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CRITICAL CULTURAL PERSPECTIVES ON TEACHING ARABIC AS A FOREIGN LANGUAGE (TAFL): A CRITICAL ETHNOGRAPHIC INVESTIGATION OF A US COLLEGE-LEVEL COURSE

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CRITICAL CULTURAL PERSPECTIVES ON TEACHING ARABIC AS A FOREIGN LANGUAGE (TAFL): A CRITICAL ETHNOGRAPHIC INVESTIGATION OF A US COLLEGE-LEVEL COURSE

A Dissertation Presented

by

SHAIMAA HUSSEIN MOUSTAFA

Submitted to the Graduate School of the
University of Massachusetts Amherst in partial fulfillment
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CRITICAL CULTURAL PERSPECTIVES ON TEACHING ARABIC AS A FOREIGN LANGUAGE (TAFL): A CRITICAL ETHNOGRAPHIC INVESTIGATION OF A US COLLEGE-LEVEL COURSE

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DEDICATION

To my family, mentors, and friends, for their help, sacrifices, support, and love.

ACKNOWLEDGMENTS

ABSTRACT

CRITICAL CULTURAL PERSPECTIVES ON TEACHING ARABIC AS A FOREIGN LANGUAGE (TAFL): A CRITICAL ETHNOGRAPHIC INVESTIGATION OF A US COLLEGE-LEVEL COURSE

SEPTEBER 2020

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A gap in the critical cultural research paradigm in foreign language teaching (FLT) and teaching Arabic as a foreign language (TAFL) at the college level in the U.S. context subsists. FLT and TAFL have been characterized by the prevalence of the communicative and proficiency-based pedagogies and their concomitant research frameworks. This prevalence is tied to the growing neoliberal and terror rhetoric in recent years (Kramsch, 2005; Bernstein et al., 2015). In the face of the latter, a need for critical cultural frameworks of teaching and research became plausible to deconstruct the different clichés and biases in the context of Arabic teaching, and namely in this study, the stereotyping techniques that Arabs and Muslims have been experiencing since the 9/11 terrorist attacks (Morey & Yaqin, 2011; Kramsch, 2005). The ultimate goal is to

provide insights on culturally inclusive pedagogies in the Arabic and foreign language classrooms.

I corresponded to the gap mentioned above through a critical deconstruction of the development of cultural representations across a variety of classroom discourses in an advanced college-level Arabic course. In so doing, I benefited from the critical ethnographic orientation for data collection, (Carspecken, 1996; Madison, 2012; Emerson, Fretz & Shaw, 2011), critical discourse analysis (CDA) (Fairclough, 2003, 2008), and thematic analysis (Braun & Clarke, 2006) for data analysis. Through CDA (Fairclough, 2008), I analyzed two readings and two subsequent in-class debate activities to critically disclose the types of cultural representations constructed in them vis-à-vis their ideological underpinnings as well as the macro- and micro-contextual elements that construe them. Via thematic analysis (Braun & Clarke, 2006), I analyzed the participants' interviews to pin down the factors that informed or hindered their cultural engagements with the course's materials

Conclusions are concerned with six points: 1- Texts are ideological artifacts, and they potentially play a role in the augmentation of cultural stereotypes, 2- instructional genres may contribute to the development of cultural clichés, 3- students' perceptions of Arab cultures may entail cultural decontextualization and labeling, 4- semantics and syntax might represent incentives as well as barriers for cultural growth, 5- goals for Arabic learning may range from economic to social incentives, and 6- the immersion and shared cultural experiences are potential means for cultural connections.

Findings suggest recommendations for teaching and research that can enhance inclusive cultural engagements to challenge the cultural labeling dynamics and the

neoliberal drive in the foreign language classroom context. The latter can be achieved via reading texts against the grain, deconstruction of the instructional genre, drawing on the immersion and personal experiences as means for all-encompassing cultural engagements, emphasizing non-neoliberal language learning goals, and reconceptualizing the learning of semantics and syntax in foreign language teaching.

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CHAPTER 1

STUDY OVERVIEW

<u>Introduction</u>

As a general guide to start with, language use does not merely mirror available

cultural, political, or social associations. Instead, it selectively and ideologically shapes

and is shaped by dynamics and discourses available at the micro- and macro- social,

cultural, and political levels. Ideology, in this sense, refers to sets of persistent beliefs

inflicted with power relations (Fairclough, 2008), and discourse is the demonstrations of

the available recurrent relations and views, or in other words, ideologies, among social

actors in specific social contexts (Fairclough, 2003, 2008). Relevant to the concepts of

discourse and ideology, cultural representations that develop in communicative instances

denote ideologically driven discourses since culture is the flexible socially and politically

shaped beliefs, practices, connections, and standpoints that specific groups of people co-

construct under certain sociopolitical contexts (Nieto, 2008; Nieto & Bode, 2012, 2015;

Valdiviezo & Nieto, 2015). Thus, discourse, ideology, and culture are three

interconnected social elements entailed in one another, and culture is the broader and all-

encompassing aspect.

As far as language teaching and learning are concerned, Janks (2010) reiterates

that it has the potential to mediate the circulation of ideological interests, regularly

exercised by governments to attain political ends. Williams (1991, 2008, p. 414)

analogously discusses that language teaching curricula show "selective tradition" that is,

> the way in which from a whole possible area of past and present, particular
> meanings and practices are chosen for emphasis, other meanings and practices are
> neglected and excluded. Even more crucially, some of these meanings are
> reinterpreted, diluted, or put into forms which support or at least do not contradict

other elements within the effective dominant culture.

As such, deconstruction of foreign language teaching materials and practices as forms of everyday language use, and their associated cultural engagements, has the potential to render their "ideological systems and representations transparent" (Pennycook, 2001, p. 81). The end goal is to reveal how the realm of foreign language teaching may contribute to different social alienation and subordination techniques of social and cultural groups to challenge them via culturally inclusive and critical teaching practices.

As for the fields of foreign language teaching (FLT) in a general sense, and teaching Arabic as a foreign language (TAFL) in specific, multiple political and economic discourses have been informing them, which led to ample pedagogical and research developments (Kramsch, 2005). For instance, the advent and flourishment of the communicative and proficiency-based language pedagogies appertain to the unceasingly growing neoliberal and terror rhetoric (Fairclough, 2008; Bernstein et al., 2015; Kramsch, 2005) (See Chapter 3 for a detailed overview of the above points).

On the one hand, the neoliberal bearing has oriented the field of FLT toward views of language and cultural learning in economic terms to achieve economic gains (Fairclough, 2008; Bernstein et al., 2015). Neoliberalism is the most recent state of capitalism, which seeks absolute economic liberation via free markets and trade (Harvey, 2005). It entails 'marketization' of social fields, including but not limited to education and language teaching (Fairclough, 2008). As such, communicative approaches have developed to facilitate the learners' navigation of highly competitive job markets, and language performance has been controlled by and tested against proficiency descriptors and scales.

On the other hand, the terror rhetoric leading up and following the 9/11 attacks has stimulated clichéd views of Muslim and Arab communities in relation to issues of backwardness and extremism (Kramsch, 2005; Allen, 2007; Morey & Yaqin, 2011). The 9/11 events refer to the tragic terrorist attacks by Al Qaeda terrorist group that targeted federal and commercial buildings in 2001 in the U.S. Since then, the terror rhetoric has continuously been evolving and taking multiple shapes and groups such as the Islamic State of Iraq and Syria (ISIS[1]).

The effects of the terror rhetoric mentioned above have been experienced by regular Arab and Muslim nationals on a daily basis, particularly in the U.S. and European countries (Morey & Yaqin, 2011) as well as within the realms of FLT and TAFL. Being an Arab Muslim woman and researcher myself has made me experience the bitterness of these stereotypes since I started my graduate education journey and Arabic teaching career in the U.S. in 2009. My experiences have been ranging from intense security checks at U.S. airports to dealing with microaggressions enacted in questioning my headcover or the way I am dressed. The field of FLT is not immune to these microaggressions. That is, relations between foreign language programs and national security has tightened, leading to a sense of urgency to develop the realms of FLT and TAFL with an increased attentiveness to the Arabic language.

The above-illustrated factors lent support to the augmentation of the communicative and proficiency movements at the methodological and research levels in FLT and TAFL (Kramsch, 2005). Against this backdrop, a need for critical cultural

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[1] ISIS is an extremist militant group established in Iraq and Syria (Gude, 2015) that has been drawing much attention since 2014. Its main goal is the return of the Islamic caliphate rule through military invasions and control of territories in Muslim-majority countries.

frameworks of teaching and research in FLT and TAFL became plausible as little attention has been paid to this area.

The research I present in this study responds to the above gap by introducing a critical ethnographic investigation (Carspecken, 1996; Madison, 2012; Emerson, Fretz & Shaw, 2011) of the development of cultural representations across different classroom discourses and students' reflections in an advanced college-level Arabic course at a public research university located in New England. In so doing, I explored the cultural viewpoints that emerged in two readings texts and the ones which students constructed within two subsequent in-class debates. Further, I highlighted the ideological bearings of these cultural viewpoints at the macro- and micro-levels in relation to the rhetoric of terrorism and neoliberalism. Besides, I explored the different dynamics that inform the students' cultural engagements. My goal is to deconstruct the different clichés and biases in the TAFL field, and namely in this study, the stereotyping techniques that Arab and Muslim communities have been experiencing, and how college Arabic teaching in the U.S. may contribute to their development via course materials and classroom practices. Identification of the latter has the potential to aid in devising culturally comprehensive teaching tools within the realm of TAFL.

In the next two sections of this chapter, I briefly introduce the methods of data collection and analysis that inform this research. In Chapter 3, I provide their detailed overview.

Data Collection

Critical ethnography (Carspecken, 1996; Madison, 2012; Emerson, Fretz & Shaw, 2011) has the potential to deconstruct the status quo in any given context via critical

engagements with its regimes of power as they develop within everyday interactions in discursive, vivid, and detailed ways. Further, ethnographers fully engage with their research contexts and participants in ways that illuminate their understandings of the different research aspects. The vivid, engaged, and detailed capacity of ethnography in addition to the critical inclusive dynamics of the critical orientation enabled me to holistically examine the cultural representations that developed in the focal course. Through my utilization of field observations, writing meticulous field notes, taping informative moments in the classroom, collection of students' artifacts, conducting interviews, and transcription for data collection (Emerson, Fretz & Shaw, 2011), I could deeply and critically dismantle the types of cultural perspectives that students constructed within the two focal readings and subsequent debates.

To that end, I drew on the critical discoursal analytic orientation (CDA) (Fairclough, 1998, 2003, 2008) and thematic analysis (Braun & Clarke, 2006) to deconstruct my data. The next part highlights briefly these data analysis techniques.

<u>**Data Analysis**</u>

Critical Discourse Analysis (CDA)

CDA (Fairclough, 1998, 2003, 2008) critically approaches how discourses in any given contexts are shaped by power dynamics through examining the kinds and ways different cultural meanings are created via the tools that CDA affords. These tools comprise textual, processing, and social analyses. The textual analysis allows the examination of discourses from a functional linguistic (FL) perspective (Halliday & Matthiessen, 2014; Schleppegrell, 2010; Gebhard, 2019). FL reveals how meanings are functionally at play in discourses to cohesively reflect cultural experiences and

relationships and their ideological inclinations. The processing analysis sheds light on the factors that mediate the production of any given interactive encounters, with their infused cultural representations/ideologically infused discourses (See p. 16 for an overview of the relationship between the terms cultural representations and ideologically infused discourses). The social analysis explains the socio-political mechanisms that control discourses. Table 1 shows the study's different data resources and their associated data collection and analysis techniques.

Data Resources	Methods of Data Collection	Methods of Data Analysis
Two reading texts on gender relations and college education in the Arab world	Field observations Field notes Collection of students' artifacts (Emerson, Fretz & Shaw, 2011)	CDA (Textual and Social Analyses) (Fairclough, 2008)
Two in-class debate activities on gender relations and college education in the Arab world	Field observations Field notes Audiotaping Transcription (Emerson, Fretz & Shaw, 2011)	CDA (Textual and processing analyses) (Fairclough, 2008)
The students' reflections on their cultural engagements	Interviews Field notes Audiotaping Transcription (Emerson, Fretz & Shaw, 2011)	Thematic analysis (Braun & Clarke, 2006)

Table 1: The Study's Data Resources, Methods of Data Collection, and Methods of Data Analysis

In my study, I employed the textual, processing, and social analyses to approach the study's focal readings and in-class debates. Via the textual analysis, I was able to pin down the types of cultural representations that developed in the focal readings and debates and explain them vis-à-vis their power nuances through revealing the cultural, and hence, the ideological underpinnings that they expose. Additionally, I studied the

different factors that inform these representations at both the micro- and macro-

contextual levels via the processing and social analyses. At the micro-level, I attended to

how the emergent cultural representations were informed by the dynamics of

intertextuality in ties of the focal course's assigned readings. In so doing, I drew on the

conception of intertextuality as the association between a discourse and other related

peripheral ones that are brought into it (Fairclough, 2008). Moreover, I dismantled how

the genre of instruction informed the emergent cultural representation based on a view of

genre as a social practice, in which discourse participants follow specific covenants

related to targets and audience (Martin & Rose, 2007, 2010, 2013; Gebhard, 2019). By

genre of instruction/instructional genre, I mean the format in which instructors design

their class activities (i.e., debates, role-plays, and etc.). At the macro-level, I explored

how the identified cultural representations are connected to the neoliberal rhetoric and the

terror discourses that surround the Arab communities in ties of the 9/11 attacks.

Thematic Analysis

I employed a thematic analysis (Braun & Clarke, 2006) to investigate the

interview data I collected during my fieldwork to enable me to meticulously reflect on

recurring themes that further explore the students' cultural experiences in the focal

course. I focused on the different factors that mediated their cultural engagements. In so

doing, I explored the different dynamics that supported or hindered their cultural

engagements.

Statement of the Problem

This research is motivated by my identification of a scarcity in the critical cultural

research paradigm in FLT and TAFL at the college level in the U.S. As I highlighted in

the introduction, within the last few decades, development of the communicative and proficiency-based teaching pedagogies and their associated research trends has been driven by the growing neoliberal and terror rhetoric in recent years (Kramsch, 2005; Byrnes, 2004; Allen, 2007, Morey & Yaqin, 2011, Bernstein et al., 2015).

The neoliberal bearing led to the conception of foreign language and cultural learning in economic terms to accomplish economic profits (Bernstein et al., 2015). Now more than ever, language and culture are seen as valuable tools for professional development. Accordingly, communicative approaches developed to facilitate the learners' navigation of the highly competitive job markets, and proficiency descriptors and scales have been leading the language teaching domain. The latter resulted in standardized conceptions of culture and foreign language learning.

