American University in Cairo

AUC Knowledge Fountain

Archived Theses and Dissertations

6-1-2005

Using multimedia in consolidating learners' acquisition of modern standard Arabic and Egyptian colloquial Arabic at the elementary level

Ola Moshref

Follow this and additional works at: https://fount.aucegypt.edu/retro_etds

Recommended Citation

APA Citation
Moshref, O. (2005).*Using multimedia in consolidating learners' acquisition of modern standard Arabic and Egyptian colloquial Arabic at the elementary level* [Master's thesis, the American University in Cairo]. AUC Knowledge Fountain.
https://fount.aucegypt.edu/retro_etds/2316

MLA Citation
Moshref, Ola. *Using multimedia in consolidating learners' acquisition of modern standard Arabic and Egyptian colloquial Arabic at the elementary level*. 2005. American University in Cairo, Master's thesis. *AUC Knowledge Fountain*.
https://fount.aucegypt.edu/retro_etds/2316

Using Multimedia in Consolidating Learners Acquisition of Modern Standard Arabic and Egyptian Colloquial Arabic at the Elementary Level

BY

OLA AHMED MOSHREF

Thesis

Submitted in partial fulfillment of the requirements

for the degree of Master's of art in TAFL

in the American University of Cairo, 2005

Cairo, Egypt

Advisor

Professor Alaa Elgibali

To a gracious man and scientist

Professor Nayel Barakat

Who taught me Optics and blessed my deep interest in Arabic

May God rest his soul in Peace

Acknowledgment

The three years of studying and working at the Arabic Language Institute in AUC were of great scientific and practical benefit to my career of teaching Arabic as a foreign language. I will forward my thanks to the first person who persisted on advising me to work in this field, then kept pushing me to join the ALI. I thank my sincere and loving friend and colleague Ms. Nora Abdel Wahab, Arabic Language instructor at ALI. I then thank Professor David Wilmsen, Director of the Arabic and Translation Studies Division at Center for Adult and Continuing Education in AUC. I taught and hope to continue teaching at his department and enjoy his support and appreciation. Professor El-Said Badawi, Director of ALI, welcomed me as a student and recommended me for a fellowship in the TAFL program. I believe that everyone affiliated with Arabic Linguistics and TAFL is indebted to his knowledge and pioneering works.

I knew before and during the writing of this thesis that everything I learned in class with Professor Alaa Elgibali, Acting Director of ALI, was invaluable. He objectively critiqued the computer program and made enlightening and fundamental suggestions. I thank him and give reverence for his wisdom, patience, and firmness; all qualities that made the progress in this work fast and smooth.

I'm thankful to Ms. Iman Saad, Arabic language instructor and computer lab supervisor at ALI, who was always available with her sincere advice and effective help.

Finally, I acknowledge the co-operation of the five people who generously participated in filming the episode of this project: Mr. Mohamed Mansour, senior cashier at AUC, Mr. Mahmoud Abdel Kader, senior worker at ALI, engineer Nagi Abdel Radi, my friend and colleague Ms. Sahar Abdel Gawwad, Arabic language instructor at ALI, and last, but never least Mr. Tarek Zamzam, junior student at the Cinema Institute, who wrote the script, screened, and directed the episode all for free.

Abstract

Based on cognitive approaches to second language learning, the thesis emphasizes the correspondence between MSA and ECA, and argues for simultaneous teaching of the two varieties from basic levels onward. Development in CALL technology can effectively implement cognitive principles and realize the goals of the integrated approach in the field of TAFL. The thesis describes a software program designed for teaching beginners MSA and ECA simultaneously using idioms as a unifying conceptual element.

Table of Contents

I. Introduction

Problem and aim of project

This project aims at designing computer-based teaching material that introduces beginning students to natural spoken and written Arabic. In practice, each of these codes involves varying degrees of mixing between the two Arabic language varieties: *ᶜaamiyya* and *fuSHa*. For example, a speaker may articulate the /q/ sound which is normally pronounced /ʾ/ in Egyptian Arabic. Likewise, *ᶜaamiyya* words or expressions may idiomatically be employed in written texts.

Contrary to the real life situation, there is a widespread conception that the two varieties of Arabic are highly distinct in form and function. Hence, teaching curricula are often designed along two parallel tracks of *ᶜaamiyya* and *fuSHa*. Guided analysis and formal practice of different levels of language variation are not emphasized in teaching Arabic as a foreign language. Perhaps this issue only arises when learners use inappropriate mixing, then the teacher corrects. The case still remains that it is the students' right not only to get negative feedback on making mistakes, but more importantly to study models of real discourse of educated speakers and perform similar tasks along its line in class. Beginning students who study various codes of Arabic in this manner, will gradually internalize the mechanics of the language in its social context.

The objective here is to show how Arabic variants naturally relate to each other in a culturally based context, which we chose to be idioms. In doing so, we utilize the advantages of multimedia technology in the field of language learning to meet the demands of learners who are becoming more technologically oriented. The program is designed for the beginning level and can be used as a supplement to existing traditional curricula or as an independent self-learning tool.

II. Language Variation in Arabic

II.A Historical Perspective

Evidence from pre-Islamic literature suggests that a common literary language "*luGa muštaraka*" evolved during this period. It served as an inter-tribal language and was the language in which the Qurʾan was revealed, henceforth, has been termed "*fuSHa*". Anis (1959) defines three characteristics for this common language:

- It was mastered only by the literary elite, though understood by all laymen.
- It was a harmonious blend of numerous tribal linguistic features, without any specific local identity.
- The inflectional endings were not part of the linguistic intuition of all Arabians, but only of the literary elite. However, since later grammarians had as their reference the speech and judgments of Bedouin Arabians, these Arabians could not have lacked the sound knowledge of *fuSHa* grammar and the gap between their daily life language and the literary one must have been extremely limited.

Socioeconomic and political factors have contributed to widening the gap between the two varieties in subsequent ages throughout the new Arabized territories. This is a natural outcome of the consistent effort on part of Arab linguists to preserve the *fuSHa* or classical variant, at the time when the daily life colloquial has been continuously changing. (Ibrahim 1989:39-43)

It might thus seem that the colloquials that evolved in various Arabized regions continued to diverge away from their classical root. However, research traces many phenomena present in the colloquial back to pre-Islamic tribal dialects. One example out of many is the substitution of the prefix *yi-* for *ya-* in imperfect verbs, which is a feature in the dialect of Bahraa' tribe known as *taltalet bahraa'* (Abdel Tawaab 1988:264-275). Versteegh elaborates more on a similar example stating that "the pre-Islamic forms have not disappeared, but remain within the repertory of the speakers, even though nobody uses them anymore" (1991:20). This means that speakers may intuitionally "select" some archaic features, and neglect others. Versteegh also accounts on the concept of *'ittisaa^c* that allowed speakers to use the language creatively without fear of violating the rules. This, as he puts it, "served to safeguard the essential stability of the language, while at the same time allowing for its adaptation to the needs of the speakers". (1991:21)

II.B   Modern Perspectives

As with many diglossic communities (Ferguson 1991:59), native speakers of Arabic do not regard their colloquial language as a rule-governed variety, but at best, as a random corruption of the unchangeable language of their ancestors. For them, *fuSHa* and *^caamiyya* belong to a one-system model of "Arabic" (Hary 1991:79), which Versteegh called "the repertory of the speakers". *^caamiyya,* in their view, is not

only any language form that does not stick to the rules of *fuSHa*, but in many cases, classical forms that have gained popularity through people's extensive use. For example, the verbs *raaH(a)* - he went - and *šaaf(a)* - he saw - are considered the colloquial equivalents of the verbs *ðahaba* and *ra?a* that are less commonly used in the spoken language. Based on experiments carried out by Parkinson, Haeri attests that: "The kind of contact speakers have [with classical Arabic] and their frequency greatly affect what they do or do not perceive as '*fuSHa*' and what aspects of it they master enough to use actively in the right contexts" (1997:235-9). Examples of contact are educational or religious settings, friends, bureaucracies, and the media. Rarely are natives exposed to pure *fuSHa*, except in the written form. Consequently, their spoken output is also a mix even when they intend to speak a pure classical form.

Mixing between the two varieties is attributed to stylistic and functional factors. Style relates to the person's skill in *fuSHa* as determined by the nature and frequency of contact mentioned above. It may also vary in response to the person's emotional state since the classical variant requires more concentration, while colloquial is more spontaneous. Functional factors impose more or less of either variety onto the other. For example, formal and intellectual situations like religious sermons, lectures, or news broadcast call for more of the classical variant. Even in these settings people may move to a certain level of colloquialism for realizing a certain degree of "intimacy" with their interlocutors. (Ferguson 1959:235; Hary 1991:76; Badawi 1995)

Mixing, or code switching, in diglossic communities is categorized by Scotton (1986) under three types based on sociolinguistic specialization of function:

- Sequential unmarked choice (situational switching)
- Switching as a marked choice
- Switching as an exploratory choice

The first type is a result of the speakers' shift from one function bounded to the classical variety to another function that requires colloquial or vice versa. If, for example, someone is lecturing in *fuSHa* and the janitor comes in for some purpose, the lecturer would change code while conversing with the janitor. The second choice might occur if the lecturer wished to make a joke or give more lively explanations. In the third type, speakers negotiate the best appropriate mode for their discourse. This mode may come to be anywhere between "Plain Colloquial" up to "Standard Classical" (Blanc 1964:85) or on Badawi's scale (1973:89) from "Colloquial of the

Illiterate *ᶜammiyyat al-ʻummiyyiin*" to "Modern Standard Arabic (MSA) *fuSHa al-ᶜaSr*".

The term "Classical Arabic (CA) *fuSHa al-turaaθ*" at the far end of Badawi's scale denotes the "common language *al-luGa al-muštaraka*" referred to above. A study by Harrell (as cited in Schmidt 1975:13) showed that differences between CA and MSA are mainly phonetic. Arabized or coinized new lexicons are also constantly entering MSA, in addition to change in conventional styles of writing (Holes 1995:4). CA survives only in activities connected with religion, while MSA is the effective formal language in education, media, literature and all governmental documentation.

