SAUDI UNIVERSITY STUDENTS' ATTITUDES TOWARDS THE USE OF ARABIC AND ENGLISH: IMPLICATIONS FOR LANGUAGE PLANNING

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ABSTRACT

This research used an integrated approach to investigate the research participants' attitudes to standard Arabic, colloquial Arabic and English, and also to examine how the participants actually used these language varieties. In addition, the study aimed to gain an insight into the factors behind such attitudes. The integrated design of the research included a questionnaire to investigate participants' conscious attitudes, a matched guise test to examine their subconscious attitudes, and a focus group protocol to examine the factors behind these attitudes. The research population was based on a random cluster sample of Saudi male undergraduate students at King Saud University. About 260 students took part in the questionnaire and the matched guise test and 17 participants were involved in the focus group protocol.

In regard to actual use, the findings showed that standard Arabic and English were 'rarely' used in comparison to colloquial Arabic which was found 'always' to be used, particularly in social interactions. Although the use of standard Arabic was rare, it was used more in the media than in social interactions and in education. Remarkably, the research participants were of the opinion that they used English more than they used standard Arabic. An additional surprising finding was that colloquial Arabic was used widely in informal written discourse.

Broadly speaking, the overall results from both the overt and covert investigations of attitudes were similar. While the findings revealed that the participants clearly had a positive attitude to English, their attitudes to the two varieties of Arabic were found to be similar but less positive than their attitude to English. However, in some statements it was found that attitudes were different based on the level of consciousness. That is, whereas the participants overtly agreed that standard Arabic was superior to colloquial Arabic and English, the outcome of the indirect investigation revealed that subconsciously they believed that English was superior.

In the direct investigation it was found that the participants generally had a positive attitude to standard Arabic in all three aspects of attitude: knowledge, emotion and action. This attitude was positively influenced by religious, linguistic and cultural

factors. The participants strongly believed that using standard Arabic was important because it is the language of the Qur'an. On the other hand, the participants had a positive attitude to colloquial Arabic for both emotion and action, although their attitude to colloquial Arabic was negative for knowledge. These views had been constructed by the influence of several linguistic, social and cultural factors. It was found that participants had a common belief about the simplicity of colloquial Arabic. As for social factors, the acquisition of colloquial Arabic is an aspect that the participants recognised had positively influenced their attitudes. The knowledge aspect of attitude to colloquial Arabic has been negatively affected by its impact on Arabic culture, identity and pan-Arabism.

English was evaluated positively for knowledge, emotion and action. The findings revealed several linguistic, social and instrumental factors behind the participants' favourable attitude to English, including self-image, the prestige associated with using English, and the occupational opportunities afforded by knowledge of English.

In the investigation of subconscious attitudes to language, the standard Arabic guises were evaluated positively for both competence and personal integrity but negatively for social attractiveness, which may have been affected by the position of standard Arabic as a high variety of the language used in formal settings. On the other hand, the colloquial Arabic guises received a positive assessment for both social attractiveness and personal integrity but was viewed negatively for competence, due to its position as a low variety of the language. The English guise commonly received a positive judgment for competence and personal integrity but the evaluation was slightly negative for social attractiveness. The results of the investigation into the participants' conscious and subconscious attitudes have implications for language planning in Saudi Arabia.

STATEMENT OF CANDIDATE

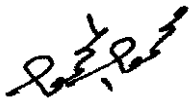
I certify that the work in this thesis, entitled "Saudi university students' attitudes towards the use of Arabic and English: Implications for language planning", has not previously been submitted for a degree, nor has it been submitted as part of the requirements for a degree, to any other university or institution other than Macquarie University.

I also certify that the thesis is an original piece of research and it has been written by me. Any help and assistance that I have received in my research work and the preparation of the thesis itself have been properly acknowledged.

In addition, I certify that all information sources and literature used are indicated in the thesis.

The research presented in this thesis was approved by the Macquarie University Ethics Review Committee, as noted in Ethics Approval 5201001034D on 23/09/2010.

Mahmoud Abdullah Almahmoud



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ABBREVIATIONS

ABEGS:	Arab Bureau of Education for the Gulf States
ACB:	Arabisation Coordination Bureau
ALECSO:	Arab League Educational, Cultural and Scientific Organization
ANOVA:	Analysis of Variance
CA:	Colloquial Arabic
H:	High
ISESCO :	Islamic Educational, Scientific and Cultural Organization
L:	Low
M:	Mean
ML:	Middle Language
MGT:	Matched Guise Test
MSA:	Modern Standard Arabic
N.S:	Not Significant
P:	Significance
SA:	Standard Arabic
SCDSI:	Saudi Central Department of Statistics and Information
SD:	Standard Deviation
SPSS:	Statistical Package for the Social Sciences
UK:	The United Kingdom
US:	The United States
UN:	United Nations

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Chapter 1

INTRODUCTION

This chapter introduces the present study, starting with a sociolinguistic description of the Saudi context. The investigation begins with a short overview of the demographic situation of Saudi Arabia. Then three dimensions of language use that are of interest in this study are discussed, namely social interaction, education and the type of language used in the media. The research problem is stated and the purpose of the study is explained. Then justification for this research is presented, followed by the research hypotheses. The limitations of the study are discussed and the terms used are defined. The chapter ends with an outline of the organisation of the study.

1.1. Context of the Study: The linguistic situation in Saudi Arabia

Language is a highly complex phenomenon. One aspect of this complexity can be seen through the position of language in a society and its relation to other language varieties. Identifying the spheres where language is used clarifies its position, as Gadelii (1999, p. 5) indicated, "The larger the number of domains in which a language is recognized, the higher its status: government; assembly/parliament; courts; administration; education; business; media". This section presents a brief explanation of the languages in the Saudi community. However, the linguistics situation in Saudi Arabia has not received the attention that it deserves from researchers (Izza, 2009). There is a lack of scientific studies examining the linguistic situation in the Saudi setting; therefore,

this research draws on several secondary sources to produce a linguistic picture of the wider context.

1.1.1. Brief introduction to the Saudi situation

According to the official website of the Saudi Central Department of Statistics and Information SCDSI (2011), Saudi Arabia occupies four-fifths of the Arabian Peninsula, an area of about 2,000,000 square kilometres which holds a population of 27,563,432. Among that population, 8,589,817 (31.4%) are non-Saudi. By gender, the population is 55.5% male and 44.5% female. Saudi Arabia is considered a young community. That is, 70% of the population are less than 35 years old, 38% are 15-34 years old and 32% are less than 15 years of age.

In regard to the economic situation, Saudi Arabia holds an important place. It is considered the largest producer of oil and it also has the largest oil reserves. Saudi witnessed a new era after the oil boom. The government income increased significantly and, as a result, the country has seen many development projects at different levels. The rapid development in Saudi has meant that the country needs a large labour force and foreign workers have had to be recruited. The 8.5 million people in the labour force come from several countries and cultures. Most are from non-Arab countries. This demographic situation, taking into account the age groups as well as the high number of foreigners in addition to economic factors, has contributed to the creation of a special sociolinguistic fabric in Saudi.

1.1.2. Language in social interaction

The use of language in social interaction involves different language varieties including standard Arabic (SA), colloquial Arabic (CA), pidgin language and English, which overlap depending on the situation. The use of these varieties has been caused by several factors. The majority of the population is young, with 70% being under 35 years of age. Moreover, the economic prosperity after the oil boom attracts workers from all over the world. Hence, the proportion of foreigners has reached one third of the population, with the majority being non-Arabs. The economic situation of Saudi people has made it easy for most families to have a maid. The number of housemaids in 2010 exceeded one million, with the majority being Asians (Almorki, 2010).

The use of the various language varieties is based on the circumstances of communication. For instance, SA is used mainly in formal circumstances or to show respect. SA is used in official government speeches, public lectures, religious discourse, academic discussion, official meetings in the workplace and in written form in general. On the other hand, CA is the dominant form in informal situations. It is the variety that is used habitually to communicate with friends, relatives and also with other Arabic people in daily life. Pidgin language is a form often used in Saudi and in the Gulf countries in general. Although it is a significant phenomenon, few papers have been written about it in the Saudi and Gulf countries context (Bakir, 2010; Næss, 2008). Pidgin is used in Saudi as a lingua franca among the non-Arab labour force when they talk to each other, if they do not have a common language, or when they talk to Arabs.

As well, English has a significant place in social interaction. For instance, all public signs usually use both Arabic and English, even car number plates. Hospitals and

big companies, such as oil and petrochemical companies, use English as an official language in the workplace. Notably, English is used commonly in places of high prestige such as hotels and luxury restaurants. Hence, in their daily lives, people may use all of these language varieties (SA, CA, pidgin and English). An individual may use SA to write an official letter, CA when speaking with friends, the pidgin language when talking to foreign workers, and English to order in a restaurant.

Although the linguistic situation in Saudi Arabia has not received the attention it deserves on an academic level (Izza, 2009), there is interest in discussing language issues at a public level through the newspapers. As an example, Alraqraq (2010) expressed great sadness at the current situation of Arabic. His article bemoaned the current status of Arabic, stating that it was noticeable that CA is now used more than SA, foreign languages are used in advertisements and shop names, and pidgin language is used in homes between children and maids, and the impact of this would appear in future generations. In another article, Altayer (2010) discussed the linguistic impact on Arabic in Saudi which is caused by foreign workers. The writer wondered why there are no regulations to force companies to teach Arabic to the foreign workers instead of using pidgin language or foreign languages with the labourers. On the same issue, Alzamel (2010) stated that the use of pidgin language in Saudi represents a real cultural and linguistic danger. The writer asked: Why do foreign workers in most of the Arab world use the local Arabic whereas in Saudi they use the pidgin language?

The use of English in social interactions in the Saudi setting was discussed by Alquailiate (2010) in an editorial of the *Alriyadh* newspaper. Alquailiate stated that in Saudi some of the elite who have been educated in Western countries usually use

English and believe that those who cannot speak English are not civilized and cultured. The writer expressed concern about the widespread use of English in several companies and banks, and remarked that it has now become the only language used in some restaurants, hotels and supermarkets. It is clear from these articles that there is a common concern among writers about the linguistic situation in Saudi Arabia. Indeed, language in social interaction in the Saudi context needs more exploration to study and investigate several phenomena and to develop a deeper understanding of the language situation in the Saudi context.

1.1.3. Language in education

The position of languages in the education system is a critical issue. Indeed, this has important implications for most countries around the world with regard to the language policies that they design and implement (Spolsky, 2004). In the Saudi setting, educational policy aims to sustain the mother tongue on one hand and to benefit from other languages on the other hand. This can be seen from reading relevant articles from the Saudi educational policy [see 2.2.8. Language planning in Saudi Arabia].

The Saudi education system has four main levels: elementary school (6 years), secondary school (3 years), high school (3 years) and higher education. English is the only foreign language that is taught in public schools. Since the establishment of the Ministry of Education in 1953, English has been a compulsory subject in secondary school and high school. However, in higher education the language used depends on the university and the field of study. Some universities, such as King Saud University, use English to teach scientific subjects, usually in addition to some compulsory English subjects for all university students regardless of their field of study. On the other hand,

other universities, such as Imam Islamic University, have made English an optional unit for students of human sciences.

On 6 February 2002, the Ministry of Education made the decision that English would be taught in the 4th, 5th and 6th grades of elementary school (Alammar, 2009). However, reaction to that decision was strong, with supporters and opponents at both public and academic levels. In response to the strong debate, the King suspended the decision until it could be studied in more depth by a special commission consisting of a specialist team from the universities supervised by the Higher Committee for Education Policy, which conducted a detailed investigation of all educational, social, human and financial aspects related to the decision. On 5 September 2002, the Saudi Council of Ministers approved the decision of the Higher Committee for Education Policy to teach English in the 6th grade of elementary school from the school year 2005/2006. Moreover, the Saudi Council of Ministers confirmed that highly qualified teachers would be chosen to teach English in the elementary schools. Additionally, English teaching would be improved by upgrading the curriculum and the teaching, and by using the benefits of technology. Also, the decision required the Ministry of Education to investigate the teaching of English to children before the 6th grade. A few years later, on 2 May 2011, the Saudi Council of Ministers approved the decision of the Ministry of Education to teach English from the 4th grade of elementary school. The decision has been applied since the school year 2011/2012 (Saudi Press Agency, 2011).

The debate about the position of English at public level can be seen in several newspapers and magazines. As an example, *Alriyadh*, the most widely circulated newspaper in Saudi Arabia, has been the platform for a great deal of debate relating to

the place of English in Saudi primary schools. Some researchers, such as Alkhabti (2002), have given their support to English being taught to Saudi children at an early stage, and they use the development of globalisation and the demands it puts on employers, as well as the perceived educational benefits, to support their position. Other researchers, such as Alsaad (2002), have refused to give their support to the policy on the grounds that it is a desertion of cultural and educational qualities unique to Saudi Arabia, and that it will ultimately undermine the effectiveness of the mother tongue, especially since there is great interest in learning English among Saudi youth who perceive the Arabic language to be inferior, as stated by AlJarf (2004).

Research has investigated teaching English as a foreign language in Saudi elementary schools. For instance, Alshammary (1989, p. 171) conducted theoretical research investigating the situation of teaching the English language in Saudi Arabia. Some important questions arising from that study are, “Who should be taught English?” and “When should it be taught?” To answer these questions, Alshammary presented the advantages and disadvantages of teaching English as a foreign language in elementary schools in the Saudi context. According to the researcher, the major advantage is that it will give students a long period of time from an early age in which to learn English, which is expected to help them to improve their English ability to a greater degree than if they started at an older age. On the other hand, a disadvantage of teaching English is that it will take up space in the course schedule at the expense of Islamic culture and Arabic language subjects. Furthermore, there is concern about the cultural impact of teaching English to elementary students, being beneficial to English culture to the detriment of Arabic culture, as Alshammary indicated. The researcher concluded that English should be taught in high schools to students who aim to study science in their

tertiary studies. That is, a foreign language should be taught when the learners feel the need to learn it. That feeling of need is expected to encourage students' motivation to learn. According to Alshammary, these feelings of need appear in the high school years and not in the elementary school years. However, the study was theoretical with no strong evidence of the writer's argument from a practical point of view.

Abdan (1991) also undertook research addressing the issue of teaching English in Saudi schools. Abdan explored, evaluated and discussed the idea of presenting English as a foreign language in Saudi elementary public schools in light of its effect on students' achievement in English subjects in secondary school. The research was based on the assumption that learning English in elementary school would have a positive effect on students' achievement in secondary school due to the special psychological and mental features of elementary students, younger children being better language learners than older children. The study was based on 160 3rd Year male secondary students in five public and five private schools. Abdan used an EFL achievement test to evaluate the students' English proficiency in reading, writing, vocabulary and grammar. The test results distinguished between the two groups and found that the private school students (who had studied English at elementary school) scored significantly higher than the public school students. However, the assumption on which the study was based, that younger children are better language learners, is debatable. That is, although the learner's age is important for success in language learning as several studies on language acquisition have indicated, it is not the only factor as confirmed by Marinova-Todd, Marshall, and Snow (2000). Moreover, there are presumed differences between public and private schools that prevent comparison of the students' achievement in English and attributing differences to studying English at elementary school. Through

reviewing the previous arguments, it could be said that teaching and learning a foreign language is a priority but it should not be to the detriment of the mother language. Hence, there is a need to balance the benefits of learning a foreign language on the one hand and preserving the position of the mother language on the other hand.

In the Saudi community, as well as in other Arab countries, linguistic conflict can be seen not just between the study of Arabic and foreign languages such as English but also within the Arabic language itself. The Arabic diglossia has made Arabic speakers perhaps resemble bilinguals because they acquire and use two main varieties of Arabic (Alchlih, 2007). Thus, several researchers have claimed that SA can be considered not the first language (Ayari, 1996; Eviatar & Ibrahim, 2000). The discrepancy between the two varieties of Arabic has significant implications for education. The Arab Human Development Report, which was presented by the United Nations (UN) Development Programme (2003), stated that the difficulties arising from diglossia between SA and CA, as well as the lack of a national language policy, were considered to be significant aspects of the crisis within the Arabic language. In the same report it was claimed that SA is not usually used by the public for their daily communication needs or to express warm and spontaneous emotions and feelings. Thus the situation is considered one of the prime difficulties facing Arabic language education (United Nations, 2003). This has been confirmed by several researchers who have attributed the complexity of teaching and learning Arabic literacy in the Arab world to the diglossia situation with SA and CA (Abu-Rabia, 2000; Aldannan, 1999; Ayari, 1996; Maamouri, 1998). That is, teachers speak and explain the lessons using CA whereas the textbooks are based on SA. Hence, the teachers' language and the textbook language are not the same. This difference negatively affects the learning situation as well as the learners' impression of the

textbooks and their attitude to reading in general (Aldannan, 1999). However, “there is an urgent need for greater understanding of the diglossic situation within the educational context and its impact on learning, whether school-based or through informal structures” (Dakwar, 2005, p. 77).

The challenges that Arabic faces in the education setting require thoughtful action. Tinbak (2005) suggested several steps that might help preserve the position of the Arabic language in education. According to Tinbak, there is a need to pay attention to the Arabic language at all educational levels, especially at elementary school where the pupils’ language acquisition ability is in its ideal period. Moreover, the colloquial vernacular should be banned from use in all educational contexts, with reinforcement of using SA. Also, more effort should be made to improve the Arabic language curriculum to make it more interesting. In addition, there is a need to review the preparation of Arabic language teachers in educational colleges. At the same time, the Ministry of Education should choose distinguished teachers and improve the situation with the current teachers. Furthermore, a national awareness program should be introduced to promote the significance of SA and its relationship with the Arab identity. Thus, simultaneous efforts from several directions (school environment, curricula, teacher preparation, society and media) are effective actions that can be taken to maintain the position of the Arabic language.

1.1.4. Language in the media

Media researchers define several functions of media in society (Bryant & Oliver, 2009; Merrill, Lee, & Friedlander, 1990; Perse, 2001). Yet few have paid attention to the important function of the media through its effect on language use and structure

(Aljabur, 2009). In recent years, the Saudi government has had less control over the mass media than in the past as a result of new media technologies (e.g. satellite and Internet). This has reflected on language planning in the media setting. In the Saudi context, media policy supports the position of SA in the media. For instance, Article 17 of the media policy of the Kingdom of Saudi Arabia states that Saudi media should maintain standard Arabic as the language of Islam and its culture and heritage. Therefore, the Arabic language should be the predominant language used in the media (Ministry of Culture and Information, 1982). However, in practice, the media are not always in harmony with policy.

In the Arab media, different levels of Arabic language exist. According to Shousha (2003), it is not easy to categorise the Arabic media in any Arab context as just colloquial or just standard. It is more complex than this simple classification. Any researcher who has looked at the reality of the language of the Arabic media would be able to distinguish between several levels of language performance. Hence, Shousha (2003) applied Badawi's (1973) categorisation of five levels of contemporary Arabic in the media context: 1) the classical Arabic of Arabic heritage can be found in religious programs and historical dramas; 2) modern standard Arabic (MSA) can be found in news bulletins, political programs, cultural programs and in the majority of the written media; 3) the CA of the cultured appears in serious talk shows, programs of opinion, and debates; 4) the CA of those with basic education is used in light dialogues that discuss social issues, art, sports, and is also commonly used in live broadcasts; 5) the CA of illiterates is used mainly in dramas with some characters that represent illiterate persons (Shousha, 2003).

Alshamrani (2012) proposed another classification of the different levels of Arabic used in media settings. He distinguished between three different levels of Arabic used in today's media: literary Arabic (H), middle language (ML) and local vernacular (L). The H variety refers to the language used in Arabic literature, the L varieties belong to the local colloquial language of a particular Arabic place, and the ML variety is the level between the literary Arabic and local vernacular. This categorisation seems to be more practical than that of Shousha (2003), because of the varieties of language levels as well as the complex overlapping between them. Alshamrani (2012) found that while some TV channels commonly use the H level, other TV stations generally use the L variety. This difference in language level occurs according to the nature of the program on the channel. The H variety of Arabic is common on news and documentary TV stations; however, music, entertainment and series channels regularly use the L variety. The ML variety can be found on most channels, depending on the nature of the program presented.

The media are considered among the significant factors that affect language use and structure. In the Arabic context, the media have played a considerable role in the changes that the Arabic language has witnessed in recent times (Altwaijri, 2004). The impact of the media on the Arabic language can be seen from two diverse perspectives. The first considers the positive effect of the media on the Arabic language situation. MSA has been used widely in media settings. Hence, the current media assist in the spread of the standard form of the Arabic among different levels of society, regardless of the educational and social level of the audience. The status of the Arabic language has been strengthened as never before by the media (Altwaijri, 2004). The extent of the use of SA on the media is clear, especially in the spoken form (Shousha, 2003). The current media

use SA mainly in respected programs. Also, it has been used predominantly in translated programs which are dubbed into SA, and most cartoons use SA as well (Alshamrani, 2012).

Another point on the positive impact of the media on the Arabic language is its effective role in the development of Arabic. The current media have contributed to the lexical modernisation of Arabic through implementing and using enormous vocabulary and expressions to meet the linguistic needs of the media. Moreover, media have enhanced the Arabic translation process (Aljabur, 2009). The media have played a significant role in language modernisation by using some linguistic techniques such as derivation, compounding and borrowing. The media are sometimes more effective and prompt to react in this way than the language academies and planners (Shousha, 2003). Aljabur (2009) wrote that it is not exaggeration to say that modern standard Arabic is indebted to the recent media language. The current Arabic language media discourse has found its way into the entire Arab world and has become the discourse that Arabs understand and emulate (Aljabur, 2009).

An opposing point of view is that the media have had a negative impact on the Arabic language, culture and identity. For example, Abdulaziz Altwaijri, the general director of the Islamic Educational, Scientific and Cultural Organization (ISESCO), describing the current situation of Arabic in the media, stated, “It is not exaggeration in everything we say that the situation is serious in all standards, and all meanings, and in many ways" (Altwaijri, 2004, p. 10). One of the negative impacts of the media on Arabic is the intensive use of CA, which is not acceptable according to the view of some Arab linguists. For instance, Alrasheed (2006, p. 12) wrote that “colloquial Arabic has its place

– it is like informal dress which we only dress in at home, and standard Arabic has its place – it is like formal dress which we dress in when we meet people. So, we are not blaming or criticising those who show themselves in the newspapers and forums in informal dress!". According to Howeidi (2005), the current Arabic media support the use of CA not only by using it live, but also by using a written form of CA, which is critical. Aljabur (2009) listed the current undesirable influence of the media on the Arabic language as:

- The current Arabic media undervalue grammatical rules.
- The current Arabic media use and spread language errors.
- The current Arabic media spread foreign terms although there are equivalents in Arabic.
- The current Arabic media use Arabic words in incorrect contexts.
- The current Arabic media use and spread stylistic errors by using Arabic in foreign language style.
- The current Arabic media spread vernacular expressions, especially in audio-visual media and advertising.
- Advertising language usually uses mixed varieties – standard and colloquial, or colloquial and foreign, or all of them.
- The current Arabic media are contributing to expansion in language derivation without taking into account language rules.

Shousha (2003) also mentioned some of the previous points and added that there has also been a phonological impact, such as the pronunciation of SA which has been influenced by colloquial pronunciation. Furthermore, Almaosh (2003) and Howeidi

(2005) stressed the critical situation of Arabic in advertising in particular. According to Almaosh (2003), it is rare to find advertising that uses a pure correct form of SA. Shousha (2003) concluded that it is understandable to see some scholars concentrating on the negative side of the impact of the media, giving their opinion that the language in the media should be a model for the public. The current situation of Arabic in the media demonstrates the urgent need to establish and apply appropriate media-language planning (Aljabur, 2009; Talal, 2003) due to the enormous concern among Arab linguists about the future of Arabic in the media context (Almaosh, 2003).

The argument concerning the positive and negative impacts of the media may refer to ideological principles to do with defining and interpreting the phenomena of language errors and change. There are diverse points of view explaining such phenomena. The first viewpoint is one of great concern about any change or development in the language, especially those that originate from the media. According to this view, language development and change via the media is a deviation from the correct form of the language and is not acceptable at all (Talal, 2003). The media are accused of spreading the use of foreign terms, grammar and language derivation without taking into account language rules and structure (Aljabur, 2009). Hence, any change or development is considered to be wrong use of the language which will end up distorting it. Conversely, the other perspective opens the door for language development and change, acknowledging that this is a natural process of language development to meet peoples' needs (Almaosh, 2003). A third point of view is more balanced. From its perspective, language is a social construct subject to change and development. However, the evolution of a language should occur in the context of its characteristics and should be controlled by linguists (Altwaijri, 2004). According to this perspective, language

structures and roles should be maintained while the language develops to meet current needs.

1.2. Statement of the problem

The complex language situation in Saudi Arabia of having three main language varieties, as discussed previously, needs more investigation so that effective language planning and policies can be put in place. The situation of both national and foreign languages needs more exploration as little research has been conducted on this matter in the Saudi context. As the United Nations' (2003) Arab Human Development Report points out, the absence of a linguistic policy is the prime cause of the linguistic crisis in the Arab world. Such a policy cannot be effective without a systematic language planning that is based on deep understanding of the linguistic situation. The report states, "there is a marked absence of linguistic policy at the national level, which diminishes the authority of language centres, limits their resources, and eventually results in poor co-ordination among them" (United Nations, 2003, p. 122).

As a result of the above considerations, the current study aims to make a contribution that may assist language planners in Saudi Arabia by investigating how the two main varieties of Arabic and English are actually used and what people's attitudes to these language varieties are, using both direct and indirect methods. To understand the status of a language in a specific context there is a need not only to study how the language is used but also to gather information on language attitudes in such contexts (Kristiansen, 2010b). It is hoped that the findings will help in developing an

understanding of how the languages are actually used and of attitudes to each language, variety as well as the factors behind such attitudes, so that recommendations can be made about language planning.

1.3. Purpose of the Study

In a broad sense, this research aims to provide basic information to assist language planning in Saudi Arabia by providing a deeper understanding of attitudes toward the use of the two varieties of Arabic (standard and colloquial) and English. Recognising attitudes toward language is a helpful means of assessing and critiquing language planning (Pütz, 1995). In more detail, this research has four main objectives. The first aim is to shed some light on the actual use of the two varieties of Arabic (SA and CA) and English among Saudi university students. The second aim is to investigate the attitudes of university students toward the use of the two varieties of Arabic (SA and CA) and English in their daily lives directly. The third aim is to identify the attitude of university students toward the two varieties of Arabic (SA and CA) and English indirectly. The last aim is to develop a deeper understanding of the factors behind students' attitudes, from their point of view.

1.4. Rationale for the study

The nature of the research and the approach that was used to conduct this investigation make this study relevant. The importance of the study is supported by

findings from other research into language attitudes. Exploring language attitudes is one of the interests of sociolinguistic studies. It has implications for different aspects of sociolinguistics at both micro and macro levels. On the practical side, studying language attitudes can reveal valuable explanations for success as well as failure in the language learning process (Almaiman, 2005; Baker, 1992; Quiles, 2009). "Research over the last three decades has consistently demonstrated that achievement in a second/foreign language is related to measures of attitude and motivation" (Sayadian & Lashkarian, 2010).

At the macro level, studying language attitudes has important implications. By investigating language attitudes, the current situation of a language and its varieties can be discovered and its position in the future can be predicted. Investigating the attitudes of a language community can help researchers understand to what extent a language is spreading or decaying (McKenzie, 2008). Furthermore, "the study of language attitudes is important because attitudes represent an index of intergroup relations and they play an important role in mediating and determining them" (Romaine, 1995, p. 290). Moreover, investigating language attitudes can provide helpful information for language planning and policy development (Richards & Schmidt, 2002). Language attitude is one of the major factors that "helps to explain the main outlines of language policy" (Spolsky, 2004, p. 15). Additionally, identifying attitudes to language is considered to be the first step in the language planning process, as confirmed by Tulloch (2004). However, although it is broadly acknowledged that attitude research is important for language planning, these studies have not received the credit they deserve from researchers (Pütz, 1995).

The way that this study was conducted is another important aspect of this research. This study investigated attitudes to the use of the two language varieties of Arabic, SA and CA, and also English, and the research aims to provide valuable comparative data that might help to understand the participants' actual use of, as well as their attitudes toward, these varieties. Moreover, the study investigated attitudes both directly and indirectly, which may help to develop a deeper understanding of such attitudes based on level of consciousness, especially since the majority of previous similar studies in the Saudi context have focused on attitudes to only one language variety. Furthermore, the present study used mixed methods, which may help to identify some of the factors behind attitudes to these language varieties. That is, rather than only exploring a community as pro- or anti- a language variety, research should try to come to terms with what factors are behind participants' positive or negative attitudes (Thøgersen, 2010).

1.5. Hypotheses of the study

There were eight fundamental hypotheses for this study. These hypotheses were formulated taking into consideration the position of SA as a high variety of the language whereas CA is a low variety, according to Ferguson's (1959) theory of diglossia [for more detailed explanation refer to 2.3.2 'Contemporary Arabic']. In regard to the status of English, the hypotheses were constructed acknowledging the subjects' great interest in the English language (AlJarf, 2004, 2008; Elyas, 2008). Based on these considerations, the research hypotheses were:

1. Saudi university students often use colloquial Arabic.
2. Saudi university students rarely use standard Arabic and English.
3. Direct methods of investigation should show that Saudi university students have a positive attitude towards the use of standard Arabic.
4. Direct methods of investigation should show that Saudi university students have a negative attitude towards the use of colloquial Arabic.
5. Direct methods of investigation should show that Saudi university students have a positive attitude towards the use of English.
6. Indirect methods of investigation should show that Saudi university students have a positive attitude towards standard Arabic.
7. Indirect methods of investigation should show that Saudi university students have a negative attitude towards colloquial Arabic.
8. Indirect methods of investigation should show that Saudi university students have a positive attitude towards English.

1.6. Limitations of the study

This study was limited insofar as the research aimed to study attitude which is a mental state. There were several difficulties in investigating and making predictions. Hence, the outcomes of the present study are limited by the three instruments that were used, namely a questionnaire, a matched guise test (MGT) and a focus group protocol, taking into consideration the limitations of each instrument. More details of the shortcomings of the instruments and how the current study dealt with these shortcomings is provided in Chapter 3 [see 3.5 'Instruments']. Other dimensions of the

attitudes of the subjects could be ascertained using other approaches such as societal treatment.

Another important limitation of the current research was the sample. The sample for the current study was a random cluster sample of Saudi male undergraduate students from King Saud University, Saudi Arabia. The data were collected in the second semester of 2011. Females were not included in the project. The sample was chosen from the main campus of the university which is located in Riyadh, the capital city of Saudi Arabia. Hence, the nature of the sample needs to be taken into account when interpreting and generalising the research findings.

1.7. Definition of terms

Attitudes

In this research, the term 'attitudes' refers to individuals' feelings about a language which may be based on their values and beliefs and may possibly be reflected in their behaviour.

Language planning

The present research modifies the definition of language planning proposed by Cooper (1989, p. 54) [for a discussion of that definition see 2.2.1, 'The concept of language planning']. The concept 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'.

Standard Arabic

The Arabic language has various levels that overlap. In this study, the term 'standard Arabic' (SA) refers to what some other researchers define as 'modern standard Arabic' (MSA). It is a modern literary language that has been modified and simplified from classical Arabic. This form of Arabic "is found in contemporary books, newspapers, and magazines, and it is used orally in formal speeches and in learned debates in newscasts on the radio and on television" (Suleiman, 1985, p. 7).

Colloquial Arabic

In this study the term 'colloquial Arabic' (CA) means 'educated colloquial Arabic'. This level of CA is used widely among educated persons in the affairs of everyday life. It sits between local colloquial and modern standard Arabic (see 2.3.3, 'Contemporary levels of Arabic').

1.8. Organisation of the study

The research is presented in six chapters. This *introductory chapter* begins by shedding some light on the context of the study. A description is given of sociolinguistic aspects of the Saudi community. In addition to addressing demographics, the review looks at three areas to do with language – social interaction, education and the media. The detailed objectives of this study are stated in 'The purpose of the study'. Then the rationale for the study is presented. The main research hypotheses are stated, followed

by clarification of the limitations of the research. Terms used in the research are defined and the chapter concludes with an overview of the organisation of the study.

Numerous theoretical matters related to the present investigation are discussed in the *second chapter* of the research. The theoretical review covers the three areas of interest for this study. The first is language attitudes, where various related topics are discussed including the concepts and components, different approaches to studying language attitudes and measuring language attitudes. Previous attitude studies of Arabic and English are reviewed before concluding with the position of the current study and its relationship to previous studies. The second area is language planning. The discussion addresses the concept of language planning. Then the goals of language planning and its different types are explored. Following this, the relationship between attitudes and language planning is discussed. This section concludes with a review of language planning in the Arab world, with particular emphasis on the Saudi context. The third area provides insight into the state of the Arabic dialects, past and present, including an historical look at Arabic dialects on the pre- and early Islamic stages, the contemporary state of Arabic, contemporary levels of Arabic, and the origin of contemporary Arabic dialects.

A comprehensive description of the research methodology is reported in the *third chapter*. The description includes the research design, research questions, research methods, research participants, research instruments, and the validity and reliability of the research and the pilot study. The chapter concludes with a description of the data analysis procedures for both the quantitative and qualitative data. A methodological

procedure was developed to gather the research data and this is described in the next chapter.

The *fourth chapter* of the study presents the findings of the current study. The chapter starts with a demographic description of the research population in the three research instruments – the matched guise test, the questionnaire and the focus group. Then the research findings from the quantitative method of investigation are presented. The findings for each research question are discussed. The qualitative findings of the study are reported in the last part of the fourth chapter.

The research findings are discussed in the *fifth chapter*. The chapter starts with a discussion about how the research population actually used SA, CA and English. Then, attention shifts to a discussion of the subjects' attitudes to the three language varieties, SA, CA and English, as revealed by direct methods of investigation. Next, participants' attitudes revealed by indirect methods are discussed. However, due to the nature of the discussion, there is an overlap between attitudes revealed by direct and indirect methods of investigation.

The *sixth chapter* is the last chapter of the dissertation. It begins with the conclusions of the present study. Before presenting the recommendations for further research the chapter details implications of the study in different areas of language planning – status planning, prestige planning, acquisition planning and corpus planning.

Chapter 2

THEORETICAL BACKGROUND

The theoretical background of this research addresses three main areas of the present study. The focus is firstly on attitudes, and then it shifts to language planning. Finally, the review focuses on the Arabic language dialects.

2.1. Attitudes

This first part of Chapter Two begins by providing some insight into how the concept of attitude is represented in the literature, by exploring the definition of 'attitude' and its components. Also included is a discussion of why it is important to investigate language attitude, as well as a review of how language attitude is measured. The first part of the chapter concludes with a review of research into the attitudes held towards Arabic and English in a range of different contexts.

The study of attitude is one of the original significant interests of psychology and, as a result, it has an extensive and complex history (Oppenheim, 2001). In 1935, Gordon Allport, the famous psychologist, stated that attitudes are "the most distinctive and indispensable concept in American social psychology". The premise underpinning Allport's observation was true then and remains true even to this day (Prislin & Crano, 2008). In the field of sociolinguistics, the study of attitude in relation to language has a prominent position, as investigations into attitudes towards language continue to be a central concern (Appel & Muysken, 1987).

2.1.1. Definition of attitudes and its components

Attitude is a broad concept and, generally speaking, it is a "state of mind" (Ager, 2001, p. 125). One of the early definitions of attitude was provided by the psychologist Gordon Allport in 1935, who defined attitude as "a mental or 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 Rajecki, 1982). However, although the history of the study of language attitude is primarily linked to the field of applied linguistics, "there does not seem to be an agreed-upon definition" (Matsuda, 2000, p. 27). The Longman *Dictionary of Language Teaching and Applied Linguistics* defines 'language attitude' in general words as "the attitudes which speakers of different languages or language varieties have towards each other's languages or to their own language" (Richards & Schmidt, 2002, p. 286). Similarly, Crystal (2003, p. 256) defined language attitude as "the feelings people have about their own language or the language(s) of others". Furthermore, Baker (1992, p. 10) defined attitudes towards languages as "a hypothetical construct used to explain the direction and persistence of human behaviour".

It is evident from the attitude definitions above that some – such as the definitions of Richards and Schmidt (2002), Crystal (2003) and Baker (1992) – do not pay attention to the components of attitude, although the theoretical definitions of attitude are mainly based on the attitude components (Crismore, Ngeow, & Soo, 1996). Several researchers included in the literature on attitudes have distinguished between the three components of attitude. However, in some research the three components referred to are knowledge, emotion and action (Ager, 2001; Rajecki, 1982; Zimbardo,

Ebbesen, & Maslach, 1977), whereas in other research the three components are presented as cognitive, affective and conative (Baker, 1992; Crismore, et al., 1996; Oppenheim, 2001; Pütz, 1995). Nonetheless, the component pairs knowledge/cognitive, emotion/affective and action/conative can carry the same meaning.

Each of the three attitude components has a specific explanation. The first attitude component, knowledge/cognitive, generally refers to "any information, fact, or knowledge relevant to an attitudinal object" (Rajecki, 1982, p. 34). This includes a person's thoughts, beliefs (Baker, 1992) and values towards a language (Matsuda, 2000). The second component, emotion/affective, is based on the feeling towards the language that the person holds (Baker, 1992). "The affective component is essentially the evaluation element in an attitude, on the basis of which the attitude holder judges the objects to be good or bad" (Rajecki, 1982, p. 34). On the other hand, the action/conative component of attitude relates to behavioural intention and possible acts towards the language (Baker, 1992; Matsuda, 2000). To illustrate the three attitude components in the context of this research: a belief that SA is superior to CA and English involves the knowledge/cognitive aspect of attitude. When a person likes SA in the media, the emotion/affective element of attitude is being demonstrated. If a person uses SA when communicating with people, the action/conative aspect of attitude is exemplified.

It should be noted, however, that the three components of attitude need not co-exist in harmony (Baker, 1992). Typically, "attitudes are reinforced by beliefs (the cognitive component) and often attract strong feeling (the emotional component) which may lead to particular behavioural intents (the action tendency component)"

(Oppenheim, 2001, p. 175). Yet the attitude components are considered "discreet and may contradict each other" (Matsuda, 2000, p. 29). For example, a person may believe that SA represents the Arab identity, and this person may like to watch TV programs that use SA, yet the person does not speak in SA.

Based on the previous definitions of attitude, as well as the review of the components of attitude, this research defines attitude as individuals' feeling towards the language which may be based on their values and beliefs, and possibly represented in their behaviour. This definition tries to represent the mentalist perspective of attitude with consideration given to the three components of attitude and the possible interactions between these elements.

2.1.2. Significance of studying language attitudes

Investigating language attitude as part of a sociolinguistics study has implications that can be observed at both a micro and a macro level. The small-scale importance of attitude can be seen when an individual has a positive attitude toward a language that enhances his/her language learning. Research in language learning over the last three decades has constantly revealed the strong relation between a favourable attitude and successful language learning (Quiles, 2009; Sayadian & Lashkarian, 2010). Moreover, a positive attitude towards a language and its community is expected to result in better learning, whereas a negative attitude is a factor that adversely affects learning (Almaiman, 2005). Furthermore, "the measurement of language attitudes provides

information which is useful in language teaching and language planning" (Richards & Schmidt, 2002, p. 286).

At the macro level, investigating language attitude has substantial implications. An investigation of language attitude can reveal the present language context as well as predict its position in the future (Fishman & Rubal-Lopez, 1992; Friedrich, 2000). That is, "attitude studies are an appropriate lens in providing a snapshot of language use at a particular moment in time" (Friedrich, 2003, p. 174). Investigating the attitude of a language community can also reveal the extent to which the language has spread or decayed (McKenzie, 2008). "Perceptions and attitudes are indicators of the growth or decline" of the language (Crismore, et al., 1996, p. 319). Understanding "our own or another's attitude might be useful in either predicting social behaviour before it occurred or interpreting such behaviour after it occurred" (Rajecki, 1982, p. 66). Within a community, "the study of language attitude is important because attitudes represent an index of intergroup relationship and they play an important role in mediating and determining them" (Romaine, 1995, p. 290).

Another example of the implication of studying language attitude at a macro level is what it can reveal about the crucial relationship between studying language planning and language attitudes, which are discussed in more detail later in the chapter. However, although studying language attitude and its inferences has many important implications, it has received less attention than many other language aspects in the study of bilingualism (Romaine, 1995).

2.1.3. Approaches to studying language attitudes

Investigators study attitudes towards a language through different perspectives. One of the major differentiations among attitude studies is based on the approach that the researchers follow. Commonly, the study of language attitude on sociolinguistics is based on one of two theoretical approaches: *behaviourism* and *mentalism* (Agheyisi & Fishman, 1970; Appel & Muysken, 1987; Ihemere, 2006). The behaviourist view of studying language attitude is based on investigating observable responses to a specific language. For example, attitude towards a language may be studied through its actual use, without regard for the mental attitude that people may hold (Appel & Muysken, 1987). As the behaviourist perspective in examining attitudes is based on visible responses, the attitude researcher's job is simplified, as Fasold (1984) reported. However, such a perspective tends to be more superficial and may not able to predict actual attitudes (Ihemere, 2006).

In contrast, the mentalist view of studying attitude towards language is based on the assumption that "attitude is not an aspect of behaviour that can be directly observed; it must be inferred from a person's action, thoughts, and words" (Acosta, 2003, p. 17). The mentalist approach considers attitudes to be internal mental states which "cannot be directly observed: they are latent and can only be inferred from the direction and persistence of external behaviour or from self-report data" (Pütz, 1995, p. 245). Most of the research on attitude is based on the mentalist perspective, despite the difficulties in investigating internal/mental states (Appel & Muysken, 1987; Ihemere, 2006; Oppenheim, 2001; Pütz, 1995).

Researchers have approached investigating attitude from a mentalist perspective from different angles. Some researchers have preferred to study attitude by covering different aspects such as attitude towards a language's culture, the speakers, language use, language in education, and language in media (e.g. Al-Haq & Samadi, 1996; Crismore, et al., 1996; Karahan, 2007; Matsuda, 2000). Others have addressed the study of attitudes by focusing on one language attitude aspect. As an example, Chiba, Matsuura, and Yamamoto (1995) investigated the attitude of the Japanese towards English accents; Hassall, Murtisari, Donnelly, and Wood (2008) conducted a study of attitudes to English loanwords in Indonesian; and AlJarf (2004) investigated the attitude towards language in education.

2.1.4. Measuring language attitudes

As stated previously, measuring attitude from a mentalist perspective is problematic in that investigating internal mental states has several difficulties (Appel & Muysken, 1987; Oppenheim, 2001; Pütz, 1995; Rajecki, 1982). The preferred approach, therefore, is to apply two measurements to investigate attitudes: *direct and indirect* or conscious and unconscious (Chin & Wigglesworth, 2007; Park, 2006).

Direct investigation is based on overt inquiry about a person's attitude towards a language using research instruments such as questionnaires and interview. Most research into attitudes follows this approach (Schwarz, 2008). Direct inquiry is based on the premise that individuals have access to their attitudes and are able to reveal them accurately (Schwarz, 2008). Schwarz (2008) created two statement tasks to evaluate

respondents' attitudes. During the first task respondents are required to understand the attitude statement perfectly. In the second task, participants need to retrieve related information from their mind to state their attitude judgment. "In some cases, they may have direct access to a previously formed judgment that they can offer as an answer. In most cases, however, they will not find an appropriate answer readily stored in a memory and will need to develop a judgment on the spot" (Schwarz, 2008, p. 44).

However, investigating attitude using only this direct method may not determine the subjects' attitude accurately for many reasons, and is more likely to investigate the cognitive component of attitudes (Chin & Wigglesworth, 2007). Moreover, direct investigation can be influenced by participants' honesty and truthfulness when answering the questions. That is, questionnaires entail this important assumption: "the respondent will be both willing and able to give truthful answers" (Burns, 2000, p. 571). Therefore, some researchers propose the indirect method.

The indirect or covert investigation of attitude seeks to evaluate people's attitude towards a language without asking them directly about their attitude. Theoretically, it is based on the "assumption that attitudes exert a systematic influence on people's performance on a variety of tasks and that the size of this influence can serve as an index of the underlying attitude" (Schwarz, 2008, p. 50). Indirect attitude measurement was developed in the 1960s by Lambert, Hodgson, Gardner, and Fillenbaum (1960) in their investigation of the valuational reactions to spoken languages. Lambert et al. applied an instrument called the Matched Guise Test (MGT) which is based on the investigation of reactions to spoken languages.

With the matched guise technique, participants are not told that their attitude is being studied. They listen to similar passages in different languages/language varieties. They then evaluate each voice for its specific characteristics. The participants are expected to realise that each voice belongs to a different person, so their judgments of the voices are more likely to be based on the language differences among the speakers (Hoare, 2001; Ihemere, 2006) ."The subjects will not recognize two fragments as being read by the same speaker, and differences in reactions to the two fragments will reveal underlying language attitude" (Appel & Muysken, 1987, p. 17). This technique is broadly applied in attitude studies and reveals significant outcomes about the status of language in society (Chin & Wigglesworth, 2007).

However, the MGT has been criticised by some researchers. For example, Ihemere (2006) observed a number of problems commonly associated with the MGT. First, Ihemere asserted that the participants' judgment of the voices to which they listened is supposed to be based on language differences, but can in some cases be based on reading performance. The second difficulty is the possible incongruity between the language varieties and the topics used in the test. In particular, Ihemere suggested that the test should have the same content and meaning across the different language varieties. The third issue is related to the validity of the instrument; and the fourth concerns the artificiality of the test. That is, in the MGT the aim is to control all variables except language and to obtain the participants' evaluation; yet this would not be the case in a real-life context. These issues are considered in the current research and are discussed in the next chapter (see 3.5.1, 'Matched guise'). Each method has shortcomings and strengths, yet both methods are integral to obtaining an understanding of language attitudes. Therefore, this study used both direct and indirect

methods to investigate language attitudes in order to gain a deeper understanding of the current attitude situation.

Apart from the direct and indirect methods to investigate language attitudes, which are quantitative in design, the qualitative 'societal treatment' approach is another method that has been used to investigate language attitudes. This approach has received little attention in research studies and in some cases it is called a content analysis approach (McKenzie, 2010). The societal treatment method "generally investigates the 'treatment' given to language varieties and their speakers within a society" (Ammon, 2005, p. 1251). This type of investigation of attitudes usually uses observation, ethnographic studies, content analysis of sources in the public domain, and in some research it includes analysis of governmental and educational language policy documents (Ammon, 2005; Garrett, 2010; McKenzie, 2010). This approach has been criticised in regard to the interpretation of data. Thøgersen (2010, p. 320) stated:

> A quantitative approach runs the risk of assembling the wrong answers. This is not because a quantitative approach has any problem obtaining data, but because a quantitative approach holds precious little knowledge about what the data are really about. On the one hand, respondents may answer completely different questions from the ones the researchers thought they asked. On the other hand, the issues the researcher finds relevant and interesting may not be the issues that the respondents find relevant or interesting.

According to McKenzie (2010, p. 41) the societal treatment approach is considered "insufficiently rigorous by many mainstream language attitude researchers". However,

this approach may be useful in conducting an investigation of attitudes when access to participants is not easy (McKenzie, 2010).

2.1.5. Language attitudes studies

The following is a review of the related language attitude studies, divided into two sections. The first section relates to the research on language attitudes towards Arabic and has two subsections which review the attitude studies towards Arabic in non-Arabic and Arabic contexts, respectively. The second section reviews research on language attitudes towards English in both non-Arabic and Arabic contexts.

2.1.5.1. Studies of language attitudes towards Arabic

A number of studies have been conducted on language attitudes. In relation to the Arabic language the majority of the studies of attitude have been conducted in a non-Arabic or bilingual context. However, few studies have addressed attitudes towards the Arabic language and its varieties (standard and colloquial) in a monolingual Arabic context. The following review sheds some light on the attitudes towards the Arabic language that researchers have discovered in both non-Arabic and Arabic contexts.

2.1.5.1.1. Attitudes towards Arabic in a non-Arabic context

Historically, the Arabic language has permeated different contexts due to a range of factors including religion and economy (Hourani & Ruthven, 2002). Recently, an

increase of interest in the Arabic language has been observed in several contexts (Al-Batal, 2007; Allen, 2007; Jeremy Palmer, 2007). Attitudes towards Arabic by non-Arabic communities have been explored from several perspectives in different contexts. The study by Donitsa-Schmidt, Inbar, and Shohamy (2004) explored the correlation between learning to speak Arabic and the learner's attitude towards the language and the culture it represents. This experimental research investigated whether changes in the educational context of teaching Arabic as a second language in Israeli schools affected students' attitudes toward the language, its speakers and culture, as well as their motivation to study the language. The study provided an attitude questionnaire to about 700 elementary school students (4th-6th grade). Also, a questionnaire was distributed to 362 parents to investigate their attitudes. The findings revealed that students who studied spoken Arabic, compared to those who did not, reported holding more positive attitudes toward the Arabic language, its culture, and speakers, and also claimed to be more motivated to study Arabic. The researchers used the phrase 'Spoken Arabic' to refer to CA. However, using this phrase may not have been very precise as many argue that spoken Arabic includes both Standard and CA.

In the same context, Abu-rabia (1998) also conducted a study to investigate the attitude of 107 Jewish elementary students towards learning Arabic, and the relationship between these attitudes and the acquisition of the language. The research used an attitude questionnaire and a test to evaluate the students' competency in speaking Arabic. The results showed that the students had negative attitudes towards Arabic at both instrumental and integrative attitudes, which indicated that they were not enthusiastic about having to "interact, acculturate, or be culturally open to the Israel Arab minority" (Abu-Rabia, 1998, p. 169). Abu-rabia (1998) concluded that these

negative attitudes were effaced by the teacher and classroom environment more than the influence of the socio-political events between Palestine and Israel, revealing the notable effect of the school environment on student attitudes.

In the context of Turkey, Sofu (2009) conducted an qualitative study of language shift and maintenance among three bilingual families who spoke Turkish and Arabic. The research was based on interviews with third generation members of each family. Generally, the researcher concluded that language maintenance was affected by several external factors such as cultural and political circumstances. Interestingly, the research revealed differences in relation to attitudes towards Arabic. Whereas the previous generations did not want to reveal their Arabic identity, and their use of Arabic was very limited, the third generation family members made a particular effort to maintain their Arabic language and were proud of their Arabic-Turkish bilingual identity. These changes in attitude towards Arabic were strongly affected by the new political and cultural circumstances in Turkey. Thus, the view presented in this study is that shifting political circumstances have both short- and long-term effects on attitudes towards language, with implications for the language itself.

Furthermore, Palmer (2007) conducted exploratory research to investigate the attitudes towards learning and teaching CA held by Arabic learners and teachers in the United States (US). Palmer used a survey to collect data from 2003 to 2005 which revealed the attitudes of 650 Arabic learners and 82 teachers across more than 30 higher education institutions. The results showed that the majority of learners studied Arabic out of their own interest, and that one of the main goals was to interact with people who speak Arabic. On both colloquial and SA, the study showed that most of the

teachers did not encourage students to use CA in informal conversations in class, and most of the students and their teachers thought that when studying Arabic, attention should be given to MSA during the first year. However, the majority of students believed they should improve their ability in CA, even though their teachers did not encourage them to do so. It should be noted that when using the term 'spoken Arabic' this paper referred to the colloquial register in much the same way as Donitsa-Schmidt et al. (2004), although it is acknowledged that the term can refer to both Standard and CA.

2.1.5.1.2. Attitudes towards Arabic in Arabic contexts

Several studies have been conducted in bilingual or multilingual societies where Arabic is used in conjunction with another or several other languages. For example, Marley (2004) conducted a study of language attitudes in Morocco following recent changes to the country's language policy. As a result of the country's colonisation by the French the French language is used widely in Morocco. However, independent Moroccan governments have made an effort towards Arabisation[1], and in 2000 the government implemented the 'Charter for Educational Reform' which included a dramatic change in the education system's language policy. One of its goals was to reinforce and improve the teaching and learning of Arabic in the education system. The study investigated the attitudes of 159 students and their teachers towards the new language policy, using a closed questionnaire for students and an open questionnaire for teachers. The findings showed that teachers and students held positive attitudes towards bilingual education and considered bilingualism in Morocco to be beneficial to the country's future. In

1- In a broad sense, the term Arabisation refers to deliberate efforts to implement and use the Arabic language instead of other languages in various fields (scientific terminology, medium of instruction, etc.).

addition, the participants were proud of the Arabic language and supported its promotion as a national language after 44 years of French colonialism.

In a multilingual context, Ennaji (1991) conducted a theoretical study of the linguistic context of the Arabic Maghreb countries which include Morocco, Algeria and Tunisia. The research aimed to provide a background to the multilingualism in the Maghreb through discussion of the position and attitude towards the various languages. Ennaji discussed seven languages (Classical Arabic, MSA, Dialectal Arabic, Berber, French, Spanish and English). The significance of Classical Arabic derives from religious and nationalistic values which made it the official language in three countries. For Berbers and Arabs alike, Classical Arabic is a venerated language. Similarly, MSA is respected in the Maghreb, yet, unlike Classical Arabic, it is widely spoken in different aspects of daily life such as the media and in education, and is the favoured form of Arabic. Dialectal Arabic is considered the native tongue of the majority in the Maghreb and has different varieties. Moreover, there is a common belief among Maghreb people that the present dialectal Arabic is an incorrect form of Arabic and is inadequate to use for important matters. However, while this research presents an extensive overview of language in Arabic Maghreb countries, Ennaji's explanations of language attitudes are broad and based on a theoretical point of view.