The terror ideology leading up and following the 9/11 attacks has motivated terror-related stereotypes of Muslim and Arab communities, which produced waves of anti-Muslim rhetoric and hate crimes against Arab and Muslim communities. Hate crimes in the U.S. have significantly intensified in recent years. A shocking example is the murder of whole Muslim family members; 21-year-old Yusor Mohammad Abu-Salha, her 23-year-old husband Deah Shaddy Barakat, and her 19-year-old sister Razan Mohammad Abu-Salha, in North Carolina. They were shot to their death execution-style in their home by their neighbor over a parking disagreement in 2015 (Silver, Goldstein & Hutchinson, 2015). Another ironic yet sad example is Sunando Sen, a 36-year-old Indian American immigrant, who was pushed and killed on the subway tracks in New York in 2012 because he was confused by his attacker to be an Arab Muslim (Tacopino, 2012). Not only the hate crimes that have postulated unrest for the Arab community, but also

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many other threats, including but not limited to detentions, visa denials, and intense airport security screenings (McQueeney, 2014).

Due to the above-illustrated terror rhetoric, the association between FLT and national security has intensified in the U.S. A sense of necessity to develop the realms of FLT and TAFL has increased as the 9/11 events were believed within significant American political circles to be a result of the inadequacy of human resources equipped with the necessary language skills to protect the country's national security (Kramsch, 2005). Many language programs, including Arabic, have been funded by federal agencies such as the CIA. Within this context, Arabic was subject to increased attention as Arabic programs and proficiency scales were established by federal organizations such as the Department of Defense. The latter situation further fostered the augmentation of the communicative and proficiency movements.

In the face of the neoliberal and terror rhetoric, TAFL has adapted to the language proficiency-movement; however, its diglossic nature posed challenges. Arabic diglossia refers to the fact that Arabs read and write in the standard form of Arabic, but for everyday communication, they utilize informal dialects (Fegurson, 1959; Alosh, 1991; Younes, 1995, 2006, 2014; Ryding, 2006, 2012). The latter led to a research focus in TAFL on formal topics that correspond to the demands of the proficiency-movement in addition to the diglossia-based research. Research has predominantly been emphasizing literacy-related aspects such as linguistic competence, the development of the four proficiency skills, and the integration of standard Arabic and dialects (Taha, 1995; Al-Thawahrih, 2018; Brosh, 2015, Golonka et al., 2015; Mohamed, 2018; Al-Shalchi, 2018). Cultural research in TAFL accentuates linguistic competence driven by the crosscultural

perspective (Nelson, Al-Batal & Echols, 1996; Hondo, 2001; Nelson et al., 2002), and the intercultural paradigm (EL Din, 2015; Shiri, 2015; Trentman, 2018).

Despite the pedagogical developments that FLT and TAFL have witnessed, and a noticeable hiking interest in Arabic learning (Howard, 2007; Goldberg, Looney & Lusin, 2013; Looney & Lusin, 2018), Arab and Muslim communities have continued their struggle against numerous stereotyping dynamics. The latter is even promulgated by the economically driven neoliberal rhetoric that essentializes cultural and language learning.

Against the afore-stated backdrop, a need for critical cultural frameworks of teaching and research in FLT and TAFL became increasingly indisputable. This need is to analyze how foreign and Arabic language teaching inform or contribute to the circulation of different biases against Arab and Muslim communities. Nevertheless, there is an evident scarcity of research in TAFL that takes a critical cultural stance toward language learning and cultural engagements. The study I present in this research corresponds to the afore-mentioned gap through critical deconstructions of the development of cultural representations across a variety of classroom discourses. In so doing, I employed CDA (Fairclough, 2008) to critically dismantle different classroom discourses in an advanced Arabic course to shed light on the types of cultural representations that developed, and the dynamics that apprise them at the macro- and micro-levels.

Study Purpose

My attention to the cultural representations that developed in a college-level Arabic course and its ideological bearings stems from my goal to contribute to the development of culturally inclusive methodologies in the disciplines of FLT and TAFL

within the neoliberal and terror-related contexts. Ideology can be argued to represent "a modality of power" (Fairclough, 2008) or "meaning in the service of power" (Thompson, 1984). Hence, ideologies are believed to maintain power dynamics.

In the context of TAFL, it is becoming increasingly indisputable to pin down how language use within classroom settings represents a modality of control that dictates specific recurring cultural images, or in other words, ideologically driven discourses. The latter is due to the increasing dilemma of the Arab-related unfavorable depictions informed by the terrorism rhetoric leading up and following the 9/11 terrorist attacks. As I underscored earlier, the latter has led to the emergence and circulation of a broad spectrum of Arab and Muslim-related typecasts in relation to radicalism and backwardness (Morey & Yaqin, 2011, Kramsch, 2005; Byrnes, 2004, Allen, 2007). Furthermore, these unfavorable depictions are reinforced by the ubiquity of the static orientations toward culture that is immanent to the current state of neoliberalism (Kramsch & Vinall, 2015). Accordingly, it is critical to investigate how the realm of FLT contributes to their elimination, reproduction, challenge, or proliferation.

For resistance and change within a neoliberal context, we need to develop a critical consciousness to domination and its modalities, and foreign language classrooms and their cultural/ideological discourses and practices are cases in point. As Torres (2011, p. 183) argues, it is becoming increasingly necessary to

> challenge the growing presence of instrumental rationality and neoliberalism's common sense in the way we live, practice, work, teach, provide advice to our students, conduct research, work in committees and even profess our most cherished values in our professional work as academics.

To that end, in my study, I deconstructed two reading texts and two subsequent in-class debate activities that deal with the themes of Arab college education and gender relations

in the Arab context in order to identify the cultural representations that emerged and were constructed by students. Furthermore, I employed a thematic analysis (Braun & Clarke, 2006) to analyze the students' interview data to explore further the different factors that informed the students' cultural engagements with the course's different materials and activities. The research questions that inform my study are:

1. What cultural representations emerge in two Arabic reading texts that were used for instruction in an advanced college-level Arabic course? How are they constructed?

2. How are the focal texts' emergent cultural representations informed by the macro-contextual factors of neoliberalism and the terror rhetoric?

3. What cultural representations were constructed by students during two in-class debate activities? How were they developed?

   - How do the course's assigned readings inform them?

   - How are they mediated by the dynamics of the instructional argumentative genre?

4- What are the factors that informed or interfered with the students' cultural engagements?

While the previous part explored the research problem and inquiries, the next section highlights the theoretical framework that benefits my study.

Theoretical Framework

This study benefits from the critical social tradition, which is based on the Foucauldian concept that power permeates all aspects of society as he argues, "Power is everywhere and comes from everywhere…it is a kind of metapower…that pervades

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society, and which is in constant flux and negotiation" (Foucault, 1998, p. 63). For

Foucault, authority is manipulated through the use of language by discourse participants

who are entitled to delineate and categorize cultural phenomena (Foucault, 1998). Thus,

power is discursive constitutive dynamisms that prevail in social contexts. It is socially

built in everyday interactions, including but not limited to, language use. Language use,

in turn, is a resource and a product of power dispensations endorsed in discourses.

Accordingly, discourse is an inherent source and outcome of power relations in any given

social context or social interaction; namely in this study, the discourses that result from

the manipulation of language in the focal Arabic reading texts and in-class debates.

As shown in figure 1, I visualize culture, discourse, and ideology as three

interconnected concepts that are entailed in and intersect with one another. Discourse is

the representations of the available recurrent relations and views among social actors in

Culture

Discourse
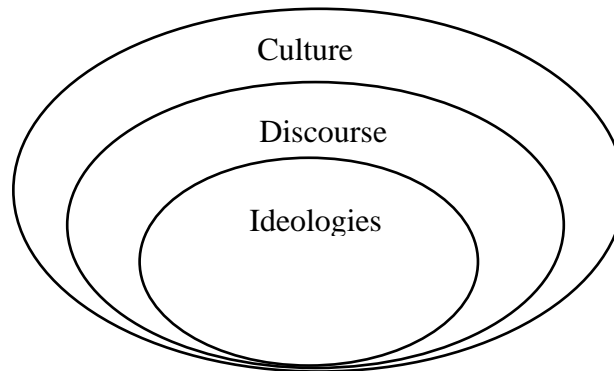
Ideologies

Figure 1: The Relationship between Culture, Discourse, and Ideology

social contexts (Fairclough, 2003, 2008). Therefore, it exposes ideologies, which are

defined as sets of persistent beliefs inflicted with power relations (Fairclough, 2008).

Discourses with their recurrent ideological meanings construe the cultural views that

interactions are meant to expose since culture is defined as the fluid socially and

politically shaped beliefs, practices, connections, and standpoints that specific groups of

people co-construct (Nieto, 2008; Nieto & Bode, 2012, 2015; Valdiviezo & Nieto, 2015). Thus, discourse, ideology, and culture are intersecting elements that are comprised of one another, and culture is the embracing layer.

Additionally, discourses are believed to be shaped by specific dynamics, including but not limited to issues of intertextuality, or in other words, the influence of other discourses that are brought into the immediate interaction (Fairclough, 2008), and genre, or more precisely the culturally and contextually staged ways of acting and interacting toward the achievement of particular goals (Schleppegrell, 2010).

Based on the above notions of culture, discourse, ideology, intertextuality, and genre, my research inquiries in Chapters 4 and 5 examine the types and ways cultural representations were constructed in classroom discourses, particularly in the focal readings, the subsequent debates, and their ideological inclination. Furthermore, I dismantle how the emergent cultural representations in the debates are informed by the assigned reading texts and by the dynamics of the debate genre.

In the next sections, I address the notions of discourse, ideology, culture, intertextuality, and genre in detail.

Discourse

Discourse within the above definition of power denotes social expressions of language in use (Fairclough, 2003, 2008), which function as illustrations of the available recurrent relations and views among social actors in social contexts over time. Accordingly, discourse reveals how and why language is produced (Cameron, 2001) in certain ways in the format of spoken, written, and visual contours of interactions. On the part of foreign language materials and how they relate to power dynamics, Fairclough

argues that "texts are instantiations of socially regulated discourses and ... the processes of production and reception are socially constrained" (Janks, 1997, p. 329). As such, power permeates discourses, or more plausibly the focal reading texts and in-class debates in this study, as it is shaped by contextual power relations, including but not limited to, the dynamics of neoliberalism and terrorism that may hold heterogeneous beliefs, cultural representations, and practices about Arab cultures.

Ideology

Since discourse's definition is the representations of the social world that encompass inherent beliefs and practices permeated by power dynamics, it eventually embraces ideologies. Ideology is an arrangement of notions and ideas concerned with the justification of specific political mandates that validate prevailing power relations (Fairclough, 2008). As far as the focal readings and the debates are concerned, ideologies are related to their emerging cultural meanings that inflict authority due to their repetitive nature (Thompson, 1984). Due to the recurrence of ideologies, they become a part of the everyday cultural repertoire.

Culture

As I explained above, discourse shapes and is shaped by social contexts that recurrently reflect ideologies, and thus, picture elements of culture. Culture is the varied and fluid socially and politically shaped beliefs, practices, connections, and standpoints that specific groups of people co-construct and re-construct under certain contextual social, political, historical, linguistic, and religious factors (Nieto, 2008; Nieto & Bode, 2012, 2015; Valdiviezo & Nieto, 2015). Accordingly, culture entails socially constructed configurations of ideologies. Furthermore, such cultural configurations are manifested in

issues of power dynamics since they are contingent on the socio-political contexts, in which they occur. Thus, culture in this study incorporates the discursive and socially constructed types of ideologically infused discourses, or in other words, cultural discourses/representations that emerge in the Arabic readings and in-class debates under review and which reflect ideologies inflicted with power relations.

In this study, the term discourse can literally mean the spoken, written, or any form of language representations, or it can figuratively insinuate the types of social and cultural contours that expose certain inherent beliefs, or in other words, ideologies. While I sporadically employ the literal definition of discourse, I attend more to the second definition in my study of two Arabic reading texts and subsequent in-class debates to expose their cultural representations that are infused with inherent beliefs. I oscillate between the terms cultural representations and cultural discourses to mean the emergent ideologically infused cultural views in the readings and debates.

Intertextuality

As indicated in the above section, discourse entails recurrent ideological representations comprising the cultural realm, and thus, it is potentially informed by the power dynamics of the ways of saying or writing in certain contextual circumstances. The latter idea is related to the concepts of intertextuality. Texts denote echoed representations, which craft new denotations on the support of old ones (Johnstone, 2008) in a phenomenon called intertextuality. For Fairclough (2008), intertextuality is the connection between a specific text and other related exterior ones that are retrieved into it. Due to the persistence of the borrowed external texts, they can have the power to contribute to or maintain the available cultural discourses and their ideological

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underpinnings. Therefore, intertextuality is a core notion to examine my research inquiry

that deconstructs how the focal readings inform the emergent cultural representations in

the focal in-class debates.

It is of significant importance here to examine issues of intertextuality as it

reveals how course materials, namely in this study the assigned reading texts, mediate the

students' cultural production in the target language during the in-class activities,

particularly the debate interactions here. Intertextuality aids in the identification and

deconstruction of the cultural representations, their ideological inclinations, and how they

are potentially negotiated, reiterated or challenged against former discourses, with which

students engage. Insights into the points above can inform Arabic instructors about the

relation between the types of readings they employ and the resulting emerging cultural

views in order to guide their choices and handling of teaching materials in ways that are

culturally all-encompassing.

Based on the above illustrations of discourse, ideology, culture, and

intertextuality, the focal debates can entail socially constructed interactions that involve

ideologically driven discourses and allusions to other external or assumed discourses.

Closely related is the identification of how ways of interaction function in the debate

genre, and how the latter is informed by or contributes to the cultural representations that

students co-constructed. The next section deals with the concept of genre.

Genre

Genre is a social practice in which discourse participants follow specific

covenants related to targets and audience (Martin & Rose, 2007, 2010, 2013). It is staged

as it follows certain agreed-upon moves that are geared toward the accomplishment of certain goals such as arguing and narrating (Schleppegrell, 2010).

Fairclough defines genre as ways of "acting and interacting" (2008, p. 19), and not only a social practice. It is an integral element of the orders of discourse, which are the language components that give voice to specific prospects and silence others. Fairclough argues that genres "control linguistic variability for particular areas of social life" (p. 22). Accordingly, genre can constitute or reproduce social and power relations as it controls the linguistic, social, and cultural production of discourses.

The above notion of genre informs my inquiry that examines the ways the emergent cultural representations in the in-class debates are informed by the dynamics of the argumentative genre, which the instructor employed. I refer to the latter in my study as the instructional genre or the instructional argumentative genre. The types of genres that are used for instruction have the potential to interfere with how learners craft, use, or reproduce cultural depictions in their interactive activities as genres are linguistically, socially, and culturally ordered. Fairclough argues that genres are "intermediate organizational entities of a specifically linguistic sort, the linguistic elements of networks of social practices…[they] can be seen as the social organization and control of linguistic variation" (2008, p. 46). Hence, instructional genres are intermediary elements that can shape how students view and interact within course activities. Instructors need to be aware of how each instructional genre informs the students' cultural views and whether they contribute to their reinforcement or contestation. The latter is to identify the most effective genre to format class activities that serves the purpose of developing a culturally inclusive classroom.

