

**Developing the Linguistic Repertoire and
Translanguaging Skills of Learners of Arabic as an
Additional Language**

Vance Schaefer

The University of Mississippi

Yasmine Sedeek

The University of Mississippi

Tamara Warhol

The University of Mississippi

Abstract

Arabic has been held up as a model of diglossia with Modern Standard Arabic (MSA) representing the “high” variety and local dialects the “low” variety. Yet, Arabic is not merely two language varieties, and Arabic speakers do not merely switch between the two. Arabic speakers, instead, draw on an array of linguistic features along a heteroglossic continuum between MSA and vernacular varieties (including sociolects). Features are deployed in daily interactions triggered by formality, education, gender, stancetaking, and other variables. Understanding how to successfully deploy these features – translanguaging – is part of Arabic speakers’ communicative competence. Translanguaging, however, poses a challenge for

learners of Arabic as an additional language. In response, greater emphasis on sociolinguistic competence is advocated to develop learners' proficiency to more effectively function in Arabic-speaking communities. We suggest enhancing metalinguistic awareness early on through pragmatic-focused task-based activities scaffolded by explicit instruction about the forms and functions of Arabic features.

Keywords: heteroglossia, linguistic repertoire, sociolinguistic competence, translanguaging, codeswitching, codemixing, styleshifting, pragmatic-focused task-based language teaching

Introduction

Many Less Commonly Taught Languages (LCTLs) such as Arabic, Japanese, Korean, Mandarin, Indonesian, and more require speakers of these languages to select among (regional) dialects, registers, sociolects, etc. to interactionally achieve their communicative goals. Such heteroglossia necessitates the teaching of the range of forms and functions of a language to additional language learners and not just a sanitized version of a standard dialect. This article discusses Arabic as a representative case of this phenomenon and advocates a pragmatic-focused task-based teaching approach, describing sample activities based on this approach.

An Arabic speaker requires mastery of the linguistic features of Arabic, broadly conceptualized, and the pragmatic acumen to select among these features. The linguistic repertoire of an Arabic speaker goes beyond merely a diglossic choice between Modern Standard Arabic or *fushā* and a colloquial variety or *ʿāmmiyya* (Mejdell, 2011/2012) to a heteroglossic choice where a speaker moves along a

continuum between Modern Standard Arabic on one extreme to a colloquial Arabic on the other. Mixtures between and further linguistic variation inhabit the rest of the continuum (Versteegh, 1997). For example, within one day or conversation, a Moroccan Arabic speaker might draw on features from MSA, Moroccan Arabic, sociolects (varieties associated to various social groups: gender, generation), and other colonial languages (e.g., French) or indigenous ones (e.g., Berber/Amazigh). Thus, to fully navigate Arabic-speaking communities, speakers need not only linguistic competence (Chomsky, 1965), or knowledge of linguistic forms, but also communicative competence (Hymes, 1972) to translanguage, selecting among appropriate linguistic features based on context. In sum, a proficient speaker of Arabic, whether native (L1) or an additional language (L2) speaker, must possess a rich linguistic repertoire and recognize cues to effectively wield these varieties to display their various roles, identities, and stances in an Arabic-speaking community.

In response, this article suggests enhancing awareness and the practice of translanguaging in Arabic varieties of learners of Arabic as an additional language through a range of activities across skills. To boost awareness and practice of both the forms (lexical, syntactic, phonological) and functions (cues, effects) of Arabic features and translanguaging, we promote a synergy among explicit instruction, noticing through comparisons, a gradual introduction of one variety into another (cf., integrated approach), pragmatic-focused task-based language teaching, and exposure to more authentic language usage.

This concept-based teaching practice article attempts to bridge theory and practice informed by translanguaging as a pedagogical practice and as a linguistic resource to interact with other speakers within a community. We hope to encourage further dialogue among instructors on how to more effectively teach translanguaging in Arabic reflective of real-world usage. The article covers the following

1. The linguistic situation of Arabic – linguistic repertoire of varieties and how speakers deploy those varieties – to inform our teaching approach
2. Guiding principles for our teaching approach in cultivating sociolinguistic competence and translanguaging
3. Sample activities

Arabic varieties and linguistic resources in the Arabic-speaking world

Arabic speakers have a rich linguistic repertoire comprised of many dialects, registers, sociolects, and languages. As they navigate different interactions, they draw from this repertoire in order to establish different identities, stances, etc.

Varieties in the linguistic repertoire of an Arabic speaker

Most Arabic speakers learn a colloquial Arabic variety as their native language (L1) which is acquired and spoken at home with family members and friends. Colloquial varieties in the Arabic-speaking world vary widely from Iraq and the Gulf

states in the east to the dialects spoken in Morocco and North Africa in the west. Colloquial varieties may vary across phonology, lexicon, morpho-syntax/grammar, semantics, discourse, pragmatics, and more, impacting the degree of mutual intelligibility. Eastern Arabic varieties are relatively similar linguistically making these varieties reasonably mutually intelligible. Western Arabic variants, on the other hand, are much more difficult (much less mutually intelligible) to speakers of eastern dialects. Egyptian Arabic has the greatest degree of intelligibility across the Arabic-speaking world due to a large media presence in the Arabic-speaking world.

Arabic language speakers usually also learn Modern Standard Arabic (MSA) as an additional language upon entry to the formal education system. However, they may be exposed at an earlier age through media (Al-Kahtany, 1997), e.g., *Sesame Street* using a modified form of MSA (Versteegh, 1997). MSA and Classical Arabic, the language of the Qur'an, may be referred together as *al-fushā*, but MSA is a modified

form of Classical Arabic with notable differences: 1) vocabulary for unknown things and concepts coming into Arab society after the writing of the Qur'an including non-native concepts and modern items and concepts, and 2) variation in grammar, lexicon, etc. as influenced by natural language evolution and/or influence from colloquial Arabic dialects. MSA is used for formal situations: discussion of "educated" topics, news programs, etc. and in situations where people from different areas of the Arabic-speaking world may be present: airports, universities, etc. MSA is considered a lingua franca (or more appropriately "lingua arabica") for communication between speakers of different dialects and symbolically a unifying force of the Arabic-speaking world.

Yet, MSA is not universally used as a common language. Some Arabic speakers may not be proficient in MSA (Al-Kahtany, 1997) and have difficulty sustaining a conversation in it (Ibrahim, 2000). Moreover, MSA often is not used when speakers of two different colloquial varieties

come into contact (Versteegh, 1997). Receptive multi-dialectalism may allow speakers to use their own dialects when speaking to one another due to the mutual intelligibility between varieties. Conversely, the lack of intelligibility among dialects may prompt the use of MSA, and it may also be used when speaking to non-native speakers of Arabic (cf., Al-Kahtany, 1997). Being proficient in both MSA and at least one colloquial dialect appears to increase the mutually intelligibility of unfamiliar dialects among both native speakers and L2 learners (Trentman & Shiri, 2020).

Additionally, speakers may also use Educated Spoken Arabic (ESA) (i.e., *lughat al-muthaqqafin*, "language of the cultured," *al-lughat muthaqqafa*, "the cultured language," *al-lughat l-wusTaa*, "the middle language," Ryding, 2009). This Arabic variant has a core of similar features used among several dialects including MSA surrounded by "fuzzy" (i.e., less stable) features (Ryding, 2009). The lexical core is said to be from MSA while the accent is "socially prestigious urban speech" (Ryding, 1991, p. 215). Some ESA forms are reduced

MSA forms while other ESA forms are mixtures of MSA and colloquial forms (Mitchell, 1986, in Ryding, 1991). ESA appears to be a “supra-regional prestige form of spoken Arabic” which has evolved for “interdialectal conversation by educated native speakers, for semiformal discussions, and on other social occasions when the colloquial is deemed too informal, and the literary, too stilted” (Mitchell, 1986; Ryding, 1991, p. 212).