In a context that is similar to the current study, Dhafiri (1998) conducted research on the effect on the Arabic language of teaching English in elementary schools in Kuwait. That research also aimed to investigate the implications of the decision in 1993 to introduce English as a compulsory subject in primary schools. The impact of teaching English on SA was studied by comparing two groups of pupils. The findings

revealed that the students' performance and level of achievement in all Arabic subjects was negatively affected if they studied English at elementary school, especially among the lower and higher level students. Moreover, after the introduction of the English subjects, the study showed that students who studied English at elementary school had a more negative attitude towards SA. The negative attitudes were demonstrated in the increase of the number of students who indicated they did not enjoy SA or who perceived it to be difficult. However, it is worth noting that an examination of the relationship between native language and foreign language is not frequently conducted in linguistic attitude research.

Alammar (2009) also conducted research into the effect of studying English on Arabic language skills and attitudes towards Arabic in a Saudi context. The study investigated the implications of the decision in 2005 to make teaching English to sixth grade elementary school students compulsory. Several data gathering instruments were used, including a questionnaire to determine the students' attitude before and after studying English, as well as a language skills test to measure pupils' Arabic skills before and after studying English. As well, Arabic language teachers and language teaching specialists filled out a questionnaire to reveal their point of view on teaching English at elementary school. The different instruments and the three participant samples helped the research to present a wide overview of the possible effect of and attitudes towards the government policy initiative.

Alammar's (2009) study found no differences among students' attitudes towards the Arabic language before and after studying English. Also, the students' performances, as well as their Arabic language skills, were not affected by the introduction of the

English subject. Moreover, while language specialists were found to dismiss any effect on the pupils' native language or their attitudes towards it, about 20% of the Arabic language teachers were reluctant to teach English to sixth grade elementary school students due to the negative effect on learning the Arabic language. However, it should be noted that the validity and reliability of both this study and that of Dhafiri (1998) may be brought into question as a result of their use of questionnaire instruments with elementary school students. That is, the principle of applying questionnaires in research is derived from this important assumption, that the respondent will be both willing and able to give truthful answers. However, elementary school students may perhaps not know the answer or they probably do not know that they do not know the correct response. Therefore, another research instrument may be more suitable to use with young students.

In 1983 the Arab League Educational, Cultural and Scientific Organization (ALECSO) studied the impact of the teaching of foreign languages on teaching Arabic in Tunisia, Iraq and Jordan (Maamouri, Obaid, & Al-Ghazali, 1983). An objective of the study was to also gain an understanding of the students' attitudes towards Arabic and foreign languages. The investigation covered all education levels and was based on two surveys: one distributed to the Arabic and foreign languages teachers and supervisors to determine their opinions, and one distributed to students to better understand their attitudes.

The result showed that most of the teachers agreed that teaching foreign languages had an impact on teaching Arabic. In regard to the students' attitudes, the research revealed that students favoured learning the foreign language at the expense of

the national language. However, the researchers did not assert that the students' attitudes were directly related to the foreign language/languages alone. Rather, they suggested several reasons for the attitudes, including the Arabic diglossia. Therefore, further research is required into how the complexity of the native language influences attitudes, to develop a deeper level of understanding about the state of the Arabic language in different Arab countries and what the implications are for language policy planning.

Murad (2007) conducted a study in Iraq on attitudes towards SA and Iraqi Arabic (colloquial Arabic in Iraq). The study surveyed about 200 participants from different educational level to determine whether education level and gender had an impact on attitudes towards the two varieties of Arabic. The study concluded that there was a significant relationship between people's education level and their attitudes towards the two varieties of Arabic in Iraq. Individuals with higher levels of education favoured SA above Iraqi CA. In contrast, participants with lower education levels favoured Iraqi CA above SA. The research also showed that students who majored in Religion and Arabic held a more positive attitude towards SA. Moreover, the research attributed no difference in language attitude to gender differences. However, the instrument used was more appropriate to investigate language use and preference than language attitudes. That is, most of the items (30 of 44) tended to measure the use of and preference for the two varieties of Arabic.

Language attitude towards SA and CA in Jordan were studied by Al-Haq (1998). The study was based on a questionnaire distributed to university faculty members and attempted to determine the relationship between sociocultural, educational and political

factors and a person's shift between the two varieties of Arabic. The findings presented some productive data which might assist language planners to encourage the use of SA and further Arabisation. The survey revealed a common consciousness and enthusiasm for Arabicisation and SA, with less loyalty to CA which was considered to be for functional purposes only (similar to the findings of Murad's 2007 study). The participants gave greater significance to SA and the Arabisation of communication across the Arab world.

2.1.5.2. Language attitudes towards English

As a result of the widespread use of the English language all over the world, numerous studies in several countries have been conducted to gain an insight into people's attitudes towards the language. Attitudes towards English have been studied from different perspectives, using a range of research methods and instruments. The following review divides the studies of attitudes towards English into two main categories: studies of attitudes towards English in non-Arabic contexts; and studies of attitudes towards English in Arabic contexts.

2.1.5.2.1. Attitudes towards English in non-Arabic contexts

As a result of the spread of English throughout the world there are large numbers of studies on attitudes towards English in several contexts. Hassall, Murtisari, Donnelly, and Wood (2008) studied the attitude of undergraduate Indonesian students toward words borrowed from English. The researchers used two instruments, a MGT and a questionnaire, on a sample of 153 student participants. Interestingly, the results from

the two instruments revealed different attitudes towards the English loanwords: the MGT indicated a negative attitude, whereas the questionnaire revealed a positive attitude. The researchers attributed the difference in the results to the validity of the research instruments. However, the differences in the findings could also be attributed to the differences between the instruments used to investigate the attitudes. That is, the questionnaire investigated attitude directly whereas the matched guise was an indirect investigation of attitude. Therefore, what a person stated directly might not be in harmony with what he/she believed.

In South Korea, Park (2006) used mixed methods research to study language ideology, attitudes and policies in regard to English. Park collected the research data from various resources, including frame analysis of metaphors, a speaker evaluation test, a survey, text analysis and discourse analysis of language practices. These combinations of the various data sources assisted Park to obtain a deeper understanding of language ideology in South Korea. To ascertain overt and covert attitudes, Park used questionnaires with 40 subjects and MGT with 79 participants. The questionnaire was designed to investigate several independent variables including age, gender, education and income, and the results showed that the most salient variable was the age of the subjects. The younger participants were more favourably disposed to the English language than the older participants. The study showed that no differences in attitude were attributable to the other study variables including gender and income. In regard to the MGT, all attitude components revealed that English was highly valued.

Iranian university students' attitude and motivation toward English were investigated by Sayadian and Lashkarian (2010). The relationships between attitude and

gender and the students' academic major were also examined. The researchers distributed a questionnaire to 500 undergraduate students and the results revealed a favourable attitude toward English as a foreign language in Iran regardless of gender. Moreover, the study concluded that there was no significant difference in attitude toward English based on the academic major being studied.

In Puerto Rico, Quiles (2009) investigated the attitudes of elementary students towards the learning and use of English. This quantitative research aimed to provide an implication for curriculum design and implementation by investigating and analysing attitudes towards English. Quiles distributed an attitude questionnaire to 203 elementary school students in the fourth to sixth grades. The results revealed that the students had an overall positive attitude towards English. In contrast, their attitude towards using English as a second language in Puerto Rico was moderate. The research concluded with the recommendation that education officials take advantage of the positive attitude towards English by promoting and improving English classes. The improvements could be achieved by exposing learners to challenging, integrated and enriching learning contexts. However, there are some concerns regarding the use of a questionnaire with elementary students (under 12 years of age), especially when the responses are the main source of data used for the results of the study.

In the same context, Santiago (2006) studied first-year college learners' attitudes towards the learning of English and its relation to their ethnolinguistic identity. A questionnaire was distributed to 200 college students and the results revealed the students had a positive attitude towards the English language, and those students who

had a strong ethnolinguistic identity held a more positive attitude towards English as a second language.

In Taiwan, Chou (2005) investigated university students' attitudes towards learning English as a foreign language, as well as the relationship between the learners' attitudes and motivation and their English proficiency. Data were collected from 285 subjects using the Attitudes/Motivation Test Battery (AMTB) (the major concept of which was designed by Gardner (1960)). The findings showed that English major students expressed a more positive attitude and motivation toward learning English than students from other majors. Moreover, within the group of English major students, senior students had a more positive attitude towards learning English than other students. The study also revealed that female students had a more positive attitude than male students. In regard to the relationship between attitude and language proficiency, the findings showed that students with higher proficiency scores had a more positive attitude towards English as a foreign language than those with lower proficiency scores.

In Canada, Boule (2002) studied the attitudes of 414 young participants in Quebec [a province in east-central Canada] towards the English and French languages. The study utilised the matched guise technique whereby participants were asked to evaluate eight voices belonging to four bilingual persons who were reading in English and French. The results showed that the participants constantly evaluated the French guises less favourably than the English guises on almost all of the characteristics investigated. There was no difference in the attitudes expressed based on gender. However, the study is limited in that it was based only on indirect sourcing of attitudes.

In Japan, Matsuda (2000) investigated the perception and attitudes of Japanese high schools students towards the English language (as well as Japanese English) and its use in Japan. The study sample comprised 34 students at a private high school in Tokyo and data were collected using several instruments including questionnaire, interview and observation. In regard to the sociolinguistics context of English in Japan, the participants perceived English as an international language and their attitudes to it were generally positive, although they were more positive towards American English and British English than Japanese English. However, the subjects showed negative attitudes towards Japanese English, perceiving it as an incorrect form of English that belonged to the Japanese language rather than English.

Crismore et al. (1996) investigated the perceptions and attitudes of Malaysian people towards the use and acceptance of the Malaysian form of English. A questionnaire was distributed to 439 university students and 50 teachers to gain quantitative data. The findings revealed that participants' attitudes were positive towards Malaysian English in regard to the language function. Yet Malaysian English was not perceived as a standard form of English, rather as a 'wrong' form of English that needed to improve in order to be regarded as standard English. Hence, participants supported the teaching of standard English at an early stage of formal education in the Malaysian education system.

In Hong Kong, another former English colony, Pennington and Yue (1994) assessed the language attitude towards Chinese and English. The researchers surveyed 285 secondary students from several public schools. One of the points that aroused curiosity in this study was the comparison between the current attitudes and the

attitudes revealed in a study conducted during the 1980s in the same context. Although the findings in both studies showed a positive attitude towards learning English in general, in respect to the relationship between the use of English and the perceived threat to the ethnolinguistic identity, the earlier study showed that the participants attributed these together, whereas the present investigation represented a change in perception. The researchers argued two reasons for this change: one was a change of attitude; and the second was the methodological difference between the two studies through the use of the five-point scale in one study and a neutral midpoint in the other. These differences in the evaluation scale could affect the reliability of the comparisons between the two studies.

In Namibia, Pütz (1995) conducted an empirical investigation into language attitudes relating to the status and use of English. The study context was a complex community of several European and African languages. Hence, Pütz focused on investigating the attitudes of five language communities towards English as an official language. Data were collected using a questionnaire distributed to 600 participants. The findings revealed favourable attitudes from the five ethnic groups towards a policy that supported English as an official language. Some ethnic groups (Nama and Damara) were more interested in maintaining and promoting their native language and considered it as part of their identity. In contrast, the Herero community did not value highly its native language in the education system. This study is a practical example of employing the investigation of language attitudes to review and evaluate language situations and policy in such a context.

Karahan (2007) examined the attitudes towards English and its relationship with the broader language use in Turkey. A questionnaire was distributed to approximately 200 students at a private primary school. The results indicated only a mildly positive attitude towards English, even though the participants had been taught English more extensively than students in public school. Female students' attitudes toward English were more positive than those of their male counterparts. An unanticipated finding was that although the students expressed an awareness of the significance of the English language, they did not express a particularly positive attitude towards learning English. The reason for this might be that elementary students were still too young to understand the place of the English language in their everyday lives. Nevertheless, the finding has important implications for developing English teaching and promoting positive attitudes towards the English language.

In Argentina, Friedrich (2003) studied languages attitude towards English and provided valuable insight into how social and political environments can affect such attitudes. In particular, the research investigated the connection between attitude and socio-economic context by including 100 masters students at a business school in a research questionnaire. The study results were compared to those of an earlier study in Brazil which investigated attitudes towards and perceived functions of English (Friedrich, 2000). In both contexts a significant relationship was found between attitudes towards English and employment opportunities in the job market. Moreover, the participants presented a strong desire to learn English for pragmatic purposes. Both studies concluded that a strong positive attitude towards English was an important factor contributing to the spread of English throughout the world.

In Thailand, Rinswat (1996) studied undergraduate students' attitudes towards English as a foreign language. The research also attempted to investigate the relationship between attitudes towards English and student language proficiency. The study benefited from two instruments: the attitude scale and the English proficiency test 'TOEFL'. The study sample comprised approximately 90 students from several universities. The investigator proposed three major hypotheses: a relationship would exist between Thai students' language proficiency and their attitude towards themselves; a relationship would exist between English language proficiency and attitude towards English native speakers; and a relationship would exist between English language proficiency and attitude towards the English language. Surprisingly, none of the hypotheses was supported in the research findings. These conclusions could be attributed to the limitation of the direct investigation of attitudes as well as the relatively small number of study participants.

Attitudes towards English in Denmark were studied by Thøgersen (2010), who used quantitative and qualitative interviews to obtain data. The study discussed how English is preserved as a default language of the world, as well as how English is construed as a sign of modernity in Denmark. One of the fundamental questions raised by Thøgersen's study relates to how the researcher knows that the participants have perceived the quantitative interview question in the way that the researcher thinks. This query underlines the importance of combining a quantitative measure with a qualitative one. Thøgersen found that 22% of participants preferred English as the mother language for the world. However, the interview discourse analysis showed that there was a general misinterpretation of the concept 'mother tongue'. It was considered by some participants to be the language that is used along with their native language. Thøgersen

believed that such a “misinterpretation was very common in qualitative interviews”. Yet, although misunderstanding of questions in quantitative enquiry may occur, it is essential in such enquiries to ensure that the wording and formatting of the questions is clear. As the concept of ‘mother language’ may not be clear for all participants, it is the researcher’s duty to choose the words carefully and define any ambiguous concepts. Thøgersen’s study demonstrated how the participants’ perception of both modernity and internationalism correlated with their level of English proficiency.

Kristiansen (2010a) investigated conscious and subconscious attitudes towards English in the seven Nordic countries, obtaining the research data through telephone survey and MGT. The findings showed that Denmark was less positive towards language purity than other Nordic countries. In response to the question of whether it would be better if everybody in the world had English as their mother tongue, the results showed that societies with ‘weak’ English were more in favour of this notion. Kristiansen concluded that there were distinctions among the seven countries in relation to their conscious attitudes towards English based on the size of the community. In essence, the larger communities held more positive attitudes towards the use of English than the smaller communities. Kristiansen’s interpretation of this conclusion related to use and proficiency, suggesting that communities familiar with the use of English and which demonstrated high proficiency responded more positively to English, whereas the opposite was true of communities that were unfamiliar with English usage and which showed low proficiency. However, the results from the matched guise technique were not supported by the survey. For instance, Denmark moved from being the most positive country in relation to the conscious examination to the most negative in the sub-

conscious examination. This combination of survey and speaker evaluation in several countries provided the researcher with valuable comparison data.

2.1.5.2.2. Attitudes towards English in Arabic contexts

In Arabic contexts the majority of language attitude studies have investigated attitudes towards English, although the focus has been on the French language in some contexts (former French colonies such as the Maghreb and Algeria). For instance, in relation to learning English at secondary school in Saudi Arabia, Almaiman (2005) studied the motivation and attitude toward the learning context held by first-year secondary school students. Almaiman investigated the students' motivation and attitude before and after their first year of English study by administering a questionnaire to approximately 300 seventh-grade students. The findings revealed that whereas the students had high motivation before they studied English, their motivation diminished after the first year. Moreover, there was no significant difference between the students' attitude toward the learning situation before and after the first year of studying English. These results provide an insight into the English language in education and should be taken into account by educationalists.

Aldosari (1992) conducted a sociolinguistic study on the attitudes of students, teachers and religious officials to learning and teaching English in Saudi Arabia. The researcher designed a questionnaire that was distributed to 150 students, 100 university teachers, and 50 religious officials. The research found that students and teachers had a positive attitude toward the learning and teaching of English. Religious officials had greater reservations about teaching and learning English in Saudi Arabia.

However, there are concerns about the accuracy of the findings given the small number of participants in the religious officials group compared to the other groups.

Another study that addressed attitudes towards English in Saudi Arabia was conducted by Al-Haq and Samadi (1996), who focused on the status of English in Saudi Arabia up to 1990 and examined people's attitudes towards the language through the use of a survey. Researchers distributed a questionnaire to approximately 60 participants aged between 20 and 70 who were described as 'religiously committed people'. The results revealed a strong dislike for the use of English as a medium of instruction at the university education level in both the sciences and the humanities. Furthermore, the participants considered the instrumental value of English and did not perceive it to be a factor that affected Saudi identity and Arabic unity.

A study of attitudes towards the use of English and Arabic as a medium of instruction was reported by AlJarf (2004). The research population comprised a mix of Saudi undergraduate students from the College of Language and Translation (n = 470) and Jordanian undergraduate students from different scientific colleges (n = 270). The main instrument used was an open-ended questionnaire. Unlike the Al-Haq and Samadi (1996) study, AlJarf found that the majority of participants were in favour of Arabic as a medium of instruction in humanities subjects such as religion, history and Arabic literature, whereas English was regarded as more useful for the study of scientific subjects such as medicine, engineering and computer science. Further, the participants indicated that they would prefer their children to be taught in a school that used English as a medium of instruction in the future. Moreover, the students considered English a superior language to Arabic. Although the findings from this study are important, it can

be criticised with regard to the research population. The mixed sample population from Saudi and Jordan, with no separate result for each group, made the finding less accurate. The two societies have different features, including culture, economy status and education systems, which can influence the way that attitudes are formed.

Another study of attitudes towards English in the Arabic context was conducted by Abu-Ghazaleh and Hijazi (2011), who investigated the attitudes of graduate and undergraduate students in Jordan. The sample included 200 students studying English as a foreign language, and a questionnaire was used to collect data. The study found that the participants had a positive attitude towards English and learning it. These positive attitudes were motivated by both instrumental and integrative orientations. Although the study revealed no significant difference in attitudes based on the gender of the population, significant differences were found based on the subjects' specialisation and academic level. The graduate and science students were found to have more favourable attitudes towards English than the other students.

In Libya, El-Fiki (1999) investigated the code mixing of Arabic and English in a university setting in respect to attitudes, frequency and grammatical categories. The study focused on scientific colleges due to the frequent use of English within scientific settings. Data were collected by two means: a questionnaire delivered to 373 students and the recording of seven lectures presented by different lecturers. This study found positive attitudes towards code mixing as well as an understanding of the essential role of English in scientific study. Additionally, results showed that code mixing was a dominant phenomenon used in approximately 52% of class utterances. It should be

noted, however, that these findings are difficult to generalise given the limited number of lectures that were recorded.

The attitude towards English of Kuwaiti undergraduate students enrolled in English courses was investigated by Malallah (2000), in research that paid attention to the interrelationship between attitudes and other related concepts such as motivation, anxiety and achievement. The study questioned approximately 400 students from three different groups. The researcher hypothesised that there would be positive attitudes towards the English language and native speakers of English as well as a positive relationship between attitudes and motivation. These hypotheses were confirmed by the research findings. Interestingly, differences in attitude were found among the students based on their academic specialty area. Students from the Science College (physics, biology and maths) held a more positive attitude towards English than those from the Arts College (humanities and social sciences). This result sheds some light on the correlation between attitudes towards the language and the perceived need to learn the language.

In Bahrain, Lori (1990) performed a quantitative investigation of the relationship between students' attitudes towards learning English as a foreign language and other aspects such as self-concept, tolerance of ambiguity, and learners' achievement in English, Arabic, and overall school achievement. Research data were obtained from 280 high school students at 13 different schools using different scales. The study findings revealed a correlation between student attitudes towards learning English and self-concept, tolerance of ambiguity, and achievement in English, Arabic, and overall school performance. Of particular note in the findings was the impact of attitude towards

language on the students' personality and achievements. Further investigation is needed, especially of the relationship between attitudes towards second/foreign language learning and the attitude towards the first language.

In the same Bahrain context, Al-Ansari and Lori (1999) investigated attitudes towards the English language among two undergraduate student groups. One group's academic major was Arabic and the other group's major was in English. Data were collected using a survey that questioned the 62 students about their attitudes and motivations. The studies found that the students had a positive attitude towards English in general. Within the groups it was demonstrated that the English major students had a more positive attitude and motivation than the Arabic major students. This suggested that an association exists between the need to learn the language and the attitudes and motivation towards it. However, there were some limitations to the analysis methodology, especially in relation to the attitudes section. The research instruments included a mix of negative and positive statements to measure the attitudes of the students, which made it inappropriate to use the total mean of several statements. However, the paper presented and discussed the result based on the total mean score.

2.1.6. The current study and previous studies

The previous studies that have been reviewed clearly demonstrate the diverse ways of conducting research into attitudes towards language. Generally, the diversity can be seen through the research methods used. The majority of the studies (Abu-Ghazaleh & Hijazi, 2011; Abu-Rabia, 1998; Alammar, 2009; AlJarf, 2004; Donitsa-Schmidt, Inbar, & Shohamy, 2004; Elyas, 2008; Hassall, et al., 2008; Marley, 2004;

Murad, 2007; Jeremy Palmer, 2007; Quiles, 2009; Sayadian & Lashkarian, 2010) were based on a quantitative approach, although a few used a qualitative approach (Matsuda, 2000; Sofu, 2009) or mixed methods (Park, 2006; Thøgersen, 2010). The current study endeavoured to investigate attitude through a mixed methods approach.

Variation was also evident among the previous studies in relation to the aspect of attitude that was the focus. Researchers conducted attitude research with attention to several areas of attitude towards language. The majority of researchers sought to examine attitudes towards learning and teaching language or language in the educational system (Al-Ansari & Lori, 1999; AlJarf, 2004; Almaiman, 2005; Chou, 2005; Dhafiri, 1998; Elyas, 2008; Lori, 1990; Malallah, 2000; Jeremy Palmer, 2007; Quiles, 2009; Rinswat, 1996; Santiago, 2006; Sayadian & Lashkarian, 2010). This focus may be due to the integral role of attitude in successful language teaching and learning.

On the other hand, several researchers explored language attitudes according to a more general overview. In most cases, the general overview included investigating different aspects such as attitudes toward the use of the language, the language speakers, the language culture, language learning, and the language varieties (Boule, 2002; Donitsa-Schmidt, et al., 2004; Matsuda, 2000; Pütz, 1995). Some of the research involved a comparison between attitudes towards the native and foreign languages (Al-Haq & Samadi, 1996; Park, 2006; Pennington & Yue, 1994). Overall, it could be said that there was a lack of explanation within the research as to the reasons for such attitudes. Several studies were quite descriptive of attitudes but did not go beyond that. Therefore, the current study investigated attitudes in greater depth, with the aim of providing further insight into the reasons underpinning the attitudes.

Attention has been paid by other attitude researchers to more specific issues of language. For instance, Maamouri et al. (1983) investigated attitude in relation to the impact of teaching foreign languages on native languages. Marley (2004) questioned attitudes towards language policy. Several researchers (Al-Haq, 1998; Crismore, et al., 1996; Murad, 2007) studied attitudes towards a specific variety of the language. Attitudes towards loanwords were investigated by Hassall et al. (2008). The research by El-Fiki (1999) investigated attitudes towards code mixing. Choosing to focus on one aspect of language attitude provides researchers with the opportunity to explore the specific attitude comprehensively.

The variables investigated in each study in relation to language attitudes are another dimension of the diversity of attitude research. Some studies investigated attitude alone, whereas several studies examined attitude in relation to other aspects. For example, Lori (1990) studied attitudes towards learning foreign language and its relation to self-concept, tolerance of ambiguity, and learner's achievement. Rinswat (1996) investigated the relationship between attitudes towards language and student language proficiency. Donitsa-Schmidt et al. (2004) investigated the correlation between learning a specific variety of language and the learner's attitude towards it and its culture. Abu-Rabia (1998) shed some light on the relationship between language attitudes and language acquisition. The effect of teaching a foreign language on attitudes towards the native language was also studied by several researchers (Alammar, 2009; Dhafiri, 1998; Maamouri, et al., 1983), as was the relationship between language attitudes and motivation (Almaiman, 2005; Malallah, 2000; Sayadian & Lashkarian, 2010). The impact of the political context on attitude was explored by Sofu (2009) and

Friedrich (2003). Moreover, Crismore et al. (1996) and Karahan (2007) investigated the relationship between attitudes and language use.

In respect to the research instruments, it is clear that several studies relied on the use of questionnaire (Abu-Ghazaleh & Hijazi, 2011; Al-Haq, 1998; Crismore, et al., 1996; Murad, 2007; Saad, 1992; Sofu, 2009). However, other studies employed multiple instruments (Alammar, 2009; Hassall, et al., 2008; Matsuda, 2000; Park, 2006). The use of more than one research instrument can enhance the validity and reliability of the study as well as help the investigators to examine attitudes from different perspectives. Therefore, the current study attempted to examine attitudes by employing several research instruments including questionnaire, matched guise test and interview.

There is clearly a need for further investigation of attitudes towards Arabic. Limited studies have focused on attitudes towards Arabic in Arabic contexts, especially in the Saudi environment. In comparison, the majority of language attitude studies in Arabic contexts have focused on English. Moreover, many of the attitude studies in the Saudi context have focused on investigating attitudes towards the learning of English as a foreign language. Other aspects, such as attitudes towards accent, variety of language, language use and language in general have not received the research attention that they deserve. Furthermore, most of the research into language attitudes in the Saudi and Arabic contexts has concentrated on the investigation of one language. Most of the studies reviewed in this paper did not compare attitudes towards the native language and foreign language, or to the two varieties of Arabic (Standard and colloquial) at the same time. Such significant comparison was applied in this research to provide a broader and deeper understanding of the languages in the Saudi context.

The current study thus aimed to bridge the gap in previous studies of attitudes towards Arabic and English in the context of Saudi Arabia. This investigation used three research instruments to focus on attitudes towards English and Arabic language use, with attention given to both SA and CA. Moreover, the study went beyond description of the attitudes to provide an insight into the factors that determine such attitudes.

2.2. Language planning

This part of the literature review begins by providing insight into language planning as a general concept. The focus then shifts to discussing the goals of language planning and exploring the different types. Following this the relationship between language planning and language attitudes is investigated. The section concludes with a review of language planning in the Arab world, with particular emphasis on the Saudi context.

2.2.1 The concept of language planning

Language planning is a relatively new field of sociolinguistics. Although some of its practices and activities are not novel, the concept first appeared in the field of linguistics during the 1950s. "Language planning has existed as a field of inquiry for six decades, but it did not become a sharply salient issue until sociolinguistics began to focus attention on the speech forms and problems, and aspire to solve these problems" (Al-Haq & Al-Masaeid, 2009, p. 272). Miller (1950 as cited in Cooper, 1989, p. 29) argued that the phrase 'language engineering' was first used in the literature to refer to the concept linguists now refer to as 'language planning'. Subsequently, the term language planning was introduced in the linguistics literature by Haugen (1959) (Cooper, 1989; Karam, 1974).

Language scholars have applied several different definitions in their efforts to conceptualise language planning. To some extent, language planning remained a blurred

concept until the late 1970s, with little agreement among scholars as to the relationship between language planning and the nature of the required activities. As Jernudd and Das Gupta (1977, p. 196) stated, "the notion of language planning has attracted some attention in recent times, though the existing literature is not very clear about the nature of planning involved in such cases". Now, however, although differences exist in definitions of language planning, there is broad agreement that language planning refers to all conscious and deliberate efforts that aim to influence the structure, function or acquisition of a language (Al-Haq & Al-Masaeid, 2009; Tollefson, 1991; Tulloch, 2004). The difficulty in determining an accurate definition of language planning is primarily because it is a multidisciplinary resources field of inquiry (Kaplan & Baldauf, 1997; Kennedy, 1982; Tulloch, 2004).

Cooper (1989) comprehensively reviewed various definitions of language planning (Haugen, 1959; Rubin & Jernudd, 1971; Thorbun, 1971; Das Gupta, 1973; Gorman, 1973; Fishman, 1974; Karam, 1974; Tauli, 1974; Weinstein, 1980; Neustupny, 1983; Prator 1986) that have appeared since the concept was first introduced by Haugen (1959). Cooper's review of each definition was based upon one key question: "Who plans what for whom and how?" In relation to the 'who' component of the question, Cooper noted that some of the definitions excluded any planning activity not undertaken by a governmental or other authoritative agency. This seemed to restrict the definition because, even though the majority of language planning actions are delivered by governmental or other official agencies, some language planning efforts still occur at an individual level (Al-Haq, 1985). However, it should be noted that language planning is not "idealistic and exclusively a linguistics activity, but [it is] a political and

administrative activity for solving language problems in society" (Jernudd & Das Gupta, (1977, p. 211).

In relation to the question of 'what' language planning concentrates on, Cooper (1989) concluded that there were three main areas of interest to language planners: corpus planning, status planning and acquisition planning (discussed later in 2.2.3., 'Types of language planning'). With regard to 'whom' the language planning was for, Cooper noted that most of the definitions did not mention the target group of the language planning or whether it applied to a large community or society in general. He pointed out, however, that the two target groups of language planning were aggregates of society at state level and other small aggregates like ethnic, religious and occupational groups; and that is it was not right to define language planning as just macro-sociological activities.

As for the question of how language planning is conducted, Cooper (1989) discovered that the central question was whether the language planning could be demonstrated to be the systematic treatment of language connected to theory with a clear rationale. Cooper concluded that a prescriptive view of language planning may support it as a systematic treatment of language based on theory. On the other hand, a descriptive view of language planning which focuses on the study of what actually occurs did not support the argument that it is rationale based on theory. However, Cooper noted that language planning was not an autonomous field in respect to the research techniques, methods and central focus. It is considered a subfield of applied linguistics and sociology of language.

Following the investigation of the various interpretations of language planning, Cooper (1989, p. 54) revised his definition of the concept to state: "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". This definition, successfully covers all the actions of language planning by using such broad concepts as 'influence' and 'behaviour'. It also includes the prime language planning types. On the other hand, the definition does not cover two essential points: who does the language planning, and for whom. Thus, a more extensive definition of language planning would cover these two issues, and on that basis, Cooper's definition may be modified to read:

"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".

2.2.2. Language planning goals

The goals and activities of language planning vary as a result of the differences in the nature of the required language planning. Some researchers suggest that the goal of language planning should be to solve language problems in society (Jernudd & Das Gupta, 1977; Tollefson, 1991). If that is, in fact, the main objective of language planning, then the activities that result from the planning process must cater to the particular needs of society (Nahir, 2003; Payne, 2006).

Gadelii (1999) asserted that the goal of language planning is to facilitate communication at three levels: the local, the regional/national, and the international. At

a local level, the facilitation of communication can be seen through implementation of mother tongues in daily life. For instance, throughout Africa several countries still use the post-colonial language in education, even though it is not the language of use at the local level. Therefore, the language planner might facilitate the use of the local language in education. At the national level, communication can be facilitated by employing the language that is most widely used. At the international level, language planning could facilitate the use of a global language such as English, while not ignoring other important languages, so as to promote multilingualism (Gadelii, 1999). However, even though facilitating communication is an important objective of language planning activities, it should not be the only aim. Some language planning goals such as language purification and language revival should also be considered.

A number of researchers have explored the various goals of language planning present in its activities and applications (e.g. Al-Haq, 1985; Hornberger, 1989; Kaplan & Baldauf, 1997; Nahir, 2003; Richards & Schmidt, 2002). Nahir (2003) attempted to further explore most of the language planning goals addressed by these researchers based on observations of what can be or what has been implemented by the language planner. Nahir (2003) pointed out 11 goals:

1. Language purification – both external and internal. External purification refers to the process of protecting the language purity from the influence of other languages. An example of external purification is to replace borrowings. Internal purification aims to preserve the accepted standard language code from deviation. Language planning agencies address this aspect through several applications such as language checks for the press or telephone services that provide advice on 'correct language'.

2. Language revival – the process of taking a 'dead language' with no surviving native speakers or a language with few speakers and reincorporating it into the communication structure in society. Most efforts at language revival reflect a desire for the preservation of national identity and heritage. Efforts to revive Hebrew and Irish are an example of this language planning goal.
3. Language reform – the conscious modifications of an aspect of language in order to facilitate its use, such as changes in orthography, spelling or grammar. Language reform is usually affected by external factors such as politics, ideology and religion. An example of language reform occurred in Turkey where changes were made to its orthography (and writing system) and lexicon.
4. Language standardisation – the selection of a language or dialect to be the major language of the region. For example, language standardisation has been applied in most post-colonial or newly independent countries.
5. Language spread – the deliberate efforts to increase the number of speakers of a language. This increase is expected to be at the cost of another language or, in some cases, languages. Language shift can be seen as a kind of language spread. Like language standardisation, language spread is usually the goal of the language planner in post-colonial or newly independent countries, especially those with a bilingual community. An example of successful language spread is the case of Indonesia where the number of speakers of Malay-Indonesian increased from a few million to more than 125 million.
6. Lexical modernisation – the process of vocabulary formation or adaptation to an idea or concept borrowed from another language. This language planning goal

has wide practice in countries around the world to increase the standard language's capacity to accommodate new concepts and terms.

7. Unification of terminology – the attempt to unify terminologies through clarifying and defining them. Terminology unification is regularly applied in the technological and scientific fields to solve communication ambiguity.
8. Stylistic simplification – to clarify and simplify lexicon usage, grammar usage and style in particular professions, especially between professionals and non-professionals. For instance, the language used in law and medicine is not always clear to individuals not in the profession and in many cases this lack of clarity causes miscommunication. Therefore, some countries have presented legislation to require contracts to be written in simple rather than technical language.
9. Interlingual communication – the efforts to simplify the communication between speakers from different speech communities by applying a lingua franca. This lingua franca could be an artificial language or a language that is commonly used. Using English as a lingua franca is an example of this language planning goal.
10. Language maintenance – the efforts to shield a language from factors that threaten or decrease its status. Language maintenance involves minority as well as dominant languages.
11. Auxiliary-code standardization – the regulation of the marginal parts of language such as place names, signs for the deaf, or system of transliteration to meet the language users' needs (Nahir, 2003).

It should be noted that the distinctions among all these goals and activities are not always clear. That is, some goals appear to have closely related objectives. For instance, lexical modernisation could be realised as an activity of language purification.

Yet the classifications seem to be usefully systematic for understanding language planning goals and activities. Also, they provide a broader perspective of what language planners are attempting to achieve (Nahir, 2003).

2.2.3. Types of language planning

As previously mentioned, Cooper (1989) identified three types of language planning goals. Of these three goals, status planning and corpus planning were first used in the language planning literature in 1959 (Hornberger, 1989; Nyati-Ramahobo, 1998); whereas acquisition planning was introduced into the literature in 1989 by Cooper (Al-Qahtani, 2000; Gadelii, 1999). A fourth type of language planning – 'prestige planning' – was introduced subsequently. Each of the four types focuses on a specific aspect of language planning within society and assists language planners to organise an effective systematic approach.

Status planning refers to the efforts of state governments to recognise the significance of languages in a community (Coperahewa, 2009; Richards & Schmidt, 2002) and the political implications of the planning outcomes (Cooper, 1989). In practice, the term 'status planning' refers to broad activities which include changes to the systems of language, changes in language functions, use of language, the language choice, implementing and changing the official language, shifting from the use of one language to another and the organisation of a community's language resources (Cooper, 1989; Coperahewa, 2009; Gadelii, 1999).

Several language planning researchers give primary focus to the specific activities of status planning listed above. Another significant activity that could be included in status planning is investigation of the current state of a language and prediction of the future of the language based on the impact of a range of different factors. As Djite (1994, p. 65) asserted, "one function of status planning is to understand the forces that influence language in a society (e.g. language maintenance, shift, language attitudes), and to learn how to take advantage of these forces in order to achieve planned objectives".

Corpus planning refers to "efforts to change the internal structure or corpus of a language" (Cooper, 1989, p. 31). Whereas status planning is based upon a government, individual or organisational body's interest in the relationship between languages and community, corpus planning is based upon linguists' efforts to make changes within the language itself (Djite, 1994; Hornberger, 1989). However, Fishman (1983, as cited in Cooper 1989, p. 32) pointed out that although the theoretical differentiation between status planning and corpus planning is clear, their practical applications appear to be connected. Researchers have presented various activities of corpus planning (e.g. Al-Haq & Al-Masaeid, 2009; Coperahewa, 2009; Gadelii, 1999; Maamouri, 1998; Richards & Schmidt, 2002), which include design of orthography, standardisation, functions of the language, increased range of vocabulary, change in grammatical structures, standardised writing systems, terminology, creation of new forms, modification of old ones, reforming spelling or adopting a new script.

Acquisition planning was described by Cooper (1989) as an effort to spread language through language education. In other word, acquisition planning refers to the

systematised attempt to increase the number of speakers of a language by promoting it as a field of learning (Coperahewa, 2009; Djite, 1994). Hence, acquisition planning primarily concentrates on the teaching and learning of the language (Djite, 1994).

Prestige planning has not enjoyed the same degree of attention from language planning researchers as the other three types. Hence, unlike the other three types, prestige planning "is an area that is not as well developed, described, and understood" (Ager, 2005b, p. 1035). Prestige planning is primarily concerned with the image of the language. Moreover, according to Ager (2005b, p. 1035), prestige planning refers to "three separate activities: promoting a language, manipulating image as a method of implementing language policy, and something deeper to do with the motives of the language planners themselves".

Distinguishing between the four types of language planning is valuable from a theoretical perspective. What can be concluded from making such distinctions is that language planning deals with four key aspects: society (status planning), language (corpus planning), learning (acquisition planning) and image (prestige planning) (Haarmann, 1990). However, in practice, the language planning process may include all or several of the four types. As Baldauf (2004, p. 2) stated, "planning goals normally are multiple and complex, often cutting across activity types".

After this review of the different types of language planning, the question may arise as to the 'language attitudes' involved in each language planning type. Researchers consider the investigation of language attitudes from different perspectives. For instance, Cooper (1989) believed that language attitudes can mostly be investigated in

relation to status planning. Yet other researchers, such as Gadelii (1999), argued that the study of language attitudes belonged to corpus planning.

It is difficult, however, to restrict the examination of language attitudes to only one type of language planning. The investigation of attitude is perhaps engaged in all language planning types, depending on the purposes of the attitude being investigated and the aspects of language attitude being investigated. For instance, if research is conducted in order to reveal people's attitudes towards different languages or language varieties during social interaction, status planning would be most relevant. On the other hand, if the purpose of the investigation is to expose students' attitudes towards learning a language, acquisition planning is more relevant. Moreover, if the attitude research focuses on language itself, such as the study of attitudes towards loan words, corpus planning should be the area of focus. Thus, the study of language attitudes can bridge all the types of language planning.

2.2.4. Language planning process

Language planning represents a systematic process to the solution of language problems. Language planning researchers agree that language planning includes three essential processes: determining objectives, applying those objectives, and assessing both the objectives and the application practice (Al-Haq & Al-Masaeid, 2009; Gadelii, 1999; Hornberger, 1989; Nyati-Ramahobo, 1998). To explain further, Rubin (1977) and Karam (1974) provided directions as to how the three essential processes can be carried out in four stages. The first stage 'perpetration', includes collecting facts about the

situation, recognising problems, and proposing alternative strategies and solutions to achieve the objectives. Second is the planning stage, based on identification of the problem and the suggested solutions and strategies. The third stage is implementation of the proposed plan. The fourth stage involves obtaining feedback and evaluating the success or failure of the plan in order to apply any needed changes. Figure 1 provides a summary of the four stages:

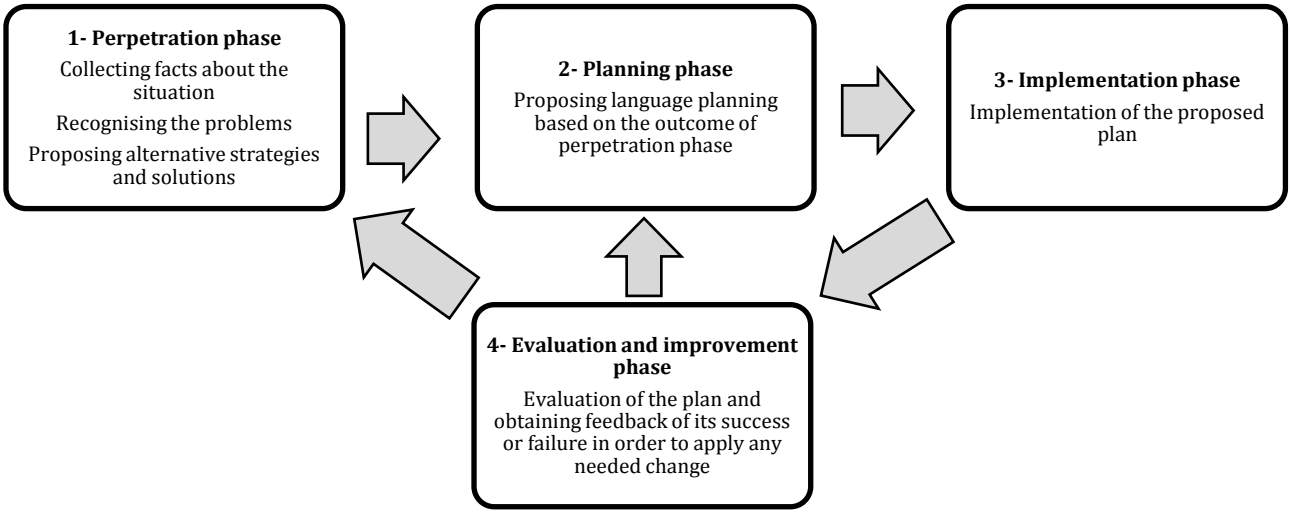

Figure 1 Language planning stages

It should be taken into account that application of the language planning processes requires respect for various factors such as economy, politics and culture, as well as consideration of all stakeholders in the community. That is, the language planning process is complex and necessitates 'negotiation' between different players at all levels (Djite, 1994). "The term 'negotiation' itself emphasises the fact that the solution to the problem is not always a mathematical one. Language issues are inextricably linked with political processes and important national goals which are not easily

managed or governed by reason alone, but are inevitably value-laden and involve powerful sentiments" (Djite, 1994, p. 70).

2.2.5. Language planning and language attitudes

The current research sought to explore the implications for language planning in Saudi Arabia through an investigation of attitudes towards Arabic and English. Questions may arise here, however: What is the relation between language planning and language attitudes? How does the examination of language attitudes reveal implications for language planning? It was anticipated that the answers to these two fundamental questions would become clear through investigation of the connection between language attitudes and language planning types and processes. As previously stated, the examination of attitudes towards language can be seen as an evaluative and exploratory tool in all the four language planning types, status planning, corpus planning, acquisition planning and prestige planning.

In the language planning process, identifying language attitudes is essential and is considered a prime step in all language planning phases (Ting, 2003). In particular, the fundamental function of attitudes in language planning can be seen in two phases: (a) perpetration and (b) evaluation and improvement. In the perpetration stage, the investigation of individual attitudes is a valuable source for gathering facts about the current context and a means of recognising existing language problems (Kennedy, 1982). In contrast, studying subjects' attitudes towards language can help to evaluate the current plan by providing feedback with regard to its success or failure.

Several researchers have confirmed that investigation of individual attitudes towards language is significant and should be taken into account to achieve successful language planning (Al-Haq & Al-Masaeid, 2009; Baker, 1992; Crismore, et al., 1996; Lewis, 1981; Richards & Schmidt, 2002; Ting, 2003; Tulloch, 2004). Furthermore, individual attitudes towards language may be considered as a basis for language planning initiatives (Sofu, 2009; Tulloch, 2004). The significance of examining individual attitudes in language planning is demonstrated through the respect it affords individuals as among the main stockholders in language planning. "In the field of language planning it is important to involve language speakers in decision-making. And beyond the formulation of policies local action must be taken to implement and enforce such policies" (Gadelii, 1999, p. 25). Lewis (1981) asserted that the investigation of language attitudes is fundamental for the formulation of policy and the implementation of planning over both long and short terms. Hence, the success of language policy and planning is built upon the positive attitudes of those who are concerned, as well as on efforts to convince those who hold unfavourable attitudes to alter their view.

What may be inferred is that there is a correlation between language planning and language attitudes, with each having the potential to affect the other. In one way, a deep understanding of individuals' attitudes may help to produce effective language planning. Alternatively, effective language planning may influence people's attitudes towards a positive view of language. The study of language attitudes identifies and measures the current status, value and prominence of a language in a community (Pütz, 1995). Moreover, it can help to make predictions about its future. Moreover, attitudes towards language are central to any language planning project due to their direct and indirect influence over language behaviour (Tulloch, 2004). In contrast, "language

planning then comes into play in bringing about attitudes, emotions, and actual usage of language, which are considered desirable according to the national language policy" (Al-Haq & Al-Masaeid, 2009).

> Language attitudes are key through all phases of the planning process. Language contact situations provoke reactions, partly emotional and partly based in fact, about one's own language variety and about the language variety spoken by the other group. These reactions, whether glaring or hidden, are believed to influence linguistic behaviour. As such, language attitudes must be identified before attempting to manipulate the language situation. Often, language planning will, at first, focus on shaping language attitudes in order to create an environment favourable to influencing the language in the desired direction. (Tulloch, 2004, p. 41)

Notwithstanding the significant role of an understanding of language attitudes for language planning, this area still has not received the attention it deserves from researchers (Al-Haq & Al-Masaeid, 2009).

2.2.6. Language planning in the Arab world

The 'Arab world' is a geographical reference to 22 countries with a combined population of more than 300 million people, comprising 10.2% of the earth's surface (Bassiouney, 2009). Although Arabic is the official language throughout the Arab countries, language use in the Arab world is not totally homogeneous. Some Arab countries have populations from a range of ethnic backgrounds that use different

languages. In contrast, other Arab countries use only the Arabic language and comprise people from the same ethnic background.

From a geographical perspective, as well as to some extent a historical and linguistic perspective, the Arab world can be divided into two parts: Eastern Arab regions (The Arab *Mashreq* countries), referring to the countries located in the Eastern part of the Arab world including Levant countries, some North-East African countries and Arab gulf countries; and Western Arab regions (The Arab *Maghreb* countries), referring to the countries located in the Western part of Arab world including Algeria, Morocco, Tunisia, Libya and Mauritania. This categorisation is not new and was used before the existence of the separate Arab political entities.

Eastern Arab states utilise a variety of languages. Some have different ethnic groups that speak minority languages such as the Berber in Sudan, Kurdish in Iraq and Armenians in Syria. On the other hand, some countries, such as Saudi Arabia, Kuwait and Qatar, consist of homogeneous ethnic populations. The colonial history in the Eastern Arab region has had an effect on the current linguistic situation. For example, Egypt is impacted by both English and French colonial history, but the linguistic colonial influence is limited (Gadelii, 1999). Lebanon, on the other hand, was a former colony of France and as a result French was the official language from 1920 to 1943. Speaking French is still widespread among the elite in Lebanon, although English has recently surpassed French as the most common second language (Gadelii, 1999). Generally, the colonial linguistic influence in the Eastern Arab states is weak in comparison with the Western Arab regions (Gadelii, 1999).

The linguistic landscape among the Western Arab regions is convergent. The majority of the regions are Arab and Berber. In addition to the Arabic language, Berber languages such as Tachelhit, Tamazight and Tarifit are used in some parts of the Western Arab states (Gadelii, 1999). Furthermore, although Arabic is the official language, French is still commonly spoken in the Maghreb countries in many formal and informal contexts (Cooper, 1989; Gadelii, 1999). The common use of French is a result of French colonialism, the impact of which has lasted more than 100 years in some parts of the Western Arab regions. One possible explanation for this lasting linguistic influence is that the French colonists in Western Arab regions "saw cultural and linguistic domination as essential to the success of the larger enterprise of political and economic domination" (Souaiaia, 1990, p. 110). Therefore, during colonisation the use of Arabic was banned in government and education institutions, and this may explain why, after more than 50 years of independence, Arabisation of the language has still not been fully achieved. Indeed, French is still the language of science and technology at the high school level in most Maghreb countries (Souaiaia, 1990).

On the practical side of language planning, Arabic scholars have historically made considerable efforts in Arabic language planning. A number of these activities may be identified as early language planning actions. For example, the Arabic script was reformed early (in the seventh century AD or the first century AH) by using dots to distinguish between similar letters (such as ب، ت، ث). Another early example is the use of signs for the short vowel Arabic letters (such as, ـَ ـُ ـِ), which was implemented first by Abu AlAswad Al-Du'ali (603–688) and developed by AlKhalīl ibn Ahmad (718–791). As for Arabic grammar, Sibawaih's (796–797) book, which is called *Al-ketab* [the book],

is considered to be the first book of Arabic grammar. In *Al-ketab,* Sibawaih not only wrote descriptions of Arabic syntax but also discussed phonology and morphology.

In recent times almost every Arab country has established its own academy for Arabic language, the most famous official language planning agencies in the Arab world. The first to be established was the Arab Academy in Damascus in 1919, which is considered the oldest language planning agency in the Arab world. The second academy was established in Cairo in 1932. Following this was the establishment of the Iraqi Academy of Sciences in 1947; the Arabization Coordination Bureau (ACB), established under the supervision of the Arab League Educational, Cultural and Scientific Organization (ALECSO) in Morocco in 1962; and the Jordan Academy of Arabic in 1976. Unlike the previous academies, the ACB does not belong to a specific Arab country. Rather, it belongs to ALECSO, an organisation derived from the League of Arab States. Following this was the establishment of the Tunisian Academy (Beit Al-Hikma Foundation) in 1983; the Libyan Arabic Language Academy in 1994 and the Supreme Council of the Arabic language in Algeria in 1996. The Arab gulf countries (Saudi Arabia being one of them) established the Arab Bureau of Education for the Gulf States (ABEGS) in 1975; although its interests are more to do with educational issues. Recently, the ABEGS established an educational centre of the Arabic language in the Arab Gulf States to study linguistic matters relevant to the region.

There are common goals among the Arab language planning agencies regardless of their home country. One of the main goals is the purification of the Arabic language. Also among their goals are the establishment and standardisation of Arabic terminology in the fields of science and technology, as well as the preparation of specialised language

dictionaries. In addition, the agencies have made contributions to the translation of books into Arabic, publishing research, producing journals and preparing conferences. Based on the review of the agencies goals, it could be suggested that their attention is now more on corpus planning than on any of the other types of language planning.

Maamouri (1998) pointed out that three major attitudes are represented in all of the Arabic language planning agencies throughout the Arab world today. The first is the traditionalist view that the Arabic language meets all needs and so no change is required. This view seems to be an extreme ideological perception of language planning. The second view emphasises the need for radical changes to the Arabic language, including changing the Arabic script and the essential editing of grammar rules as well as utilising Arabic dialects in formal settings. This view seems to be an extreme pragmatic point of view. The third is a moderate view - that there is need for simplification and standardisation of the Arabic language while maintaining the basic Arabic structure. This perception seems to be more practical and logical.

In general, contemporary language planning in the Arab world is to some extent successful in promoting Arabic in the post-colonial period. However, there are shortcomings in other aspects of language planning practice (Gadelii, 1999). Coordination between the Arab agencies in relation to their efforts to meet the demands of the broader social context is urgently required. For instance, according to Elkhafaifi (2002, p. 256), “The agencies’ terminology lists are circulated on an irregular basis among scientific institutions and universities in the Arab countries. Regrettably, much of the language planning agencies’ work never reaches the audience for whom it is

intended". Furthermore, attention to the different types of language planning is needed in the Arab language academies.

2.2.7. Language planning in Saudi Arabia

Saudi Arabia is a part of the Eastern Arab world. Unlike most Arab countries, Saudi Arabia was not colonised, primarily because of the country's perceived limited economic resources – before the discovery of oil.

Saudi Arabia has no special agency for language planning and policy, even though there is a need for an official agency to assume the responsibilities of language planning and policy in Saudi. However, Saudi Arabia is a contributing member to two of the Arab language agencies: the ACB and the ABEGS. Moreover, in recent years several language associations have been established to promote Arabic in Saudi, such as the Saudi Scientific Society for the Arabic language instituted in 2002, and the King Abdullah International Centre for the Arabic language established in 2010.