In sum, I approach the focal reading texts and debates to disclose the types of cultural representations they construct critically, and the ideological discourses they expose. Discourses expose ideologies or sets of persistent beliefs inflicted with power relations, which in turn denote the cultural views that evolve in the focal course's different discourses. Furthermore, discourses with their emerging ideological meanings are construed via particular dynamics such as intertextuality and instructional genre. Therefore, the above-highlighted notions of power, discourse, ideology, culture, intertextuality, and genre are central to my study of the development of cultural representations across different classroom discourses in an advanced college-level Arabic course including: The cultural viewpoints that emerged in two readings, the ones which students constructed within two subsequent in-class debates, and the ideological bearings of these cultural viewpoints at the macro- and micro-levels in relation to the rhetoric of terrorism and neoliberalism.

Overview of Chapters

My dissertation contains seven chapters. Chapter 2 focuses on the research methodology. Chapter 3 provides the literature review, which informs my study. Chapters 4, 5, and 6 introduce the study's findings. Chapter 7 provides the study's conclusions and implications. In the next part, I briefly present the main contents of each chapter.

The next chapter introduces the literature review that informs my study. Its foci are threefold: 1- Historical overview of FLT in the U.S., 2- TAFL in the U.S., and 3- research trends in the field of TAFL.

Chapter 3 provides the study's methodology and is divided into three main sections: The study context, methods of data collection, and methods of data analysis.

The context entails information about the study's town, university, department, the Arabic program, course description, classroom practices, and participants. The data collection section features my rationale for the employment of the critical ethnographic orientation (Carspecken, 1996; Madison, 2012; Emerson, Fretz & Shaw, 2011), the research ethics I followed, and the tools that I adopted to gather data. The data analysis part highpoints my two primary analytic tools that are: Critical discourse analysis (Fairclough, 1998, 2003, 2008) and thematic analysis (Braun & Clarke, 2006).

Chapter 4 introduces a critical discourse analysis (Fairclough, 2008) of the development of cultural representations in the focal reading texts. I analyzed the two focal reading texts on topics related to Arab college education and gender relations that were used for instruction in the focal course. I examined the cultural representations that emerged in them and how they were constructed. Moreover, I attended to the ways the focal text's emergent cultural representations are informed by the macro-contextual factors of neoliberalism and the terror rhetoric.

Chapter 5 provides a critical discourse analysis (Fairclough, 2008) of the development of cultural perspectives in the focal in-class debate activities. Its focus is the deconstruction of two debates on Arab college education and gender relations in the Arab world that were designed as subsequent class activities to the two focal readings. It addresses the cultural representations that were constructed by students during the debates and the ways students developed them. Moreover, it examines how the assigned reading texts and the instructional argumentative genre informed the identified cultural representations.

Chapter 6 investigates the students' interview data via a thematic analysis (Braun & Clarke, 2006) to attend to their cultural experiences in the focal course. It investigates further the factors that inform or interfere with the students' cultural interactions.

Chapter 7 provides a summary of the study's main findings and their implications for future practice and research. It entails a revisit of the study's research questions, a summary of findings, conclusions, implications for practice, and recommendations for future research.

CHAPTER 2

REVIEW OF THE LITERATURE

MAJOR DEMANDS AND DEVELOPMENTS IN FOREIGN AND ARABIC

LANGUAGE TEACHING IN THE U.S.

Different political and economic factors have informed the fields of FLT and TAFL, and they resulted in notable influences and developments. The advent and expansion of the communicative and proficiency-based language pedagogies are connected to the growing neoliberal rhetoric as well as the terror discourses leading up and following the 9/11 events (Kramsch, 2005; Bernstein et al., 2015). The neoliberal rhetoric has led to conceptions of language and cultural learning as valuable assets for economic and professional advancements. For instance, communicative approaches developed to facilitate the language learners' adaptations to professional opportunities in the highly competitive job markets. Consequently, language performance has been controlled by and tested against proficiency descriptors and scales, which gave way to the proficiency methodological movement.

The terror rhetoric leading up and following the 9/11 attacks has stimulated terror-related clichéd views of Muslim and Arab communities in ties of social and cultural retardation and zealotry (Kramsch, 2005; Morey & Yaqin, 2011). Accordingly, relations between FLT and national security tightened, leading to a resolution to advance the realms of FLT and TAFL with an increased attentiveness to the Arabic language. The situation lent support to the reinforcement of the communicative and proficiency movements in FLT and TAFL.

TAFL methodologies and research orientations have adjusted to the proficiency-movement; however, the Arabic diglossia represented numerous challenges. Language programs were perplexed that the spoken forms of Arabic that are used for everyday communication are variant and flexible across the different Arab regions, whereas standard Arabic is fixed, but used solely in formal settings (Ryding, 2012). The diglossic dilemma led to research foci in TAFL on formal themes that correspond to the demands of the proficiency-movement and the diglossic issues (Taha, 1995; Al-Thawahrih, 2018; Brosh, 2015, Golonka et al., 2015; Mohamed, 2018; Al-Shalchi, 2018; Nelson, Al-Batal & Echols, 1996; Hondo, 2001; Nelson et al., 2002). In the face of the pedagogical advances in FLT and TAFL, and despite the growing interest in Arabic learning in recent years (Howard, 2007; Goldberg, Looney & Lusin, 2013; Looney & Lusin, 2018), Arab and Muslim communities have continued to experience numerous stereotyping dynamics in the U.S. (Kramsch, 2005; More & Yaqin, 2011). The latter has been increasing due to the economically driven neoliberal rhetoric that essentializes aspects of cultural and language learning (Berstein et al., 2015).

Against the above-stated backdrop, a need for critical cultural frameworks of teaching and research in FLT and TAFL has become plausible. This need is to deconstruct the different clichés and biases in the field, namely in this study, the stereotyping techniques that Arabs and Muslims have been experiencing in relation to TAFL. Nevertheless, there is an evident scarcity of research in TAFL that takes a critical cultural stance toward language learning and cultural engagements. The study I present in this research corresponds to this gap through critical deconstructions of the development

of cultural representations across a variety of classroom discourses in an advanced college-level Arabic course.

To dismantle the aforementioned points, I focus in this chapter on three elements, which are:

1- Historical overview of FLT in the U.S: This part features the significant economic and political demands and developments that the field of FLT witnessed in the U.S.

2- TAFL in the U.S: Major adaptations and developments: This part explains how the field of TAFL corresponded and adapted to the different economic and political stresses prevalent in FLT in the U.S.

3- Research trends in the field of TAFL: This section highlights the different research areas that drew attention in TAFL in response to the different economic and political incentives leading up to the gap in the literature that inform my study.

<u>Historical Overview of FLT in the U.S: Major Demands and Developments</u>

The U.S. Supremacy and the Cold War

Within the last few decades, demands for pedagogically restructuring the field of FLT have aroused due to upsurges of economic or political havocs (Kramsch, 2005, 2007, 2013). At times of economic and political havoc, language pedagogy is acknowledged as a vital instrument of economic and political authority.

Historically, attention to foreign language learning had significantly increased in the U.S. to maintain its economic and political hegemony in the context of the Cold War (Kramsch, 2005) when the U.S. national security and supremacy were at risk. As a case in point, the launch of the initial Soviet satellite in 1957 led to the intensification of the ties between FLT and national defense and security. The U.S. dreaded failure to keep its

hegemony in the arms industry; accordingly, it considered reforms in multiple academic disciplines, including but not limited to foreign language programs (Kramsch, 2005). As far as the latter is concerned, the persistent need for trained personnel equipped with the necessary language abilities to correspond to the national security and defense apprehensions were underlined in the National Defense Education Act of 1958, in which primary attention was paid to teaching the rarely taught languages, or in other words, the critical languages (Stern, 1983).

The 1979 Report of the President's Commission on Foreign Languages and International Studies, titled Strength through Wisdom (Perkins, 1980), provided a derisive denunciation of the lack of foreign language capabilities in the U.S. The report states:

> Nothing less is at issue than the nation's security. At a time when the resurgent forces of nationalism and of ethnic and linguistic consciousness so directly affect global realities, the United States requires far more reliable capacities to communicate with its allies, analyze the behavior of potential adversaries, and earn the trust and the sympathies of the uncommitted ... In our schools and colleges as well as in our public media of communications, and in the everyday dialogue within our communities, the situation cries out for a better comprehension of our place and our potential in a world that, though it still expects much from America, no longer takes American supremacy for granted. (p. 11)

In response to Perkins' report, linguists and the defense language institutions devised language proficiency measures to foreign language instruction for implementation in foreign language syllabi at the public school-, college-, and federal institutional levels (Kramsch, 2005). The latter led to the advent and fast growth of the communicative language teaching rationale (CLT) and proficiency-based pedagogies. The next parts shed light on these two pedagogical traditions.

<u>**The Advent of Communicative Language Teaching (CLT)**</u>

The social and economic incentives pertaining to the market expansions prevalent in the 1970s led to the emergence of CLT since proficiency in foreign languages was vital for commercial interactions and global business growth (Kramsch, 2005). CLT has been leading the discipline of FLT for the past two decades. It primarily emphasizes the development of the students' interactional skills via communicative instances that emphasize grammar accuracy, situational relevance, discourse cohesion, and speaking in authentic linguistic and cultural discourses. Kramsch argues that CLT "brought language use down to the functional level of streets and supermarkets, under the emulation of the authentic white middle-class native speaker" (p. 16). Accordingly, CLT introduces students to authentic linguistic and cultural discourses and puts emphasis on speaking. This notion of authenticity is accentuated in the ACTFL proficiency document (2012) as it highlights the native speaker as the model for language learners as well as the cultural authenticity of language use.

Capitalism and its most recent form neoliberalism are other major factors that have been influencing FLT in the U.S. The next section explicates the latter points.

Fast Capitalism, Neoliberalism, and the Proficiency Movement

Tenacious capitalism has boosted global economic competitiveness after the conclusion of the Cold War (Kramsch, 2005). Capitalism is a profit-oriented economic system, in which the private sector controls property and business according to its interests and demands. Capitalism restructures itself frequently in order for the economic growth to endure (Fairclough, 2008), which has resulted in its most recent form that is neoliberalism. Harvey (2005) defines neoliberalism as a political project, which seeks

absolute economic liberation by providing robust private ownership rights, free markets, and free trade. Additionally, neoliberalism entails relations' restructurings between the economic and social domains, which have led to the 'marketization' of social fields, including but not limited to education and language teaching (Fairclough, 2008).

Bernstein et al. (2015) show the different bearings neoliberalism has on FLT. These bearing are surmised as follows:

- The view of language as a set of technical aptitudes: Neoliberalism has oriented the language teaching field toward a view of language as a set of acquirable technical proficiencies, or what Kubota (2011) refers to as commodities and instruments that are drawn on by individuals to strive in the fast-growing marketplace.

- The view of culture as commercial products: As languages became necessary instruments in highly competitive job markets, culture became categorized, fixed, uncontextualized, and consumable entities that are necessary for job success.

- The view of language learners as consuming clients: Now more than ever, language learners' attitudes and decisions on the languages to learn are based on the professional capabilities that these languages allow to increase their competitiveness.

To conclude, the U.S. supremacy in the post-Cold War era, capitalism, and neoliberalism are notable demands that have contributed to transformations in FLT. Additionally, they have led to the flourishment of the proficiency movement. The latter is highlighted in the next part.

The Proficiency Movement

The proficiency movement has been blooming to meet the requirements of the economically fast-developing world. The latter is achieved through equipping citizens by

linguistic mindsets to increase their professional effectiveness and productivity

(Kramsch, 2005). Within this paradigm, devising the criteria to describe the proficiency

levels have been gaining momentum over the years. In this paradigm, drills to encourage

students to partake in native-like situations, such as tourist requests, business deals, and

debates, are highly underscored. Language skills are assessed through standardized tests,

which are accredited by organizations affiliated with the federal states.

Several documents were developed to provide adequate assessment tools to judge

the students' proficiency levels. The most prominent documents are The American

Council on the Teaching of Foreign Languages (ACTFL) standards document (1986,

2012), and the National Standards for Foreign Language Learning document (ACTFL,

1996, 2006). In the next two parts, I address each in turn.

The Standards of the American Council on the Teaching of Foreign Languages

(ACTFL) (1986, 2012)

The ACTFL (1986, 2012) guidelines provide a detailed overview of the language

learners' achievement aptitudes in speaking, writing, listening, and reading in real-world

situations and spontaneous contexts. For each language skill, there are five proficiency

levels: Distinguished, superior, advanced, intermediate, and novice. The proficiency in

each level ranges from highly articulate to little/no functionality.

The purpose of the ACTFL proficiency guidelines is the evaluation of efficient

language aptitudes in universal, academic, and workplace situations. They define the

proficiency levels as ranges to show the learners' language abilities against fine-

developed level-specific linguistic descriptors. Moreover, they are used in combination

with the National Standards for Foreign Language Learning (ACTFL, 1996, 2006) (To be

illustrated later in this chapter), which is culturally oriented and provides particular

pedagogical suggestions.

A turn to culture has become of great importance in FLT in recent years.

Language scholars have acknowledged that there is more to language use than the

transfer of information and linguistic characteristics from one language to another

(Martin, Nakayama & Carbaugh, 2012). Multiple researches have pointed out that

language instruction has fallen short in helping students understand the connections

between studying foreign languages and their associated cultures in order to come to

some understanding of their remote communities (Allen, 2004; Byram, 1997, 2008, 2010,

2012, 2015; Byram, Holmes & Sayyides, 2015). Giving the recent cultural

misrepresentations at the time of growing cultural contact, many researchers have been

calling for inclusive cultural methodologies. The latter is emphasized by the culturally

oriented rhetoric of the National Standards of Foreign Language Education (ACTFL,

1996), which focuses on the ideals of global communication, cultures, and communities.

The National Standards for Foreign Language Learning (1996, 2006)

The National Standards for Foreign Language Learning (1996, 2006), which is

referred to as the Standards document, provide adjustable illustrations of how culture can

be integrated into the language classroom. It highlights that the authentic component of

foreign language teaching " is not the grammar and the vocabulary, but the cultures

expressed through that language" (ACTFL, 1996, p. 43). Consequently, shifts in FLT

methodological paradigms towards interculturalism have developed.

The Standards document (ACTFL, 1996, 2006) emphasizes the relation between

FLT and culture. The document's main goal is to provide guidelines for American

learners to be linguistically and culturally knowledgeable and to become competent contributors to a culturally diverse society. It refers to foreign language learning as "a requisite for life as a citizen in the worldwide neighborhood" (ACTFL, 1996, p.12).

