الاختلاف بين الفصحى والعامي للغة العربية على تواصلك مع متحدثين اللغة العربية الأصليين في الحياة الاجتماعية واليومية خارج الجامعة؟ إذا نعم كيف؟
- حدثني، هل تعرضت للسخرية من متحدثين اللغة العربية الأصليين عند استعمال اللغة العربية الفصحى او العامية في الحياة الاجتماعية واليومية خارج الجامعة؟ إذا نعم كيف؟
- هل الاختلاف بين الفصحى والعامية يسبب لك شعور بالحرج في حال تواصلك مع متحدثين اللغة العربية الأصليين في الحياة الاجتماعية واليومية خارج الجامعة؟ إذا نعم كيف؟
- حدثني عن الصعوبات التي تواجهك في تعلم اللغة العربية بسبب الاختلاف بين اللغة العربية الفصحى والعامية؟

Appendix 3

٥٢٧٤٦
١٤٤١/١٤٤٢ هـ - ٢٠١٩/٢٠٢٠ م
عدد المرجعيات : ٥

Kingdom of Saudi Arabia
Ministry of Education
King Khalid University
Faculty of Languages and Translation

المملكة العربية السعودية
وزارة التعليم
جامعة الملك خالد
كلية اللغات والترجمة

سعادة المشرف على وحدة تعليم اللغة العربية لغير الناطقين بها
حفظه الله

السلام عليكم ورحمة الله وبركاته وبعد :

نفيدكم أن الطالب/ عبد الله محمد حربي ورقمه الاكاديمي (٤٤١٨١٢١٨٩) احد طلاب برنامج الماجستير بكلية اللغات والترجمة في تخصص اللغويات التطبيقية بصدد إعداد مشروع تخرج حول الازدواجية اللغوية وتأثيرها على التواصل الاجتماعي لدى طلاب اللغة العربية لغير الناطقين بها.

وحيث يعتزم الطالب المذكور اجراء الدراسة على الطلاب الدارسين في وحدة تعليم اللغة العربية لغير الناطقين بها.

أمل من سعادتكم التكرم بتسهيل مهمته .

والله يحفظكم ،،،،

عميد كلية اللغات والترجمة
د/ عبد الله بن مفرح ال ملهي

المشرف العام
د. محمد عبد المرحوم المزراح

أبها - الرمز البريدي: ٩١٠٠٠ - ٦١٤١٣ تلفون: ٢٤١٧٢٩٢ - ٢٤١٧١٧٠ فاكس: ٢٤١٨١٩٠
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