Variation occurs not just in spoken language, but also in writing. Another language phenomenon in the Arabic-speaking world (albeit one that may be becoming uncommon) is the use of Roman alphabetic letters and numerals (i.e., *Arabizi* or Franco-Arabic letters) to write colloquial Arabic dialects in text messages, blogs, and other social media (e.g., *9ba7 el 5air. Izayik?* “Good morning. How are you doing?”). However, MSA is written in the Arabic script.

Finally, as part of their linguistic repertoire, some Arabic-speakers access other languages: the colonial vestiges

of French, English, and Italian, and/or indigenous languages (e.g., Berber/ Amazigh). These languages may replace MSA as a language of formality and local dialects as a language of informality.

Translanguaging in Arabic

Arabic is more finely nuanced than a simple diglossic divide between Modern Standard Arabic and colloquial varieties (Ferguson, 1959). Arabic speakers access an array of linguistic features along a heteroglossic continuum between MSA and vernacular varieties: informal Modern Standard Arabic, (in)formal educated, (in)formal literate, and (in)formal illiterate Arabic variants (Elgibali, 1985, in Versteegh, 1997, pp. 191-192). Further variation is exhibited in sociolects, or language varieties associated with specific groups of people. That is, Modern Standard Arabic or colloquial dialects may vary by socioeconomic class, education, gender, ethnicity (e.g., Bedouin tribes), generation, register (high and low varieties, i.e., (in)formal varieties), genre (e.g., blogs, academic lectures),

and more. Thus, Arabic language usage might be better conceived as a more complex polyglossic or heteroglossic model where each utterance represents micro-dialects reflecting the voices of the varying groups within a society, situations, stances, and more (cf., Bakhtin, 1934/1981).

Indeed, speakers do not merely use static, discrete linguistic codes, rather they translanguage. Canagarajah (2011) defines translanguaging as “the ability of multilingual speakers to shuttle between languages, treating the diverse languages that form their repertoire as an integrated system” (p. 401). Speakers use their languages as “mobile resources” (Blommaert, 2010) and strategically deploy different linguistic features in interactions (e.g., drawing on features of MSA, colloquial Arabics, and a colonial language during one conversation). They do not merely codeswitch (use different languages intersententially), codemix (use different languages intrasententially), or codeborrow (insert a few words from one variety into another). They construct and use “original and complex interrelated discursive practices that cannot be

easily assigned to one or another traditional definition of language but that make up the speakers' complete language repertoire" (Garcia & Wei 2014, p. 22).

Speakers translanguage in response to factors such as (in)formality, situation, relationships, and other variables as shaped by a speaker's background, education, intentions, perceived intelligibility, identity, and more (cf., Ryding, 1991, p. 213). Translanguaging can in turn shape situations, relationships, and the identity of the speaker (Garcia & Wei, 2014). A speaker may do so to accommodate or adjust their speech to the person they are speaking to in order to converge or diverge linguistically with that person as shaped by their background, situation, topic, relationship (e.g., social status, solidarity), and other variables, including domain (work, school, home) and effect (humor, politeness, sarcasm, etc.). Additionally, a speaker may use different linguistic features to reflect a certain stance: the speaker's "immediate relationship in an interaction." This concerns "...(their) local goals of communicating and the way (they) represent (their)

ideas and (their) alignments or ‘disalignments’ with the people (they’re) talking to” (Kiesling, 2019, p. 100).

Consequently, like all languages, Arabic is a dynamic “moving target.” As part of their communicative competence (Hymes, 1972) which is an integral part of speaking a language, speakers learn to wield these varieties with oftentimes unconscious dexterity. Thus, mastering a language requires learning and eventually acquiring not only the linguistic forms of these varieties as marked by linguistic differences (e.g., phonology, lexicon, syntax, pragmatics), but also the sociolinguistic competence to assess the social situation, sense the cues, and then, choose appropriate varieties in response.

Finally, translanguaging is not only an integral part of authentic language usage among Arabic speakers but also presents advantages to learners of Arabic as an additional language in learning Arabic, including naturally expanding their linguistic repertoire and translanguaging skills. First, studies show that instructors translanguage in their courses

although they hesitate in accepting translanguaging as part of their pedagogical approach given limitations and challenges in implementing translanguaging in Arabic as a second language courses (Abourehab & Aziz, 2021). Heritage language learners also translanguage among Arabic varieties in their linguistic repertoire in MSA courses when discussing metalinguistic knowledge, e.g., grammar, vocabulary. Translanguaging supports heritage language learners' identities and learning experience where translanguaging appears to occur more commonly in Arabic courses that acknowledge and support Arabic varieties (Abourehab & Azaz, 2020; Gomaa, 2022). Moreover, translanguaging (including English as another linguistic resource) maximizes students' learning in a content-based literature course by enabling them to discuss complex concepts and more fully engage with texts. Additionally, knowledge of variation in Arabic (Arabic varieties, Arabizi) helps learners to use Arabic more outside of the classroom (e.g., social media) through

increased class exposure to the linguistic repertoire and translanguaging seen in social media (Trentman, 2020).

Teaching approach

The heteroglossic situation of Arabic has long complicated instructors' efforts to equip L2 Arabic learners with the expertise to fully engage in Arabic-speaking communities through translanguaging (c.f., Al Masaeed, 2020, regarding translanguaging in study abroad contexts). To best facilitate the learning and acquisition of Arabic varieties, their forms and functions, we advocate several pedagogical principles to guide the systematic selection of teaching strategies to more effectively achieve learning outcomes.

First, the teaching of pragmatics may inform teaching of translanguaging. The definition of pragmatics as “knowing how to say what to whom when” (Bardovi-Harlig, 2020, p. 45) mirrors the reformulation of communicative competence by Juffermans (2011) as “who languages how and what is being language under what circumstances in a particular

place and time” (p. 165). These definitions indicate that the act of selecting particular linguistic features represents a pragmatic act. Additionally, the Gricean maxim of manner indicating that how a message is composed be appropriate (Grice, 1967) greatly applies to translanguaging. Furthermore, politeness is by some scholars considered another maxim which would guide the use of register (e.g., Leech, 1983). People deploy linguistic features to change the situation (e.g., making formal meetings into informal chats or vice-versa) as well as to allude to different identities, relationships, etc. (e.g., switching to Classical Arabic to evoke a religious sensibility.

Thus, inappropriate usage of pragmatics may not only impede communication but also potentially produce unintentional social consequences (Bardovi-Harlig & Mahan-Taylor, 2001). Likewise, inappropriate usage of a particular variety may also pose issues to communication, especially if one is unfamiliar with the variety being spoken. These similarities and strong links between pragmatics and language variation suggest that the teaching of pragmatics can

inform the issues and teaching of language variation. An overview of the teaching of pragmatics advocates providing knowledge (i.e., explicit instruction), reasoning, raising awareness, discussion of pragmatics, modeling, sufficient input, natural context, practice, feedback (Félix-Brasdefer & Cohen, 2012, cited in Bardovi-Harlig, 2020, p. 48).

Second, a form of task-based language teaching (TBLT) can provide one possible framework for the teaching of varieties. As defined by Long (2016), tasks are “the real-world communicative uses to which learners will put the L2 beyond the classroom—the things they will do in and through the L2” (p. 6). TBLT targets the cognitive processes involved in meaningful interactions to trigger acquisition where focus is on communication and less so on language forms (Long, 2014). Pragmatics is an integral part of meaningful interaction in context guiding the usage of language forms and yet, task-based learning has until recently neglected the pragmatics involving language forms (Taguchi & Kim, 2018). Just as a person may shuttle between

seemingly distinct languages depending on context, they also do the same for varieties of a given language. For example, trying to persuade a police officer or judge to dismiss a speeding ticket using impolite or overly casual registers would likely not result in the ticket being successfully dismissed. Additionally, using polite registers with close friends and family in some languages might be considered sarcastic, coldly reserved, or odd among many other possible interpretations. As such, learners need to not only grasp forms and basic functions of language but also the pragmatic understanding of these functions, requiring greater focus on pragmatic competence in learning along with linguistic forms. As such, we advocate “pragmatic-focused task-based language teaching” (PF-TBLT) using enhanced situations, such as clear, focused example dialogues of translanguaging. These tasks highlight the pragmatics of language and impart a greater awareness and control of language as shaped by pragmatics. In short, pragmatic-focused task-based learning promotes using the appropriate language variety to a particular person

in a particular situation in order to successfully accomplish a given task.