The Standards document (1996, 2006) provides general and adaptable suggestions that center around five concepts: Communication in languages other than English, cultural knowledge and understanding of other communities, connections with other disciplines, comparisons to develop deep insights of different cultures, and participation in communities that are distant from one's own. Three cultural notions are intertwined into the Standards (ACTFL, 1996, p. 43–48): 1. Perspectives: attitudes, values, and ideas, 2. practices: patterns of social interaction and patterns of behavior accepted by society, and 3. products (i.e., books, foods, laws, and music). Language learners are expected to comparatively explore the associations among the products, practices, and perspectives. Accordingly, teaching cultural similarities and differences are emphasized.

The Standards document (1996, 2006) acknowledges that experience in multiple languages and cultures allows learners to negotiate cultural differences beyond their familiar cultural limits. It values the intercultural tradition in teaching, which allows for mutual understandings among cultures via the learners' abilities to navigate the cultural boundaries (Byram, 2008, 2015). Therefore, its guidelines focus on the skills that are important for learners to become "global citizens" that are capable of initiating and sustaining dynamic interactions with different communities

The ACTFL (1986, 2012) and the Standards document (1996, 2006) have been serving the proficiency movement in recent years. They provide pedagogical, cultural, and proficiency-related descriptors for language instruction.

Returning to the significant demands in the field of FLT, it is indispensable to highlight the terror rhetoric (Morey & Yaqin, 2011; kramsch, 2005) that has intensified since the 9/11 tragedy. 9/11 is considered a critical event that has substantial bearings on the Arab and Muslim communities as well as on the FLT and TAFL disciplines.

The Terror Rhetoric: A Major Turning Point

Prior to underlining the impacts of the 9/11 attacks on FLT, I pinpoint its influences on the representations of Arab and Muslim communities.

The Terror Rhetoric and the Perceptions of Arabs and Muslims

As a general guide to start with, the 9/11 events refer to the tragic terrorist attacks by Al Qaeda terrorist group that targeted federal and commercial buildings in 2001 in the U.S. Al Qaeda is an extremist multi-national militant group, which was founded during the Soviet invasion of Afghanistan. It was designated as a terrorist group by the United Nations Security Council. The 9/11 attacks resulted in approximately 3000 fatalities and 6000 injuries. In addition to the human and economic losses associated with 9/11, a sense of international as well as internal tremor aroused as these unforeseen attacks made the American internal security and representation as a supreme power vulnerable, and hence questionable.

The terror rhetoric has continuously been evolving and taking different shapes since 9/11. For instance, the Islamic State of Iraq and Syria (ISIS) is an extremist militant group (Gude, 2015), which has been drawing much attention since 2014, when the group successfully took over major cities in Iraq, defeating the official Iraqi government. The group later lost most of its significant territories in late 2017. The United Nations have designated it as a terrorist organization for violating several human rights and committing

war crimes. Although ISIS is widely condemned by the majority of Arab communities

and Muslim-majority countries (Gude, 2015), and despite the repetitive objections of

Muslim communities to refer to it as the Islamic State; a title that emphasizes an alleged

relationship between terrorism and Islam, the term has persistently been saturating

multiple media, social, and political domains. Most relevantly, the discourse of terrorism

has been aiding the expansion of hegemonic derogatory thoughts in the U.S. about Arab

and Muslim communities as it has been drawn on by nationalist movements to promote

their authoritative agendas (Marusek, 2014, Ostolski & Brown, 2017). In this regard,

Marusek (2014) argues,

> States are increasingly employing the hegemonic discourse of terror to justify
> collective punishment, the dehumanization of perceived enemies and the
> discrimination against communities based on their race or religion, as well as to
> deny political rights to oppressed groups. In nearly every context, this imagined
> war on "terror" promotes repressive nationalist projects that either directly or
> indirectly benefit the interests of Zionism and American empire. (p. 1)

Leading up and following the 9/11 attacks, terror-related debates in the U.S. have

been reducing Muslim diversity to fixed images pertaining to issues of backwardness,

extremism, and the inability of Arab and Muslim communities to culturally and socially

belong in western societies (Allen, 2004; Kramsch, 2005; Morey & Yaqin, 2011).

Moreover, media has been aiding the dissemination of representing Arab and

communities as barbaric and terrorists (Jenkins, 2003). As a case in point, reporters tend

to refer to violent foreign groups, such as Al Qaeda or ISIS, as terrorists, while their

domestic counterparts are referred to as hate groups (McQueeney, 2014). Such images

have been demonstrating a moral index confirming the non-Muslim superiority, Muslim

otherness, and reductive visions of Arab communities and cultures. The results of these

reductive tropes are simplistic and politically manageable understandings in place of the

complex realities of Muslim communities. The latter has led to reductive consensual

stereotypes, which have been significantly epitomized as default signifiers of Muslims

and Arabs. For example, McQueeney (2014) states that within the American

undergraduate community as well as Americans of all ages, women wearing the

headscarf or Arab-looking people in public spaces or flights are perceived as deadly

threats. In addition, the anti-Muslim sentiment, or in other words, Islamophobia[2], in the

U.S. has ominously intensified, which is palpable in the increasing numbers of hate

crimes, random airport security screenings and detentions, and the like (Kaplan, 2006;

Gottshalk & Greenberg, 2007).

It is worth mentioning that these stereotypical images of Muslims and Arabs have

not merely emerged due to the 9/11 events. Long before that, Edward Said (1978) pointed

out similar clichés in his famous theory Orientalism. Said provided a critical study of the

eastern cultural representations in the western scholarship. His analysis revealed

imaginary and demeaning accounts of Eastern societies, the territories that were once

colonized by the West. Said (1978) holds that orientalism is the driving factor for the

inaccurate cultural depictions of the East and its cultures. He contends that the major

feature of orientalism is the delicate and tenacious Eurocentric prejudice against the

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[2] Islamophobia is defined by the Runnymede Trust Report as tenuous aggression, fear, and hatred towards Muslim communities (Bazian, 2019). Bazian (2019) explains that "Islamophobia is a contrived fear or prejudice fomented by the existing Eurocentric and Orientalist global power structure. It is directed at a perceived or real Muslim threat through the maintenance and extension of existing disparities in economic, political, social and cultural relations, while rationalizing the necessity to deploy violence as a tool to achieve "civilizational rehab" of the target communities (Muslim or otherwise). Islamophobia reintroduces and reaffirms a global racial structure through which resource distribution disparities are maintained and extended."

cultures of Arabs and Muslims.

Almost thirty years later, the tragedy of 9/11 and subsequent extremist attacks revived the oriental stereotype, but in an intensified manner this time due to the rapid technological advancements, and immigration flux (Morey & Yaqin, 2011). The last twenty years showed a novice kind of racism based on cultural rather than biological factors, in which cultural variances from a supposed western civilized model are used to denigrate, marginalize or require cultural integration from Muslim groups (Modood, 2003). Modood argues that Muslims are the primary receivers of present cultural racism due to the dilemma of terrorism. Such cultural racism is discernible in the ways Muslim communities are circumscribed and framed further by different American political agendas (Morey & Yaqin, 2011).

The fields of FLT and TAFL were not immune to the demands of the terror rhetoric. Al-Batal (2007) argues, "the post-9/11 era represents the Sputnik moment for Arabic…An era of increased national attention to Arabic as a language vital to national interest and security" (p. 271). The next section highlights how FLT was affected by 9/11 and issues of terrorism.

The Impact of the Terror Rhetoric on FLT

9/11 and its subsequent turmoil led to a heightened sense of necessity for the learning of languages and knowledge of other cultures (Edwards, 2004; Kramsch, 2005). Knowing other languages and cultures were considered necessary for national security. The argument is that the inadequacy of the foreign language skills was an as important factor as the failure of human intelligence for the U.S. unsuccessful thwarting of the terrorist attacks. Government officials started to encourage individuals who know non-

European foreign languages to work and teach for federal and intelligence institutions and the army.

The congress actively addressed the lack of trained personnel to teach Arabic post 9/11 (Edwards, 2004; Kramsch, 2005). A blatant example is the House Permanent Select Committee on Intelligence that epitomized "a government-wide problem of insufficient language and area expertise among officials working on national security and foreign policy issues" (Permanent Select Committee on Intelligence, 2003, p. 29). This committee put forth that the security problems stem to a substantial degree from narrow foreign language exposure and program offerings. Edwards (2004) argues,

> We are now aware that languages are important and that we have a national language crisis, but we are not addressing long-term solutions […]. Although languages are being seen as a security issue, they are not being valued as an education issue. Until policymakers realize the connection between education and real security, we are not likely to see serious change that improves language learning in the United States and prepares our citizens to deal with the rest of the world. (p. 271)

The sense of insecurity after the 9/11 events and their subsequent debates about national security and fighting terrorism (Kramsch, 2005) through FLT have led to intensified scrutiny and circulation of stereotypes related to Arab communities.

The words Islam and Arab are interchangeably employed in a general sense for multiple reasons. Historically, Arabic has been linked to the Qur'an and Muslim communities during the medieval ages (Wahba, 2018). The medieval era has been characterized by the Islamic Golden Age (dated from the eighteenth to the fourteenth century) due to the advancements of various economic, scientific, and cultural aspects (Brentjes & Morrison, 2010). During this period, the House of Wisdom in Baghdad was established, in which scholars from diverse world regions gathered to translate the most

famous classical productions into Arabic. Moreover, Muslim non-native speakers of Arabic were keen on learning Arabic in order to understand the Qur'an and Islamic traditions. In addition, Islam represents the most dominant religion in the Middle Eastern and North African regions, which have the highest percentage of Muslim-majority countries. (The Pew Forum on Religion & Public, 2015).

In conclusion, political and economic demands have gradually gained momentum in recent years; hence, they have influenced FLT and TAFL. The post-Cold War economic and political inducements, the continuously changing forms of capitalism and neoliberalism, and the terror rhetoric leading up and following the 9/11 events ultimately led to significant changes in the FLT methodologies in the U.S. Now more than ever, language abilities are seen as dynamic tools to successfully navigate the job markets in a fast-developing globalized world. As far as TAFL is concerned, the terror rhetoric tightened the relationship between FLT and national security. Bean (2015) discloses that within the last 15 years, the U.S. federal institutions have articulated an urgent need for Arabic learning to tackle the multifaceted political, military, and economic issues surrounding the relations between the U.S. on the one hand, and the Middle East and North Africa on the other hand. These factors resulted in noteworthy bearings in the fields of foreign language and Arabic teaching. They consequently stimulated transformations in the teaching philosophies as exemplified by the prominence of CLT and the proficiency movement. Another noticeable influence is hiking enrollment in college foreign language courses.

The MLA report (2007) confirmed, "In the context of globalization and in the post–9/11 environment […] the usefulness of studying languages other than English is no

longer contested. The goals and means of language study, however, continue to be hotly debated" (p. 13). Accordingly, in the context of neoliberalism and the aftermath of 9/11, college-level foreign language enrollment hikes are unquestionable.

Significant Upsurges in College Foreign and Arabic Language Enrollment

Enrollment in foreign language courses at the college level has witnessed evident flourishment, and Arabic has shown the most significant increase (Howard, 2007; Goldberg, Looney & Lusin, 2013; Looney & Lusin, 2018).

Enrollment in foreign language courses at the American higher education institutions reached 13 % between 2002 and 2006 (Howard, 2007), with a total student enrollment of 1,575,715. Arabic and Chinese showed the most significant hikes, according to the 2007-report of Modern Language Association (MLA)(Howard, 2007). The percentage of Arabic learners right after 9/11 increased to 126.5 % between 2002 and 2006. In 1998, the MLA identified 5,505 enrollments in Arabic at two- and four-year institutions. By 2002, it increased to 10,584. In 2006, it reached 23,974. The number of students learning Chinese increased by more than 50 %. Chinese had 28,456 enrollments in 1998, 34,153 in 2002, and 51,582 in 2006.

Although students are currently interested in a broader spectrum of languages than before, Spanish, French, and German dominated the field as they scored 70% of the total enrollment (Howard, 2007). For instance, Spanish showed an enrollment increase of more than 10 % between 2002 and 2006. However, since Arabic and Chinese have been showing significant hikes in enrollment, the prominence of Spanish, French, and German was slightly falling.

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According to the 2013-MLA (Goldberg, Looney & Lusin, 2013), enrollments in all languages dropped by 6.7% between 2009 and 2013 due to a national diminution in higher education enrollment during this period. Spanish and French continued to dominate the field, followed by American Sign Language (ASL), German, Italian, Japanese, Chinese, Arabic, Latin, and Russian. Course enrollments in languages other than English declined from 1,575,715 between 2002 and 2006 to 1,562,179 in two- and four-year higher education institutions.

Based on the 2013-MLA report, enrollment for Arabic was 32,286, and Chinese was 61,055 (Goldberg, Looney & Lusin, 2013). The percentage of Arabic course enrollments increased from 0.8% in 2002 to 2.1% in 2013. However, Arabic enrollment shrank to 7.5% due to the national decline, but 53.3% of Arabic programs witnessed improved enrollments, and 41.9% indicated progression. Moreover, the number of Arabic bachelor's degree completions doubled between 2009 and 2013. Furthermore, Arabic was ranked as the eighth amongst its fourteen most commonly taught languages (Goldberg, Looney & Lusin, 2013).

The 2018-MLA report (Looney & Lusin, 2018) reveals that enrollments in languages other than English have continued to decline by 9.2%. Amongst the fifteen most commonly taught languages, only Japanese and Korean showed increases. The report now acknowledges the latter national decline as a "trend rather than blip" (p. 2). In terms of ranking, Spanish and French continue to lead the field, followed by ASL, German, Japanese, Italian, Chinese, and Arabic. Arabic enrollment dropped by 5.9% due to the same national decline, as the number of registered students decreased from 33,526 in 2013 to 31,554 in 2016; However, its ranking as the eighth amongst the 15 most

commonly taught languages persisted. In comparison to the amount of decline that other

languages witnessed between 2013 and 2016, Arabic is identified as one of the languages

that showed the least "radical" (p. 3) decrease. For example, Italian enrollment decreased

by 20.1% and Chinese by 13.1%. The report highlights that despite the decline of Arabic

enrollment in 2016, it shows a significant growth considering the hike from 10,584 in

2002 to 31,554 in 2016.

To summarize, the previous numbers indicate an unprecedented growing interest

in the learning of Arabic in the U.S. However, the recent U.S. government rationale for

learning foreign languages still structures this interest in nationalistic adversarial

foundations as to strengthen the internal national security, and to competitively engage in

the global economy (National Association of State Boards of Education, 2004). The

debates surrounding FLT in the U.S. are indicative of a teaching perspective that is

interrelated with issues of economic supremacy and terror-related discourses. On that,

Kramsch (2005) argues,

> The debates surrounding the teaching of foreign languages are symptomatic of a
> deeper malaise regarding the place of national sovereignty within a globalized
> economy, and its growing counterpart global terrorism. They raise the question of
> what foreign language education should be in an increasingly commoditized
> global culture. (p. 561-562)

These ideologies reinforce the status quo, through what Fairclough (1992) refers to as the

"instrumentalization" of language and "commodification" (p. 70) of discourse. That is,

learning foreign languages and cultures is now perceived in economic terms appertain to

the professional and economic benefits they bring to their pursuers.

