Saudi Mothers' Attitudes Towards Their Children's Bilingual Language Practices in the

United States

by

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A Thesis Presented in Partial Fulfillment
of the Requirements for the Degree
Master of Arts

Approved April 2018 by the
Graduate Supervisory Committee:

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ARIZONA STATE UNIVERSITY

May 2018

ABSTRACT

The largest scholarship program of its kind worldwide, the King Abdullah Scholarship Program, which began in 2005, allowed any Saudi Arabian citizen admitted into an approved higher education institution worldwide to receive a full scholarship, allowing more than 200,000 students to study abroad. A large portion of the Saudi scholarship students commonly study abroad with their families; either they have young children or are newly married and have children while they are in the United States. Since these children are primarily exposed to English environments in their communities, daycare centers and schools during their time in the United States, they often face challenges to learn Arabic other than at home with their parents. This dynamic can pose many challenges for the children and their families when returning to and adapting back to life in Saudi Arabia, linguistically, educationally and culturally. This research aims at: 1) investigating the language context of the Saudi mothers and children abroad, 2) understanding Saudi mothers' attitudes towards their children's bilingualism in the United States and, 3) highlighting Saudi mothers' roles in supporting language skill and the development of their children while living outside of Saudi Arabia. To achieve this, data was collected using three qualitative methods: interviews and brief surveys with Saudi mothers, and observation of their children in their playrooms. The findings suggest that educators in Saudi Arabia should be aware that those returning may sometimes need assistance to be able to fit linguistically in the community.

DEDICATION

I would like to dedicate this thesis to my mother who like the mothers in this study, gave

selflessly to me in my linguistic and cultural development when I was a child living in the

United States while my father was studying abroad.

ACKNOWLEDGMENTS

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1 INTRODUCTION

Students from Saudi Arabia are one of the largest international student groups in the world (after China and India). Many of the Saudi students studying abroad are young (i.e., 20s and early 30s) and often have children. The children of Saudi students in the United States were either born there or came with their parents at a young age. Since they are raised in the United States for a significant time of their childhood, most of these children are bilingual, speaking both Arabic and English at different proficiency levels. Since today's children become the leaders of tomorrow and because very little research has been completed on this topic, a study on Saudi children living abroad is needed.

1.1 Research Problem

Since these children are primarily exposed to English-only environments in their communities, daycare centers and schools during their time in the United States, they often face challenges to learn Arabic other than at home with their parents. This dynamic can pose many challenges for the children and their families when returning to and adapting back to life in Saudi Arabia – linguistically, educationally and culturally.

Therefore, the challenges highlighted in this thesis reflect a need for further support by educators and government entities in Saudi Arabia to more broadly support the children of study abroad students while they are in the United States and during their reentry back into Saudi society. It also poses opportunities to foster bilingualism and multilingualism, and Saudis with strong English skills, within a relatively large segment of the youngest generation of Saudis.

1.2 Research Purpose

This research aims to: 1) highlight the language context of the Saudi mothers and children abroad, 2) understand Saudi mothers' attitudes towards their children's bilingualism in the United States and, 3) highlight Saudi mothers' roles in supporting language skill development of their children while living outside of Saudi.

1.3 Research Questions

To better understand the aforementioned issues, the study sought to answer the following research questions:

RQ1: *What are the language use patterns between Saudi children and their parents, playmates, and other adults?*

RQ2: *What are mothers' and children's attitudes toward the Arabic language (in the two varieties [Modern Standard Arabic and the Saudi common dialect])?*

RQ3: *How do Saudi children identify themselves culturally (as American, Saudi, both or other)?*

1.4 Methodology Outline

In order to carry out this research, multiple qualitative methods for data collection were used including: 1) a questionnaire and 2) follow-up interview with Saudi mothers, and 3) observation of Saudi children in their play environments. The participants included seven Saudi children from two to eight years old and their mothers who all have the intention of returning home to Saudi Arabia after graduation.

1.5 Background Information

Today English is recognized as a global language or the "lingua franca" across the world. With the technological revolution, the English language became the primary

resource for communication in the present digital age. Furthermore, the world's knowledge is usually presented in English; it is the language of economics, and it is considered as a second or third language in many countries (Crystal, D., 2003). The presence of the English language within Saudi society has a complex history and future that are closely influenced by the oil industry, study abroad and Islam.

Once the King Abdullah Scholarship Program began in 2005, the number of Saudi students enrolled in the United States grew tremendously. According to the Institute of International Education (2018), there were 52,611 students (graduate and undergraduate) from Saudi Arabia attending U.S. colleges or universities during the 2016-2017 academic year.

English was first introduced into Saudi Arabia in the mid-twenty-first century due to the increasing influence of the West's presence during the discovery of a massive oil supply in the Kingdom (Mahboob & Elyas, 2014). This is when the English language first started to grow in the Saudi Arabian educational system, albeit slowly, due to the Kingdom moving into a key position within the global economy as the largest supplier of oil in the world.

Furthermore, as the largest supplier of oil combined with Saudi's status as a developing nation in the 20th century, significant numbers of U.S. foreign workers were hired to help get the Kingdom's global oil operations off the ground, expand and flourish since the 1930s through the government owned company, Arabian American Oil Company (ARAMCO). The U.S.-run company (until 1988) had significant impacts on the Saudi economy (as the largest employer) as well as on the presence of English in Saudi society. The company largely framed English as a Foreign Language (EFL)

instruction in the Kingdom due to the large number of American citizens working for the company which required Saudi nationals and other Arabic speaking expatriates to learn English since business operations largely took place in English. Just three years after ARAMCO was founded, the Scholarship Preparation School (SPS) was established in Mecca to prepare students to travel abroad and obtain Western education from the United States and the U.K., including learning English (Mahboob & Elyas, 2014), largely in order to return to Saudi Arabia to work for the oil sector and other industries that required English fluency and U.S. standards of education. While the company is now Saudi-owned and many Saudis and other Arabic speakers work for the company, technical expertise is still sourced from the United States either through expatriate labor from around the world or U.S.-trained Saudis. This has resulted in generations of Saudis and expatriate workers who have learned English in order to work for ARAMCO and its affiliates and partners. Therefore, English is intrinsically linked with petroleum. "Oil has proven to be so vital to the development of English that people like Karmani have labelled the study of dynamics of oil with the spread of English in the Arabian Gulf region as 'petro-linguistics'" (Mahboob & Elyas, 2014, p.130).

However, while Saudi Arabia has held an important global presence and English is taught as a foreign language in the Kingdom, the use of English in the education system and in Saudi society was very slow to grow due to the perceptions that English would negatively influence Islam as a religion and Arabic as both the mother tongue of Saudi nationals and the liturgical language of Islam (Alshahrani, 2016; Elyas & Picard, 2010). The initial status of the English language is the first and most important condition that affected the slow application of the teaching of English in Saudi Arabia (Alshahrani,

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2016). However, the negative attitudes towards foreign language, especially English, changed as the country continued to develop and be exposed to the growing prevalence of the new lingua franca worldwide, combined with increasing numbers of Saudis studying in English-speaking countries and working for the oil sector.

Along with the Saudi government's efforts to improve its education system, English now maintains an important status in the system because it is the only foreign language taught in Saudi Arabian public and private schools (Al-Seghayer, 2014). English is also viewed as an essential language in the domains of science, technology, and medicine in Saudi Arabia and with their key regional and global partners. Furthermore, with Islam being the second largest and fastest-growing religion worldwide, and Saudi being the annual pilgrimage destination for millions of Muslims worldwide, (many of whom know little or no Arabic), the need to incorporate English as the lingua franca throughout Saudi society has become essential (Nouraldeen & Elyas, 2014). It is common for English to be used alongside Arabic in road signs and names of shops though Arabic is the only official language in Saudi Arabia. "It has been found to be an essential tool in the modernization of KSA, besides its importance as a means to propagate Islam among non-Muslim foreigners. For these reasons, it is likely that English use will continue" (Haq & Smadi, 1996, p. 308).

Indeed, nowadays and compared to earlier times, many Saudi parents are more enthusiastic about providing bilingual education for their young children, particularly in English, due to the aforementioned influences. However, the case is complicated for Saudi parents who are studying abroad where their children are exposed at an early age to a language other than Arabic. Parents start speaking to their child with a mixture of

Arabic and a foreign language, or with only a foreign language at home and outside. However, the child may not fully understand them because of their overwhelming Arabic accent. The way they speak is different from what the child hears in the day care or the school. When this happens, the parents do not know that they might be impeding their child's speech when they show off his/her ability to speak in a foreign language (Aldholmi, 2016).