One drawback to TBLT can be the classroom environment which may restrict or at least make it difficult to replicate some realistic situations to effectively promote meaningful interactions. Pedagogic tasks inside the classroom may depart from real-world tasks outside the classroom, including greater input of language shaped by the teacher to student relationship. However, the “interactional processes” involved in pedagogical tasks are those underlying real-world tasks (Richards, 2017, p. 174). For example, asking for information (information-gap tasks), solving problems (problem-solving tasks), making decisions (decision-making tasks), giving opinions (opinion exchange tasks) are skills that can be developed in the classroom in the target language and then, applied to situations outside of the classroom. Certain linguistic elements such as situation-specific vocabulary may vary between such pedagogic and real-life tasks, but the differences can be ameliorated by using roleplay, bolstered by

a strong sense of imagination, to more closely replicate real-life interactions. The instructor must make these connections between pedagogic and real-world tasks and provide supporting activities to create the ideal environment for language practice and acquisition. The learning environment is even more restricted when facilitating the development of pragmatic functions such as using different linguistic varieties and translanguaging to reflect different social situations. The instructor must expand the fairly static conditions of the language learning situation: somehow suspend reality in a language classroom among students where linguistic variation is limited. Herein lies the conundrum for the instructor. A potential solution is a form of TBLT with instructional scaffolding (Bruner, 1978), whereby the instructor facilitates learning as the “language consultant” during tasks and supplements the target task with supporting pre- and post-activities.

Explicit instruction is a form of scaffolding that is likely more necessary for learning pragmatics as learners may

not have an overt metalinguistic awareness of the forms and functions in their native language(s) let alone in an additional language. Explicit instruction may jolt awareness (cf., noticing, Schmidt, 1990) and promote the understanding and thereby, the learning of the forms and functions. Explicit instruction is, however, just one step in systematic scaffolding moving from focus on form to focus on function leading to the target task. To do so instructors can borrow and build upon several approaches: ACTFL 5Cs – Comparisons + Community + Culture + Connections + Communication (ACTFL, n.d.), 3D – Discovery + Design + Doing (Rymes, Flores, & Pomerantz, 2016), and EXposure Process – Explain + Examine + Experience + Experiment + Explore (Schaefer & Warhol, 2020). These approaches revolve around instructors promoting explicit learning of forms and functions and then using their knowledge and awareness to jumpstart acquisition. Students move through a controlled, systematic progression of activities focused on a particular language phenomenon, leading to meaningful interaction in

an additional target language. Comprehension strategies (e.g., focusing on context or content words, exploiting the common consonantal trilateral roots and predictable patterns of Arabic dialect cognates) used by native speakers can also be explicitly taught to learners to boost their comprehension of unfamiliar dialects (Soliman, 2014).

As part of explicit instruction, can-do statements such as “I can listen to a political science lecture” or “I can discuss politics in class” provide concrete, measurable outcomes to guide learners. Can-do statements allow instructors to assess whether or not learners understand the function of language and thereby, the most appropriate features of different Arabic varieties (i.e., MSA, regional dialect, register, sociolect, etc.) to be used in translanguaging (Trentman, 2017) for a given “can-do” skill or situation. Moreover, these statements can build the student learning outcomes of a language course.

Furthermore, although sometimes elusive or context dependent, example cues for shuttling between linguistic forms should nevertheless be given explicitly to demonstrate

how to draw upon a speaker's entire linguistic repertoire. Although a different theoretical framework than translanguaging, Albirini (2011) found eight reasons for codeswitching into MSA from dialect in his data of religious speeches, political debates, and soccer commentaries and nine reasons for switching into dialect from MSA, offering pedagogically useful examples as seen in Table 3.

Table 1. Reasons for codeswitching into MSA or Arabic dialects (Albirini, 2011, p. 541)

Reasons for codeswitching into MSA	Reasons for codeswitching into dialect
1) introduce formulaic expressions	1) induce parenthetical phrases and fillers
2) highlight the importance of a segment of discourse	2) downplay a particular segment of the discourse
3) mark emphasis	3) signal indirect quotes

4) introduce direct quotations	4) simplify a preceding idea
5) signal a shift in tone from comic to serious	5) exemplify
6) produce rhyming stretches of discourse	6) mark a shift in tone from serious to comic
7) take a pedantic stand	7) discuss taboo or derogatory issues
8) indicate pan-Arab or Muslim identity	8) introduce daily-life sayings; and
	9) scold, insult, or personally attack

These concrete descriptions may guide instructors in devising examples of how different varieties are used. Studying forms and functions of varieties used in the classroom (e.g., student proficiency level; subject matter;

instructor's personal style; triggers such as questions, repetition, transitions; discussion of important topics; MSA listening or reading text; writing; grammatical morphemes such as negation and relative pronouns) might serve as initial examples and be discussed given their immediate usage for students (Najour, 2017, pp. 302-309).

Social media provides a treasure-trove of examples of translanguaging in Arabic for the instructor to exploit in teaching. Translanguaging is triggered by age, education, gender, and a complex interplay of other influences: attitude toward the issue, stance or perception of one's audience (i.e., social media followers), the function language is meant to serve, context, topic, and more (Al Alaslaa & Alhawary, 2020, p. 33). These examples of shuttling among language varieties while not exhaustive offer tangible evidence to guide instructors and learners in understanding and fully using their linguistic repertoire.

Additionally, we suggest gradually introducing variation in a limited, controlled manner in the very beginning

levels of teaching Arabic to boost awareness and noticing, priming learners for later, more intensive learning and not surprising or frustrating learners with an unexpected situation. Programs might start with an integrated approach with both MSA and dialect introduced (Al-Batal, 2017; Younes, 1990, 2015), carefully considering potential constraints such as class-time, input, dialect choice (cf., Alhawary, 2013). Courses might have one variety serve as the “mainframe” while gradually introducing naturally-occurring elements of the other slowly over time: pronunciation, vocabulary, phrases, grammar, etc. We do not advocate which Arabic variety should be the mainframe and which the added variety, nor the extent, as both approaches have advantages and disadvantages. Rather, we propose explicit consideration of how to meet learners’ needs to enable them to more effectively function in an Arabic-speaking community where knowing an array of Arabic varieties is a part of speakers’ linguistic repertoire and communicative competence. This early acknowledgement of translanguaging in Arabic is

important because anecdotally it has been noted that learners of Arabic are generally unaware of the extent of translanguaging in Arabic and often express frustration when they have difficulty interacting in Arabic-speaking communities due to their limited linguistic repertoire, e.g., knowing only MSA or one colloquial dialect.

Nevertheless, we recognize the limited time and effort by already overworked instructors. As such, we suggest adapting current materials with minor changes and when time and effort allows, creating a few simple supplementary materials (see Appendix for samples). Beginner courses with an MSA focus can introduce a few lexical items or phrases and grammar points that might be used by a speaker of an Arabic variety such as Egyptian Arabic which they mix in with MSA. In Figure 1, the instructor simply asks students to replace MSA words with Egyptian words or reads the text aloud with the specified words replaced with Egyptian Arabic. This is very basic, but gives the instructor the opportunity to briefly point out that it is fairly common in the

Arabic-speaking world to use the colloquial variety in informal cases and MSA in formal cases and that in both instances linguistic features of one variety may be mixed in for various reasons.

Exercise 1.