TAFL and its unfolding methodological developments have been corresponding

to the communicative and proficiency-based methodologies. This is in response to the

same demands of the American supremacy within a highly globalized world and the terror rhetoric. The next section highlights the development of Arabic teaching methodologies in the U.S. context.

TAFL Methodologies in the U.S: Major Adaptations and Developments

In the aftermath of having illustrated the major demands in the fields of FLT and TAFL, it would be of pivotal importance to concentrate on how TAFL adapted its methodologies to these demands. The development of TAFL in the U.S. converges in certain key respects with that of other foreign languages, yet it shows significant divergence (Ryding, 2006, 2012). TAFL has adopted the same communicative and proficiency-based methodologies; however, it has been different from other languages due to its diglossic nature (Fegurson, 1959; Younes, 1995, 2006, 2014).

Arabic Diglossia

The term diglossia refers to the fact that Arab nationals read and write in the standard form of Arabic that is referred to as Modern Standard Arabic (MSA) or Fusha الفصحى, but for everyday communication, informal and flexible variations or dialects are utilized, which are called Ammiyya العامية (Fegurson, 1959; Younes, 1995, 2006, 2014; Ryding, 2006, 2012). The spoken dialects vary from region to region in the Arab world and evolve over time to serve the people's needs, whereas the written form is rule-oriented, and hence, fixed. The latter dilemma resulted in a gap between the written and spoken forms of Arabic because the latter did not have written rules for a considerable amount of time.

Native Arabic speakers intuitively navigate the standard/dialect continuum based on the formality, the context, and participants of the different communicative instances

(Ryding, 2006, 2012). They gain this aptitude over an extensive period of time through formal and informal learning experiences. Hence, the achievement of high levels of proficiency in Arabic is uniquely complex.

The Communicative Approach and TAFL

As Arabic teaching responded to the expansion of CLT that prioritizes language use in authentic situations, multiple concerns aroused about the lack of written rules for dialects, the diversity of dialectical variants, and the perception of dialects as invaluable for teaching Arabic (Ryding, 2006, 2012). As a result, academic programs leaned toward teaching MSA while dialects were deemphasized. In the meantime, multiple studies have focused on devising written rules of the major Arabic dialects such as the North African, Egyptian, and Levantine.

The Proficiency Movement and TAFL

Over the years, and while most foreign language programs adopted proficiency-based pedagogies, the Arabic diglossic situation continued to be problematic in TAFL. The majority of teaching materials prioritized formal topics rather than authentic everyday interactions, which are primarily tackled in dialects (Ryding, 2012). Conceptual and pedagogical splits aroused, especially when study-abroad and immersion programs started to gain momentum, which required students to take proficiency and placement tests to qualify. Most of these tests measured the students' performance in real-life situations.

In order face the Arabic diglossic issues, some researchers attempted to theorize methodologies that integrate both linguistic varieties in the curricula. A prominent example is Younes' (1995, 2006, 2014) conceptualization of the integrated approach.

The Integrated Approach

In recent years, an impulse to develop methodologies to combine colloquial and MSA to face the demands of Arabic diglossia became imperative (Younes, 1995, 2006, 2014). This impulse was driven by an interest in achieving higher proficiencies on the ACTFL levels to qualify for study-abroad opportunities.

Younes (1995, 2006, 2014) introduces the integrated approach that incorporates MSA and colloquial in the same simultaneous manner of native speakers in order to successfully and effectively handle the Arabic diglossia situation. He and multiple other researchers argued that the debate about whether to teach both varieties or to privilege MSA as a standardized language is no longer pertinent. In Younes' integrated approach, Arabic learners need to be exposed to and learn the native speakers' practices of switching between both varieties, each for its specific purposes, in their actual interactions.

To conclude, much attention in FLT has been paid to communicative and proficiency-based perspectives due to political and economic dynamics such as the U.S. supremacy in ties of the Cold War, and most recently, the terror rhetoric and the neoliberal demands. Against this backdrop, the field of TAFL has been influenced to a substantial degree by the same demands. Henceforth, its methodological and research directions have witnessed significant adaptations in response. In so far as the Arabic diglossic situation is concerned, it has significant bearings on the curricular and research paradigms, where the focus centers around formal topics in MSA to avoid the difficulty of the Arabic diglossia situation (Ryding, 2006, 2012). Accordingly, now more than ever, the proficiency orientation in research is accentuated as ability in MSA became the

ostensible aim of many Arabic programs. In the meantime, studies that highlight the incorporation of dialects emerged and developed (Younes, 1995, 2006, 2014) to face the Arabic diglossic dilemma in Arabic teaching. The next section highlights the subsequent research trends available in TAFL.

Research Trends in the Field of TAFL

As stated above, the majority of studies in TAFL evolve around the proficiency-based and diglossia-informed research (Taha, 1995; Al-Thawahrih, 2018; Brosh, 2015; Golonka et al., 2015; Mohamed, 2018; Al-Shalchi, 2018). Cultural research orientations, even though less emphasized, pay attention to linguistic competence driven by crosscultural perspectives on the one hand (Nelson, Al-Batal & Echols, 1996; Hondo, 2001; Nelson et al., 2002), and interculturalism on the other hand (Byram, 2012).

Proficiency-Based Research in TAFL

As explained earlier in this chapter, research in TAFL has been informed by the proficiency movement that is promulgated by the ACTFL standards (1986, 2012) with emphasis on formal topics due to the diglossic nature of Arabic (Ryding, 2006, 2012). That is, research has been attending to formal foci that prioritize literacy-related aspects such as linguistic competence, which is defined by Hyme (1972) as the learners' knowledge of grammar and vocabulary, and the development of the four proficiency skills. In the next sections, I address the latter points in detail.

The Linguistic Competence Paradigm

Among numerous topics within the linguistic competence paradigm, some scholars stress grammatical aspects (Taha, 1995; Al-Thawahrih, 2018), spelling accuracy, and vocabulary development (Brosh, 2015, Golonka et al., 2015; Mohamed, 2018; Al-

Shalchi, 2018).

Grammar-driven studies are at the forefront of the research spectrum in TAFL. Taha (1995) emphasizes the importance of teaching grammatical correctness via activities that connect grammatical structures to situational contexts. Al-Thawahrih (2018) explores the Arabic second language learners' use of word order and subject-verb agreement for actor role assignment. The study investigates how English sentence structure influences how Arabic learners acquire Arabic sentence formats.

Vocabulary development is another crucial research aspect in TAFL. Brosh (2015) investigates usual spelling mistakes among first language English speakers who study Arabic at the college level. Golonka et al. (2015) focus on English native speakers studying Modern Standard Arabic to identify efficient ways to present and learn new vocabulary. Mohamed (2018) pins down how the extent of attention to new words rather than recurrent exposure is related to vocabulary knowledge and expansion. Al-Shalchi (2018) comparatively dismantles the effects of using two strategies, namely keyword versus context, on vocabulary development.

Focusing on linguistic competence has been premised in meeting the ACTFL proficiency levels (ACTFL, 1996) as they are widely adopted by universities and foreign language programs to assess the students' progress. Notwithstanding, linguistics is not the only posture toward language to enhance the students' proficiencies. Some scholars adduce the students' attainment of high proficiency levels across the four language skills.

The Four-Skill-Research Paradigm

As a general guide to start with, a focus in research on developing the students' different proficiencies across the four language skills to meet the ACTFL standards is

prominent in TAFL (El Seoud & Hassan, 2013; Elkhafaifi, 2007; Soulaimani, 2018; Raish, 2018; Albirini, 2018). More plausibly, a turn to examine the factors that affect the students' attainment of advanced proficiency levels has gained momentum as there is a growing concern about the students' discontinuation of the study of Arabic beyond the intermediate phase (Al Batal & Sypher, 2006). In this vein, El Seoud and Hassan (2013) study the impacts of using the strategy of visualization to decrease the reading anxiety for Arabic students. Elkhafaifi (2007) hovers on the different strategies to overcome the students' listening comprehension difficulties in Arabic language classrooms. Al-Batal and Sypher (2006) focus on the factors that help successful learners to achieve advanced proficiency levels on the ACTFL standards in Arabic, such as increasing the exposure and interaction time. Soulaimani (2018) divulges how Arabic learners integrate "discursive features" of language such as voice and stance into their writing in juxtaposition to native speakers. Raish (2018) analogously describes the writing of native Arabic speakers and advanced Arabic learners along the lines of written complexity, accuracy, and fluency. Albirini (2018) attends to the proficiency development of heritage speakers in MSA in association with specific linguistic, affective, contextual, social, and demographic incentives.

As far as proficiency in the skill of writing is concerned, genre literacy has attracted attention. Except for a few studies, most genre-related research is available in languages other than Arabic and primarily investigates how teaching students the moves of specific genres improves their writing abilities. One recent example in TAFL is Raish's (2018) attempt to highlight the writing of native Arabic speakers and advanced Arabic learners in terms of their writing complexity, accuracy, and fluency. He briefly touches

upon how certain genre types, namely narrative, descriptive, and persuasive genres, direct structural characteristics of the learners' and native speakers' writing. Additionally, two examples of the application of genre-based pedagogy to foreign language teaching in languages other than Arabic are Byrnes, Maxim, and Norris (2010) and Maxim (2006). The first example was conducted by the Georgetown University German Department (GUGD) under the umbrella of multiple literacies (Byrnes, Maxim & Norris, 2011). The GUGD adopted a genre-based pedagogy in order to reveal the different linguistic components of genres, their accompanying cultural applications, and the relation between teaching genres and attainment of high proficiency levels in German writing. The other research is conducted by Maxim (2006), who highlighted how the use of poetry might enhance the learner's proficiencies in foreign languages.

In conclusion, available research in TAFL predominantly accentuates literacy-related topics vis-à-vis linguistic competence and the proficiency skills in response to the proficiency movement. Genre-based pedagogy is another noticeable research trend, yet in languages other than Arabic, and primarily attends to the relation between the application of genre-based pedagogy and the students' development in writing.

Against this backdrop, numerous researchers put forth that accentuation of standard Arabic in response to its diglossic situation has led to difficulties in communication across cultures, and hence lower performance on proficiency tests (Younes, 2006, 2014). On this account, emphasis on the diglossia-oriented research paradigm is becoming increasingly indisputable. This diglossia-oriented research was also driven by the movement toward culture that is propagated by the Standards document (1986, 2006). Dialects are representatives of regional cultural differences in the

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Arab world (Palmer, 2008), and thus they are significant elements of Arab cultures. As Palmer argues, "Students who are only taught one variety, are not prepared to [participate culturally] in a diglossic/bilingual society" (p. 3).

Diglossia-Informed Research

Researchers accentuate the dilemma of the usage of MSA versus dialects in TAFL. They acknowledge that the complicated diglossic situation of Arabic in the Arab world needs to be fused into the Arabic curricula to help smooth cultural interactions (Taha, 2007). By the same token, Al-Batal (1995) emphasizes the incorporation of teaching colloquial Arabic because it reflects manifest cultural aspects that are needed for everyday life situations. An analogous argument is made by Ryding (2012) as he acknowledges the issue of the different varieties of Arabic and provides guidelines for the simultaneous introduction of MSA and dialects in Arabic courses. He clarifies that ignoring the diglossic nature of Arabic is becoming increasingly indisputable since proficiency in MSA is isomorphic with reading and writing rather than speaking and negating meanings.

Younes' (1995, 2006, 2014) research on applying the integrated approach, which incorporates both MSA and dialects in the same simultaneous manner of native speakers, is an example of the above-mention research area. Younes found that when students were instructed in standards Arabic for formal reading and writing, and dialect for speaking, the students found the classroom environment more productive, varied, more enjoyable, and most importantly, authentic. Additionally, he proved that most linguistic features between dialects and standard Arabic are shared, and thus transferable.

The diglossia-informed research epitomizes a proclivity toward culture as it accentuates how people authentically communicate in real-life settings. Other significant cultural research trends are the crosscultural and intercultural orientations, which I elaborate on in the next part.

<div align="center">**Cultural Orientations in TAFL Research**</div>

Culture-orientated studies in TAFL, though limited, deal with the crosscultural and the intercultural paradigms.

The Crosscultural Research Paradigm

A focus in research on linguistic competence on linguistic competence driven by crosscultural perspectives is apparent (Nelson, Al-Batal & Echols, 1996; Hondo, 2001; Nelson et al., 2002). The crosscultural orientation provides cultural comparisons by describing cultural groups/nations on narrow clusters of values and self-construal (Hofstede, 2001). Focusing on crosscultural research from a linguistic competence perspective is informed by the afore-mentioned proficiency movement to meet the ACTFL standards (2006) in relation to the cultural rhetoric of the Standards document (ACTFL, 1986, 2012). The latter emphasizes that language learners are expected to demonstrate smooth communicative and cultural interactions with the target language communities. On this account, Nelson, Al-Batal, and Echols (1996) investigate the similarities and differences between Syrian and American compliment responses. In similar research, Hondo (2001) emphasizes how the expressions of politeness reveal the complex dynamics that language teachers encounter due to the cultural variety in colleges. Nelson et al. (2002) investigate similarities and differences between Egyptian

Arabic and American English refusals presenting how both groups use similar strategies with similar occurrences in making refusals.

The Intercultural Research Orientation

Other researchers argued that the primary task of foreign language teachers is to critically approach cultural topics to help build bridges and to facilitate social, political, and historical understandings between nations (Attar, 1995; Al-Batal, 2007). The latter approach attends primarily to the mutual relationship with other cultures within the teaching and learning of Arabic, or in other words, interculturalism (Byram, 2012). In this paradigm, culture is variable and evolving, leading to diverse meanings, which are always questionable within social hierarchies (Martin, Nakayama, & Carbaugh, 2012). FLT within this framework is not merely about the linear transfer of linguistic forms from one language system to another. Instead, it is about understanding different communities within their own cultural/historical contexts as well as understanding oneself in the process (Byram, 1997, 2008, 2010, 2012, 2015; Byram, Holmes & Sayyides, 2015).

Three major studies that deal with interculturalism in TAFL are EL Din (2015), Shiri (2015), and Trentman (2018). El Din (2015) is a conceptual framework for incorporating interculturalism in TAFL. He developed a literature review to provide tools for intercultural engagements and to show how the integration of one's native culture and target culture can empower learners to experience language and culture learning at a deep level. Shiri (2015) emphasizes the development of intercultural thought within Arabic study-abroad programs of American students to reveal how they develop and retain their intercultural understandings. Trentman (2018) highlights how the use of research-based methodologies influence the learners' language and intercultural growth.