There are no specific and comprehensive regulations or legislation for language planning and policy in Saudi. As such, language planning and policy are practised according to different regulations and legislations relevant to the Council of Ministers of Saudi Arabia as well as the Ministers in general. The following are examples of the regulation of language policy and planning in Saudi:

- The first article of the Basic Law of Government issued in 1992 states: the Kingdom of Saudi Arabia is a sovereign Arab Islamic state and Arabic is the language of the Kingdom (Basic law of government, 2011).

- Article 14 in the system and regulations of the Higher Education and Universities Council in Saudi states: Arabic is the language of instruction in universities and if teaching is needed in another language it must be based on the decision of the council of the university (The Higher Education Council, 2007).
- The education policy of the Kingdom, which is based upon decisions of the Council of Ministers on 1970, includes several articles about language planning and policy, including:
    - Article 24: under the general principles underpinning education it states that Arabic is the language of education in all subjects at all levels. Yet, if needed, another language may be used.
    - Article 46: under the goals and objectives of education it refers to the development of the Arabic language ability in various ways and the need for students to understand the aesthetics of language.
    - Article 50 refers to the provision of another language to students in addition to the mother language.
    - Article 114 states under the targets for higher education: translating the Sciences into Arabic and developing terminology to meet the need of Arabisation is required.
    - Article 140 states under planning for higher education: establishing centres for translation to keep up-to-date with the academic publications in several specialties is required in order to support Arabisation in higher education (The Higher Committee for Education Policy, 1970).

- The Saudi Council of Ministers issued a decision (No. 266) in 1978 that forced all companies and institutions operating in the Kingdom of Saudi to use Arabic in their correspondence with government agencies. Those who do not comply will be fined for rule violation (Baaweidan, 2007a).
- In 1984 the Manpower Council issued a decision which includes 11 articles that oblige the use of Arabic in hospitals, banks, airports, hotels, contracts, advertisements, and for the names of goods (Alshammary, 2009).
- The media policy of the Kingdom of Saudi Arabia includes Article 17 stating that the Saudi media should maintain standard Arabic as the language of Islam and its culture and heritage. Therefore, the Arabic language should predominantly be used in the media (Ministry of Culture and Information, 1982).
- In 1999 the Saudi Council of Ministers issued a decision (No. 133) relating to trade names in Saudi. Article 3 states that trade names should be in Arabic or Arabised words and should not include any foreign words except for the name of a foreign company or brand (Baaweidan, 2007b).

It is clear from these regulations that there is interest among the decision makers in Saudi to preserve the position of the Arabic language in a range of different ways. However, the absence of a specific and comprehensive language policy and language planning process, as well as the absence of a specialist language agency to produce and implement the policy, have adversely impacted the implementation of some of the policies and plans. As Alshammari (2009) observed, there is a lack of commitment from the language policy makers and the implementation of the plans, which is reflected on the increased use of English in different contexts such as labour, finance and the

business market, as well as in the media and higher education sector (Alshammary, 2009).

2.3. Arabic dialects past and present

This section provides further insight into the state of Arabic dialects past and present. The discussion addresses the development of Arabic dialects in the pre- and early Islamic stages, followed by exploration of the contemporary form of the language through discussion of the diglossia and contemporary varieties of Arabic. Consideration of the origin of contemporary Arabic dialects rounds off the discussion.

2.3.1. Arabic dialects in the pre- and early Islamic stages

It is important to begin with a brief historical overview of Arabic dialects as this will provide an insight into the contemporary context. As Holes (2004) has suggested, Arabic is a member of the South-western Semitic group of languages. Classical Arabic is considered one of the oldest languages still in use anywhere in the world and it may have been used for at least 2000 years (Alosaili, 2001). During Arabic history, the seventh century AD was one of the most significant stages for the Arabic language because of the relationship between Arabic and the Islamic religion.

In the pre-Islamic stage, several Arabic dialects emerged on the Arabian Peninsula. Each tribe had its own vernacular which was distinguished by some specific phonological, morphological and/or semantic features. However, although a variety of

Arabic dialects is spoken in the Arabian Peninsula, one dialect in particular, the Quraish vernacular, is highly respected. That dialect belonged to the Quraish tribe – one of the Arab tribes that live to the west of the Arabian Peninsula. Anees (1946), Chejne (1969) and Hilal (1993) have pointed out several religious, economic and political factors that led to the primacy of the Quraish vernacular as a common and respected variety of Arabic.

Arabs recognised the religious authority of the Quraish tribe people because they lived near and took care of the Ka'bah, a shrine located at the centre of the Great Mosque in Mecca. They also served the many pilgrims who visited the site. Besides their religious influence, the Quraish engaged in significant commercial activities within the Arabian Peninsula and beyond. Quraish trade caravans roamed the Arabian Peninsula and into Syria, Persia, Iraq and Ethiopia. The religious and economic position of the Quraish helped the tribe to obtain a significant political position among the other Arab tribes, which resulted in dominance of the Quraish dialect. As Chejne (1969, p. 54) stated, "the pre-eminent position of the Quraysh naturally influenced their dialect and its stature relative to other Arabic dialects".

In the early Islamic stage, the dominant status of the Quraish dialect was further enhanced by the revelation of Islam. That is, Islam's holy book [the Qur'an] uses the Quraish dialect (Anees, 1946). Moreover, Muhammad, the prophet of Islam, belonged to the Quraish tribe. Arabic has witnessed a new age since Islam was first revealed to the people in 610 A.D. Arabic initially became the language of the Qur'an and the Hadith (the sayings and activities of the prophet Muhammad). The Qur'an and the Hadith are of special significance to all Muslims due to the central position of each text in their

religion. These factors boosted the position of the Quraish dialect and contributed to making it a common dialect for all Arab people (Anees, 1946; Hilal, 1993).

The influence of Islam on Arabic is demonstrated not only in the use of the Quraish dialect in all Arab tribes but also in the way the spread of Arabic coincided with the spread of Islam (Hourani & Ruthven, 2002). "The second half of the seventh century saw the founding of an Islamic Arab empire that by the beginning of the eighth century stretched from Spain to Persia" (Holes, 2004, p. 18). The spread of Arabic through Islam has influenced different languages and this influence can be seen through hundreds of Arabic words that have become embedded in various languages. For example, the Spanish language has about 850 words from Arabic (Dworkin, 2012). Another demonstration of this influence is in the way that Arabic script is now used in numerous languages. As Endress (2002, p. 138) wrote:

> When the triumphal progress of Islam spread the Arabic language, it also spread the Arabic script over the Near East to North and Central Africa, and eastwards through Iran and India as far as Indonesia. The Arabic script was used by Muslims in the most diverse linguistic communities and adapted to a great number of other languages.

2.3.2. Contemporary Arabic

In the introduction of her book on Arabic sociolinguistics, Bassiouney (2009, p. 1) poses many interesting questions about the modern concept of Arabic:

> What does 'Arabic' here refer to? Is it the standard Arabic used in newspapers? The classical Arabic of the Qur'an? The colloquial Arabic of Egypt? Or is it the Gulf Arabic of Saudi Arabia? For the layperson, there is only one language called 'Arabic'. For the linguist, there are at least three different varieties of Arabic in each Arab country, and some linguists even claim that there are at least five different levels of Arabic in each country, not counting the different dialects of each country.

At present there are two somewhat complementary forms of Arabic, colloquial and standard Arabic, and the difference can be clearly observed in the functions of each form. Moreover, each Arab country has its own variety of CA with features that distinguish it from SA. In contrast to CA, SA remains similar among Arab countries and it is the official language. Several researchers claimed that CA is considered to be the mother tongue (Dakwar, 2005; Maamouri, 1998; Owens, 2006; Saidat, 2010), although most people in the Arab world reject this (Saidat, 2010). Contemporary Arabic has received a great deal of attention from sociolinguistic researchers, particularly after a popular article by Ferguson about diglossia (Elgibali, 1996; Owens, 2001). Ferguson (1959) used the term 'diglossia' to describe the use of two varieties of one language in a speech community. One of the dialects is considered a 'high' (H) variety for use in formal situations whereas the other is considered a 'low' (L) variety for use in informal contexts.

Ferguson (1959) cited several features of diglossia that may be used to distinguish between H and L varieties, including the function of the language. The H dialect, for instance, would be used in official speeches and university lectures, whereas the L dialect would be used in a conversation with a friend. Furthermore, the H variety has high prestige and is considered to be superior and more logical, enabling the

speaker to express more complex thoughts. Moreover, the H variety has a sizable literary heritage and is more highly respected within the speech community. The acquisition process is another point of difference between the two levels of the language. Children are more naturally exposed to the L variety and acquire it easily, unlike the H variety which must be learned through formal education. Moreover, the H variety has clear standardisation, unlike the L variety. In addition, the H and L varieties may differ in stability, grammar, lexicon and phonology.

In his discussion of diglossia, Ferguson (1959) presented the concept as a linguistic phenomenon, and as such Ferguson did not concentrate on Arabic. In fact, the author cited several languages in addition to Arabic as examples of diglossia including both classical and colloquial varieties. There is no doubt that at present there is a clear distinction between these two levels of Arabic and that the differences can be observed in all areas to which Ferguson referred, including function, prestige, acquisition, standardisation, stability, grammar, lexicon and phonology. However, Ferguson's theory has some limitations in relation to a comprehensive description of modern Arabic.

Ferguson's (1959) theory of diglossia provoked considerable discussion among sociolinguistic researchers. Fishman (1967) tried to expand the concept by asserting that diglossia can occur in one language or in completely unrelated languages, as there are linguistic variations based on the function of each type that is used within a speech community. The H variety has a specific function and use whereas the L variety or varieties have their own functions, with little overlap between the functions of the H and L varieties. Fishman argued that bilingualism and diglossia in a society are not associated and there is no causal relationship between them. That is, a society may have

diglossia with bilingualism, diglossia without bilingualism, bilingualism without diglossia, or neither diglossia nor bilingualism.

Romaine (1995) observed that the H variety in a society could be one or more than one language. She cited the example of Tunisia, where classical Arabic and French are considered H varieties whereas Tunisian Arabic is considered an L variety. All three varieties, classical Arabic, French and Tunisian Arabic, are in functional distribution. Ferguson (1991) later revised his theory in his article *'Epilogue: diglossia revisited'*. In the article, Ferguson also states that diglossia had been defined inaccurately because the 1959 article was more about drawing the attention of researchers to diglossia as a phenomenon rather than investigating the phenomenon and its interpretation.

2.3.3. Contemporary levels of Arabic

One of the most distinguishing features of the Arabic language is the occurrence of diglossia (Al-Batal, 1992; Dakwar, 2005; Haeri, 2000). This phenonemon has drawn the attention of several sociolinguists. Ferguson's (1959) theory of diglossia and the distinction between the two levels of Arabic has been criticised by several Arab linguists since it does not fit the Arabic situation perfectly. Badawi (1973), the famous Arab linguistics researcher, developed a categorisation system for Arabic, distinguishing between five levels of Arabic; two of them represent standard Arabic – the classical Arabic of literary heritage and contemporary classical/modern standard Arabic – and

the other three are forms of colloquial Arabic: the colloquial Arabic of the cultured, the colloquial Arabic of the basically educated, and the colloquial Arabic of the illiterate. Whereas classical Arabic refers to the language of Arab literary heritage and the Qur'an, MSA refers to the modern literary language used in the media and the education system. MSA has been modified and simplified from classical Arabic. On the other hand, the colloquial Arabic of the cultured refers to the colloquial language that is used in high discourse, the colloquial of the basically educated belongs to the language of the educated when they speak on everyday topics, and the colloquial of the illiterate refers to the everyday language of the uneducated.

Badawi's (1973) categorisation presents two levels which are considered H varieties and several L varieties. This categorisation extends Ferguson's (1959) theory which considered only one variety as H level. Classical Arabic and MSA are currently accepted as important models that have a specific function in the Arabic speech community. Therefore, these two varieties are called '*Al-fusha*', the language of the eloquent, or standard language. The terms classical Arabic and MSA are not recognised by most non-specialist speakers of Arabic. Instead, people use the term *'Fusha'* to refer to both (Murad, 2007). Therefore, *'Fusha'* describes the language used in the Qur'an as well as the SA that is used in the media (Murad, 2007).

The difference between classical Arabic and MSA can be observed more at the stylistic and lexical levels. To some extent this is because of the contact between Arabic and other languages through translation and the nature of modern life. On a grammatical level, however, there are no significant differences (Ryding, 2005). Yet, "although the syntax, vocabulary and phraseology of Arabic have undergone

considerable changes in the fourteen centuries since the revelation [of the Quran], the common origins of Classical Arabic and all other contemporary varieties of the language are still plain for all to see" (Holes, 2004, p. 4). Hence, any Arabic person, even the uneducated, can generally understand the different levels of Arabic from classical Arabic to the specific local vernacular.

However, although Badawi's (1973) classification refers to five levels of Arabic, not all of these levels exist in every Arabic environment. For instance, in Saudi society the colloquial of the illiterate is not often heard. This kind of colloquial Arabic is rare and depends on several social and economic factors. The first four classifications can be noted and applied in the Saudi community. Bassiouney (2009) argued that the classifications of Badawi's theory are problematic. According to Bassiouney, it is not obvious whether the theory is based on sociolinguistic factors like education, on stylistic registers, or on both of these. Also, Badawi believed there was no clear boundary between these divisions. Therefore, instead of the five proposed classifications, theoretically perhaps one can suggest a continuum of overlapping categories of language (Bassiouney, 2009). However, it could be argued that Badawi's classification is clearer in some Arab countries and has therefore had a serious influence on Arabic sociolinguistics (Elgibali, 1996).

Hussein (1980) also criticised Ferguson's (1959) theory, suggesting that the model was not adequate to describe the present state of Arabic. Therefore, Hussein proposed a model consisting of three varieties: classical Arabic, MSA and spoken Arabic (colloquial Arabic). Each variety is distinguished by its function and structure. Yet these three levels also seem insufficient to describe the present state of Arabic. The third

variety, spoken Arabic, which Hussein asserts is colloquial Arabic, does not have just one level. Moreover, the description of CA as spoken Arabic may not be accurate. MSA is spoken in some formal situations.

Hence, clearly, contemporary Arabic has a number of varieties that can be differentiated according to their structures and functions. Although these varieties overlap, it could be suggested that current Arabic consists of two main varieties. The first is SA, which includes classical and MSA, and both are considered H varieties. The second is the diverse levels of the colloquial forms which can be divided into two main colloquial types – educated colloquial and local colloquial – and both are considered L varieties. Figure 2 describes the current levels of Arabic:

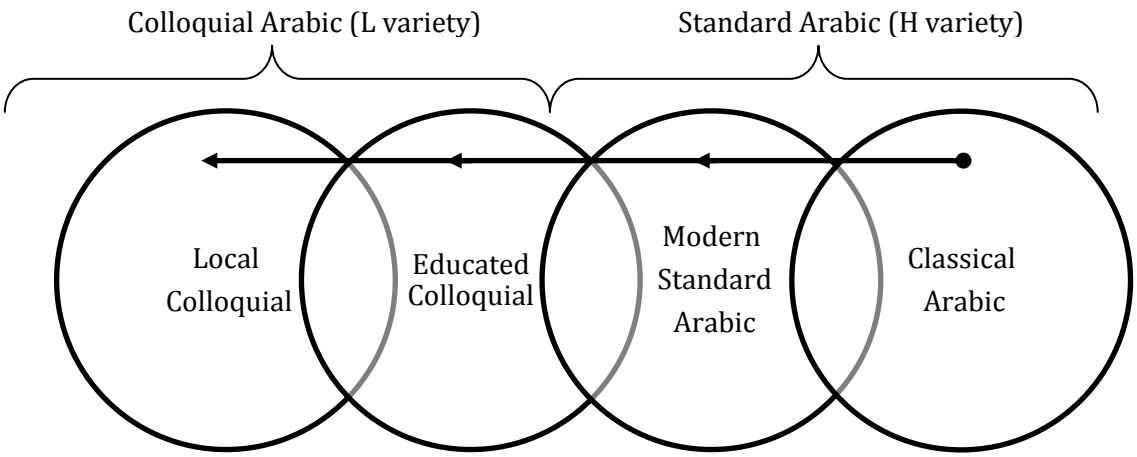

Figure 2 Current Arabic varieties

Figure 2 does not imply that the local colloquial does not relate to the classical, but it has more features in common with the next level which is educated colloquial. Furthermore, educated colloquial has features in common with the next level which is

MSA. MSA has features in common with the next level which is classical Arabic as well. This classification is based on the structure and function of each variety.

This current research used the term SA in the research instrument mainly to refer to MSA and this was explained to the participants in all three instruments. In addition, the term colloquial Arabic was used to refer to educated colloquial and the participants were informed about this. Finally, although there are various levels of Arabic, it should be noted that the different levels do not hinder communication. An uneducated individual can generally understand all of the levels. Everyone can completely understand the Friday religious speech which uses classical Arabic, the TV news which uses MSA, and the local colloquial.

2.3.4. The origin of contemporary dialects

There are various contemporary Arabic dialects. Regionally, Versteegh (2001) distinguished five groups, although there are some common characteristics. These groups are (a) dialects of the Arabian Peninsula [which includes Saudi Arabia and other gulf countries]; (b) Iraqi dialects; (c) the Levantine dialect; (d) Egyptian dialects; and (e) Maghreb dialects. By way of a similar categorisation, Freeman (1999) distinguished between four groups of Arabic dialects. This categorisation combines the Arabian Peninsula and Iraqi dialects in one group. Notably, each region has several dialects. In Saudi Arabia, the dialect of the southern region differs from the dialects of the north, east, west and middle regions. Various studies of the current Saudi dialects have been published, such as the Najdi dialect (Ingham, 1994), the Abha dialect (Nakshabandi,

1988), and the Al-ahsa dialect (Aljumah, 2008). However, as Owens (2006, p. 9) argued, "there is little serious application of the comparative method in an account of the historical development of contemporary spoken Arabic".

The question raised in Arab linguistics is: What is the origin of modern colloquial Arabic and how does diglossia exist in the Arabic speech community? The movement has taken place over several centuries and has included a number of overlapping factors. According to Elgibali (1996, p. 4):

> Several mechanisms of language change were proposed to explain how contemporary dialects emerged and developed, including latency or internal development, drift, contact-induced change, and pidginization followed by creolization and decreolization – processes that are not always mutually exclusive. In some cases, the evolution of certain type of dialects (for instance religious) is, relatively speaking, easily accounted for. In other cases, such as regional dialects, the conditions of development and their instruments of implementation remain only hazily identified: scarcity of documents, their fragmentation, and the fact that such documents provide us only with indirect evidence make this an arduous task.

Arab linguists try to explain this matter by referring to different factors. Some Arab linguists such as Hilal (1993) have argued that the current Arabic diglossia in the Arab world can be seen as a deviation and distortion from classical Arabic. The spread of Arabic through Islam around the world has led to the dramatic intermixing of Arabic and several other languages. Another reason put forward for the spread of the incorrect form of Arabic is the many non-Arabs who have been interested in learning and using Arabic. Looking at the phenomenon from a similar point of view, Bik (1939) considered

current CA to be a distorted variety with its own restrictions and rules, and suggested that the distortion started during the early years of the spread of Islam. Indeed, this perspective which considers CA to be a corrupt form of SA is common among Arabs (Freeman, 1999).

In contrast, several Arab sociolinguists, such as Anees (1946), Nasef (1886) and Nahas (1997), believe that the current Arabic dialects are a regular continuation of the old Arabic dialects before Islam which have been affected as a result of interaction with other languages. For example, Anees (1946) stated that the current Arabic in Egypt is connected with the old Arabic dialect but it has been affected by the Coptic language, especially with regard to phonology. Nahas (1997), in his dictionary of classical words in colloquial Arabic, studied several phonetic issues in the current CA and asserted that they might go back to variations in the old Arabic dialects. This point of view retains a connection between the old Arabic dialects, SA and current CA, which is perhaps more reasonable and logical.

The theoretical background presented numerous matters that are linked to the present study. In regard to language attitudes, the concept and attitudes components were discussed. Different approaches to studying and measuring language attitudes were covered. Numerous studies on attitudes to the use of Arabic and English in different contexts using different methodologies were also reviewed. The attitudes section concluded with the position of the current study and its relationship to previous attitudes studies. The second issue covered in the theoretical background was language planning. The concept, goals, types of language planning and its relation to language

attitudes were revealed. The section concluded with a review of language planning in the Arab world, specifically highlighting the Saudi context. The last issue discussed in relation to theoretical background was the state of Arabic dialects. The review included a historical look at Arabic dialects in the pre- and early Islamic stages, the contemporary state of Arabic, contemporary levels of Arabic, and the origin of contemporary Arabic dialects. These different theoretical issues were examined in order to gain a proper understanding of the context and the issues and to get a valid interpretation of the current research investigation.

Chapter 3

METHODOLOGY

This chapter outlines the methodology that was used to gather data for the present study. An explanation is given to clarify the research design, then the research questions are provided. The methods used for the research are discussed and information is provided about the participants and the research instruments. After that, the validity and reliability of the current research are considered and the pilot study is described. Finally, the data analysis procedures for both the quantitative and qualitative data are described.

3.1. Research design

This research used an integrated approach to investigate attitudes towards the use of the two main varieties of Arabic and English in the Saudi context. As pointed out in the literature review, in the majority of research on attitudes a quantitative approach has been used and only a few studies have used a qualitative approach. Moreover, the use of mixed methods by applying direct and indirect measurement of attitudes is rare in attitude research. The design of the present research was based on a combination of direct and indirect investigation of attitudes using both quantitative and qualitative research approaches. Several research instruments were used – a questionnaire, a

matched guise technique (as previously stated, abbreviated to MGT) and a focus group protocol. This integrative approach through the combination of quantitative and qualitative methods employing various methods has only recently been adopted in the field of language attitude studies, although it has been used in other fields for many years (Hoare, 2001).

In the present study, the quantitative methodology included a questionnaire to study attitudes directly and also a MGT to investigate attitudes indirectly. Furthermore, the focus group protocol, a qualitative approach, was used to gain deeper understanding of the factors behind the participants' attitudes. The outcome of the current research is expected to provide valuable implications for language planning in the Saudi context. The following graph summarises the integrated design of the current research.

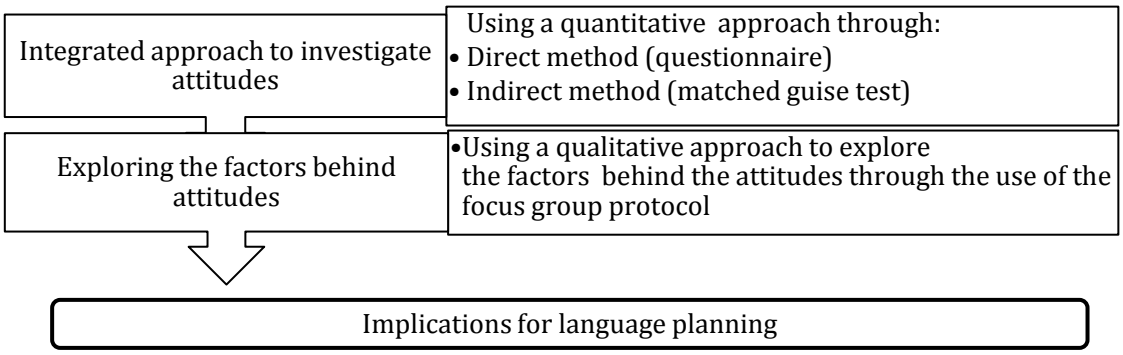

Figure 3 The integrated design of the current research

3.2. Research questions

The research questions reflected the objectives of the research. The research questions can be divided into quantitative and quantitative questions.

These were the quantitative research questions:

1- What is Saudi university students' actual use the two main varieties of Arabic (standard and colloquial) and English (based on their self-evaluation)?
2- What are Saudi university students' attitudes toward the use of standard Arabic and colloquial Arabic as revealed by the use of *direct methods* to investigate attitudes?
3- What are Saudi university students' attitudes toward the use of the English as revealed by the use of *direct methods* to investigate attitudes?
4- What are Saudi university students' attitudes toward standard Arabic and colloquial Arabic as revealed by the use of *indirect methods* to investigate attitudes?
5- What are Saudi university students' attitudes toward English as revealed by the use of *indirect methods* to investigate attitudes?

On the qualitative side, the study aimed to answer this question:

6- What are the factors behind these attitudes from the students' perspective?

3.3. Research method

The research process involved the collection and analysis of data gained from both quantitative and qualitative research methods. Quantitative data were obtained from a questionnaire used to investigate the actual use of the two varieties of Arabic as well as English. The questionnaire was used to study the students' attitudes to the two varieties of Arabic and English directly. The second instrument used to obtain quantitative data was a MGT. The MGT was used to provide data about attitudes to the two varieties of Arabic and English indirectly. As well, the study used a semi-structured focus group protocol to obtain qualitative data. The qualitative data were used to gain a deeper understanding of the factors behind students' attitudes.

According to Thøgersen (2010, p. 297):

> There are several reasons for complementing quantitative measures with qualitative ones, not least the wish to gain insights into respondents' own thinking about issues the researchers found it relevant to ask about – that is, to understand not just which attitudes they hold, but maybe also why they hold them and what other issues might exist.

The combination of quantitative and qualitative measures means that a phenomenon can be investigated from different perspectives and as a result reciprocal supplemental data, substantial findings, better validated results and subsequent conclusions are delivered (Creswell, 2003).

3.4. Participants

The participants in this study were a sample of Saudi male undergraduate students from King Saud University in Riyadh, Saudi Arabia. The University has more than 50,000 students in 20 colleges which offer various specialities. The research was based on a random cluster sample of Saudi male undergraduate students. King Saud University colleges are divided into three main faculties, namely Medicine, Sciences and Human Sciences. There were 257 participants in the MGT from the three different main faculties (61 students from Human Sciences, 96 from Medicine and 100 from Sciences). The total number of participants in the questionnaire was 260 students from the three different main faculties (96 students from Human Sciences, 93 from Medicine and 71 from Sciences). A majority of the participants completed the MGT first and then the questionnaire. However, for one reason or another, a few completed only one instrument. In addition, 17 students participated in the focus group protocol, all of whom had completed the questionnaire and the MGT. The focus group protocol participants were from the three main faculties (5 students from Human Sciences, 5 from Medicine and 7 from Sciences).

3.5. Instruments

As discussed previously in the literature review (2.1.4, 'Measuring language attitude'), researchers conduct attitude investigations using several techniques. Each technique has benefits and shortcomings. Combining several methods was expected to assist both in understanding the phenomenon effectively and also in limiting the shortcomings of the instruments. Hence, the current research made use of three

instruments, the MGT, the questionnaire and the focus group protocol, to examine the attitudes of the participants and to understand the factors behind such attitudes.

3.5.1. Matched guise

The MGT was one of the instruments used in the current research. The results of this sociolinguistic test helped to investigate indirectly the participants' attitudes to the two varieties of Arabic as well as English. In the MGT, the participants listened to three people speaking three language varieties, SA, CA and English, so that they listened to nine different voices in total. Then they were asked to judge the speakers for personal characteristics, without knowing that each set of three voices in fact belonged to one person. The participants were not informed that their attitudes were indirectly under investigation. Thus it was expected that any differences in the evaluation could be attributed to the language that the speaker was using. Most of the participants were expected to have intermediate level English proficiency. Most of them had studied English for at least 7 years, 6 years at school and one intensive year during the university preparation year.

The speakers in the MGT were bilingual males of similar ages who could speak both languages like a native speaker. For the sake of the test, approval was obtained from four people and recording sessions were arranged (see Appendix A: Matched guise speakers consent form – English version). All the speakers had spent at least 5 years in English-speaking countries (three in the USA and one was in the UK) when they were under 12 years of age, and their parents were Saudi. All of them were living in Riyadh, Saudi Arabia, at the time and used the same variety of CA. Thus they could speak both languages like native speakers. Each speaker was asked to record the three different

language varieties, SA, CA and English. After recording all the voices they were assessed by three Arabic and two English native speakers to check the native-like quality of their speech. Based on this evaluation, the researcher used the three best speakers and excluded one of them.

The passage used in the MGT was a modified authentic text. The passage was about the relationship between eating vegetables and disease prevention and was adapted from the Arabic website of BBC news (see Appendix C: Matched Guise Tests Text). The English passage consisted of 120 words and the Arabic text was about 100 words. The passage was translated into English and the translation was checked by a native English speaker to ensure that the text used natural-sounding English. In addition, a back-translation technique was used to enhance the quality of the translation. Moreover, the passage was modified to be like a natural CA text. This modification was reviewed by three Saudi linguists. Due to the importance of pronunciation in distinguishing between SA and CA text, an example of reading the text in CA was provided to the speakers. The speakers were asked to read the passage so that it sounded natural. They were asked to make the reading sound as though they were speaking freely. One criticism of the MGT is that the speakers' way of reading the text is supposed to sound more like talking than reading (Hassall et al., 2008).

In the current research, a matched guise evaluation sheet was designed based on previous studies. The research benefited from nine previous matched guise studies (Bilaniuk, 2003; Boule, 2002; Chiba et al., 1995; Hassall et al., 2008; Oller & Chihara, 1978; Lambert et al., 1960; McKenzie, 2008; Park, 2006; Prestone, 1963). The evaluation sheet was reviewed by three linguists. The final evaluation sheet was based on a

semantic differential scale to measure three aspects: social attractiveness, competence and personal integrity. Sixteen (16) items investigated these aspects which could be evaluated, using five different scales (see Appendix D: Matched guise test – English version). These are the items with their references:

Social attractiveness:

- Has sense of humour - no sense of humour (Bilaniuk, 2003 ; Boule, 2002; Hassall, et al., 2008; Lambert, et al., 1960; McKenzie, 2008).
- Friendly - unfriendly (Bilaniuk, 2003 ; Chiba, et al., 1995; Park, 2006).
- Sociable - unsociable (Hassall, et al., 2008; Lambert, et al., 1960).

Competence:

- Educated - not educated (Bilaniuk, 2003 ; Boule, 2002; Hassall, et al., 2008; Park, 2006).
- Confident - not confident (Bilaniuk, 2003 ; Boule, 2002; Chiba, et al., 1995; Hassall, et al., 2008; Lambert, et al., 1960; McKenzie, 2008; Oller & Chihara, 1978).
- Intelligent - not intelligent (Bilaniuk, 2003 ; Boule, 2002; Chiba, et al., 1995; Hassall, et al., 2008; Lambert, et al., 1960; McKenzie, 2008; Park, 2006).
- Ambitious - without ambition (Hassall, et al., 2008; Lambert, et al., 1960).
- Clear - unclear (Chiba, et al., 1995; McKenzie, 2008).
- Fluent - not fluent (Chiba, et al., 1995; McKenzie, 2008).
- Skilled - unskilled (Chiba, et al., 1995).

Personal Integrity:

- Elegant - not elegant (Chiba, et al., 1995).
- Modest - haughty (Hassall, et al., 2008; Oller & Chihara, 1978).
- Gentle - not gentle (McKenzie, 2008)
- Sincere - insincere (Hassall, et al., 2008).

- Kind - unkind (Boule, 2002; Hassall, et al., 2008; Lambert, et al., 1960; Oller & Chihara, 1978).

The evaluation sheet was translated into Arabic. The translation was evaluated by four linguists (see Appendix F: Matched guise test – Arabic version). In regard to the evaluation items, a question may arise about the accuracy of the evaluation items. That is, for each item, terms such as 'kind', 'clear' and 'fluent' might mean something different for each person. Although this assumption may be correct, the purpose of the MGT is to indicate positive and negative feelings for each item regardless of its exact accurate meaning. Hence, several matched guise studies have used more subjective items such as body features, good looks and height (e.g. Boule, 2002; Lambert, et al., 1960; Prestone, 1963). The participants were informed that there were no wrong or right answers for their evaluation. Also, written in bold text on the evaluation sheet was 'Please select the appropriate evaluation for each speaker you've heard based on your general evaluation'.

As mentioned in the literature, the MGT has some difficulties that may affect the results. This research tried to address these challenges in order to enhance the measurement of the experiment. The current study tried to control the variables apart from the language varieties. For instance, the speakers were bilingual university graduates of similar age, they were living in the same city, and their language proficiency was similar. Moreover, before recording, the speakers were given instructions about the experiment and how to record the text so that it would sound more as though they were speaking freely rather than reading the text and they were provided with some examples. They were given the opportunity to practise before recording. After the recording of the voices, an acoustic engineer checked the recording and made all the voices similar in regard to voice level and noise, so that the evaluation would not relate

to the quality or level of the voices. Moreover, the experiment used the same content translated to represent the different language varieties. The chosen text was descriptive, clear and easy to understand. It did not have any clear cultural content.

Another important point is that the participants were not informed about the real aim of the research. This technique was necessary for the experiment to avoid any possible effect (Boule, 2002; Ferrer, 2010; Kristiansen, 2010a). Therefore, for ethical requirements, the participants were given two consent forms. On the first form they were told that the investigation was interested in what mental picture people created based on a person's speech and that the study would investigate their judgments about the personality traits of unknown people (see Appendix D: Matched guise test – English version). After the experiment, the participants were informed about the real purposes of the study and they were asked to complete a re-consenting form (see Appendix E: Re-consenting form – matched guise test – English version). The re-consenting form gave them a choice about whether they wished to give consent for their results to be used as data for this research or not. These steps were designed to help eliminate exogenous control variables affecting the experience.

3.5.2. Questionnaire

The current research used a questionnaire to investigate the participants' attitudes directly. The questionnaire helped the researcher to obtain information about the actual use of and attitudes to the use of the two main varieties of Arabic (standard and colloquial) and English. In order to design the research questionnaire, a review of the literature was conducted. There were three main sections in the questionnaire. The first section focused on the students' actual use of the two varieties of Arabic (SA and

CA) as well as English. It aimed to shed some light on the participants' actual use of the two varieties of Arabic and English based on their self-evaluation. This section was divided into three general categories: social interaction, education and media. Each category had several items. In the design of the first section, the research benefited from the work of Baker (2001) concerning the measurement of bilingualism. The work of Murad (2007), who investigated the use of standard and CA by Iraqi people, was also useful for designing the first section of the questionnaire. Moreover, some of the ideas for the design of this section were taken from the research of Pütz (1995), who studied the status and use of English in Namibia. Also, Marley's (2004) study of attitudes to languages in Morocco was used to help design this section. The last draft of the first section had 17 items, with 8 items about social interaction, 4 about education, and 5 about the media. The participants could identify their use of SA, CA and English for each item by choosing one of four levels of use which were 'always', 'sometimes', 'rarely' and 'never' .

The second section of the questionnaire explored attitudes to the use of SA, CA and English. This section included several statements arranged on the Likert scale in order to measure the participants' attitudes directly. The items were divided into three major groups that represented the use of the language, namely social interaction, education and media. In the designing of the questionnaire, the current study benefited from several attitude questionnaires including 20 language attitude questionnaires that investigated attitudes towards several languages in different contexts. Moreover, most of the items used in the questionnaire were based on various resources.

The first step was to collect relevant items from previous studies. Then the items were categorised into the three main categories, social interaction, education and media. After that, the items were modified to fit with the current research and also to be clear, meaningful and to arouse the participants' interest, as Oppenheim (2001, p. 179) stated, "perhaps the best guide to the writing of attitude statements is to say that they should be meaningful and interesting, even exciting, to the respondents".

The questionnaire items took into consideration all three components of attitude discussed in the literature – knowledge, emotion and action. Moreover, when wording the questionnaire, the researcher made sure that both positive and negative items were included. The combination of both positive and negative statements assisted in controlling participants' 'response sets', which occur when a subject creates a pattern to his or her questionnaire judgment (Schreiber & Asner-Self, 2011). The first draft of the questionnaire consisted of 69 items divided into three main sections (social interaction, education and media) and each section had three subsections which were SA, CA, and English. Thus the distribution of the items in the second section was:

- Social interaction: 33 items
- Education: 21 items
- Media:15 items.

However, after review of the questionnaire by seven linguists, some modifications were made. For the first section of the questionnaire, the editing included rewriting the instructions to be clearer and adding the word 'overall' to indicate use in a broad sense. Also, Items 2, 3, 4, 5, 6, 7 and 8 were edited to be more specific in particular situations to make them clearer to the participants. In addition, a definition of MSA was

added to the questionnaire. In Section 2, the instructions were rewritten to be clearer, some items were modified to be more specific, and three items were deleted. Also, the items were randomly mixed to prevent some of the expected effects of the questionnaire on the participants (see Appendix H: Questionnaire – English version). The last draft was translated into Arabic. The translation was checked by four linguists (see Appendix I: Questionnaire – Arabic version). The last draft consisted of 66 items divided into three main sections (social interaction, education and media), with each section having four subsections: SA, CA, English and comparative items. These are the questionnaire items divided into categories, with references:

Social interaction (30 items)

Standard Arabic

- Using standard Arabic usually is the mark of an educated person. (Pennington & Yue, 1994; Saad, 1992; Young, 2006)
- In Saudi, people should use standard Arabic in communication with Saudis. (Murad, 2007)
- The use of standard Arabic is important because it is the language of the Qur'an. (Saad, 1992)
- I think that people feel negatively toward me when they hear me speak standard Arabic in usual communication. (Tulloch, 2004)
- We should keep standard Arabic pure and should not use foreign terms in Arabic. (Al-Haq & Samadi, 1996; Hassall, et al., 2008)
- I feel uneasy when using standard Arabic when talking with my friends. (Pennington & Yue, 1994; Pierson, Fu, & Lee, 1980; Young, 2006)
- I like using standard Arabic at social events with my relatives. (Alammar, 2009; Marley, 2004; Park, 2006)
- Using standard Arabic on a regular basis in communication is an interesting skill. (Alammar, 2009)

Colloquial Arabic

- Using colloquial Arabic represents the true national identity of Saudi Arabia. (Marley, 2004; Murad, 2007)
- Colloquial Arabic could also be used in writing to friends. (Murad, 2007)

- I find it easier to express my feelings in colloquial Arabic. (Tulloch, 2004)
- The use of colloquial Arabic threatens Arab unity. (Al-Haq & Samadi, 1996)

English

- It is good to use English as an international lingua franca. (Chiba, et al., 1995; Lee, 2009; Matsuda, 2000)
- I use English when talking to non-Arabic speakers in Saudi. (Almaiman, 2005; Matsuda, 2000)
- English should be used more in communication among Saudis. (Matsuda, 2000; Park, 2006)
- I respect Saudi people who can speak English. (Matsuda, 2000)
- I believe that there is a pressing need for English in daily-life activities in Saudi. (Al-Haq & Samadi, 1996)
- Using English is necessary for using technology. (Al-Haq & Samadi, 1996)
- The use of English in everyday life affairs is an indication of cultural advancement. (Al-Haq & Samadi, 1996).
- Using English in so many domains of public life is a sign of the influence of Western culture in Saudi. (Al-Haq & Samadi, 1996; Hassall, et al., 2008; Saad, 1992)
- When using English, I do not feel that I am Saudi any more. (Karahan, 2007; Pennington & Yue, 1994; Pierson, et al., 1980; Young, 2006)
- If I can speak English, my family will be proud of me. (Karahan, 2007; Young, 2006)
- The use of English is important to the success of Saudi's development. (Al-Haq & Samadi, 1996; Young, 2006)
- Using English is a mark of an educated person. (Crismore, et al., 1996; Karahan, 2007; Pierson, et al., 1980)
- I wish that I could speak English very well. (Almaiman, 2005; Pennington & Yue, 1994; Pierson, et al., 1980)

Comparative items

- Standard Arabic is superior to colloquial Arabic and English (Pennington & Yue, 1994; Pierson, et al., 1980; Young, 2006)
- Colloquial Arabic is easier for me to speak than standard Arabic. (Tulloch, 2004)
- The use of colloquial Arabic slows down the spread of standard Arabic. (Murad, 2007; Saad, 1992)
- Using English in Saudi threatens the status of standard Arabic. (Al-Haq & Samadi, 1996)

- Using some English words during Arabic speech is a mark of an educated person.

Education (21 items)

Standard Arabic

- In class, the lecturer should only use standard Arabic. (Chiba, et al., 1995; Murad, 2007)
- We should translate science knowledge into Arabic. (Al-Haq & Samadi, 1996)
- I prefer to use standard Arabic as a medium of instruction for the sciences (such as physics and chemistry). (Al-Haq & Samadi, 1996; Saad, 1992).
- Scientific subjects (such as physics and chemistry) are easier to understand when taught in standard Arabic. (Saad, 1992)
- Standard Arabic is more a language of religion and literature than of science and technology. (Matsuda, 2000)
- Studying standard Arabic is not enjoyable. (Alammar, 2009; Petzold, 1994)

Colloquial Arabic

- When the teacher uses colloquial Arabic in class I find it easier to understand the subject. (Tulloch, 2004)
- Using colloquial Arabic will continue to play an important role in the Saudi education system. (Saad, 1992)
- Colloquial Arabic should be banned from use in education.
- It is not appropriate to use colloquial Arabic in the classroom. (Karahan, 2007)

English

- University English classes should be conducted exclusively in English. (Matsuda, 2000)
- I would take English even if it were not a compulsory subject at university (Almaiman, 2005; Matsuda, 2000; Pennington & Yue, 1994; Pierson, et al., 1980; Saad, 1992)
- English should be taught right from Year 1 in primary school. (Almaiman, 2005; Crismore, et al., 1996; Duo, 2003; Marley, 2004; Petzold, 1994)
- English should be the medium of instruction at Saudi universities. (Karahan, 2007; Pierson, et al., 1980; Young, 2006)
- English should be the medium of instruction in all scientific subjects (such as physics and chemistry) at universities. (Al-Haq & Samadi, 1996)
- The use of English as a language of instruction at universities opens doors to careers for students. (Saad, 1992)

- The extension of English education into elementary school will increase Western influence. (Al-Haq & Samadi, 1996; Duo, 2003)

Comparative items

- Mixing English with Arabic in a lecture is unacceptable. (El-Fiki, 1999)
- Using some English terminology in an Arabic lecture is useful. (El-Fiki, 1999)
- The use of English in university education threatens Arab identity. (Al-Haq & Samadi, 1996; Saad, 1992)
- It is acceptable for the teacher to mix standard Arabic and colloquial Arabic when they are speaking in a class. (El-Fiki, 1999)

Media (15 items)

Standard Arabic

- Respected TV channels use standard Arabic only.
- I like to watch films that use standard Arabic. (Alammar, 2009)
- I like radio stations that use standard Arabic. (Alammar, 2009)

Colloquial Arabic

- I like to watch TV programs that use colloquial Arabic.
- I enjoy browsing websites that use colloquial Arabic.
- It is acceptable to use colloquial Arabic in the written media.

English

- There is too much English in Saudi TV commercials. (Chiba, et al., 1995; Matsuda, 2000)
- Reading English magazines is an enjoyable activity for leisure time. (Pennington & Yue, 1994; Pierson, et al., 1980)
- I like to watch films in English. (Pennington & Yue, 1994; Pierson, et al., 1980)
- I like to use English when searching on the Internet. (Almaiman, 2005)

Comparative items

- I prefer watching films in English that are dubbed in Arabic rather than movies with Arabic subtitles. (Park, 2006)
- A radio program that uses colloquial Arabic is more understandable than a program that uses standard Arabic.

- Using colloquial Arabic in the media results in the decline of standard Arabic. (Murad, 2007)
- A magazine that uses colloquial Arabic is more enjoyable than a magazine that uses standard Arabic.
- In the media, using standard Arabic is more beautiful than using colloquial Arabic (Hassall, et al., 2008; Saad, 1992)

The last section of the questionnaire aimed to collect information about the participants, namely: age, university field of study, college, English proficiency and previous English courses.

3.5.3. Focus group protocol

The research used a semi-structured focus group protocol in order to obtain qualitative data to investigate the factors behind the participants' attitudes to the two varieties of Arabic and English. To design the focus group protocol guide, a review was conducted of some related research, including that of (Al-Haq & Samadi, 1996; Baker, 2001; Chiba, et al., 1995; Dakwar, 2005; Matsuda, 2000; Murad, 2007; Saad, 1992; Tulloch, 2004) . The focus group protocol guide was reviewed by three linguists (see Appendix J: Focus group protocol – English version). The guide was translated into Arabic (see Appendix K: Focus group protocol – Arabic version). Using the semi-structured focus group technique helped the researcher to obtain the required data from observation of the interaction among the participants (Harrell & Bradley, 2009).

3.6. Validity and reliability

Care was taken to ensure the validity and reliability of the current research instruments. All three research instruments were designed based on several previous studies. An important issue for both reliability and validity is sampling (Cohen, Manion, & Morrison, 2000). The research used random cluster sampling to enhance reliability and validity. Another significant aspect of the validity of an instrument is content validity. This can be achieved by consulting experts on research instruments (Mertens, 1998). Therefore, as stated previously, all three instruments and the translations used in this research were reviewed by experts.

A pilot study is essential to test and improve research instruments. It is necessary to pilot research instrument to refine their content, wording, length, etc. (Cohen, et al., 2000). Also, the pilot study helps to determine the validity and internal consistency of instruments. Thus, for the current research, a pilot study was conducted with 25 undergraduate students. The pilot study helped to edit and improve the instructions for the questionnaire and the MGT. Also, it helped the researcher to refine the wording of some of the items that needed to be clearer and enabled the researcher to determine the time needed for the participants to complete the questionnaire and to do the matched guise experiment. The pilot study represented a test of the validity and the internal consistency of the instruments. After the pilot study was administered, the Statistical Package for the Social Sciences (SPSS) program was utilised to examine the instruments' validity and internal consistency.

In addition to the content validity of the MGT and the questionnaire, the instrument validity was checked through internal correlation. Pearson's correlation

coefficients were calculated using the SPSS. Pearson's correlations were calculated between each item of the MGT with the speakers as well as with the three main aspects (competence, personal integrity and social attractiveness). Overall, the MGT items had a significant internal correlation (see Appendix L: Internal correlation of the matched guise test). For the questionnaire, the correlation coefficient was calculated between each item with the questionnaire categories (Social interaction, Education and Media) as well as with the language varieties (SA, CA and English) (see Appendix M: Internal correlation of the questionnaire). Generally, the questionnaire items had significant internal correlation.

For the reliability of the instruments, the study utilised Cronbach's alpha reliability coefficients to investigate the internal consistency of both the MGT and the questionnaire. The two instruments were both within the acceptable reliability range. The Cronbach's alpha coefficient range for the MGT was between 0.78 and 0.95. For the questionnaire, the Cronbach's alpha coefficient for the first part (the participants' actual use of SA, CA and English) indicated internal consistency with the Cronbach's alpha coefficient range between 0.82 and 0.87. Cronbach's alpha coefficient for the second part of the questionnaire (attitudes items) was between 0.69 and 0.75. This range indicates acceptable reliability.

3.7. Data collection

The data were collected at King Saud University. The researcher obtained approval from the university to undertake the study. Because the study was based on a

random cluster sample from the three main faculties of the university (the Humanities, Sciences and Medicine), the researcher arranged about 15 sessions over the three months of the second semester of 2011 to collect the data, and the sessions were divided between the three main faculties.

Interested students were invited to participate in the study through an advertisement in the college paper, an announcement on the university students' forum on the Internet, and emails to students. The advertisement did not directly explain the aims of the research because of the possible effect this might have on the MGT. Hence, the research invitation said only that the research was interested in people's reactions when they hear someone's speech. Anyone interested in participating was informed about the different sessions so they could choose a suitable time. Interested students were informed that participation would consist of two parts; the first part would be a test to examine their reaction to people's voices and the second part would be a questionnaire about the same issue. They would be able to participate in only one part if they so wished. About 86% of the participants participated in the two parts (the MGT and the questionnaire) and 14% participated in only one part.

Before completing the MGT, the participants were given some instructions about the test. They were asked to imagine someone's characteristics through their voice. The participants were given nine evaluation sheets. Then they listened to nine different speakers and were given a 3-minute break after each speaker to evaluate them. The order of the speakers was mixed to increase validity and so that the participants would not recognise that the voices actually belonged to only three speakers. The language varieties as well as the speakers were mixed. The voices were arranged as follows:

1. Speaker A - standard Arabic
2. Speaker B - English
3. Speaker C - standard Arabic
4. Speaker B - colloquial Arabic
5. Speaker C - English
6. Speaker A - colloquial Arabic
7. Speaker B - standard Arabic
8. Speaker A - English
9. Speaker C - colloquial Arabic

Most of the participants completed the questionnaire after doing the MGT. However, as stated before, some of the participants only completed the questionnaire. The participants were given some instructions before they filled in the questionnaire. They were informed that there were no right or wrong answers, what mattered was their attitude.

The research took into consideration two factors when investigating the participants' attitudes, as suggested by Schwars (2008). The first was to ensure that the participants thoroughly understood the items about attitudes. This was achieved through the wording of the items and by consultation about and testing of the questionnaire on the one hand. On the other hand, the researcher tried to encourage participants to ask about any unclear statement before the questionnaire was administered in each session. The second step suggested by Schwars (2008) is that subjects are required to retrieve information from their minds to indicate their attitude judgment. Therefore, the participants were asked to read each item carefully and to think about it and then decide their position, and they were given enough time to do so. Some of the participants preferred to take the questionnaire away and return it after a few days whereas others preferred to do it immediately at the arranged session.

The focus group protocol was administrated after the MGT and the questionnaire. The MGT and the questionnaire forms included a question for participants about whether they were able to participate in the research interview. The participants were selected randomly to represent the three main faculties (the Humanities, Medicine and the Sciences). Five sessions were arranged with three to four participants in each, the sessions lasting 75-90 minutes.

3.8. Data analysis procedures

The research included both quantitative and qualitative data. Each was analysed differently. The following subsection addresses both data procedures.

3.8.1. Quantitative Data Analysis

For the quantitative analysis, the research applied the SPSS program. Two instruments were administered to collect quantitative data, namely the MGT and the questionnaire. For both instruments, the participants' demographic profile was processed in the same way. Frequency and percentage were used to analyse participants' age, academic specialisation and their previous English courses. The mean and standard deviation were calculated to determine the participants' self-evaluation of their English proficiency.

The MGT analysis used frequency, percentage, mean, standard deviation and ranking for each item for each speaker. As well, the mean and standard deviation were calculated for the speakers of each language variety. This analysis also used the mean and standard deviation based on the evaluation aspects (social attractiveness,

competence and personal integrity) individually and for each language variety. Additionally, the research applied one way analysis of variance (F-test) to find out whether the MGT evaluation was significant between the three language guises on each trait.

For the attitudes items on the questionnaire, the analysis included frequency, percentage, mean, standard deviation and ranking for each item. Also, the mean of each questionnaire category was calculated, taking into consideration the use of both negative and positive items. Thus, the scales of the negative items were reversed when scoring the total mean of each section of the research questionnaire. Failure to take this significant step produces a hidden error that some researchers do not recognise, although it has an effect on the research outcomes (Sauro & Lewis, 2011). In the questionnaire analysis, the items were divided into the three language varieties (SA, CA and English). Each variety had three subsections, namely social interaction, education and media. The comparative items were also divided into the three language varieties. One way analysis of variance (F-test) was used to determine whether the direct and indirect methods revealed any significant differences in the participants' attitudes to SA, CA and English based on their university field of study. When a significant difference was determined, a multiple range test (the Scheffé test) was applied to define where the difference occurred.

3.8.2. Qualitative Data Analysis

The research used the focus group protocol to gather qualitative data. All the focus group sessions were first transcribed into Arabic. Then, the transcript was coded,

categorised and organised. The ATLAS program was utilised to assist the researcher to process the qualitative data. The researcher selected this program because it is one of only a few qualitative analysis programs that support the Arabic language. The current research used a coding system based on previous research as well as generating codes based on the data analysis. To enhance the intra-code reliability of the coding scheme, 10% of the transcript was selected randomly then coded. After a week, the same transcript was coded and the correlation between the first and second coding was calculated. The coding correlation was 98%. Another coder was also asked to code the same transcript after being trained to code the list. The correlation between the coding of the researcher and the second coder was 95%. This indicates acceptable intra-code reliability of the coding system since the consistency among the different coders was satisfactory.

Chapter 4

RESEARCH FINDINGS

This chapter presents an analysis of the research data. First, a demographic description of the participants in the three investigation instruments is given; then the findings for each of the quantitative research questions are described. Finally, the results of the qualitative questions are presented.

4.1. Demographic profile of the sample

As stated in the previous chapter, the present research made use of several instruments to collect the data. Because there were different participants for each instrument, subheadings identify the demographic profile for each of the research samples.

4.1.1. Matched guise test participants

There were 257 participants for the MGT. Their ages ranged from 19 to 38, however, the majority (92.5%) were in the age range of 19 to 23, as Table 1 shows:

Table 1:
Age of matched guise test participants

Age	Frequency	Percent
19	61	23.7
20	62	24.1
21	57	22.2
22	44	17.1
23	14	5.4
24 and more	13	5
Missing	6	2.3
Total	257	100.0

The fields of study of the MGT participants varied. Participants belonged to 45 different departments (e.g. Medical Laboratories, Nursing, Social Studies, Media, Information Technology, Geography, Public Relations, History, Industrial Engineering, Law, Petroleum Engineering, Electrical Engineering, Human Resources, Financial, etc.). Generally, the participants could be divided into three main specialisations: 31.5% were studying human sciences, 37.4% were studying medicine and 31.1% were doing a degree related to the sciences, as shown in the Table 2.