In between the two ends, Blanc distinguishes three styles of discourse; namely, "Koineized Colloquial", "Semi-literary or Elevated Colloquial", and "Modified Classical". These could correspond to the two intermediate levels of colloquial that Badawi calls "Colloquial of the Educated *ᶜaamiyyat al-muθaqqafiin*" and "Standard Colloquial *ᶜaamiyyat al-mutanawwiriin*". Meiseles distinguishes between "Educated Spoken Arabic (ESA)" and "Oral Literary Arabic (OLA)". In Mieseles words, "OLA is an Arab's attempt to speak classical Arabic" and "OLA has a written counterpart in informal written Arabic." (as cited in Mitchell 1986:12) Thus, OLA seems to correlate with the "Modified classical" or "Colloquial of the Educated" that is used in formal and intellectual discussions. ESA is the daily language of the educated who in order to render their language more prestigious, add to their mother tongue phonological, lexical, or grammatical modifications characteristic of *fuSHa*. These attributes coincide with Blanc's description of "Koineized Colloquial "and with Badawi's "Standard Colloquial".

These attempts for categorizing colloquial Arabic are based on the degree and quality of the impact of *fuSHa* on the spoken language. By analyzing ESA from Cairo radio and television talk shows, Killean (as cited in Schmidt 1974:14) concluded that this influence is more grammatical than lexical. In other radio recordings analyzed by Schulz (1981:178-84) lexical elements overweighed those of grammar. The reason, he explains, is that both varieties have one common deep structure and mixing involves the surface structure made up of lexical elements. Finally, Schulz states that "while mixing classical and colloquial features in the same discourse is apparently quite idiosyncratic, it is not without considerable structure of its own" (1981:184). Salib (1979:55) outlines an order of priorities according to which the speaker intuitively selects classical items as follows:

1. Content items (words that have a semantic function; e.g. verbs, nouns, adjectives).
2. Functional items (words that have a grammatical function; e.g. conjunctions, prepositions) with less attention to the classical word pattern (i.e. morphology).
3. MSA endings (e.g. vocalic, plural and dual flectional) with more attention to the classical word pattern.

The ultimate goal of TAFL is to convey this native intuition to the learner.

III. Issues in Teaching the Variants of Arabic

III.A   Goals and Student needs

In light of the present linguistic realm in the Arab world, Heath says:

"A well-educated speaker, native or non-native, must have linguistic control of three divergent strains of the language: colloquial, modern written, and classical. For better or worse, these strains are the language. One cannot pretend otherwise. Moreover, easy movement among them and along their intersecting lines is one of the joys of Arabic." (1990:44)

This summarizes today's teaching goals of Arabic, which could not be fulfilled by focusing on one variety or skill at the expense of another. The grammar-translation method, for instance, relied on teaching grammar and developing passive reading through translating literary texts written in classical Arabic. The audio-lingual method, shifted focus towards MSA and the development of the four skills without, however, giving due attention to authentic use of language. Thus, daily-life interactions, that normally take place in colloquial, were presented and practiced in MSA. (Heath 1990:34-6; Richards & Rogers 1995:47, 59)

The latest trends are the communicative and proficiency-based approaches. The communicative approach (Richards & Rogers 1995:64-70; Nielsen 1996:212-17) leads the learner to develop competent knowledge of the target language through meaningful interactions. This *competence* reflects in adequate *performance* on both the functional and structural levels. The proficiency approach (Parkinson 1985:15; Heath 1990:32) is concerned with performance alone no matter what the pedagogic strategies are. Proficiency is assessed according to the learner's ability to perform specific communicative tasks –*functions:* e.g. describing or hypothesizing - over a

range of topics of discussions –*content:* e.g. personal or political- in a grammatically acceptable form –*accuracy*-. The linguistic output is the resultant of equal contributions of these three dimensions of proficiency.

A survey of student needs at several American institutions revealed that speaking and listening skills rank most important. It also emphasized the importance of colloquial, besides, introducing "real" vocabulary and authentic texts (Belnap 1987). Students who studied MSA exclusively have very hard time communicating in real life situations. It was, thus, essential to incorporate colloquial in the teaching of Arabic. This, however, raised the controversial issue of which variety should be taught first.

III.B Sequencing the Teaching of Arabic Variants

MSA, which is rooted in classical Arabic, is looked upon as the stem from which other contemporary variants and their blends branch. Hence, some believe that it should be the starting point for the study of Arabic. Others argue that since colloquial is the mother tongue of Arabs and since second language learning should follow the steps of native language acquisition, then colloquial should be taught first. The middle language approach presumes that the present situation will evolve in the predominance of ESA over all other varieties and that learning this form will enable learners to communicate intelligibly in all contexts and levels of discourse. Another group advocates simultaneous teaching of MSA and colloquial, however, in separate courses. Finally, the integrated approach favors teaching MSA and colloquial simultaneously in the same course.

Proponents of the first two approaches wish to save the students the confusion they would unavoidably face if they learn two seemingly different varieties at once (Parkinson 1985:27). From the other point of view, errors that arise from this confusion "do not seem to affect the intelligibility of the linguistic message" (Younes 1995:240) and "need not be treated differently from errors involving grammatical structures" (1995:233), which means that the appropriate choice of code is one important aspect of language structure that should be addressed in formal teaching. The fact that proficiency in this area is required only at the advanced stage is not enough reason for excluding this linguistic aspect from the curricula of earlier stages. This is rather a question of the *Relative Contribution Model* (Parkinson 1985:16) that

determines the differential emphasis on learning various linguistic features with respect to various stages of proficiency.

It is attested that starting with MSA establishes literacy in the target language rather than reverting to transliteration as is often the case in programs which start with the spoken variety (Alosh 1997:90). Moreover, Belnap's survey conforms to Gerald Lampe's assumption (as cited in Belnap 1987:38) that developing speaking and listening skills in MSA facilitates the acquisition of colloquial. Other researchers contend that colloquial is "impoverished" as compared to MSA, hence, learning the latter would serve a wider scope of linguistic needs. This is equivalent to saying that the pan-Arab MSA offers a sound and encompassing linguistic foundation from which smooth transition to any dialect may take place (Mansoor 1960:94-5; Al-Hamad 1982:95; Haddad 1985:15-16 in Younes 1990:118, 120). Nonetheless, there is not enough evidence for such claim. In addition, this approach does not meet students' expectation to "learn to understand, speak, read, and write Arabic the way it is understood, spoken, read, and written by native speakers" (Younes 1990:110).

It is also questionable that learning the dialect first does actually mirror the order of native language acquisition. The linguistic environment an Arab child is raised in is never pure colloquial. It is composed of the three strains of language that Heath described and their intersections. Adult talk, TV, the Qur'an, etc. are examples of the wide range of input experienced by children prior to their formal learning of MSA at school. Therefore, the approach that reflects natural language acquisition is one that presents the beginning learner with the simplest, but true language in its integrity.

Accordingly, the simultaneous approach that teaches the dialect and standard forms separately is artificial. Likewise, the middle language approach (Alosh 1997:91; Younes 1990:108) adopts a hypothetical realm that is made up of one portion of the sociolinguistic continuum. In an ESA class survey, students who had taken one to three years of MSA, suggested incorporating MSA and ESA in the same course (Ryding 1995:229-30). Younes mentions that making use of shared features in the two variants saves a lot of time and teaching practice. He estimates the ratio of shared vocabulary items by 92%. This estimate, he notes, includes non-identical but rule-governed item pairs (1995:234-242). By recognizing the patterns of correspondence between the two varieties, learners will develop a conception of the language comparable to the natives' belief that *fuSHa* and *ᶜaamiyya* belong to a one-system model of Arabic.

While avoiding duplication in learning the same features twice, Younes adds, the integrated approach fosters reinforcement of language skills where MSA writing activities, for example, may build on ESA speaking. In this respect, it is essential to mention that skills in Arabic are closely connected to the multiglossic reality of the language and that their distribution is functionally and contextually bound. Natives read classical literary or religious texts, listen to news bulletins in pure MSA, and conduct their discussions in ESA. They write formal letters in MSA, but family letters in a hybrid variety or in pure colloquial. Authenticity necessitates that the integration of skills in language training be always juxtaposed to their natural sociolinguistic distribution. (Elgibali & Taha 1995:96-7)

Central to a curriculum designed along the integrated approach is the availability of a descriptive grammar that deduces the rules governing the interplay between Arabic language variants. In the absence of this analysis, Carter & McCarthy argue that "even very small amount of real spoken data can yield significant evidence which can be used imaginatively within inductive and language awareness approaches in and out of the classroom to increase awareness and knowledge of the grammar of conversation" (1995:141). The "three **I**s" learning strategy they suggest proceeds as follows:

1. *Illustration* where students scrutinize authentic data.
2. *Interaction* where students' observations of linguistic features are discussed.
3. *Induction* where students propose preliminary rules and patterns that will be repeatedly checked and readjusted with every new data illustrated.

Authenticity of data and diversity of genre are crucial to a true representation of grammatical features. The authors classify four types of genres: casual conversations, narratives, service encounters, and language-in-action, which fit better their study of spoken English and do not perfectly apply to the case of ESA. However, the notion that grammatical features "are not equally distributed across the genres" holds. Colloquial literature and idioms manifest features of MSA different from those recurring in political speeches for instance.

IV. Idiomatic Arabic as a Tool in Learning Arabic Variants Integratively

IV.A Definition of terms

The Longman dictionary (1995) definition of an idiom is "a group of words with a meaning of its own that is different from the meanings of each separate word put together." In Arabic, this means *ᶜibaara 'iSTilaaHiyya* or *'iSTilaaH luGawi.* (Baᶜalbaki 1996; Karmi:1991). The definition is loose and covers several forms of fixed expressions, which can be categorized in many different ways. Five types are selected here from McCarthy & O'Dell (1996) and Carter (as cited in Lennon 1998) for later use in the program. The following are their definitions, terminological Arabic equivalents, and an illustration for each:

- Proverbs *('amθaal*, *Hikam*, or *'aqwaal ma'θuura)* are wise or philosophical sayings.

  الحب أعمى   *'il-Hobb 'aᶜma* = Love is blind

- Binomials *(θunaa'iyyaat)* are two word fixed collocations joined by a conjunction or preposition.