To summarize, the TAFL field has been adapting to different methodological and research trends due to the economic and political demands of the era. Accordingly, research available in TAFL in the U.S. focuses primarily on literacy-oriented topics in relation to the proficiency framework pertaining to linguistic competence, proficiency levels/skills, and Arabic diglossic issues. Culturally oriented research includes linguistic competence within the framework of crosscultural communication as well as the intercultural paradigm.

Conclusion

The fields of FLT and TAFL have witnessed multiple political and economic demands, which brought about ample developments. In the face of the pressures of the fast-growing neoliberal rhetoric, propensity toward communicative and proficiency-oriented teaching methodologies has invigorated as language abilities are seen as dynamic tools to successfully navigate the job markets in a fast-developing globalized world. In addition, the terror rhetoric, which has been spreading leading up and beyond the 9/11 attacks, has stirred terror-related debates in the U.S. diminishing Muslim communities to fixed clichés of issues of backwardness and extremism. 9/11 and its subsequent turmoil led to a heightened sense of necessity for the learning of languages and knowledge of other cultures for national security purposes. Thus, the recent U.S. objectives for supporting foreign language programs feature nationalistic foundations to strengthen the country's internal security, and to engage in the global economy competitively. In line with the aforementioned, interest and enrollment in foreign and Arabic language courses at the college level notably augmented.

The field of TAFL corresponded to the above-mentioned demands through

adaptation to the communicative and proficiency drives, yet it has shown a slight diversion due to the diglossic nature of Arabic. Arabic diglossia has led the discipline to privilege formal topics that are primarily handled in standard Arabic rendering dialects that are mostly used in spoken communication, less attention. In the face of the latter dilemma, a push to develop methodologies to combine colloquial and standard Arabic has aroused. Thus, research in TAFL has been attending to formal topics that prioritize literacy-related aspects such as linguistic competence, the development of the four proficiency skills, and the integration of standard Arabic and dialects. Against this backdrop, cultural research in TAFL is significantly limited and focuses on linguistic competence driven by a crosscultural perspective as well as the intercultural paradigm.

Despite the hiking enrollment rates in college Arabic courses, and the evolving methodologies available in the field, Arab and Muslim communities have continued to be portrayed as a troubling presence or threat in the U.S. Different Arab-specific biases and stereotypes have been circulating that relate Arabs to general frames of terrorism, conservatism, and backwardness. Such stereotypes reflect a gap between reality and available representation of Arab cultures, which indicates the limited ways of framing them within political, cultural, and media domains. Moreover, the neoliberal dynamics that instrumentalize language learning and cultural engagements by connecting them to economic profits and incentives boosted such Arab and Muslim-related typecasts.

Against the afore-stated backdrop, a need for critical cultural frameworks of teaching and research in FLT and TAFL became plausible to deconstruct and respond to different clichés and biases in the field. The resources I reviewed in this chapter are by no means exclusive. However, it is palpable that there is an evident scarcity in scholarly

work that deals with critical cultural or critical literacy studies in the context of TAFL at the college level.

My study attends to the above-mentioned gaps in research in the field of TAFL via the employment of a critical ethnographic orientation for data collection (Carspecken, 1996; Madison, 2012; Emerson, Fretz & Shaw, 2011), critical discourse analysis (CDA) (Fairclough, 2003, 2008), and thematic analysis (Braun & Clarke, 2006) for data analysis to unveil how cultural perspectives emerge, are constructed or negotiated across a broad spectrum of classroom discourses in an advanced college-level Arabic language course. Furthermore, I accentuate the different dynamics that inform the latter practices through a close breakdown of the course's reading discourses, the in-class interactions, and the students' reflections.

My focus on the latter research themes stems from the notion that cultural representations that develop in communicative instances denote ideologically driven discourses that represent 'modality of power' (Fairclough, 2008), and hence have the potential to maintain power dynamics (Fairclough, 2008). As I argued earlier in this chapter, in the context of TAFL, it is becoming increasingly indisputable to pin down how language use within classroom settings represents a modality of control that dictates specific recurring and often stereotypical cultural depictions. Thus, investigation of how the realm of foreign language teaching contributes to the elimination, reproduction, challenge, or proliferation of such typecasts is plausibly indubitable, especially that these unfavorable depictions are reinforced by the ubiquity of the static orientations toward culture that is immanent to the current state of neoliberalism (Kramsch & Vinall, 2015).

CHAPTER 3

METHODOLOGY

<u>Introduction</u>

My study benefits from the critical ethnographic orientation for data collection (Carspecken, 1996; Madison, 2012; Emerson, Fretz & Shaw, 2011), critical discourse analysis (CDA) (Fairclough, 2003, 2008), and thematic analysis (Braun & Clarke, 2006) for data analysis. I employed the latter methods to unveil what and how cultural perspectives emerged or were constructed across classroom discourses in an advanced college-level Arabic course. Additionally, I accentuated the different macro- and micro-dynamics that informed the emergent cultural dynamics as well as the factors that contributed to the students' cultural engagements. In so doing, I introduced a breakdown of two course readings, two subsequent in-class debates, and the students' deliberations about their cultural experiences.

This chapter includes three sections: The study's context, methods of data collection, and methods of data analysis. The context comprises information about the study's town, university, department, the Arabic program, course description, classroom practices, and participants. The data collection section shows my rationale for the employment of the critical ethnographic orientation, the research ethics I followed, and the tools that I adopted to gather data, including field observations, writing field notes, collection of the students' artifacts, transcription, translation, and semi-structured interviews. The data analysis section highlights my two primary analytic tools, which are critical discourse analysis and thematic analysis.

<center>**Context**</center>

<center>**Town and University**</center>

My study took place in the State University (pseudonym), a reputable university located in a liberal college town in New England. The town is mostly an academic community offering numerous educational opportunities. It is a quiet place full of vast green landscapes in summer, which turn into white mountains of snow in winter. The main racial make-up of the city is white 73.1 %, Asian 12.7%, Hispanic 5.8%, and Black/African American 5.5%.

The State University is a public research university located in New England. Due to its large international student body, it has a diverse cultural environment. It offers 112 Bachelor's, 6 Associate's, 77 Master's, and 48 doctoral degree programs in nine schools and colleges. The racial make-up of the student body of the university is as follows: White 73%, Asian 12%, Hispanic/Latino 7%, Black 5% (Information about the university's and town's racial make-up are derived from the official city website based on the 2017 census. However, the reference is not provided to maintain the research anonymity.

<center>**Department**</center>

My research developed in an advanced Arabic course, which is offered by the Department of Languages, Literatures, and Cultures. It is considered the largest department at the State University as it has approximately 80 faculty members, 370 undergraduate students, and 200 graduate students. The department offers seven programs of study in comparative literature, East Asian languages and cultures, English as a second language, German and Scandinavian studies, Italian studies, and Spanish and

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Portuguese studies, and Arabic language. The department provides immersive learning opportunities to study abroad and to engage with different cultural, literary, and art experiences.

The Arabic Program

The focal course is taught within a dynamic multi-campus Arabic program, which engages students with the study of Arabic and culture at the elementary, intermediate, advanced, and upper advanced levels. The majority of the courses offered are intensive four- or six-credit courses, which meet on a daily basis. It features numerous cultural and literary curricular and extracurricular activities such as monthly movie screenings, annual Arabic nights, music events, lectures delivered by guest speakers from a broad spectrum of backgrounds (i.e., literature, politics, and culture), calligraphy lessons, field trips, and weekly conversation tables. The program entails five full-time faculty, two adjuncts, and a group of teaching assistants.

Course Description and Classroom Practices

The focal course is an advanced third-year Arabic course, which aims at achieving an advanced proficiency level in MSA with an exposure to one Arabic dialect, either Levantine or Egyptian, utilizing the four proficiency skills: reading, writing, speaking, and listening. Students engage with the course's material at an average rate of speed comparable to native speakers. They are expected to read, listen to, discuss, and write about authentic texts developed by Arab authors. Texts cover a variety of political, social, religious, and literary topics in different genres, styles, and periods. This course continues Al-Kitaab series, in addition to extra instructional materials provided by instructors as need be. Quoted from the course syllabus, the work in this course is

designed to help students reach upper-intermediate/ advanced proficiency in Arabic, which means that they consistently: 1- Speak about yourself and others, initiate and sustain conversations on impersonal subjects, and narrate in all major time frames, 2- read texts on unfamiliar topics and understand the main ideas without using the dictionary, 3- understand written and spoken Arabic-language discourse dealing with topics of current political, social and cultural interest, and 4- engage in written discourse dealing with impersonal or abstract topics. Besides, students extend their knowledge of Arab cultures, about their histories, politics, and literature, draw on complex grammatical and rhetorical structures, and learn around five-hundred new words and expressions to their linguistic repertoires.

The course syllabus emphasizes different abstract topics and requires engagement with different activities across the four proficiencies. Requirements comprise attendance and active participation in the course's discussions and activities, daily homework assignments, maintaining a writing portfolio on the course' different themes, tri-weekly short quizzes, a final individual presentation on a topic of interest from the course's syllabus, and a final exam. Examples of topics in the syllabus cover themes related to journalism, gender relations, college education, feminism, and the like in the Arab world.

The syllabus features high scores for active participation and group work. Students are encouraged to work independently to prepare the new vocabulary, structures, and readings before class, and take the initiative to participate during class meetings. They are advised to use the new language outside the classroom in their daily activities. In class, students are typically engaged in dialogues, group discussions, reflections, or debates that are related to the course's themes.

<center>**Participants**</center>

There are eleven participants in my study: Jessy, Mary, Yeung, Andy, Jonah, Ali, Bill, Rob, Mason, Blake, and Sam. All names are pseudonyms to protect the students' privacy. The course's instructor declined to participate in the study.

Jessy

Jessy is a Syrian American and Muslim undergraduate student. She moved to the United States when she was six years old with her family. She is a senior undergraduate student. Her major is economics, and Arabic and Spanish are her minors. She started learning Arabic from the elementary level despite being a heritage speaker. She likes learning languages, but she does not prefer to work in teaching or education positions. She wants to work in the economic field, international business, or pursue an MBA. She frequently travels as she has been to Syria to visit her family, Turkey, and Lebanon for vacations. Technically, Arabic, particularly Levantine dialect, was her first language, and then she learned English when she moved to the United States. Her family entirely communicated in Levantine Arabic with her at home. She went to an Islamic school until fourth grade, where she initially learned standard Arabic and religion. At that time, she was puzzled because what she learned in school mismatched the community around her in other social settings. She likes to watch the news with her father to improve her standard Arabic. She is interested in Arabic food and music.

Mary

Mary is a Muslim Indian student whose mother tongue is Urdu. She is a doctoral student in comparative literature, and mostly works with English and Urdu. However, due to her Arabic learning experience, she became more interested in branching out to

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work in Arabic as well to focus on the connection between Arabic and Urdu authors. She started Arabic learning from the elementary level despite her familiarity with Arabic as she read the Quran in her school when she was younger. She is interested in reading different types of traditional literature such as poetry, novels, and the like.

Yeung

Yeung is a Japanese senior undergraduate student. She is a political science major. She is interested in comparative politics, especially in the Arab region. Her undergraduate thesis is a comparative study on two religious, national groups, which are the Muslim Brotherhood in Egypt and the Rashtriya Swayamsevak Sangh (RSS), which is a Hindu national group in India, and she examines how social organizations under different political systems, one is democracy and one is military authoritarianism, behave differently. She belongs to singing groups in the gospel. She lived in Hong Kong between the age of one through five because her family had to relocate for their jobs, and then she returned to Japan at the age of five. She attended a local Japanese school, where the language of instruction was mainly Japanese, but she had some exposure to English via a few classes. She continued to practice English through private tutoring. She traveled to Lebanon during the summer of 2017, where she continued her learning of Arabic. Post-completion of her undergraduate program, she was interested in applying for a teaching fellowship in Jordan to teach classes on the Middle Eastern and world history, and political science.

Andy

Andy is a junior undergraduate student. He is a double major in environmental studies and Arabic. He was an intern in Jordan during the summer of 2017, where he

worked with the Jordanian rural society of conservation and nature. His research interests focused on the aspect of sustainability and environmental science in the Middle East and the Arab world. He spent the first two months in Jordan studying standard Arabic and dialect. After completion of courses, he wanted to bring in his environmental interests, and also explore the country on his own, so he arranged to volunteer in the rural society. He wishes to work in the ecotourism field post-graduation from college.

Jonah

Jonah is a senior undergraduate student whose major is international economic development and diplomacy. Through the course of his studies, he took courses in sociology, political science, economics, and education. He reflected that his undergraduate program provided him with a diverse relay background to look at different issues around the world within multiple facets, and to be able to problem-solve based on that. He comes from a Jewish background. He went to a Jewish school, where he studied Hebrew for thirteen years and Spanish for six years. He participated in a three-month study-abroad program in Israel during his junior year in high school. In this program, he took courses on Israeli history and went on field trips out in the country to examine the topics they study.

Ali

Ali is a junior undergraduate student, who is specialized in political science, with a particular focus on the Middle East and South Asia. She is a South Asian Muslim from Pakistan, and she speaks Urdu. She has been to an intensive Arabic program at the American University of Beirut during the summer of 2017. During this program, she was a part of Al Josoor, a language exchange program, with Syrian refugees and immigrants.

She met once a week with refugees and spoke to them in Arabic, and in turn, they spoke to her in English. That way, she could learn about the lives and struggles of refugees, practice Arabic, and she was able to help refugees to learn and practice English, which they needed to immigrate to English-speaking countries.

Bill

Bill is a junior undergraduate student. His major is accounting, and his minor is Arabic. He is a Greek American and Eastern Orthodox Christian. He went to a private Greek school, which was founded by Greek immigrants, till sixth grade. His classes were mostly in Greek except for one English class per week. After that, he went to an American public school, and his adaptation to American culture was a challenging experience. He participated in a study-abroad program in Greece, where he conducted a sociological and economic study of the financial situation in Greece. He studied how the new refugees and the cultures they bring are integrated into the Greek culture, and how their situation influences the financial crisis in Greece.

Rob

Rob is a junior undergraduate student whose major is English, and his minor is Arabic. He focuses on the literacy end of English, literary analysis, and literary criticism. He has a particular interest in American studies literature and culture in the nineteenth century. He did do a study-abroad program in Oxford where he conducted comparative literature between English and Caribbean literature. During his stay in Oxford, he met a big Arabic-speaking community and was able to speak with them and practice his Arabic casually. He is an atheist but comes from a Roman Catholic and Jewish backgrounds. His grandfather converted from Judaism to Christianity because he wanted to go to

Georgetown, and Jews were not allowed into Georgetown at that time. This experience has deeply entrenched his family history. He considers the latter story an example of someone taking courage, sacrificing his identity for the potential to move forward.