Table 2:
Faculties of the matched guise test participants

Faculty	Frequency	Percent
Human Sciences	81	31.5
Medicine	96	37.4
Sciences	80	31.1
Total	257	100

The MGT sheet included a section for participants to evaluate their English proficiency. They were asked to evaluate themselves on a scale of 1 to 5 for each skill (1= lowest and 5= highest). Although self-evaluation is not accurate, it does give an indication of the participant's English proficiency. As expected, the medicine students were more proficient (*M*=3.36) than the science students (*M*=3.20) and the humanities students (*M*=2.16). Also, the science students were more proficient than the humanities students. Table 3 presents the means and standard deviations of the self-evaluation of English proficiency for all participants in the MGT.

Table 3:
Self-evaluation of the English proficiency of the matched guise test participants

faculty	Listening		Speaking		Reading		Writing		Total
	M	SD	M	SD	M	SD	M	SD	M
Human Sciences	2.09	1.03	1.88	0.94	2.60	1.20	2.09	1.06	2.16
Medicine	3.55	1.01	3.13	0.96	3.72	1.00	3.04	1.15	3.36
Sciences	3.59	1.04	2.96	1.21	3.36	0.98	2.90	1.23	3.20

In regard to English learning outside regular education, the participants showed interest in taking English courses: 37.4% answered 'yes' to the question 'Have you studied English outside regular education?' while 62.6% choose 'no'. In respect to the length of the English course the students had taken, the majority (66.7%) had taken a short course from 1 to 3 months in duration, 16.6% had taken courses that were between 4 to 6 months, 1% had studied English for between 7 to 9 months, 11.9% had taken a long course between 10 to 12 months in duration and 2.4% had taken a course lasting 13 months or more. In regard to the place of study, 62.5% had studied in Saudi Arabia, 28.1% had studied in English speaking countries (US, Canada, UK, Australia and New Zealand) and 9.4% had studied in other countries.

4.1.2. Questionnaire participants

The research questionnaire was filled out by 260 student participants, whose ages ranged from 18 to 38 years. The majority (93%) were aged from 18 to 23 years. Table 4 presents more details about the questionnaire participants' ages.

Table 4:
Age of the questionnaire participants

Age	Frequency	Percent
18	6	2.3
19	54	20.8
20	62	23.8
21	59	22.7
22	40	15.4
23	21	8.1
24 and more	12	4.6
Missing	6	2.3
Total	260	100.0

The participants were studying in various departments at King Saud University. They indicated that they belonged to 44 different departments in different colleges (e.g.

Art, Education, Pharmacy, Dentistry, Engineering and Political Science). The participants were distributed through the three main faculties as shown in Table 5: 36.9% belonged to the Faculty of Human Sciences, 35.8% to the Faculty of Medicine and 27.3% to the Faculty of Science.

Table 5:
Faculties of the questionnaire participants

Faculty	Frequency	Percent
Human Sciences	96	36.9
Medicine	93	35.8
Sciences	71	27.3
Total	260	100

The results for self-evaluation of English proficiency for the questionnaire participants were similar to the results for the MGT participants. Participants who were studying medicine had the highest evaluation (*M*=3.32) and the humanities students had the lowest self-evaluation (*M*=2.20). The science students were in the middle (*M*= 3.14). Generally, the participants considered themselves to be intermediate in English, as Table 6 shows.

Table 6:
Questionnaire participants' self-evaluation of their English proficiency

faculty	Listening		Speaking		Reading		Writing		Total
	M	SD	M	SD	M	SD	M	SD	M
Human Sciences	2.17	1.33	1.95	1.21	2.68	1.24	2.03	1.28	2.20
Medicine	3.42	0.96	3.07	1.02	3.71	0.95	3.10	1.06	3.32
Sciences	3.47	1.14	2.94	1.11	3.30	1.02	2.85	1.25	3.14

About one third of the questionnaire participants (33.5%) indicated that they had taken English courses outside regular education. The length of the English courses varied from 1 to 24 months. Overall, the participants preferred short courses: 58.6% had taken an English course between 1 to 3 months in length and 18% had taken courses lasting between 4 and 6 months. In addition, 2.2% had taken a course lasting between 7 and 9 months, 9.2% had attended courses lasting between 10 and 12 months, and a small percentage (2.3%) had taken a course in lasting more than 13 months. The

majority of participants (59.8%) had studied English courses in Saudi Arabia but 26.3% had done English courses in English speaking countries (US, Canada, UK, Australia and New Zealand). The rest of the participants (13%) had done English courses in other different countries such as Malaysia, Turkey and Thailand.

4.1.3 Focus group participants

Seventeen participants took part in the focus group discussions. Five were studying human sciences, five were studying medicine and seven were doing science subjects. The focus group participants' ages ranged from 19 to 23. Table 7 gives the focus group participants' ages.

Table 7:
Age of focus group participants

Age	Frequency
19	2
20	4
21	2
22	5
23	4
Total	17

In regard to studying English outside regular education, 10 of the 17 had taken English courses, which were between 1 and 6 months in length. Two students had done a 1-month course, three had done a 2-month course, one had done a 3-month course and three had done 4-month courses. One student had taken an English course lasting 6 months as Table 8 shows. Five of the participants had studied English only in Saudi Arabia, three had studied both in Saudi Arabia and overseas and two had studied English overseas. The participants who had studied English overseas had studied in English speaking countries including US, UK and Canada, as shown in Table 8.

Table 8:
Studying English outside regular education for focus group participants

student	Course length	Course place
A	1 month	Saudi Arabia
B	1 month	Saudi Arabia
C	2 months	Canada
D	2 months	Saudi Arabia
E	2 months	Saudi Arabia
F	3 months	Saudi Arabia
G	4 months	Saudi Arabia & UK
H	4 months	Saudi Arabia & Canada
I	4 months	Saudi Arabia & UK
J	6 months	US

4.2. Quantitative findings

In the following pages, the quantitative findings of the research are explored based on the research questions. First, the actual use of SA, CA and English is presented. Then, the participants' attitudes discovered using a direct method of enquiry, the questionnaire, are presented. The findings begin with attitudes to SA followed by attitudes to CA, then attitudes to English. The participants' attitudes revealed by the MGT, an indirect method of enquiry, are then discussed in the same order.

4.2.1. Actual usage of standard Arabic, colloquial Arabic and English

The first question of the research was "What is Saudi university students' actual use of the two main varieties of Arabic (standard and colloquial) and English (based on their self-evaluation)?" To address this question, the first part of the questionnaire asked participants to evaluate their use of the three language varieties. The evaluation included different situations that were divided into three main categories, social

interaction, education and the media. Table 9 summarises the participants' self-evaluation for the three categories for the three language varieties.

Table 9:
Mean and standard deviation for participants' actual use of Standard Arabic, Colloquial Arabic and English

Language variety	M	SD
Standard Arabic-Social interaction	1.57	0.51
Standard Arabic-Education	2.21	0.81
Standard Arabic-Media	2.98	0.76
Standard Arabic	**2.17**	**0.55**
Colloquial Arabic-Social interaction	3.36	0.47
Colloquial Arabic-Education	3.21	0.67
Colloquial Arabic-Media	2.78	0.75
Colloquial Arabic	**3.16**	**0.47**
English-Social interaction	2.42	0.60
English-Education	2.30	0.83
English-Media	2.42	0.75
English	**2.39**	**0.60**

The participants indicated their language use on a scale of four levels: never, rarely, sometimes and always. For the statistical analysis, the choice of 'never was given one point, 'rarely' was given two points, 'sometimes' was given three points and 'always' was given four points. Interpretation of the mean for the table above and for the next tables gives a range for 'never' of 1.00-1.75, 'rarely' 1.76-2.50, 'sometimes' 2.51-3.15 and 'always' 3.16-4.00. In a broad sense, the participants' evaluation of themselves revealed that the language variety they used most was CA with 'always use' (*M*=3.16), then English (*M*=2.39) and then SA with 'rarely use' (*M*=2.17). For social interactions the highest use was for CA (*M*=3.36) while the lowest use was for SA (*M*=1.57). For media the highest use was for SA (M=2.98) while the lowest use was for English (M=2.42). In the educational context, the mean for use of SA was 2.21 which was less than the means for use of English (*M*=2.30) and CA (*M* =3.21).

The next paragraphs provide more detail about the participants' use of SA, CA and English. Table 9 presents the participants' actual use of SA in social interactions.

Table 10:
Participants' actual use of Standard Arabic in social interactions

Item	Statement		Always	Some-times	Rarely	Never	M	SD	Rank
4	Writing an email to friends	Freq.	24	81	44	89	2.17	1.05	1
		%	10.1	34.0	18.5	37.4			
3	Writing an SMS to your parents	Freq.	20	59	52	113	1.94	1.02	2
		%	8.2	24.2	21.3	46.3			
2	Talking with Arabic friends	Freq.	3	41	68	131	1.65	0.80	3
		%	1.2	16.9	28.0	53.9			
1	Talking with family	Freq.	0	20	93	135	1.54	0.64	4
		%	0	8.1	37.5	54.4			
6	Talking with non-Arabic workers at hotels	Freq.	8	18	27	185	1.37	0.77	5
		%	3.4	7.6	11.3	77.7			
5	Talking with non-Arabic workers while shopping	Freq.	1	21	27	189	1.30	0.64	6
		%	0.4	8.8	11.3	79.4			
7	Talking with non-Arabic workers at restaurants	Freq.	5	13	25	194	1.28	0.66	7
		%	2.1	5.5	10.5	81.9			
8	Playing sport with friends	Freq.	1	9	25	203	1.19	0.51	8
		%	0.4	3.8	10.5	85.3			
	Mean for using Standard Arabic in social interactions							**1.57**	

The overall use of SA in social interactions was rare (*M*=1.57). The participants used SA more in the written form (Item 4: *M*=2.17; Item 3: *M*=1.94). Results for using SA when speaking with Arabic friends (*M*=1.65) and with family (*M*=1.54) were similar, with very rare use, with more than half of the participants never using SA in that context. For using SA with non-Arabic workers in different situations, the majority (77.7% to 81.9%) never used it at hotels (*M*=1.37), when shopping (*M*=1.30) and at restaurants (M=1.28). The lowest ranking item for using SA in social interactions was when playing sport with friends, where 85.3% never used SA (*M*=1.19).

Table 11:
Participants' actual use of Standard Arabic in education

Item	Statement		Always	Some-times	Rarely	Never	M	SD	Rank
12	Presentation in class	Freq.	100	90	22	40	2.99	1.06	1
		%	39.7	35.7	8.7	15.9			
11	Discussions in class with lecturer	Freq.	39	84	43	85	2.31	1.10	2
		%	15.5	33.5	17.1	33.9			
9	Discussions in class with students	Freq.	14	66	54	115	1.92	0.97	3
		%	5.6	26.5	21.7	46.2			
10	Talking to another student about a lecture	Freq.	7	36	53	150	1.59	0.84	4
		%	2.8	14.6	21.5	61.0			
	Mean for using Standard Arabic in education							**2.21**	

The overall use of SA in educational settings was rare as Table 11 shows (*M*=2.21). The highest use of SA was for giving a presentation in class (*M* =2.99) where 39.7% indicated that they always used SA. Using SA in class discussions with the lecturer was rare and 33.9% never used it in that context (*M*=2.31). However, participants used SA in discussions with lecturers more than in discussions with students. 46.2% of the participants never used SA in class discussions with students (*M*=1.92). Even fewer students used SA when talking to other students about lectures, with only 2.8% indicating that they always used it and 61% never using it (*M* =1.59).

Table 12:
Participants' actual use of Standard Arabic in media

Item	Statement		Always	Some-times	Rarely	Never	M	SD	Rank
14	Reading the newspaper	Freq.	165	56	17	16	3.46	0.87	1
		%	65.0	22.0	6.7	6.3			
15	Reading a magazine	Freq.	116	69	37	27	3.10	1.02	2
		%	46.6	27.7	14.9	10.8			
17	Browsing the internet	Freq.	86	97	32	33	2.95	1.00	3
		%	34.7	39.1	12.9	13.3			
16	Listening to the radio	Freq.	71	84	52	38	2.77	1.04	4
		%	29.0	34.3	21.2	15.5			
13	Watching TV	Freq.	63	86	47	50	2.66	1.07	5
		%	25.6	35.0	19.1	20.3			
	Mean for using Standard Arabic in media							**2.98**	
	Mean for all Standard Arabic items							**2.17**	

The overall use of SA in media settings was 'sometimes' (*M*=2.98) as Table 12 shows. Participants used SA with media more than in social interactions and in education. SA was used more when reading than for listening and watching TV: 65% indicated they 'always' used SA when reading newspapers (*M*=3.46). On the other hand, 46.6% always used SA when reading magazines (*M*=3.10); 39.1% used SA sometimes when browsing the internet (*M* =2.95) and 34.3% used it sometimes to listen to the radio (*M*=2.77), 20.3% never used SA when watching TV whereas 25.6% always used it (*M*=2.66).

Table 13:
Participants' actual use of Colloquial Arabic in social interactions

Item	Statement		Always	Some-times	Rarely	Never	M	SD	Rank
1	Talking with family	Freq.	248	9	2	1	3.94	0.31	1
		%	95.4	3.5	0.8	0.4			
8	Playing sport with friends	Freq.	225	13	4	8	3.82	0.61	2
		%	90.0	5.2	1.6	3.2			
2	Talking with Arabic friends	Freq.	215	32	7	3	3.79	0.54	3
		%	83.7	12.5	2.7	1.2			
3	Writing an SMS to your parents	Freq.	178	50	10	14	3.56	0.81	4
		%	70.6	19.8	4.0	5.6			
4	Writing an email to friends	Freq.	140	64	25	17	3.33	0.92	5
		%	56.9	26.0	10.2	6.9			
5	Talking with non-Arabic worker when shopping	Freq.	105	87	28	27	3.09	0.99	6
		%	42.5	35.2	11.3	10.9			
7	Talking with non-Arabic workers at restaurants	Freq.	66	95	41	43	2.75	1.04	7
		%	26.9	38.8	16.7	17.6			
6	Talking with non-Arabic workers at hotels	Freq.	54	75	47	66	2.48	1.12	8
		%	22.3	31.0	19.4	27.3			
Mean for using colloquial Arabic in social interactions								**3.36**	

The use of CA in social interactions was high, with a mean of 3.36 as Table 13 illustrates. As predicted, CA was used more in verbal interactions such as talking with family (*M*=3.94), where 95.4% indicated they always used it, 90% indicated they always used CA when playing sport with friends (*M*=3.82), and 83.7% always used it when talking with Arabic friends (*M*=3.79). Use of the written form of CA was high as well:

70.6% always used CA to write an SMS to their parents (*M*=3.56) and 56.9% always used it to write an email to friends (*M*=3.33). In comparison, CA was used less with non-Arabic workers in different contexts: when shopping (*M*=3.09), at restaurants (*M*=2.75) and at hotels (*M* =2.48).

Table 14:
Participants' actual use of Colloquial Arabic in education

Item	Statement		Always	Some-times	Rarely	Never	M	SD	Rank
10	Talking to another student about a lecture	Freq.	186	51	10	3	3.68	0.61	1
		%	74.4	20.4	4.0	1.2			
9	Discussion in class with students	Freq.	166	68	15	4	3.57	0.68	2
		%	65.6	26.9	5.9	1.6			
11	Discussion in class with lecturer	Freq.	102	74	44	28	3.01	1.02	3
		%	41.1	29.8	17.7	11.3			
12	Presentation in class	Freq.	55	83	62	47	2.59	1.04	4
		%	22.3	33.6	25.1	19.0			
Mean for using colloquial Arabic in education								**3.21**	

The overall mean indicated that the participants always used CA in education (*M*=3.21). 74.4% of the participants always used CA to talk to other students about lectures (*M*=3.68) and 65.6% always used it in class discussions with students (*M*=3.57). However, students used CA only sometimes in class discussions with lecturers (*M* =3.01) and in class presentations (*M*=2.59).

Table 15:
Participants' actual use of Colloquial Arabic in media

Item	Statement		Always	Some-times	Rarely	Never	M	SD	Rank
16	Listening to the radio	Freq.	101	83	35	26	3.06	0.99	1
		%	41.2	33.9	14.3	10.6			
13	Watching TV	Freq.	94	93	42	22	3.03	0.95	2
		%	37.5	37.1	16.7	8.8			
17	Browsing the internet	Freq.	85	108	28	28	3.00	0.95	3
		%	34.1	43.4	11.2	11.2			
15	Reading a magazine	Freq.	51	63	63	64	2.42	1.10	4
		%	21.2	26.1	26.1	26.6			
14	Reading the newspaper	Freq.	50	44	68	80	2.26	1.13	5
		%	20.7	18.2	28.1	33.1			
Mean for using colloquial Arabic in media								**2.78**	
Mean for all colloquial Arabic items								**3.16**	

Overall, CA was used in media only sometimes (*M*=2.78). 41.2% of participants indicated that they always used CA when listening to the radio (*M*=3.06) and 37.5% always used it when watching TV (*M*=3.03). In contrast, CA was used less when reading. That is, 43.4% sometimes used CA to browse the internet (*M*=3.0). In addition, the participants reported that they rarely used CA when reading a magazine (*M*=2.42) and when reading the newspaper (*M*=2.26).

Table 16:
Participants' actual use of English in social interactions

Item	Statement		Always	Some-times	Rarely	Never	M	SD	Rank
6	Talking with non-Arabic workers at hotels	Freq.	123	97	15	16	3.30	0.85	1
		%	49.0	38.6	6.0	6.4			
7	Talking with non-Arabic workers at restaurants	Freq.	102	102	27	19	3.15	0.90	2
		%	40.8	40.8	10.8	7.6			
5	Talking with non-Arabic workers when shopping	Freq.	64	132	31	20	2.97	0.84	3
		%	25.9	53.4	12.6	8.1			
4	Writing an email to friends	Freq.	26	89	56	64	2.33	1.00	4
		%	11.1	37.9	23.8	27.2			
2	Talking with Arabic friends	Freq.	4	100	73	61	2.20	0.84	5
		%	1.7	42.0	30.7	25.6			
1	Talking with family	Freq.	7	69	89	80	2.01	0.85	6
		%	2.9	28.2	36.3	32.7			
8	Playing sport with friends	Freq.	8	38	78	116	1.74	0.84	7
		%	3.3	15.8	32.5	48.3			
3	Writing an SMS to your parents	Freq.	7	28	30	167	1.46	0.82	8
		%	3.0	12.1	12.9	72.0			
Mean for using English in social interactions								**2.42**	

The use of English in social interactions was rare (*M*=2.42). It was used more with non-Arabic speakers in different situations. Participants indicated they always used English at hotels (*M*=3.30) and sometimes used it at restaurants (*M*=3.15) and when shopping (*M*=2.97). English was used infrequently to talk with Arabic friends (*M*=2.20) and when talking with family (*M*=2.01). Moreover, it was used less when playing sport with friends (*M*=1.74) where 48.3% never used it, and also when writing an SMS to parents (*M*=1.46) where 72% never used it.

Table 17:
Participants' actual use of English in education

Item	Statement		Always	Some-times	Rarely	Never	M	SD	Rank
11	Discussion in class with lecturer	Freq.	60	91	38	53	2.65	1.08	1
		%	24.8	37.6	15.7	21.9			
12	Presentation in class	Freq.	32	75	63	71	2.28	1.03	2
		%	13.3	31.1	26.1	29.5			
9	Discussions in class with students	Freq.	16	99	57	70	2.25	0.95	3
		%	6.6	40.9	23.6	28.9			
10	Talking to another student about a lecture	Freq.	9	67	77	86	2.00	0.89	4
		%	3.8	28.0	32.2	36.0			
	Mean for using English in education							**2.30**	

The use of English in education settings (in non-English language classes) was rare, with a mean of 2.30. The highest number of participants indicated that they sometimes used English in discussions in class with the lecturer (*M*=2.65). English was used rarely in the other three situations, that is, class presentations (*M*=2.28), discussions in class with other students about a lecture (*M*=2.25), and when talking to other student about lectures (*M*=2.00).

Table 18:
Participants' actual use of English in media

Item	Statement		Always	Some-times	Rarely	Never	M	SD	Rank
17	Browsing the internet	Freq.	80	109	27	30	2.97	0.96	1
		%	32.5	44.3	11.0	12.2			
13	Watching TV	Freq.	68	110	41	28	2.88	0.94	2
		%	27.5	44.5	16.6	11.3			
16	Listening to the radio	Freq.	30	87	54	73	2.30	1.03	3
		%	12.3	35.7	22.1	29.9			
15	Reading a magazine	Freq.	20	69	55	98	2.05	1.01	4
		%	8.3	28.5	22.7	40.5			
14	Reading the newspaper	Freq.	13	48	68	111	1.85	0.93	5
		%	5.4	20.0	28.3	46.3			
	Mean for using English in media							**2.42**	
	Mean for all English items							**2.39**	

The participants indicated that, overall, they used English rarely in media (*M*=2.42). 44.3% indicated that they sometimes used English when browsing the

internet (*M*=2.97) and 44.5% sometimes used it when watching TV (*M*=2.88). English was rarely used in the three other situations. The mean for using English to listen to the radio was 2.30 and fewer students used it to read media: 40.5% never used English to read a magazine (*M*=2.05) and 46.3% never used it to read the newspaper (*M*=1.85).

4.2.2. Participants' attitudes to the use of standard Arabic ascertained using direct methods

The second question of the research was "What are Saudi university students' attitudes toward the use of standard Arabic and colloquial Arabic as revealed by the use of *direct methods* to investigate attitudes?" The first part of this question aimed to investigate the participants' attitudes to SA using a conscious method. The participants expressed their attitudes by evaluating several attitude statements. For this research question and the other question that used direct methods (research questions 3) the participants expressed their assessment of attitudes statements using a 5-point Likert scale. For analysis, each level was given a score as follows: 'strongly disagree': 1; 'disagree': 2; 'undecided': 3; 'agree': 4 and 'strongly agree': 5. Hence, to understand the mean of each item, the evaluation mean range was 'strongly disagree': 1.80-1.00; 'disagree': 2.60-1.81; 'undecided': 3.40-2.61; 'agree': 4.20-3.41 and 'strongly agree': 5.00-4.21.

Overall, the participants' attitudes toward SA could be seen as positive in different dimensions. The mean of all SA items was 3.22[(1)]. In comparison, the participants had a more positive attitude to the use of SA in social interactions (*M*=3.38)

1 - As stated in the previous chapter, the scales for the negative items were reversed when scoring the total mean of each section and the total mean of each language variety of the questionnaire.

and in media (*M*=3.27) than in education (*M*=3.06). The following paragraphs explore the participants' attitudes toward SA in more detail.

Table 19:
Attitudes toward the use of Standard Arabic in social interactions by using direct method

Item	Statement		Strongly agree	Agree	Undecided	Disagree	Strongly disagree	M	SD	Rank
15	The use of standard Arabic is important because it is the language of the Qur'an.	Freq.	186	48	16	7	2	4.58	0.79	1
		%	71.8	18.5	6.2	2.7	0.8			
28	We should keep standard Arabic pure and should not use foreign terms in Arabic.	Freq.	131	61	49	9	10	4.13	1.08	2
		%	50.4	23.5	18.8	3.5	3.8			
50	Standard Arabic is superior to colloquial Arabic and English	Freq.	131	41	53	13	17	4.00	1.24	3
		%	51.4	16.1	20.8	5.1	6.7			
1	Using standard Arabic usually is a mark of an educated person.	Freq.	84	89	51	29	7	3.82	1.09	4
		%	32.3	34.2	19.6	11.2	2.7			
48	Using standard Arabic on a regular basis in communication is an interesting skill.	Freq.	67	82	74	19	14	3.66	1.11	5
		%	26.2	32.0	28.9	7.4	5.5			
21	I think that people feel negatively toward me when they hear me speak standard Arabic in usual communication.	Freq.	55	90	67	27	18	3.53	1.15	6
		%	21.4	35.0	26.1	10.5	7.0			
35	I feel uneasy when using standard Arabic when talking with my friends.	Freq.	60	70	62	42	23	3.40	1.26	7
		%	23.3	27.2	24.1	16.3	8.9			
11	Using English in Saudi threatens the status of standard Arabic.	Freq.	58	52	58	53	36	3.17	1.36	8
		%	22.6	20.2	22.6	20.6	14.0			
8	In Saudi, people should use standard Arabic in communication with Saudis.	Freq.	31	51	97	48	32	3.00	1.17	9
		%	12.0	19.7	37.5	18.5	12.4			
42	I like using standard Arabic at social events with my relatives.	Freq.	18	31	57	89	61	2.44	1.18	10
		%	7.0	12.1	22.3	34.8	23.8			
Mean of all social interaction items in standard Arabic								**3.38**		

Results from the questionnaire showed that participants mostly had a positive attitude toward SA in social interactions (*M*=3.38). The questionnaire showed that there was a strong belief among students about the importance of SA because of its position in the Islamic religion as it is the language of the Muslim holy book, the Qur'an, as

mentioned in Item 15 – "The use of standard Arabic is important because it is the language of the Qur'an". This statement received the highest score in the questionnaire, with a mean of 4.58 (*SD*=0.79), with 71.8% of participants strongly agreeing. The participants also commonly supported keeping SA pure, as Item 28 revealed (*M*=4.13, *SD*=1.08). In terms of the position of SA compared to CA and English, SA was recognised as superior to CA and English as Item 50 showed (*M*=4.00), where just 11.8% disagreed or strongly disagreed. The participants considered that using SA was usually the mark of an educated person, as for Item 1, 66.5% agreed and strongly agreed (*M*=3.82, *SD*=1.09). Also, the majority of participants considered that using SA in communication was an interesting skill, as shown by Item 48 (*M*= 3.66). However, most participants thought that people felt negatively toward them when they used SA in normal communication as Item 21 indicated (*M*=3.53). In addition, as shown in Item 35, the overall mean (*M*=3.40) showed that the participants to some extent agreed on the difficulty of using SA to talk with friends. In respect to the relationship between SA and English and whether using English in Saudi threatened the status of SA (Item 11), the mean of this item was close to the middle (*M*=3.17, *SD*=1.36), the answers being evenly distributed on the questionnaire scale. For Item 8, "In Saudi, people should use SA in communication with Saudis", the majority were undecided (37.5%) (*M*=3.00, *SD*=1.37). Item 42 showed that participants mostly disliked using SA at social events with relatives (*M*= 2.44) and only 19.1% liked to use SA in those contexts.

Table 20:
Attitudes toward the use of Standard Arabic in education using direct method

Item	Statement		Strongly agree	Agree	Undecided	Disagree	Strongly disagree	M	SD	Rank
51	Standard Arabic is more a language of religion and literature than of science and technology	Freq.	140	57	30	19	9	4.18	1.12	1
		%	54.9	22.4	11.8	7.5	3.5			
31	We should translate science knowledge into Arabic.	Freq.	103	71	53	18	12	3.91	1.14	2
		%	40.1	27.6	20.6	7.0	4.7			
44	Scientific subjects (such as physics and chemistry) are easier to understand when taught in standard Arabic.	Freq.	70	60	72	32	23	3.47	1.26	3
		%	27.2	23.3	28.0	12.5	8.9			
57	Studying standard Arabic is not enjoyable.	Freq.	65	60	74	30	26	3.42	1.27	4
		%	25.5	23.5	29.0	11.8	10.2			
38	I prefer to use standard Arabic as a medium of instruction for the sciences (such as physics and chemistry).	Freq.	54	52	85	43	24	3.27	1.23	5
		%	20.9	20.2	32.9	16.7	9.3			
24	In class, the lecturer should only use standard Arabic.	Freq.	50	54	77	48	30	3.18	1.27	6
		%	19.3	20.8	29.7	18.5	11.6			
Mean of all education items about standard Arabic								**3.06**		

The overall attitude of the participants toward the use of SA in education was in the middle (*M*=3.06). For Item 51, 54.9% of the participants strongly agreed that SA was the language of religion and literature rather than of science (*M*=4.18, *SD*=1.12). However, the majority believed there was a need to translate science knowledge into Arabic, as shown by Item 31 (*M*= 3.91). Item 44 showed that students more likely felt that the use of SA would make science education easier (*M*=3.47). As Item 57 showed, the participants did not seem to enjoy studying Arabic subjects (*M*=3.42, *SD*=*1.27*) and only 22% enjoyed studying SA subjects. Most participants preferred using SA as the medium of instruction for science subjects, as shown by Item 38 (*M*=3.27). Additionally, by comparing those who strongly disagreed and disagreed (30.1%) with those who strongly agreed and agreed (40.1%) in Item 24, it can be seen that the majority of students supported that the lecturer should only use standard Arabic (*M*= 3.18).

Table 21:
Attitudes toward the use of Standard Arabic in the media using direct method

Item	Statement		Strongly agree	Agree	Undecided	Disagree	Strongly disagree	M	SD	Rank
60	In the media, using standard Arabic is more beautiful than using colloquial Arabic	Freq.	76	64	81	28	8	3.67	1.11	1
		%	29.6	24.9	31.5	10.9	3.1			
33	Respected TV channels use standard Arabic only.	Freq.	67	67	73	37	14	3.53	1.18	2
		%	26.0	26.0	28.3	14.3	5.4			
46	I like radio stations that use standard Arabic	Freq.	44	57	89	30	36	3.17	1.25	3
		%	17.2	22.3	34.8	11.7	14.1			
40	I like to watch films that use standard Arabic.	Freq.	30	39	74	56	57	2.72	1.29	4
		%	11.7	15.2	28.9	21.9	22.3			
Mean of all media items in standard Arabic								**3.27**		

Overall, the attitude of participants to the use of SA in the media can be understood as positive. The total mean for items about the use of SA in the media was 3.27. Participants commonly believed that SA is a more beautiful form of the language than CA for use in the media (Item 60) and only 14% disagreed or strongly disagreed (*M*=3.67). The majority of students agreed that respected TV channels should use only SA, as shown by responses to Item 33 (*M*=3.53). Although the participants commonly had a slightly positive attitude to radio stations that used SA (*M*= 3.17), they did not like to watch films that used SA (*M*=2.72) as Items 46 and 40 show.

An F-test was applied to the participants' responses to the items on attitudes to SA to determine whether there were differences in the attitude based on the university field of study. The analysis found that there was no significant difference in participant's attitudes to SA based on their university field of study [$F(2, 257)=0.04$, $p=0.958$].

4.2.3. Participants' attitudes to the use of colloquial Arabic ascertained using the direct method

The second question in the research was "What are Saudi university students' attitudes toward the use of standard Arabic and colloquial Arabic as revealed by the use of *direct methods* to investigate attitudes?" To answer the second part of this question, the research participants filled out a questionnaire in which they were asked to evaluate several statements about the use of CA in social interactions, in education and in the media. The participants' attitudes toward CA were generally slightly positive. The total mean of all of the CA items was 3.12. Students' attitudes to CA used in education (*M*=3.07) were less positive than for the use of CA in social interactions (*M*=3.17) and in the media (*M*=3.13). More clarification of students' attitudes toward CA is given in the following paragraphs.

Table 22:
Attitudes toward the use of Colloquial Arabic in social interactions using direct method

item	Statement		Strongly agree	Agree	Undecided	Disagree	Strongly disagree	M	SD	Rank
4	The use of colloquial Arabic slows down the spread of standard Arabic.	Freq.	176	50	24	6	3	4.51	0.85	1
		%	68.0	19.3	9.3	2.3	1.2			
2	I find it easier to express my feelings in colloquial Arabic.	Freq.	157	75	20	5	2	4.47	0.78	2
		%	60.6	29.0	7.7	1.9	0.8			
63	Colloquial Arabic is easier for me to speak than standard Arabic.	Freq.	121	73	48	10	6	4.14	1.00	3
		%	46.9	28.3	18.6	3.9	2.3			
9	The use of colloquial Arabic threatens Arab unity.	Freq.	64	52	67	46	31	3.28	1.33	4
		%	24.6	20.0	25.8	17.7	11.9			
55	Using colloquial Arabic represents the true national identity of Saudi Arabia.	Freq.	50	52	73	51	26	3.19	1.26	5
		%	19.8	20.6	29.0	20.2	10.3			
61	Colloquial Arabic could also be used in writing to friends.	Freq.	34	55	72	46	46	2.94	1.29	6
		%	13.4	21.7	28.5	18.2	18.2			
Mean of all social interaction items for colloquial Arabic								**3.17**		

The total mean for attitudes toward CA in social interactions was 3.17, which can be considered positive. The majority of the participants strongly believed that the use of CA was slowing the spread of SA (*M*=4.51, *SD*=0.85) as 68.0% of the students strongly agreed with Item 4. In Item 2, the participants commonly strongly agreed that it was easier for them to express their feelings using CA (*M*=4.47, *SD*=0.78). Moreover, in comparison with SA, the participants were more likely to agree that CA was easier to speak, as shown in Item 63 (*M*=4.14). Item 9 showed that the participants generally believed that using CA threatened Arab unity (*M*=3.28) as 44.6% selected agree and strongly agree. At the same time, however, more saw CA as something that represented Saudi identity, as responses to Item 55 showed (*M*=3.19). The participants were more likely to be neutral with regard to the use of CA in written form, even in writing to friends, as shown by Item 61 (*M*=2.94).

Table 23:
Attitudes toward the use of the Colloquial Arabic in education using direct method

item	Statement		Strongly agree	Agree	Undecided	Disagree	Strongly disagree	M	SD	Rank
64	When the teacher uses colloquial Arabic in class I find it easier to understand the subject.	Freq.	83	90	55	18	10	3.85	1.07	1
		%	32.4	35.2	21.5	7.0	3.9			
18	It is not appropriate to use colloquial Arabic in the classroom	Freq.	59	66	77	35	23	3.40	1.22	2
		%	22.7	25.4	29.6	13.5	8.8			
12	Colloquial Arabic should be banned from use in education.	Freq.	72	60	46	42	36	3.35	1.40	3
		%	28.1	23.4	18.0	16.4	14.1			
26	It is acceptable for the lecturer to mix standard Arabic and colloquial Arabic when they are speaking in a class.	Freq.	37	92	70	38	23	3.32	1.15	4
		%	14.2	35.4	26.9	14.6	8.8			
5	Using colloquial Arabic has an important role in Saudi education.	Freq.	34	60	66	58	40	2.96	1.27	5
		%	13.2	23.3	25.6	22.5	15.5			
Mean of all education items about colloquial Arabic								**3.07**		

The overall mean of the participants' attitudes towards CA in education was in the middle (*M*=3.07). Participants commonly agreed that in educational settings, the

teachers' use of CA made it easy to understand the subject, as Item 64 demonstrates (*M*=3.85, *SD*=1.07); as only 7% disagreed and 3.9% strongly disagreed. At the same time, the majority thought that using CA in education was not appropriate, as shown by Item18 (*M*=3.40). Furthermore, for Item 12, the participants were generally in support of stopping the use of CA in class settings (*M*=3.35). Nevertheless, for Item 26 they tended to think it acceptable for a lecturer to mix SA and CA when speaking in a class (*M*=3.32). However, as Item 5 suggests, they were more likely to disagree with the statement that CA has an important role to play in Saudi education (*M*=2.96).

Table 24:
Attitudes toward the use of Colloquial Arabic in media using direct method

item	Statement		Strongly agree	Agree	Undecided	Disagree	Strongly disagree	M	SD	Rank
47	Using colloquial Arabic in the media results in the decline of standard Arabic.	Freq.	97	78	49	22	9	3.91	1.11	1
		%	38.0	30.6	19.2	8.6	3.5			
41	A radio program that uses colloquial Arabic is more understandable than a program that uses standard Arabic.	Freq.	68	90	55	28	15	3.66	1.15	2
		%	26.6	35.2	21.5	10.9	5.9			
53	I like to watch TV programs that use colloquial Arabic.	Freq.	53	81	76	29	17	3.48	1.14	3
		%	20.7	31.6	29.7	11.3	6.6			
59	I enjoy browsing websites that use colloquial Arabic.	Freq.	49	74	94	26	12	3.48	1.06	3
		%	19.2	29.0	36.9	10.2	4.7			
54	A magazine that uses colloquial Arabic is more enjoyable than a magazine that uses standard Arabic.	Freq.	54	57	83	47	15	3.34	1.17	4
		%	21.1	22.3	32.4	18.4	5.9			
66	It is acceptable to use colloquial Arabic in the written media.	Freq.	25	41	56	40	60	2.69	1.34	5
		%	11.3	18.5	25.2	18.0	27.0			
Mean of all media items in colloquial Arabic								**3.13**		

Overall, the participants perhaps had a positive attitude toward the use of CA in the media (*M*=3.13). However, they mostly agreed that the use of CA in the media had resulted in the decline of SA, as shown by Item 47 (*M*=3.91). Nevertheless, they were more likely to agree that a radio program that used CA was more understandable than a

program that used SA, as shown by Item 41 (M=3.66). As well, the participants generally preferred to watch TV programs that were in CA (M=3.48) and only 17.9% did not (Item 53). Moreover, they commonly enjoyed browsing websites that used CA (M=3.48) and they preferred magazines that used CA to those that used SA (M=3.34), as in responses to Items 59 and 54. Nonetheless, in general the participants believed that it was not acceptable to use CA in the written media (M=2.69), as Item 66 shows.

To determine whether there were differences in the participants' attitudes toward CA based on their university field of study, an F-test was applied. The analysis showed that there was no significant difference in participants' attitudes toward CA based on their university field of study [F (2, 257)=0.06, p=0.946].

4.2.4. Participants' attitudes toward the use of English ascertained using the direct method

The third research question was: "What are Saudi university students' attitudes to the use of the English as revealed by the use of *direct methods* to investigate attitudes?". The research questionnaire asked the participants for their opinions on this question. The questionnaire included several items to examine the participants' attitudes to the three dimensions of the use of English, namely social interaction, education and the media. Analysis of the questionnaire revealed that the students clearly had positive attitudes to the use of English, with a total mean of 3.53. Their attitudes were more positive in regard to the media (M=3.60) than to social interaction (M=3.50) and education (M=3.48). More details of the attitudes of the participants' to English are provided in the next tables.

Table 25:
Attitudes toward the use of English in social interaction using direct method

Item	Statement		Strongly agree	Agree	Undecided	Disagree	Strongly disagree	M	SD	Rank
37	I wish that I could speak English very well.	Freq.	169	44	32	8	5	4.41	0.96	1
		%	65.5	17.1	12.4	3.1	1.9			
56	Using English is necessary for using technology.	Freq.	115	74	41	16	7	4.08	1.06	2
		%	45.5	29.2	16.2	6.3	2.8			
29	I use English when talking to non-Arabic speakers in Saudi.	Freq.	91	100	44	14	10	3.96	1.04	3
		%	35.1	38.6	17.0	5.4	3.9			
3	Using English in so many domains of public life is a sign of the influence of Western culture in Saudi.	Freq.	108	81	34	19	17	3.94	1.20	4
		%	41.7	31.3	13.1	7.3	6.6			
22	It is good to use English as an international lingua franca.	Freq.	100	76	51	17	11	3.93	1.12	5
		%	39.2	29.8	20.0	6.7	4.3			
16	If I can speak English, my family will be proud of me.	Freq.	88	74	58	26	11	3.79	1.15	6
		%	34.2	28.8	22.6	10.1	4.3			
23	The use of English is important to the success of Saudi's development.	Freq.	73	85	53	34	15	3.64	1.19	7
		%	28.1	32.7	20.4	13.1	5.8			
43	I respect Saudi people who can speak English.	Freq.	58	81	85	17	17	3.57	1.11	8
		%	22.5	31.4	32.9	6.6	6.6			
49	I believe that there is a pressing need for English in daily-life activities in Saudi.	Freq.	67	73	62	29	26	3.49	1.27	9
		%	26.1	28.4	24.1	11.3	10.1			
30	Using English is a mark of an educated person.	Freq.	41	82	81	33	22	3.34	1.14	10
		%	15.8	31.7	31.3	12.7	8.5			
62	The use of English in everyday life affairs is an indication of cultural advancement.	Freq.	51	59	80	42	24	3.28	1.22	11
		%	19.9	23.0	31.3	16.4	9.4			
17	Using some English words during Arabic speech is a mark of an educated person.	Freq.	23	49	65	57	64	2.65	1.28	12
		%	8.9	19.0	25.2	22.1	24.8			
36	English should be used more in communication among Saudis.	Freq.	28	38	60	65	67	2.59	1.31	13
		%	10.9	14.7	23.3	25.2	26.0			
10	When using English, I do not feel that I am Saudi any more.	Freq.	23	27	41	64	104	2.23	1.31	14
		%	8.9	10.4	15.8	24.7	40.2			
Mean of all social interaction items in English								**3.50**		

Commonly, participants had a positive attitude to using English in social interactions, with a mean of 3.50. A very high percentage of the participants wished they were able to speak English very well (*M*=4.41, *SD*=0.96) and only 5% did not, as shown in Item 37. For Item 56, the participants mostly acknowledged that it was necessary to use English when using technology (*M*=4.08). For Item 29, the majority agreed that they used English when talking to non-Arabic speakers in Saudi Arabia (*M*=3.96). At the same

time, the participants commonly accepted that using English in so many domains of public life was a sign of the influence of Western culture in Saudi Arabia (*M*=3.94) as Item 3 showed. However, in Item 22 they tended to like the position of English as an international lingua franca (*M*=3.93). The participants mostly believed that their family would be proud of them if they could speak English (*M*=3.79), as shown in responses to Item 16. They also generally agreed that the use of English was important for the success of Saudi's development (*M*=3.64) as can be seen in Item 23. Hence, the majority respected Saudi people who could speak English (*M*=3.57 in Item 43) and they generally believed that there was a pressing need for English in daily-life activities in Saudi (*M*=3.49 in Item 49). The participants mostly agreed that using English was a mark of an educated person (*M*=3.34) and that the use of English in everyday life affairs was an indication of cultural advancement (*M*=3.28), as Items 30 and 62 illustrate. On the other hand, the participants tended to disagree that using some English words during Arabic speech was a mark of an educated person as in Item 17 (*M*=2.65). Moreover, most of the participants disagreed that English should be used more in communication among Saudis (*M*=2.59), as in Item 36. However, using English did not affect the participants' feelings about their Saudi identity (*M*=2.23) as the majority stated in response to Item 10.

Table 26:
Attitudes toward the use of English in education using direct method

Item	Statement		Strongly agree	Agree	Undecided	Disagree	Strongly disagree	M	SD	Rank
58	The use of English as a language of instruction opens doors to careers for students.	Freq.	117	90	37	6	7	4.18	0.95	1
		%	45.5	35.0	14.4	2.3	2.7			
25	University English classes should be conducted exclusively in English.	Freq.	141	47	39	18	12	4.12	1.18	2
		%	54.9	18.3	15.2	7.0	4.7			

13	Using some English terminology in an Arabic lecture is useful.	Freq.	110	87	30	15	15	4.02	1.14	3
		%	42.8	33.9	11.7	5.8	5.8			
39	English should be taught right from Year 1 in primary school.	Freq.	135	33	43	22	24	3.91	1.37	4
		%	52.5	12.8	16.7	8.6	9.3			
65	The extension of English education into elementary school will increase Western influence.	Freq.	68	56	51	26	22	3.55	1.30	5
		%	30.5	25.1	22.9	11.7	9.9			
32	I would take English even if it were not a compulsory subject at university	Freq.	53	81	68	33	22	3.43	1.20	6
		%	20.6	31.5	26.5	12.8	8.6			
6	Mixing English with Arabic in a lecture is unacceptable.	Freq.	73	43	66	43	34	3.30	1.38	7
		%	28.2	16.6	25.5	16.6	13.1			
52	English should be the medium of instruction in all scientific subjects (such as physics and chemistry) at universities.	Freq.	55	59	71	37	33	3.26	1.30	8
		%	21.6	23.1	27.8	14.5	12.9			
45	English should be the medium of instruction at Saudi universities.	Freq.	48	47	69	55	34	3.08	1.30	9
		%	19.0	18.6	27.3	21.7	13.4			
19	The use of English in university education threatens Arab identity.	Freq.	47	49	54	55	53	2.93	1.40	10
		%	18.2	19.0	20.9	21.3	20.5			
Mean of all education items in English								**3.48**		

The overall attitude of the students to English in educational settings was positive, with a total mean of 3.48. Most of the participants clearly believed that the use of English as a language of instruction opened doors to careers for students (*M*=4.18, *SD*=0.95 for Item 58), as only 5% disagreed or strongly disagreed. In addition, results for Item 25 show that the participants thought that university English classes should be conducted exclusively in English (*M*=4.12). Also, for Item 13 the majority indicated agreement that "using some English terminology in an Arabic lecture is useful" (*M*=4.02). Moreover, the participants generally supported teaching English from the first year in primary school (*M*=3.91) as Item 39 showed, although in Item 65 they commonly thought that the extension of English education into elementary school would increase Western influence (*M*=3.55). More than half of the students indicated that they were motivated to study English even if it was not a compulsory subject at university, as item 32 showed (*M*=3.43). On the other hand, they were more likely to agree that mixing

English with Arabic in a lecture was unacceptable, as shown for Item 6 (*M*=3.30). The participants tended to support the use of English as a medium of instruction, especially with scientific subjects (*M*=3.26), but they were more neutral about the use of English for other subjects (*M*=3.08) as shown by their answers for Items 45 and 52. Responses to Item 19 were more likely to be neutral (*M*=2.93) about the statement "the use of English in university education threatens Arab identity" where about half agreed and the other half disagreed.

Table 27:
Attitudes toward the use of English in the media using direct method

Item	Statement		Strongly agree	Agree	Undecided	Disagree	Strongly disagree	M	SD	Rank
20	I like to watch films in English.	Freq.	137	53	37	14	17	4.08	1.22	1
		%	53.1	20.5	14.3	5.4	6.6			
14	Reading English magazines is an enjoyable activity for leisure time	Freq.	55	93	69	22	18	3.56	1.13	2
		%	21.4	36.2	26.8	8.6	7.0			
27	I like to use English when searching on the Internet.	Freq.	57	58	82	33	30	3.30	1.27	3
		%	21.9	22.3	31.5	12.7	11.5			
7	There is too much use of English in Saudi TV commercials	Freq.	21	47	76	74	41	2.74	1.17	4
		%	8.1	18.1	29.3	28.6	15.8			
34	I prefer watching films in English that are dubbed in Arabic rather than movies with Arabic subtitles.	Freq.	26	25	43	46	116	2.21	1.37	5
		%	10.2	9.8	16.8	18.0	45.3			
Mean of all media items in English								**3.60**		

The general mean indicated that the university students had a clearly positive attitude to the use of English in the media (*M*=3.60). The majority liked to watch films in English and only 12% did not, as their responses to Item 20 showed (*M*=4.08). Moreover, Item 14 showed that most of the students though that reading English magazines was an enjoyable activity for leisure time (*M*=3.56). In addition, the students generally liked to use English when searching on the Internet (*M*=3.30 in Item 27). They mostly disagreed that there was too much use of English in Saudi TV commercials

(*M*=2.74 in Item7). When choosing between films in English that were dubbed in Arabic and those with Arabic subtitles, the participants commonly favoured movies with Arabic subtitles, as shown by responses to Item 34 (*M*=2.21).

To investigate whether there were any significant differences in the participants' attitudes toward English based on their university field of study an F-test was utilised. Analysis of the data from the direct method of investigation found that there was a significant difference in participants' attitudes toward English based on their university field of study at the $p<.05$ level [F (2, 257)=6.43, p=0.002]. Scheffé tests were then carried out on the participants' university field of study (human sciences, medicine and science) in order to detect where the significant differences are. The Scheffé post hoc criterion for significance revealed by the direct method of investigating attitudes indicated that the medicine students (*M*=3.65) had a significantly more positive attitude ($p<.05$) toward English than the science students (*M*=3.56) and the human sciences students (*M*=3.39).

4.2.5. Participants' attitudes toward standard Arabic ascertained using the indirect method

The fourth question in the research was "What are Saudi university students' attitudes toward standard Arabic and colloquial Arabic as revealed by the use of *indirect methods* to investigate attitudes?" The first part of this question, which was related to SA, was investigated using the MGT. As stated in the previous chapter, the matched guise evaluation sheet was based on a semantic differential scale and included 16 items which aimed to measure three aspects, social attractiveness, competence and personal

integrity. The participants could evaluate statements by choosing from five different scales. For the analysis, the highest positive was scored as 5 while the lowest negative was scored as 1, so the higher the number the more favourable the response. The next research question (Questions 5) was analysed in the same way. Investigation of the overall attitude of students to SA using this indirect method gave a mean of 3.19 (*SD*=0.46). This indicated that, in general, students' indirect attitudes toward SA tended to be positive. In more detail, students' underlying attitudes to SA were positive for both personal integrity (*M*=3.34, *SD*=0.56) and competence (*M*=3.22, *SD*=0.53) with their attitudes to personal integrity being more positive, as shown by the mean. On the other hand, the findings revealed that the students were more likely to have a negative attitude to the social attractiveness aspect of SA with a mean of 2.85 (*SD*=0.56). Table 28 shows the mean and standard deviation for the three SA speakers in the evaluation items.

Table 28:
Evaluation of the Standard Arabic speakers

Items	Speaker A		Speaker B		Speaker C		All SA Speakers	
	M	SD	M	SD	M	SD	M	SD
Modest - not modest	3.57	1.07	3.23	1.29	3.43	1.29	3.41	0.82
Educated - not educated	4.05	1.01	3.15	1.23	3.56	1.12	3.59	0.76
Sociable - unsociable	3.73	1.03	2.71	1.21	3.39	1.11	3.27	0.71
Intelligent - not intelligent	3.56	1.00	2.93	1.12	3.26	1.12	3.24	0.71
Ambitious - without ambition	3.83	1.09	2.91	1.17	3.57	1.05	3.42	0.75
Sincere - insincere	3.73	1.13	3.34	1.28	3.76	1.05	3.62	0.74
Confident - not confident	4.05	1.10	2.24	1.24	3.28	1.30	3.19	0.76
Has sense of humour - no sense of humour	2.10	1.22	2.11	1.14	2.31	1.32	2.17	0.86
Kind - unkind	3.06	1.04	3.09	1.24	3.20	1.18	3.11	0.77
Clear - unclear	3.84	1.09	2.65	1.24	3.28	1.31	3.26	0.73
Fluent - not fluent	3.69	1.29	2.25	1.23	2.94	1.44	2.96	0.84
Friendly - unfriendly	3.06	1.09	2.99	1.14	3.25	1.06	3.09	0.73
Elegant - not elegant	3.06	1.20	2.63	1.13	3.05	1.20	2.91	0.77
Skilled - unskilled	3.34	1.08	2.39	1.02	2.96	1.24	2.89	0.72
Gentle - not gentle	3.69	1.06	3.55	1.17	3.77	1.08	3.67	0.75
Total	**3.50**	**0.61**	**2.81**	**0.67**	**3.27**	**0.72**	**3.19**	**0.46**

In the evaluation of SA, speaker A generally scored higher than speakers B and C. The mean for speaker A was 3.50 (*SD*=0.61) whereas the mean for speaker B was 2.81 (*SD*=0.67), which was the lowest. Speaker C was in the middle with a mean of 3.27 (*SD*=0.72). The highest scoring item for speaker A was for 'educated' and 'confident' (*M*=4.05) and speakers B and C received the highest score for 'gentle' (for speaker B, *M*= 3.55 and for speaker C, *M*=3.77). Furthermore, the lowest score for all three SA speakers was for "has a sense of humour". Details of the calculation of the evaluation for each SA speaker are given in Appendix N (Evaluation of standard Arabic speakers from the matched guise test).

Table 29:
Evaluation of the Standard Arabic speakers based on the three aspects evaluated (competence, personal integrity and social attractiveness)

Speakers	Competence		Personal Integrity		Social Attractiveness	
	M	SD	M	SD	M	SD
Standard Arabic-Speaker A	3.77	0.76	3.43	0.74	2.96	0.81
Standard Arabic-Speaker B	2.64	0.79	3.17	0.82	2.61	0.84
Standard Arabic-Speaker C	3.26	0.90	3.44	0.78	2.98	0.90
All Standard Arabic Speakers	**3.22**	**0.53**	**3.34**	**0.56**	**2.85**	**0.56**

Speaker A received a higher score for competence than did speakers B and C. However, for personal integrity and social attractiveness, both speakers A and C received a higher mean than speaker B, as shown in Table 29.

An F-test was applied to ascertain the participants' opinions of SA speakers to determine whether there were differences in attitudes based on the university field of study. The test using an indirect method of investigation indicated that there were no significant differences in participants' attitudes toward SA based on their university field of study [F (2, 254)=0.56, p=0.574].

4.2.6. Participants' attitudes toward colloquial Arabic ascertained using the indirect method

The fourth question of the current research was "What are Saudi university students' attitudes toward standard Arabic and colloquial Arabic as revealed by the use of *indirect methods* to investigate attitudes?" The second part of this question related to the attempt to investigate participants' attitudes toward CA indirectly. A MGT was utilised to ascertain the participants' underlying attitudes. In a broad sense, the attitudes toward CA revealed by using indirect methods were slightly positive. The mean for the evaluation of the CA speakers was 3.11 (*SD*=0.95). In more detail, evaluation of the social attractiveness and personal integrity of CA speakers was clearly positive (for social attractiveness *M*=3.44, *SD*=0.70 and for personal integrity *M*=3.28, *SD*=0.64). In contrast, students had negative attitudes about the competence of CA speakers (*M*=2.84, *SD*=0.66). More details are provided in Table 30.