Replace the underlined MSA words with equivalent words in Egyptian Arabic. How do the words in the two varieties differ (i.e., totally different word, different pronunciation, grammatical case, exactly the same)? Why might a speaker mix two varieties?

هو رئيس أمريكا السادس عشر. ولد في ولاية كنتاكي و بعد ذلك انتقل الى ولاية إلينوي. درس القانون و بعدها صار محامي و بعدها رئيس جمهورية. و بعد الحرب الأهلية الأمريكية انتخب مرة ثانية. أُغتيل في واشنطن 1865

(The text is derived from the textbook *Ahlan wa Sablan* lesson 16 on “Arab and American public figures,” Alish & Clark, 2021, p. 334.)

The aim of this exercise is to make the students aware of 1) the linguistic differences between MSA and the Egyptian

dialect and 2) when and why speakers might codeswitch and/or code mix.

Exercise 1.
 Replace the underlined MSA words with equivalent words in Egyptian Arabic. How do the words in the two varieties differ (i.e., totally different word, different pronunciation, grammatical case, exactly the same)? Why might a speaker mix two varieties?

هو رئيس أمريكا السادس عشر. ولد في ولاية كنتاكي وبعد ذلك انتقل إلى ولاية بنسلفانيا. درس القانون وبعدها صار محامياً وبعدها رئيس جمهورية. وبعد الحرب الأهلية الأمريكية كتب الكثير مرة ثانية. اعتزل في واشنطن 1865.

(The text is derived from the textbook *Ablan wa Sabhan* lesson 16 on "Arab and American public figures," Alesh & Clark, 2021, p. 334.)

The aim of this exercise is to make the students aware of 1) the linguistic differences between MSA and the Egyptian dialect and 2) when and why speakers might codeswitch and/or code mix.

Figure 1. Adapting materials to show translanguaging in Arabic

Such courses could slowly increase the vocabulary, grammar, other features, and explanatory readings. Other strategies such as comparing similar dialogues, monologues, etc. of the same topic, situation, relationships, etc. can be implemented as seen in Figure 2. Comparisons done with previously learned material in MSA reinforce learning of MSA; the same naturally applies to previously learned materials in dialect. Such a basic comparison allows learners to understand that learning Arabic generally requires learners to learn MSA and at least one regional dialect along with possible variations of both, e.g., sociolects of gender, age, etc.

in order to more fully participate in Arabic-speaking communities.

Exercise 2.

Look at the conversation in the book on page 44. First, note the differences between MSA and Egyptian Arabic. Then, convert the remaining part of the MSA dialogue into the Egyptian dialect. Why might speakers conduct the dialogue in the Egyptian dialect rather than MSA

Egyptian Dialect	Modern Standard Arabic
الست: أهلاً.	المرأة: مرحباً.
الراجل: أهلاً.	الرَّجُل: أهلاً!
الست: اسمك ايه؟	المرأة: ما اسمك؟
الراجل: إسمي نزار حداد.	الرَّجُل: إسمي نزار حداد.
الست: أنت منين؟	المرأة: من أين أنت؟
	الرَّجُل: أنا من جبلة.
	المرأة: أين جبلة؟
	الرَّجُل: هذه بلدة في سورية.

	المرأة: أَتَسْكُن فِي شَقَّةِ أُمِّ فِي بَيْتٍ؟
	الرَّجُلُ: أَتَسْكُن فِي شَقَّةٍ.
	المرأة: عِنْدَكَ سَيَّارَةٌ.
	الرَّجُلُ: نَعَمْ، عِنْدِي سَيَّارَةٌ.
	المرأة: هَلْ عِنْدَكَ حَاسُوبٌ؟
	الرَّجُلُ: لَا. لَيْسَ عِنْدِي حَاسُوبٌ.

(The dialogue has been modified (i.e., shortened) from the original in the textbook *Ahlan wa Sablan*, Alesh & Clark, 2021, p. 44.)

The aim of this exercise is to make the students aware of the different linguistic features and the possible topic, situation, and speaker relationship that may motivate translanguaging between Arabic varieties.

Exercise 2.

Look at the conversation in the book on page 44. First, note the differences between MSA and Egyptian Arabic. Then, convert the remaining part of the MSA dialogue into the Egyptian dialect. Why might speakers conduct the dialogue in the Egyptian dialect rather than MSA?

(The dialogue has been modified (i.e., shortened) from the original in the textbook *Ahlan wa Sablan*, Alesh & Clark, 2021, p. 44.)

The aim of this exercise is to make the students aware of the different linguistic features and the possible topic, situation, and speaker relationship that may motivate translanguaging between Arabic varieties.

Figure 2. Adapting materials to compare Arabic variants and cues (topic, situation, relationship)

Also, learners can be encouraged to build on these comparisons and produce language to express themselves according to their imagined situation, audience, etc. as shown in Figure 3.

Exercise 3.

Write a personal sketch: On a separate sheet of paper, compose a paragraph about yourself modeled after our reading passage written in MSA (pp. 82-83). Describe who you are, where you are from, what courses you are currently taking (studying), where you live, where your parents live, and whether you live with others.

Write the same personal sketch in MSA and in the Egyptian dialect.

Please also designate the situation, listeners, etc. that motivate your choice of language.

(The exercise is based on one in the textbook *Ahlan wa Sahlan*, exercise 16, Alesh & Clark, 2021, p. 85.)

The aim of this exercise is to allow students to express themselves in their chosen speech styles (e.g., MSA, Egyptian Arabic, mixture, etc.) according to perceived cues (imagined situations, listeners, etc.).

Exercise 3.

Write a personal sketch: On a separate sheet of paper, compose a paragraph about yourself modeled after our reading passage written in MSA (pp. 82-83). Describe who you are, where you are from, what courses you are currently taking (studying), where you live, where your parents live, and whether you live with others.

Write the same personal sketch in MSA and in the Egyptian dialect. Please also designate the situation, listeners, etc. that motivate your choice of language.

(The exercise is based on one in the textbook *Ahlan wa Sahlan*, exercise 16, Alesh & Clark, 2021, p. 85.)

The aim of this exercise is to allow students to express themselves in their chosen speech styles (e.g., MSA, Egyptian Arabic, mixture, etc.) according to perceived cues (imagined situations, listeners, etc.).

Figure 3. Adapting materials to express oneself through different speech styles in response to various cues (topic, situation, relationship)

Indeed, training in identifying correlations between linguistic forms of regional dialects has been promoted to enhance comprehension of unfamiliar colloquial dialects (Trentman & Shiri, 2020). Such training can be extended to sociolects: Instructors could compare high-end stores in Egypt where MSA is used in announcements for Egyptian and non-Egyptian Arab customers to other stores where

Egyptian Arabic might be used exclusively. Comparisons can look for systematic patterns in pronunciation, grammar, etc. between dialects (e.g., /θ/ to [t], lack of case compared to MSA) for learners to exploit. Additionally, courses can supplement language materials with short, focused readings in English to inform learners about Arabic variety usage (MSA vs colloquial dialect) as learners may be unaware of such language usage.

Extensive reading is advocated for learning vocabulary. Extensive reading requires quantity (i.e., frequency of coming across a word) and quality (i.e., incidental or deliberate attention to a word by the reader) to maximize lexical learning (Nation, 2015). Extensive reading can promote the learning of other aspects of language such as grammar (Alzu'bi, 2014). As such, extensive reading and other extensive skills likely also promote the learning of the forms of language varieties and the cues and patterns of alternating between varieties through carefully structured repeated exposure.

Alternative modes of teaching and assessment should be exploited. Integrating the four basic skills in tasks can nurture fluency, receptive understanding, linguistic confidence, and reinforcement of linguistic forms and functions. However, given that translanguaging primarily occurs within spoken language, greater focus on oracy skills is suggested, particularly where recorded assignments could replace an overreliance on written work. Classroom blogs are also suggested given how language in blogs may resemble spoken language.