  هنا وهناك   *hina wi-hnaak* = Here and there

- Fixed similes *(tašbiiHaat)* liken one thing to another, and the likening is made explicit by the use of a particle.

  زيّ السكر   *zayy is-sukkar* = as sweet as sugar

- Fixed metaphors *(magaaz* or *'stiᶜaraat)* liken one or more aspects of something to something else implicitly.

  دمي بيغلي   *damm-i b-yi-Gli* = My blood boils

- Stereotypical phrases *(ᶜibaaraat namaTiyya)* are used to express conventional implications of the speaker's view in a marked fashion.

  بتاع ستات   *bitaaᶜ sittaat* = a ladies' man

The classification is somewhat fluid, since overlap between the types often occurs. Proverbs are usually metaphorical or involve similes, as is the case with the first example given. هات وخد *haat wi xodd* = Give and take, is both a stereotypical phrase and a binomial.

Because the message that an idiom communicates is essentially conceptual and situational, it is not fully understood by lexico-grammatical analysis alone. A

better suited approach for teaching idioms or teaching language through idioms would be cognitive linguistics.

IV.B Idiomaticity and Language Proficiency

IV.B.1　　Cognitive Processing

According to cognitive linguistics,

"The meaning of the words of a given language, and how they can be used in combination, depends on the perception and categorization of the real world around us. Ultimately, everything we know is organized and related to other parts of our knowledge base in some meaningful way, and everything we perceive is affected by our perceptual apparatus and our perceptive history. Language reflects this embodiment and this experience." (Ellis 1999:25)

Kövecses & Szabó explain how metaphoric idioms "are not isolated linguistic expression, but come from a source domain used to understand and talk about a target domain." (1996:333) As can be seen from the first example in the previous section, blindness is the source domain that personifies the target domain, which is love. Love and blindness are conceptual domains and the idiomatic link between them came to be conventional. Love in other idioms is fire or illusion. The concept of each source domain sheds light on some attributes of the concept embodied in the target domain. In terms of schema theory, concept or knowledge is stored in the mind "in units or slots called schemata," and "these schemata contain not only the knowledge itself but also the necessary information about how this knowledge is to be used." (Markham and Latham as cited in Suleiman 1993:65) In other words, the semantic and pragmatic content of a linguistic unit is made up by a set of schemata. Idioms play on the overlap between concepts of different linguistic entities. The only reason that the two words *hina wi-hnaak* are collocated in a binomial is that at least one conceptual attribute is common between them. Three possible concepts connected with this binomial are reference, distance, and the position or place of the speaker.

If language is conceptually structured in this way, it seems reasonable to conjecture that "both the units of language acquisition and the units of language processing are by no means necessarily identical with the word," rather language is systematically stored in the form of "chunks of more or less pre-fabricated language," that are accessed in speech production as "fluent stretches of discourse" intercepted by "hesitant stretches where composition seems to be more laboriously achieved on a

word by word basis." (Lennon 1998) Without these idiomatic mental associations that Lennon calls "chunks", communication will be slow and effortful. Following Fillmore, Lennon underscores the idiomaticity of mature fluent discourse. He distinguishes between correctness and acceptability by showing that non-idiomatic discourse, albeit linguistically correct is often regarded as non-native like or even unacceptable. No native Arabic speaker would understand or accept a phrase like أنا ممكن آكل حصان '*ana mumkin 'aakul HuSaan* = I can eat a horse, but would perfectly communicate if the speaker rather said أنا ممكن آكل خروف '*ana mumkin 'aakul xaruuf* = I can eat a lamb; meaning that can eat a lot. English and Arabic associations of the source and target domains in this simile are different, contrary to the exact correspondences in other idioms exemplified in section IV.A.

The mental structuring of conceptual domains is in large conventional, with varying degrees of distinctions not only among different communities, but among individuals of the same community as well. Notwithstanding these marginal differences, colloquial Arabic and MSA embody very similar conventional knowledge and conceptual domains because they originate from a shared Arab culture. Through idioms, learners establish and internalize the semantic associations of individual words and their combinations as they exit in the deep structure of the language.

IV.B.2   Pragmatic Competence

It is now evident that idioms are a linguistic form that is crucial to communication. They often recur in speech and writing when a particular non-literal meaning is intended. Pragmatic competence requires knowledge of various possible forms needed to fulfill any language function such as requesting, apologizing, etc., with an awareness of their appropriateness to the social context. (Kasper,1997:113-116)

Negotiating, for instance, is a function that demands certain formulaic expressions, some of which are idiomatic. The nature of situation and level of formality impose constraints on the choice of expression. The following three phrases are stereotypical when offering a compromising solution for a controversial subject. Each is produced and comprehended as a package, to the extent that the message is usually reached by hearing only one or more of its component words.

1.   نقسم البلد نصين   *ni'sim-il balad nuSSeen* = Let's divide the country in halves
    (Equivalent to "Let's split the difference")

2. هذا حل وسط / دا   *da / haaza / haaða Hall waSaT* = This is a middle solution

3. هذا حل يرضي جميع الأطراف / دا   *(da / haaza / haaða) (Hall / Hall-un) (yi-rDi / yo-rDi) (gamii^c-i / gammi^c-a)-l 'aTraaf* = This is a solution that would satisfy all parties

If the topic of discussion is a political issue or the like, any of the three phrases might be used, the last being most formal and educated. The first expression is unlikely in a formal political discussion, but possible if the speakers are friends or family members. In a market place, on the other hand, phrase (3) is least appropriate, especially with a *fuSHa* demonstrative. Education, status, individual inclinations, and style of speech are some of the social and psychological factors that incite the selectivity of alternative lexical *(da / haaza),* phonetic *(z / ð),* morphological *(yi-rDi / yo-rDi),* and syntactic *(Hall-un / gamii^c-i / gammi^c-a)* items.

Aside from situation and formality, equivalent idioms often have salient features that echo the speaker's disposition. To describe a restless person metaphorically, people may say مش على بعضه   *miš ^{c}ala ba^{c}d-u* = He's not collecting himself. To trigger a laugh, or at least a smile, they say عليه بيضة   *^{c}alee-h beeDah* = He has an egg on him; in resemblance of a hen that is about to lay eggs. Ntshinga (1999) points out that in some instances, it is preferable to choose non-idiomatic language. In this same example, people often just use the plain adjective قلقان   *'al'aan* = worried.

In every culture there are contrasting idioms that carry contradicting beliefs. This is an asset because it sheds more light on social, educational, and individual differences. It also helps in delimiting the conceptual domains more sharply since in logical thinking contrast clarifies concepts. Conversely, equivalent idioms manifest linguistic and ideological influences from various legacies. A study by Ibrahim & Kennedy (1996:203) showed that Egyptians frequently use alternative proverbs received from folk heritage, classical literature, prophet's sayings, and Qur'anic verses. Dialectic and style variation will very truly be represented by correlating idioms from these sources. Note the close correspondence between individual words and the overall structure of the following proverbs which all mean that "After a delay comes a let."

4. اشتدي أزمةً تنفرجي   *'ištadd-i 'azmat-u tanfarig-i*   (classical poetry)

5. اشتدي يا أزمة تنفرجي   *'ištadd-i ya 'azma ti-nfirg-i*   (colloquial saying)

6. والعسر مفتاح كل ميسور   *wa-l ^{c}usr-u miftaah-u kull-i maysuur-i*   (classical poetry)

7. إن مع العسر يسرا   *'inna ma^{c}a-l ^{c}usr-i yusraa*   (Qur'aan)

Difference between learners' and target cultures is a two-edged factor. On the positive side, difference stimulates inquiry, thus motivating learners to seek answers by engaging in class activities or out of class assignments. Suleiman emphasizes the teacher's role in the selection of appealing idioms, and the explanation of the differences in cultural background. The affective filter will be overcome when learners feel that the target language is "additive and not subtracting something valuable from one's culture." (1993:68)

IV.B.3　　Pedagogic Implications

In addition to the wealth of cultural and pragmatic content, idioms lend themselves to communicative teaching because they are always linked to situations. Students may encounter an idiom either in an article assigned for reading or hear it in an audio or video episode. It could also be presented straightforwardly by the teacher as a wrap up of a conversation activity about some topic of interest. It is well agreed upon that when language learning is situational and tied to personal experience, not only comprehension, but also retention and recall are enhanced. Idioms assist memory due to their unique nature that is characterized by concision, rhythm, and imagery. (Suleiman 1993:77)

Suleiman quotes from Markham and Latham that "comprehension depends on an interaction between the structure and content of the material and what the individual brings to the material." (1993:65) This is the principle underlying the procedure outlined in section III.B. Restated, learners are required to perform the following tasks:

1. Contemplate the idiom in its context.
2. Draw on conventional knowledge and personal experience, and suggest one or more possible interpretations of the idiom.
3. Figure out the semantic-syntactic correspondences between the content of the idiom and its linguistic framework.

As an examples, if students were studying the expression هذا حل يرضي جميع الأطراف / دا they should ultimately conceive its meaning, function, and use and be able to map the syntactic structure of the sentence together with the other possible variations as illustrated in Table 1:

	ECA			MSA
	da	Singular masculine **demonstrative pronoun**		*haaza / haaða*
	Hall	**Noun referent** (Subject of imperfect verb)		Same
	----	**Nominative case ending**		*-un*
	yi-rDi	Third person singular masculine **imperfective verb**		*yo-rDi*
	gamii^c	Object of imperfect verb (**First noun of 'iDaafa**)		Same
-i	Linking vowel		Accusative case ending	*-a*
	-l	**Definite article**		Same
	'aTraaf	(**Second noun of 'iDaafa)**		Same

Table 1 ECA/MSA structural correspondence in an idiomatic expression

The analysis in Table 2 shows that only six out of sixteen combinations of MSA (S) and ECA (C) morphemes are acceptable. The first two combinations are pure ECA and pure MSA. The rest of the combinations are ordered in view of Salib's hypothesis (section II-B), where the speaker's attention is first focused on alternative content items, second at functional items, and last at vocalic endings.