Table 30:
Evaluation of Colloquial Arabic speakers

Item	Speaker A		Speaker B		Speaker C		All CA speakers	
	M	SD	M	SD	M	SD	M	SD
Modest - not modest	3.54	1.28	3.63	1.31	3.40	1.19	3.53	0.88
Educated - not educated	2.94	1.16	2.40	1.15	3.19	1.14	2.84	0.82
Sociable - unsociable	3.88	1.05	3.61	1.26	3.46	1.09	3.65	0.80
Intelligent - not intelligent	3.10	1.11	2.73	1.09	3.03	1.06	2.95	0.78
Ambitious - without ambition	3.15	1.12	2.84	1.22	3.14	1.13	3.04	0.84
Sincere - insincere	3.36	1.19	3.29	1.28	3.41	1.11	3.35	0.91
Confident - not confident	3.63	1.25	2.79	1.39	3.04	1.27	3.15	0.91
Has sense of humour - no sense of humour	3.64	1.31	3.61	1.44	2.84	1.36	3.36	0.99
Kind - unkind	3.57	1.14	3.55	1.24	3.35	1.08	3.49	0.84
Clear - unclear	3.36	1.23	2.79	1.36	3.21	1.20	3.12	0.91
Fluent - not fluent	2.18	1.30	1.67	1.00	2.48	1.21	2.11	0.90
Friendly - unfriendly	3.39	1.14	3.36	1.20	3.22	1.07	3.32	0.83
Elegant - not elegant	2.82	1.12	2.60	1.12	3.00	1.14	2.81	0.77
Skilled - unskilled	2.81	1.21	2.32	1.18	2.83	1.15	2.65	0.86
Gentle - not gentle	3.26	1.23	3.10	1.28	3.37	1.17	3.24	0.88
Total	**3.24**	**0.73**	**2.95**	**0.76**	**3.13**	**0.76**	**3.11**	**0.59**

The total means for CA speakers varied. Speaker A received a higher evaluation (*M*=3.24) than speaker B (*M*=2.95) and speaker C (*M*=3.13). Speaker C was in the middle and speaker B was the lowest. However, in regard to the highest and lowest ranked items, the three speakers were similar. The lowest ranked evaluation items were 'skilled' and 'fluent', whereas 'sociable' and 'modest' were among the highest ranked evaluation item. More details of the evaluation of each speaker of CA are in Appendix O (Evaluation of colloquial Arabic speakers from the matched guise test).

Table 31:
Evaluation of Colloquial Arabic speakers based on the three aspects evaluated (competence, personal integrity and social attractiveness)

Speakers	Competence		Personal Integrity		Social Attractiveness	
	M	SD	M	SD	M	SD
Colloquial Arabic-Speaker A	3.03	0.81	3.31	0.82	3.64	0.90
Colloquial Arabic-Speaker B	2.50	0.83	3.23	0.87	3.52	0.99
Colloquial Arabic-Speaker C	2.99	0.86	3.30	0.81	3.17	0.90
All Colloquial Arabic Speakers	**2.84**	**0.66**	**3.28**	**0.64**	**3.44**	**0.70**

For competence and personal integrity, the evaluation scores for speakers A and C were similar and also higher than for speaker B. However, for social attractiveness, speaker A received the highest evaluation followed by speaker B, then speaker C.

An F-test was applied to analyse the participants' responses in the MGT. The aim of the test was to find out whether there was a significant difference in participants' evaluation of CA speakers based on university field of study. Analysis of data obtained using the MGT showed that there were no significant differences in participants' attitudes toward CA based on their university field of study [F (2, 254)=0.78, p=0.458].

4.2.7. Participants' attitudes toward English ascertained using the indirect method

The fifth research question was "What are Saudi university students' attitudes toward English as revealed by the use of *indirect methods* to investigate attitudes?" This question aimed to ascertain the participants' attitudes indirectly through the matched guise evaluation. The result of the implicit measure revealed clearly positive attitudes toward English with an overall mean of 3.50 (*SD*=0.49). The English speakers were assessed positively on competence (*M*=3.86, *SD*=0.59) and personal integrity (*M*=3.37, *SD*=0.55). However, the evaluation was slightly negative for social attractiveness (*M*=2.91, *SD*=0.57).

Table 32:
Evaluation of English speakers

Statement	Speaker A		Speaker B		Speaker C		All English Speakers	
	M	SD	M	SD	M	SD	M	SD
Modest - not modest	3.23	1.30	3.14	1.23	2.59	1.32	2.99	0.83
Educated - not educated	4.27	0.96	4.05	0.99	4.09	1.05	4.14	0.68
Sociable - unsociable	3.77	1.13	3.15	1.09	3.11	1.09	3.35	0.76
Intelligent - not intelligent	4.13	1.04	3.70	1.03	3.90	1.06	3.91	0.75
Ambitious - without ambition	4.14	1.02	3.71	1.07	3.83	1.05	3.89	0.75
Sincere - insincere	3.73	1.15	3.49	1.06	3.45	1.08	3.56	0.81
Confident - not confident	4.37	0.97	3.80	1.14	4.09	1.11	4.08	0.75
Has sense of humour - no sense of humour	2.80	1.26	2.20	1.14	2.02	1.09	2.34	0.82
Kind - unkind	3.29	1.09	3.19	1.11	2.79	1.16	3.09	0.73
Clear - unclear	3.96	1.06	3.26	1.23	3.55	1.22	3.60	0.80
Fluent - not fluent	3.96	1.12	3.27	1.23	3.77	1.26	3.67	0.80
Friendly - unfriendly	3.28	1.04	3.09	1.09	2.79	1.09	3.05	0.74
Elegant - not elegant	3.84	1.08	3.40	1.17	3.71	1.11	3.65	0.76
Skilled - unskilled	3.96	1.04	3.49	1.08	3.74	1.11	3.73	0.76
Gentle - not gentle	3.67	1.11	3.54	1.13	3.52	1.14	3.58	0.74
Total	**3.76**	**0.66**	**3.36**	**0.61**	**3.39**	**0.65**	**3.51**	**0.49**

The total mean for each of the English speakers was clearly positive. Speaker A (*M*=3.76) received a higher evaluation than the other two speakers (speaker B *M*=3.36: speaker C *M*=3.39). The highest scoring items for all three English speakers included 'educated', 'confident', 'intelligent' and 'ambitious'. On the other hand, among the lowest

ranked items for all three speakers were 'kind', 'friendly', 'modest' and 'has a sense of humour'. Appendix P gives details of the evaluation of the English speakers from the MGT (Appendix P: Evaluation of English speakers' in the matched guise test).

Table 33:
Evaluation of English speakers based on the three aspects evaluated (competence, personal integrity and social attractiveness)

Speakers	Competence		Personal Integrity		Social Attractiveness	
	M	SD	M	SD	M	SD
English-Speaker A	4.11	0.77	3.55	0.80	3.28	0.82
English-Speaker B	3.61	0.72	3.34	0.78	2.81	0.78
English-Speaker C	3.85	0.88	3.21	0.74	2.64	0.81
All English-Speakers	**3.86**	**0.59**	**3.37**	**0.55**	**2.91**	**0.57**

The speakers' rankings for competence varied. Speaker A received the highest evaluation, then speaker C and then speaker B. For both personal integrity and social attractiveness Speaker A had the highest ranking, then speaker B and then speaker C.

To ascertain whether there was a significant difference in participants' assessment of English speakers based on the participants' university field of study, an F-test was applied. The findings from the indirect research method showed that there was a significant difference in participants' attitudes toward English based on university field of study at the $p<.05$ level [F (2, 254)=3.09, p=0.047]. The analysis using the Scheffé post hoc criterion for significance indicated that the attitudes of science student participants towards English (M=3.59) were significantly more positive ($p<.05$) than those of medicine students (M=3.42) and those of human sciences students (M=3.49) when attitudes were investigated using an indirect method.

The research utilised one way analysis of variance (F-test) on the MGT results for all three language varieties (SA, CA and English). The analysis was applied to ascertain whether the evaluation was significantly different between the three language guises for

each of the test traits. Interestingly, the F-test indicated that there was a significant difference in the evaluation of all test traits based on the language variety at $p<.05$ (see Appendix Q: One way analysis of variance (F-test) and multiple range tests for the matched guides test result). A discussion and comparison of the quantitative findings is provided in Chapter 5.

4.3. Qualitative finding

4.3.1. Factors behind the participants' attitudes

The study included one qualitative question: "What are the factors behind these attitudes from the students' perspective?" This question aimed to develop a deeper understanding of the participants' attitudes and what the factors were that constructed and guided such attitudes, taking into consideration the concept of attitudes with its three components, knowledge, emotion and action. To answer this question, focus group discussions were used. The data were recorded, transcribed, coded, categorised and organised. Coding was done based on the analysis of the interview transcripts as well as with reference to previous literature (including Al-Haq & Samadi, 1996; AlJarf, 2008; Dakwar, 2005; Lo, 2009; Saidat, 2010). The analysis of the focus group discussions revealed six main factors behind the participants' attitudes, namely religious, linguistic, social, cultural, instrumental and educational factors. These main factors involved several sub-factors, with some overlap. Figure 4 presents a conceptual schema of the factors that were revealed.

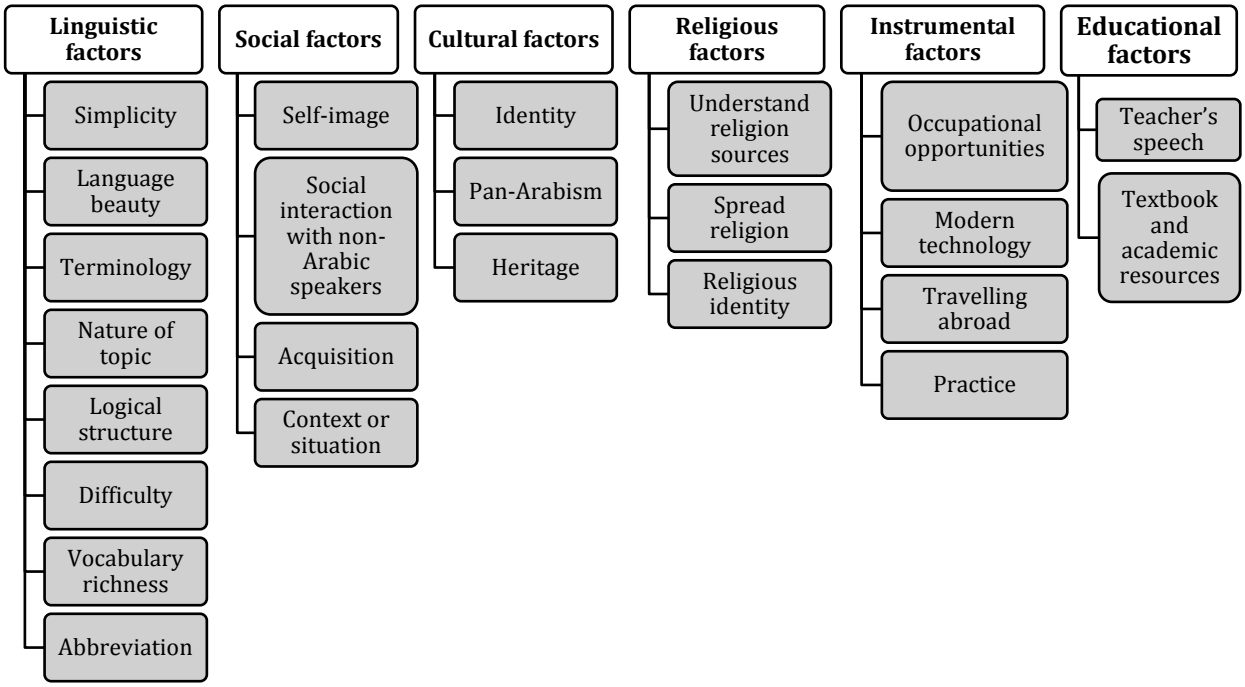

Figure 4 Hierarchical arrangement of focus group discussion codes and sub-codes

The students' attitudes were influenced by several factors distinguished by language varieties. The findings indicated that the attitudes toward each language were guided by specific factors that were different from the other varieties. Hence, the findings from the research relating to the three language varieties are explained under the next three subheadings.

4.3.1.1 Factors behind the participants' attitudes toward standard Arabic

Positive attitudes toward SA were motivated by several religious, linguistic, social and cultural factors. There was common agreement among participants that religious factors were the most significant element of positive attitudes toward SA. Two aspects, religious identity and understanding sources of religion, were factors associated with positive attitudes toward SA. The following are examples from the focus group discussion transcript:

Mohammed: Actually using standard Arabic has a religious value for any Muslim. It is the language of the holy book, the 'Qur'an'.

Fawaz: We cannot get a true understanding of the Qur'an and Hadeeth [Prophet Mohammed sayings] as well as knowledge of previous Muslims unless we know standard Arabic.

Ibrahim: I have no doubt that the weakness in standard Arabic causes problems in understanding the religion resources.

Abdul'elah: I feel sad very much when I read a book that was written by old previous scholars such as Ibn-Khaldun or Ibn-Taymiyyah and I find it difficult to understand everything, especially some expressions …

The religious value was common among all participants, although it was more evident in participants with a background in Islamic studies.

Besides religious factors, the participants reported several linguistic factors that were linked with a positive view of SA. The participants recognised the beauty of the language, the richness of vocabulary, as well as the logical structure of SA as elements that supported their positive attitude.

Yaseer: One of the great features of standard Arabic is beauty through its rhetoric … I really enjoy when I have a chance to use standard Arabic because of its beauty, its broad horizon through its rich vocabulary.

Abdullad: In addition to standard Arabic literature which is full of aesthetics such as ethics and generosity, it is the logical structure of standard Arabic grammar and rules that makes you respect standard Arabic.

The findings also showed that the nature of the topic was reflected in the language chosen and attitudes. That is, the use of SA was motivated by serious and respected themes, as the participants indicated:

Mus'ab: Using standard Arabic is often associated with the nature of the topic. If I want to talk about a serious issue such as a religious discussion I will definitely use standard Arabic.

Some cultural factors inspired a positive attitude toward SA. The participants emphasised that one cultural aspect arose through the relationship between SA and identity, pan-Arabism and heritage.

Abdulrahman: Our standard Arabic is our Arabic identity. Through standard Arabic it is easy to make contact with anyone from any Arab nation, whether he is from Libya, Algeria, Egypt or any other Arab country…

Mohammed: … we are Arab. We should be proud of our identity and language which is Standard Arabic. If we ignore Standard Arabic we will lose our identity.

Moreover, the participants revealed that respect for the social context or situation was a factor in using SA. They believed that some social contact contexts encouraged the use of SA.

Hossam: If I am sitting with my friends or relatives it is difficult to use standard Arabic and they may laugh if you use it. However, if I am sitting with scholars or professors I will use it.

On the other hand, the findings indicated that there were some factors behind negative attitudes to SA. The participants indicated that some linguistic, social, and educational factors affected their attitude to SA. They reported difficulties associated with using SA. These linguistic difficulties prevented them from using SA sometimes:

Ahmad: Honestly, sometimes I do not use standard Arabic in some situations where it is appropriate to use it because it is difficult and I do not want to make a mistake in standard Arabic…

The participants believed that the linguistic difficulty of SA is connected to social and educational factors. However, it should be noted that linguistic difficulty is not an

actual feature of the language variety but it reflects the participants' view. SA is perhaps not the language that people acquired in childhood. They were more likely to learn it when they began formal education. Furthermore, there were problems with SA education; one problem was that the teacher's speech was in CA, even sometimes when they were teaching Arabic subjects, as the participants indicated.

> *Mohammed: The difficulty of the standard dialect is because we do not use it at home. We do not use it when we are children. The beginning of family and community interaction is not by using standard dialect.*
>
> *Turky: When we are children we do not use standard Arabic in daily life. When we enter school we are faced with textbooks that are written in standard Arabic. However, most of the teachers' speech is in colloquial Arabic, even with some Arabic teachers. So, how can we learn and practise the standard dialect in such an environment?*

4.3.1.2 Factors behind the participants' attitudes toward colloquial Arabic

The focus group discussions revealed some issues that were linked to a positive view of CA. Various linguistic, social and cultural aspects supported CA from the participants' point of view. On the linguistic side, the participants commonly identified the simplicity of use of CA. This simplicity enhanced their positive attitude to CA. Yet, as mentioned earlier, such a conception of 'simplicity' is not an actual feature of the language variety, rather it reflects the participants' point of view as the following example demonstrates:

> *Ahmad: The purpose of speech is to make contact with others and the easiest way is to use colloquial Arabic. It is easy to use and easy to understand, even with writing in unofficial settings. We just write and do not care about mistakes and spelling …*

Moreover, the participants perceived the nature of the linguistic topic as a factor that enhanced the use of CA in some cases. As an example, the participants stated that for topics that were not serious, such as comedy speech or jokes, it was more appropriate to use CA than SA.

> *Mo'aath: Let's be more realistic, some speech is more suitable with colloquial Arabic. For example, the enjoyment of Egyptian comedy films comes from using the local dialect. I can't imagine these films in standard Arabic.*

Among social factors, the acquisition of language as well as the speech context were aspects that the participants recognised as having positively influenced their attitudes toward CA. CA was considered to be the mother dialect that was acquired in childhood. In addition, some cultural contexts demanded the use of CA.

> *Abdulrahman: Using standard Arabic is related to official contexts while colloquial Arabic is used in casual contexts. If I am sitting with friends or family I always use colloquial language. We are used to using only colloquial Arabic from an early young age.*

On the other hand, the participants emphasised that some cultural aspects sustained negative attitudes toward CA. They revealed that they were worried about the effect of CA on their identity and on pan-Arabism.

- *Do you think the use of colloquial Arabic threatens standard Arabic?*

> *Mus'ab: Definitely yes. I feel that standard Arabic is in danger and the major cause is colloquial Arabic. Nowadays the proficiency of the youth in standard Arabic is limited. Hence, this will affect their understanding and connection to the real Arab culture.*
>
> *Mohammed: In my opinion, the existence of colloquial Arabic affects pan-Arabism. The colloquial does not represent the Saudi identity. Each part of the country has its*

local colloquial variety; local dialects just represent the identity of a specific zone or tribe in Saudi. However, the true identity is the identity of standard Arabic.

4.3.1.3 Factors behind the participants' attitudes toward English

There were several factors behind the participants' favourable attitude toward English. The participants reported linguistic, social, instrumental and educational factors behind their attitudes. Linguistically, the participants emphasised terminology and abbreviation as the features that most influenced their attitude toward using English.

Mohammed: I think there are two main reasons for using some English words during Arabic speech; the first one is to show that because I know English I am better than you. The second is using some English concepts or terminology. This kind of use is because there are no famous and widely used Arabic translations for such concepts …

Young people's use of English abbreviations was a phenomenon mentioned by participants. They were used widely in the new technology discourse such as in social networking and chatting applications.

Mus'ab: Sometimes I use some English abbreviations in text messages, on Facebook and when chatting. It is easier and faster to write your comment or reply to a message. With a limited number of letters I can express my feelings or reactions.

Self-image and social interaction with non-Arabic speakers was recognised as a social aspect that reinforced positive attitudes toward English. The findings revealed that there was a kind of prestige associated with using English. Hence, in some cases the use of English was motivated by the desire to enhance self-image.

Omar: One of my friends told me that he feels ashamed to go to a luxurious restaurant and make an order in Arabic! I want to join an English course to

improve my English speaking. Unfortunately, many of the youth use English for bragging and flaunting themselves.

Social interaction with non-Arabic speakers was another social factor behind positive attitudes toward English. The use of English as a lingua franca with foreigners was common among the participants.

Abdulrahman: Non-Arabic speakers in Saudi can be seen as two types; those who can speak English and those who cannot. With the first type usually I use English while with the second type I use pidgin Arabic. Using English with the foreigners in Saudi makes communication easier.

The focus group discussions revealed several instrumental aspects related to positive attitudes toward English. These instrumental aspects included occupational opportunities, travelling abroad, using modern technology and practising English skills. The participants agreed that there was no doubt that English proficiency added great value to their skills when they wanted to apply for a job, even for some job opportunities not related to English.

Yaseer: After graduation from university, getting good English proficiency definitely will help me to find a better job with the highest salary especially for me because my major is engineering and, as you know, most of the big companies use English as a workplace language.

The participants considered that English proficiency helped them to have confidence when travelling abroad due to the position of English as the world lingua franca, as they stated. Furthermore, they believed that knowing English was a necessity for using modern technology effectively.

Mohammed: I am impressed by those who can speak English very well. They can have contact with the world. They can travel to any country and have contact with people.

Abdullah: English is the technology language. Therefore, knowing English will open doors for you to use technology in an effective manner. For example, when I use Google, fundamentally I use English to search because I get a huge number of results. On the other hand, the search results in Arabic are usually limited with a high number of repetitions.

Another instrumental factor was practising English skills. In the discussions, participants pointed out that they used English in numerous contexts because they wanted to practise their English proficiency. This was stated even by some conservative participants.

Mus'ab: I use English with foreigners in Saudi even with those who can speak Arabic. I find it a great chance to practise my English.

Some educational factors support the positive attitudes toward English. The science and medicine students in particular expressed more positive attitudes toward English in education. These attitudes were motivated by the position of English in the sciences and in the field of medicine. The textbooks used at the university were usually in English. Also, most of the resources for the subject were in English.

Hossam: As a medicine student, in my opinion they should be more concerned with the situation with English in the educational system, especially at the academic level. In my field, most of the resources are in English. The textbooks are in English. We cannot keep up-to-date in the field of medicine without English. So, I think English should be the language of instruction in scientific and medicine subjects.

On the negative side, attitudes toward English were mainly motivated by cultural factors. The cultural influence of English on the Arabic language and identity was an issue of concern for some of the participants.

Abdullah: Recently we have witnessed more concern about English from the early levels of education to university level. We need to be concerned about the situation with Arabic. Why do most European countries use their own languages in education, even in the science and medicine fields? There is a need to translate the

knowledge into Arabic instead of teaching the knowledge in a foreign language. This issue is part of our culture and identity.

Ahmad: Although the knowledge content is in English, we should translate it into Arabic instead of providing it in English. It is impossible to teach a language without its culture which includes several positive and negative things. We should limit the cultural impact of English to save our identity.

Chapter 5

DISCUSSION

This study set out to develop a deeper understanding of the participants' attitudes towards SA, CA and English. To obtain the data required, the research implemented various resources, both quantitative and qualitative, including a questionnaire, MGT and focus group protocols. This chapter discusses the research findings that were presented in the previous chapter. In the discussion in this chapter, the qualitative data are integrated with the quantitative. After discussing how the language varieties were actually used, the chapter considers the participants' attitudes towards SA, CA and English revealed by the data obtained using direct methods of investigation. That is followed by discussion of the participants' attitudes towards SA, CA and English revealed by using indirect methods of investigation.

5.1. Use of standard Arabic, colloquial Arabic and English

The findings indicated that the participants' use of CA (*M*=3.16) was high while overall the use of SA (*M*=2.17) and English (*M*=2.39) was rare. This conclusion supports research hypotheses 1 and 2. The high amount of use of CA in comparison to SA and English was the result of its position as a mother dialect of the participants. That is, CA is considered as a mother dialect for Arabs which they acquired before learning SA, which

mainly occurs during formal education (Dakwar, 2005; Maamouri, 1998; Owens, 2006; Saidat, 2010).

However, an unexpected finding was that, overall, the participants used English more than they used SA. This may be because of the status of English in Saudi Arabia in various situations. Over the last few decades, rapid economic development has increased the status of English in the Saudi context (Al-Haq & Samadi, 1996). Consequently, due to the need for manpower, one third of the population are foreigners with the majority of these being non-Arabic speakers, as described in the section on the linguistic situation in Saudi Arabia (see 1.1.1, 'Brief introduction to the Saudi situation'). The English language clearly appears in the affairs of daily life – it is seen on public signs and is the dominant language in hospitals, in large corporations and in high prestige places.

On the other hand, the participants in this research represented a sample of university students, about two thirds of whom were studying the sciences or medicine, where the content of instruction was essentially in English. This might have influenced their language behaviour outside the educational context as well. Moreover, the participants considered themselves to have an intermediate level of English proficiency, which enhanced their use of English. The nature of the instrument that was used to explore the actual use of the language varieties is another point that should be raised. The instrument was based on the participants' self-evaluation, which might not give a perfectly accurate picture, although some indication of the current status could be perceived.

To give a wider picture of the participants' actual use of SA, CA and English, Figure 5 provides a comparison of the use of the several language varieties investigated in various circumstances.

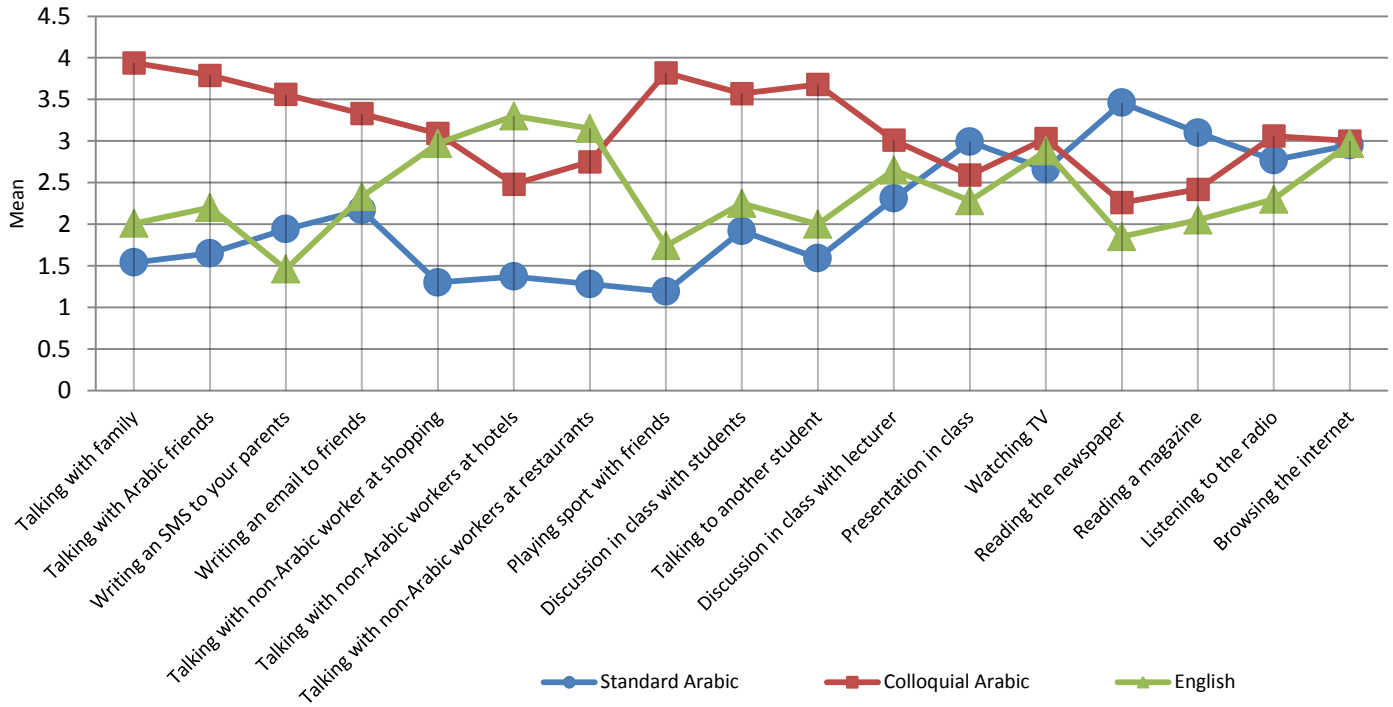

Figure 5 Participants' actual use of standard Arabic, colloquial Arabic and English

As can be seen in Figure 5, SA was clearly used less than CA and English in most situations. SA was used more than CA and English in only three situations, reading newspapers, reading magazines (which are both passive use) and presentations in class. This may be because all the newspapers in Saudi are written in SA and only very few articles in some newspapers are written in CA. Some writers sometimes insert a few sentences in CA into their articles, and poems are sometimes written in the local vernacular (namely local vernacular poetry). In addition, most magazines use SA. CA is commonly used in magazines that publish poems in the local vernacular. The readers of

these kinds of media are usually not university students. In regard to class presentations, the explanation for the highest number of students using SA refers to its position as an H variety that is used in formal settings such as when presenting in class.

There was generally an inverse relationship between the use of the two varieties of Arabic. An increase in the use of CA resulted in a decrease in the use of SA and vice versa as Figure 5 shows. The inverse relationship that was observed might be explained thus: unlike English, SA and CA are two varieties of the same language representing two different levels of the language which are used extensively; hence, more use of one variety results in less use of the other which is common in diglossia situations.

The overall findings indicated that SA was rarely used in social interactions and in the education setting. However, the discussion with the focus groups suggested that use was based more on the context of the communication, which was also stated by Ennaji (1991). If the communication was about serious and respected themes or if it was with a highly educated person the H variety may be used. As an example from the discussion with the focus group:

> *Abdurrahman: My use of standard Arabic is based on the education level of the other party. If I am interacting with a highly educated person such as a university professor I will use standard Arabic or a level that is close to standard Arabic.*
>
> *Abdullah: The language level is guided by the nature of the topic; with a serious issue, usually we use standard Arabic even with a friend.*

CA use was very high, and there was a large gap between the use of CA and the use of SA and English, especially in social interactions and in education. The extensive use of CA in social interactions is understandable due to its position as the mother dialect. However, it was somewhat surprising to find a high amount of CA used in

informal written forms, such as writing to friends (*M*=3.33) or parents (*M*=3.56), although the participants were more likely to be neutral in their response to the questionnaire statement about their use of CA when writing to friends (Item 61). However, their self-evaluation of their actual use showed extensive use of CA in informal written forms. The findings indicate a kind of conflict between the participants' cognitive and conative responses. The high use of CA in unofficial written forms was also found in the study by Warschauer, Said, and Zohry (2002) in the Egyptian context, where it was found that the majority of the research population used local CA in informal emails and when chatting on the Internet. Also, Esseili (2011) reached a similar conclusion in Lebanon. CA has been referred to by several researchers as 'spoken Arabic' (Donitsa-Schmidt, et al., 2004; Hussein, 1980; J. Palmer, 2008) due to its position as a verbal dialect. Moreover, some researchers refer to colloquial Arabic as 'non-written' vernacular (Ryding, 1991). The findings of the current research as well as the findings of some previous research indicate that definition of the terms 'spoken Arabic' and 'non-written' vernacular should be reconsidered. Such concepts do not reflect the current status of colloquial Arabic.

The interviews revealed that there are two reasons, from the subjects' point of view, that CA is used in the written form. The interviewees suggested that they used CA because of its simplicity and also to avoid making mistakes when using SA. An explanation of their perception may be understood on the grounds that they feel more competent using the native variety (CA) than they do using SA.

> *Abdullah: Writing in colloquial Arabic is faster and easier. I don't pay any attention to mistakes and spelling rules.*

Ahmad: Sometime I resort to writing in colloquial Arabic because I don't want to commit spelling errors. As you know, the Hamza [one of the Arabic letters] rule in Arabic writing is very confusing.

The participants generally used English more than they used SA and less than CA. They used it more in the spoken form than in writing and reading. English was used more than SA and CA when talking with non-Arabic workers in hotels and restaurants. When talking to non-Arabic workers while shopping, English and CA were used in similar amounts. Notably, the difference in using English when talking to non-Arabic speakers was based on the prestige of the place where the interaction took place. The more prestigious it was, the more English was used. Therefore, English was used more in hotels than when shopping. This was acknowledged by the participants in the focus group discussions. As the following quotation shows, the participants' language ideology associated English not only with high prestige but also with the quality of the service. This view was clearly reflected in the focus groups discussion:

Mos'ab: The official language in the hotels in Saudi is English. Even if you talk with Arab workers they will speak to you in English. If you do not understand they may shift to Arabic. This is to give something of the prestige and luxury of the place. In some places, if you speak English to make an order or request a service you will get better service than if you use Arabic!

The link between English use and prestige has been addressed in the literature. Researchers have found this link in several contexts, for example, in Hong Kong (Li, 1999), Sweden (Ager, 2005a), Japan (McKenzie, 2008), India (Blommaert, 2010), Jordan (Abu-Ghazaleh & Hijazi, 2011) and Kuwait (Malallah, 2000). Language use is discussed further in the discussion about attitudes.

5.2. Attitudes revealed by using a direct method of investigation

To understand the wider picture of the overt attitudes of the participants, the current study utilised a long questionnaire. Therefore, the outcome of the analysis is massive and covers several areas. The discussion begins with SA, followed by CA and then English, taking into consideration attitudes towards three dimensions of language use, social interaction, education and media.

5.2.1. Attitudes toward the use of standard Arabic revealed by using direct methods of investigation

The conscious methods of investigation used in the current research revealed that the prevalent attitude of the participants towards SA was positive (*M*=3.22). This conclusion supports the third research hypothesis. The attitudes of the participants were positively influenced by religious, linguistic, social and cultural factors, as indicated by the qualitative data. The participants strongly believe that the importance of the use of SA lay in its being the language of the Qur'an. The mean for this statement was the highest of the entire questionnaire. This opinion seems to be shared among Muslims in several contexts. The study by Saad (1992) in Algeria, that by Saidat (2010) in Jordan and that of Ennaji (1991) in the Maghreb came to the same conclusion. This opinion was also confirmed by the participants in the focus group discussions. They stated that religious factors were a significant influence on the positive attitude towards SA.

> *Mohammed: Actually, using standard Arabic has a religious value for any Muslim. It is the language of the holy book, the 'Qur'an'. We cannot truly understand the words of Allah without knowing standard Arabic.*

Additionally, the respondents obviously supported keeping SA pure. The strong relationship between SA and religious values might explain the high support for keeping SA free from foreign terms. This finding was also reported by Al-Haq and Samadi (1996) in their attitudes investigation with religiously committed persons in Saudi.

The position of SA was superior to both CA and English as reported by the participants. This belief was also discovered from the interviews. Several religious, linguistic, social and cultural factors lay behind this belief, as the participants indicated. However, the subconscious investigation of attitudes did not support this statement and this is addressed later (in 5.3.1: 'Attitudes toward SA revealed by using the indirect method'). Direct evaluation of attitudes showed that SA was perceived commonly as the mark of an educated person. This result was consistent with the findings of Saidat (2010) and was also found in the implicit evaluation of attitudes. This is understandable due to the position of SA as an H variety in the speech used among educated people.

The student participants tended to accept that using SA on a regular basis was an interesting skill, and this was also shown in the research of Alammar (2009). However, most of the participants agreed that people had negative feelings about them when they used SA in usual communication. This feeling was also noted by Saidat (2003) who suggested that there was widespread belief that people who speak SA are more likely to be subject to derision. On one hand, this may refer to the participants' lack of ability and limited competence in SA. As the participants indicated in the interview, difficulty using SA accurately can be seen as one of the linguistic factors behind negative attitudes towards SA. Hence, they might not have had enough competence and confidence to use SA. As a result, they were concerned about making a mistake in SA and worried about

people's reaction to this. On the other hand, the participants seemed to have a perception that SA was not used in regular communication. There were specific contexts where using SA was considered appropriate. Thus, in the interview, the context in which language was used was identified as one of the social factors behind the participants' attitudes.

> *Abdullah: Using standard Arabic is subject to the social context. It is more appropriate in official settings. If I use it in a lecture it will be fine but if I use it at a friendly gathering with my friends I will be the subject of ridicule!*

This view was expressed in other items of the questionnaire; that is, most of the participants expressed disagreement about using SA at social events with relatives. Also, the participants were undecided about the statement "In Saudi, people should use standard Arabic in communication with Saudis", which might show their opinion that using SA depends on the context, as they reported in the interviews.

The results showed that attitudes towards the use of SA in educational settings were generally divided. The participants acknowledged that they had a positive attitude to the use of SA in some situations but a negative attitude to its use in other situations. The findings indicated that the student participants were more likely to want SA to be used as the medium of instruction for the sciences. This finding is supported by other studies (Al-Haq & Samadi, 1996; Al-Jarallah & Al-Ansari, 1998). However, it seems to contradict what the participants stated about English. Less than half of the participants reported that English should be the medium of instruction in all scientific subjects and this result was also observed by AlJarf (2008). These two findings can be understood together through the participants' explanations in the interviews. The interviewees distinguished between situations where they would prefer to continue using English as a

medium of instruction due to the lack of Arabic resources as well as the problem of translating concepts into Arabic. However, most of the interview participants were in favour of the Arabisation of scientific knowledge in the future when a solid base for the Arabisation is constructed. The participants were aware that the Arabisation process of science was not just translation of a few texts. It goes beyond that, to language planning with intensive and continuing efforts and collaboration of different parties to keep Arabisation updated with science knowledge outcomes.

> *Mohammed: Currently I think we should continue using English as the main language of science knowledge. However, at the same time we should start some steps on the Arabisation of science knowledge through using the Arabic terminology alongside the English one... gradual Arabisation is the solution which will need several years.*
>
> *Abdullah: Arabisation of science knowledge is not a matter of translating one book. It is more than an individual work; we need institutional work if we want successful Arabisation or we will have to continue using English.*

Therefore, on the other item, the majority of the participants agreed that science knowledge should be translated into Arabic, which is consistent with what Al-Haq and Samadi (1996) reported. This motivation to Arabise science knowledge resulted from several factors, one being the participants' belief that scientific subjects were easier to understand when taught in SA, as the questionnaire revealed. This belief was also found in the Algerian context (Saad, 1992) where the subjects indicated that scientific subjects were more comprehensible when taught in Arabic. Another factor motivating the Arabisation of science knowledge is identity. SA is recognised by the subjects as the real representative of their culture and identity. Indeed, Arabisation of science knowledge is a significant issue in current planning in Arab countries and it is not a simple task, as Amin (2009, p. 18) concluded in his comprehensive theoretical study:

> Given the diglossic nature of Arabic and the increasing use of a foreign international language in science education in the Arab region, the absence of an organized knowledge base to inform decisions regarding language in science education in the region will mean that quality science education will remain elusive. With this at stake, a sustained effort at producing a coherent, theoretical and empirically-based understanding of the relevant learning principles is urgently needed.

In regard to teachers' use of SA in class speech, the participants seem to agree that lecturers should use only SA. This result was also found in the Iraqi context (Murad, 2007) and it was also confirmed by the participants' responses about their attitudes towards using CA in educational settings, which are reviewed later.

Two points reveal the negative attitudes of students toward SA in education. Although the participants expressed their support for the Arabisation of science, they clearly felt that SA was more the language of religion and literature than of science and technology. AlJarf (2008) reported a similar result in her research. The findings in this study revealed that, in regard to the present status, SA was currently believed to be more a language of religion and literature than of science and technology, but at the same time the findings supported the use of Arabic in science and technology in the future. The other point that revealed negative attitudes to SA in education was related to studying SA. Most of the respondents agreed that studying SA was not enjoyable. This finding was not consistent with the findings of Alammar (2009). This may be due to the difference in the educational level of the participants in the two studies. The participants in the current study were university undergraduates whereas the participants Alammar's (2009) study were public school students.

Attitudes towards SA in the media could be seen as positive. The participants tended to agree that they prefer to see SA rather than CA used in the media as it was a more beautiful form of the language. The relationship between SA and language beauty has also been found in other studies; for example, in the study in Algeria by Saad (1992), subjects agreed that SA was more beautiful than French. In the Iraqi context, Murad (2007) found that the beauty of the language was one of the reasons for the preference for SA over the local CA, especially among educated people. Findings from the analysis of the interview in the current study were in line with that finding. The beauty of the language was specified as one of the linguistic factors that enhanced positive attitudes toward SA.

> *Abdul'elah: When I use standard Arabic I feel that it has a special beauty and unique style that distinguishes it from any other language in the world.*

However, although the participants believed in the beauty of SA, their actual use of SA in the media as well as their overall use of SA was less than their use of CA and English, as the findings showed. On one hand, this showed that the participants' knowledge and their actions were not always in harmony; that is, the three components of attitude – action, knowledge and emotion – might not co-exist in agreement (Baker, 1992; Matsuda, 2000). On the other hand, SA is considered to be an H variety and there are specific situations in which it is used, and it is not appropriate to use it in every situation. There is associated prestige with using SA. Therefore, the respondents commonly agreed that respected TV channels used only SA. Interestingly, the findings demonstrated that although the participants' attitudes towards radio stations that used SA could be seen as positive, they were not in favour of watching films that used SA. These differences in attitude may reflect the nature of films that use SA. Often, SA is used

exclusively in historical films whereas most drama and comedy movies use the local vernacular (Alshamrani, 2012).

5.2.2. Attitudes toward the use of colloquial Arabic revealed by using direct methods of investigation

Overall, results revealed by the direct methods of investigation indicated that the participants' attitudes towards CA tended to be positive (*M*=3.12). This conclusion does not support the fifth hypothesis of the study. Positive attitudes to CA were motivated by several linguistic, social and cultural factors, as indicated by the participants in the interviews. With regard to social interaction, the findings showed that the participants agreed that it is easier to express feelings using CA. Also, most thought that CA is easier to speak than SA. Similar results were reported by Murad (2007) who found that Iraqi people had a preference for using the local CA because it was easier. This linguistic simplicity was pointed out as one of the linguistic factors behind the favourable attitude to CA revealed in the interviews in the present study based on the point of view of the participants.

Yaseer: We use colloquial Arabic because it is simple and easy. You can say what you want to say without thinking about vocabulary or linguistic accuracy.

However, the opinion about linguistic simplicity, as stated by the subjects, may be explained by a difference in competence in the two main varieties of Arabic - CA and SA. The subjects chosen needed to have a high level of competence in CA while their competence in SA was expected to be limited.

CA was considered by most of the participants to be representative of local identity. This sensitivity to the relationship between local CA and local identity has been found in other Arabic contexts such as in Morocco (Marley, 2004) and Iraq (Murad, 2007). However, the respondents were also conscious of the value assigned to SA as giving an Arab identity rather than a local one. Hence, they tended to acknowledge that the use of CA threatened Arab unity and they observed that the use of CA was clearly slowing the spread of SA. This understanding of the relationship between CA and SA and identity was also found in the qualitative data.

> *Ahmad: The Arabic language is a broad issue. As you know, language unity is a strong link between different nations and countries. Therefore, standard Arabic is what links Arabs, not colloquial Arabic.*

Overall, attitudes towards CA in education were equally divided between the positive and negative. On the positive side, about half of the participants agreed that if a teacher used CA in class it made it easier to understand the subject. Thus, they agreed that it was acceptable for lecturers to mix SA and CA when they are speaking in class. These favourable attitudes were associated with linguistic and social factors: the simplicity of the variety which related to the competence on one hand and the position of CA as the mother dialect on the other hand, which were the opinions revealed by the participants in the interviews.

- *Which variety do you think teachers should use in class - standard or colloquial - and why?*

Hossam: I think it depends on the subject. For Arabic and Islamic culture subjects they should use standard Arabic to communicate …. For other subjects they can use the colloquial. The main aim for the teacher is to deliver the knowledge to the students in the easiest way which in many cases is by using colloquial Arabic.

On the other hand, about half of the participants believed that using CA in the classroom was not appropriate. It was perceived as an indicator of a serious cultural issue. CA was assumed to be an L variety that had limitations for becoming the language for knowledge, as the interview participants indicated.

> *Fawaz: Using standard Arabic in education is a sign of respecting knowledge. The colloquial is too simplistic to be the knowledge language and it is really wrong to use it in education.*

Therefore, most of the participants supported banning it from use in education contexts. Banning CA from use in education has been supported by numerous researchers (Aldannan, 1999; Tinbak, 2005) on the grounds that CA affects education in general and Arabic language education in particular (Abu-Rabia, 2000; Aldannan, 1999; Ayari, 1996; Maamouri, 1998). This inconsistent attitude towards CA among the participants shows how attitudes are a complex phenomenon that cannot simply be separated into positive or negative views without deep understanding. As was evident from the qualitative data, it seems that there were two views in regard to the CA situation in education. The first was focused more on the advantages of using CA in education settings because of its linguistic simplicity, whereas the other view was more concerned about the disadvantages of its cultural impact. The subjects obviously prefer CA as the medium of instruction because it makes learning easier, yet at the same time they recognise the importance of upholding the position of SA as perhaps the most important maker of ethnic, culture and religious identity.

In general, attitudes towards CA in the media were positive. Most of the participants liked to watch TV programs that used CA, as was also supported by the findings about their actual use. Moreover, they commonly agreed that radio programs

that used CA were more understandable than those that used SA. The participants suggested that this was possibly linked to the simplicity of CA. With written media, about half of the participants enjoyed browsing websites that used CA, and they enjoyed reading magazines that used CA more than those that used SA. However, most of the participants stated that it was not acceptable to use CA in written media. They also believed that using CA in the media was resulting in the decline of SA. These findings together present a sort of conflict between the cognitive and affective components of attitudes. The respondents were more likely to support the position of SA because of their knowledge and perhaps due to its position as an H variety that had high prestige and was considered to superior and more logical and respected within the speech community, as Ferguson's (1959) theory of diglossia stated. However, emotionally they tended to favour CA as it was the mother dialect and people might have a stronger emotional attachment to their own dialect than to other dialects (Cook & Bassetti, 2010).

5.2.3. Attitudes toward the use of English revealed by using direct methods of investigation

The research findings revealed that attitudes towards English were commonly positive (*M*=3.53). This result supported research hypothesis 5. This favourable attitude towards English was supported by several factors. The interview raised linguistic, social, instrumental and educational factors behind the positive attitude towards English. The participants had a strong desire to speak English well. This is consistent with Almaiman's (2005) study of Saudi school students' attitudes towards English. Hence, there is great interest in English among the youth regardless of their age. Almost two-thirds of the participants believed that if they could speak English their family would be proud of them. The same sentiment has been documented in several contexts including

China (Young, 2006), Japan (Tachibana, Matsukawa, & Zhong, 1996) and Turkey (Karahan, 2007). This confirms the social value that is associated with English, which was also revealed by the current research population in two other items. About half of the participants agreed that using English was the mark of an educated person and they respected Saudi people who could speak English. The social value of English seems to be a common finding in investigations of attitudes towards English (Abu-Ghazaleh & Hijazi, 2011; Crismore, et al., 1996; Esseili, 2011; Karahan, 2007; Malallah, 2000; Matsuda, 2000; Pierson, et al., 1980; Pishghadam & Sabouri, 2011). As in AI-Banyan's (2002) study, in the focus group discussion in the present study self-image was recognised as one of the social aspects that reinforced positive attitudes toward English.

> *What is your feeling when you hear one of your friends speak English fluently?*
>
> *Abdullah: Actually, I wish I could speak like him. [Why?] Because he has something I don't have. If someone can speak English he will add social value to himself and people will see him differently... His personality characteristics will be distinguished.*

Another social factor indicated by the participants in the interviews as a motivation for their positive attitude to English was social contact with non-Arabic speakers. Findings from the questionnaire were in line with this. The majority of the participants agreed that they used English when talking to non-Arabic speakers in Saudi. Moreover, this finding was supported by the participants' use of English revealed by the self-evaluation.

In regard to the relationship between the use of English and success in development, responses were similar to those in a previous study conducted in the Asian context (Young, 2006). In the present study, the participants tended to feel that the use of English was important to the success of Saudi development. Also, most of the

research participants distinctly supported the suggestion that English was necessary for using technology. This matched with the findings of the study by Al-Haq and Samadi (1996). The interview participants shared that view, indicated that use of modern technology was an instrumental factor behind their positive attitude towards English.

> *Mohammed: Using modern technology effectively depends on the English language. So, I need to learn it. It is impossible to utilise all the available functions of modern technology without English, even smart phones or the Internet.*

As reflected by the important role of English stated by the participants in their responses to several items as discussed above, more than half of them believed that there was a pressing need to know English so they could use it in everyday activities in Saudi. Further, about half of the participants appeared to think that the use of English in everyday life affairs was an indication of cultural advancement. However, the humanities students seemed to be more conservative in their responses to such statements, as the interviews also indicated. This conservative view was compatible with the view of religiously committed persons (Al-Haq & Samadi, 1996). The views of the medicine and sciences students might be influenced by the status of English in their fields of study in Saudi. Generally, the participants appreciated the position of English as an international lingua franca. This finding was in agreement with interpretations found in other contexts such as Japan (Chiba, et al., 1995) and Korea (Lee, 2009). In those studies, the researchers discovered wide awareness among English learners of the position of English as an international lingua franca. The interview participants also valued English, and they indicated that it was a social factor because of social contact with non-Arabic speakers and an instrumental factor because of its usefulness in providing occupational opportunities and when travelling abroad.

Despite their favourable attitudes towards English, the participants were to some extent conscious of the cultural value involved in using English. The majority of the participants agreed that using English in so many domains of public life was a sign of the influence of Western culture in Saudi. Moreover, more than half of the participants agreed that the extension of English education into elementary school would increase Western influence. This outcome was also expressed in the interview as one of the cultural factors behind negative attitudes towards English. This awareness of the cultural influence of English may not be in conflict with their thoughts about the relationship between using English and utilising technology and national development. It seems that the participants understood the need for English language for specific purposes. However, they were concerned about the increasing use of English. This view of English in the Saudi context has been observed in several studies (Aldosari, 1992; AlJarf, 2004, 2008; Alshammary, 1989).

> *Turky: There is no doubt there is a need for English use in some areas in Saudi such as education, technology … etc., however, the danger is to value English at the expense of the Arabic language. This will lead to the loss of Islamic and Arabic identity.*

There was a sense among the participants, therefore, that using English in Saudi threatened the status of SA. Also, most of the students indicated that they disagreed with extending the use of English in Saudi. On the other hand, the majority did not think that using some English words while speaking in Arabic was the mark of an educated person.

The use of the English language in the education system in Saudi is a controversial issue. The student participants evidently broadly supported English use in education. They mostly agreed that the use of English as a language of instruction opened doors to careers for students. This was understandable, especially with the rapid

development that the country is witnessing, opening the way for international corporations to operate in the Kingdom. Also, most of the leading companies in Saudi use English as a medium of communication (Elyas, 2008). Therefore, it was not surprising to find that more than one third of the student participants were doing an English course outside their regular university education, as the questionnaire revealed. This instrumental value of English has been reported in previous studies in the Saudi context (AI-Banyan, 2002; Al-Haq & Samadi, 1996; AlJarf, 2008; Elyas, 2008). The interviews with the participants also raised the point that occupational opportunity was an instrumental value that motivated positive attitudes towards using English. Therefore, similar to the findings of Almaiman (2005) and Malallah (2000), the majority of the participants expressed their preference for taking English as a subject, even if it was not compulsory at university. Also, most of the participants agreed that university English classes should be conducted exclusively in English.

A strong interest in English education was also apparent in the participants' attitudes towards teaching English right from the first year of primary school. The majority agreed that English should be taught from Year 1. This viewpoint was similar to the views of elementary school students and their parents according to Addamigh (2011), who investigated the opinions of more than 4000 students and their parents. However, the participants seemed to wish to extend English education to the first year of elementary school but at the same time they were concerned about the cultural influence of English as discussed above.

In general, the respondents agreed that using some English terminology in an Arabic lecture was useful; nevertheless, at the same time about half of them agreed that

mixing English with Arabic in a lecture was unacceptable. These two responses together may imply their awareness of the usefulness of using English where it is needed. That is, language mixing was not acceptable but using English academic terminology was beneficial, as the interviewees stated. Using English terminology was supported by the interview findings in which participants indicated that this was a linguistic factor that promoted a positive attitude towards English.

> *Abdulrahman: I use some English terminology, especially in academic environments, because it is direct and easier to deliver a concept. Unfortunately, most of the translated English terminology has several translations and using some of them is confusing because it is not well known like the English one.*

In regard to language in the media, attitudes towards English were generally positive. Most of the participants noticeably liked to watch films in English. This result was supported by their self-evaluation of English use in the media. The participants preferred to watch films in English with Arabic subtitles rather than dubbed in Arabic. Several factors might contribute to this preference for English films, one of them being the power of the English-speaking film industry, especially from America. The American film industry has played a significant role in spreading the English language and Western culture, and it has had an impact on people's attitudes to English (Pulcini, 1997).

About half of the participants were in favour of using English for searching the internet. This was reported in questions about their actual use of English as well. The participants explained that a huge number of search results could be obtained when using English to search.

Abdullah: When I use Google, fundamentally I use English to search because I get a huge number of results. On the other hand, the search results in Arabic are usually limited with a high number of repetitions.

In the written media (magazines and newspapers), the participants used English very rarely although they thought reading English magazines was an enjoyable activity.