2 LITERATURE REVIEW

The literature review will present significant academic research that provides insights into the history of women's education in Saudi Arabia, the contemporary context of Saudi students in the United States, an overview of bilingualism and heritage language speakers as well as attitudes of parents towards bilingualism.

2.1 A Brief History of Women's Education in Saudi Arabia

Before exploring Saudi mothers' attitudes toward their children learning English, it is important to review important challenges and efforts that have contributed to women's education in Saudi Arabia.

Saudi Arabia is an Islamic country in which Islamic religious doctrine is engrained in every aspect of society from government and laws to everyday life. Al Lily (2011) stated, "Saudi Arabia is a complex mixture of traditional and Islamic values to a degree that makes it difficult to distinguish between 'the social' and 'the religious' (p. 119)". In her book, Women in Saudi Arabia Today, Almunajjed (1997) stresses that the issue of women in Saudi Arabia is one of particular interest, since it is the most rapidly changing element of society (p. 6).

Women in Islam have the right to education and the right to work in many occupations, as long as it does not negatively affect their family responsibilities. "Education is supposed to be given to all Muslims, as Prophet Mohammed says, 'Every Muslim male and female, is requested to seek for knowledge, so both sexes are equal in searching for education'" (Al-Hariri, 1987, p. 51). However, "it is a misconception that Islam treats women unjustly; actually, Islamic teachings express great respect towards

women" (Alsuwaida, 2016, p.112). Muhammad the Prophet has made many statements to give women their rights. He said, talking to his men, "The best of you is the best to his wives". He said also "God commands us to treat women nobly" (Al- Hariri, 1987, p. 51). The varying and often relatively traditional expectations of women towards family responsibilities is where the roles of traditions and culture impact women's engagement in education and careers.

Kuttab (Quran recitation classes for children) is a normal part of all Saudi children's initial education in Saudi Arabia regardless of gender and is usually attached to the local mosque. In addition, Islamic teaching for girls takes place in private classes, which occur in the homes of professional male or female Quran readers. However, until the 1960s further education beyond Islamic education stopped at puberty for girls, "when strict seclusion at home began and veiling in public became mandatory" (Altorki, 1986, p. 19). It was not until 1979 that women would have the opportunity to pursue higher education in the Kingdom. King Saud University in Riyadh was the first university that has a women's campus (Hamdan, 2004).

Based on their background and traditional thinking, people in Saudi Arabia rejected the idea of educating girls and thought that the women's place should be only in the home. However, most Saudi citizens will readily agree that Queen Iffat Al Thunayan and King Faisal changed this widespread thinking through their efforts to improve Saudi education in the last half of the twentieth century. Hamdan explained (2004) that King Faisal understood that he could not force parents to take their daughters to school. Rather, he saw a need to enlighten his people's understanding of Islamic teachings regarding women's education. "Whenever King Faisal faced resistance he would ask, "Is there

anything in the Holy Quran which forbids the education of women?" Through their perseverance, Queen Iffat established the first girls' academy in 1956 known as Dar Al-Hanan, "The House of the Affection." located in Jeddah, which was the first of its kind in the country. Iffat argued with many conservative religious scholars by saying that the place where a child learns religion and manners is in the home; therefore, future generations will be improved through mothers who have received education (Hamdan, p. 49). According to Altorki (1986), the first girls to go to school in Saudi Arabia were from families that lived abroad. In its first year 15 young girls attended Dar Al Hanan. Ever so slowly the idea of educating girls began to attract certain prominent Hijazi families of Mecca and Medinah. By 1981 the number of girls enrolled in schools was almost equal to the number of boys. However, until 2002, the education of girls remained controlled by the Directorate General of Girls' Education, which is an organization staffed by conservative religious scholars. The purpose of educating a Saudi girl, as stated by the Directorate General, was "to bring her up in a proper Islamic way so as to perform her duty in life, be an ideal and successful housewife and a good mother, and be ready to do things which suit her nature, such as teaching, nursing and medical treatment" (Alireza, 1987).

The Girls' education was amalgamated with the Ministry of Education in 2002 after the fire at the girls' school in Makkah. The religious police, as some call them did not allow the firemen to enter the school because girls and women may not be wearing their veil (AlMunajjed,1997). However, "Tens of thousands of Saudi women are currently studying abroad supported by King Abdullah Program Scholarship (KASP). Approximately 23 percent (about 14,000) of scholarship recipients in the United States

are female. Many of the women in the Program are ambitious and desire to put their skills to use upon graduation. Saudi men see the success of their sisters, daughters, and cousins as they excel academically and are accepted into prestigious degree programs" (Maatouk & Hausheer ,2015, p.3). Women's education in Saudi Arabia has gone through many process and it is still developing. Saudi women are success in many fileds not only as housewives.

2.2 Bilingualism and Heritage Language Speakers

The concept of second language acquisition and learning has interested researchers worldwide for years. In recent years, this interest has increased since more people are learning additional languages worldwide. People have various motivations for learning a second language, including academic, economic and personal reasons. More people are immigrating, which leads to a greater necessity to learn a new language to thrive in one's new community. In order to communicate with people in different locales, a second language is quite essential. Though scholars seem to agree that learning a second language is beneficial, they have provided various definitions of bilingualism.

Ellis (1997) refers to a second language as any language that people learn in addition to their mother tongue. Second language learning can occur in a classroom setting through detailed instruction or a second language can be acquired naturally when one lives in another country. Ellis suggests that in order to understand what learners do and how they act in their efforts to acquire a second language, it is necessary to collect samples of their verbal and written communication. However, Gass and Selinker (2008) suggest that learning a second language is influenced by the habits people formed as they were learning their first language. Butler and Hakuta (2004) define bilinguals as

"individuals or groups of people who obtain communicative skills, with various degrees of proficiency, in oral and/or written forms, in order to interact with speakers of one or more languages in a given society" (p. 115). They also suggest that bilingualism refers to the psychological and social states of individuals or groups that result from people's interactions with language in which two or more linguistic codes, including dialects, are used for communication.

Relatedly, Polinsky & Kagan (2007) define heritage speakers as "people raised in a home where one language is spoken who subsequently switch to another dominant language (2007, p. 368). In addition, Fishman (1981, 2006) more narrowly defines a heritage language speaker as one if and only if he or she grew up learning the heritage language and has some proficiency in it. (As cited in Benmamoun, Montrul, & Polinsky, 2013b, p. 3). In addition, in order to understand heritage speakers, Montrul (2008) points out three characteristics that can define heritage speakers in her book, *Incomplete Acquisition in Bilingualism Re-examining the Age Factor*. She highlights that heritage language speakers receive exposure to the family language early in childhood; that whether born or raised in a country where the language of their community is spoken, are still considered as minority language users. Moreover, their families, in most cases, are the sources of language learning for this heritage language. That is because, "they generally become more reliant on the second, more dominant language and limit their use of L1 to specific social spheres (e.g., home), different features of their L1 are attrited or lost." (Albirini, 2014, p. 730).

The second characteristic of heritage language speakers is that "having been exposed to the family language since birth, either by itself or simultaneously with the

majority language, the heritage speaker and L2 learners may differ significantly in their knowledge of principles of grammar typically acquired during the period of early linguistic development, including phonology and some aspects of morphology and syntax." (Montrul, 2008, p.218). Moreover, children spend most of their time in the first years at home and are therefore exposed to that heritage language. She also states, "because heritage language acquisition takes place in a bilingual environment, as heritage language learners develop command of the majority language, they also make transfer errors." (Montrul, 2012, p. 12).

The third characteristic Montrul mentions is that heritage speakers are educated in the community language, not the heritage language (p. 219). This means those speakers have proficiency in the dominant language that is used in the environment he/she lived in, because of limited use of the language at home.

Furthermore, according to Benmamoun, Montrul, and Polinsky (2013a, p.35) "heritage speakers have as their dominant language the language of the host country, whereas first generation immigrants are dominant in the native language of their home country, although they may have undergone L1 attrition in specific aspects of their grammar." The language of the host country is dominant because it is used everywhere while the native language used in specific places such as home. Montrul, Davidson, Fuente, and Foote (2014, p.134) state, "Most heritage speakers receive limited to no schooling in their heritage language". Therefore, this would result in not having proficiency in their heritage language.