Mason

Mason is a second-year M.A. student in translation studies. He has been studying Arabic for five years, ad Hebrew for ten years. He identifies himself as a secular Jew as one of his parents is a Jew. He has been to Israel to study translation at the Hebrew University of Jerusalem in 2011. The latter experience made him consider the Israel-Palestine conflict, and it was vital for him to know both languages. He speaks Spanish as well due to growing up in California. Upon graduation, he wants to work in the academic field.

Blake

Blake is a sophomore undergraduate student, who is double-majoring in global health and psychology. He chose this major due to his passion for helping people as he went on multiple mission trips during high school to different African countries, where he figured out that there are many health problems worldwide. Accordingly, he is interested in pursuing a graduate degree in global health. He is African American from Nigerian descent. He is a student-athlete and is plays football. He has been studying Arabic since his freshman year of high school, and then he has been to a study-abroad program in Morocco.

Sam

Sam is a senior undergraduate student who is specialized in Middle Eastern studies and Arabic language. He is interested in researching the media representation of

the most persistent Middle Eastern issues. He has been to Jordan on a scholarship for an academic semester, during which he studied Arabic and Islamic history. He visited other Arab countries for pleasure, such as Egypt and Qatar.

The Course's Instructor

The course instructor did not sign the consent form or permit me to use her data. Therefore, I was not able to include her discourses in my analysis or her personal information. In the cases where her discourses were crucial for the analysis, I provided a paraphrase of her actual speech.

The Researcher

I am Shaimaa Hussein Moustafa, a college Arabic instructor who started this career over ten years ago in the United States. I am originally from Egypt, and my mother tongue is Arabic. I came to the United States for the first time as a Fulbright scholar in 2009. During that period, I taught Arabic and Arab culture in a reputable university in the Midwest. After completion of my scholarship, I applied to graduate school and started my master's program in Bilingual, English as a Second Language and Multicultural Education in the same university where I currently teach. I completed my master's degree in 2012 and started a doctoral program in Language, Literacy, and Culture (LLC) in the same university. The LLC program is an inclusive community, whose students and professors alike consider education for social justice as their mission to serve the underrepresented and minority groups in educational settings. Due to my enrollment in the master's and doctoral programs, I started to think critically about my teaching practices as a college instructor of Arabic. I have been considering how culture and language are interrelated, and the inevitability of incorporating both in teaching Arabic.

The latter is due to the increasingly developing stereotypical images about Arabs in the United States in the post 9/11 context (Morey & Yaqin, 2011; Kramsch, 2005). These stereotypes have gained even more momentum in recent years alongside the upsurge of islamophobia. Hence, my research framework and interests have been shaped by the-aforementioned elements, which have guided me to critically explore the cultural underpinning that develops within the practices and discourses of teaching Arabic as a foreign language in the U.S., and how the latter shape or are-shaped by power and ideological dynamics at the macro- and micro-contextual levels.

The next part covers the methods of data collection I pursued in my study, which stems from the critical ethnographic orientation (Carspecken, 1996; Madison, 2012).

Data Collection

Critical Ethnography

Critical ethnography attends to what constitutes normality of knowledge as it holds a critical view toward truth and what might be considered valid cultural and social depictions (Carspecken, 1996; Madison, 2012). The primary purpose of critical ethnography is to deconstruct what is taken for granted to represent truth by critically engaging with regimes of power as they unfold in everyday interactions and discourses. As far as the ethnographic orientation is concerned, it is a discursive and active methodological tool, which describes the vivid cultural and social representations inherent in any communication via field observations, writing field notes, taping informative moments, collection of artifacts, interviews, and transcription (Emerson, Fretz & Shaw, 2011). Furthermore, it has the potential to attend to the fine details about the ways participants in any given social interactions construct, shape, reshape, or are

informed by different elements in their social and cultural realms in deep yet vibrant

depictions. As such, the researcher provides detailed accounts of what the data reveal,

and what it means concerning the research questions and goals.

The vivid and detailed capacity of ethnography is central to my research. The

ethnographic tools I drew on involved thorough field observations, audio-taping

intriguing classroom instances, followed by documenting meticulous field notes. The

latter practices allowed me to portray holistic pictures of what was going on in the focal

course in relation to my research questions and goals. My continuous review and

comparisons across the audio-taped materials and field notes lent support to my

identification of the most significant data corresponding to my research purposes, and

accordingly my selection of the two focal readings and debates (I provide details about

my rationale for these selections later in this part and chapter). Immersing myself in the

field as a participant-observer aided me to deeply capture notable moments that exposed

the types of cultural representations that the focal students developed within different

classroom interactions. Furthermore, documenting and comparing my comments and

thoughts enabled me to dismantle the ideological underpinnings of the identified cultural

representations by reflecting on their linkages to certain micro- and macro-contextual

elements such as the dynamics of intertextuality vis-à-vis the course readings, the

instructional genre, and the neoliberal and terror rhetoric.

Semi-structured interviews enabled me to highlight further the types of factors

that informed the students' cultural engagements in the focal course. As such, an

examination of the students' reflections added a validity layer to my findings based on

Lincoln and Guba's (1985) conception of internal validity as the extent to which research

results have explored what is actually taking place in the field. Data from interviews

supported my identification of how my findings from the focal readings and debates

converged with or diverged from the emergent interview themes. This thickened my

arguments concerning the elements that informed the students' cultural development in

the focal course.

The interpretive and inclusive dynamics of critical ethnography are important for

my research. Critical ethnographic researchers start from the questions of who they are

and who their participants are. They identify what others are divulging about the subject

and community one is committed to interact with and learn from (Carspecken, 1996;

Madison, 2012). Researchers enter the research sites with ethical awareness of obligation

toward achieving greater fairness for the specific populations they study. Accordingly,

during my fieldwork, I developed a deep relationship with my participants by

respectively listening to them, avoided anticipation, engaged in active thinking about the

meanings of what they express, and developed an awareness of my inclination of

generalization. In my field notes, I pinned down the participants' thoughts as well as my

interpretations. I regularly re-visited these notes to add or modify them as I continued to

observe the course and engage in informal conversations with participants.

In critical ethnography, the ethnographer dynamically participates in the

interpretation of the observed phenomena at any particular moment (Emerson, Fretz &

Shaw, 2011; Carspecken, 1996; Madison, 2012). Moreover, the ethnographer continually

reflects on her grasp of those observations while consistently reflecting on her knowledge

and assumptions about the different phenomena she engages with. In my study, I engaged

with the following questions while writing my field notes: Who or what I represent or

leave out in my data selections and analysis, and why? What is my role in the data collection and analysis processes? Reflection on these questions facilitated my understanding of how I selected and approached the data in relation to my suppositions and research objectives.

During my fieldwork and classroom observations, diverse topics and themes emerged, some of which are linguistically-inclined, and others are culturally motivated. The latter drew my attention, and I acknowledge here my identities as an Arab national, a college Arabic instructor, and an education researcher, as incentives for this attention. I am a researcher and language educator who is interested in examining how Arab cultures are approached and represented in Arabic classroom discourses. This is due to my inclination as an insider to the Arab community, and who has personally been influenced by different political, social, and cultural factors that this community has been witnessing. As I highlighted in the previous chapter, one of these factors is the terror rhetoric post 9/11 that posed multiple difficulties and cultural stereotyping (Morey & Yaqin, 2011). The latter is reinforced by the standardized orientation toward culture that is informed by the neoliberal rhetoric (Bernstein et al., 2015).

The factors mentioned above prompted my interest in exploring how the realm of TAFL extends or challenges the Arab-related stereotypes for the purpose of developing culturally inclusive methodologies in Arabic teaching in the U.S. As such, the occurrences that entailed extended cultural engagements in the data, in which cultural representations were significantly negotiated and developed by students, were cases in point. Accordingly, among a broad spectrum of classroom discourses (i.e., Arab nationalism, press, literature, modern tradition of marriage, the development of modern

standard Arabic and dialects, relations between the male and female genders, Arab

college education, and the like), I selected the two focal themes that are the gender

relations and college education in the Arab world. These two topics opened up multiple

opportunities for students to express their cultural views, and for me to critically

deconstruct different cultural standpoints, their development, and their motivations and

implications in the focal course.

While I acknowledge my insider stance to Arab cultures, as an ethnographer, I

needed to step back and make the taken-for-granted strange (Gee, 1991, 2014; Emerson,

Fretz & Shaw, 2011) in order to achieve comprehensive and valid interpretations of my

data. Reading across the complete field notes and data resources, documenting my initial

observations, conducting semi-structured interviews to explore further the students'

viewpoints with regard to the research questions and preliminary findings, and starting

the in-depth analysis two month after the conclusion of data collection made me able to

shift from an insider to an outsider participant observer.

The last few paragraphs explained my rationale for using critical ethnography as a

methodology in my study. The next part focuses on the research ethics I followed, and

the data collection practices I utilized.

Research Ethics

I followed the research ethics suggested by Emerson, Fretz, and Shaw (2011) to

protect my participants' privacy, and to obtain informed consent of their participation.

I adhered to the guidelines of the University of Massachusetts Institutional

Review Board (IRB), which adopt and implement the federal policy for the protection of

research human subjects. IRB protocol number 2017-3722 was submitted on February

14th, 2017, and approved on April 14th, 2017 (See Appendix A for approval letter). The original protocol expiration date was April 13th, 2018, which I extended through April 14th, 2019, for data analysis purposes (See Appendix B for the study's consent form).

According to the IRB guidelines, to obtain participants' informed consent, I informally visited the focal course on September 18th, 2018 to introduce my study, the participants' responsibilities and commitments, the participants' voluntary participation, the risks associated with the research, and the procedures I planned to take to protect the participants' privacy and study records confidentiality.

During the meeting, I explained to students the low chances of known risks associated with my research study; however, I clarified that a possible inconvenience might be the time it takes to complete the study. Moreover, I highlighted the low possibility of a breach of confidentiality, against which I have taken steps to minimize the risk. I clarified the following points for securing the participants' confidentiality:

- Keeping all study-handwritten material and hard copies, including artifacts and my field notes of observations and interviews, in a secure locked cabinet in my office.

- Keeping all digital data files of typed field notes and interview transcripts on an encrypted and password-protected external hard desk away from my personal and public computers

- Labeling all research records with pseudonyms (A master key that links names and pseudonyms, as well as the consent form, was maintained in a separate secure file cabinet in my office)

- The use of an encrypted digital recorder for the audio-recording of interviews (This device was kept in a secure file cabinet in my office away from the consent forms. Data

stored on were not downloaded to any electronic devices)

- Transcription of audio data took place in my private office in order to avoid any third-party preach of the data.

- All audio-data were permanently erased from the digital recorder after transcribing the interview.

- No audio-data is planned to be used in public presentations or conferences.

- The possibility of presenting or publishing my findings in summary format that does not refer to the participants' true identities.

I informed students of their voluntary participation in the study. Initial agreement to be involved in the research and any future declines of participation were elucidated to result in no penalties or consequences of any kind.

I gave students a week to consider their participation, and I re-visited the class on September 25th, 2018, to collect their consent forms. During my visit, I shared the study's faculty supervisor and my contact information in order to give the students the chance to contact us in the case of any unforeseen circumstances or for regular inquiries.

Following the procurement of the students' consent, I began my data collection. The next part illustrates my ethnographic data collection practices.

Observations and Field Notes

My fieldwork was conducted over the full academic year, which commenced in Fall 2017 and concluded in Spring 2018. During this period, I attended the class meetings of the focal Arabic course twice per week for eighty-five minutes each.

During my presence in the field, I enacted the role of a participant-observer by familiarizing myself with the social, physical, and cultural settings of my participants and

the daily classroom routines (Emerson, Fretz & Shaw, 2011). Through my daily

participation in the classroom routines, I fostered continuing relations with my

participants by facilitating different class activities and engagements. I closely attended to

their ongoing physical, social, and cultural engagements with the class topics and

activities. In the meantime, I documented my observations, thoughts, and inquiries

regularly either in writing or by audio-recording the class sessions. Accordingly, I was

immersed in the participants' worlds and their classroom experiences as they unfolded.

Writing field notes involved extensive written accounts of what I could observe

and think of while I wrote and reflected on what I inscribed. In forty-eight field notes, I

attempted to be as descriptive and reflective as possible to vividly capture the research

context, participants, and their engagements/interactions. As such, my field notes include

descriptions of the physical setting of the classroom, portraits of the students and their

social interactions with peers and the course materials, detailed narratives of certain

events that correspond to my research goals and questions, and dialogical encounters

among students or between them and myself.

After each class, I wrote and expanded my field notes while observing

transformations of what took place. I reflected on what I initially noted in class, what I

learned and felt, and what astounded me. I examined the reactions, questions, and topics

that I needed to explore further to clarify the points of confusion.

As an ethnographer, I was not a disconnected spectator or in Emerson, Fretz and

Shaw's words "a fly on the wall" (2014, p. 10). Rather, I actively helped with the

different class activities and students' inquiries. As my connections with participants and

familiarity with the class routines grew, I managed to develop perspectives that interwove

with and later guided my research's goals and procedures of data selection and analysis.

By being fully immersed in the field as well as keeping a record of my thoughts, feelings, and notes, I was able to thoroughly investigate informative moments, in which cultural depictions were constructed within different classroom discourses, the ways they were developed, and their ideological work. Furthermore, documenting and comparing all informative moments allowed me to observe how the students' cultural engagements started and developed. Thus, I could attend to how the emergent cultural representations were mediated by micro-contextual elements such as the instructional genre and the intertextuality, in addition to the macro-contextual factors that informed them.

Students' Artifacts

As for artifacts, I collected the course syllabus, different activity handouts, the course readings, class roster, students' written essays, and projects related to the course' cultural topics. The latter material served to complement and fill in the gaps identified in other available data resources. In Chapter 4, I focused my analysis on two reading texts from the artifacts I collected during my field observation. I did not provide an analysis of artifacts other than these readings in this study; however, exploring them supported my identification of the students' backgrounds and experiences as well as intriguing topics, which I investigated further in the semi-structured interviews. For instance, Andy designed a PowerPoint presentation about ecotourism in Jordan for his final course project. This presentation drew my attention to inquire about how Arabic might have contributed to his professional life as well as his study-abroad experience in Jordan. Thus, I was able to reflect on his goal of learning Arabic and how it informed his cultural engagements in the focal course.

Transcription

        Transcription is an important practice in ethnographic research that is theoretically driven and selective (Davidson, 2009). Theory and research questions shaped how I approached transcription in my study. Informed by my research questions, which are generally concerned with the cultural dynamics in the focal course, as well as the study's theoretical framework, which involves the perception of culture as ideologically driven (See Chapter 1 for the definition of culture), my selection of specific data to transcribe primarily attended to the students' discourses that hovered on their cultural engagements, experiences, perceptions, and their ideological underpinnings.