In respect to the relationship between the participants' attitudes revealed directly and their academic specialisation, unlike attitudes to SA and CA, there was a significant difference in the attitudes of the participants to English based on their university field of study. The medicine students had a significantly more positive attitude toward English than the science and humanities students. This may be due to the fact that mostly English was used as the language of instruction for medicine students and also in their teaching at university, unlike the science and humanities students. Unlike the results of the study in the Iranian context conducted by Sayadian and Lashkarian (2010), Abu-Ghazaleh and Hijazi (2011), who conducted a study in Jordan, found that the university field of study had an impact on the conscious attitudes of the participants. Abu-Ghazaleh and Hijazi (2011) noted that science students had a more favourable attitude to English and they had a statistically significant difference in attitude to the College of Arts students. This may be because there was a relationship between language use and need and language attitudes. Similarly, Malallah (2000) found significant differences between the attitudes towards English in the Kuwait context based on the students' field of study. Students from physics, biology and maths expressed a more positive attitude towards English than those from the humanities and social sciences. This result sheds some light on the correlation between attitudes towards the language and the perceived need to learn the language.

5.3. Attitudes revealed by using an indirect method of investigation

For a wider picture of the subconscious evaluation of the participants' attitudes, Figure 6 compares the three language varieties for all the MGT items.

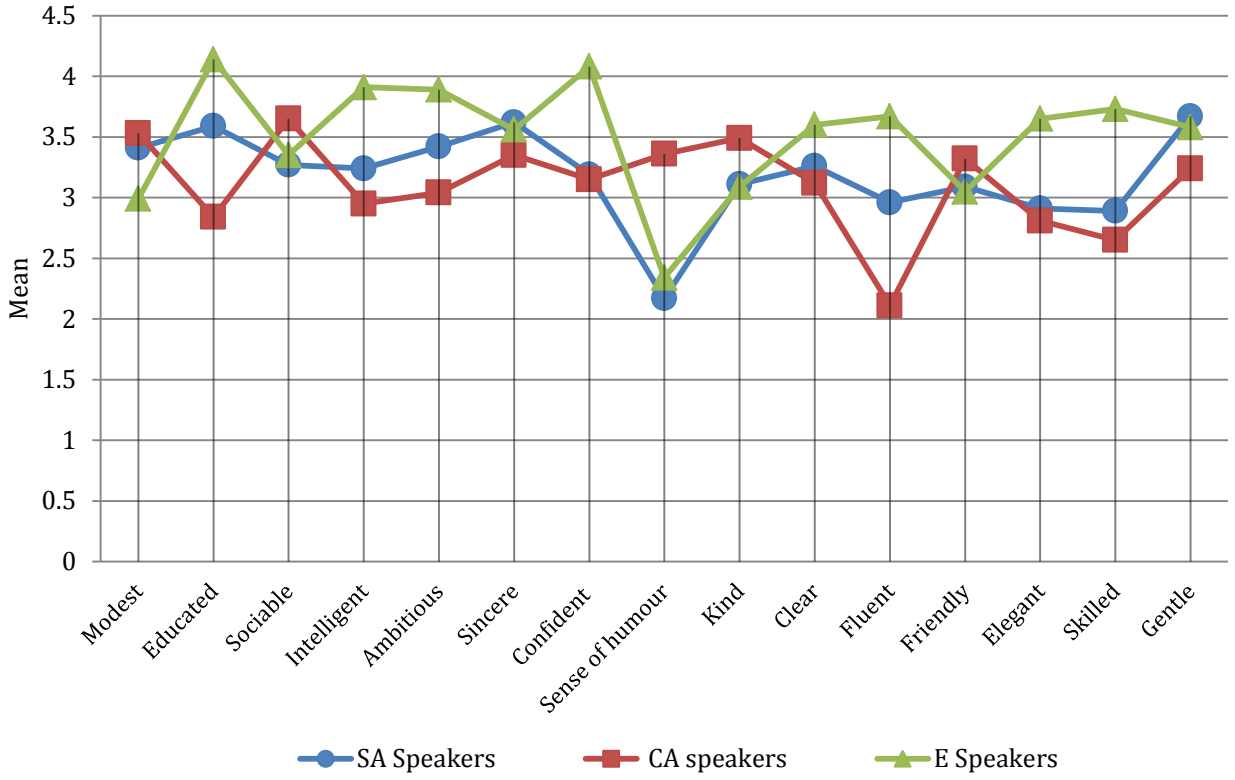

Figure 6 Matched guise test outcomes for standard Arabic, colloquial Arabic and English

Figure 6 shows how the participants evaluated the speakers of the three language varieties in the MGT. Interestingly, the differences were significant for all the traits evaluated (see Appendix Q: One way analysis of variance (F-test) for the MGT results). The inclusive view indicates that the English speakers were rated higher than the SA and

CA speakers in most areas. The SA speakers appeared to be in the middle between the English and the CA speakers for most traits, whereas the CA speakers received the lowest evaluation.

Although these covert attitudes were somewhat in agreement with the overall findings of the questionnaire, they might not be in agreement with what was stated by the participants in some explicit statements (such as Item 50) where the majority agreed that SA was superior to CA and English. This discrepancy in attitudes based on level of consciousness might be related to the participants' cognitive awareness of the significance of SA. As the participants indicated in the interviews, there were religious, cultural, social and identity values linked to SA; nevertheless, they were implicitly fascinated by the English language. However, Kristiansen (2011) argued that the matched guise technique provided more fruitful data than direct methods of investigating attitudes. It is apparent from Figure 6 that for some traits, such as 'gentle' and 'sincere', SA was evaluated more highly than CA and English. Also, CA was evaluated more highly for some characteristics such as 'modest', 'friendly', 'sense of humour' and 'kind'. This variation in the evaluations based on language varieties emphasises how, as Blommaert (2010, p. 6) discussed, the language "gives you away" because it can be used to "locate the speaker in particular indexical and ascriptive categories (related to identity and role)".

It is interesting to note that there were significant differences in traits between the language varieties. For instance, items like 'educated' and 'fluent' were placed first for English, followed by SA then CA. This explains the participants' perception of the English speakers who they considered to be highly educated and very fluent, while the

SA speakers were in the middle and the CA speakers were lowest. Yet in some items there was little difference between the three language varieties; the evaluations were close for 'sociable', 'sincere' and 'friendly'. On the other hand, Figure 6 also shows that for some characteristics, two varieties were close to each other while the third was distant in the evaluation. For example, the English speakers were clearly assessed more highly than the SA and CA speakers for 'skilled', 'elegant' and 'confident', reflecting the participants' implicit attributions of English. Additionally, for the trait 'sense of humour', the CA speakers were placed noticeably higher than the English and SA speakers. This is explained the social and functional levels linked to CA. More discussion of each language variety is presented in the following subsections.

5.3.1. Attitudes towards Standard Arabic revealed by the indirect method of investigation

The sixth hypothesis of the study was that indirect methods of investigation would reveal that Saudi university students had a positive attitude to SA. The findings from the MGT were in line with this hypothesis. The participants' overall evaluation of the SA speakers was positive (*M*=3.19). In more detail, the evaluation was positive for 'personal integrity' (*M*=3.34) and 'competence' (*M*=3.22) but negative for 'social attractiveness' (*M*=2.58). The evaluation was mostly positive for all the 'personal integrity' traits. For 'competence', the traits were positive except for 'skilled'. It seems that the evaluation was negative for 'skilled' due to Speaker B. Interestingly, Speaker B received the lowest evaluation mean in all of the three guises (SA, CA and English) and Speaker A obtained the highest evaluation mean in all three of the guises. Consequently, although the MGT distinguished between the evaluation of the three language varieties there were some non-control variables that might have influenced the evaluation

(especially for speaker B), such as the speaker's voice, intonation, etc. This non-control variable may be considered a limitation of the MGT. In regard to 'social attractiveness', the SA speakers were evaluated positively for both 'sociable' and 'friendly' but the evaluation was negative for 'has a sense of humour'. This trait was also the lowest evaluated item, with a large gap between it and the other items.

This evaluation may reflect the participants' view of SA as an H variety that had high esteem, with its use related to official matters rather than humorous matters. Hence, the three traits evaluated most highly for SA speakers were 'gentle', 'sincere' and 'educated', as revealed by the participants' subconscious views of SA. These outcomes from the MGT were supported, in general, by the results of both conscious methods of investigation, the questionnaire and the interview. In the questionnaire, for instance, most of the participants agreed that using SA was the mark of an educated person (Item 1) and they also tended to dislike using SA at social events with relatives (Item 42). From the interviews, the situational context was identified as one of the social factors behind attitudes towards SA. The interviewees reported that SA was the language used by educated people when discussing serious issues but that this language variety was not used by uneducated people or in humour.

Overall, attitudes towards SA revealed by indirect investigation (*M*=3.19) corresponded with the general findings about attitudes to SA revealed by the questionnaires (*M*= 3.22). To clarify, SA was evaluated positively in three components of the direct study of attitudes although results were more positive for knowledge and action than for emotion. Additionally, using the indirect method of investigation, SA was judged positively for both 'competence' and 'personal integrity', whereas for 'social

attractiveness' it was evaluated negatively. This conclusion characterized the state of SA based on the participants' opinions.

5.3.2. Attitudes towards colloquial Arabic revealed by the indirect method of investigation

The overall evaluation of the CA speakers was slightly positive (*M*=3.11). This conclusion does not support research hypothesis 7 which predicted that the participants' subconscious attitudes towards CA would be negative. This hypothesis was assumed on the basis that most of the Arab individuals perceive CA as an L variety of the Arabic (Altwaijri, 2004; Tinbak, 2005) which has low prestige and is not considered to be superior and logical (Ferguson, 1959). Nevertheless, this result may be explained by the fact that the variety of CA used in the MGT was what can be defined as 'educated colloquial'. This level of CA is between local colloquial and MSA. It is close to SA and is used among educated people (see 2.3.3, 'Contemporary levels of Arabic', for more detail). Thus, the level of CA used might have influenced the participants' judgments.

In general, the CA guises were assessed negatively for 'competence' whereas for 'social attractiveness' and 'personal integrity' they were evaluated positively. In particular, the CA speakers were evaluated negatively for competence traits, except for 'confident', 'clear' and 'ambitious'. The evaluations were positive for all 'social attractiveness' and 'personal integrity' traits excluding 'elegant'. This was probably due to the influence of the lower prestige linked to CA.

The highest ranked items for the CA speakers were 'sociable', 'modest' and 'kind' which reflects the social value linked to CA. This social value was also reflected in the questionnaire responses, for example in Item 55, where most of the participants

perceived CA as representative of the national identity of Saudi. Also, this social value was supported by the participants' actual use of CA, as they reported that they used CA mostly with family and friends. On the other hand, the traits with the lowest evaluation were 'fluent' and 'skilled', showing the participants' low opinion of CA.

The overall outcomes of the conscious method of investigation of attitudes towards CA (*M*=3.12) were almost identical to the results from the subconscious methods of investigation used in this study (*M*=3.11). However, on the basis of the three components of the conscious methods, the participants expressed more negative attitudes through their knowledge (indicated in questionnaire items 4, 5, 9, 12, 18, 47 and 61) while there were positive outcomes for the actions and emotions components. As for the results from the subconscious method of investigation, the attitudes of the participants were more positive with regard to 'social attractiveness' and 'personal integrity' but were negative for 'competence'. These differences in attitudes based on the level of consciousness contribute to our understanding of how the participants perceived CA.

5.3.3 Attitudes toward English revealed by the indirect method of investigation

Unconscious attitudes towards English were distinctly positive. This conclusion corroborated hypothesis 8 of the study and was probably attributable to the marked attention given to English language in the Saudi context at different levels (AlJarf, 2004, 2008; Alkhabti, 2002; Elyas, 2008). The matched guise analysis detected positive attitudes towards English. To explain further, the English guise commonly received a positive judgment for all 'competence' and 'personal integrity' traits. Yet the evaluation

was slightly negative for 'social attractiveness'. The participants evaluated the English speakers positively for 'friendly' and 'sociable' but negatively for 'has a sense of humour', which was evaluated as the lowest item. On the other hand, the three traits, 'educated', 'confident' and 'intelligent', received the highest evaluation. It seems possible that these results were attributable to the position of English as a superior language (AlJarf, 2008) and the language of the elite global community (Blommaert, 2010), which was used, as Saudi youth perceived, among 'high level people' who were distinguished by their personal qualities. A possible explanation for the trait 'has a sense of humour' getting the lowest evaluation is that the emotive function of language is obviously a very important component of language competence but it is one that is not within the grasp of all but only within the grasp of the most advanced second language users.

In regard to the differences in participants' assessment of the English guise based on their university field of study, unlike the two varieties of Arabic, a significant difference was revealed in regard to the English guise. The science students had significantly more positive attitudes towards English than the medicine and human sciences students in the MGT. However, surprisingly, in the questionnaire the attitudes towards English of the medicine students were significantly more positive, as stated previously. A question that needs to be asked is: Why did the direct method of investigation reveal that medicine students had a more positive attitude to English whereas indirect methods of investigation revealed that students of the sciences had a more positive attitude to English? Although there is no clear way of explaining this finding, a possible explanation might be that the medicine students were more involved with English language through their textbooks, the teaching they experienced and their

practice, which might have influenced their answers in the part of the study that investigated attitudes using direct methods of investigation. On the other hand, students of the sciences had less involvement in using English than medicine students. Students studying the sciences used English mainly in textbooks, whereas their teaching and their actual practice was a mixture of Arabic and English, as the participants indicated in the interviews. Therefore, indirect investigation of attitudes revealed that English was becoming more attractive for students of science. From the overall evidence from the direct and indirect methods of studying attitudes it appears that attitudes may be related to language need, use and culture factors.

The findings of covert attitudes towards English (*M*=3.51) in a broad sense corroborated the findings of overt attitudes (*M*=3.53). The English guises were assessed positively in regard to 'competence' and 'personal integrity', as well as on the components of direct attitudes investigation (knowledge, action and emotion) while being assessed negatively for 'social attractiveness', principally for 'has a sense of humour'. These overt and covert attitudes characterised how English was perceived by the participants. It is evident that both the direct and the indirect methods of investigation revealed that attitudes towards English were favourable.

Chapter 6

CONCLUSIONS, IMPLICATIONS AND RECOMMENDATIONS

One of the aims of this study was to use the findings to make recommendations for language planning in the Saudi setting. This final chapter begins with the conclusions of the study. Following this, implications from the research on language planning are presented. The last section of this chapter contains recommendations for further research.

6.1. Conclusions

Two important aspects make this study significant. The nature of this research on attitudes is the first important aspect. The investigation of human attitudes towards language has been perceived as essential in sociolinguistics research. It has implications for different aspects of sociolinguistics at both micro and macro levels. Investigation of attitudes can be seen as a lens that provides a snapshot of the current status of language that assists in predicting the place of language in the future. The integrated approach that was implemented is the other aspect of this study that is significant. Besides shedding some light on the participants' actual use of standard and colloquial Arabic and English, the study investigated attitudes not only directly but also indirectly, and, moreover, it investigated the factors behind these attitudes. This study was concerned with developing an understanding of how the two varieties of Arabic, as well as English,

were perceived by Saudi university students in order to provide basic information for language planning in the Saudi context.

The research questions were created to reflect the research objectives. Hence, the first question attempted to investigate the participants' actual use of the two varieties of Arabic and English. The second and third questions aimed to examine attitudes toward the use of standard Arabic, colloquial Arabic and English as revealed by the use of direct methods. Answers to the fourth and fifth research questions were obtained by using an indirect method to investigate attitudes towards standard Arabic, colloquial Arabic and English. The last question of the study sought to understand the factors behind the participants' attitudes from their perspectives.

An integrated approach to investigating attitudes was utilised in the current research. This approach made use of both quantitative and qualitative research methods. On the quantitative side, the study applied two instruments. The first was a MGT which was used to study attitudes indirectly. The second was a questionnaire which investigated the attitudes of the research population directly. For qualitative data, this research implemented a focus group protocol to reveal the factors behind the participants' attitudes from their point of view. All the research instruments were revised on the basis of study of numerous previous researches.

Because of the significance of the research sample, the study used a random cluster sample. The sample was chosen from among Saudi male undergraduate students at King Saud University in Riyadh, Saudi Arabia. The participants were from 45 different departments from the three main faculties, Medicine, Science and Humanities. There were 257 participants in the MGT and 260 participated in the questionnaire. The

majority of the participants completed the MGT first and then the questionnaire. However, for one reason or another, some of them participated in only one instrument. Then 17 students from the three main faculties participated in the focus group protocol.

The findings of this study have assisted in identifying part of the linguistic situation in the Saudi context. In regard to language use, the study showed that the participants always used CA, with further use in social interactions. The use of SA was found rarely in both social interactions and education, and sometimes in the media.

Overall, English was also more rarely used than CA. However, an important finding that was of concern was that English was used more than SA, especially in social interactions and in education. In addition, the research showed that CA was actually used more widely than had been thought. The common perception has been that CA is only a spoken variety of Arabic; however, the results showed that it was also used commonly in informal writing. Investigation of the actual use of English showed that its use was associated with the prestige of the discourse.

The overall findings from both the direct and indirect methods of investigating attitudes are perhaps in harmony in a broad sense. Nevertheless, to be more specific, some discrepancies were found based on level of consciousness. Consciously, the participants believed that SA was superior to CA and English, although the indirect investigation of attitudes showed that they perceived English to be superior. This might be related to the participants' cognitive awareness of the significance of SA on one hand and the indirect strong influence of English on the other hand. Whereas the participants revealed clearly positive attitudes towards English in both the conscious and subconscious investigations, their attitudes towards the two varieties of Arabic were

similar and less positive. Attitudes to SA were slightly more positive than they were to CA. The research showed that there were religious, linguistic, social and cultural factors behind the participants' positive attitude to SA. The participants felt strongly that SA was important because of its religious value. The findings indicated that the participants supported the position of SA and they supported Arabisation in education settings. Also, they had a positive attitude to the use of SA in the media. In the indirect investigation, although attitudes to SA with respect to social attractiveness were negative, SA was perceived positively in regard to competence and personal integrity.

Attitudes towards CA were motivated by linguistic, social and cultural aspects. The linguistic simplicity of CA was mentioned in both the questionnaire and the interviews, and participants recognised that this was due to the position of SA as the mother dialect. This simplicity to some extent also supported the use of CA in educational settings. On the other hand, the participants mentioned that their negative attitude to CA in educational contexts was related to its negative cultural impact. Attitudes towards CA use in the media were, on the whole, positive. Nonetheless, interestingly the findings pointed out a sort of conflict between the cognitive and affective components of attitudes. That is, the participants enjoyed reading magazines and websites that used CA but at the same time they stated that it was not acceptable to use CA in written media. The emotional aspect of attitudes towards CA was perhaps supported by its position as the mother dialect, while the participants recognised it as an L variety. In the covert study of attitudes towards CA it was found that participants had a positive view of CA in regard to both social attractiveness and personal integrity, but their attitude to CA was negative in relation to competence.

The participants had favourable attitudes to the English language not only in the conscious investigation but also in the subconscious one. It was reported that several linguistic, social, instrumental and educational factors stood behind the favourable attitudes towards English. The findings revealed the social value associated with English proficiency. It was perceived, as shown in both the overt and covert investigations of attitudes, as a sign of an educated person and of someone who is to be respected. Additionally, it was recognised as a necessary tool for the success of Saudi development. In education settings, the participants strongly supported the use of English as well as English teaching from the first year of elementary school. Yet the participants were to some extent aware of the cultural value involved in using/teaching English. In regard to the media, the participants had a positive attitude to English. They preferred watching films in English with Arabic subtitles rather than films dubbed in Arabic. Furthermore, the findings showed that most of the participants preferred to use English when searching the Internet. In the indirect investigation of attitudes, the English guise was evaluated positively for competence and personal integrity, but negatively for social attractiveness and principally for 'sense of humour'. These attitude outcomes characterised how English was perceived by the participants. It is interesting to note that the science students had a significantly more positive attitude to English than the medicine and human sciences students in the MGT, whereas the medicine students had a significantly more positive attitude to English in the questionnaire. The present study concludes with implications for language planning in the Saudi context which will be discussed on the next subheading.

6.2. Implications for language planning

As stated in the literature review (see 2.2.4 - 'Types of language planning') researchers have suggested several areas that are useful for language planning. The implications of the present study are next summarised and separated into the four main dimensions of language planning, namely status planning, prestige planning, acquisition planning and corpus planning. The research implications will be pointed out taking the different approaches to language planning changes into consideration. While the extreme ideological view is more conservative in respect to any language changes with the belief that no change is required, the excessive pragmatic view supports radical language reform. The third point of view is the moderate point of view with the belief that there is a need for language reform with balance taking into consideration both ideological and pragmatic matters. The current research will follow this view since it seems to be more practical and logical.

Before reviewing some specific implications it should be clearly stated that the general evidence from this study demonstrates that there is an urgent need to establish a specific Saudi language planning agency. Although language planning has been recognised, as demonstrated by various official regulations and legislations, the absence of such a special language planning agency results from a failure to comprehend that updated language planning and policies that meet the current status of the Saudi community are necessary. Lack of commitment to the current language policy and implementation of the plans is another challenge, as Alshammari (2009) has suggested. Moreover, due to the nonexistence of a language agency, unstructured language decision-making is occurring at different levels. The dramatic consequences of the

decision to teach English from the first year of elementary school is an example of this (see 1.1.3, 'Language in education'). Hence, the necessity of a Saudi language agency relates not just to the production of language plans and policies but also to consideration of the main phases of language planning, including investigating the current situation, recognising the problems and proposing alternative strategies and solutions, proposing ideas for language planning, implementing the proposed plan, and evaluating the success or failure of the plan in order to apply any required modifications. In fact, current language planning in Saudi Arabia may have deficiencies in all these areas.

6.2.1. Implications for status planning

With regard to language status planning, the current use of a language or a language variety in the community is an indication of its status. The greater the number of areas in which a language or language variety is acknowledged, the higher its status (Gadelii, 1999). In relation to this, the findings of the present research show not only that SA is rarely used but also that English is used more than SA, based on the participants' self-evaluation. There are different areas where the status of Arabic is in danger. The business sector is an obvious example of this. In most of the leading companies in Saudi Arabia, Arabic is rarely used and English has become the medium of communication. This is also reflected in the enhanced instrumental value of English in Saudi Arabia through job requirements in that high proficiency in English is usually a job requirement of most leading businesses. The absence of comprehensive language planning and policy may have led to the current circumstances.

This status of SA shows that we should be concerned about its future in Saudi. SA is the national language and the symbol of national identity of the Arab nation. On the basis of this study's findings there are a number of important changes that need to be made in status planning. There is an urgent need to reconsider current language plans and policies to produce and implement an effective policy and a plan that recognises the position of SA on one hand and enhances its status in different areas (e.g. social interaction, media, education and workplace) on the other hand. Such a plan should take into account the benefits of other languages such as English but limit their use when necessary. The attempted status planning should be supported with clear official legislations that define when the two main varieties of Arabic and foreign languages are used. This vision is based on a balanced view of both the ideological and pragmatic perceptions of language status planning. The current research has found that it is important that each language variety is used in certain circumstances and not in others. As an example, the present study found that CA is used most in social interactions, which is predictable and accepted. However, the increased use of CA in place of SA in areas such as education and in the media is a concern. The extensive use of English in the workplace is another instance. Instead of increasing the use of Arabic in the workplace and providing the foreign workforce with Arabic language courses, it is becoming necessary for Saudi citizens to learn English in order to find a job in such a work environment. The evidence from this study shows that the participants have a positive attitude to SA in the three areas of overt investigation of attitudes - emotion, action and knowledge. Hence, any attempt at planning should harness the positive attitudes for affective successful language planning for SA.

6.2.2. Implications for prestige planning

Prestige planning is principally concerned with the image of the language. Outcomes from the investigation of attitudes showed how individuals recognise the image of a language. In the current research, the findings from both conscious and subconscious approaches identified a superior image of English compared to the two varieties of Arabic - SA and CA. As well, the overall results of this research indicate that to some extent the trend in attitudes to the two varieties of Arabic (SA and CA) are close to each other, although attitudes to SA are slightly more positive. An implication of this is that measures should be taken to strengthen the positive image of SA using a number of means. The research participants identified several religious, linguistic, social and cultural factors behind their clear favourable attitude to SA. These aspects need to be utilised to enhance the positive image of SA.

On the other hand, a negative view of SA was driven by several linguistic, social, and educational factors, as the participants indicated. These factors need to be considered in order to limit their negative effects. Prestige planning needs to be reformed to enhance the image of SA taking into consideration both positive and negative factors that influenced the attitudes of the subjects. This can be done in direct and indirect ways in different areas. As an example, in education the curriculum for all levels should include several lessons and messages about the prestige of SA and its position and value as a core element of identity. On the media side, a systematic media campaign is essential to enhance the image of SA. Such a campaign should utilise the written, visual and audio media to send direct and indirect messages that promote the image of SA. The new social networking media should also be utilised. In addition, in

public life the government can provide and support several programs and organisations to support the image of SA in both official and unofficial settings. Investment in image planning will be valuable. The enhancement of prestige planning will perhaps result in other types of language planning. Prestige planning and other types of language planning are interrelated (Ager, 2005a; Hult, 2005). Effective status planning, for example, will reflect on the image of the language. Likewise, efficient prestige planning will help status planning be successful.

6.2.3. Implications for acquisition planning

Planning language acquisition is essential in the language planning process. The current research findings show that it is necessary to reform acquisition planning, not only for English but also for the national language. The situation with SA in education is critical. The findings show that the participants did not enjoy studying SA, whereas they pointed out their desire to study English even as an elective subject. Furthermore, the participants rarely used SA in education, as they themselves indicated. In the interviews they indicated that even teachers and sometimes Arabic teachers did not use SA. The question that needs to be raised here is: When will students learn and practise SA if they do not enjoy learning it and if they and their teachers do not use it in class?

The decline in the use of SA may have been caused by the increased use of CA, as the research findings showed. The practical implication of this for acquisition planning is that there is a need to make the use of SA in education compulsory for both teachers and students in all subjects (except in classes that use English as the medium of instruction)

through systematic planning. This decision has some support from the current research findings. That is, most of the participants stated that they were in favour of lecturers using only SA on one hand, and they also agreed that using CA should be forbidden in education settings on the other hand. Such action has also had support from several researchers, as stated in the discussion. It is expected that this would not only enhance Arabic learning and acquisition; it would also have a positive impact on overall educational outcomes in the long term, as Aldannan (1999) has suggested, based on his observations and experiments.

Applying such strategies needs to be progressive and holistic. Indeed, it needs to start from the pre-school education stage and continue until university level. Also, it requires a collaborative effort from all stakeholders. It is not enough just to issue a decision to force teachers to use SA without preparing the linguistic environment. It is essential to first raise awareness of the importance of using SA in education among current teachers, their supervisors, the students and their families. Additionally, establishing training programmes to improve the SA skills of teachers and their supervisors is an important step. Moreover, the required changes must occur in teacher education colleges as well.

Another implication of acquisition planning is the need to reconsider the teaching and learning of SA. The participants' negative feelings towards learning SA require further deep investigation. In the interviews conducted in the current research, the participants reported linguistic difficulties as well as educational problems as factors behind their negative attitude to SA. Additionally, they thought that currently the teaching of Arabic concentrated more on grammar and theoretical issues rather than on

teaching language skills. Hence, improving the syllabus content as well as improving teaching methods could be expected to affect attitudes towards learning SA in a positive way. Arabic subjects would perhaps be more attractive to students if the content was more functional to meet the students' needs and also if it was presented according to scientific methods in language teaching.

The language of instruction for medicine and the sciences at university is a substantial issue in current acquisition planning in Saudi. The current use of English as the means of instruction for medicine and the sciences requires further investigation to understand its positive and negative impacts and the perception and attitudes of all of the stakeholders. The present study has shown that most students were in favour of the Arabisation of medicine and the sciences. The participants reported that they believed that the subjects would be easier if taught in Arabic. The findings of the current study support the Arabisation of medicine and the sciences by systematic language planning. Such language planning should start with a comprehensive investigation of the current situation in Saudi. Also, some Arab experiences of Arabisation (such as in Syria and Libya) as well as other experiences in teaching medicine and the sciences using the national language (such as European examples) need to be reviewed to understand the causes of its success/failure. Indeed, the outcome of perfect Arabisation of medicine and the sciences goes beyond educational value, but it requires intensive and continuing efforts with the collaboration of different parties.

English language education is a controversial issue in current acquisition planning in Saudi. The current research findings confirmed strong positive attitudes towards learning English at different educational levels as well as outside regular

education. On one hand, this can be seen as an advantage that may assist in successful English language learning; that is, attitudes research over the last three decades has discovered that there is a strong relationship between a positive attitude and successful language learning. On the other hand, cultural and identity aspects need to be considered. The participants had a sense that the extension of English education would increase the influence of Western culture. Hence, the extension of teaching English language should not be at the expense of other subjects, especially Arabic. Additionally, cultural influence should be taken into consideration in English acquisition planning. This is not only at the school level but also at undergraduate and postgraduate levels. Recent years have seen increased attention to English at university level. Most universities have recently introduced a preparation year that includes an intensive English language program. Yet in some cases this extension is at the expense of Arabic subjects.

6.2.4. Implications for corpus planning

A language corpus is essential for studying the language and to enhance its status in the community. It will allow language planners to formulate a description of the language in order to develop outcomes in various aspects of the language such as syntax, morphology, discourse, lexicography etc. As a one of the general implication for corpus planning, there is an urgent need in Saudi Arabia for a national program to establish an electronic Arabic corpus. Such a program is fundamental for effective corpus planning. Such electronic corpuses are expected to begin with a comprehensive survey of the use of the different forms of Arabic to understand the current Arabic corpus and how it is used.

Arab language agencies perhaps pay more attention to corpus planning than to other types of language planning. Around the Arab world, Arabic language academies have made various efforts in corpus planning, mainly in reforming terminology and producing terminology lists in different fields. However, the participants in the present research indicated that Arabic terminology was problematic. While this issue has an influence on their positive attitude to English, it has a negative effect on their attitude to Arabic. The participants, especially the science and medicine students, indicated that they disagreed with most of the translated terminology. Their lecturers used different Arabic terminology for the same concept in English, which was confusing. Thus, the majority of participants would prefer English terminology to be used, even in Arabic lectures. This confusion with translated terminology may be caused by the lack of a specific Saudi language agency that would organise the terminology issue by investigating the terminology, producing a standardised list and delivering the terminology to the audience, coordinating with different Arab language planning academies. That is, although the Arabisation Coordination Bureau has made an effort in this area, there are some discrepancies among the Arab language academies about the terminology. These agencies have not delivered the terminology to the audience that needs it, as mentioned earlier (2.2.7. 'Language planning in the Arab world').

Another significant and sensitive issue that needs to be considered in regard to corpus planning is reforming the grammar and the spelling rules. Linguistic difficulty was identified as one of the factors causing the participants to have a negative attitude to SA. There is urgent need for a balanced view that maintains SA on one hand and at the same time reforms its corpus to meet the changing language situation in coordination

with the interested institutes in the Arab world. Such a moderate view takes into account both the ideological view and the pragmatic view.

6.3. Recommendations for further research

In Chapter Two, the present research reviewed several areas to do with language attitudes and language planning. The discussion identified several areas of deficiency that might require further research. In regard to language attitudes, the literature review showed that the majority of research into attitudes has perhaps been based on a quantitative approach and very few have used a qualitative or mixed approach. Additionally, it was pointed out that there has been limited research on attitudes towards the Arabic language in its context. Moreover, most of the investigations into language attitudes in the Saudi context have focused on investigation of one language, and the majority of attitudes studies have concentrated on attitudes towards learning and teaching language. In regard to language planning, the review of the literature determined that there was a lack of research about the Saudi environment in general. This deficiency has also been found in current research on sociolinguistics in the Saudi context.

Taking into consideration previous investigations and the current research, further work is needed in several areas. In regard to the diglossia situation of Arabic, further research is required. The relationship between the two main varieties of Arabic, SA and CA, needs more investigation to get a deeper understanding of the acquisition of

each variety. A practical study on SA acquisition should be conducted to investigate the theoretical claim by some researchers that SA should be considered a second language.

There are several points that are important for further research applying the same integrated approach. The integrated approach that was adopted in the current research was valuable in helping to gain an understanding of attitudes from different perspectives. It showed a discrepancy in attitudes based on level of consciousness. Such a deep understanding may not be reached using only a direct or an indirect approach to investigating attitudes. However, in such an approach, careful attention needs to be given to instrument preparation, implementation and analysis of results. Also, it should be noted that there are some non-control variables that should be considered. The use of both quantitative and qualitative approaches is important. It allows the researcher to get a deep understanding of what is behind the attitudes of the subjects. Such data cannot be obtained using a qualitative approach.

In regard to attitudes, a further study could be conducted to investigate attitudes to the current situation or to a specific topic such as accent, culture or language use of the two main varieties of Arabic and English, using a larger sample that included participants of various ages, and educational backgrounds and both genders, to understand the differences in attitudes based on different variables. Studies could also be conducted using a different qualitative approach, such as a societal treatment approach, to investigate other dimensions of language attitudes in Saudi. Moreover, it would be interesting after several years to duplicate the current study in the same context, to observe changes in attitudes and to determine the cause of any change.

More research is necessary in all areas of language planning in the Saudi context – status planning, prestige planning, acquisition planning and corpus planning. Hence, in further research, information should be gathered about the situation, identifying the problems, in order to propose alternative strategies and solutions in each area of language planning. Also, current language planning and policies in the Saudi context need to be investigated to find out how actual practice compares to planning and policy. Additionally, it is important that a constituent study be conducted to establish a Saudi language planning agency that meets current linguistic needs.

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Appendixes

Appendix A: Matched guise speakers consent form -English version

MACQUARIE UNIVERSITY

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INFORMATION AND CONSENT FORM- MATCHED GUISE SPEAKERS

(English Translation)

Dear Sir,

As a native speaker in both Arabic and English, you are invited to take part in the research entitled "Saudi university students' attitudes toward the use of Arabic and English: Implications for language planning". This research will be submitted as a requirement for the degree of PhD in the Linguistics Department at Macquarie University under the supervision of A/Prof. Ilija Casule and Dr. Jan Tent.

What is the aim of the study?

This research aims to provide basic information to assist language planning in Saudi Arabia by providing a deeper understanding of attitudes toward the use of the two Arabic varieties (standard Arabic and colloquial Arabic) as well as English. In more detail, this research aims to shed some light on the actual use of Arabic and English among Saudi university students. Also, this research aims to investigate the attitudes of university students toward the use of Arabic and English directly and indirectly. Moreover, the study intends to develop a deeper understanding of the factors behind students' attitudes from their point of view.

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Is participation compulsory or voluntary?

Participation in this research is entirely voluntary. If you want to withdraw you can do so at any time without giving any reason. Participation has no relation to any of the subjects that you study at the university and will not affect them in any way, and your answers will be treated in a confidential manner as the results will be used for research purposes only. The researcher has no influence on the courses you are studying or grading and is committed not to publish any personal information about the participants.

What participants are asked to do?

If you agree to participate, you will be asked to read a short passage (130 words) in both Arabic (standard and colloquial) and English. Your reading will be recorded and use for matched guise experiment.

The summary of the findings of this research will be available at the researcher's web page:

http://faculty.ksu.edu.sa/almahmoud

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If you have any questions or would like further information you can contact:

The researcher:
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I ..... have read and understand the information above and any questions I have asked have been answered to my satisfaction. I agree to participate in this research knowing that I can withdraw at any time. I have been given a copy of this form to keep.

Participant's Name: _____ (block letters)

Participant's Signature:_____ Date: _____

Investigator's Name:_____ (block letters)

Investigator's Signature:_____ Date: _____

The ethical aspects of this study have been approved by the Macquarie University Human Research Ethics Committee. If you have any complaints or reservations about any ethical aspect of your participation in this research, you may contact the Committee through the Director, Research Ethics (telephone [00612] 9850 7854, fax [00612] 9850 8799, email: ethics@mq.edu.au) or the Dr. Saad Al-Kahtani, Dean of Arabic Language Institute (Telephone +9661 4673155, email: alkahtan@ksu.edu.sa). Any complaint you make will be treated in confidence and investigated, and you will be informed of the outcome.

Appendix B: Matched guise speakers consent form -Arabic version

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نموذج موافقة على المشاركة في البحث- المتحدثون في (اختبار المظهر المتجانس)

أخي العزيز

بما أنك تتحدث العربية والإنجليزية مثل الناطقين الأصليين بهاتين اللغتين فأنت مدعو للمشاركة في بحث بعنوان "توجهات طلاب الجامعة السعوديين نحو العربية والإنجليزية " هذا البحث سيقدمه الباحث - بإذن الله- كمتطلب للحصول على درجة الدكتوراه من قسم اللغويات بجامعة مكواري بأستراليا، وتحت إشراف د. إيليا كازول، و د. يان تينت.

ما هي هذه الدراسة؟

تهدف هذه الدراسة بشكل عام إلى تقديم معلومات أساسية للمساعدة في التخطيط اللغوي في المملكة العربية السعودية عن طريق دراسة عميقة للتوجهات حول استخدام العربية (بنوعيها العامي والفصيح) والإنجليزية. ومن ناحية تفصيلية، يهدف البحث إلى إلقاء بعض الأضواء حول الاستخدام الفعلي للعربية والإنجليزية لدى الشباب، بالإضافة إلى معرفة توجهات الشباب نحو العربية والإنجليزية بطريقة مباشرة وغير مباشرة. كما تهدف الدراسة إلى معرفة العوامل التي تقف خلف هذه التوجهات من وجهة نظر المشاركين في الدراسة.

هل المشاركة إلزامية أو تطوعية؟

مشاركتك في هذه الدراسة اختيارية. وإذا رغبت الاعتذار عن المشاركة فيمكنك ذلك في أي وقت ودون الحاجة إلى إبداء أي عذر. المشاركة في هذه الدراسة ليس لها أي علاقة بالمواد الجامعية التي تدرسها، ولن يكون لها أي تأثير على دراستك بأي وجه. كما أن نتائج الدراسة سوف تعامل بسرية تامة وستستخدم من أجل هذا البحث فقط، ولن يطلع عليها أحد سوى الباحث نفسه. ليس للباحث أي سلطة على موادك الدراسية أو درجاتك وهو يلتزم بعدم نشر أي معلومات شخصية عن المشاركين.

ماذا سيطلب منك ؟

إذا وافقت على المشاركة فسيطلب منك الباحث أن تقرأ قطعة قصيرة (خمسة أسطر) باللغة العربية (العامية والفصحى) وباللغة الإنجليزية كذلك. وسيتم تسجيل صوتك لاستخدامه في (أسلوب المظهر المتجانس). حالما ينتهي الباحث من الدراسة؛ سيتاح لك الإطلاع على ملخص نتائجها على موقع الباحث في الإنترنت:

http://faculty.ksu.edu.sa/almahmoud

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إذا كان لديك أي أسئلة أو استفسارات يمكنك الاتصال بكل من:

الباحث:
محمود بن عبدالله المحمود
قسم اللغويات - جامعة مكواري – أستراليا
العنوان في السعودية:
معهد اللغة العربية
جامعة الملك سعود
هاتف: 4673155 9661+
بريد إلكتروني:
mahmoud.almahmoud@mq.edu.au

المشرفون على البحث:
د. إيليا كازول، د. يان تينت
قسم اللغويات - كلية العلوم الإنسانية
جامعة مكواري
ولاية نيو ساوث ويلز، الرمز البريدي (2109)، أستراليا
هاتف: 8660 9850 2 61+
بريد إلكتروني:
ilija.casule@mq.edu.au
jan.tent@mq.edu.au

أقر أنا (.....) بأنني قد قرأت وفهمت المعلومات الواردة أعلاه، وأن الأسئلة التي سألتها أجيب عليها بشكل مرضٍ. أوافق على المشاركة في هذا البحث مع علمي بإمكانية الانسحاب منه في أي وقت، ولقد أعطيت صورةً من هذا الإقرار للاحتفاظ به.

اسم المشارك:.....

توقيع المشارك: ..... التاريخ: .....

اسم الباحث: .....

توقيع الباحث: ..... التاريخ: .....

جميع نواحي هذه الدراسة تمت الموافقة عليها من لجنة المراجعة الأخلاقية لأبحاث العلوم الإنسانية. إذا كان لديك أي شكوى أو تحفظات أخلاقية حول مشاركتك فإنه يمكنك الاتصال على اللجنة من خلال إدارتها على الرقم +612 9850 7854،فاكس 61298508799+ بريد إلكتروني ethics@mq.edu.au :، أو د.سعد القحطاني عميد معهد اللغة العربية (هاتف: 96614673155+ ، البريد الإلكتروني .(alkahtan@ksu.edu.sa :أي شكوى سوف يتم التعامل معها بسرية، وسيتم التحقيق فيها، وسوف توافى بالنتائج.

Appendix C: Matched guise tests' text

English text:

A study conducted by several researchers has revealed that eating at least five kinds of fruits and vegetables each day helps to reduce the chance of developing cancer by 50%. The research suggests that onions, garlic, carrots, corn, green leafy vegetables and citrus fruits are among the most cancer-protective foods for the body. The study found that raw vegetables provide better protection from the disease than vegetables that are cooked. The study reached these conclusions based on comparison of the diets of 2200 people. Cancer experts say that previous studies have shown similar results to this study. It should be noted that millions die each year from cancer and there are some types of cancer that are difficult to treat.

عربي فصيح:

أظهرت دراسةٌ قامَ بها عددٌ من الباحثينَ أنَ تناولَ خمسةَ أنواعٍ –على الأقل– يومياً من الفواكهِ والخضرواتِ يمكنُ أن يقللَ احتمالَ الإصابةِ بالسرطانِ بـــخمسين بالمائة. وتقول الدراسةُ إن البصلَ والثومَ والبقولَ والجزرَ والذرةَ والخضرواتِ ذاتَ الأوراقِ الخضراءِ والحمضياتِ ، من بينِ أكثرِ الأطعمةِ وقايةً للجسمِ من السرطانِ. و وجدت الدراسةُ أن الخضرواتِ النيئةَ أفضلُ للحمايةِ من المرضِ من الخضرواتِ التي يتم طهيها. وتوصلت الدراسةُ إلى هذه النتائجِ بناءً على مقارنةِ النظامِ الغذائيِ لألفي ومائتي شخص. وقال خبراءُ السرطانِ إن دراساتٍ سابقةً أظهرت نتائجَ مماثلةً لهذه الدراسة. تجدرُ الإشارةُ إلى أن الملايينَ يموتونَ سنويا بسببِ السرطان وهنالك بعض الأنواعِ منه يصعب تجاوبها مع العلاج.

عربي عامي:

فيه دراسة سواها بعض الباحثين بينت أن أكل خمس أنواع –على الأقل– كل يوم من الفاكهة والخضار يمكن يقلل احتمال الإصابة بالسرطان بـــخمسين باليه. وتقول الدراسة إن البصل والثوم والبقول والجزر والذرة والخضروات الي أوراقها خضراء والحمضيات ، من أكثر الأكل الي يمنع الجسم من السرطان. و بينت الدراسة أن الخضار النية أحسن للحماية من المرض من الخضروات الي تطبخ. ووصلت الدراسة إلى هالنتائج عقب ماقارنوا نظام الاكل لألفين ومئتين شخص. وخبراء السرطان يقولون إن فيه دراسات قبل هالدراسة طلعت بنتائج مشابهة لهالدراسة. وعلى فكرة ..الملايين يموتون كل سنة بسبب السرطان وفيه بعض الأنواع منه صعب استجابتها للعلاج.

The text is adapted from Arabic version of BBC website:

http://news.bbc.co.uk/hi/arabic/sci_tech/newsid_4557000/4557454.stm

Appendix D: Matched guise test -English version

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INFORMATION AND CONSENT FORM- MATCHED GUISE TEST (English Translation)

Dear student,

As a Saudi undergraduate student, you are invited to take part in this research. This research will be submitted as a requirement for the degree of PhD in the Linguistics Department at Macquarie University under the supervision of A/Prof. Ilija Casule and Dr. Jan Tent.

What is the study about?

One of the aims of this instrument in the research is to investigate what is the mental picture that you create based on a person is speech. The study will investigate your judgments about personality traits of unknown people. You will listen to more explanation about the research after you finish your evaluation.

Is participation compulsory or voluntary?

Participation in this research is entirely voluntary. If you want to withdraw you can do so at any time without giving any reason. Participation has no relation to any of the subjects that you study at the university and will not affect them in any way, and your answers will be treated in a confidential manner as the results will be used for research purposes only. The researcher has no influence on the courses you are studying or grading and is committed not to publish any personal information about the participants.

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What participants are asked to do?

The researcher will ask you, firstly, to take part in a matched guise test. You will listen to different language recordings from different persons and you will be given an evaluation sheet to evaluate what you have heard. This will take about 20 minutes. You may be invited - if you agree - to participate in a future interview to investigate the factors behind students' attitudes toward Arabic and English. You will be informed later of the date/time of the interview.

You can obtain your individual results of the matched guise test after 4 weeks through contacting the researcher by phone or e-mail. Also, the summary of the findings of this research will be available at the researcher's web page: http://faculty.ksu.edu.sa/almahmoud

If you have any questions or would like further information you can contact:

The researcher:
Mahmoud Abdullah Almahmoud
Linguistics Department,

Macquarie University, Australia
Address in Saudi Arabia:
Arabic Language Institute
King Saud University
Phone: +966 1 467 3155
Email: Mahmoud.almahmoud@mq.edu.au

The supervisors:
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I ..... have read and understand the information above and any questions I have asked have been answered to my satisfaction. I agree to participate in this research knowing that I can withdraw at any time. I have been given a copy of this form to keep.

Participant's Name: _____ (block letters)

Participant's Signature:_____ Date: _____

Investigator's Name:_____ (block letters)

Investigator's Signature:_____ Date: _____

The ethical aspects of this study have been approved by the Macquarie University Human Research Ethics Committee. If you have any complaints or reservations about any ethical aspect of your participation in this research, you may contact the Committee through the Director, Research Ethics (telephone [00612] 9850 7854, fax [00612] 9850 8799, email: ethics@mq.edu.au) or the Dr. Saad Al-Kahtani, Dean of Arabic Language Institute (Telephone +9661 4673155, email: alkahtan@ksu.edu.sa). Any complaint you make will be treated in confidence and investigated, and you will be informed of the outcome.

Evaluation sheet for the match guise experiment

Part 1: Evaluation

You will listen to 9 different speeches. After listening to each speaker, please select the appropriate evaluation for each speaker you've heard **based on your general evaluation** like this example:

Example:	Sociable	❍	●	❍	❍	❍	Unsociable

Speaker number: 1

1.	Modest	❍	❍	❍	❍	❍	not modest
2.	Educated	❍	❍	❍	❍	❍	not educated
3.	Sociable	❍	❍	❍	❍	❍	unsociable
4.	Intelligent	❍	❍	❍	❍	❍	not intelligent
5.	Ambitious	❍	❍	❍	❍	❍	without ambition
6.	Sincere	❍	❍	❍	❍	❍	insincere
7.	Confident	❍	❍	❍	❍	❍	not confident
8.	Has sense of humor	❍	❍	❍	❍	❍	no sense of humor
9.	Kind	❍	❍	❍	❍	❍	unkind
10.	Clear	❍	❍	❍	❍	❍	unclear
11.	Fluent	❍	❍	❍	❍	❍	not fluent
12.	Friendly	❍	❍	❍	❍	❍	unfriendly
13.	Elegant	❍	❍	❍	❍	❍	not elegant
14.	Skilled	❍	❍	❍	❍	❍	unskilled
15.	Gentle	❍	❍	❍	❍	❍	not gentle

Speaker number: 2

1.	Modest	❍	❍	❍	❍	❍	not modest
2.	Educated	❍	❍	❍	❍	❍	not educated
3.	Sociable	❍	❍	❍	❍	❍	unsociable
4.	Intelligent	❍	❍	❍	❍	❍	not intelligent
5.	Ambitious	❍	❍	❍	❍	❍	without ambition
6.	Sincere	❍	❍	❍	❍	❍	insincere
7.	Confident	❍	❍	❍	❍	❍	not confident
8.	Has sense of humor	❍	❍	❍	❍	❍	no sense of humor
9.	Kind	❍	❍	❍	❍	❍	unkind
10.	Clear	❍	❍	❍	❍	❍	unclear
11.	Fluent	❍	❍	❍	❍	❍	not fluent
12.	Friendly	❍	❍	❍	❍	❍	unfriendly

13. Elegant	❍	❍	❍	❍	❍	not elegant
14. Skilled	❍	❍	❍	❍	❍	unskilled
15. Gentle	❍	❍	❍	❍	❍	not gentle

Speaker number: 3

1. Modest	❍	❍	❍	❍	❍	not modest
2. Educated	❍	❍	❍	❍	❍	not educated
3. Sociable	❍	❍	❍	❍	❍	unsociable
4. Intelligent	❍	❍	❍	❍	❍	not intelligent
5. Ambitious	❍	❍	❍	❍	❍	without ambition
6. Sincere	❍	❍	❍	❍	❍	insincere
7. Confident	❍	❍	❍	❍	❍	not confident
8. Has sense of humor	❍	❍	❍	❍	❍	no sense of humor
9. Kind	❍	❍	❍	❍	❍	unkind
10. Clear	❍	❍	❍	❍	❍	unclear
11. Fluent	❍	❍	❍	❍	❍	not fluent
12. Friendly	❍	❍	❍	❍	❍	unfriendly
13. Elegant	❍	❍	❍	❍	❍	not elegant
14. Skilled	❍	❍	❍	❍	❍	unskilled
15. Gentle	❍	❍	❍	❍	❍	not gentle

Speaker number: 4

1. Modest	❍	❍	❍	❍	❍	not modest
2. Educated	❍	❍	❍	❍	❍	not educated
3. Sociable	❍	❍	❍	❍	❍	unsociable
4. Intelligent	❍	❍	❍	❍	❍	not intelligent
5. Ambitious	❍	❍	❍	❍	❍	without ambition
6. Sincere	❍	❍	❍	❍	❍	insincere
7. Confident	❍	❍	❍	❍	❍	not confident
8. Has sense of humor	❍	❍	❍	❍	❍	no sense of humor
9. Kind	❍	❍	❍	❍	❍	unkind
10. Clear	❍	❍	❍	❍	❍	unclear
11. Fluent	❍	❍	❍	❍	❍	not fluent
12. Friendly	❍	❍	❍	❍	❍	unfriendly
13. Elegant	❍	❍	❍	❍	❍	not elegant
14. Skilled	❍	❍	❍	❍	❍	unskilled
15. Gentle	❍	❍	❍	❍	❍	not gentle

Speaker number: 5

1.	Modest	❍	❍	❍	❍	❍	not modest
2.	Educated	❍	❍	❍	❍	❍	not educated
3.	Sociable	❍	❍	❍	❍	❍	unsociable
4.	Intelligent	❍	❍	❍	❍	❍	not intelligent
5.	Ambitious	❍	❍	❍	❍	❍	without ambition
6.	Sincere	❍	❍	❍	❍	❍	insincere
7.	Confident	❍	❍	❍	❍	❍	not confident
8.	Has sense of humor	❍	❍	❍	❍	❍	no sense of humor
9.	Kind	❍	❍	❍	❍	❍	unkind
10.	Clear	❍	❍	❍	❍	❍	unclear
11.	Fluent	❍	❍	❍	❍	❍	not fluent
12.	Friendly	❍	❍	❍	❍	❍	unfriendly
13.	Elegant	❍	❍	❍	❍	❍	not elegant
14.	Skilled	❍	❍	❍	❍	❍	unskilled
15.	Gentle	❍	❍	❍	❍	❍	not gentle

Speaker number: 6

1.	Modest	❍	❍	❍	❍	❍	not modest
2.	Educated	❍	❍	❍	❍	❍	not educated
3.	Sociable	❍	❍	❍	❍	❍	unsociable
4.	Intelligent	❍	❍	❍	❍	❍	not intelligent
5.	Ambitious	❍	❍	❍	❍	❍	without ambition
6.	Sincere	❍	❍	❍	❍	❍	insincere
7.	Confident	❍	❍	❍	❍	❍	not confident
8.	Has sense of humor	❍	❍	❍	❍	❍	no sense of humor
9.	Kind	❍	❍	❍	❍	❍	unkind
10.	Clear	❍	❍	❍	❍	❍	unclear
11.	Fluent	❍	❍	❍	❍	❍	not fluent
12.	Friendly	❍	❍	❍	❍	❍	unfriendly
13.	Elegant	❍	❍	❍	❍	❍	not elegant
14.	Skilled	❍	❍	❍	❍	❍	unskilled
15.	Gentle	❍	❍	❍	❍	❍	not gentle

Speaker number: 7

16. Modest	❍	❍	❍	❍	❍	not modest
17. Educated	❍	❍	❍	❍	❍	not educated
18. Sociable	❍	❍	❍	❍	❍	unsociable
19. Intelligent	❍	❍	❍	❍	❍	not intelligent
20. Ambitious	❍	❍	❍	❍	❍	without ambition
21. Sincere	❍	❍	❍	❍	❍	insincere
22. Confident	❍	❍	❍	❍	❍	not confident
23. Has sense of humor	❍	❍	❍	❍	❍	no sense of humor
24. Kind	❍	❍	❍	❍	❍	unkind
25. Clear	❍	❍	❍	❍	❍	unclear
26. Fluent	❍	❍	❍	❍	❍	not fluent
27. Friendly	❍	❍	❍	❍	❍	unfriendly
28. Elegant	❍	❍	❍	❍	❍	not elegant
29. Skilled	❍	❍	❍	❍	❍	unskilled
30. Gentle	❍	❍	❍	❍	❍	not gentle

Speaker number: 8

16. Modest	❍	❍	❍	❍	❍	not modest
17. Educated	❍	❍	❍	❍	❍	not educated
18. Sociable	❍	❍	❍	❍	❍	unsociable
19. Intelligent	❍	❍	❍	❍	❍	not intelligent
20. Ambitious	❍	❍	❍	❍	❍	without ambition
21. Sincere	❍	❍	❍	❍	❍	insincere
22. Confident	❍	❍	❍	❍	❍	not confident
23. Has sense of humor	❍	❍	❍	❍	❍	no sense of humor
24. Kind	❍	❍	❍	❍	❍	unkind
25. Clear	❍	❍	❍	❍	❍	unclear
26. Fluent	❍	❍	❍	❍	❍	not fluent
27. Friendly	❍	❍	❍	❍	❍	unfriendly
28. Elegant	❍	❍	❍	❍	❍	not elegant
29. Skilled	❍	❍	❍	❍	❍	unskilled
30. Gentle	❍	❍	❍	❍	❍	not gentle

Speaker number: 9

31. Modest	❍	❍	❍	❍	❍	not modest
32. Educated	❍	❍	❍	❍	❍	not educated
33. Sociable	❍	❍	❍	❍	❍	unsociable
34. Intelligent	❍	❍	❍	❍	❍	not intelligent
35. Ambitious	❍	❍	❍	❍	❍	without ambition
36. Sincere	❍	❍	❍	❍	❍	insincere
37. Confident	❍	❍	❍	❍	❍	not confident
38. Has sense of humor	❍	❍	❍	❍	❍	no sense of humor
39. Kind	❍	❍	❍	❍	❍	unkind
40. Clear	❍	❍	❍	❍	❍	unclear
41. Fluent	❍	❍	❍	❍	❍	not fluent
42. Friendly	❍	❍	❍	❍	❍	unfriendly
43. Elegant	❍	❍	❍	❍	❍	not elegant
44. Skilled	❍	❍	❍	❍	❍	unskilled
45. Gentle	❍	❍	❍	❍	❍	not gentle

Part 2: Information about the participant

1. How old are you? ……..
2. What is your academic specialisation? ……., in which faculty? ……
3. How do you evaluate your English language skills on the scale of 1-5 (1=lowest, 5 highest)? Listening ……. Speaking ……. Reading ……. Writing …….
4. Have you studied English outside regular education? No / Yes
   If yes, where: ……., How long: ……
5. Would you be able to participate in the research interview ? No / Yes

6. Your mobile phone: ……..
   (Your number just will use to inform you if you win one of the prizes. Also, I may contact you if you prefer to participate in the interview to arrange the appointment)

Appendix E: Re-consent form- matched guise test- English version

INFORMATION AND RE-CONSENTING FORM- Matched Guise Test (English Translation)

Research title: Saudi university students' attitudes toward the use of Arabic and English: Implications for language planning.