Lastly, to better maximize language usage and thereby, facilitate language acquisition, we recommend blending and flipping the classroom. Blending augments traditional face-to-face classroom time with online interaction through technology (McCarthy, 2016). Flipping, as a type of blending, proposes that many classroom-based activities like explanations or simple guided exercises be done outside of classroom time, likely online, in preparation for actual language usage to be done in the classroom (Hung, 2017).

For example, in mathematics courses explanations and models for problems are covered by students as assignments outside of the classroom while class time is devoted to doing actual problem sets by the students with the instructor's guidance. Similarly, in language courses, learners read handouts, listen to sound files, or watch videos of precise and concise explanations with examples and even some exercises. To ensure that learners do indeed cover and understand the explanations and examples and do exercises, corresponding interactive online activities could be created as an assessment **of** learning and **for** learning (i.e., cumulative vs formative assessment). As a result, class time can be more exclusively devoted to task-based activities focused on actually using the language.

We summarize our suggested teaching principles in Table 2, adding a few more readily understandable principles offering related details (7, 8, 11).

Table 2. Principles for teaching Arabic varieties and translanguaging

No.	Guiding principles
1	Increase focus on pragmatic functions (communicative competence), expanding the linguistic repertoire and pragmatic usage of translanguageing linked to the conventional focus on Arabic forms.
2	Employ more tasks promoting meaningful interaction with an added pragmatic element under a TBLT approach with explicit instruction or guided practice.
3	Offer explicit instruction on the recognition of forms, cues, and effects of shuttling between the forms of varieties. Can-do statements are offered to guide learners on what varieties to use and whether or not to translanguage. Also, employ analyses of samples by the learners, e.g., social media. To allow more class time practice, explanations should ideally be flipped outside of the class as short videos or handouts accompanied by interactive exercises.

4	<p>As part of explicit instruction, make comparisons.</p> <p>Discuss linguistic repertoires in the L1 (English) and compare translanguaging and its cues and effects in Arabic versus English. Discussion might involve online journals, Q&A, etc.</p>
5	<p>Adopt some form of an integrated approach with one variety serving as the mainframe and the other variety being gradually introduced in a limited, controlled manner with naturally-occurring words, phrases, pronunciation, grammar, etc. This approach boosts awareness/noticing early on of the heteroglossic linguistic repertoire of Arabic speakers, preparing learners for the reality of Arabic language usage.</p>
6	<p>Exploit similarities between varieties to boost noticing by making comparisons of Arabic varieties using dialogues, monologues on similar topics to highlight translanguaging.</p>

7	Acknowledge and value the Arabic varieties that heritage learners use while helping them expand their linguistic repertoire through connections to other varieties (cf., ACTFL 5Cs).
8	Implement a systematic approach from controlled to full practice with clear, measurable student learning outcomes and a template of activities which recycle forms and functions.
9	Incorporate extensive skills to target fluency and sociolinguistic competence. Promote extensive listening and extensive reading as models of translanguaging and for receptive practice of Arabic varieties. Promote free writing and free speaking to allow learners to practice using their linguistic repertoire and judging cues and effects of translanguaging.

10	Increase focus on oracy skills (speaking, listening) of colloquial forms. To counteract the bias toward written exercises using a sanitized MSA, add more out-of-class oracy assignments: recorded speaking tasks (answers to prompts, freetalking, monologues, dialogue creation, roleplays, videos, etc.).
11	Expand genres to reflect the range of Arabic varieties used in informal situations , e.g., social media (e.g., blogs), text messaging, signs, announcements, music, TV shows, orthography for colloquial Arabic varieties, etc.
12	Implement blended learning and flipping to increase efficacy of learning and increase opportunities to practice/use language.

See Appendix for a sample of activities informed by the above teaching principles.

Conclusion

In conclusion, we imagine a reconceptualized approach to teaching Arabic varieties to expand the linguistic repertoire of learners of Arabic as an additional language. Focus should not only be on the forms of these varieties whether MSA, regional dialects, or sociolects but also on the functions of these features in translanguaging. We hope our suggestions can further discussion and cooperation among Arabic as additional language instructors in reconfiguring teaching approaches and sharing teaching methods and activities. Again, we realize that instructors may have little time or energy to do so, but hope small adaptations of current textbook exercises and activities and/or creation of short, basic supplemental materials may help learners to understand and adapt to the real-world situation of translanguaging in Arabic. We further hope the suggested teaching principles and sample activities in the appendix may guide instructors and serve as possible templates or at least a point of discussion among instructors on how to address the current need to more effectively teach translanguaging in Arabic.

Additionally, we acknowledge more corpus research, classroom research, and application of empirical research findings are needed to better understand the teaching (e.g., input of varieties), learning, acquisition, and use of language variation, particularly translanguaging among learners, including heritage learners. Moreover, workshops for instructors to share their techniques and materials for teaching Arabic varieties using a translanguaging pedagogical lens, and more resources (textbooks, videos, manuals) are needed to enhance teacher knowledge and classroom support on the forms (lexical, syntactic, phonological) and functions of Arabic varieties and the forms and functions (cues, effects) of translanguaging. Lastly, we believe our description of the usage of language, teaching principles, and sample activities can serve to inform the teaching of other less commonly taught languages where there is a stark need to know at least two linguistically distinct varieties. In particular, we note several linguistic circumstances: Japanese and Korean with their highly codified casual and formal forms, Bahasa

Indonesia and regional languages in Indonesia, Mandarin and other Chinese languages in Chinese-speaking communities (e.g., Mandarin and Taiwanese in Taiwan), Vietnamese pronoun usage, Swahili and other local languages, and many other LCTLs and similar linguistic situations.

Acknowledgement

We would like to thank the anonymous reviewers for their discerning and very helpful comments and suggestions to improve the current article.

References

- Abourehab, Y., & Azaz, M. (2020). Pedagogical translanguaging in community/heritage Arabic language learning. *Journal of Multilingual and Multicultural Development, 41*, 1-14.
- Abourehab, Y., & Azaz, M. (2021). Should standard Arabic have “the lion’s share?”: Teacher ideologies in L2 Arabic through the lens of pedagogical translanguaging. *Intercultural Communication Education, 4*(1), 90-105.
- ACTFL (American Council on the Teaching of Foreign Languages). (n.d.). *World-readiness Standards for Learning Languages*. Retrieved from <http://www.actfl.org/publications/all/national-standards-foreign-language-education>
- Al Alaslā, S., & Alhawary, M. T. (2020). Code choice between Standard Arabic and the Saudi dialect by Saudi Twitter users. *Al-'Arabiyya, 53*, 1-36.

- Al-Batal, M. (2017). Dialect integration in the Arabic foreign language curriculum: Vision, rationale, and models. In M. Al-Batal (Ed.), *Arabic as One Language: Integrating Dialect in the Arabic Language Curriculum* (pp. 1-22). Washington, DC: Georgetown University Press.
- Albirini, A. (2011). The sociolinguistic functions of codeswitching between Standard Arabic and dialectal Arabic. *Language in Society*, 40, 537-562.
- Alhawary, M. T. (2013). Arabic second language acquisition research and second language teaching: What the teacher, textbook writer, and tester need to know. *Al-'Arabiyya*, 46, 23-35.
- Al-Kahtany, A. H. (1997). The 'problem' of diglossia in the Arab world: An attitudinal study of Modern Standard Arabic and the Arabic dialects. *Al-'Arabiyya*, 30, 1-30.
- Al Masaeed, K. (2020). Translanguaging in L2 Arabic study abroad: Beyond monolingual practice in institutional talk. *The Modern Language Journal*, 104(1), 250-266).

Alosh, M., & Clark, A. (2021). *Ablan Wa Sablan: Functional Modern Standard Arabic for Intermediate Learners*. New Haven, CT: Yale University Press.

Alzu'bi, M. A. (2014). The effects of an extensive reading program on improving English as foreign language proficiency in university level education. *English Language Teaching*, 7(1), 28-35.