As for the attitudes towards the heritage language, there are many studies that have been conducted that focus on various languages. Blake and Zyzik (2003) conducted

a study on Spanish heritage speakers and found that when meeting native Spanish speakers, they have the feeling of fear that their Spanish is not good enough, therefore lacking confidence toward their heritage language. They may think they would make mistakes and the native speaker would make fun of them. Cho (2000) ads that as individuals have proficiency in their heritage language, they would have strong ethnic identification and confidence that affect their social relationships positively with other heritage speakers of the language.

Children learn a language with remarkable speed. Kuhl indicates "how early learning supports and constrains future learning, and holds that the basic elements of language, learned initially, are pivotal" (2004, p. 831). As the world is getting smaller in terms of communication and mobility, people continue to emigrate from one country to another. Many individuals and groups move to the United States from a language-minority family, such as immigrants who moved from a less advantaged country, workers, and students who relocate with their families and are planning a temporary stay in the United States. Children from these families are faced with the challenge of adjusting to their new lives, especially in education (Mushi, 1999, p. 4).

Moving to the United States for immigration, work, or study has its own advantages. To illustrate, as for Tanzanian family "Parents indicated that learning English and speaking it at home and the availability of learning materials were the major advantages of moving to Canada and the United States" (Mushi, 1999, p. 3).

Within the context of Saudi children of Saudi studying abroad in English-speaking countries, these children are both bilingual and are heritage language speakers, Arabic being their heritage language. According to this study, Saudi children are

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motivated to learn their heritage language in order to communicate with their parents at home and to fit in when they visit back home in Saudi Arabia on vacation. Furthermore, they experience the same phases as other heritage language speakers, such as initially not feeling like they speak Arabic well enough with native Arabic speakers to eventually identifying strongly with their Arabic roots when high levels of Arabic language proficiency are achieved. While there is little academic research published on this specific Saudi context, the previous literature related to bilingualism and heritage language speakers does provide important insights into their experiences.

2.3 Attitudes of Parents towards Bilingualism

The term "attitude" is complex term with multiple authors providing slight variants on its definition, attitude typically refers to personal traits such as personality, beliefs, opinions, behaviors, judgements, values, and motivations towards a situation or subject (Allport, 1954; Bohner and Dickel, 2011; Gardner, 1985). Attitude plays an important role during times of change such as when people who live temporarily in a new country and are faced with many challenges. The way they consider these challenges can affect their acculturation processes and language acquisition while abroad, as well as their re-acculturation processes when they return home. In the process of raising bilingual children, parents will encounter many unforeseen difficulties and obstacles (Li, 1999). Therefore, the attitudes of the parents are integral to helping the children successfully navigate the linguistics and acculturation journey that a child experiences when living in a new country.

Parents play a significant role in helping their children adjust to their new life and new country, and the attitudes of the parents towards the foreign language and new country influence the attitudes of their children (Mushi, 1999). As such, these attitudes also have a decided influence upon their children's propensity to learn their new language. According to Rosenbusch (1987), these attitudes could be active or passive, as children are influenced by each, even if parents do not realize they are showing these attitudes.

Due to the significant role they have in their children's lives, parents play a major role in their children's education, especially in language minority families. Children who are new to the country face difficulties with language and they often lack a strong social circle outside of the family. As such, they rely heavily on their parents to support their education. It could be said that parents hold the key to the society outside that uses this new language. Considering this, language minority parents should not wait for the school or daycare center to ask them to become involved with their children's bilingual education. In order to proactively benefit their children, they need to take initial actions. More specifically, "mothers are primarily involved in the daily socialization of their children and thus are in a key position to transmit or maintain their language" (Tuominen, 1999, p. 63), adding justification to the important role that Saudi mothers play in the context of this thesis.

There is only a small body of research on bilingual practices in families with young children living abroad. Moreover, there are even fewer studies focused on Arabic speakers. Richards and Yamada-Yamamoto's 1998 study examined Japanese children whose parents were temporary residents in the UK. They found that, while two-thirds of

the samples claim to value the acquisition of English and Japanese equally, their preschool children were exposed mainly to Japanese in the home. In contrast, some Saudi children in the United States are not able to speak Arabic at all or very little, and when they go to Saudi Arabia for a visit, they feel disconnected socially because of the language barriers.

Similarly, Wu (2006) studied attitudes towards bilingualism among Chinese families living in the United States and how these families maintained their native language, Chinese, while also learning English. He focused on fifteen families, where the age range of the parents was between 30 and 40 years of age. In this study, all the parents had higher levels of education, as this would show that they felt the education of their children was important. In this qualitative investigation, Wu used observation as well as semi-structured interviews with both the parents and the children. The interviews focused on the immigration background of each family, along with their attitudes towards bilingualism, and the children's Chinese learning experiences. He explained that the parents shared positive attitudes towards language, both learning English as well as maintaining their mother tongue. They regarded both languages as important for life and for later academic efforts. They noted, however, that it was a challenge to maintain a balance between the two languages as one language would typically become more prevalently used.

Many parents oppose bilingual programs where children receive instruction in their native tongue, citing that such programs do not teach the second language proficiently. However, others realize that this practice of using two languages actual benefits the children, efficiently leading them to proficiency. There are various factors that determine

the type of program parents choose for their children. These include factors such as their loyalty to their native language and the frequency in which they visit their children's classrooms. According to interviews done by Gilroy (2002), most parents suggested that their children should speak only English at school and only their primary language at home. This may suggest that Saudi parents may also place an increased role on using Arabic at home depending on the attitudes of the parents on bilingualism.

Adrian Blackledge conducted a study on Bangladeshi women who were residing in the United Kingdom to determine their attitudes towards their children learning a second language. This study differs from many others as it focused only on the mothers who were largely excluded from their children's schooling despite the school's attempts to involve them. Blackledge found that all the women he surveyed were very positive towards their children learning English at school, feeling that it was an essential form of communication that would benefit them in school and throughout their lives. Likewise, these mothers supported their children gaining literacy skills in their native language, Bengali. One women stated, "It is very important that my daughter knows how to read and write Bengali because otherwise if she goes back home she will not know the language or culture" (Blackledge, 1999, p 189).

In their study, Youssef and Simpkins (1985) conducted a study in Michigan on emigrated parents from some Arabic-speaking countries such as Lebanon, Yemen, Palestine, and Syria. They found that 90% of Arab parents supported their children's bilingual education. Part of their motivation was that this type of classroom is more accepting than regular classrooms. These parents professed a desire to have the new language taught by schools that also emphasized the Arabic language and culture. These

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researchers noted that just over half these parents understood that they played a major role in their children's education, through their attitudes. They concluded that "these parents view their language and culture as an asset to both themselves and their children"

Overall, the research asserts that parents play an essential role in their children's language acquisition while in a foreign context, for both the native language and foreign language. The attitudes of the parents most importantly shape the degree to which the languages are and are not placed as important. The research also suggests that parents, regardless of origin, want their children to learn their native language, although the level of importance on this aspect varies depending on the culture.

3 METHODOLOGY

This study is an attempt to understand Saudi mothers' attitudes towards their children's bilingualism in the United States. In other words, they are non-immigrant families who live in the United States for a given period, with the intention to go back to their home country. The main aim of this research is to highlight Saudi mothers' roles in supporting language skill development. For achieving this purpose, a qualitative approach was used not only for data collection, but also the analysis and implementation. As a researcher, I consider myself an insider as a speaker of Arabic and a Saudi citizen also studying in the United States. I also consider myself as an outsider since I do not children.

I collected my data from three qualitative sources. The mothers were given a questionnaire to complete and there was a follow up interview with them, then the children were observed. The participants recruited from residents at an apartment complex where numerous Saudi families reside while studying at the university. And as a researcher, I know people at this complex.

3.1 Issues of Permission

I initially interviewed ten mothers with their children; however, four of these participants requested that their data be removed from the study. This was because the fathers did not want their children to be video recorded. Therefore, the analysis part of this study included only the remaining six participants and their children. The request to have their data removed relates to Saudi Arabia's conservative traditions. I was able to

interview only the mothers. It was deemed unacceptable for me as a woman to have any

personal interaction with the fathers.

By gathering the data using these methods, the goal was to answer the three

research questions in this study:

1. What are the language use patterns between Saudi children and their mothers, siblings,

playmates, and other adults?

2. What are mothers' and children's attitudes towards the Arabic language, including the

two varieties that are spoken, MSA (Modern Standard Arabic) and the regional variety?

3- How do Saudi children identify themselves culturally?

In order to perform data collection, it was necessary to seek IRB approval. This process

took time but was successful. The email approving the study and its instruments are to be

found in APPENDIX A.