The aim of the matched guise test that you have just completed was to investigate your attitudes toward the two varieties of Arabic and English indirectly. It was not possible to give specific information about this test before you completed it, as doing so may have influenced the results.

Now that the specific aims of the test have been explained to you, you have a choice about whether you wish to give consent for your results to be used as data for this research. If you wish to withdraw from the research at this point, you are free to do so without penalty or adverse consequences.

If you have any questions or would like further information you can contact:

The researcher:
Mahmoud Abdullah Almahmoud
Linguistics Department,

Macquarie University, Australia
Address in Saudi Arabia:
Arabic Language Institute
King Saud University
Phone: +966 1 467 3155
Email: Mahmoud.almahmoud@mq.edu.au

The supervisors:
A/Prof. Ilija Casule, Dr. Jan Tent
Department of Linguistics

Faculty of Human Sciences
Macquarie University
NSW 2109 Australia
Tel: +61 2 9850 8660
Email: ilija.casule@mq.edu.au
jan.tent@mq.edu.au

I ..... have read and understand the information above and any questions I have asked have been answered to my satisfaction. I agree to participate in this research knowing that I can withdraw at any time. I have been given a copy of this form to keep.

Participant's Name: _____ (block letters)

Participant's Signature:_____ Date: _____

Investigator's Name:_____ (block letters)

Investigator's Signature:_____ Date: _____

The ethical aspects of this study have been approved by the Macquarie University Human Research Ethics Committee. If you have any complaints or reservations about any ethical aspect of your participation in this research, you may contact the Committee through the Director, Research Ethics (telephone [00612] 9850 7854, fax [00612] 9850 8799, email: ethics@mq.edu.au) or the Dr. Saad Al-Kahtani, Dean of Arabic Language Institute (Telephone +9661 4673155, email: alkahtan@ksu.edu.sa). Any complaint you make will be treated in confidence and investigated, and you will be informed of the outcome.

Appendix F: Matched guise test- Arabic version

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نموذج موافقة على المشاركة في البحث - (اختبار المظهر المتجانس)

عزيزي الطالب

بما أنك أحد الطلاب الدارسين في مرحلة البكالوريوس أنت مدعو للمشاركة في هذا البحث. هذا البحث سيقدمه الباحث - بإذن الله- كمتطلب للحصول على درجة الدكتوراه من قسم اللغويات بجامعة مكواري بأستراليا، وتحت إشراف د. إيليا كازول، و د. يان تينت.

ما هي هذه الدراسة؟

أحد أهداف هذه الدراسة هو معرفة الصورة الذهنية التي تنطبع في ذهن الشخص حينما يستمع إلى شخص لا يعرفه. هذه الدراسة ستحاول استكشاف مقدرتك على الحكم على الآخرين من خلال أصواتهم. بعد إجراء الدراسة ستستمع من الباحث إلى مزيد من التفاصيل حول هذا البحث.

هل المشاركة إلزامية أو تطوعية؟

مشاركتك في هذه الدراسة اختيارية. وإذا رغبت الاعتذار عن المشاركة فيمكنك ذلك في أي وقت ودون الحاجة إلى إبداء أي عذر. المشاركة في هذه الدراسة ليس لها أي علاقة بالمواد الجامعية التي تدرسها، ولن يكون لها أي تأثير على دراستك بأي وجه. كما أن نتائج الدراسة سوف تعامل بسرية تامة وستستخدم من أجل هذا البحث فقط، ولن يطلع عليها أحد سوى الباحث نفسه. ليس للباحث أي سلطة على موادك الدراسية أو درجاتك وهو يلتزم بعدم نشر أي معلومات شخصية عن المشاركين.

ماذا سيطلب من المشاركين؟

إذا وافقت على المشاركة فسيطلب منك الباحث أن تحضر اختبار مصمم لهذه الدراسة. في هذا الاختبار ستستمع إلى تسعة مقاطع صوتية مختلفة من متحدثين مختلفين، ثم سيطلب منك تقييم الأشخاص الذين استمعت إليهم من خلال ورقة تقييم خاصة ستعطى لك. هذا الاختبار سيستغرق 20 دقيقة تقريباً. وستتم دعوتك للمشاركة في الاستبيان والمقابلة الخاصة بهذا البحث إن رغبت في المستقبل.

يمكنك الحصول على درجتك في هذا الاختبار من خلال الاتصال بالباحث بالهاتف أو البريد الإلكتروني بعد أربعة أسابيع. علماً أنه سيتاح لك الإطلاع على ملخص نتائج الدراسة على موقع الباحث في الإنترنت:

http://faculty.ksu.edu.sa/almahmoud

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إذا كان لديك أي أسئلة أو استفسارات يمكنك الاتصال بكل من:

الباحث:

محمود بن عبدالله المحمود

قسم اللغويات - جامعة مكواري – أستراليا

العنوان في السعودية:

معهد اللغة العربية

جامعة الملك سعود

هاتف: 4673155 9661+

بريد إلكتروني:

mahmoud.almahmoud@mq.edu.au

المشرفون على البحث:

د. إيليا كازول، د. يان تينت

قسم اللغويات - كلية العلوم الإنسانية

جامعة مكواري

ولاية نيو ساوث ويلز، الرمز البريدي (2109)، أستراليا

هاتف: 8660 9850 2 61+

بريد إلكتروني:

ilija.casule@mq.edu.au

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أقر أنا (.....) بأنني قد قرأت وفهمت المعلومات الواردة أعلاه، وأن الأسئلة التي سألتها أجيب عليها بشكل مرضٍ. أوافق على المشاركة في هذا البحث مع علمي بإمكانية الانسحاب منه في أي وقت، ولقد أعطيت صورةً من هذا الإقرار للاحتفاظ به.

اسم المشارك:.....

توقيع المشارك: ..... التاريخ: .....

اسم الباحث: .....

توقيع الباحث: ..... التاريخ: .....

جميع نواحي هذه الدراسة تمت الموافقة عليها من لجنة المراجعة الأخلاقية لأبحاث العلوم الإنسانية. إذا كان لديك أي شكوى أو تحفظات أخلاقية حول مشاركتك فإنه يمكنك الاتصال على اللجنة من خلال إدارتها على الرقم +612 9850 7854،فاكس 61298508799+ بريد إلكتروني ethics@mq.edu.au :، أو د.سعد القحطاني عميد معهد اللغة العربية (هاتف: 96614673155+ ، البريد الإلكتروني .(alkahtan@ksu.edu.sa :أي شكوى سوف يتم التعامل معها بسرية، وسيتم التحقيق فيها، وسوف توافى بالنتائج.

نموذج تقييم لأسلوب المظهر المتجانس

الجزء الأول: التقييم

سوف تستمع إلى 9 أصوات مختلفة من متحدثين مختلفين. من فضلك .. بعد الاستماع إلى كل متحدث اختر التقييم المناسب للمتحدث بناءً على تقييمك العام للشخص المتحدث كما في هذا المثال:

مثال:	**اجتماعي**	❍	●	❍	❍	❍	**غير اجتماعي**

المتحدث رقم: 1

1. متواضع	❍	❍	❍	❍	❍	**غير متواضع**
2. متعلم	❍	❍	❍	❍	❍	**غير متعلم**
3. اجتماعي	❍	❍	❍	❍	❍	**غير اجتماعي**
4. ذكي	❍	❍	❍	❍	❍	**غير ذكي**
5. طموح	❍	❍	❍	❍	❍	**غير طموح**
6. صادق	❍	❍	❍	❍	❍	**غير صادق**
7. واثق من نفسه	❍	❍	❍	❍	❍	**غير واثق من نفسه**
8. لديه حس فكاهي	❍	❍	❍	❍	❍	**ليس لديه حس فكاهي**
9. لطيف	❍	❍	❍	❍	❍	**غير لطيف**
10.واضح	❍	❍	❍	❍	❍	**غير واضح**
11.فصيح	❍	❍	❍	❍	❍	**غير فصيح**
12. ودود	❍	❍	❍	❍	❍	**غير ودود**
13.أنيق	❍	❍	❍	❍	❍	**غير أنيق**
14.ماهر	❍	❍	❍	❍	❍	**غير ماهر**
15.مهذب	❍	❍	❍	❍	❍	**غير مهذب**

المتحدث رقم: 2

1. متواضع	❍	❍	❍	❍	❍	غير متواضع
2. متعلم	❍	❍	❍	❍	❍	غير متعلم
3. اجتماعي	❍	❍	❍	❍	❍	غير اجتماعي
4. ذكي	❍	❍	❍	❍	❍	غير ذكي
5. طموح	❍	❍	❍	❍	❍	غير طموح
6. صادق	❍	❍	❍	❍	❍	غير صادق
7. واثق من نفسه	❍	❍	❍	❍	❍	غير واثق من نفسه
8. لديه حس فكاهي	❍	❍	❍	❍	❍	ليس لديه حس فكاهي
9. لطيف	❍	❍	❍	❍	❍	غير لطيف
10.واضح	❍	❍	❍	❍	❍	غير واضح
11.فصيح	❍	❍	❍	❍	❍	غير فصيح
12. ودود	❍	❍	❍	❍	❍	غير ودود
13.أنيق	❍	❍	❍	❍	❍	غير أنيق
14.ماهر	❍	❍	❍	❍	❍	غير ماهر
15.مهذب	❍	❍	❍	❍	❍	غير مهذب

المتحدث رقم: 3

1. متواضع	❍	❍	❍	❍	❍	غير متواضع
2. متعلم	❍	❍	❍	❍	❍	غير متعلم
3. اجتماعي	❍	❍	❍	❍	❍	غير اجتماعي
4. ذكي	❍	❍	❍	❍	❍	غير ذكي
5. طموح	❍	❍	❍	❍	❍	غير طموح
6. صادق	❍	❍	❍	❍	❍	غير صادق
7. واثق من نفسه	❍	❍	❍	❍	❍	غير واثق من نفسه
8. لديه حس فكاهي	❍	❍	❍	❍	❍	ليس لديه حس فكاهي
9. لطيف	❍	❍	❍	❍	❍	غير لطيف
10.واضح	❍	❍	❍	❍	❍	غير واضح
11.فصيح	❍	❍	❍	❍	❍	غير فصيح
12. ودود	❍	❍	❍	❍	❍	غير ودود
13.أنيق	❍	❍	❍	❍	❍	غير أنيق
14.ماهر	❍	❍	❍	❍	❍	غير ماهر
15.مهذب	❍	❍	❍	❍	❍	غير مهذب

المتحدث رقم: 4

1. متواضع	❍	❍	❍	❍	❍	غير متواضع
2. متعلم	❍	❍	❍	❍	❍	غير متعلم
3. اجتماعي	❍	❍	❍	❍	❍	غير اجتماعي
4. ذكي	❍	❍	❍	❍	❍	غير ذكي
5. طموح	❍	❍	❍	❍	❍	غير طموح
6. صادق	❍	❍	❍	❍	❍	غير صادق
7. واثق من نفسه	❍	❍	❍	❍	❍	غير واثق من نفسه
8. لديه حس فكاهي	❍	❍	❍	❍	❍	ليس لديه حس فكاهي
9. لطيف	❍	❍	❍	❍	❍	غير لطيف
10.واضح	❍	❍	❍	❍	❍	غير واضح
11.فصيح	❍	❍	❍	❍	❍	غير فصيح
12. ودود	❍	❍	❍	❍	❍	غير ودود
13.أنيق	❍	❍	❍	❍	❍	غير أنيق
14.ماهر	❍	❍	❍	❍	❍	غير ماهر
15.مهذب	❍	❍	❍	❍	❍	غير مهذب

المتحدث رقم: 5

1. متواضع	❍	❍	❍	❍	❍	غير متواضع
2. متعلم	❍	❍	❍	❍	❍	غير متعلم
3. اجتماعي	❍	❍	❍	❍	❍	غير اجتماعي
4. ذكي	❍	❍	❍	❍	❍	غير ذكي
5. طموح	❍	❍	❍	❍	❍	غير طموح
6. صادق	❍	❍	❍	❍	❍	غير صادق
7. واثق من نفسه	❍	❍	❍	❍	❍	غير واثق من نفسه
8. لديه حس فكاهي	❍	❍	❍	❍	❍	ليس لديه حس فكاهي
9. لطيف	❍	❍	❍	❍	❍	غير لطيف
10.واضح	❍	❍	❍	❍	❍	غير واضح
11.فصيح	❍	❍	❍	❍	❍	غير فصيح
12. ودود	❍	❍	❍	❍	❍	غير ودود
13.أنيق	❍	❍	❍	❍	❍	غير أنيق
14.ماهر	❍	❍	❍	❍	❍	غير ماهر
15.مهذب	❍	❍	❍	❍	❍	غير مهذب

المتحدث رقم: 6

1. متواضع	❍	❍	❍	❍	❍	غير متواضع
2. متعلم	❍	❍	❍	❍	❍	غير متعلم
3. اجتماعي	❍	❍	❍	❍	❍	غير اجتماعي
4. ذكي	❍	❍	❍	❍	❍	غير ذكي
5. طموح	❍	❍	❍	❍	❍	غير طموح
6. صادق	❍	❍	❍	❍	❍	غير صادق
7. واثق من نفسه	❍	❍	❍	❍	❍	غير واثق من نفسه
8. لديه حس فكاهي	❍	❍	❍	❍	❍	ليس لديه حس فكاهي
9. لطيف	❍	❍	❍	❍	❍	غير لطيف
10.واضح	❍	❍	❍	❍	❍	غير واضح
11.فصيح	❍	❍	❍	❍	❍	غير فصيح
12. ودود	❍	❍	❍	❍	❍	غير ودود
13.أنيق	❍	❍	❍	❍	❍	غير أنيق
14.ماهر	❍	❍	❍	❍	❍	غير ماهر
15.مهذب	❍	❍	❍	❍	❍	غير مهذب

المتحدث رقم: 7

1. متواضع	❍	❍	❍	❍	❍	غير متواضع
2. متعلم	❍	❍	❍	❍	❍	غير متعلم
3. اجتماعي	❍	❍	❍	❍	❍	غير اجتماعي
4. ذكي	❍	❍	❍	❍	❍	غير ذكي
5. طموح	❍	❍	❍	❍	❍	غير طموح
6. صادق	❍	❍	❍	❍	❍	غير صادق
7. واثق من نفسه	❍	❍	❍	❍	❍	غير واثق من نفسه
8. لديه حس فكاهي	❍	❍	❍	❍	❍	ليس لديه حس فكاهي
9. لطيف	❍	❍	❍	❍	❍	غير لطيف
10.واضح	❍	❍	❍	❍	❍	غير واضح
11.فصيح	❍	❍	❍	❍	❍	غير فصيح
12. ودود	❍	❍	❍	❍	❍	غير ودود
13.أنيق	❍	❍	❍	❍	❍	غير أنيق
14.ماهر	❍	❍	❍	❍	❍	غير ماهر
15.مهذب	❍	❍	❍	❍	❍	غير مهذب

المتحدث رقم: 8

1. متواضع	❍	❍	❍	❍	❍	غير متواضع
2. متعلم	❍	❍	❍	❍	❍	غير متعلم
3. اجتماعي	❍	❍	❍	❍	❍	غير اجتماعي
4. ذكي	❍	❍	❍	❍	❍	غير ذكي
5. طموح	❍	❍	❍	❍	❍	غير طموح
6. صادق	❍	❍	❍	❍	❍	غير صادق
7. واثق من نفسه	❍	❍	❍	❍	❍	غير واثق من نفسه
8. لديه حس فكاهي	❍	❍	❍	❍	❍	ليس لديه حس فكاهي
9. لطيف	❍	❍	❍	❍	❍	غير لطيف
10.واضح	❍	❍	❍	❍	❍	غير واضح
11.فصيح	❍	❍	❍	❍	❍	غير فصيح
12. ودود	❍	❍	❍	❍	❍	غير ودود
13.أنيق	❍	❍	❍	❍	❍	غير أنيق
14.ماهر	❍	❍	❍	❍	❍	غير ماهر
15.مهذب	❍	❍	❍	❍	❍	غير مهذب

المتحدث رقم: 9

1. متواضع	❍	❍	❍	❍	❍	غير متواضع
2. متعلم	❍	❍	❍	❍	❍	غير متعلم
3. اجتماعي	❍	❍	❍	❍	❍	غير اجتماعي
4. ذكي	❍	❍	❍	❍	❍	غير ذكي
5. طموح	❍	❍	❍	❍	❍	غير طموح
6. صادق	❍	❍	❍	❍	❍	غير صادق
7. واثق من نفسه	❍	❍	❍	❍	❍	غير واثق من نفسه
8. لديه حس فكاهي	❍	❍	❍	❍	❍	ليس لديه حس فكاهي
9. لطيف	❍	❍	❍	❍	❍	غير لطيف
10.واضح	❍	❍	❍	❍	❍	غير واضح
11.فصيح	❍	❍	❍	❍	❍	غير فصيح
12. ودود	❍	❍	❍	❍	❍	غير ودود
13.أنيق	❍	❍	❍	❍	❍	غير أنيق
14.ماهر	❍	❍	❍	❍	❍	غير ماهر
15.مهذب	❍	❍	❍	❍	❍	غير مهذب

الجزء الثاني: معلوماتك الشخصية

1. كم عمرك ؟ .....
2. ما هو تخصصك الجامعي؟..... في أي كلية؟ .....
3. كيف تقييم نفسك في مهارات اللغة الإنجليزية من خلال المعيار من 1-5 (1= الدرجة الأقل، 5= الدرجة الأعلى)

   الاستماع: ..... الكلام: ..... القراءة: ..... الكتابة: .....
4. هل سبق أن درست اللغة الإنجليزية خارج التعليم العام (دورات مثلاً)؟ نعم / لا

   إذا كان الجواب بنعم، في أي بلد درست:..... وكم المدة: .....
5. هل تستطيع المشاركة في المقابلة الخاصة بهذا البحث؟ نعم / لا
6. رقم هاتفك الجوال: .....

(سيتم استخدام رقم هاتفك الجوال فقط لإبلاغك إذا كنت أحد الفائزين في الجوائز الخاصة بهذه الدراسة، و قد يتم الاتصال بك إن كنت وافقت على المشاركة في المقابلة الخاصة بهذا الدراسة).

شكرا لتعاونك في هذا البحث.

Appendix G: Re-consent form- matched guise test- Arabic version

نموذج إعادة موافقة على المشاركة في البحث

عنوان البحث: توجهات طلاب الجامعة السعوديين نحو استخدام العربية والإنجليزية.

هدف هذا الاختبار الذي عملته قبل قليل هو دراسة توجهاتك نحو العربية العامية والفصحى واللغة الإنجليزية بطريقة غير مباشرة. وكان من غير الممكن أن تخبر بهدف هذا الاختبار قبل أن تقوم به، لأن ذلك قد يؤثر على نتائج الاختبار. الآن وبعد أن عرفت هدف هذا الاختبار ؛ لك الخيار في الموافقة على استخدام اختبارك كجزء من معلومات هذا البحث. و إن أردت الانسحاب من هذا البحث الآن فيحق لك ذلك دون آثار سلبية عليك.

إذا كان لديك أي أسئلة أو استفسارات يمكنك الاتصال بكل من:

الباحث:
محمود بن عبدالله المحمود
قسم اللغويات - جامعة مكواري – أستراليا
العنوان في السعودية:
معهد اللغة العربية
جامعة الملك سعود
هاتف: 9661 4673155+
بريد إلكتروني:

mahmoud.almahmoud@mq.edu.au

المشرفون على البحث:
د. إيليا كازول، د. يان تينت
قسم اللغويات - كلية العلوم الإنسانية
جامعة مكواري
ولاية نيو ساوث ويلز، الرمز البريدي (2109)، أستراليا
هاتف: 8660 9850 2 61+
بريد إلكتروني:

ilija.casule@mq.edu.au
jan.tent@mq.edu.au

أقر أنا (.....) بأنني قد قرأت وفهمت المعلومات الواردة أعلاه، وأن الأسئلة التي سألتها أجيب عليها بشكل مرضٍ. أوافق على المشاركة في هذا البحث مع علمي بإمكانية الانسحاب منه في أي وقت، ولقد أعطيت صورةً من هذا الإقرار للاحتفاظ به.

اسم المشارك:.....

توقيع المشارك: ..... التاريخ: .....

اسم الباحث: .....

توقيع الباحث: ..... التاريخ: .....

جميع نواحي هذه الدراسة تمت الموافقة عليها من لجنة المراجعة الأخلاقية لأبحاث العلوم الإنسانية. إذا كان لديك أي شكوى أو تحفظات أخلاقية حول مشاركتك فإنه يمكنك الاتصال على اللجنة من خلال إدارتها على الرقم +612 9850 7854،فاكس 61298508799+ بريد إلكتروني ethics@mq.edu.au :، أو د.سعد القحطاني عميد معهد اللغة العربية (هاتف: 96614673155+ ، البريد الإلكتروني .(alkahtan@ksu.edu.sa :أي شكوى سوف يتم التعامل معها بسرية، وسيتم التحقيق فيها، وسوف توافى بالنتائج.

Appendix H: Questionnaire- English version

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INFORMATION AND CONSENT FORM - QUESTIONNAIRE (English Translation)

Dear student,

As a Saudi undergraduate student, you are invited to take part in the research entitled "Saudi university students' attitudes toward the use of Arabic and English: Implications for language planning". This research will be submitted as a requirement for the degree of PhD in the Linguistics Department at Macquarie University under the supervision of A/Prof. Ilija Casule and Dr. Jan Tent.

What is the aim of the study?

This research aims to provide basic information to assist language planning in Saudi Arabia by providing a deeper understanding of attitudes toward the use of the two Arabic varieties (standard Arabic and colloquial Arabic) as well as English. In more detail, this research aims to shed some light on the actual use of Arabic and English among Saudi university students. Also, this research aims to investigate the direct and indirect attitudes of university students toward the use of Arabic and English. Moreover, the study intends to develop a deeper understanding of the factors behind students' attitudes from their point of view.

Is participation compulsory or voluntary?

Participation in this research is entirely voluntary. If you want to withdraw you can do so at any time without giving any reason. Participation has no relation to any of the subjects that you study at the university and will not affect them in any way, and your answers will be treated in a confidential manner as the results will be used for research purposes only. The researcher has no influence on the courses you are studying or grading and is committed not to publish any personal information about the participants.

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What participants are asked to do?

The researcher will ask you to fill in a survey of your attitudes toward Arabic and English (30 minutes). You may be invited - if you agree - to participate in a future interview to investigate the factors behind students' attitudes toward Arabic and English. You will be informed later of the date/time of the interview.

You can obtain your individual results of the Survey after 4 weeks through contacting the researcher by phone or e-mail. Also, the summary of the findings of this research will be available at the researcher's web page: http://faculty.ksu.edu.sa/almahmoud

If you have any questions or would like further information you can contact:

The researcher:
Mahmoud Abdullah Almahmoud
Linguistics Department,

Macquarie University, Australia
Address in Saudi Arabia:
Arabic Language Institute
King Saud University
Phone: +966 1 467 3155
Email: Mahmoud.almahmoud@mq.edu.au

The supervisors:
A/Prof. Ilija Casule, Dr. Jan Tent
Department of Linguistics

Faculty of Human Sciences
Macquarie University
NSW 2109 Australia
Tel: +61 2 9850 8660
Email: ilija.casule@mq.edu.au
jan.tent@mq.edu.au

I ..... have read and understand the information above and any questions I have asked have been answered to my satisfaction. I agree to participate in this research knowing that I can withdraw at any time. I have been given a copy of this form to keep.

Participant's Name: _____ (block letters)
Participant's Signature:_____ Date: _____
Investigator's Name:_____ (block letters)
Investigator's Signature:_____ Date: _____

The ethical aspects of this study have been approved by the Macquarie University Human Research Ethics Committee. If you have any complaints or reservations about any ethical aspect of your participation in this research, you may contact the Committee through the Director, Research Ethics (telephone [00612] 9850 7854, fax [00612] 9850 8799, email: ethics@mq.edu.au) or the Dr. Saad Al-Kahtani, Dean of Arabic Language Institute (Telephone +9661 4673155, email: alkahtan@ksu.edu.sa). Any complaint you make will be treated in confidence and investigated, and you will be informed of the outcome.

Questionnaire about Saudi university students' views on Arabic and English (ENGLISH TRANSLATION)

Dear student,

Thank you for your cooperation with this questionnaire. The questionnaire is in 3 parts. Each part consists of several items.

Part 1: Actual use of the languages standard Arabic, colloquial Arabic and English

In this section you will be asked to indicate your actual **overall use** of standard Arabic, colloquial Arabic and English. In the questionnaire **standard Arabic** means the **modern standard Arabic** like the language use in media and in academic field generally.

Tick the appropriate options as in this example:

Situation	Standard Arabic				Colloquial Arabic				English			
	Always	Some-times	Rarely	Never	Always	Some-times	Rarely	Never	Always	Some-times	Rarely	Never
Talking with family												

Situation	Standard Arabic				Colloquial Arabic				English			
Social interaction	Always	Some-times	Rarely	Never	Always	Some-times	Rarely	Never	Always	Some-times	Rarely	Never
1. Talking with family												
2. Talking with Arabic friends												
3. Writing an SMS to your parents												
4. Writing an email to friends												
5. Talking with non-Arabic worker at shopping												
6. Talking with non-Arabic workers at hotels												
7. Talking with non-Arabic workers at restaurants												
8. Playing sport with friends												
Education	lways	ome-times	arely	ever	lways	ome-times	arely	ever	lways	ome-times	arely	ever
9. Discussion in class with students												
10. Talking to another student about a lecture												
11. Discussion in class with lecturer												
12. Presentation in class												
Media	lways	ome-times	arely	ever	lways	ome-times	arely	ever	lways	ome-times	arely	ever
13. Watching TV												

Situation	Standard Arabic				Colloquial Arabic				English			
14. Reading the newspaper												
15. Reading a magazine												
16. Listening to the radio												
17. Browsing the internet												

Part 2: Attitude toward the use of standard Arabic, colloquial Arabic and English

In this section you will be asked to provide your attitude about some statements relating to the use of standard Arabic, colloquial Arabic and English. Next to each item there are numbers from 1 to 5. The meanings of these numbers are:

strongly agree (1) agree (2) undecided (3) disagree (4) strongly disagree (5)

Circle the appropriate answer for the following statements:

1. Using standard Arabic usually is a mark of an educated person	1	2	3	4	5
2. I find it easier to express my feelings in colloquial Arabic	1	2	3	4	5
3. Using English in so many domains of public life is a sign of the influence of Western culture in Saudi.	1	2	3	4	5
4. The use of colloquial Arabic slows down the spread of standard Arabic.	1	2	3	4	5
5. Using colloquial Arabic has an important role in the Saudi education	1	2	3	4	5
6. Mixing English with Arabic in a lecture is unacceptable.	1	2	3	4	5
7. There is too much use of English in Saudi TV commercials	1	2	3	4	5
8. In Saudi, people should use standard Arabic in communication with Saudis	1	2	3	4	5
9. The use of colloquial Arabic threatens Arab unity.	1	2	3	4	5
10. When using English, I do not feel that I am Saudi any more.	1	2	3	4	5
11. Using English in Saudi threatens the status of standard Arabic	1	2	3	4	5
12. Colloquial Arabic should be banned from use in education.	1	2	3	4	5
13. Using some English terminology in an Arabic lecture is useful.	1	2	3	4	5
14. Reading English magazines is an enjoyable activity for leisure time	1	2	3	4	5
15. The use of standard Arabic is important because it is the language of the Qur'an.	1	2	3	4	5
16. If I can speak English, my family will be proud of me.	1	2	3	4	5
17. Using some English words during Arabic speech is a mark of an educated person.	1	2	3	4	5
18. It is not appropriate to use colloquial Arabic in the classroom	1	2	3	4	5
19. The use of English in university education threatens Arab identity.	1	2	3	4	5
20. I like to watch films in English.	1	2	3	4	5
21. I think that people feel negatively toward me when they hear me					

	speak standard Arabic in usual communication.	1	2	3	4	5
22.	It is good to use English as an international lingua franca.	1	2	3	4	5
23.	The use of English is important to the success of Saudi's development.	1	2	3	4	5
24.	In class, the lecturer should only use standard Arabic.	1	2	3	4	5
25.	University English classes should be conducted exclusively in English.	1	2	3	4	5
26.	It is acceptable for the lecturer to mix standard Arabic and colloquial Arabic when they are speaking in a class.	1	2	3	4	5
27.	I like to use English when searching on the Internet.	1	2	3	4	5
28.	We should keep standard Arabic pure and should not use foreign terms in Arabic.	1	2	3	4	5
29.	I use English when talking to non-Arabic speakers in Saudi.	1	2	3	4	5
30.	Using English is a mark of an educated person.	1	2	3	4	5
31.	We should translate science knowledge into Arabic.	1	2	3	4	5
32.	I would take English even if it were not a compulsory subject at university	1	2	3	4	5
33.	Respected TV channels use standard Arabic only.	1	2	3	4	5
34.	I prefer watching films in English that are dubbed in Arabic rather than movies with Arabic subtitles.	1	2	3	4	5
35.	I feel uneasy when using standard Arabic when talking with my friends.	1	2	3	4	5
36.	English should be used more in communication among Saudis.	1	2	3	4	5
37.	I wish that I could speak English very well.	1	2	3	4	5
38.	I prefer to use standard Arabic as a medium of instruction for the sciences (such as physics and chemistry).	1	2	3	4	5
39.	English should be taught right from Year 1 in primary school.	1	2	3	4	5
40.	I like to watch films that use standard Arabic.	1	2	3	4	5
41.	A radio program that uses colloquial Arabic is more understandable than a program that uses standard Arabic.	1	2	3	4	5
42.	I like using standard Arabic at social events with my relatives.	1	2	3	4	5
43.	I respect Saudi people who can speak English.	1	2	3	4	5
44.	Scientific subjects (such as physics and chemistry) are easier to understand when taught in standard Arabic.	1	2	3	4	5
45.	English should be the medium of instruction at Saudi universities.	1	2	3	4	5
46.	I like radio stations that use standard Arabic	1	2	3	4	5
47.	Using colloquial Arabic in the media results in the decline of standard Arabic.	1	2	3	4	5
48.	Using standard Arabic on a regular basis in communication is an interesting skill.	1	2	3	4	5
49.	I believe that there is a pressing need for English in daily-life					

activities in Saudi.	1	2	3	4	5
50. Standard Arabic is superior to colloquial Arabic and English	1	2	3	4	5
51. Standard Arabic is more a language of religion and literature than of science and technology	1	2	3	4	5
52. English should be the medium of instruction in all scientific subjects (such as physics and chemistry) at universities.	1	2	3	4	5
53. I like to watch TV programs that use colloquial Arabic.	1	2	3	4	5
54. A magazine that uses colloquial Arabic is more enjoyable than a magazine that uses standard Arabic.	1	2	3	4	5
55. Using colloquial Arabic represents the true national identity of Saudi Arabia.	1	2	3	4	5
56. Using English is necessary for using technology.	1	2	3	4	5
57. Studying standard Arabic is not enjoyable.	1	2	3	4	5
58. The use of English as a language of instruction opens doors to careers for students.	1	2	3	4	5
59. I enjoy browsing websites that use colloquial Arabic.	1	2	3	4	5
60. In the media, using standard Arabic is more beautiful than using colloquial Arabic	1	2	3	4	5
61. Colloquial Arabic could also be used in writing to friends.	1	2	3	4	5
62. The use of English in everyday life affairs is an indication of cultural advancement.	1	2	3	4	5
63. Colloquial Arabic is easier for me to speak than standard Arabic.	1	2	3	4	5
64. When the teacher uses colloquial Arabic in class I find it easier to understand the subject.	1	2	3	4	5
65. The extension of English education into elementary school will increase Western influence.	1	2	3	4	5
66. It is acceptable to use colloquial Arabic in the written media.	1	2	3	4	5

Part 3: Information about the participant

1. How old are you? ……..
2. What is your academic specialisation? …….. In which faculty? ……..
3. How do you evaluate your English language skills on a scale of 1-5 (1=lowest, 5 highest)? Listening ……. Speaking ……. Reading ……. Writing …….
4. Have you studied English outside regular education? No / Yes
   If yes, where? …… For how long? ……
5. Would you be able to participate in the interview? No / Yes

6. Your mobile phone: ……..

(Your number just will use to inform you if you win one of the prizes. Also, I may contact you if you prefer to participate in the interview to arrange the appointment)

Thank you for your participation.

Appendix I: Questionnaire- Arabic version

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نموذج موافقة على المشاركة في البحث- الاستبانة

عزيزي الطالب

بما أنك أحد طلاب البكالوريوس في الجامعة، فأنت مدعو للمشاركة في بحث بعنوان "توجهات طلاب الجامعة السعوديين نحو استخدام العربية والإنجليزية " هذا البحث سيقدمه الباحث - بإذن الله- كمتطلب للحصول على درجة الدكتوراه من قسم اللغويات بجامعة مكواري بأستراليا، وتحت إشراف د. إيليا كازول، و د. يان تينت.

ما هي هذه الدراسة؟

تهدف هذه الدراسة بشكل عام إلى تقديم معلومات أساسية للمساعدة في التخطيط اللغوي في المملكة العربية السعودية عن طريق دراسة عميقة للتوجهات حول استخدام العربية (بنوعيها العامي والفصيح) والإنجليزية. ومن ناحية تفصيلية، يهدف البحث إلى إلقاء بعض الأضواء حول الاستخدام الفعلي للعربية والإنجليزية لدى الشباب، بالإضافة إلى معرفة توجهات الشباب نحو العربية والإنجليزية بطريقة مباشرة وغير مباشرة. كما تهدف الدراسة إلى معرفة العوامل التي تقف خلف هذه التوجهات من وجهة نظر المشاركين في الدراسة.

هل المشاركة إلزامية أو تطوعية؟

مشاركتك في هذه الدراسة اختيارية. وإذا رغبت الاعتذار عن المشاركة فيمكنك ذلك في أي وقت ودون الحاجة إلى إبداء أي عذر. المشاركة في هذه الدراسة ليس لها أي علاقة بالمواد الجامعية التي تدرسها، ولن يكون لها أي تأثير على دراستك بأي وجه. كما أن نتائج الدراسة سوف تعامل بسرية تامة وستستخدم من أجل هذا البحث فقط، ولن يطلع عليها أحد سوى الباحث نفسه. ليس للباحث أي سلطة على موادك الدراسية أو درجاتك وهو يلتزم بعدم نشر أي معلومات شخصية عن المشاركين.

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ماذا سيطلب منك ؟

إذا وافقت على المشاركة فسيطلب منك الباحث أن تشارك بالإجابة على الاستبيان الخاص بالبحث حول توجهات الطلاب نحو العربية والإنجليزية، والتي ستستغرق قرابة 30 دقيقة. وقد يتم دعوتك -إن رغبت- للمشاركة في المقابلة الخاصة بهذه الدراسة والتي ستكون حول استكشاف العوامل التي تقف خلف التوجهات نحو العربية والإنجليزية. وسيتم إبلاغك عن المقابلة لاحقا.

يمكنك الحصول على درجتك في الاستبانة من خلال الاتصال بالباحث بالهاتف أو البريد الإلكتروني بعد أربعة أسابيع. علماً أنه سيتاح لك الإطلاع على ملخص نتائج الدراسة على موقع الباحث في الإنترنت:
http://faculty.ksu.edu.sa/almahmoud

إذا كان لديك أي أسئلة أو استفسارات يمكنك الاتصال بكل من:

الباحث:
محمود بن عبدالله المحمود
قسم اللغويات - جامعة مكواري – أستراليا
العنوان في السعودية:
معهد اللغة العربية
جامعة الملك سعود
هاتف: 4673155 9661+
بريد إلكتروني:
mahmoud.almahmoud@mq.edu.au

المشرفون على البحث:
د. إيليا كازول، د. يان تينت
قسم اللغويات - كلية العلوم الإنسانية
جامعة مكواري
ولاية نيو ساوث ويلز، الرمز البريدي (2109)، أستراليا
هاتف: 8660 9850 2 61+
بريد إلكتروني:
ilija.casule@mq.edu.au
jan.tent@mq.edu.au

أقر أنا (.....) بأنني قد قرأت وفهمت المعلومات الواردة أعلاه، وأن الأسئلة التي سألتها أجيب عليها بشكل مرض. أوافق على المشاركة في هذا البحث مع علمي بإمكانية الانسحاب منه في أي وقت، ولقد أعطيت صورةً من هذا الإقرار للاحتفاظ به.

اسم المشارك:.....
توقيع المشارك: ..... التاريخ: .....
اسم الباحث: .....
توقيع الباحث: ..... التاريخ: .....

جميع نواحي هذه الدراسة تمت الموافقة عليها من لجنة المراجعة الأخلاقية لأبحاث العلوم الإنسانية. إذا كان لديك أي شكوى أو تحفظات أخلاقية حول مشاركتك فإنه يمكنك الاتصال على اللجنة من خلال إدارتها على الرقم +612 9850 7854،فاكس 61298508799+ بريد إلكتروني ethics@mq.edu.au :، أو د.سعد القحطاني عميد معهد اللغة العربية (هاتف: 96614673155+ ، البريد الإلكتروني .(alkahtan@ksu.edu.sa :أي شكوى سوف يتم التعامل معها بسرية، وسيتم التحقيق فيها، وسوف توافى بالنتائج.

عزيزي الطالب:

شكرا جزيلا لك على تعاونك بالإجابة على هذا الاستبيان. هذا الاستبيان يتكون من 3 أجزاء. كل جزء يحوي عدة فقرات.

الجزء الأول: الاستخدام الفعلي للعربية الفصحى، والعربية العامية، والإنجليزية

في هذا الجزء سوف يتم سؤالك عن استخدامك الفعلي **بشكل مجمل** للغة العربية الفصحى، والعربية العامية، واللغة الإنجليزية. ويقصد **بالفصحى** في هذا الاستبيان: **اللغة العربية الفصحى المعاصرة** مثل التي تستخدم في وسائل الإعلام وفي اللقاءات والمحاضرات الأكاديمية عادة.

من فضلك اختر الإجابة الأنسب لاستخدامك اللغوي كما في هذا المثال:

الوضع	العربية الفصحى				العربية العامية				الإنجليزية			
	دائما	أحيانا	نادرا	لا أستخدمها	دائما	أحيانا	نادرا	لا أستخدمها	دائما	أحيانا	نادرا	لا أستخدمها
التحدث مع العائلة												

الوضع	العربية الفصحى				العربية العامية				الإنجليزية			
التفاعل الاجتماعي	دائما	أحيانا	نادرا	لا أستخدمها	دائما	أحيانا	نادرا	لا أستخدمها	دائما	أحيانا	نادرا	لا أستخدمها
1. الحديث مع العائلة												
2. الحديث مع أصدقائي (العرب)												
3. كتابة رسالة جوال لأحد الوالدين												
4. كتابة بريد إلكتروني إلى صديق												
5. الحديث مع عامل غير عربي في السوق												
6. الحديث مع عامل غير عربي في فندق												
7. الحديث مع عامل غير عربي في مطعم												
8. الحديث أثناء لعب الرياضة مع الأصدقاء												
التعليم	دائما	أحيانا	نادرا	لا أستخدمها	دائما	أحيانا	نادرا	لا أستخدمها	دائما	أحيانا	نادرا	لا أستخدمها
9. النقاش مع الطلاب في القاعة												
10. التحدث مع طالب آخر حول المحاضرة												
11. النقاش مع المحاضر أثناء المحاضرة												
12. الإلقاء أمام الطلاب في قاعة الدراسة												
الإعلام	دائما	أحيانا	نادرا	لا أستخدمها	دائما	أحيانا	نادرا	لا أستخدمها	دائما	أحيانا	نادرا	لا أستخدمها
13. مشاهدة التلفاز												
14. قراءة الجرائد												
15. قراءة المجلات												
16. الاستماع إلى الراديو												
17. تصفح الإنترنت												

الجزء الثاني: التوجهات نحو استخدام العربية الفصحى، والعربية العامية، والإنجليزية

في هذا الجزء سوف تجد بعض التعبيرات لمعرفة توجهاتك نحو استخدام اللغة العربية الفصحى، والعامية، واللغة الإنجليزية. سوف تجد بجانب كل فقرة أرقام من 1 إلى 5. وهذه هي دلالات هذه الأرقام:

(1) موافق بشدة (2) موافق (3) محايد (4) غير موافق (5) غير موافق بشدة

من فضلك اختر الإجابة الأنسب من وجهة نظرك حول العبارات التالية:

1. استخدام اللغة العربية الفصحى عادة يدل على أن الشخص مثقف	1	2	3	4	5
2. من السهل علي أن أعبر عن مشاعري بالعامية	1	2	3	4	5
3. استخدام اللغة الإنجليزية في شؤون الحياة العامة مؤشر على تأثير الثقافة الغربية في السعودية	1	2	3	4	5
4. استخدام العامية يقلل من انتشار الفصحى	1	2	3	4	5
5. استخدام العامية له دور مهم في التعليم في السعودية	1	2	3	4	5
6. خلط العربية بالإنجليزية في المحاضرات الدراسية أمر غير مقبول	1	2	3	4	5
7. تستخدم اللغة الإنجليزية كثيرا في الدعايات التلفزيونية السعودية	1	2	3	4	5
8. يجب أن يستخدم الناس في السعودية الفصحى للتواصل فيما بينهم	1	2	3	4	5
9. استخدام العامية يهدد الوحدة العربية	1	2	3	4	5
10. عندما أستخدم الإنجليزية لا أشعر بانتمائي السعودي	1	2	3	4	5
11. استخدام الإنجليزية في السعودية يهدد وضع الفصحى	1	2	3	4	5
12. يجب منع استخدام العامية في التعليم	1	2	3	4	5
13. استخدام بعض المصطلحات الإنجليزية في المحاضرات الدراسية مفيد	1	2	3	4	5
14. قراءة المجلات الإنجليزية نشاط ممتع في وقت الفراغ	1	2	3	4	5
15. استخدام الفصحى مهم لأنها لغة القرآن	1	2	3	4	5
16. إذا استطعت التحدث بالإنجليزية فستفخر بذلك عائلتي	1	2	3	4	5
17. استخدام بعض المفردات الإنجليزية أثناء الحديث بالعربية دليل على ثقافة الشخص	1	2	3	4	5
18. استخدام العامية في قاعة الدرس غير ملائم	1	2	3	4	5
19. استخدام اللغة الإنجليزية في التعليم الجامعي يهدد الهوية العربية	1	2	3	4	5
20. أحب مشاهدة الأفلام باللغة الإنجليزية	1	2	3	4	5
21. حينما أتحدث الفصحى في المحادثات المعتادة سيكون موقف الناس مني سلبياً	1	2	3	4	5
22. استخدام اللغة الإنجليزية كلغة للتواصل العالمي شيء جيد	1	2	3	4	5
23. استخدام اللغة الإنجليزية مهم لنجاح التطور و التنمية في السعودية	1	2	3	4	5
24. ينبغي أن يستخدم المحاضر في قاعة الدراسة الفصحى فقط	1	2	3	4	5
25. محاضرات مادة اللغة الإنجليزية يجب أن لا يستخدم فيها سوى الإنجليزية	1	2	3	4	5

26. استخدام المحاضر للفصحى والعامية معاً للحديث في قاعة الدرس أمر مقبول	1	2	3	4	5
27. أحب استخدام الإنجليزية في البحث في الإنترنت	1	2	3	4	5
28. ينبغي أن نحافظ على العربية الفصحى نقية و أن لا ندخل فيها مصطلحات أجنبية	1	2	3	4	5
29. أنا أستخدم الإنجليزية حينما أتحدث إلى غير العرب في السعودية	1	2	3	4	5
30. استخدام الإنجليزية دليل على ثقافة الشخص	1	2	3	4	5
31. يجب أن نترجم العلوم إلى اللغة العربية	1	2	3	4	5
32. سأختار دراسة مواد اللغة الإنجليزية في الجامعة حتى لو لم تكن إجبارية	1	2	3	4	5
33. القنوات التلفازية المحترمة تستخدم العربية الفصحى فقط	1	2	3	4	5
34. أفضل مشاهدة الأفلام الإنجليزية المدبلجة بالعربية على الأفلام التي تستخدم شريط ترجمة عربي	1	2	3	4	5
35. أشعر بصعوبة حينما أستخدم الفصحى في الحديث مع أصدقائي	1	2	3	4	5
36. اللغة الإنجليزية يجب أن تستخدم بشكل أكبر في التواصل بين السعوديين	1	2	3	4	5
37. أتمنى أن أتحدث اللغة الإنجليزية بشكل جيد	1	2	3	4	5
38. أفضل استخدام الفصحى كلغة لتعليم العلوم (كالفيزياء والكيمياء)	1	2	3	4	5
39. اللغة الإنجليزية يجب أن تدرس من الصف الأول الابتدائي	1	2	3	4	5
40. أحب مشاهدة الأفلام التي تستخدم الفصحى	1	2	3	4	5
41. البرامج الإذاعية التي تستخدم العامية أكثر قابلية للفهم من التي تستخدم الفصحى	1	2	3	4	5
42. أحب استخدام الفصحى حينما أتحدث مع أقربائي في المناسبات الاجتماعية	1	2	3	4	5
43. أنا أحترم من يجيد الحديث بالإنجليزية من السعوديين	1	2	3	4	5
44. المواد العلمية (مثل الفيزياء والكيمياء) أسهل للفهم حينما تدرّس باللغة العربية الفصحى	1	2	3	4	5
45. الإنجليزية يجب أن تكون لغة التعليم في الجامعات السعودية	1	2	3	4	5
46. أحب الإذاعات التي تستخدم العربية الفصحى	1	2	3	4	5
47. استخدام العامية في الإعلام أدى إلى إضعاف العربية الفصحى	1	2	3	4	5
48. استخدام العربية الفصحى عادة في التواصل مهارة رائعة	1	2	3	4	5
49. أنا أؤمن بأن هنالك حاجة ملحة لاستخدام الإنجليزية في الحياة اليومية في السعودية	1	2	3	4	5
50. العربية الفصحى أعلى منزلة من العامية ومن الإنجليزية	1	2	3	4	5
51. الفصحى هي لغة الدين و الأدب أكثر منها لغة للعلوم والتقنية	1	2	3	4	5
52. اللغة الإنجليزية يجب أن تكون لغة الدراسة لجميع المواد العلمية (مثل الكيمياء) في الجامعات	1	2	3	4	5
53. أحب مشاهدة البرامج التلفازية التي تستخدم العامية	1	2	3	4	5
54. المجلات التي تستخدم العامية أكثر متعة من تلك التي تستخدم الفصحى	1	2	3	4	5
55. استخدام العربية العامية يبرز الهوية الوطنية الحقيقية للسعودية	1	2	3	4	5
56. استخدام الإنجليزية ضروري لاستخدام التقنية	1	2	3	4	5
57. دراسة العربية الفصحى مملة	1	2	3	4	5

58. استخدام اللغة الإنجليزية كلغة للتعليم الجامعي يساهم في حصول الطلاب على الوظائف	1	2	3	4	5
59. أنا أستمتع بتصفح المواقع التي تستخدم العربية العامية	1	2	3	4	5
60. استخدام العربية الفصحى في الإعلام أكثر جمالا من استخدام العامية	1	2	3	4	5
61. يمكن استخدام العربية العامية في الكتابة	1	2	3	4	5
62. استخدام الإنجليزية في الحياة اليومية مؤشر على التقدم الثقافي	1	2	3	4	5
63. التحدث بالعامية أسهل بالنسبة لي من التحدث بالعربية الفصحى	1	2	3	4	5
64. استخدام المدرس للعامية في الفصل يسهل فهم المادة	1	2	3	4	5
65. تدريس الإنجليزية في المرحلة الابتدائية سيزيد من تأثير الثقافة الغربية	1	2	3	4	5
66. من المقبول استخدام العامية في الصحافة المكتوبة (كالصحف اليومية)	1	2	3	4	5

الجزء الثالث: معلوماتك الشخصية

1. كم عمرك ؟ .....
2. ما هو تخصصك الجامعي؟..... في أي كلية؟ .....
3. كيف تقيم نفسك في مهارات اللغة الإنجليزية من خلال معيار من 1-5 (1= الدرجة الأقل، 5= الدرجة الأعلى)
   الاستماع: ..... الكلام: ..... القراءة: ..... الكتابة: .....
4. هل سبق أن درست اللغة الإنجليزية خارج التعليم العام (دورات مثلاً)؟ نعم / لا
   إذا كان الجواب بنعم، في أي بلد درست:..... وكم المدة: .....
5. هل تستطيع المشاركة في المقابلة الخاصة بهذا البحث؟ نعم / لا
6. رقم هاتفك الجوال: .....

(سيتم استخدام رقم هاتفك الجوال فقط لإبلاغك إذا كنت أحد الفائزين في الجوائز الخاصة بهذه الدراسة، و قد يتم الاتصال بك إن كنت وافقت على المشاركة في المقابلة الخاصة بهذا الدراسة).

شكرا لتعاونك في هذه الدراسة.

Appendix J: Focus group protocol - English version

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INFORMATION AND CONSENT FORM- FOCUS GROUP PROTOCOL (English Translation)

Dear student,

As a Saudi undergraduate student, you are invited to take part in the research entitled "Saudi university students' attitudes toward the use of Arabic and English: Implications for language planning". This research will be submitted as a requirement for the degree of PhD in the Linguistics Department at Macquarie University under the supervision of A/Prof. Ilija Casule and Dr. Jan Tent.

What is the aim of the study?

This research aims to provide basic information to assist language planning in Saudi Arabia by providing a deeper understanding of attitudes toward the use of the two Arabic varieties (standard Arabic and colloquial Arabic) as well as English. In more detail, this research aims to shed some light on the actual use of Arabic and English among Saudi university students. Also, this research aims to investigate the direct and indirect attitudes of university students toward the use of Arabic and English. Moreover, the study intends to develop a deeper understanding of the factors behind students' attitudes from their point of view.

Is participation compulsory or voluntary?