Bakhtin, M. (1934/1981). Discourse in the novel (M. Holquist & C. Emerson, Trans.). In M. Holquist (Ed.), *The Dialogic Imagination: Four Essays* (pp. 259-422). Austin, TX: University of Texas Press.

Bardovi-Harlig, K. (2020). Pedagogical linguistics: A view from L2 pragmatics. *Pedagogical Linguistics*, 1(1), 44-65.

Bardovi-Harlig, K., & Mahan-Taylor, R. (2003). Introduction to teaching pragmatics. *English Teaching Forum*, 41(3), 37-39.

Blommaert, J. (2010). *The Sociolinguistics of Globalization*. Cambridge, UK: Cambridge University Press.

- Bruner, J. S. (1978). The role of dialogue in language acquisition. In A. Sinclair, R. J. Jarvella, & W. J. M. Levelt (Eds.), *The Child's Concept of Language* (pp. 241-256). New York, NY: Springer-Verlag.
- Canagarajah, S. (2011). Codemeshing in academic writing: Identifying teachable strategies of translanguaging. *The Modern Language Journal*, 95, 401-417.
- Canale, M. A., & Swain, M. (1980). Theoretical bases of communicative approaches to second language teaching and testing. *Applied Linguistics*, 1(1), 1-47.
- Celce-Murcia, M., Brinton, D. M., & Goodwin, J. M. (with Griner, B.). (2010). *Teaching Pronunciation: A Coursebook and Reference Guide* (2nd ed.). Cambridge, UK: Cambridge University Press.
- Chomsky, N. (1965). *Aspects of the Theory of Syntax*. Cambridge, MA: MIT Press.
- Coupland, N. (2007). *Style: Language Variation and Identity*. Cambridge, UK: Cambridge University Press.

- Elgibali, A. A. (1985). *Towards a Sociolinguistic Analysis of Language Variation in Arabic: Cairene and Kuwaiti Dialects*. PhD dissertation, University of Pittsburgh.
- Ellis, R., & Shintani, N. (2014). *Exploring Language Pedagogy through Second Language Acquisition Research*. New York, NY: Routledge.
- Ervin-Tripp, S. (2001). Variety, style-shifting, and ideology. In P. Eckert, & J. R. Rickford (Eds.), *Style and Sociolinguistic Variation* (pp. 44–56). Cambridge, UK: Cambridge University Press.
- Félix-Brasdefer, J. C., & Cohen, A. D. (2012). Teaching pragmatics in the foreign language classroom: Grammar as a communicative resource. *Hispania*, 95(4), 650-669.
- Ferguson, C. A. (1959). Diglossia. *Word*, 15, 325-340.
- Garcia, O. & Wei, L. (2014). *Translanguaging: Language, Bilingualism, and Education*. New York: Palgrave Macmillan.

- Gatbonton, E., & Segalowitz, N. (1988). Creative automatization: Principles for promoting fluency within a communicative framework. *TESOL Quarterly*, 22(3), 473-492.
- Gomaa, L. (2022). *Amplifying Arab American Heritage Language Students' Voices: A Multiple Case Study on Translanguaging Practices and Identity Negotiation in University Arabic Classrooms*. PhD dissertation, Portland State University.
- Grice, P. (1967). Logic and conversation. In P. Grice (Ed.), *Studies in the Way of Words* (pp. 1-58). Cambridge, MA: Harvard University Press.
- Hung, H.-T. (2017). Design-based research: Redesign of an English language course using a flipped classroom approach. *TESOL Quarterly*, 51(1), 180-192.
- Hymes, D. H. (1972). On communicative competence. In J. B. Pride, & J. Holmes (Eds.), *Sociolinguistics: Selected Reading* (pp. 269-293). Harmondsworth, UK: Penguin.

Ibrahim, Z. (2000). Myths about Arabic Revisited.

Al-'Arabiyya, 33, 13-28.

Juffermans, K. (2011). The old man and the letter:

Repertoires of literacy and languaging in a modern
multiethnic Gambian village. *Compare*, 41(2), 165-179.

Kiesling, S. F. (2019). *Language, Gender, and Sexuality*. New
York, NY: Routledge.

Labov, W. (1972). *Sociolinguistic Patterns*. Philadelphia, PA:
University of Pennsylvania Press.

Leech, G. (1983). *Principles of Pragmatics*. New York, NY:
Longman.

Long, M. H. (2014). *Second Language Acquisition and Task-based
Language Teaching*. Malden, MA: Wiley-Blackwell.

Long, M. H. (2016). In defense of tasks and TBLT: Nonissues
and real issues. *Annual Review of Applied Linguistics*, 36,
5-33.

McCarthy, M. (2016). Issues in second language acquisition in
relation to blended learning. In M. McCarthy (Ed.),
The Cambridge Guide to Blended Learning for Language

- Teaching*, 7-24. Cambridge, UK: Cambridge University Press.
- Mejdell, G. (2011-2012). Diglossia, code switching; style variation; and congruence: Notions for analyzing mixed Arabic. *Al-'Arabiyya*, 44/45, 29-39.
- Mitchell, T. F. (1986). What is Educated Spoken Arabic. *International Journal of the Sociology of Language*, 61, 7-32.
- Najour, C. (2017). Teachers' voices: Analysis of teachers' speech and teachers' perspectives in integrated Arabic classrooms. In M. Al-Batal (Ed.), *Arabic as One Language: Integrating Dialect in the Arabic Language Curriculum* (pp. 298-317). Washington, DC: Georgetown University Press.
- Nation, P. (2015). Principles guiding vocabulary learning through extensive reading. *Reading in a Foreign Language*, 27(1), 136-145.
- Oraby, E., & Azaz, M. (2022). Translanguaging practices in content-based instruction in L1 Arabic. *Applied*

Linguistics.

<https://doi.org/10.1093/applin/amac054>

- Richards, J. C. (2017). *Curriculum Development in Language Teaching* (2nd ed.). Cambridge, UK: Cambridge University Press.
- Ryding, K. C. (1991). Proficiency despite diglossia: A New Approach for Arabic. *The Modern Language Journal*, 75(2), 212-218.
- Ryding, K. C. (2009). Educated Spoken Arabic: A flexible spoken standard. *The NECTFL Review*, 64, 49-52.
- Rymes, B., Flores, N., & Pomerantz, A. (2016). The Common Core State Standards and English learners: Finding the silver lining. *Language*, 92(4), e257-e273.
- Schaefer, V., & Warhol, T. (2020). There ain't no doubt about it: Teaching EALs to recognize variation and switch/shift between varieties and registers is crucial to communicative competence. *TESOL Journal*, 11(3), e504.

- Schmidt, R. W. (1990). The role of consciousness in second language learning. *Applied Linguistics*, 11(2), 129-158.
- Soliman, R. K. A. M. (2014). Arabic cross-dialectal conversations with implications for the Teaching of Arabic as a Second Language. PhD dissertation, University of Leeds.
- Taguchi, N., & Kim, Y. (Eds.). (2018). *Task-based Approaches to Teaching and Assessing Pragmatics* (Vol. 10). Amsterdam, NL: John Benjamins Publishing Company.
- Trentman, E. (2020, January 31). Plurilingual and translanguaging approaches in the intermediate Arabic classroom. *Emma Trentman Blog*. <https://emmatrentman.com/2020/01/31/plurilingual-and-translanguaging-approaches-in-the-intermediate-arabic-classroom/>
- Trentman, E. (2017). Developing a genre-based curriculum to teach Arabic diglossia. In M. Al-Batal (Ed.), *Arabic as One Language: Integrating Dialect in the Arabic Language*

Developing the Linguistic Repertoire and Translanguaging Skills of
Learners of Arabic as an Additional Language 319
Curriculum (pp. 114-133). Washington, DC:
Georgetown University Press.