3.2 Data Collection Strategies

My data come from three sources: interviews and brief surveys with Saudi

mothers, and observation of their children in their playrooms.

3.2.1 Questionnaire.

The first data collection was done through a questionnaire. The questionnaire form

consisted of a total of 17 questions that can be found in APPENDIX B. The mothers were

asked to fill out this questionnaire and to choose pseudonyms for themselves and their

children. The mothers asked about their background such as their education, children,

length of residency in the United States, language used by the mother and her child,

language that mothers encourage their child to use, the varieties of Arabic used at home

and satisfaction about their children's Arabic.

Questionnaires were translated into Arabic (APPENDIX C) because not all of the participants understood English well. The questionnaires were printed and distributed to the participants right away after they submitted the Parent Permission Form (APPENDIX D). They returned the questionnaire within a week.

3.2.2 Interview.

The interview with mothers consisted of 13 questions, which the participants answered in a half-hour session (APPENDIX E). This interview covered the topics about languages that their children use to express feelings, satisfaction about the level of proficiency in both languages, language used and encouraged for the child to speak with mentioning the personal reason, opportunities given to learn Arabic, language preferred by the child and future plan for child's education when return to Saudi Arabia.

The interviews were completed separately at the participants' homes. The recording was done using a digital voice recorder. Mothers were interviewed in Arabic upon their requests, if they thought they could express their thoughts better in Arabic. Due to that, interview questions were translated into Arabic and can be found in APPENDIX F. The audio recordings of the interviews were translated from Arabic to English and transferred to a hard disk. Each interview was transcribed in a separate file attached with their pseudonyms. Transcript and audio records will be kept for ten years before destroying them in case of usability for future publications. However, no audio records will be made public.

3.2.3 Observation.

The last part of data gathering was the observations of children to see how they would communicate with their playmates, and what language they used while playing

with them. It has been suggested that it is preferable for the observer to be an insider, a member of the group, as this is believed to provide easy access and allow more natural behavior by the subjects rather than a situation in which an outsider is present. However, outsiders might be preferred by a community as they arguably maintain a distance with the research site and their participants and do not have a vested interest in the research (Blackledge & Creese, 2010).

The children were observed in their playrooms. All mothers consented to have their children video recorded (APPENDIX D). The recorded observation took place in an apartment complex where numerous Saudi families reside while studying at the university. One video record lasts for two hours. The video was recorded using Wireless Security Camera and it took place at one of the children's rooms. It was like a normal weekly gathering in which children usually play together in the playroom while the mothers sit together chatting. Moreover, I transcribed the speech and made notes of what children were doing. Mothers were promised that no visual images would be made public but they would be only used to transcribe the speech and describe the context. Data will be destroyed ten years after the defense, for publication purposes in the future.

The observation was videotaped to recognize which people the child was talking to. The English data were transcribed following modified Jeffersonian conventions (Jefferson, 2004). While Arabic was transcribed according to the recommendation of Bo Isaksson's Transcription of Written Arabic. I decided what to include in my discussion of what I transcribed according to some important features such as pronunciation of names, use of turn-taking markers and assisting some of the speakers who are not as fluent. Keeping in mind that those children were video recorded without their notice, and not all

the data were appropriate to present. In other words, some talk did not follow the

conversational etiquette.

4 DATA ANALYSIS

This thesis aims at highlighting the language context of the Saudi mothers and children abroad, understanding Saudi mothers' attitudes towards their children's bilingualism in the United States and, and highlighting Saudi mothers' roles in supporting language skill development of their children while living outside of Saudi. In order to reach the answers to the three questions raised in this research, data was collected using three qualitative methods.

This chapter presents the analytical findings of the brief surveys and interviews with Saudi mothers, and observation of their children in their playrooms. The discussion will be based on the content of the questionnaire, interviews, and observation.

4.1 Survey Participation and Basic Demographic

Overall, six mothers participated in the study along with seven of their children. However, four other of the original ten participants removed themselves from the study. Five of the remaining mothers were students while one was a housewife. All children were preschoolers and elementary school age.

4.2 Questionnaire Data Analysis

The main variables of the questionnaire are: age, education, number of children, length of residence in the United States and language of communication with children, husbands, and neighbors. These characteristics may have had an influence on the mothers' attitudes as well as their attitudes about teaching Arabic to their children while temporarily staying in the United States. Table 1 below provides details about the study's interviewees.

Table 1 Interviewee Demographics

Name*	Age Range	Occupation	Number of Children	Length of Stay Abroad
Lubna	Late twenties	Undergraduate Student	2 elementary school age (born in Canada); preschooler (born in the United States)	More than 5 years (Canada and United States)
Hind	Late twenties	Housewife	2 elementary school age (born in Australia); preschooler (born in the United States)	More than 5 years (Australia and United States)
Arwa	Early twenties	Undergraduate Student	2 preschooler and baby (both born in the United States)	More than 5 years (United States)
Sara	Early twenties	Undergraduate Student	2 preschooler and baby (both born in the United States)	Less than 5 years (United States)
Layla	Late twenties	Undergraduate Student	3 elementary school age, preschooler, baby (all both born in the United States)	More than 5 years (United States)
Manal	Late twenties	Graduate Student	1 elementary school age (born in Saudi Arabia)	Less than 5 years (United States)

*All names are pseudonyms.

The Table 1 shows that all Saudi mothers who participated in this study are students except one housewife. Nearly all the students are undergraduates and only one is a graduate student. Two out of six mothers reported that they have been living out of Saudi Arabia for less than five years. All others have been living overseas for more than five years. All children were born either in the United States or other English-speaking countries., except one child who was born in Saudi Arabia.

Language used by the mother to communicate with:	Arabic	English	Both
Children	2	1	3
Husband	3	-	3
Neighbors	6	-	-
"What language does your child speak most at home?"	1	5	1
"In which language do you most encourage your child to speak?"	3	2	

Table 2 Pattern of Language Use

Table 2 shows different pattern of language use by the Saudi mothers participated in this study. As for communicating with children, only two mothers reported that they communicate with their children in Arabic and another mother communicates with her child in English. Other three mothers are vacillating between both languages. Also, the table shows that three mothers communicate with their husbands in Arabic, and the same number code-switch between Arabic and English. However, the table shows that Arabic is the only pattern of language used for most familiar interaction among participants with their Arab friends and neighbors. Moreover, the table shows that five out of seven children use only English at home. While one child uses only Arabic. And only one child uses both Arabic and English.

The table shows that three mothers encourage their children to use Arabic when speaking. One of those mothers reported that the goal is to return to Saudi Arabia and the educational system is in Arabic. Two other mothers claimed that Arabic is the native

language that their children should learn. On the other hand, two mothers encourage their children to use English when speaking. One of them reported that English is essential for now since their temporarily stay in the United States and this would help her daughter to communicate with others in day care. Whereas, one mother did not choose any option and claimed that she just let her children use the language they feel comfortable with.

	Yes	No
Are you satisfied with your child's ability to speak Arabic?	2	4
Do you visit Saudi Arabia while you are studying in the United States?	5	-
Does your child face problems in communicating with other Saudi children in Arabic?	-	6
Do you prefer your child to be bilingual?	6	-

Table 3 Attitudes towards the child's Arabic language development and visiting SA while studying abroad

This table shows that four of the participants are not satisfied with their children's ability to speak Arabic, and only two of the participants are satisfied. The fact is that all mothers who are not satisfied with their children's Arabic language had thought

about these issues and had solutions to how they would handle the situation when they

return to Saudi Arabia. The second concept that the table show is all mothers claimed

more regular annual visits to Saudi Arabia. However, one mother mentioned that she

used to visit Saudi Arabia annually, but since 2015 she has not had the chance. The table

also indicates that children do not face problems in communicating with other Saudi

children in Arabic. This is because they all claimed that their children use only English

when interacting with their Saudi playmates. Moreover, shows that all mothers

participated in this study prefer their children to be bilingual.
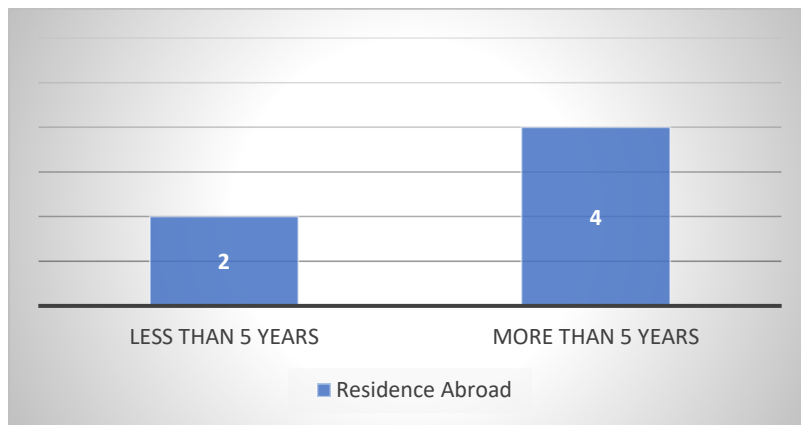
Figure 1 Number of years living abroad