	Functional item	Content item	Vocalic ending	Functional item	Content item	Vocalic ending	Content item	
1.	*da* (**C**)		ϕ (**C**)	*yi* (**C**)		*-i* (**C**)		✓
2.	*haaza / haaða* (**S**)		*-un* (**S**)	*yo* (**S**)		*-a* (**S**)		✓
3.	*da* (**C**)		ϕ (**C**)	*yi* (**C**)		*-a* (**S**)		✗
4.			*-un* (**S**)			*-i* (**C**)		✗
5.			*-un* (**S**)			*-a* (**S**)		✗
6.	*haaza / haaða* (**S**)	*Hall*	ϕ (**C**)	*yi* (**C**)	*-rDi gamii^c*	*-i* (**C**)	*-l 'aTraaf*	✗
7.			ϕ (**C**)			*-a* (**S**)		✗
8.			*-un* (**S**)			*-i* (**C**)		✗
9.			*-un* (**S**)			*-a* (**S**)		✗
10.	*da* (**C**)		ϕ (**C**)	*yi* (**S**)		*-i* (**C**)		✓
11.			ϕ (**C**)			*-a* (**S**)		✗
12.			*-un* (**S**)			*-i* (**C**)		✗
13.			*-un* (**S**)			*-a* (**S**)		✗
14.	*haaza / haaða* (**S**)		ϕ (**C**)	*yo* (**S**)		*-i* (**C**)		✓
15.			ϕ (**C**)			*-a* (**S**)		✓
16.			*-un* (**S**)			*-i* (**C**)		✓

Table 2 Acceptability of mixing between MSA (S) and ECA (C) morphemes in an idiomatic expression

Salib argues: "Focusing as they do on the choice of content items, the speakers do not raise the level of the functional items without a priori raising the level of the content items with which they are used." (1979:57) The same applies to the second order of priority, i.e. functional items. Hence, when attention is focused on a *fuSHa* output, *fuSHa* or colloquial vocalic items can be invoked (sentences 14, 15, 16). Alternatively, concentrating on the production of a colloquial demonstrative or verb prefix, the speaker cannot bring in *fuSHa* vocalic endings (sentences 3-9. 11-13).

It has been shown that idioms are a powerful tool in language learning. Activities based on idioms are cognitively challenging and are flexible enough to integrate all four skills. If well exploited, idiomatic language can help uncover the associations between the variants of Arabic and promote learners' acquisition and fluency.

V.   Methodological and technological developments in CALL

The methodology of computer programming for language learning is influenced by the developments in pedagogical principles and theories of second language acquisition (SLA). Designers set out to implement significant findings of research on SLA in computer assisted language learning (CALL). In return, specific software modules could collect ample data concerning users' interactivity with learning material in order to test SLA hypotheses and give insights on different learning styles and strategies.

In its earliest phase of development, CALL provided audiovisual material for *stimulus*, *response* and *reinforcement*; the three central elements of learning in behaviorist theory and its associate audiolingual method. Models, drills, and feedback aimed at breeding mechanical speech habits through repetitions of structured language with emphasis on phonological and grammatical features. To cope with the communicative approach that succeeded audiolingualism, CALL incorporated into the same three basic roles new dimensions of authenticity and creative language production. Because focus has drifted from form to language function and use, tasks now focus users' attention on solving non-linguistic problems that necessitate resolving linguistic difficulties. Hence, users' interaction is stimulated by information

15

gap activities, while models and feedback encourage implicit induction of linguistic rules. (Chapelle 1998:28; Zalib 1998:7-11; Richards and Rodgers 1999:44-83) The basic elements of language acquisition are restated in the interactionist theory as: comprehending input, producing output, and attending to form through negotiation of meaning, which implies that the learner is perceived as the prime generator of the learning process. (Chapelle 1997&1998) Technological facilities are manipulated to maximize the effectiveness of every element in this process and its driving cognitive mechanisms as accounted on below.

- **Attention**: The noticing hypothesis of Schmidt maintains that while a person can respond to the input in a subliminal manner, learning does not take place without conscious awareness of the characteristics of the stimulus. (Seegalowitz & Lightbrown 1999:48) Visual effects like color-coding, font styles, and animation highlight the aspects of language a learner is required to notice. Alternatively, consciousness-raising questions and indirect feedback cues or hints also enhance attention. Collentine shows that the asset of multimedia in this respect is its capability of presenting the target language in a variety of "perceptual perspectives", e.g. aural/textual, dialog/ advertisment, etc. where some linguistic feature could be more salient in one perspective than in another. (2000) In addition, Hegelheimer and Chapelle report on several CALL experiments that show how diverse perspectives help in modifying incomprehensible aspects of the input resulting in better post-test achievements. Modification of input is manifested by learners' repeated access of textual passages and glosses or audio recordings and their transcriptions. (2000) Attending to sociolinguistic aspects, Anderson explains how context can be analyzed by means of digital technology that can change the speed or order of events in a sequence and draw attention to the fragmented parts of speech or behavior. He cites Clifford's statement: "A world cannot be apprehended directly; it is always inferred on the basis of its parts, and the parts must be conceptually and perceptually cut out of the flux of experience." (1999)

- **Memory**: According to the principle of "transfer appropriate processing", learning aids retention of comprehended input if the cues employed during assimilation match those that would be encountered during retrieval.

(Seegalowitz & Lightbrown 1999:50) For this reason, realia is better than pictures, and pictures are better than verbal explanations in learning names of concrete objects for instance. In CALL, sound, video, 2D and 3D animation can depict lexical, morphological, syntactic, phonetic, and situational aspects of the language. Groot designed a computer assisted vocabulary acquisition program based on the notion that "there is a stringent relationship between retention and intensity or elaborateness of processing lexical information about a new word." (2000:65) Key elements in the program design are inference of the word meaning from a series of "graded contextual disambiguation" sentences combined with explanatory feedback. Feedback is a crucial element because as Gass & Slinker explain, assimilation or intake is a component of SLA at which "memory traces are formed", and is also "the component from which fossilization stems." (1994:303) To avoid fossilization of misconceptions about the language, explanatory feedback reinforces the correct answer by inputting other alternatives on its theme, and ignores wrong answers giving the user a choice of clarifying the response or reviewing the topic. (Oxford, Rivera-Castillo, Feyten & Nutta 1998 & Alosh 1997:156) Practice and feedback of CALL communicative tasks, where the user's contribution covers the four skills and ranges from letter or word level up to interrelated sentences, require databases, parsers, and speech recognition technology. Oxford et al. (1998) add that future intelligent systems should incorporate context-related feedback to monitor sociolinguistic appropriateness of responses.

- **Fluency**: Learners' output is the touchstone of language acquisition. A fluent speaker or writer can retrieve stored knowledge rapidly, communicate the message smoothly, and handle unexpected distractions and lapses with appropriate communicative strategies. (Seegalowitz & Lightbrown 1999:51) Today communicative activities, whether controlled, guided, or free target accuracy as well as fluency. There has recently been a compelling trend to utilize the real and versatile environment of local networks and the World Wide Web in promoting integrative communication skills, both linguistically and culturally. For pedagogic purposes, it will be necessary to distinguish between the target language of computer-mediated communication and that of learner-computer

interaction since they differ in the nature of activities and participants. (Chapelle 1997) Although computer-mediated communication through the internet and correspondence through e-mail do not fully simulate real life face-to-face conversation or paper to pen writing, it is observed that they reduce students' inhibition and prove more motivating. Several studies that compare discourse in classroom to e-mail showed that the latter was quantitatively greater and qualitatively more accurate, less formal, but more complex. It also covered a wider range of functions and developed students' rhetoric and writing styles. (Oxford et al. 1998 & Warchauer 1998)

Although the aforementioned cognitive processes are common among all learners, individual differences still exit. Learning styles "represent a bridge between cognition and personality" and should be catered for by alternative options on all levels of program design. To illustrate, a conservative (rule-bound)-leaning student would rather work on logical language analysis before starting any communicative activity and would opt for explicit feedback of grammatical correctness; in contrast to the liberal-leaning student who prefers contextualized tasks and implicit feedback. (Oxford et al. 1998) A single program may include different types of interactions where a user may either be a responder or an initiator, different activities that range from mechanical to communicative, and different instructional approaches. (Alosh 1997:152-4) The testing of Groot's vocabulary acquisition program referred to above suggested that a dual approach be adopted in inferring the meaning of new vocabulary, so that disambiguating sentences exercises are followed by the students' native language word equivalent. (2000:78)

When a program integrates its component subsystems in a non-linear fashion, users have the freedom to navigate along any path of their choice. In order to increase learners' awareness of learning strategies, Hoven suggests that the program presents them with a diagrammatical scheme of its different intrinsic strategies. The interactionist hypothesis of learner-centeredness is realized if learners' "make decisions about the content, mode, order, pace, level, and degree of self-direction of a software package." (1999:92)

VI. A Multimedia Program for Teaching MSA and ECA through Idioms to Beginning Learners

VI.A Conceptual and Linguistic Teaching Points

As discussed in previous chapters, a prerequisite of proficiency in a language is understanding the underlying conceptual framework of linguistic form. It was, hence, proposed that a cognitive and integrated approach in teaching could solve the dilemma of Arabic diglossia.

On the conceptual level, the present program relies on a three-minute video episode written and directed by script writer Tarek Zamzam (see script in Appendix A) on the notion of "*rizq*". This is a very deeply rooted concept in Islamic and Arabic culture, having no one-term equivalent in English. Yusuf Ali translates it in his interpretation of the Qur'an as "physical sustenance, as well as spiritual sustenance". (1983:1423) The episode does not discuss *rizq* in its whole, but focuses on the financial aspect only. The aim is to show how this concept influences natives' attitudes towards earning and losing money.

For this purpose, one Qur'anic verse and two other idioms are incorporated in the script. They are chosen on the basis of linguistic simplicity and frequency of occurrence in natural talk. One of the two idioms equally occurs in the standard and colloquial forms. Below are the wording, literal translation and possible English equivalents of the four statements:

8. وفي السماء رزقكم (الذاريات ٢٢)

   wa fi-s-samaa'-i rizq-u-kum (Qur'an 51:22)

   "And in Heaven is your sustenance" (Ali, 1983:1423)

9. السماء لا تمطر ذهبا

   'as-samaa'-u la tu-mTir-u ðahaba-an (MSA)

   السما ما بتمطرش دهب

   'is-sama ma bi-t-maTTar-š dahab (ECA)

   The sky doesn't rain gold.