Participation in this research is entirely voluntary. If you want to withdraw you can do so at any time without giving any reason. Participation has no relation to any of the subjects that you study at the university and will not affect them in any way, and your answers will be treated in a confidential manner as the results will be used for research purposes only. The researcher has no influence on the courses you are studying or grading and is committed not to publish any personal information about the participants.

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The summary of the findings of this research will be available at the researcher's web page: http://faculty.ksu.edu.sa/almahmoud

What participants are asked to do?

If you agree to participate, you will be asked to take part in a focus group interview to investigate the factors behind students' attitudes toward Arabic and English. At the interview you will have a chance to present your idea about these factors. This interview will take about 20 minutes.

If you have any questions or would like further information you can contact:

The researcher:
Mahmoud Abdullah Almahmoud
Linguistics Department,
Macquarie University, Australia
Address in Saudi Arabia:
Arabic Language Institute
King Saud University
Phone: +966 1 467 3155
Email: Mahmoud.almahmoud@mq.edu.au

The supervisors:
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Department of Linguistics
Faculty of Human Sciences
Macquarie University
NSW 2109 Australia
Tel: +61 2 9850 8660
Email: ilija.casule@mq.edu.au
jan.tent@mq.edu.au

I ..... have read and understand the information above and any questions I have asked have been answered to my satisfaction. I agree to participate in this research knowing that I can withdraw at any time. I have been given a copy of this form to keep.

Participant's Name: _____ (block letters)
Participant's Signature:_____ Date: _____
Investigator's Name:_____ (block letters)
Investigator's Signature:_____ Date: _____

The ethical aspects of this study have been approved by the Macquarie University Human Research Ethics Committee. If you have any complaints or reservations about any ethical aspect of your participation in this research, you may contact the Committee through the Director, Research Ethics (telephone [00612] 9850 7854, fax [00612] 9850 8799, email: ethics@mq.edu.au) or the Dr. Saad Al-Kahtani, Dean of Arabic Language Institute (Telephone +9661 4673155, email: alkahtan@ksu.edu.sa). Any complaint you make will be treated in confidence and investigated, and you will be informed of the outcome.

Focus Group Protocol guide

Introduction to the discussion:

Remind the participants of:

- Research objectives
- Sign the consent form
- There is no right or wrong answer

Ask the participants about:

- Age:
- What is your academic specialisation? ……., in which faculty? ……..
- How do you evaluate your English language skills on the scale of 1-5 (1=lowest, 5 highest)? Listing ……. Speaking ……. Reading ……. Writing …….
- Have you studied English outside the regular education? No / Yes
- If yes, where: ……., How long: …….
- information about high school study [public/privet, area …]

<u>Suggested questions:</u>

General questions

- How can you describe the position of English in Saudi?
- How do you see the relationship between standard Arabic and colloquial Arabic in Saudi?
- Do you think it is important to enhance the use of standard Arabic in Saudi? Why?
- Do you think using English in Saudi threatens the status of standard Arabic? Why?
- What is the importance of standard Arabic, colloquial Arabic and English in Saudi? Why?

Social interaction

- When you talk with your family which variety of Arabic do you generally use (standard Arabic or colloquial Arabic)? Why?
- When you are talk with your friends which variety of Arabic do you generally use? Why? Do you use English? Why?

- When you talking with non-Arab foreigners which language do you use (Arabic/ English) why? If you use Arabic which variety of Arabic do you use? Why?
- In a restaurant, or when shopping or in a hotel which language do you use (Arabic/ English)? Why? If you use Arabic which variety of Arabic do you use? Why?
- When you speak standard Arabic generally do you think that people feel negatively or positively toward you? Why?
- Do you feel uneasy when you use standard Arabic? Why?
- Do you think colloquial Arabic represents the national identity of Saudi Arabia? Why?
- Do you think the use of colloquial Arabic threatens standard Arabic? Why?
- What is your feeling when you hear one of your friends speak English fluently? Why?
- Do you think is there any need to use English in everyday activities in Saudi? Why?
- Do you think the use of English in everyday affairs is an indication of cultural advancement? Why?
- Which language do think it is superior: English or Arabic (Standard or Colloquial) why?
- Do you think the current use of colloquial Arabic in Saudi affects the spread of standard Arabic? Why?
- Do you think using English in Saudi threatens the status of standard Arabic? Why?

Education

- In class discussion with fellow students, which variety of Arabic do you use? Why?
- When you talk to a teacher in class, which variety of Arabic do you use? Why?
- In a class, do you think the teacher should only use standard Arabic? Why?
- Do you think we should encourage the use of standard Arabic in education and translate scientific knowledge into it? Why?
- Do you prefer to use standard Arabic as a medium of instruction for sciences subjects? Why?
- What do you think about using Arabic in education just for 'literary tradition', while English for scientific thought? Why?
- Do you find it easier to understand the teacher when he uses colloquial Arabic in class? Why?
- Do you think colloquial Arabic should be banned from use in education? Why?
- Would you take English if it were not a compulsory subject at university? Why?
- What do you think about teaching English right from year one in primary school? Why?
- Do you think English should be medium of instruction in all subjects at Saudi universities? Why?

Media

- What is your preferred language when watching TV? Why?
- Do you prefer to listen to radio programs that use standard Arabic or colloquial Arabic? Why?
- When you are browsing the internet which language do you usually use? Why?
- Do you think just respected TV channels use standard Arabic? Why?
- What is your preferred language when you read magazines? Why
- Do you browse websites that use colloquial Arabic? Why?
- What do you think about using colloquial Arabic in the written media? Why?
- Do you use English when searching and chatting on the internet? Why?

Appendix K: Focus group protocol - Arabic version

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نموذج موافقة على المشاركة في البحث- المقابلة الجماعية

عزيزي الطالب

بما أنك أحد طلاب البكالوريوس في الجامعة، فأنت مدعو للمشاركة في بحث بعنوان "توجهات طلاب الجامعة السعوديين نحو العربية والإنجليزية " هذا البحث سيقدمه الباحث - بإذن الله- كمتطلب للحصول على درجة الدكتوراه من قسم اللغويات بجامعة مكواري بأستراليا، وتحت إشراف د. إيليا كازول، و د. يان تينت.

ما هي هذه الدراسة؟

تهدف هذه الدراسة بشكل عام إلى تقديم معلومات أساسية للمساعدة في التخطيط اللغوي في المملكة العربية السعودية عن طريق دراسة عميقة للتوجهات حول استخدام العربية (بنوعيها العامي والفصيح) والإنجليزية. ومن ناحية تفصيلية، يهدف البحث إلى إلقاء بعض الأضواء حول الاستخدام الفعلي للعربية والإنجليزية لدى الشباب، بالإضافة إلى معرفة توجهات الشباب نحو العربية والإنجليزية بطريقة مباشرة وغير مباشرة. كما تهدف الدراسة إلى معرفة العوامل التي تقف خلف هذه التوجهات من وجهة المشاركين في الدراسة.

هل المشاركة إلزامية أو تطوعية؟

مشاركتك في هذه الدراسة اختيارية. وإذا رغبت الاعتذار عن المشاركة فيمكنك ذلك في أي وقت ودون الحاجة إلى إبداء أي عذر. المشاركة في هذه الدراسة ليس لها أي علاقة بالمواد الجامعية التي تدرسها، ولن يكون لها أي تأثير على دراستك بأي وجه. كما أن نتائج الدراسة سوف تعامل بسرية تامة وستستخدم من أجل هذا البحث فقط، ولن يطلع عليها أحد سوى الباحث نفسه. ليس للباحث أي سلطة على موادك الدراسية أو درجاتك وهو يلتزم بعدم نشر أي معلومات شخصية عن المشاركين.

ماذا سيطلب منك ؟

إذا وافقت على المشاركة فسيطلب منك الباحث أن تشارك في المقابلة الخاصة بالبحث لمعرفة العوامل التي تقف خلف توجهات الطلاب نحو العربية والإنجليزية. من خلال المقابلة ستتاح لك الفرصة لتعرض ما لديك من أفكار حول العوامل التي تقف خلف التوجهات نحو العربية والإنجليزية. ستستغرق المقابلة قرابة 20 دقيقة.

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حالما ينتهي الباحث من الدراسة؛ سيتاح لك الإطلاع على ملخص نتائجها على موقع الباحث في الإنترنت:

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أقر أنا (.....) بأنني قد قرأت وفهمت المعلومات الواردة أعلاه، وأن الأسئلة التي سألتها أجيب عليها بشكل مرضٍ. أوافق على المشاركة في هذا البحث مع علمي بإمكانية الانسحاب منه في أي وقت، ولقد أعطيت صورةً من هذا الإقرار للاحتفاظ به.

اسم المشارك:.....

توقيع المشارك: ..... التاريخ: .....

اسم الباحث: .....

توقيع الباحث: ..... التاريخ: .....

جميع نواحي هذه الدراسة تمت الموافقة عليها من لجنة المراجعة الأخلاقية لأبحاث العلوم الإنسانية. إذا كان لديك أي شكوى أو تحفظات أخلاقية حول مشاركتك فإنه يمكنك الاتصال على اللجنة من خلال إدارتها على الرقم +612 9850 7854،فاكس 61298508799+ بريد إلكتروني ethics@mq.edu.au :، أو د.سعد القحطاني عميد معهد اللغة العربية (هاتف: 96614673155+ ، البريد الإلكتروني .alkahtan@ksu.edu.sa): أي شكوى سوف يتم التعامل معها بسرية، وسيتم التحقيق فيها، وسوف توافى بالنتائج.

دليل المقابلة الجماعية شبه المعدة

مقدمة للمقابلة:

تذكير المشاركين في:

- أهداف البحث
- توقيع الإقرار بالموافقة
- لا يوجد هنالك إجابة صحيحة أو خاطئة.

سؤال المشاركين حول:

- كم عمرك ؟ .....
- ما هو تخصصك الجامعي؟..... في أي كلية؟ .....
- كيف تقييم نفسك في مهارات اللغة الإنجليزية من خلال المعيار من 1-5 (1= الدرجة الأقل، 5= الدرجة الأعلى)
  - الاستماع: ..... الكلام: ..... القراءة: ..... الكتابة: .....
- هل سبق أن درست اللغة الإنجليزية خارج التعليم العام (دورات مثلاً)؟ نعم / لا
  - إذا كان الجواب بنعم، في أي بلد درست:..... وكم المدة: .....
- معلومات حول الدراسة الثانوية (حكومية/ خاصة، المنطقة ...)

أسئلة مقترحة للمقابلة:

أسئلة عامة:

- كيف يمكن أن تصف وضع الإنجليزية في السعودية؟
- كيف ترى العلاقة بين العربية العامية والفصحى في السعودية؟
- هل ترى أنه من المهم تعزيز وضع العربية في السعودية؟ ولماذا؟
- هل تظن أن استخدام الإنجليزية في السعودية يهدد وضع العربية الفصحى؟ ولماذا؟
- ماهي أهمية العربية الفصحى والعامية والإنجليزيةفي السعودية؟ ولماذا؟

التفاعل الاجتماعي:

- عندما تتحدث مع أفراد أسرتك ماذا تستخدم عادة العامية أو الفصحى؟ ولماذا؟
- عندما تتحدث مع أصدقائك ماذا تستخدم عادة العامية أو الفصحى؟ ولماذا؟ هل تستخدم الإنجليزية؟ ولماذا؟
- عندما تتحدث مع غير العرب في السعودية ماذا تستخدم؟ ولماذا؟

- في التسوق، و المطاعم و الفنادق ماذا تستخدم؟ ولماذا؟
- عندما تتحدث الفصحى .. هل تظن أن الناس ينظرون لك إيجابيا أو سلبيا ؟ ولماذا؟
- هل تشعر بصعوبة في الحديث بالفصحى؟ ولماذا؟
- هل تظن أن استخدام العربية العامية يبرز الهوية الوطنية للسعودية؟ ولماذا؟
- هل تظن أن استخدام العربية العامية يهدد الفصحى؟ ولماذا؟
- ما هو شعورك حينما تستمع لأحد أصدقائك يتحدث الإنجليزية بطلاقة؟ ولماذا؟
- هل تظن أن هنالك حاجة لاستخدام الإنجليزية في الحياة اليومية في السعودية؟ لماذا؟
- هل تظن أن استخدام الإنجليزية في الحياة اليومية مؤشر على التقدم الثقافي؟ ولماذا؟
- من وجهة نظرك ما هي اللغة الأسمى منزلة العربية (عامي/ فصيح) أم الإنجليزية؟ ولماذا؟
- هل تظن أن الاستخدام الحالي للعامية في السعودية يظهر انحسار الفصحى؟ ولماذا؟
- هل تظن أن استخدام الإنجليزية في السعودية يهدد وضع العربية الفصحى؟ ولماذا؟

التعليم:

- في النقاشات في الصف ماذا تستخدم (العامية أو الفصحى) ولماذا؟
- حينما تتحدث إلى المعلم في الصف ماذا تستخدم (العامية أو الفصحى)ولماذا؟
- هل تعتقد أن المدرس في الفصل يجب أن يستخدم الفصحى فقط؟ ولماذا؟
- هل تظن أنه يجب أن ندعم استخدام العربية الفصحى في التعليم ونترجم العلوم إلى اللغة العربية؟ ولماذا؟
- هل تفضل العربية كلغة لتعليم العلوم في الجامعة؟ ولماذا؟
- ماذا ترى حول استخدام العربية للمواد الأدبية و الإنجليزية للمواد العلمية؟ ولماذا؟
- هل تجده من الأسهل لك فهم الدروس حينما يستخدم المدرس العامية العربية؟ ولماذا؟
- هل تظن أنه يجب منع استخدام العامية في التعليم؟ ولماذا؟
- حينما تكون الإنجليزية مادة اختيارية هل ستدرسها؟ ولماذا؟
- ماذا ترى حول تدريس الانجليزية من الصف الأول الابتدائي؟ ولماذا؟
- هل ترى ان الإنجليزية يجب أن تكون لغة التعليم الجامعي في السعودية؟ ولماذا؟

الإعلام:

- ما هي لغتك المفضلة حينما تشاهد التلفاز؟ ولماذا؟
- هل تفضل البرامج الإذاعية التي تستخدم العامية أو الفصحى؟ ولماذا؟
- هل تظن أن القنوات التلفازية المحترمة فقط تستخدم الفصحى؟ ولماذا؟
- ما هي لغتك المفضلة حينما تقرأ مجلة؟ ولماذا؟
- هل تتصفح المواقع التي تستخدم العامية؟ ولماذا؟
- ماهي وجهة نظرك حول استخدام العامية في الإعلام المكتوب؟ ولماذا؟
- هل تستخدم الإنجليزية في محادثات الإنترنت أو في البحث؟ ولماذا؟

Appendix L: Internal correlation of the matched guise test

Pearson's correlation for standard Arabic speakers - matched guise

Speaker	Item	The correlation coefficient	Item	The correlation coefficient	Item	The correlation coefficient
Speaker 1	1	0.4087**	6	0.6259**	11	0.7220**
	2	0.6506**	7	0.4895**	12	0.3897**
	3	0.5254**	8	0.1128	13	0.4848**
	4	0.6575**	9	0.5268**	14	0.6458**
	5	0.6367**	10	0.7152**	15	0.6408**
Speaker 3	1	0.4090**	6	0.6482**	11	0.6626**
	2	0.7512**	7	0.6600**	12	0.5827**
	3	0.5316**	8	0.3745**	13	0.6572**
	4	0.6174**	9	0.7007**	14	0.6459**
	5	0.7864**	10	0.7037**	15	0.6193**
Speaker 7	1	0.3486**	6	0.5696**	11	0.4536**
	2	0.5389**	7	0.3641**	12	0.6781**
	3	0.4738**	8	0.3517**	13	0.6126**
	4	0.6632**	9	0.5147**	14	0.6015**
	5	0.5473**	10	0.5048**	15	0.4916**

Note. **p < . 01

Item 8 for Speaker 1 is the only item that does not reveal a significant correlation. Yet, this item has a significant correlation with test aspects.

Pearson's correlation for colloquial Arabic speakers - matched guise

Speaker	Item	The correlation coefficient	Item	The correlation coefficient	Item	The correlation coefficient
Speaker 4	1	0.6111**	6	0.7477**	11	0.5462**
	2	0.6094**	7	0.6366**	12	0.6406**
	3	0.6871**	8	0.5072**	13	0.5612**
	4	0.7134**	9	0.7320**	14	0.6934**
	5	0.6800**	10	0.6327**	15	0.6600**
Speaker 6	1	0.5024**	6	0.6797**	11	0.5306**
	2	0.6177**	7	0.5881**	12	0.7263**
	3	0.5663**	8	0.6333**	13	0.6543**
	4	0.6878**	9	0.5923**	14	0.6740**
	5	0.6244**	10	0.5702**	15	0.5840**
Speaker 9	1	0.5419**	6	0.6803**	11	0.7116**
	2	0.7145**	7	0.7092**	12	0.7290**
	3	0.7436**	8	0.5832**	13	0.5634**
	4	0.7375**	9	0.7480**	14	0.7424**
	5	0.6476**	10	0.7322**	15	0.7333**

Note. **p < . 01

Pearson's correlation for English speakers - matched guise

Speaker	Item	The correlation coefficient	Item	The correlation coefficient	Item	The correlation coefficient
Speaker 2	1	0.3094*	6	0.6021**	11	0.6551**
	2	0.6300**	7	0.5960**	12	0.6843**
	3	0.4947**	8	0.2002	13	0.5503**
	4	0.6120**	9	0.5890**	14	0.6853**
	5	0.4716**	10	0.5380**	15	0.7644**
Speaker 5	1	0.4925**	6	0.5935**	11	0.7086**
	2	0.7391**	7	0.6805**	12	0.6977**
	3	0.5280**	8	0.3580**	13	0.5722**
	4	0.7483**	9	0.5859**	14	0.7601**
	5	0.6924**	10	0.6229**	15	0.6654**
Speaker 8	1	0.6724**	6	0.6862**	11	0.5857**
	2	0.6641**	7	0.4867**	12	0.6019**
	3	0.6810**	8	0.2623*	13	0.6308**
	4	0.7663**	9	0.7269**	14	0.5607**
	5	0.7773**	10	0.6723**	15	0.6885**

Note. * p< .05 , **p < . 01

Item 8 for Speaker 2 does not reveal a significant correlation. However, the item shows significant correlation with the social attractiveness aspect of the test.

Pearson's correlation for standard Arabic speakers with the test aspects - matched guise

Aspect	Speaker 1		Speaker 3		Speaker 7	
	Item	The correlation coefficient	Item	The correlation coefficient	Item	The correlation coefficient
Competence	2	0.7948**	2	0.7839**	2	0.6341**
	4	0.7282**	4	0.6455**	4	0.7226**
	5	0.5904**	5	0.7951**	5	0.5536**
	7	0.6595**	7	0.7319**	7	0.5901**
	10	0.7707**	10	0.7690**	10	0.5007**
	11	0.8092**	11	0.7764**	11	0.6504**
	14	0.7092**	14	0.6923**	14	0.6412**
Personal Integrity	1	0.5765**	1	0.6289**	1	0.5589**
	6	0.6893**	6	0.6638**	6	0.6284**
	9	0.7113**	9	0.7502**	9	0.7124**
	13	0.5256**	13	0.6520**	13	0.5438**
	15	0.6582**	15	0.7152**	15	0.6636**
Social Attractiveness	3	0.6269**	3	0.6394**	3	0.7241**
	8	0.7460**	8	0.7115**	8	0.6943**
	12	0.6184**	12	0.7167**	12	0.6644**

Note. **p < . 01

Pearson's correlation for colloquial Arabic speakers with the test aspects - matched guise

Aspect	Speaker 4		Speaker 6		Speaker 9	
	Item	The correlation coefficient	Item	The correlation coefficient	Item	The correlation coefficient
Competence	2	0.7057**	2	0.7566**	2	0.7438**
	4	0.7685**	4	0.7986**	4	0.7350**
	5	0.7390**	5	0.6611**	5	0.7026**
	7	0.6870**	7	0.6112**	7	0.7935**
	10	0.6448**	10	0.6420**	10	0.7524**
	11	0.6499**	11	0.6481**	11	0.7955**
	14	0.7155**	14	0.6413**	14	0.7664**
Personal Integrity	1	0.6824**	1	0.6277**	1	0.7008**
	6	0.7945**	6	0.6720**	6	0.6686**
	9	0.7079**	9	0.6683**	9	0.7874**
	13	0.5741**	13	0.6744**	13	0.6704**
	15	0.7667**	15	0.6773**	15	0.8100**
Social Attractiveness	3	0.7370**	3	0.6624**	3	0.8314**
	8	0.8000**	8	0.8135**	8	0.7921**
	12	0.8184**	12	0.8732**	12	0.7281**

Note. **p < . 01

Pearson's correlation for English speakers with the test aspects - matched guise

Aspect	Speaker 2		Speaker 5		Speaker 8	
	Item	The correlation coefficient	Item	The correlation coefficient	Item	The correlation coefficient
Competence	2	0.6833**	2	0.7739**	2	0.7538**
	4	0.6131**	4	0.7890**	4	0.8491**
	5	0.6052**	5	0.7714**	5	0.8443**
	7	0.7028**	7	0.8339**	7	0.6204**
	10	0.6047**	10	0.6406**	10	0.7819**
	11	0.6944**	11	0.8076**	11	0.7276**
	14	0.7018**	14	0.8612**	14	0.6559**
Personal Integrity	1	0.5379**	1	0.6614**	1	0.8416**
	6	0.6939**	6	0.6854**	6	0.7283**
	9	0.6329**	9	0.6577**	9	0.7996**
	13	0.6117**	13	0.5788**	13	0.6004**
	15	0.7479**	15	0.7310**	15	0.8313**
Social Attractiveness	3	0.7193**	3	0.7752**	3	0.7547**
	8	0.6394**	8	0.6265**	8	0.7719**
	12	0.6585**	12	0.7673**	12	0.7832**

Note. **p < . 01

Appendix M: Internal correlation of the questionnaire

Pearson's correlation for the actual use of standard Arabic items with their category - questionnaire

Category	Item	The correlation coefficient	Item	The correlation coefficient
Social interaction	1	0.5536**	5	0.6382**
	2	0.4887**	6	0.7178**
	3	0.4966**	7	0.6523**
	4	0.7312**	8	0.2552*
Education	9	0.8081**	11	0.8633**
	10	0.7439**	12	0.7246**
Media	13	0.6535**	16	0.6239**
	14	0.6086**	17	0.6897**
	15	0.7198**		

** Correlation is significant at the 0.01 level (2-tailed)

Pearson's correlation for the actual use of colloquial Arabic items with their category - questionnaire

Category	Item	The correlation coefficient	Item	The correlation coefficient
Social interaction	1	0.0793	5	0.6724**
	2	0.4934**	6	0.7287**
	3	0.2647*	7	0.7020**
	4	0.5030**	8	0.3400**
Education	9	0.5715**	11	0.8012**
	10	0.5517**	12	0.7425**
Media	13	0.6612**	16	0.6237**
	14	0.6251**	17	0.6852**
	15	0.7116**		

Note. * p< .05 , **p < . 01

Pearson's correlation for the actual use of English items with their category - questionnaire

Category	Item	The correlation coefficient	Item	The correlation coefficient
Social interaction	1	0.5469**	5	0.5842**
	2	0.6570**	6	0.6905**
	3	0.4299**	7	0.5161**
	4	0.6357**	8	0.5825**
Education	9	0.8076**	11	0.8725**
	10	0.7082**	12	0.7615**
Media	13	0.6993**	16	0.7761**
	14	0.6165**	17	0.7211**
	15	0.7518**		

Note. **p < . 01

Pearson's correlation for attitudes items with social interaction

Subsection	Item	The correlation coefficient	Item	The correlation coefficient
Standard Arabic	1	0.5125**	28	0.4256**
	8	0.6427**	35	0.4703**
	15	0.5532**	42	0.3646**
	21	0.3736**	48	0.6031**
Colloquial Arabic	2	0.3773**	55	0.7279**
	9	0.6341**	61	0.6109**
English	3	0.4057**	36	0.3387**
	10	0.4787**	37	0.4737**
	16	0.3474**	43	0.5497**
	22	0.5203**	49	0.4506**
	23	0.6704**	56	0.4963**
	29	0.4194**	62	0.6080**
	30	0.4788**		
Comparative items	4	0.4425**	50	0.5977**
	11	0.5930**	63	0.3815**
	17	0.3507**		

Note. **p < . 01

Pearson's correlation for attitudes items with education

subsection	Item	The correlation coefficient	Item	The correlation coefficient
Standard Arabic	24	0.4149**	44	0.5628**
	31	0.5098**	51	0.4237**
	38	0.7412**	57	0.5604**
Colloquial Arabic	5	0.6243**	18	0.6193**
	12	0.7512**	64	0.5029**
English	25	0.4766**	52	0.5896**
	32	0.5624**	58	0.3452**
	39	0.4622**	65	0.2736*
	45	0.6452**		
Comparative items	6	0.4000**	19	0.5992**
	13	0.3248**	26	0.4893**

Note. * p< .05 , **p < . 01

Pearson's correlation for attitudes items with the media

subsection	Item	The correlation coefficient	Item	The correlation coefficient
Standard Arabic	33	0.3950**	46	0.8052**
	40	0.7353**		
Colloquial Arabic	53	0.6643**	66	0.7312**
	59	0.4858**		
English	7	0.3012*	20	0.6394**
	14	0.7053**	27	0.8392**
Comparative items	34	0.5357**	54	0.6907**
	41	0.4518**	60	0.4191**
	47	0.3455**		

Note. * p< .05 , **p < . 01

Pearson's correlation for all attitudes items with the questionnaire's subsections

subsection	Item	The correlation coefficient	Item	The correlation coefficient	Item	The correlation coefficient
Standard Arabic	1	0.4210**	31	0.3574**	44	0.4159**
	8	0.5900**	33	0.3333**	46	0.5761**
	15	0.4815**	35	0.3118*	48	0.6962**
	21	0.1539	38	0.6100**	51	0.3304**
	24	0.2187	40	0.5197**	57	0.5907**
	28	0.3593**	42	0.2798*		
Colloquial Arabic	2	0.3085*	18	0.4434**	61	0.4753**
	5	0.5582**	53	0.3660**	64	0.3881**
	9	0.5277**	55	0.5609**	66	0.5783**
	12	0.6294**	59	0.4719**		
English	3	0.3288**	25	0.3817**	43	0.4846**
	7	0.0939	27	0.7113**	45	0.4888**
	10	0.4534**	29	0.4618**	49	0.3925**
	14	0.5243**	30	0.4393**	52	0.4209**
	16	0.3315**	32	0.4040**	56	0.5171**
	20	0.4762**	36	0.3426**	58	0.3807**
	22	0.5179**	37	0.4193**	62	0.5122**
	23	0.6335**	39	0.4943**	65	0.2171
Comparative items	4	0.3494**	19	0.5323**	50	0.3998**
	6	0.3199**	26	0.2769*	54	0.5121**
	11	0.4027**	34	0.4057**	60	0.2200
	13	0.2147	41	0.1834	63	0.3724**
	17	0.1551	47	0.4658**		

Note. * p< .05 , **p < . 01 this table shows significant correlation between most of the items and the questionnaire subsections, although seven items do not reveal a significant correlation. However, each of these items reveals significant correlation with its main section as presented previously.

Appendix N: Evaluation of standard Arabic speakers from the matched guise test

Standard Arabic-Speaker A

Item	Statement		Highest	-	-	-	Lowest	M	SD	Rank
2	Educated - not educated	Freq.	107	85	40	22	3	4.05	1.01	1
		%	41.6	33.1	15.6	8.6	1.2			
7	Confident - not confident	Freq.	114	82	30	22	9	4.05	1.10	1
		%	44.4	31.9	11.7	8.6	3.5			
10	Clear - unclear	Freq.	90	70	62	25	6	3.84	1.09	3
		%	35.6	27.7	24.5	9.9	2.4			
5	Ambitious - without ambition	Freq.	85	74	56	26	6	3.83	1.09	4
		%	34.4	30.0	22.7	10.5	2.4			
3	Sociable - unsociable	Freq.	65	87	70	21	7	3.73	1.03	5
		%	26.0	34.8	28.0	8.4	2.8			
6	Sincere - insincere	Freq.	73	88	52	26	12	3.73	1.13	5
		%	29.1	35.1	20.7	10.4	4.8			
11	Fluent - not fluent	Freq.	94	59	53	30	20	3.69	1.29	7
		%	36.7	23.0	20.7	11.7	7.8			
15	Gentle - not gentle	Freq.	67	86	63	34	5	3.69	1.06	7
		%	26.3	33.7	24.7	13.3	2.0			
1	Modest - not modest	Freq.	61	67	80	38	4	3.57	1.07	9
		%	24.4	26.8	32.0	15.2	1.6			
4	Intelligent - not intelligent	Freq.	50	79	93	24	7	3.56	1.00	10
		%	19.8	31.2	36.8	9.5	2.8			
14	Skilled - unskilled	Freq.	37	79	87	37	15	3.34	1.08	11
		%	14.5	31.0	34.1	14.5	5.9			
9	Kind - unkind	Freq.	24	55	98	57	16	3.06	1.04	12
		%	9.6	22.0	39.2	22.8	6.4			
12	Friendly - unfriendly	Freq.	27	52	102	48	22	3.06	1.09	12
		%	10.8	20.7	40.6	19.1	8.8			
13	Elegant - not elegant	Freq.	39	45	89	52	28	3.06	1.20	12
		%	15.4	17.8	35.2	20.6	11.1			
8	Has sense of humor - no sense of humor	Freq.	16	20	45	63	108	2.10	1.22	15
		%	6.3	7.9	17.9	25.0	42.9			
Mean for total								3.50		

Standard Arabic-Speaker B

Item	Statement		Highest	-	-	-	Lowest	M	SD	Rank
15	Gentle - not gentle	Freq.	67	69	71	36	13	3.55	1.17	1
		%	26.2	27.0	27.7	14.1	5.1			
6	Sincere - insincere	Freq.	58	64	62	43	26	3.34	1.28	2
		%	22.9	25.3	24.5	17.0	10.3			
1	Modest - not modest	Freq.	50	66	67	40	33	3.23	1.29	3
		%	19.5	25.8	26.2	15.6	12.9			
2	Educated - not educated	Freq.	42	60	79	47	29	3.15	1.23	4
		%	16.3	23.3	30.7	18.3	11.3			
9	Kind - unkind	Freq.	41	53	81	49	32	3.09	1.24	5
		%	16.0	20.7	31.6	19.1	12.5			
12	Friendly - unfriendly	Freq.	32	45	90	65	23	2.99	1.14	6
		%	12.5	17.6	35.3	25.5	9.0			
4	Intelligent - not intelligent	Freq.	23	55	84	68	26	2.93	1.12	7
		%	9.0	21.5	32.8	26.6	10.2			
5	Ambitious - without ambition	Freq.	28	52	72	77	27	2.91	1.17	8
		%	10.9	20.3	28.1	30.1	10.5			
3	Sociable - unsociable	Freq.	19	50	76	56	53	2.71	1.21	9
		%	7.5	19.7	29.9	22.0	20.9			
10	Clear - unclear	Freq.	26	33	76	65	54	2.65	1.24	10
		%	10.2	13.0	29.9	25.6	21.3			
13	Elegant - not elegant	Freq.	17	37	81	77	44	2.63	1.13	11
		%	6.6	14.5	31.6	30.1	17.2			
14	Skilled - unskilled	Freq.	7	31	67	100	51	2.39	1.02	12
		%	2.7	12.1	26.2	39.1	19.9			
11	Fluent - not fluent	Freq.	19	20	58	68	92	2.25	1.23	13
		%	7.4	7.8	22.6	26.5	35.8			
7	Confident - not confident	Freq.	17	29	47	69	95	2.24	1.24	14
		%	6.6	11.3	18.3	26.8	37.0			
8	Has sense of humor - no sense of humor	Freq.	14	16	49	83	94	2.11	1.14	15
		%	5.5	6.3	19.1	32.4	36.7			
Mean for total								2.81		

Standard Arabic-Speaker C

Item	Statement		Highest	-	-	-	Lowest	M	SD	Rank
15	Gentle - not gentle	Freq.	76	86	62	23	9	3.77	1.08	1
		%	29.7	33.6	24.2	9.0	3.5			
6	Sincere - insincere	Freq.	77	70	77	23	5	3.76	1.05	2
		%	30.6	27.8	30.6	9.1	2.0			
5	Ambitious - without ambition	Freq.	55	80	76	35	6	3.57	1.05	3
		%	21.8	31.7	30.2	13.9	2.4			
2	Educated - not educated	Freq.	62	74	75	33	11	3.56	1.12	4
		%	24.3	29.0	29.4	12.9	4.3			
1	Modest - not modest	Freq.	65	66	63	31	28	3.43	1.29	5
		%	25.7	26.1	24.9	12.3	11.1			
3	Sociable - unsociable	Freq.	45	77	73	44	12	3.39	1.11	6
		%	17.9	30.7	29.1	17.5	4.8			
7	Confident - not confident	Freq.	59	56	59	53	25	3.28	1.30	7
		%	23.4	22.2	23.4	21.0	9.9			
10	Clear - unclear	Freq.	63	50	64	53	26	3.28	1.31	7
		%	24.6	19.5	25.0	20.7	10.2			
4	Intelligent - not intelligent	Freq.	42	57	93	44	16	3.26	1.12	9
		%	16.7	22.6	36.9	17.5	6.3			
12	Friendly - unfriendly	Freq.	36	63	95	47	12	3.25	1.06	10
		%	14.2	24.9	37.5	18.6	4.7			
9	Kind - unkind	Freq.	42	57	80	52	20	3.20	1.18	11
		%	16.7	22.7	31.9	20.7	8.0			
13	Elegant - not elegant	Freq.	35	57	79	55	29	3.05	1.20	12
		%	13.7	22.4	31.0	21.6	11.4			
14	Skilled - unskilled	Freq.	35	49	75	60	35	2.96	1.24	13
		%	13.8	19.3	29.5	23.6	13.8			
11	Fluent - not fluent	Freq.	53	41	54	51	55	2.94	1.44	14
		%	20.9	16.1	21.3	20.1	21.7			
8	Has sense of humor - no sense of humor	Freq.	23	27	51	54	97	2.31	1.32	15
		%	9.1	10.7	20.2	21.4	38.5			
Mean for total								3.27		

Appendix O: Evaluation of colloquial Arabic speakers from the matched guise test

Colloquial Arabic-Speaker A

Item	Statement		Highest	-	-	-	Lowest	M	SD	Rank
3	Sociable - unsociable	Freq.	84	93	54	17	9	3.88	1.05	1
		%	32.7	36.2	21.0	6.6	3.5			
8	Has sense of humor - no sense of humor	Freq.	89	65	46	33	23	3.64	1.31	2
		%	34.8	25.4	18.0	12.9	9.0			
7	Confident - not confident	Freq.	84	63	57	36	17	3.63	1.25	3
		%	32.7	24.5	22.2	14.0	6.6			
9	Kind - unkind	Freq.	64	75	74	29	14	3.57	1.14	4
		%	25.0	29.3	28.9	11.3	5.5			
1	Modest - not modest	Freq.	75	68	53	37	22	3.54	1.28	5
		%	29.4	26.7	20.8	14.5	8.6			
12	Friendly - unfriendly	Freq.	49	70	87	30	19	3.39	1.14	6
		%	19.2	27.5	34.1	11.8	7.5			
6	Sincere - insincere	Freq.	49	73	68	42	19	3.36	1.19	7
		%	19.5	29.1	27.1	16.7	7.6			
10	Clear - unclear	Freq.	53	74	61	46	21	3.36	1.23	7
		%	20.8	29.0	23.9	18.0	8.2			
15	Gentle - not gentle	Freq.	50	57	86	36	27	3.26	1.23	9
		%	19.5	22.3	33.6	14.1	10.5			
5	Ambitious - without ambition	Freq.	32	65	90	46	22	3.15	1.12	10
		%	12.5	25.5	35.3	18.0	8.6			
4	Intelligent - not intelligent	Freq.	35	49	97	59	17	3.10	1.11	11
		%	13.6	19.1	37.7	23.0	6.6			
2	Educated - not educated	Freq.	26	55	85	60	31	2.94	1.16	12
		%	10.1	21.4	33.1	23.3	12.1			
13	Elegant - not elegant	Freq.	20	49	84	70	33	2.82	1.12	13
		%	7.8	19.1	32.8	27.3	12.9			
14	Skilled - unskilled	Freq.	27	46	73	68	40	2.81	1.21	14
		%	10.6	18.1	28.7	26.8	15.7			
11	Fluent - not fluent	Freq.	22	24	38	67	105	2.18	1.30	15
		%	8.6	9.4	14.8	26.2	41.0			
Mean for total								3.24		

Colloquial Arabic-Speaker B

Item	Statement		Highest	-	-	-	Lowest	M	SD	Rank
1	Modest - not modest	Freq.	89	61	46	37	21	3.63	1.31	1
		%	35.0	24.0	18.1	14.6	8.3			
3	Sociable - unsociable	Freq.	81	66	57	33	19	3.61	1.26	2
		%	31.6	25.8	22.3	12.9	7.4			
8	Has sense of humor - no sense of humor	Freq.	99	57	38	27	36	3.61	1.44	2
		%	38.5	22.2	14.8	10.5	14.0			
9	Kind - unkind	Freq.	72	71	55	40	17	3.55	1.24	4
		%	28.2	27.8	21.6	15.7	6.7			
12	Friendly - unfriendly	Freq.	54	65	70	48	17	3.36	1.20	5
		%	21.3	25.6	27.6	18.9	6.7			
6	Sincere - insincere	Freq.	54	64	68	41	29	3.29	1.28	6
		%	21.1	25.0	26.6	16.0	11.3			
15	Gentle - not gentle	Freq.	49	46	72	59	30	3.10	1.28	7
		%	19.1	18.0	28.1	23.0	11.7			
5	Ambitious - without ambition	Freq.	27	51	72	65	40	2.84	1.22	8
		%	10.6	20.0	28.2	25.5	15.7			
7	Confident - not confident	Freq.	44	38	52	65	57	2.79	1.39	9
		%	17.2	14.8	20.3	25.4	22.3			
10	Clear - unclear	Freq.	41	37	55	69	52	2.79	1.36	9
		%	16.1	14.6	21.7	27.2	20.5			
4	Intelligent - not intelligent	Freq.	17	39	93	71	35	2.73	1.09	11
		%	6.7	15.3	36.5	27.8	13.7			
13	Elegant - not elegant	Freq.	17	30	91	69	48	2.60	1.12	12
		%	6.7	11.8	35.7	27.1	18.8			
2	Educated - not educated	Freq.	16	26	68	83	64	2.40	1.15	13
		%	6.2	10.1	26.5	32.3	24.9			
14	Skilled - unskilled	Freq.	15	26	62	75	77	2.32	1.18	14
		%	5.9	10.2	24.3	29.4	30.2			
11	Fluent - not fluent	Freq.	7	9	30	56	154	1.67	1.00	15
		%	2.7	3.5	11.7	21.9	60.2			
Mean for total								2.95		

Colloquial Arabic-Speaker C

Item	Statement		Highest	-	-	-	Lowest	M	SD	Rank
3	Sociable - unsociable	Freq.	47	82	84	28	15	3.46	1.09	1
		%	18.4	32.0	32.8	10.9	5.9			
6	Sincere - insincere	Freq.	50	69	86	38	13	3.41	1.11	2
		%	19.5	27.0	33.6	14.8	5.1			
1	Modest - not modest	Freq.	52	77	71	37	20	3.40	1.19	3
		%	20.2	30.0	27.6	14.4	7.8			
15	Gentle - not gentle	Freq.	54	61	83	41	17	3.37	1.17	4
		%	21.1	23.8	32.4	16.0	6.6			
9	Kind - unkind	Freq.	43	67	96	38	13	3.35	1.08	5
		%	16.7	26.1	37.4	14.8	5.1			
12	Friendly - unfriendly	Freq.	31	71	94	43	17	3.22	1.07	6
		%	12.1	27.7	36.7	16.8	6.6			
10	Clear - unclear	Freq.	43	63	77	48	24	3.21	1.20	7
		%	16.9	24.7	30.2	18.8	9.4			
2	Educated - not educated	Freq.	38	60	91	48	20	3.19	1.14	8
		%	14.8	23.3	35.4	18.7	7.8			
5	Ambitious - without ambition	Freq.	33	61	94	45	23	3.14	1.13	9
		%	12.9	23.8	36.7	17.6	9.0			
7	Confident - not confident	Freq.	44	47	73	60	32	3.04	1.27	10
		%	17.2	18.4	28.5	23.4	12.5			
4	Intelligent - not intelligent	Freq.	24	50	117	41	25	3.03	1.06	11
		%	9.3	19.5	45.5	16.0	9.7			
13	Elegant - not elegant	Freq.	30	50	93	55	27	3.00	1.14	12
		%	11.8	19.6	36.5	21.6	10.6			
8	Has sense of humor - no sense of humor	Freq.	38	48	64	50	57	2.84	1.36	13
		%	14.8	18.7	24.9	19.5	22.2			
14	Skilled - unskilled	Freq.	22	47	91	60	37	2.83	1.15	14
		%	8.6	18.3	35.4	23.3	14.4			
11	Fluent - not fluent	Freq.	18	36	62	76	65	2.48	1.21	15
		%	7.0	14.0	24.1	29.6	25.3			
Mean for total								3.13		

Appendix P: Evaluation of English speakers' in the matched guise test

English-Speaker A

Item	Statement		Highest	-	-	-	Lowest	M	SD	Rank
7	Confident - not confident	Freq.	160	53	28	9	6	4.37	0.97	1
		%	62.5	20.7	10.9	3.5	2.3			
2	Educated - not educated	Freq.	135	79	26	12	5	4.27	0.96	2
		%	52.5	30.7	10.1	4.7	1.9			
5	Ambitious - without ambition	Freq.	121	77	39	14	6	4.14	1.02	3
		%	47.1	30.0	15.2	5.4	2.3			
4	Intelligent - not intelligent	Freq.	120	78	37	13	8	4.13	1.04	4
		%	46.9	30.5	14.5	5.1	3.1			
10	Clear - unclear	Freq.	99	82	52	16	8	3.96	1.06	5
		%	38.5	31.9	20.2	6.2	3.1			
11	Fluent - not fluent	Freq.	106	73	49	17	11	3.96	1.12	5
		%	41.4	28.5	19.1	6.6	4.3			
14	Skilled - unskilled	Freq.	93	92	48	14	9	3.96	1.04	5
		%	36.3	35.9	18.8	5.5	3.5			
13	Elegant - not elegant	Freq.	83	90	56	17	11	3.84	1.08	8
		%	32.3	35.0	21.8	6.6	4.3			
3	Sociable - unsociable	Freq.	85	74	62	26	10	3.77	1.13	9
		%	33.1	28.8	24.1	10.1	3.9			
6	Sincere - insincere	Freq.	81	72	68	22	13	3.73	1.15	10
		%	31.6	28.1	26.6	8.6	5.1			
15	Gentle - not gentle	Freq.	69	83	68	25	12	3.67	1.11	11
		%	26.8	32.3	26.5	9.7	4.7			
9	Kind - unkind	Freq.	37	72	92	40	16	3.29	1.09	12
		%	14.4	28.0	35.8	15.6	6.2			
12	Friendly - unfriendly	Freq.	35	65	101	41	12	3.28	1.04	13
		%	13.8	25.6	39.8	16.1	4.7			
1	Modest - not modest	Freq.	51	66	66	38	35	3.23	1.30	14
		%	19.9	25.8	25.8	14.8	13.7			
8	Has sense of humor - no sense of humor	Freq.	28	47	76	55	49	2.80	1.26	15
		%	11.0	18.4	29.8	21.6	19.2			
Mean for total								3.76		

English-Speaker B

Item	Statement		Highest	-	-	-	Lowest	M	SD	Rank
2	Educated - not educated	Freq.	103	84	50	13	5	4.05	0.99	1
		%	40.4	32.9	19.6	5.1	2.0			
7	Confident - not confident	Freq.	89	70	63	20	12	3.80	1.14	2
		%	35.0	27.6	24.8	7.9	4.7			
5	Ambitious - without ambition	Freq.	69	83	67	26	8	3.71	1.07	3
		%	27.3	32.8	26.5	10.3	3.2			
4	Intelligent - not intelligent	Freq.	59	98	67	21	9	3.70	1.03	4
		%	23.2	38.6	26.4	8.3	3.5			
15	Gentle - not gentle	Freq.	61	68	84	26	14	3.54	1.13	5
		%	24.1	26.9	33.2	10.3	5.5			
6	Sincere - insincere	Freq.	52	67	93	30	9	3.49	1.06	6
		%	20.7	26.7	37.1	12.0	3.6			
14	Skilled - unskilled	Freq.	45	90	77	27	14	3.49	1.08	6
		%	17.8	35.6	30.4	10.7	5.5			
13	Elegant - not elegant	Freq.	57	56	88	35	17	3.40	1.17	8
		%	22.5	22.1	34.8	13.8	6.7			
11	Fluent - not fluent	Freq.	52	57	75	46	23	3.27	1.23	9
		%	20.6	22.5	29.6	18.2	9.1			
10	Clear - unclear	Freq.	46	68	74	39	27	3.26	1.23	10
		%	18.1	26.8	29.1	15.4	10.6			
9	Kind - unkind	Freq.	31	66	98	34	23	3.19	1.11	11
		%	12.3	26.2	38.9	13.5	9.1			
3	Sociable - unsociable	Freq.	29	61	101	37	22	3.15	1.09	12
		%	11.6	24.4	40.4	14.8	8.8			
1	Modest - not modest	Freq.	37	66	79	39	33	3.14	1.23	13
		%	14.6	26.0	31.1	15.4	13.0			
12	Friendly - unfriendly	Freq.	29	52	104	44	22	3.09	1.09	14
		%	11.6	20.7	41.4	17.5	8.8			
8	Has sense of humor - no sense of humor	Freq.	7	33	53	72	90	2.20	1.14	15
		%	2.7	12.9	20.8	28.2	35.3			
Mean for total								3.36		

English-Speaker C

Ser No.	Statement		Highest	-	-	-	Lowest	M	SD	Rank
2	Educated - not educated	Freq.	116	79	37	17	7	4.09	1.05	1
		%	45.3	30.9	14.5	6.6	2.7			
7	Confident - not confident	Freq.	126	62	40	19	8	4.09	1.11	1
		%	49.4	24.3	15.7	7.5	3.1			
4	Intelligent - not intelligent	Freq.	91	82	55	22	6	3.90	1.06	3
		%	35.5	32.0	21.5	8.6	2.3			
5	Ambitious - without ambition	Freq.	82	79	64	22	6	3.83	1.05	4
		%	32.4	31.2	25.3	8.7	2.4			
11	Fluent - not fluent	Freq.	96	65	44	30	17	3.77	1.26	5
		%	38.1	25.8	17.5	11.9	6.7			
14	Skilled - unskilled	Freq.	75	86	56	27	10	3.74	1.11	6
		%	29.5	33.9	22.0	10.6	3.9			
13	Elegant - not elegant	Freq.	76	77	67	26	10	3.71	1.11	7
		%	29.7	30.1	26.2	10.2	3.9			
10	Clear - unclear	Freq.	71	71	53	45	14	3.55	1.22	8
		%	28.0	28.0	20.9	17.7	5.5			
15	Gentle - not gentle	Freq.	63	68	77	36	12	3.52	1.14	9
		%	24.6	26.6	30.1	14.1	4.7			
6	Sincere - insincere	Freq.	48	73	92	29	13	3.45	1.08	10
		%	18.8	28.6	36.1	11.4	5.1			
3	Sociable - unsociable	Freq.	30	56	102	49	20	3.11	1.09	11
		%	11.7	21.8	39.7	19.1	7.8			
9	Kind - unkind	Freq.	23	43	83	69	37	2.79	1.16	12
		%	9.0	16.9	32.5	27.1	14.5			
12	Friendly - unfriendly	Freq.	18	43	91	69	32	2.79	1.09	12
		%	7.1	17.0	36.0	27.3	12.6			
1	Modest - not modest	Freq.	26	42	60	56	72	2.59	1.32	14
		%	10.2	16.4	23.4	21.9	28.1			
8	Has sense of humor - no sense of humor	Freq.	11	13	50	79	103	2.02	1.09	15
		%	4.3	5.1	19.5	30.9	40.2			
Mean for total								3.39		

Appendix Q: One way analysis of variance (F-test) and multiple range tests for the matched guides test result

One Way Analysis of Variance (F-test) for the matched guides test result

Items	Source	Sum of Squares	df	Mean Square	F	Sig.
Modest - not modest	Between Groups	41.20	2	20.60	29.00	0.000 (0.01)
	Within Groups	545.66	768	0.71		
Educated - not educated	Between Groups	216.74	2	108.37	189.80	0.000 (0.01)
	Within Groups	438.51	768	0.57		
Sociable – unsociable	Between Groups	21.22	2	10.61	18.53	0.000 (0.01)
	Within Groups	439.83	768	0.57		
Intelligent - not intelligent	Between Groups	122.60	2	61.30	110.55	0.000 (0.01)
	Within Groups	425.32	767	0.56		
Ambitious - without ambition	Between Groups	92.95	2	46.47	76.30	0.000 (0.01)
	Within Groups	467.81	768	0.61		
Sincere – insincere	Between Groups	9.87	2	4.94	7.30	0.001 (0.01)
	Within Groups	517.76	766	0.68		
Confident - not confident	Between Groups	142.72	2	71.36	108.19	0.000 (0.01)
	Within Groups	506.57	768	0.66		
Has sense of humour - no sense of humour	Between Groups	213.86	2	106.93	133.53	0.000 (0.01)
	Within Groups	615.03	768	0.80		
Kind – unkind	Between Groups	25.89	2	12.94	21.07	0.000 (0.01)
	Within Groups	471.68	768	0.61		
Clear – unclear	Between Groups	30.71	2	15.36	23.20	0.000 (0.01)
	Within Groups	508.22	768	0.66		
Fluent - not fluent	Between Groups	311.76	2	155.88	217.38	0.000 (0.01)

Items	Source	Sum of Squares	df	Mean Square	F	Sig.
	Within Groups	550.00	767	0.72		
Friendly – unfriendly	Between Groups	11.18	2	5.59	9.48	0.000 (0.01)
	Within Groups	452.12	767	0.59		
Elegant - not elegant	Between Groups	109.13	2	54.56	92.86	0.000 (0.01)
	Within Groups	451.28	768	0.59		
Skilled – unskilled	Between Groups	165.68	2	82.84	136.71	0.000 (0.01)
	Within Groups	464.76	767	0.61		
Gentle - not gentle	Between Groups	25.69	2	12.84	20.43	0.000 (0.01)
	Within Groups	482.80	768	0.63		

Multiple Range Tests: Scheffe test for the Difference in evaluation based on the language varieties

Items	language variety	Mean	Standard Arabic	Colloquial Arabic	English	Differences for
Modest - not modest	Standard Arabic	3.41			*	Standard
	Colloquial Arabic	3.53			*	Colloquial
	English	2.99				
Educated - not educated	Standard Arabic	3.59		*		Standard
	Colloquial Arabic	2.84				
	English	4.14	*	*		English
Sociable – unsociable	Standard Arabic	3.27				
	Colloquial Arabic	3.65	*		*	Colloquial
	English	3.35				
Intelligent - not intelligent	Standard Arabic	3.24		*		Standard
	Colloquial Arabic	2.95				
	English	3.91	*	*		English
Ambitious - without ambition	Standard Arabic	3.42		*		Standard
	Colloquial Arabic	3.04				
	English	3.89	*	*		English
Sincere – insincere	Standard Arabic	3.62		*		Standard
	Colloquial Arabic	3.35				
	English	3.56		*		English
Confident - not confident	Standard Arabic	3.19				
	Colloquial Arabic	3.15				
	English	4.08	*	*		English
Has sense of humour - no sense of humour	Standard Arabic	2.17				
	Colloquial Arabic	3.36	*		*	Colloquial
	English	2.34				
Kind – unkind	Standard Arabic	3.11				
	Colloquial Arabic	3.49	*		*	Colloquial

Items	language variety	Mean	Standard Arabic	Colloquial Arabic	English	Differences for
	English	3.09				
Clear – unclear	Standard Arabic	3.26				
	Colloquial Arabic	3.12				
	English	3.60	*	*		English
Fluent - not fluent	Standard Arabic	2.96		*		Standard
	Colloquial Arabic	2.11				
	English	3.67	*	*		English
Friendly – unfriendly	Standard Arabic	3.09				
	Colloquial Arabic	3.32	*		*	Colloquial
	English	3.05				
Elegant - not elegant	Standard Arabic	2.91				
	Colloquial Arabic	2.81				
	English	3.65	*	*		English
Skilled – unskilled	Standard Arabic	2.89		*		Standard
	Colloquial Arabic	2.65				
	English	3.73	*	*		English
Gentle - not gentle	Standard Arabic	3.67		*		Standard
	Colloquial Arabic	3.24				
	English	3.58		*		English

*Note. * Indicates significant differences which are shown in the table. * p< .05*