This diagram shows that four of the participants have been living abroad for more

than 5 years. Two of them were living outside the United States. They lived couple of

years in Australia and Canada before moving to the United States. The rest of the

participants were living in the United States but in another state. And only two of the

participants have been living abroad for fewer than five years.
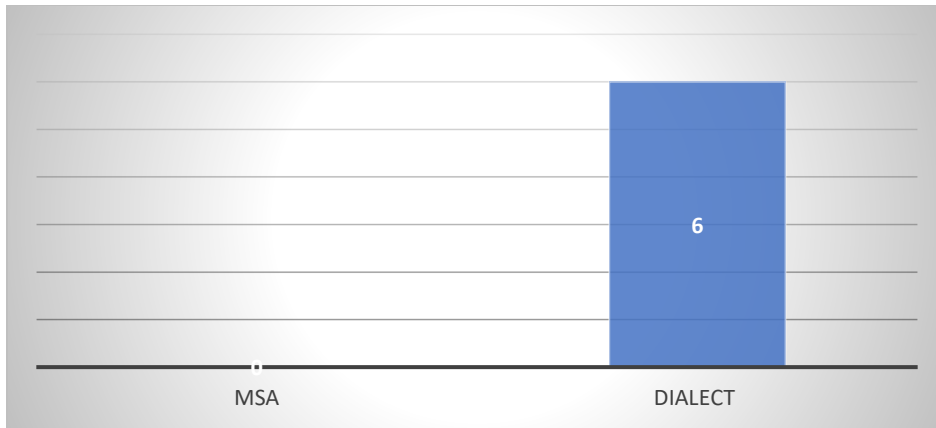
Figure 2 Variety of Arabic used at home

This diagram shows that all participants use their variety of Arabic and not MSA at home.
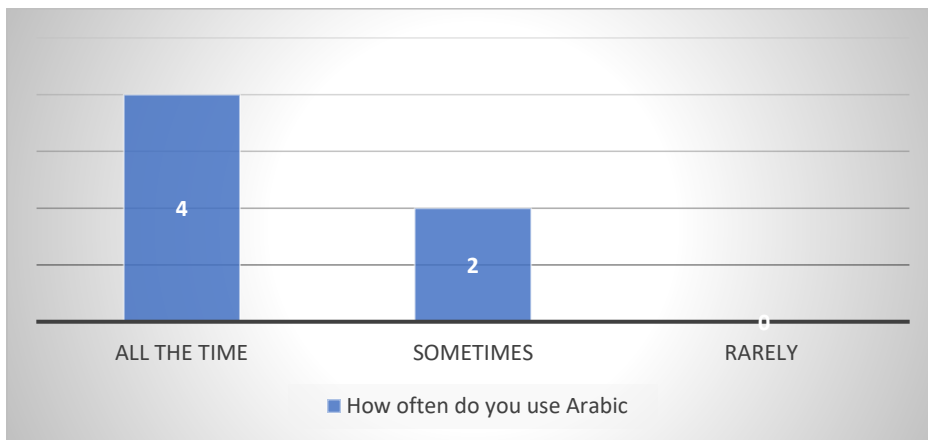
Figure 3 How often do you use Arabic at home?

This diagram shows that four out of six mothers use Arabic all the time, and only two mothers use Arabic sometimes at home. It explains that mothers are still using Arabic in daily life at home.

4.3 Interview Data Analysis

From the analysis of the interviews, seven broad themes emerged from the data: the first theme indicated that Saudi children often use English to express emotions. The

second theme indicated the language practices in the home and outside the home. The

third theme indicated the attitudes of the participants towards their children's

bilingualism. The fourth theme indicated some information about the children's attitudes

toward Arabic and English. The fifth theme indicated the influence of technology and

other media outlets on the children's language development. The sixth theme indicated

the mother's present plans for their children's language development (while living in the

US). And seventh theme indicated the mother's future plans for the children's language

development (after returning to SA) were chosen to discover. These themes togethers

4.3.1 Language choices and emotion

Although Dewaele (2005) whose analyses showed that the L1 was the preferred

language to express emotions, Findings from interviews show that at least all the mothers

claimed their children use English much of the time to express emotion instead of Arabic.

This indicates the proficiency level of the English language and how comfortable they are

with it versus their heritage language which is Arabic. For example, one of the mothers,

Arwa, said,

My daughter uses only English to express her feelings, such as "I am so mad," and "I

am happy.

Interestingly, only one mother reported that her child use both languages. Manal, stated,

My son uses Arabic to express his anger, and sadness. However, we noticed that he uses English to express happiness. For example, if he receives a gift, he will show how happy he is and start explaining his feelings in English.

4.3.2 Language practices in the home and outside the home

Only one mother, out of the six mothers interviewed, reported that she uses only English with her daughter. Sara's explanation indicates that she was scaffolding her daughter's language learning outside the home through her language practices at home. Sara's daughter is three years old. Sara stated:

A doctor had advised us to talk with our daughter at home in Arabic, and our daughter would be able to pick up the Arabic language. However, when Wafa goes to day care, she would probably hear English, and she will acquire the language from there. This would provide her with the opportunity to learn both languages simultaneously. Unfortunately, this never happened, and using this process resulted in my daughter experiencing delayed speech. However, when I started to use only English at home with her as well as at the day care, it worked, and her daughter started to speak.

However, only three mothers are code switching between Arabic and English. For example, Lubna's explanation emphasized her own language practices outside the home impact how she interacts with her children.

> I try to communicate with them in Arabic, but sometimes, since I speak English in school, it is hard for me to switch to Arabic. So, I do mix between Arabic and English.

In the other hand, two mothers reported that they speak only Arabic with their children. For example, Manal, said,

> Since their goal is to return to Saudi Arabia and the school system and society are Arabic based, this motivates them to keep him in touch with the Arabic language in the home.

4.3.3 Mothers' attitudes towards Arabic and English

Of the six mothers, four mothers are pleased with their children's English but not Arabic. However, due to the fact they are temporarily living in the United States, they are not so keen about their ability to speak Arabic. For example, Sara was so confident that when they return to Saudi Arabia, her daughter will be able to speak Arabic fluently. She stated,

> I am no longer worried about Wafa's learning Arabic. If we were to settle down in the United States, then additional steps would be needed to teach her the Arabic language.

Lubna's statement showed that language-related parenting practices are not just tied to their attitudes or values, but are also influenced by time constraints,

> Since I am a student, I have a limited time to spend with my daughters during the week (i.e., two or three hours). Although, I spend more time with them during the weekends, but this is not sufficient.

On the other hand, two mothers were satisfied with their children's ability to speak Arabic and English. For example, Layla, said,

> I think that code switching has helped my children not to feel stressed about speaking only Arabic.

4.3.4 Children's attitudes toward Arabic and English

All mothers claimed that their children prefer to watch English programs on TV and get bored easily when watching Arabic. Lubna reported that her daughter, Hanan prefers English to Arabic when it comes to watching TV,

> Two weeks ago, I played an Arabic channel. Hanan was so excited at the beginning since it was her favorite program in English which was translated into Arabic. She watched for five minutes, and then she got bored and said that she did not want to watch. But it is different from Ola who does not mind watching English or Arabic.

While Layla claimed that it depends if the program is in Standard Arabic or not,

Adel does not enjoy Standard Arabic, but he is fine with other Arabic varieties

However, he still prefers to watch in English.

4.3.5 The influence of technology and other media outlets on the children's language
development

Researchers suggest a different view regarding the exposure to television that has
been connected to delayed language development, attention disorders and sleep problems
(Christakis, 2009; Zimmerman, 2005; Schmidt, Pempek, Kirkorian, et al, 2008;
Thompson & Christakis, 2005). However, the mothers in this study seem to believe
otherwise. The excerpts from the interview below demonstrate the mothers' beliefs. For
example, Lubna, stated,

Ola uses my phone to watch YouTube. I try to open Arabic songs that contain the
Arabic alphabet and numbers. The language will be improved and the vocabulary
increased, especially when she watches some videos on YouTube. She increases her
Arabic vocabulary.