   "The sky doesn't throw chicks."

10. الفلوس زي العصافير، تروح وتيجي.

    'il-filuus zayy-il ᶜaSafiir, ti-ruuH wi tii-gi

    Money is like birds, it goes and comes.

    "Riches have wings."

Linguistic teaching points are drawn from these four statements and expanded along these points to present and drill relevant features in MSA and ECA. The program is organized in line with the teaching points; which are classified under the three main parts of speech in Arabic grammar: noun, verb, and particle, in addition to two other sections on vocabulary and sentence structure. Teaching points and their associated skills are summarized in Table 3.

Section	Teaching point	Skill
Noun	Definiteness (Sun & Moon laam) Possessive pronouns (suffixing masculine nouns)	Pronunciation Listening Grammar Listening
Verb	Imperfect verb (sound, hollow, weak) (conjugation – negation)	Grammar Listening
Particle	Preposition *(fi)* Conjugation *(wa)* Similarity *(zayy/ka)*	Culture Word linking
Vocabulary	Learning eight content words	Articulation of *d/ð/s/S/T/'/q/aa/ii/uu* Listening / Reading / Spelling
Sentence structure	Analyzing & voweling (the nominal sentence - the verbal sentence)	Grammar

Table 3 Linguistic teaching points of the software and their associated skills

VI.B Software and Program Design

VI.B.1 Software

Macromedia authorware 4.0 is used to generate the CALL program. Images imported from different internet sites are modified in Adobe Photoshop 6.0. Editing of video clips and movies is done using Ulead VideoStudio 4.0 SE. Some of the avi clips are converted to director movie using Macromedia Director 6.

VI.B.2 Program Sections and User's Interface

Program sections and sub-sections are shown in Table 4. The levels in the table represent the navigation depth where level 0 is the topmost and its menu bar buttons navigates between the Episode, Text, Language, and English equivalents sections. The menu is accessible at all lower levels. All section titles are hot spots or buttons that take the user to their corresponding sections. Return paths are represented in the table by back arrows.

Level 0	Level II	Level III	Level IV	Level V
`Menu bar`				
Episode	movie			
Text	<u>Section labels</u> ←	<u>Sections</u>		
	Idiom *"ᶜaSafiir"*	Idiom *"ᶜaSafiir"*		
	Idiom *"maTar"*	Idiom *"maTar"*		
	Verse *"rizq"*	Verse *"rizq"*		
	Vocabulary presentation	Vocabulary presentation		
	Vocabulary exercise	Vocabulary exercise		
	Spelling exercise	Spelling exercise		
	Sentence structure	Sentence structure		
Language	`Menu bar` ←			
		<u>Section labels</u> ←	<u>Sections</u>	
	Noun	Definiteness presentation	Definiteness presentation	
		Definiteness exercise	Definiteness exercise	
		Possessive pronoun presentation	Possessive pronoun presentation	
		Possessive pronoun exercise	Possessive pronoun exercise	
	Verb	Dialogue (movie)	Dialogue (movie)	
		Imperfect verb conjugation		<u>Section labels</u> (Grouping of the verbs presented in the dialogue) ← / <u>Sections</u>
		Imperfect verb negation	Imperfect verb negation	*ya-fᶜal* / *ya-fᶜul 1* / *ya-fᶜul 2* / *ya-ftaᶜil* / weak verb / hollow verb
		Exercise	Exercise	
	Particle	Conjunction	Conjunction	
		Preposition	Preposition	
		Similarity	Similarity	
		Exercise	Exercise	
English equivalents	←	`Menu bar`		
	<u>Section labels</u>	Letters of the alphabet	<u>Sections</u>	
	Review		Review	
	Quiz ←		Quiz	

Table 4 Software framework

In the **Episode** part at level II, the video plays automatically. The user has the option to listen only, or listen while reading the script in subtitles. In the **Text**, the two idioms and the Qur'anic verse, as well as their constituent content word are excerpted from the episode so that the user may replay and practice each of them orally. Vocabulary is supplemented by pictures to help infer the meaning. In **Language**, a secondary menu bar with links to Nouns, Verbs, Particles sections appears at level II and disappears at level III when the title links to the presentation and exercise subsections appear. The section for **English equivalents** provides the Arabic equivalent of all the words and particles used in the whole program. It is divided into a review and quiz sections. In the review, the English equivalent of the Arabic word is directly given, whereas, in the quiz, the user selects the correct English equivalent of the Arabic word from a choice of three answers. Level III of this section allows navigation among words by means of 28 perpetual buttons that are labeled in the letters of the alphabet.

All interface writings, including buttons, are in voweled Arabic script. MSA spelling is adopted except for exclusively colloquial items like /zoraar/ زرار -button-, or the imperfect verb. Underlining the letter in a different color indicates that the ECA pronunciation of this letter is different, e.g (سماء / ذهب). English equivalents of button labels show in the button over-state. Exercise instructions are recorded in MSA and written in both Arabic and English.

VI.B.3 Concurrent Presentation and Practice of MSA & ECA

Since *fuSHa* and *ᶜaamiyya* are two sides of the same coin, and the concept discussed is connected to money, the symbol of a coin flip is the motto in this software. Whenever a *fuSHa* item is encountered, the tail (in Arabic called *kitaaba* = writing) is up at the corner of the screen. It flips to the head side (in Arabic called *malik* = king) once the colloquial equivalent is given. If the item is common between *fuSHa* and *ᶜaamiyy*a, the two sides appear next to each other.

(i)   Vocabulary

The user may listen to each word and views an illustration of its meaning, or listens, reads and views a demonstration of the place of articulation of one of its speech sounds, in addition to lips position for long vowels /aa/, /ii/ and /uu/. Pictures or video clips are used to illustrations the meaning of words, while the articulator is highlighted on the speech organ with a flashing red color. Sounds, which are highlighted, are either alien to non-natives, especially English speakers, or marked in

their variation between MSA and ECA. According to these two factors, the following sounds in Table 5 are selected from the eight content words of the three idioms:

Word	Consonant of focus	Long Vowel
filuus	/s/	/uu/
ᶜaSafiir	/S/	/ii/
samaa' / sama	/'/	/aa/
ðahab / dahab	/ð/, /d/	
rizq / riz'	/q/, /'/	
ta-ruuH / ti-ruuH	/H/	/uu/
ta-gii' / tii-gi	/'/	/ii/
tu-mTir / ti-maTTar	/T/	

Table 5 Phonemes selected for practice in the vocabulary section

The vocabulary exercise is divided into two parts for listening and reading recognition. In the first part, the user listens to one of the above words in colloquial and clicks its corresponding picture. If the answer is correct s/he moves to the second part and is asked to read eight words and click the one that matches the same picture. On correct response, the recorded standard form of the word plays.

The spelling exercise focuses on the consonants and long vowels of the presentation. Several pictures related by the theme of colors and painting appear as hot objects that the user is instructed to click any one of them. On clicking the MSA noun plays, and the user is required to enter the missing letter in the word. The ECA pronunciation of the word comes as positive feedback.

Negative feedback gives users a chance for only one more try or leads them to review the specific item in the presentation, then returns them to continue on the exercise.

(ii)   Definiteness – the sun and moon laam-

The aim of this section is to clarify how the /l/ sound is assimilated with the initial sound of the noun if the latter's place of articulation is close to that of the former. Instead of detailed phonetic explanation, the moon laam is visually represented by red initial letters and flashing red laam and shadda, while in the other case, the assimilated sun laam is dimmed.

In this section, some more nouns and adjectives related to natural scenery is introduced. Clicking on any figure in the scene, e.g. sky, sea, falcon, boat, etc. plays the sound and displays the script of the indefinite noun in MSA followed by ECA. Pressing a continue button gives the definite form. There are other buttons for

repeating, returning, and recording the user's voice. The latter button inserts a wave sound file for recording and play back.

The phrases in Appendix B are designed to further practice the sounds worked on in the vocabulary section, when the definite article precedes them. Two radio buttons are labeled in twin phrases; definite and indefinite adjectival or noun constructs. Users should choose the phrase they hear. It is not expected that they are familiar with all the words and their meanings, thus, on correct response an arrow points to the object described in the scene, the phrase appears in marking colors, and the sound plays again. On wrong choice, the phrase is repeated slowly stressing the doubled or single sound.

(iii)   **The Possessive Pronoun**

The presentation and practice in this section make up one situation depicted by cartoon figures. The movie part of the presentation is described in Appendix C. The other part puts the clips of this movie in four groups according to phonetic variation in their respective MSA and ECA forms. Vowel shift and silencing, and consonant deletion in pronominal suffixes shown in Table 6 are illustrated in writing by motion and erasing tools that work concurrently with the sound. In order to avoid other variations that may take place in ECA, and train beginners on these two features, the nouns chosen are *musaddas* –gun-, *ðahab /dahab* –gold-*, markab / markib* –boat-*, timθaal-* statuette-*, kitaab* –book-*, miftaaH / muftaaH* –key-*, Sunduuq / Sanduu'* – box-*, zirr / zuraar* –button-.

	1	2			3			4
	'ana	*'anta*	*'anti*	*huwa*	*naHnu*	*heya*	*hum*	*'antum*
		'inta	*'inti*	*huwwa*	*'iHna*	*heyya*	*humma*	*'intu*
MSA	___ *i*	___*uka*	___*uki*	___*uhu*	___*una*	___*uha*	___*uhum*	___*ukum*
ECA		___*ak*	___*ik*	___*uh*	___*na*	___*ha*	___*hum*	___*ku*

Table 6 MSA & ECA possessive pronouns

In the first part of the exercise, the user chooses the pronoun appropriate to the characters and the callout symbol in the cartoon. In the second part, they hear the suffixed noun, and are required to choose between the standard and colloquial demonstrative pronouns *haaða / da* that agrees with the MSA or ECA variety of the noun. If they give the correct response, they will hear the whole sentence, e.g. haaða *zirr-u-ka* or *da timθaal-ak*. Negative feedback of the first exercise is the same as the

24

noun section. In the second exercise, it is not possible to try again since the question has only two choices. The learner is referred directly to review the presentation.