Trentman, E., & Shiri, S. (2020). The mutual intelligibility of
Arabic dialects: Implications for the language
classroom. *Critical Multilingualism Studies*, 8(1), 104-134.

Versteegh, K. (1997). *The Arabic Language*. New York, NY:
Columbia University Press.

Wolfram, W., & Schilling, N. (2016). *American English: Dialects
and Variation* (3rd ed.). Malden, MA: Wiley-Blackwell.

Younes, M. (2015). *The Integrated Approach to Arabic Instruction*.
New York, NY: Routledge.

Younes, M. (1990). An integrated approach to teaching
Arabic as a foreign language. *Al-'Arabiyya*, 23,
105-122.

Appendix:

Table of sample scaffolding activities and task-based activities
to teach Arabic varieties and translanguaging

1) Explanations in L1 English (Explicit instruction)

Instructors create mini-lectures, short video explanations, short readings, or short handouts explaining in English targeted Arabic linguistic forms, codeswitching/codemixing, etc. with examples. Explanations should be concise, precise and easy to understand while targeting forms and concepts in an optimal sequence.

Instructors offer:

- a) overview of language usage in the Arabic-speaking world to make learners aware and persuade them of the language program curriculum teaching MSA, dialect, or integrated approach in the first year/semester.
- b) explanation of translanguaging, codeswitching, codemixing, styleshifting offering samples in English and Arabic with a description of linguistic features, cues, and effect.
- c) gradual introduction of linguistic forms of one dialect mixed into another (MSA~colloquial).
Linguistic correlations between varieties might be

listed and explained for pronunciation, vocabulary, grammar, pragmatics, and more.

2) Intensive reading

Instructors adapt (from currently used textbooks) or create short readings varying by genre but with similar content and topics where possible, allowing learners to notice forms and usages of varieties across contexts. Reading materials target everyday language: text messages, social media, written messages, signs, instructions, labels, advertisements, bills, receipts, news, TV drama scripts, etc. and not just essays and constructed dialogues. Readings are reinforced with listening, speaking, writing, and other activities recycling vocabulary, grammar, pragmatics, etc.

Facebook:

Post:

- Ya gama3a, ana ro7t embar7 mat3m 7lw awiiii w re5is gedan. Talabt mashrob w wagba le talat afrad w dafa3t bs 200 gneh.

Hey guys, yesterday I went to a very good restaurant, and it was very cheap. I ordered a drink and a meal for three persons, and I only paid 200 pounds.

Comments:

- Mn fadlk hal momkn t2olna asm al mat3m eh?

Could you please tell us the name of the restaurant?

- Fen al mat3m da?

Where is that restaurant?

1. What dialect is this blog written in? What features differ from MSA (e.g., words, pronunciation, grammar, etc.)?
2. Why is this post written in dialect?
3. Why is *Arabizi* used to write this post?

4. Could you write this post in MSA? If so, how might the nuances change? Think of your audience, identity as a writer, topic, medium, etc.

3) Intensive listening

Instructors adapt or create listening samples varying by genre but with similar content and topics, where possible, allowing learners to compare forms and usages of varieties. Listening targets everyday language: public announcements, commercials, TV shows, news, interviews, lectures, discussions, etc., including codeswitched/codemixed dialogues/monologues (e.g., conversations with family/friends, TV dramas). Listening can be combined with reading in a karaoke-type manner where students read along while listening, noting the pronunciation of words, phrases, rhetorical structures, etc. Listening also can be reinforced by reading, speaking, writing, and other activities recycling vocabulary, grammar, pragmatics, etc.

Voting in Elections (conversation among friends):

احنا لازم نروح ننتخب عشان مصير بلدنا احنا اللي نحدده بنفسنا. لازم بكرة
تروحو و تصوتوا للشخص المناسب و تدعموه عشان في النهاية الديمقراطية هي
اللي تفوز.

*We must vote in the election to determine the fate of our country by
ourselves. You must go and vote for the suitable person and support
him. So that, in the end, democracy wins.*

1. Why is Egyptian Arabic (EA) used instead of MSA to discuss voting? What cues caused the speaker to codeswitch into MSA?
2. Where did the speaker codeswitch into MSA? Did they switch between or within sentences?
3. What was codeswitched (e.g., types of words, pronunciation, grammar, etc.)? What are their EA equivalents, if any?
4. Create a short monologue trying to convince your audience to do something. 1) Record this as homework, 2) evaluate your monologue according

to the rubric provided, and 3) upload the recording
and evaluation.

4) Intensive speaking

Instructors adapt or create speaking tasks reflecting everyday usage and allowing learners to recognize cues and/or connotations of using specific Arabic varieties and codeswitching/codemixing. Assignments include conventional exercises: roleplay, discussions, Q & A sessions, and constructed dialogues but also task-based and genre-based tasks (descriptions, persuasion, etc. in monologues, storytelling, presentations, etc.). Instructors should note rhetorical structures and phonological characteristics of specific genres which may cue codeswitching/codemixing.

Instructors might have learners:

- a) create TV commercials
- b) dub movie/TV scenes replacing the original Arabic with their voices or different dialect or replacing the original English with their Arabic version, lip-syncing songs
- c) tell stories by looking at comic frames or of silent videos

- d) complete discourse completion tasks to practice pragmatics
- e) connect language from class tasks to outside activities (e.g., deciding who will do what part of a project vs deciding who will do what for a party)
- f) call the professor or someone to ask for or offer information
- g) participate in discussions, debates; give mini-talks
- h) document their lives in an oral journal

Speaking practice can be increased by having students record tasks as homework. Soundfiles or videos can be recorded on phones or special apps. Video messages add visual elements of speaking, which often serve as cues for codeswitching/codemixing. Instructors should add questions asking the reasons for selecting particular varieties or codeswitching/codemixing/styleshifting.

5) Writing tasks

Instructors adapt or create tasks reflecting everyday usage and genre (information, description, persuasion, etc.) and not only essays or short Q&A exercises. Writing involves spoken/written grammar, vocabulary, orthography-pronunciation correspondences, rhetorical structure, typing/handwriting, etc. Instructors should add questions asking the reasons for selecting particular varieties or codeswitching/codemixing.

Instructors might set up a class blog where learners write about topics in dialect using *Arabiḡi* or Arabic alphabet alternating dialects according to cues.

Activities could be text messages, blogs, Facebook posts/comments, note to family/roommate, shopping list, filling out forms, using a computer/phone keyboard, etc.

Text messaging:

SMS: Izayik ya Koko, 3amla eh ya gamil? Shokran 3la al hadya al faziini3aaa ana fra7t beha awiiii.

SMS: Hi Koko, how are you doing, beautiful? Thanks for the amazing gift. It makes me so happy.

Reply: _____.

1. What dialect is the text message written in?
What features differ from MSA (e.g., words, pronunciation, spelling, grammar, etc.), providing clues about the dialect?
2. Translate the text into MSA.
3. Why is this text message written in dialect?
4. What words and/or features might be more commonly used by women?
5. Reply to your friend's text above. Use *Arabi3i*.

6) Extensive reading

Instructors adapt or create long reading passages, i.e., readers. Most vocabulary, grammar, etc. should be known or relatively easy to understand by context and not require being looked up. Extensive reading allows readers in MSA or dialect to notice, practice, and automatize not just reading skills but grammar, lexicon, pragmatics, Arabic orthographies, codeswitched/codemixed language, and more. Students keep a log.