As for her older daughter, she stated,

Hanan has increased her vocabulary because she communicates with her classmate in
school, and when she is at home, she watches English programs. As a result, she has
enriched her vocabulary.

Layla:

> I encourage my children to watch English TV programs. I think that has helped them to improve their English, and learn more about American culture

4.3.6 Mothers' present plans for their children's language development (while living in the US)

All mothers in this study were eager to teach Arabic to their children. They have applied some techniques, some of them thought that they succeeded and the others failed. For example, Hind, who is the only housewife, said,

> To be honest, I tried to teach her Arabic but I failed. I could not because I do not have the patience to continue. I downloaded some Arabic applications on my daughter's iPad but she became bored after a while.

On the other hand, Layla and Arwa suggested that the translation game helped their children to learn some Arabic. Layla, said,

> I always play a translation game with my children. I say an English word and ask them to say the equivalent word in Arabic.

As for Lubna and her attempt to enroll her daughter in an Arabic school, she said,

I did enroll her before in an Arabic school but because I am a student and have no time, she did not continue in that school. But I hope she will go back to the Arabic school one day. I am planning to enroll Hanan again in the same Arabic school and also Ola, and plan to provide them books in Arabic to help them, to introduce them to the Arabic alphabet when they go to Saudi Arabia for a visit

4.3.7 Mothers' future plans for the children's language development (after returning to Saudi Arabia)

Many families who go back to their home countries desire to have their children go to an international school to maintain their English skills. The examples below show different views of the mothers regarding this topic. Sara stated,

I will not enroll her in an international school. The reason is that I want my daughter to improve in the Arabic language. I can help her with English through TV programs or stories but the Arabic language and modern standard Arabic is difficult to understand unless it's formally studied. As for English, my daughter can study and learn it in the future. The important thing is that I want her to use Arabic as her first language and English as a second language. The reason is because she will be in Saudi Arabia and everyone there will be talking in Arabic. The English language is going to be as a second language that she will use for learning, doing research and gaining more knowledge.

Arwa said,

> I want to enroll my daughter in a public school to perfect her Arabic language, and I
> will try my best to practice English with her at home.

Layla stated,

> I intend to enroll my children in a public Saudi school because I want them to feel that
> they are part of the society. If they continue to learn only in English they will not
> develop Arabic literacy, but I still can get them some textbooks and cartoons in
> English.

While Manal and Hind have different views about enrolling their children in an international school. Manal said,

> At least for the first few years, we would like to enroll him in an international school
> where they also teach some Arabic classes. Later, if we see he can read and write in
> Arabic, we may switch back to a Saudi public school. The reason is because how we
> teach in our public school is totally different than here with much daily homework. We
> do not think my son can handle that in the first year, so we want to work on this point
> gradually.

And Hind was the only one who thinks enrolling her daughter in an international school would help to maintain the English language.

> I am planning to enroll my daughter in an international school so she will not forget the English language.

As some of the parents have given thought to their children's language education after returning to Saudi Arabia, but some parents have not. Lubna, said,

> I have not thought about this point but I do think I would enroll them in public schools because of the Arabic language, and for sure I will try to maintain the English language. I have not thought about it yet.

4.4 Observation Data Analysis

As part of my data gathering process, I observed the children interacting with one other. I noticed that all of them were speaking in English. However, some of the children's English is more developed than others as some children are attending the day care, others are in school and there are age differences as well. Therefore, there are large differences in the following short transcriptions below representing exchanges that I transcribed to show my findings. I looked at some features such pronunciation of names, use of turn- taking markers and assisting some of the speakers who are not as fluent. I chose these specific examples mainly to show how most Saudi children interact with each other when they live abroad.

The following table provides pseudonyms of the children who were observed along with their ages.

Preschooler		Elementary School age	
pseudonym	Arabic IPA	pseudonym	Arabic IPA
Ola	[ʕulaː]	*Hanan*	[ħanan]
Wafa	[wafaː]	*Sahab*	[saħab]
Gadeer	[ɣadjr]		

Table 4 Pseudonyms of the children who were observed

4.4.1 Example of pronunciation of names

Children hear their names at home among family members as well as in day care or school. The children pronounce each other's names with American phonology as they hear it in school and kindergarten with the exception of the young children who pronounce names with Arabic phonology. For example, an Arabic name like "Ola", which transcribed in Arabic IPA as [ʕulaː], while an American would pronounce the name as [oʊlə]. another name is "Adel", which transcribed in Arabic IPA as [ʕaaːdil], while English pronunciation would be transcribed as [əˈdɛl].

4.4.2 Example of language assistance

Children whose English is more developed than others tend to help the others whose English were less developed. This was noticeable in the following situation here two of the children explain the meaning of an English word for a younger child.

Excerpt 1

```
1  Ghadeer:   I want to I want to play with Ariel. ((Ariel is a Disney
              princess))
2  Hanan:     She's naked.
3  Ghadeer:   What?
4  Hanan:     She's naked.
5  Ghadeer:   What's naked?
6  Sahab:     Naked means when you have nothing on. She has nothing on=
7  Ghadeer:   =Did you draw this? ((holding a paper in her hands))
```

4.4.3 Expressions

In one observation the children were playing as a family. Hind's daughter is the mother and Lubna's daughter is her baby. In this case, even when they were acting out a play family they still used English. They used casual expressions that are not Arabic such as 'sissy'.

Excerpt 2

```
1  Hanan:    Mommy, mommy
2  Sahab:    Baby, it's [time for °sleep°]
3  Gadeer:   [ uh-oh MY. Uh-oh. LOOK IT] ((showing something in the
             jumping rope))
4  Hanan:    That would always happen. It [ happens]
5  Sahab:    [ It's time for night time. Sleep! Get in your bed]
6  Hanan:    Sissy, °where is my bed°?
```

One of the young children did not talk a great deal. She was just listening to the children, and I had to start the conversation with her. In this case, she pronounced her name with Arabic phonology, didn't respond to me when I spoke in Arabic, and used an Arabic expression that is not English such as "ammy" which means food.

Excerpt 3

```
1   I:      أيش اسمك؟
            ʔi:ʃ ismik?
            What is your name?
2   Wafa:   Wafa: Wafa ((Arabic pronunciation)
3   I:      كم عمرك؟
            kam ʕumrik?
            How old are you?
4   Wafa:   ↑Two
5   I:      Do you go to day care?
6   Wafa:   ↑Yeah, I go – I go by kɑ:. I see in the baba some,
7           and my mama will comeee. I go sleep now and ge up.
8           I go home eat ammy. I go home and ammy.
                              food                 food
```

4.4.4 Age differences and imitation

As for the children who are attending the day care, they were silent most of the time. One can see the differences in language use from the older children in school. They used 'Be nice' as imitation of what they hear from day care.

Excerpt 4

```
1   Ola:    My baby. My baby
2   Wafa:   Play - you
3   Ola:    Be nice!
```

5 RESULTS

This study was based on case studies of six Saudi mothers living in the United States and their children aged between two to seven years old. This thesis explored the attitudes of Saudi mothers toward the bilingualism of their children, as well the language patterns in the United States. In this chapter, I will present the key findings from data and relate these to the research questions. To answer these questions, I used multiple qualitative methods: questionnaires, interviews and observations.

To restate, the first research question was: *What are the patterns of language use between Saudi children and their parents, playmates, and other adults?*

According to previous research on language adaptation for children living outside of their home countries, the home language is the weaker language while abroad (Montrul, 2010, p. 5). The findings of my study support the previous ones in this since results showed that Arabic is the weaker language and English is the dominant language of the children since they are almost always interacting with other children in English. Specifically, the findings show that one mother interacted with her child using English at home because it would help her child while she was in day care when he needed to use English to communicate. This indicates the mothers' changing language attitudes and practices. It shows how bilingual parenting practices were shaped by a medical professional's advice and then revised by the parents due to concerns over the child's speech development.

The data obtained from the interviews indicate that children use English to express emotions. Most of the mothers reported that their children use English either to express happiness or sadness. One of them stated that "My daughter uses only English to

express her feelings, such as "I am so mad," and "I am happy." Since all the children in this study go to either daycare or school, they use English most of the time. On the other hand, only one mother has noticed that her child, who is in elementary school age, uses English to express happiness and Arabic to express his anger.