(iv)   Imperfect verb conjugation and negation

In this section, the videoed dialogue (see script in Appendix D) between the scriptwriter and one of the actors relies on the episode and is played synchronically with clips of ongoing actions from the episode. It is constructed in a way that shows: verb conjugation with the eight personal pronouns common between *fuSHa* and *ᶜaamiyya*, examples of verb negation, and systematic similarities and differences in behavior of the *fuSHa* and *ᶜaamiyya* verb forms. These behaviors are highlighted with color-coding, motion, and flashing effects. Thus, in the conjugation and negation sections the user can compare how one group of verbs behaves in *fuSHa* alone, or *ᶜaamiyya* alone by clicking the head/tail side of the coin. Alternatively, one may see how a single verb behaves in *fuSHa* and *ᶜaamiyya* by clicking the video clip itself to show the two forms in sequence. In both cases one navigates between personal pronouns using another set of interlinked buttons.

Grouping is based on Classical Arabic verb forms as well as on systematicity of variation between standard and colloquial (see Table 6). Verbs in the shaded blocks are distinct from other members of their respective group in some feature: the hamza which is dropped in colloquial and replaced by a long vowel as in ya-'xuð / yaa-xud / bi- yaa-xud, and the shadda in *bi-y-ᶜidd* or medial long vowel in *bi- y-'uul*, which causes the vowel of the imperfect prefix to be silenced in the bi- form of the verb. Verb negation is quite distinct in *fuSH*a and *ᶜaamiyya*. The two negation forms in colloquial, e.g. *miš ba-ftaH / ma-ba-ftaH-š* are demonstrated.

In the verb exercise, sentences from the dialogue are repeated out of sequence and the task is to identify the correct subject. A question is then asked whether this sentence is standard or colloquial. This makes the learner attend to the vowelling of the prefix and the medial consonant of the verb. Feedback is the same as in the possessive pronoun practice.

Verb form	MSA	ECA	
ya-fʿal	ya-ftaH	yi-ftaH	Bi-yi-ftaH
	ya-xtaf	yi-xTaf	bi-yi-xtaf
	ya-qra'	yi-'ra	bi- yi-'ra
ya-fʿul 1	ya-xrug	yu-xrug	bi- yu-xrug
	ya-dxul	yu-dxul	bi- yu-dxul
	ya-'xuð	yaa-xud	bi- yaa-xud
ya-fʿal 2	ya-ktub	yi-ktib	bi- yi-ktib
	ya-ʿudd	yi-ʿidd	bi- y-ʿidd
ya-ftaʿil	ya-štaGil	yi-štaGal	bi- yi-štaGal
Weak	yu-ʿTi	yi-ddi	bi- yi-ddi
Hollow	ya-quul	yu-'uul	bi- y-'uul

Table 6 Grouping of verbs presented in the dialogue sub-section

(v)   The Particle

The use of binomials in the presentation and practice in this section makes it culturally oriented. Binomials used are listed in Appendix E. A well-known Prophet's saying about the equality of human kind is employed to provide an MSA equivalent for the similarity particle *zayy*. Word linking in this section shows the learner:

- Elision of the glottal stop is common between *fuSHa* and *ʿaamiyya*.
- The sequence of two sukuuns (three consecutive consonants) is avoided in *fuSHa* by vocalic endings and in *ʿaamiyya* by a transitional vowel (e).
- Elision of unstressed i/u occurs only in *ʿaamiyya.*

The exercise, as explained in Appendix E, is performed by dragging three target objects (two pictures and a particle) to three boxes defined in the software as target areas; which snap only the correct choice and reject wrong ones. The binomial is scripted when all correct choices are matched, then three ways of linking are represented as in the following example:

١) السلم وِ الثعبان   ٢) السلم ـِ وْ الثعبان   ٣) السلم وَ الثعبان

The second option is impossible, while the first and third are possible ways of linking in standard and colloquial. At this stage, when a correct answer is entered, one

will hear its sound, views the respective side of the coin, and is also reminded with a similar binomial previously encountered in the presentation. Negative feedback in this section is replaced by a help symbol. In the first exercise, help shows the answer, and in the second it jumps to a relevant point in the presentation for reviewing and returns.

(vi)   Sentence Structure

In light of pedagogic implications discussed in section III.A.3, this part of the software guides learners in mapping the syntactic framework of six sentences drawn from the three idioms:

1. الفلوس زي العصافير	Money is like birds
2. تروح	It goes
3. تيجي	It comes
4. السماءِ مابتمطرش ذِهب.	The sky does not rain gold (ECA)
5. السماء لا تمطر ذهبا.	The sky does not rain gold (MSA)
6. وفي السماء رزقكم.	And in Heaven is your sustenance

Learners are prompted to find out for themselves the component parts of each sentence by trying out ten buttons labeled: definite article, negation particle, similarity particle, conjunction, preposition, imperfect verb, subject of verb, object of verb, noun, and possessive pronoun. Every wrong entry discounts one point from a score maximum 10 and correct entries move corresponding elements of the sentence to their position in a framework that finalizes as the figure 1 below:

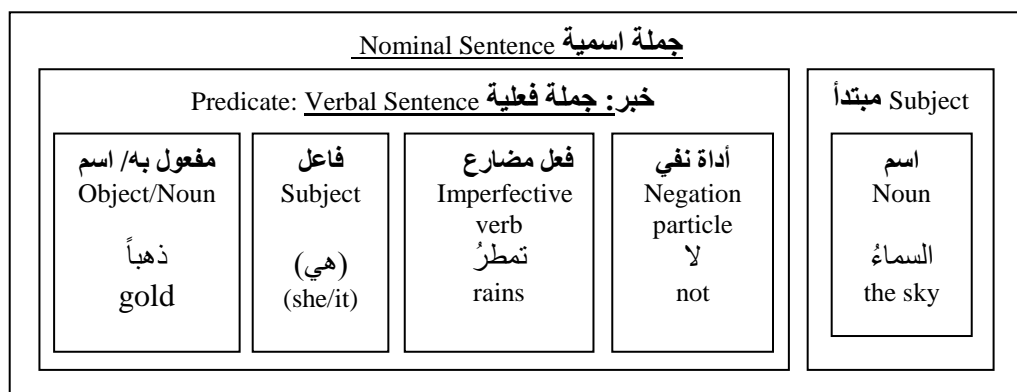| جملة اسمية Nominal Sentence				
خبر: جملة فعلية Predicate: Verbal Sentence				مبتدأ Subject
مفعول به/ اسم Object/Noun	فاعل Subject	فعل مضارع Imperfective verb	أداة نفي Negation particle	اسم Noun
ذهباً gold	(هي) (she/it)	تمطرُ rains	لا not	السماءُ the sky

Fig. 1 Example of sentence structure mapping

(vii)   English equivalents

Same as in the sentence structure section, English equivalents are not straightforwardly given. The user is asked to guess which equivalent out of three is correct. One may click the three radio buttons and reach the answer in a second, or

choose the hard way and check back presentations. All 112 vocabulary items included in the software are listed alphabetically, in addition to the two idioms, the Qur'anic verse and the Prophet's saying. Selecting an item plays its sound, and displays English equivalent choices.

In the quiz, score is counted on first try only. However, radio buttons remain active even if the entry is wrong to let the learner know what the correct answer is. The item is disabled afterwards and marked done.

The list shows very close correspondence between MSA and ECA. Sticking to MSA spelling of a word while repeatedly listening to colloquial and standard pronunciations helps the learner form one mental image for the word and discern the common phonetic skeleton of its two forms.

VII   Program Limitations and Future Potentials

It will not be possible to evaluate the efficacy of the software before trying it out with learners. However, it proved possible that a designer can selectively control the degree of variation between MSA and ECA teaching material making use of the high ratio of shared basic vocabulary that is useful to beginning learners of Arabic. This accords with the conclusion reached in section III.B that an integrated approach in teaching MSA and ECA satisfies students' needs and avoids duplication in teaching the same features twice.

It was hoped that the program could present examples of mixing between the two language forms. This was not achieved because about ten native speakers of Arabic judged the variation in idioms 1 & 2 above; repeated below, most natural only in the pure standard and pure colloquial forms, even when mood and case marking are dropped from the first one.

5.   *'as-samaa'-u laa tu-mTi r-u ðahab-an*   *(MSA)*

6.   *'is-sama ma bi-t-maTTar-š dahab*   *(ECA)*

The sky does not rain gold

Nevertheless, the idiom was chosen for its rich linguistic content. These four-word twin sentences alone exemplify five frequent and regular modes of correspondence between *fuSH*a and *ᶜaamiyya*: pronunciation of individual sounds, shortening of long vowels, assimilation of the definite article, verb conjugation, and verb negation. The three strains of Arabic: colloquial, modern written, and classical as quoted from Heath

in section III.A were combined by Qur'anic verse and the three idioms to convey one cultural message about "*rizq*".

Technically, the program tried to exploit various relevant facilities available in authorware. Many other facilities could be employed in future programs such as language games. The facility of comparing users' voice recording should enable them to save subsequent tries and contrast each try with native's voice. Employing network design would make learning more collaborative and less self-centered.

References

Abdel Tawaab, Ramadan. 1988. *buhuuθ wa maqalaat fi-l-lluGa.* Cairo: al-xangi Bookshop.

Ali, Yusuf. 1983. *The Holy Qur'an – Text, Translation and Commentary*. Maryland: Amana Corp.

Alosh, Mahdi. 1997. *Learner, Text, and Context in Foreign Language Acquisition: An Arabic Perspective*. Columbus: The OSU Foreign Language Publications Office.

Andersen, Roger W. 1999. "Teaching Text and Context through Multimedia: Language Learning & Technology 2(2):31-42. Retrieved October 20, 2001. http://llt.msu.edu/vol2num2/article1/index.html

Anis, Ibrahim. 1959. *muHaDaraat ᶜan mustaqbal al-luGa al-ᶜarabiyya al-muštaraka*. Gaamiᶜat ad-duwal al-ᶜarabiyya.

Baalbaki, Munir. 1996. *Al-Mawrid.* Beirut: Dar El-Ilm lil-Malayen.

Badawi, Elsaid. 1973. *mustawayaat al-ᶜarabiyya al-mᶜaaSira fi miSr*. Cairo: daar al-maᶜaarif.