Reading log			
Date	Reading selection	2-3 sentence summary	Impression of your reading fluency

7) Extensive listening			
<p>Instructors adapt or create long listening passages, e.g., audio from readers, dialogues, monologues. Passages should be fairly understandable by context or using mostly known forms.</p> <p>Extensive listening allows learners in MSA or dialect to notice, practice, and automatize not just listening but grammar, lexicon, pragmatics, pronunciation, accents, genres (formal vs casual, persuasion vs description, lectures, interviews, discussions, storytelling), codeswitching/codemixing/styleshifting, and more.</p> <p>Passages should use codeswitched/codemixed samples and a variety of voices and accents, providing learner models. Listening can be combined with extensive reading by having learners read first and then, later listen or vice-versa, or listen while reading.</p>			

8) Free speaking

Students speak for a sustained short time (e.g., one minute), developing their speaking fluency. This is especially important in early levels. Students are given prompts: topics, tell a story, etc., possibly targeting words, grammar, and more. Feedback on accuracy can be given in response to all students but grading should focus on fluency, i.e., accomplishment of the task, to avoid discouraging language production. This task allows learners to practice using language varieties appropriate for tasks, topics, etc.

Grocery shopping:

- Reply to the prompt. 1) Record your answer for 2-3 minutes. 2) Evaluate your reply according to the rubric. 3) Upload your recording and evaluation.

اشرح من فين بتشتري البقالة؟ وبتشتري ايه عادة؟ استخدم الأسعار و الأدوات

Where do you buy groceries? What do you usually buy? Use prices and (un)countable nouns (i.e., bottle of, loaf of).

9) Free writing

Instructors have students write for 10 minutes in response to a prompt (e.g., topic, possibly targeted vocabulary, grammar, etc. related to the lesson). A general prompt may ask “What is your experience with coffee?” allowing open responses. Students are encouraged to use language and write anything without consulting a dictionary etc. to build fluency. Assessment should be how much and what kind of language learners produced to promote fluency. The amount of writing and accuracy can be noted to determine learners’ needs. Feedback on accuracy can be given in response to all students. This task also allows learners to practice using language varieties appropriate for topics, stances, etc. Students use a log to record progress.

Writing log			
Date	Topic	Word count	Impression of your writing fluency

Daily habits:

You have 10 minutes to respond to the prompt. You may write anything you wish and how you wish.

اكتب عن عاداتك اليومية مع استخدام الوقت في كل جملة.

Please write about your daily habits and use time (e.g., at 9 o'clock).

10) Pronunciation

Pronunciation adopts a systematic approach (Celce-Murcia, Brinton, & Goodwin, 2010): metalinguistic awareness, listening, controlled/guided/communicative practice. Ultimately, instructors should adapt or create tasks that encourage repetition of targeted pronunciation issues in meaningful interaction to facilitate acquisition (Gatbonton & Segalowitz, 1988).

Metalinguistic awareness may involve explicit instruction or prompting learners to notice particular pronunciation features. Listening allows learners to hear sounds before being asked to produce them. Practice moves through a focus on form to one on function. Listening could include using difficult-to-distinguish minimal pairs targeting segments (e.g., /kəʔb/ “dog” vs /qəʔb/ “heart”), vowel/consonant length, or other pronunciation issues in words with similar frequencies, if possible, presented in *Bingo* or *Total Physical Response*: “Go to the picture of dog,” “Draw heart,” “Touch dog,” etc. Controlled exercises require minimal production of target pronunciation: asking what objects are in a picture, playing *Go Fish* where students ask for the card of one word of a minimal pair (i.e., “Do you have dog?”). Guided

exercises straddle controlled and communicative practice. Communicative exercises require learners to use targeted pronunciation features to complete tasks (cf., task-based learning). Instructors can teach correlations: /q/ in MSA to /ʔ/ in Egyptian Arabic or /g/ in Gulf Arabics, or contextual styles of pronunciation (Labov, 1972).

Possible minimal pairs for Bingo, TPR, Go Fish, and other games:

Pronunciation differences	Word 1		Word 2
	English translation (word category)	Arabic word	English translation (word category)
Segmental differences (pharyngeals)	pain (noun)	ألم	flag (noun)

Vowel length	I (pronoun)	أنا	where (question word)
Segmental differences	(question word)	هل	vinegar (noun)
Segmental differences (pharyngeals)	dormant, inactive (adjective)	حامد	male name
Segmental differences (emphatic sound)	level (adjective)	صعيد	happy (adjective)
Segmental differences (pharyngeals)	to (preposition)	أن	from (preposition)
Segmental differences (pharyngeals)	noble (adjective)	شهم	flesh (noun)

Segmental differences (emphatic sound)	to warn (verb)	نذر	to look (verb)
Segmental differences (emphatic sound)	difficult, (adjective)	عسير	juice (noun)
Vowel length	bean (noun)	فول	daisy (noun)
Segmental differences	mountain (noun)	جبل	camel (noun)
Segmental differences (emphatic sound)	to say (verb)	قال	to measure (verb)
Stress differences	but (transition word, grammatical difference)	لكنَّ	but (transition word, grammatical difference)

Vowel length	to keep on (verb)	دام	blood (noun)
Stress difference	road (noun)	طريق	male name
11) Orthography			
<p>Instructors use the Arabic alphabet and/or <i>Arabizi</i> to introduce vocabulary in dialects, enabling learners to work on writing scripts, pronunciation, and vocabulary. Instructors teach scripts and their forms and adapt or create exercises through explicit instruction, receptive reading, productive writing (controlled, guided, communicative).</p>			
12) Compare/contrast varieties			

Learners read transcripts of dialogues/monologues marking where varieties have alternated and noting different forms, potential cues, and pragmatic effects. The class discusses these changes and their features.

Instructors adapt or create dialogues, monologues, or other samples with similar content but in MSA, high and low varieties of dialects, codeswitching vs no codeswitching, codemixing vs no codemixing, etc.

Listening strategies should be taught to learners: using context, ignoring function-only words, exploiting linguistic patterns and morphological roots to understand cognates (cf., Soliman 2014).

Dialogue comparison:

حوار بالفصحى MSA:

علي: مرحباً. أنا علي من الاسكندرية. ما اسمك؟

محمد: مرحباً. تشرفنا. اسمي محمد.

علي: من أين أنت؟

محمد: أنا من شبرا في القاهرة.

علي: تشرفنا. هل تدرس في جامعة القاهرة؟

محمد: نعم. أدرس في كلية الحقوق. هل أنت تدرس هنا أيضاً؟

علي: لا. أنا في زيارة لصديقي و هو يدرس في كلية الحقوق أيضاً.

حوار باللهجة المصرية EA:

علي: سلامو عليكو. أنا علي من اسكندرية. اسمك ايه؟

محمد: وعليكو السلام. أهلا و سهلا. اسمي محمد.

علي: أنت منين؟

محمد: أنا من شبرا فالقاهرة.

علي: أجدع ناس. بتدرس هنا في جامعة القاهرة؟

محمد: ايوا. بدرس في كلية الحقوق. هوا أنت بتدرس هنا برضو؟

علي: لا. أنا في زيارة لصاحبي و هو كمان بيدرس في كلية الحقوق.

Ali: Hello, I'm Ali from Alexandria. What's your name?

Muhammed: Hello. Nice to meet you. My name is Muhammed.

Ali: Where are you from?

Muhammed: I'm from Shubra in Cairo.

Ali: Nice to meet you. Do you study at the University of Cairo?

Muhammed: Yes. I study in the law school. Do you study here as well?

Ali: No, I'm visiting a friend who is studying in the law school too.

1. Why might the speakers use MSA in one dialogue and EA in another? What are cues that motivate using different dialects (e.g., topic, formality, identity, etc.)?

2. What features differ between the dialects (e.g., words, pronunciation, grammar, etc.)?

3. Might they codeswitch or codemix in either dialogue? If so, why?

4. Create a dialogue with a partner to roleplay/read in front of the class. Describe your language choice based on the rubric provided.

13) Journal and/or class blog

Instructors create a journal to dialogue with students in their L1 (i.e., English) about Arabic language and culture issues. Students could write responses to questions about learning and using varieties and codeswitching/codemixing/styleshifting: What varieties reflect your identity? Why and how might you codeswitch/codemix in talking to friends about movies?

Students might instead create a blog limited to classmates about their learning experience, thoughts etc. This allows instructors to assess understanding and offer explicit feedback and encouragement.