Three mothers are code switching between Arabic and English; they wish to solely use Arabic with their children, but their children would not understand, so they had to switch to English. However, two mothers who have older children only use Arabic at home. During the observations of the children, they were playing and interacting in English. Interestingly, they were interacting with different levels of proficiency. Also, the data give some insight into how the parents' language skills and practices influence those of their children; they also show how the children's language skills and practices influence those of their parents. The intersection of technology (TV, computers, cell phones, iPads, YouTube, etc.) with language exposure and opportunities for language development.

As for the observation, children were interacting with each other in English. The children whose English is more developed tend to assist their playmates whose English is less developed. Also, they also pronounce names in American pronounciation unlike the younger children.

The second research question was: *What are mothers' and children's attitudes towards the Arabic language, including the two varieties that are spoken, Modern Standard Arabic and the regional variety?*

Modern Standard Arabic in Saudi Arabia is usually used in official occasions, not in daily life. Thus, all mothers claimed that they used their regional variety of Arabic. All

of the mothers who participated in this study had different attitudes towards bilingualism. However, two of the Saudi mothers were pleased and satisfied about their children's bilingualism, while the other mothers were not pleased with the Arabic language acquisition in particular. They claimed that they tried to help their children improve their Arabic language but they failed; either they had no patience to continue or children were not interested. Interestingly, they are not worried about that since they are confident their children will learn Arabic quickly when they return to Saudi Arabia. Some of them thought about enrolling their children in international schools to maintain the English language and others are intending to enroll them in public schools to perfect their Arabic and acquire Arabic literacy.

The third question was: *How do Saudi children identify themselves culturally?*

Based on the observations of the children and the interviews with their mothers, those children are more comfortable speaking English. They attend day care and schools, they are exposed to the American culture and, they are most likely to know some aspects of the American culture better. Moreover, since six out of seven children were born abroad, they call themselves Saudis and Americans at the same time. Interestingly, one child who was born in Saudi Arabia and came to the United States with his parents when he was four years old, he wishes if he could have the American nationality.

6 CONCLUSION

This study, centered on Saudi mothers and their children's language practices, is part of a larger dialogue on transnational sojourners and returnees. Previous research has largely focused on the experiences of Japanese (e.g., Yashiro, 1992; Yoshida et al., 2003), Korean (e.g., Lee, 2010), and Chinese (Huang & Yeoh, 2010) families, but there has thus far been little investigation of Saudi families abroad.

As with all research, certain limitations with the research design emerged throughout the research process. Such limitations help to better understand the research, as well as provide insights into possible future related research. Specifically, with this study, the following limitations may have impacted the research outcomes, and include recommendations for future research:

1. To avoid close to half of the participants dropping from the study, consent should have been obtained from both parents since the role of the permission of the husband is an important aspect of Saudi marital relations.

2. The limited number of participants may have produced results that do not fully reflect the actual population of Saudi mothers abroad and their children. Future research should include a larger sample size that includes Saudi participants from universities throughout the UNITED STATES or even all western countries.

For future studies.

1. A study focused on the experiences of new returning families in Saudi Arabia would provide more insights to see how they can be better integrated back into the community and learn Arabic successfully.

2. Future research could also find other tools to better understand the children's attitudes to language acquisition through activities such as playing Arabic songs or cartoons.

3. More research can also be done about this group to provide additional information about language acquisition of the children living outside of their home country in places that have different languages other than English.

4. There is a need for a study to get at children's perceptions of their identities. Since researchers typically get the children voice through adults' perspectives, Hawkins (2005) designed interview questions to hear the children's voice.

These findings suggest that educators and teachers in Saudi Arabia should be aware that those returning may sometimes need assistance to be able to fit linguistically in the community. They should not overwhelm them and give them loads of homework in order not to stress them out from the beginning. Also, when the child speaks in English and tries to switch to Arabic with a broken accent, teachers should not make fun of them or order them to speak in Arabic only.

The findings may also suggest an opportunity for Saudi society to capitalize on the strong English skills of the children when they return, since native English skills are needed in Saudi Arabia in many contexts. Since the King Abdullah Scholarship Program is part of the Kingdom's National Vision and is one of the largest programs of the Ministry of Education, the government should also provide more focus on the experiences and needs of the children.

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APPENDIX A

IRB APPROVAL

APPROVAL: MODIFICATION

Karen Adams
English
480/965-3013
KLAdams@asu.edu

Dear Karen Adams:

On 3/30/2018 the ASU IRB reviewed the following protocol:

Type of Review:	Modification
Title:	Saudi Mothers' Attitudes towards their Children Language Practices in the United States
Investigator:	Karen Adams
IRB ID:	STUDY00007246
Funding:	None
Grant Title:	None
Grant ID:	None
Documents Reviewed:	• Noor Alzubaidi-questionnier-translation.pdf, Category: Recruitment Materials; • Noor Alzubaidi -questionnire.pdf, Category: Measures (Survey questions/Interview questions /interview guides/focus group questions); • Noor Alzubaidi- Interview- Translation.pdf, Category: Recruitment Materials; • Noor Alzubaidi-interview.pdf, Category: Measures (Survey questions/Interview questions /interview guides/focus group questions); • Parent consent form, Category: Consent Form; • Noor Alzubaidi IRB .docx, Category: IRB Protocol;

The IRB approved the modification.

When consent is appropriate, you must use final, watermarked versions available under the "Documents" tab in ERA-IRB.

In conducting this protocol, you are required to follow the requirements listed in the INVESTIGATOR MANUAL (HRP-103).

Sincerely,

IRB Administrator

cc: Noor Alzubaidi
        Karen Adams
        Noor Alzubaidi

APPENDIX B

MOTHERS' QUESTIONNIRE (ENGLISH)

Pseudonym ………………………..

1- Your age

a- Between 20 and 25 years old

b- Between 25 and 30 years old

c- More than 30 years old

2- What degree are you studying for?

a- Bachelor

b- Master

c- PhD

d- Do not study

   If you do not study, what is your last degree? ………….

3- Your major ………………………….

4- How long have you been living or studying abroad?

   a- less than five years   b- more than five years

5- Do you have more than one child?

   a- Yes   b- No

   if yes, how many? ………….

6- Write their ages along with their pseudonyms…………………………….

7- Were your child/ children born in the United States?

a- Yes   b- No   c- Not all of them

If no or not all of them, please write the name of the country where your child was

born …………………………….

8- Do you visit Saudi Arabia while you are studying in the United States?

a- Yes   b- No

if yes, how often do you visit your family in Saudi Arabia?

a- Twice in a year (summer and winter break)

b- Annually

c- Once every two years

d- Never

e- Another response (specify) ………..

9- Which language, do you use to communicate with

- Your child/children

a- Arabic   b- English   c- both

- Your husband

a- Arabic   b- English   c- both

- Your friends/ neighbors

a- Arabic   b- English   c- both

10- What language does your child speak most at home?

a- Arabic   b- English   c- both

11- What variety of Arabic do you use at home?

a- Standard Arabic   b- Dialect

12- Is this the variety you use to speak to your child?

a- Yes   b-No

13- How often do you use Arabic at home?

a- All the time   b- sometimes   c- rarely

14- In which language do you most encourage your child to speak? Why?

…………………………………

a- Arabic   b- English

15- Do you prefer your child to be bilingual? Why?

………………………………………….

16- Are you satisfied with your child's ability to speak Arabic?

a- Yes

b- No

17- Does your child face problems in communicating with other Saudi children in Arabic?

a- Yes

b- No

APPENDIX C

MOTHERS' QUESTIONNIRE (ARABIC)

إستبيان للأمهات

الإسم المستعار ....

1- عمرك

أ- من 20 إلى 25 سنة

ب- من 25 إلى 30 سنة

ج- أكثر من 30 سنة

2- المرحلة الدراسية:

أ-   بكالوريوس

ب- ماجستير

ج- دكتوراه

د- لا أدرس

إذا كنت لاتدرس, ماهي آخر مرحلة دراسية وصلت إليها؟

3- ماهو تخصصك؟ ......

4- كم مدة معيشتك أو دراستك خارج المملكة العربية السعودية؟

أ-   أقل من خمس سنوات

ب- أكثر من خمس سنوات

5- هل لديك أكثر من طفل؟

أ-   نعم

إذا كان جوابك نعم، كم طفل لديك؟

ب- لا

6- أكتب عمر كل طفل/ـة مع اسمه/ـا المستعار ....