_____. 1995. "The Use of Arabic in Egyptian T.V. Commercials: ALanguage Simulator for the Training of Teachers of Arabic as a Foreign Language." *Georgetown University Round Table on Languages and Linguistics 1995*. Washington, D.C: Georgetown University Press.

Belnap, R. Kirk. 1987. "Who's Taking Arabic and What on Earth for? A Survey of Students in Arabic Language Programs." *Al-ᶜArabiyya* 20"29-42.

Blanc, Haim. 1964. "Style and Variation in Spoken Arabic: A Sample of International Educated Conversations." *Contributions to Arabic Linguistics*, ed. by Charles A. Ferguson. Cambridge: Harvard University Press.

Carter, Ronald & Michael McCarthy. 1995. "Grammar and the Spoken Language." *Applied Linguistics* 19(2):141-58.

Chapelle, Carol. 1997. :CALL in the Year 2000: Still in Search of Research Paradigms?" *Language and Learning* 1(1):19-43. Retrieved October 25, 2001. http://llt.msu.edu/vol1num1/chapelle/default.html

_____. 1998. "Multimedia CALL: Lessons to be Learned from Research on Instructed SLA." Language Learning & Technology 2(1):22-43. Retrieved October 20, 2001. http://llt.msu.edu/vol2num1/article1/index.html

Collentine, Joseph. 2000. "Insights into the Construction of Grammatical Knowledge Provided by User-Behavior Tracking Technologies." *Language Learning & Technology* 3(2):44-57. Retrieved October 25, 2001. http://llt.msu.edu/vol3num2/collentine/index.html

Elgibali, Alaa & Zeinab Taha. 1995. "Teaching Arabic as a Foreign Language: Challenges of the Nineties." *The Teaching of Arabic as a Foreign Language – Issues and Direction*. ed. by Mahmoud al-Batal, American Association of Teachers of Arabic.

Ellis, Nick. 1999. "Cognitive Approaches to SLA." *Annual Review of Applied Linguistics* 19:22-42.

Eskenazi, Maxine. 1999. "Using Automatic Speech Processing for Foreign Language Pronunciation Tutoring: Some Issues and a Prototype." *Language Learning & Technology*." 2(2):62-76. Retrieved October 25, 2001. http://www.insa-lyon.fr/Departements/CDRL/interaction.html

Ferguson, Charles A. 1959. "Diglossia." *Word* 15:325-40.

_____. 1996. "Diglossia Revisited." *Understanding Arabic*, ed. by Alaa Elgibali. Cairo: The American University in Cairo Press.

Gass, Susan M. & Larry Selinker. 1994. *Second Language Acquisition – An Introductory Course*. Hillside, New Jersey: Lawrence Erlbraum Associates.

Groot, Peter J. 2000. "Computer Assisted Second Language Vocabulary Acquisition." *Language Learning & Technology* 4(1):60-81. Retrieved October 25, 2001. http://llt.msu.edu/vol4num1/groot/default.html

Haeri, Niloofar. 1997. *The Sociolinguistic Market of Cairo: Gender, Class, and Education*. London: Kegan Paul International.

Hary, Benjamin. 1996. "The Importance of the Language Continuum in Arabic Mutiglossia." *Understanding Arabic*, ed. by Alaa Elgibali. Cairo: The American University in Cairo Press.

Heath, Peter. 1990. "Proficiency in Arabic: Some Reflections on Basic Goals." *Al-^{c}Arabiyya* 23:31-48.

Hegelheimer, Voler & Carol A. Chapelle. 2000. "Methodological Issues in Research on Learner-Computer Interaction." *Language Learning & Technology* 4(1):41-59. Retrieved October 25, 2001. http://llt.msu.edu/vol4num1/hegchap/default.html

Holes, Clive. 1995. *Modern Arabic Structure, Functions and Varieties*. London: Longman.

Hoven, Debra. 1999. "A model for Listening and Viewing Comprehension in Multimedia Environments." *Language Learning & Technology* 3(1):88-103. Retrieved October 20, 2001. http://llt.msu.edu/vol3num1/hoven/index.html

Hulstijn, Jan H. 2000. "The Use of Computer Technology in Experimental Studies of Second Language Acquisition: A Survey of some Techniques and some Ongoing Studies." *Language Learning & Technology* 3(2):32-43. Retrieved October 25, 2001. http://llt.msu.edu/vol3num2/hulstijn/index.html

Ibrahim, Muhammad H. "Communicating in Arabic: Problems and Prospects." *Language Adaptation*, ed. by Florian Coulmas. Cambridge: Cambridge University Press.

Ibrahim, Zeinab & Deborah Kennedy. 1996. "Figurative Language in the Speech Patterns of Egyptians and Americans." Understanding Arabic, ed. by Alaa Elgibali. Cairo: The American University in Cairo Press.

Karmi, Hasan S. 1991. *al-mughni al-kabiir. Beirut*: Librairie du Liban.

Kasper, Gariele. 1997. "The Role of Pragmatics in Language Teacher Education." *Beyond Methods – Components of Second Language Teacher Education*, ed. by Kathleen Bardovi-Harlig & Beverly Hartford. New York: The McGraw-Hill Companies.

Kövecses,, Zoltán & Péter Szabó. 1996. "Idioms: A View from Cognitive Semantics." *Applied Linguistics* 17(3):1996.

Lennon, Paul. 1998. "Approaches to the Teaching of Idiomatic Language." *International Review of Applied Linguistic in Language* 36:11-31. Retrieved October 8, 2001. http://ehostvgw18.epnet.com/ehost.asp?key=204.179.122.140_8000_716029935&site=ehost&return=n

Longman Dictionary of Contemporary English. 1995. Longman Group.

Mahmoud, Youssef. 1986. "Arabic after Diglossia." *The Fergusonian Impact 1*, ed. by Joshua A. Fishman et al. Berlin: Mouton de Gruyter.

McCarthy, Michael & Felicity O'Dell. 1996. *English Vocabulary in Use*. Cambridge: Cambridge University Press.

Mitchell, T. F. 1986. "What is Educated Spoken Arabic." *International Journal of the Sociology of Language* 61:7-32.

Ntshinga, T. N. 1999. "How Proverbs Derive their Meaning – Standard Proverbial Interpretation (SPI) vs. the Literal Reading of a Proverb." *South African Journal of African Language* 19:128-34. Retrieved October 8, 2001. http://ehostvgw18.epnet.com/ehost.asp?key=204.179.122.140_8000_716029935&site=ehost&return=n

Nielsen, Helle Lykke. 1994. "How to Teach Arabic Communicatively: A Preliminary Evaluation of Aims, Achievements and Problem at the Odense TAFL Program." *Al-ᶜArabiyya* 27:27-50.

أمل خصمك يعتمد على يأسك. فلا تتبرع له به 1996. "How to Teach Arabic Communicatively: Toward a Theoretical Framework for TAFL." *Understanding Arabic*, ed. by Alaa Elgibali. Cairo: The American University in Cairo Press.

Oxford, Rebecca L., Yolanda Rivera-Castillo, Carine Feyten & Joyee Nutta. 1998. "Computers and More: Creative Uses of Technology for Learning a Second or Foreign Language." *Educational Technology in Language Learning & Technology: Theoretical consideration and Practical Application.* Retrieved October 28, 2001. http://www.insa-lyon.fr/Departements/CDRL/index.html

Parkinson, Dilworth B. 1985. "Proficiency to Do What: Developing Oral Proficiency in Students of Modern Standard Arabic." *Al-ᶜArabiyya* 18(1,2):11-44.

_____. 1996. "Variability in Standard Arabic Grammar Skills." *Understanding Arabic*, ed. by Alaa Elgibali. Cairo: The American University in Cairo Press.

Plass, Jan L. 1998. "Design and Evaluation of the User Interface of Foreign Language Multimedia." *Language and Learning* 2(1):35-45. Retrieved October 20, 2001. http://llt.msu.edu/vol2num1/article2/index.html

Richards, Jack D & Theodore, Rodgers. 1995. *Approaches and Methods in Language Teaching – A Description and Analysis.* Cambridge: Cambridge University Press.

Ryding, Karin C. 1995. "Discourse Competence in TAFL: Skill Levels and Choice of Language Variety in the Arabic Classroom." *The Teaching of Arabic as a Foreign Language – Issues and Directions.* ed. by Mahmoud al-Batal, American Association of Teachers of Arabic.

Salib, Maurice Boulos. 1979. "Spoken Literary Arabic in Egyptian Formal Discourse." Ph.D. dissertation, University of California, Berkeley.

Schmidt, Richard Wilbur. 1975. "Sociostylistic Variation in Spoken Egyptian Arabic: A Re-Examination of the Concept of Diglossia." Ph.D. dissertation, Brown University.

Schulz, David Eugene. 1981. "Diglossia and Variation in Formal Spoken Arabic in Egypt." Ph.D. dissertation, University of Wisconson, Madison.

Myers-Scotton, Carol. 1986. "Diglossia and Code Switching." *The Fergusonian Impact 2*, ed. by Joshua A. Fishman et al. Berlin: Mouton de Gruyter.

Segalowitz, Norman & Patsy M. Lightbown. 1999. "Psycholinguistic Approaches to SLA." *Annual Review of Applied Linguistics* 19:43-63.

Suleiman, Yasir. 1993. "TAFL and the Teaching/Learning Perspective and an Experimental Module." *Al-ᶜArabiyya* 26-61.

Versteegh, Kees. 1996. "Linguistic Attitudes and the Origin of Speech in the Arab World." *Understanding Arabic*, ed. by Alaa Elgibali. Cairo: The American University in Cairo Press.

Younes, Munther A. 1990. "An Integrated Approach to Teaching Arabic as a Foreign Language." *Al-ᶜArabiyya* 23:105-22.

_____. 1995. "An Integrated Curriculum for Elementary Arabic." *The Teaching of Arabic as a Foreign Language – Issues and Directions*. ed. by Mahmoud al-Batal, American Association of Teachers of Arabic.

Warschauer, Mark. 1998. "Interaction, Negotiation, and Computer-Mediated Learning." *Educational Technology in Language Learning: Theoretical considerations and Practical Applications*. Retrieved October 28, 2001. http://www.insa-lyon.fr/Departements/CDRL/index.html .