7- هل طفلك/ أطفالك من مواليد الولايات الأمريكية المتحدة؟

أ- نعم

ب- لا

ت- بعض الأطفال

إذا كان جوابك " بعض الأطفال", اكتب اسم الدولة التي وُلد فيها الطفل

7- هل تقوم بزيارة المملكة العربية السعودية خلال دراستك في الولايات المتحدة؟

أ- نعم   ب- لا

إذا كان جوابك " نعم", كم مرة تقوم بزيارة عائلتك في السعودية؟

أ- مرتين في السنة (إجازة الصيف و منتصف العام)

ب- سنوياً

ج- مرة كل سنتين

د- جواب آخر" حدد" ....

8- ماهي اللغة التي تستخدمها مع:

-    طفلك/ أطفالك

ج- معاً   ب- اللغة الإنجليزية   أ- اللغة العربية

-    زوجك

ج- معاً   ب- اللغة الإنجليزية   أ- اللغة العربية

-    أصدقائك وجيرانك

ج- معاً   ب- اللغة الإنجليزية   أ- اللغة العربية

9- ماهي اللغة التي يستخدمها طفلك/ طفلتك غالباً في المنزل؟

أ- اللغة العربية   ب- اللغة الإنجليزية

10- أي شكل من أشكال اللغة العربية يُستخدم في المنزل؟

أ- اللغة العربية الفصحى   ب- اللهجة المحلية

11- هل هذا الشكل هو المُستخدم مع الطفل؟

أ- نعم   ب- لا

12- كيف تستخدم اللغة العربية في المنزل؟

أ- طوال الوقت   ب- بعض الأحيان   ج- نادراً

13- أي من اللغات، تقوم بتشجيع طفلك لاستخدامها؟ لماذا؟

أ- اللغة العربية   ب- اللغة الإنجليزية

14- هل تفضل أن يكون طفلك/ طفلتك ثنائي اللغة؟ لماذا؟

15- هل أنت راضٍ عن مستوى طفلك في التحدث باللغة العربية؟

أ- نعم   ب- لا

16- هل يواجه طفلك/ طفلتك صعوبات في التحدث مع الأطفال السعوديين باللغة العربية؟

أ- نعم   ب- لا

APPENDIX D

PARENT CONSENT/ PARENT PERMISSION FORM

Dear _____:

I am a graduate student under the direction of Professor Karen Adams in the Department of English at Arizona State University. I am conducting a research study to investigate and understand language practices and attitudes of Saudi (non-immigrant) children and their mothers living in the United States towards Arabic. The purpose of this form is to provide you with information that will help you decide if you will give consent for you and your child to participate in this research.

I am inviting you and your child's participation in this study, which will involve the observation of children, and a questionnaire and interview for mothers. Video tapes will be used to observe children interacting with each other. The observations will take place for one month (Middle of November and early December) during weekend gatherings at one of the apartments and in the pool area during any day of the week. Total of six observations. As for the questionnaire, it will be distributed at the same time along with the observation. After receiving the responses, there will be a follow up interview with the same mothers. Interviews will not take more than 30-40 minutes. You and your child's participation in this study are voluntary. You and your child may decline participation at any time. You may also withdraw yourself or your child from the study at any time; there will be no penalty or effect on you and your child. Likewise, if your child chooses not to participate or to withdraw from the study at any time, there will be no penalty.

Although there may be no direct benefit to you or your child, the possible benefits to you and your child's participation is a better understanding of children's bilingual experiences when parents live abroad. There are no foreseeable risks or discomforts to

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you and your child's participation, but confidentiality will still be maintained. Therefore, THE FOLLOWING steps will be taken to protect you from harm. Pseudonyms will be used on the questionnaires. Recordings will be transcribed using pseudonyms and any identifying references will be altered.

Responses will use pseudonyms in the discussion and presentation of transcribed materials. No visual images of your child will be made public. The results of this study may be used in reports, presentations, or publications but your name and your child's name or image will not be known.

If you have any questions concerning the research study or your child's participation in this study, please call me or Dr. Karen Adams at 480-965-3013

Sincerely,

 Noor Alzubaidi

By signing below, you are giving consent for you and your child _____ (Child's name) to participate in the above study. This will include the videotaping and transcribing of the talk and of who the child is addressing using pseudonyms.

_____   _____

       _____

Signature   Printed Name   Date

APPENDIX E

INTERVIEW QUESTIONS (ENGLISH)

1. What language does your child use when trying to express happiness, sadness, and anger? Please give examples.

2. How much are you satisfied about your child's languages (both Arabic and English)? How important is your role in your child's language development?

3. How do you speak with your child? All Arabic, all English or half Arabic and half English? and what variety of Arabic do you use at home?

4. In which language, do you encourage your child to listen to and watch on TV or radio?

   i. What benefits are you assuming your child has gotten from this?

5. What opportunities do you provide for your children to learn Arabic? and What is your future plan of your child's Arabic language development?

6. What are your personal reasons for your choice of language to speak at home with your child?

7. As your child goes to day care, pre-school program or school, in which ways do you think your language has improved? Do you learn new sentences, vocabulary or slang from your child? Could you give some examples?

8. Which language does your child prefer when listening to TV programs? Have you tried to change the language from English to Arabic? What was his/her attitude?

9. As Saudi Arabia has many dialects, does your child find difficulty understanding other Saudi children who speak a dialect that is different from his/her own? Could you give an example?

10. When speaking to neighbors who speak a different dialect, does this effect your language choice? Could you give examples?

11. How would your child identify him/herself as Saudi, American or other?

12. When you go for a visit to Saudi Arabia, does your child have difficulty in communicating with other children who never speak English at least in the first days or weeks?

13. After you graduate and settle down in Saudi Arabia, would you enroll your child in an international school that teaches American curriculum or in a public Saudi school and why?

APPENDIX F

INTERVIEW QUESTIONS (ARABIC)

أسئلة المقابلة

1- ماهي اللغة التي يستخدمها طفلك/ طفلك عندما يحاول التعبير عن الفرح والحزن والغضب؟ مع الأمثلة

2- مامدى رضائك عن مستوى طفلك في التحدث باللغتين (العربية والإنجليزية)؟ وماهو دورك في تنمية لغة الطفل؟

3- بأي لغة تتحدث فيها مع طفلك/ طفلتك؟ باللغة العربية أو اللغة الإنجليزية أو الخلط بين اللغتين؟ وبأي شكل تتحدث

مع طفلك في المنزل بالعربية: فصحى أم لعجة عامية محلية؟

4- أي لغة تشجع طفلك/ طفلتك للإستماع أو المشاهدة من خلالها؟ وماهي المنافع التي حصل عليها طفلك من وجهه

نظرك؟

5- ماهي الفرص التي أتحتها لطفلك ليتعلم اللغة العربية؟ و ماهي خطتك المستقبلية في تطوير اللغة العربية لطفلك؟

6- ماهي الأسباب التي جعلتك تختار اللغة المستخدمة في المنزل مع طفلك؟

7- من خلال ذهاب طفلك للحضانة أو المدرسة، كيف ترى تحسن لغتك الإنجليزية؟ هل تتعلم جمل جديدة أو كلمات أو

لهجة عامية؟ مع الأمثلة.

8- أي لغة يفضلها طفلك/ طفلتك عند الإستماع للراديو أو مشاهدة التلفاز؟ هل جربت تغيير اللغة من الإنجليزية إلى

العربية؟ ماهي ردة فعله/ فعلها؟

9- كما تعلم بأن المملكة العربية السعودية تمتلك أكثر من لهجة محلية, هل يواجه طفلك/ طفلتك صعوبة في فهم

الأطفال السعوديين الذين يتحدثون بلهجة مختلفة؟ مع الأمثلة.

10- عندما تتحدث مع جيرانك الذين يتحدثون لهجة مختلفة عنك, هل له تأثير في اختيارك للكلمات؟ مع الأمثلة.

11- كيف يُعرف طفلك نفسه , كـ سعودي أو أمريكي أو جنسية مختلفة؟

12- عندما تقوم بزيارة للمملكة العربية السعودية، هل يواجه الطفل صعوبة في التواصل مع الأطفال الآخرين الذين

لم يتحدثوا من قبل باللغة الإنجليزية على الأقل في الأيام أو الأسابيع الأولى؟

13- بعد تخرجك و استقرارك في المملكة العربية السعودية، هل ستقوم بتسجيل طفلك في المدارس العالمية التي تقوم

بتدريس المناهج الأمريكية أم في المدارس الحكومية ولماذا؟