Zalib, Mohd Fehm Md. 1998. "Developing Arabic Multimedia CALL Materials for Listening Skills." M.Sc. thesis. The American University in Cairo, Cairo.

Appendix A

The Episode Script
السماء *'as-samaa'* -The sky-
-Movie-

Scene 1:
In a cashier office
Mr. Mohamed counting money
Ola takes her pay and leaves

Scene 2:
In a quiet street
Ola walking
A young man driving a car snatches her bag and drives off

Scene 3:
In an office
Ola and Sahar talking

Sahar	Never mind Ola.. *'il fuluus bi-truuH wi tiigi* -money comes and goes-	معلش يا علا.. دي الفلوس يا ما بتروح وتيجي	سحر
Ola	How..! heyya *s-sama bi-tmaTTar dahab*? –does the sky rain gold?-	يعني هي السما بتمطر دهب؟!	علا

^camm Mahmoud comes in.

Mahmoud	This letter is for you Ms.	الجواب ده عشان حضرتك.	عم محمود
Ola	Thank you ^camm Mahmoud.	شكرا يا عم محمود.	علا

Ola opens the letter and finds a check.

Ola	Praise be to God! Thanks God!	سبحان الله! الحمد لله!	علا
Sahar	What? Good news?	خير؟!	سحر
Ola	Money of the new book!	فلوس الكتاب الجديد!	علا
Sahar	True... *wa fi s-samaa'i rizqukum* –And in heaven is your sustainence-	صحيح.. "وفي السماء رزقكم".	سحر
Ola	*wa fi s-samaa'i rizqukum* –And in heaven is your sustainence-	"وفي السماء رزقكم".	علا

34

Appendix B

Definiteness Exercise Phrases
A seashore scene
Listen & click the correct phrase

	MSA		ECA	
	✗	✓	✗	✓
Sun Laam	صنارة صياد *Sinnaarat-u Sayyaad* -a fisherman's rod	صنارة الصياد *Sinnaarat-u S-Sayyaad* -the fisherman's rod	صياد سمك *Sayyad samak* -a fisherman-	صياد السمك *Sayyad is-samak* -the fisherman-
	قارب الصيد *qaarib-u S-SayD* -the fishing boat-	قارب صيد *qaarib-u SayD* -a fishing boat-	السمكة كبيرة *'is-samaka kbiira* -the fish is big-	سمكة كبيرة *Samaka kbiira* -a big fish-
	يد دلو *yad-u dalw* -a bucket handle-	يد الدلو *yad-u id-dalw* -the bucket handle-	إيد جردل *'iid gardal* -a bucket handle-	إيد الجردل *'iid ig-gardal* -the bucket handle-
	الذيل الطويل *'að-ðayl-u T-Tawiil* -the long tail-	ذيل طويل *ðayl-un Tawiil* -a long tail-		
	سرب طيور *sirb-u Tuyuur* -a bird flock-	سرب الطيور *sirb-u T-Tuyuur* -the bird flock-		
	الطائرة ورقية *'aT-Taa'irat-u warqiyya* -the kite is (made of) paper-	طائرة ورقية *Taa'irat-un warqiyya* -a kite-		
Moon Laam	حصان أسود *HiSaan-un 'aswad* -a black horse-	الحصان أسود *'al-HiSaan-u 'aswad* -the horse is black-	الحصان عربي *'il-HiSaan ᶜarabi* -the horse is Arabian-	حصان عربي *HiSaan ᶜarabi* -an Arabian horse-
	قبعة بيضاء *qubbaᶜat-un bayDaa'* -a white hat-	القبعة بيضاء *'al-qubbaᶜat-u bayDaa'* -the hat is white-	شراع قارب *širaaᶜ 'aarib* -a boat sail-	شراع القارب *širaaᶜ il-'aarib* -the boat sail-
	القلعة رملية *'al-qalᶜat ramaadiyya* -the citadel is (made of sand)-	قلعة رملية *qalᶜat-un ramaadiyya* -a sand citadel-	قدم الإنسان *'adam il-'insaan* -the man's foot-	قدم إنسان *'adam 'insaan* -a man's foot-
			جردل بحر *gardal baHr* -a sea bucket-	جردل البحر *gardal il-baHr* -the sea bucket-

Appendix C

The Possessive Pronoun
<u>A Police Investigation</u>
-Cartoon movie-

At a police office
An investigator questions 4 suspects (2 men and 2 women) in ECA
A scribe repeats to himself the questions and answers in MSA as he writes them
down word by word.

Investigator Scribe	Is this your (sg.m) gun?	da musaddas-ak hal haaða musaddas-u-ka	دا مسدسَك؟ هل هذا مسدسُكَ؟
Accused man Scribe	No, it is not my gun.	la'a, miš musaddas-i laysa musaddas-i	لأ، مش مسدسي! ليس مسدسي.
Investigator Scribe	Is this your (sg.f) gun?	da musaddas-ik hal haaða musaddas-u-ki	دا مسدسِك؟ هل هذا مسدسُكِ؟
Accused woman Scribe	No, it is not my gun.	la'a, miš musaddas-i laysa musaddas-i	لأ، مش مسدسي! ليس مسدسي.
Accused woman Scribe	It is their gun.	musaddas-hum musaddas-u-hum	مسدسْهم. مسدسُهم.
Investigator Scribe	Is this your (pl.) gun?	da musaddas-ku hal haaða musaddas-u-kum	دا مسدسْكُ(م)؟ هل هذا مسدسُكُم؟
All accused Scribe	Our gun? No!	musaddas-na la'a musaddas-u-na laa	مسدسْنا؟! لأ! مسدسُنا؟ لا.
All accused Scribe	It is his gun.	musaddas-u musaddas-u-hu	مسدسْه. مسدسُهُ.
All accused Scribe	It is her gun.	musaddas-ha musaddas-u-ha	مسدسْها. مسدسُها.

Appendix D

The Particle

Presentation

		Binomials	ECA	MSA
wa = and	Sun and moon	شمس وقمر	šams e w qamar	šams-un wa qamar
	The Nile and the pyramids	النيل والهرم	'in-niil wi l-haram	'an-niil wa l-haram
	A bride and groom	عريس وعروس(ـة)	ᶜariis wi ᶜaruusa	ᶜariis-un wa ᶜaruus
	Planets and stars	كواكب ونجوم	kawaakib w nguum	kawaakib-un wa nuguum
	Cats and dogs	قطط وكلاب	'uTaT wi klaab	qiTaT-un wa kilaab
fi = in	A bullet in the heart	رصاصة في القلب	ruSaaSa fi l-'alb	raSaaSat-un fi l-qalb
	A bird in the cage	عصفور في قفص	ᶜaSfuur fi 'afaS	ᶜuSfuur-un fi qafaS
	A drop in the sea	قطرة في بحر	'aTr f baHr	qaTrat-un fi baHr
zayy = as	Fat as a ball	تخين زي الكورة		
	Thin as a stick	رفيع زي العصاية		
	Tall as a palm tree	طويل زي النخلة		
ka = as	People are equal like the teeth of the comb	الناس سواسية كأسنان المشط		'an-naas sawaasiyat-un ka 'asnaan-i l-mušT

1. Match 2 pictures out of 4 and an appropriate preposition to make a binomial.
2. Choose two correct ways of linking the words phonetically in each binomial.

		Binomials	ECA	MSA
wa = and	The snake and the ladder	السلم والثعبان	is-silim wi t-tiᶜbaan	'as-sullam wa ð-ðᶜbaan
	Salt and pepper	ملح وفلفل	malH w filfil	milH-un wa filfil
	Short and fat	تخين وقصير	tixiin w 'Sayyar	taxiin-un wa qaSiir
	Boys and girls	صبيان وبنات	Subyaan wi banaat	Sibyaan-un wa banaat
fi = in	A feather in the wind	ريشة في مهب الريح	riiša f mahabb ir-riiH	riišat-un fi mahabb ir-riiH
	100% (=ten out of ten)	مية في المية	miyya fi l-miyya	mi'at-un fi l-mi'a
zayy/ ka = as	Fast as a rocket	سريع زي/كـ الصاروخ	sariiᶜ zayy iS-Saaruux	sariiᶜ-un ka S-Saaruux
	Slow as a tortoise	بطيء زي/كـ السلحفاة	baTii' zayy is-sulHifa	baTii'-un ka s-sulaHfaa

Appendix E

The Imperfect Verb
-Dialogue-

In a study room
Tarek is working at a desk
Ola comes in
They review the episode script

Ola	Are you **writing**, Tarek?	انتَ **بتكتب** يا طارق؟	**ECA**
Tarek	No, I'm **reading** the script.	لأ، أنا **باقرا** السيناريو.	**ECA**
Tarek reading	Mr. Mohamed **counts** the money,	أستاذ محمد **يعد** الفلوس،	**MSA**
	Ola **takes** the money and **leaves**.	علا **تأخذ** الفلوس وتخرج.	**MSA**
Ola	I **don't count** the money?	ما **باعدش** الفلوس؟	**ECA**
Tarek	No, you **take** the money and **leave**.	لأ، **بتاخدي** الفلوس وتخرجي.	**ECA**
Ola	Mohamed, Mostafa, and Nagy **snatch** Ola's bag.	محمد ومصطفى وناجي **يخطفوا** شنطة علا.	**ECA**
Tarek	No, one man not three.	لا، راجل واحد مش تلاتة.	
	Nagy **snatches** Ola's bag.	**يخطف** ناجي حقيبة علا.	**MSA**
Ola	Sahar and I are **working**.	أنا وسحر **بنشتغل**.	**ECA**
	ᶜamm Mahmoud **comes** in and **gives** Ola money.	عم محمود **يدخل** ويدي علا فلوس.	**ECA**
Tarek	No, he **doesn't give** Ola money.	لأ، **مابيديش** علا فلوس.	**ECA**
Tarek reading	ᶜamm Mahmoud **comes** in and **gives** Ola an envelope.	**يدخل** عم محمود **ويعطي** علا ظرفاً.	**MSA**
Ola	I **open** the envelope and **say**…	**أفتح** الظرف وأقول..	**ECA**
Tarek	You and Sahar **say**…	أنت وسحر **تقولوا**...	**ECA**
	"And in Heaven is your sustenance."	"وفي السماء رزقكم".	