        Transcription is a representational practice that encompasses what is denoted in the transcript, who is representing it, and with what outcome (Davidson, 2009). In order to achieve this, I followed Gee's (1991, 2014) approach of transcribing into idea units as well as Derewianka's (2011) clause definition. An idea unit entails an individual piece of novice idea, which is characterized by a pitch glide and is followed by a pause (Gee, 1991). Idea units are numbered, and divided by slashes, and grouped into lines. A line represents the main argument across a group of idea units and is followed by a double slash. In the meantime, I paid attention to Derewianka's (2011) definition of the clause as "the basic unit of meaning…a slice of experience" (p. 13) that involves a verb that carries tense. Recognition of clauses as basic units of meaning expanded my awareness of where idea units start and end by tracking the verbs and significant meanings (See Appendices C, E, G, and I for transcription and clause breaks of the focal readings and debates). For instance, in my analysis of the gender relations reading, I identified the two idea units below, which I marked with numbers 9 and 10.

Obstacles to Gender Relations: Jealousy
9-It seems like the friendship project of Ramia is impossible because of her
fiancé's jealousy/
10-Jealousy plays a big role in destroying this kind of friendship//

Both idea units in the above quotes are related to one theme: the role of jealousy in the

continuation of the male/female relationship. They constitute a line as they have a

complete meaning. I labeled them with a title that expresses their general idea: obstacles

for gender relations due to issues of jealousy.

After completion of transcription, I provided the English translation of the Arabic

materials.

Translation

I translated the focal reading texts and the transcribed in-class debates from

Arabic into English. Translation is defined by Hatim and Mason (2007, 2013, 2015) as a

network to convey equivalent ideas and cultural facets from a foreign to a target

language. Arabic and English belong to distinct contexts and language families. Arabic is

a Semitic language, while English belongs to the Indo-European family. Accordingly,

syntactically-speaking, Arabic, and English have different word orders. Furthermore,

Arabic and English are spoken in significantly different contexts. Arabic is the official

language of more than fifteen Middle Eastern countries, while English is the official

language of Britain, the United States, and most of the commonwealth countries.

I provided a translation that is equivalent and genuine, reflecting the cultural

underpinnings of Arabic. In so doing, I followed Gaber's (2005) "glossing" technique for

translation of unfamiliar words that are culturally inclined by providing their explanations

either between parentheses within the text or in the footnotes. For example, I explained

the word 'Ramadan رمضان' which frequently appeared in the transcripts, in the footnotes

as follows: Ramadan is the ninth month on the Islamic calendar, during which Muslims all over the world fast from sunrise to sunset.

Other than the expressions that are cultural-specific, Arabic, and English make analogous meanings via different word orders and punctuation rules. For example, in Ali's line in the debate on Arab college education, he describes colleges in the United States as better than in Arab countries by stating that "البحث العلمي أحسن و التمويل أكبر" Scientific research is better, and funding is bigger." While in English, the simple relational clause entails verb to be as in "Scientific research is better, and funding is bigger.", Arabic does not. The equivalent construct in Arabic is literally "Scientific research better and funding bigger." In the previous example, it is noticeable that the Arabic line does not include a comma while the English translation does. This is because Arabic tends to employ run-on sentences that are related in meaning.

<u>Semi-Structured Interviews</u>

Interviewing is an effective method in ethnography to learn about the participants' beliefs to ultimately understand how they weigh in their life experiences in relation to the researcher's observations (Emerson, Fretz & Shaw, 2011). Semi-structured interviews provide flexible ways to deeply dig into the participants' experiences in a general sense and subsequently address areas of interest in a more structured way. In ethnographic research, interview questions stem from the research paradigm, questions, and observations. Thus, semi-structured interviews supported my research goal to dismantle further the development of the students' cultural perceptions by exploring the dynamics that mediated their cultural engagements.

I followed the skills recommended by Emerson, Fretz, and Shaw (2011) for a

successful interviewing experience. These skills include asking questions, attentively listening to the interviewees, keeping one's talk to a minimum, taking an unassertive role toward the interviewee's opinions, and showing interest in the interviewee's experiences via eye contact and facial expressions (Emerson, Fretz & Shaw, 2011).

Via broad descriptive questions that I asked in English, the students reflected on their life experiences such as their personal, academic, professional, social, and cultural backgrounds. These questions are:

1- Would you please tell me about yourself and your interests?

2- Would you please tell me about your experiences of learning Arabic in general as well as in this course?

3- Would it be possible to reflect on your cultural experiences while engaging with the course's materials and activities?

4- Do you envision yourself using Arabic beyond academia or graduation from college?

While replying to the first question about the students' personal experiences and interests, I added structural questions, which were more specific to deconstruct the students' responses. When students provided information about their personal and cultural backgrounds by referring to their extended family histories, I added the following questions:

- Do you speak other languages?

- Do you affiliate with specific identities (i.e., ethnicity, religion, and etc.)?

I drew on the students' responses to my second and third general inquiry about their Arabic and cultural learning experiences to structure more questions as follows:

- Did you participate in a study-abroad program before? Can you describe it in detail?

- Are there topics in this course that are of interest to you? Why?

- Are there any topics or drills from this course that were engaging? How? Why?

- Are there certain topics or activities that made you think you learned something new about Arabic and its communities?

- If you were an Arabic course designer, is there something that you would add or change in your course?

Interviews took place between December 2nd, 2017, and March 13th, 2018, during which I met with ten participants. The duration of each interview ranged between 45 and 60 minutes. In Table 2, I provide the date and name of participants for each interview meeting. At the beginning of each session, I requested permissions of students to audiotape, to which all students agreed. Interviews took place whether in the same room, where the class met, or in a small conference room on the same floor.

Interview Number	Date	Participant's Name
Interview 1	12/02/2017	Jessy
Interview 2	12/15/2017	Mary
Interview 3	12/18/2017	Yeung
Interview 4	01/06/2018	Andy
Interview 5	01/19/2018	Jonah
Interview 6	01/27/2018	Ali
Interview 7	02/05/2018	Bill
Interview 8	02/27/2018	Rob
Interview 9	03/05/2018	Mason
Interview 10	03/13/2018	Blake

Table 2: Semi-Structured Interview Schedule

The above section covered how I pursued my data collection via the critical ethnographic lens. The next part describes my data analysis procedures.

Data Analysis

My analysis practices involved Fairclough's model of critical discourse analysis (CDA) (1998, 2003, 2008) to investigate the focal readings and debates, and thematic analysis (Braun & Clarke, 2006) to deconstruct the students' interviews.

I approach the focal readings and in-class debates in Chapters 4 and 5 to critically disclose the types of cultural representations that are constructed in them, how they were developed, their ideological underpinnings, and the micro- and macro-settings that inform them. As stated in the theoretical framework in Chapter 1, discourses expose ideologies or sets of persistent beliefs inflicted with power relations that constitute the cultural realm (Fairclough, 2003, 2008; Nieto, 2008; Nieto & Bode, 2012, 2015; Valdiviezo & Nieto, 2015). In addition, discourses with their emerging ideological implications are mediated by certain micro-and macro-dynamics. Pertinently, Fairclough's model of CDA (1998, 2003, 2008) is relevant to my research. It provides me with tools to linguistically approach the focal discourses to understand how cultural perspectives were constructed through a descriptive textual analytic lens, how specific dynamics of production informed them (i.e., intertextuality and the instructional genre) via an interpretive processing analysis, and the macro-forces that inform the discourses through an explanatory social analysis (i.e., the neoliberal and terror rhetoric).

In Chapter 6, I employed a thematic analysis (Braun & Clarke, 2006) to investigate the interview data to meticulously reflect on, identify, and report recurring themes within the interview transcripts. Thematic analysis starts with the researcher's goals and inquiries. As such, and in order to test the internal validity (Lincoln & Guba, 1985) of my findings, I drew on my research questions, theoretical underpinnings, and

identified preliminary findings to explore further the dynamics that informed the students' cultural engagements in the focal course. That is, I dismantled persistent themes that lent support and complicated my preliminary analysis of the focal readings and debates.

The previous few paragraphs pinpointed my rationale for utilizing CDA and thematic analysis in relation to my research goals and questions. In the next part, I attend to the different analytic tools in detail.

<div align="center">

Critical Discourse Analysis (CDA)

</div>

CDA (Fairclough, 1998, 2003, 2008) is an informative analytic instrument that critically approaches how discourses in any given context shape or are shaped by power dynamics through examining the kinds and ways different cultural meanings are created. It provides tools to explain these cultural meanings vis-a-vis their power nuances through revealing the cultural, and hence, the ideological underpinnings that they expose at both the micro- and macro-levels.

The critical discoursal orientation holds the concepts of discourse, ideology, and culture at its heart (See theoretical framework in Chapter 1). Discourse, which is the representation of the available recurrent relations and views among social actors in social contexts (Fairclough, 2003, 2008), exposes ideologies, or in other words, sets of persistent beliefs inflicted with power relations (Fairclough, 2008). Furthermore, discourses with their recurrent emerging ideological meanings construe the cultural views that interactions expose as culture is defined as the fluid socially-and politically-shaped beliefs, practices, connections, and standpoints that specific groups of people co-construct and re-construct under certain contextual social, political, and historical conditions (Nieto, 2008; Nieto & Bode, 2012, 2015; Valdiviezo & Nieto, 2015).

Accordingly, cultural representations that develop in communicative instances denote ideologically driven discourses.

Relevantly is Fairclough's CDA model (Fairclough, 1998, 2003, 2008), which entails three interconnected phases: textual analysis, processing analysis, and social analysis. Figure 2 shows my visualization of the model. Textual analysis, or the descriptive phase, accounts for the salient linguistic features in discourses. Besides, it elucidates the connection between the linguistic features and the ideological underpinnings and cultural discourses they expose. In the processing
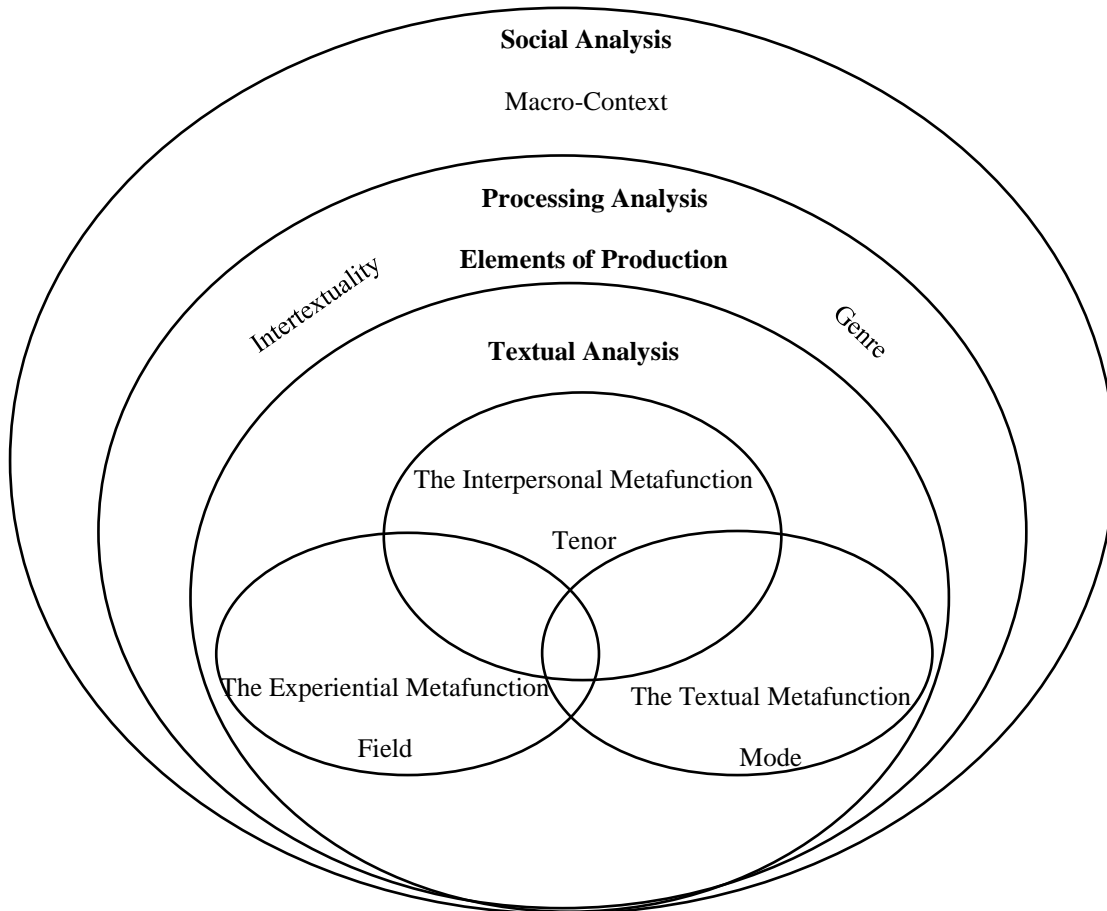
Figure 2: CDA Model Adapted from Fairclough (1998, 2003, 2008) and Gebhard (2019)

analysis/interpretation, the factors that mediate the production of the interactive

encounters, with their infused cultural depictions and ideological foregrounds, are

scrutinized. The social analysis/explanation highlights the sociopolitical conditions that

govern discourses.

The Descriptive Phase: The Textual Analysis

In the description phase, I examined the focal discourses from a functional

linguistic (FL) perspective (Halliday & Matthiessen, 2014; Schleppegrell, 2010) that

reveals how meanings are functionally at play in discourses to cohesively reflect cultural

experiences and relationships. The latter is reflected through three interconnected

metafunctions: the ideational metafunction or field that unveils the discourse experience,

the interpersonal metafunction or tenor that unveils the discourse relationships, and the

textual metafunction or mode that discloses the discourse overall organization and

cohesion. Accordingly, I thoroughly studied the linguistic features that correspond to

each metafunction as follows:

1. Field: It refers to the linguistic choices that build social/cultural experiences, and
   it involves the analysis of participants, processes, and circumstances. Participants
   are the nouns, noun groups, and adjectives that set up the main discoursal themes
   and experiences. Processes are the verbal groups that represent the types of
   activities (i.e., verbal, mental, and material). Circumstances are conditions, under
   which the discourse takes place (i.e., place, time, reason, and conditionality).

2. Tenor: It denotes the linguistic choices that construct relationships, and it entails
   mood, modality, polarity, and appraisal. Mood is the way the discourse is socially
   framed, whether it be declarative, interrogative, or imperative. Modality is

manifest in the expressions that imply the degree of certainty such as modal verbs. Polarity alludes to the linguistic features that indicate whether the discourse's message is positively or negatively channeled. Appraisal sets up the attitudinal disposition and is expressed through expressions that imply opinions or judgments.

3. Mode: It is the linguistic choices that manage the flow of ideas in discourse in order to convey cohesive messages. It involves lexical chaining, or in other words, how the text's major themes are elaborated on and expanded as well as lexical repetition.

I conducted the descriptive analysis of the focal discourses separately. I commenced with the focal readings followed by the debates. I created three tables to highlight the elements of field, tenor, and mode in each discourse (See Appendices D, F, H, and J for the detailed analytic tables of the focal discourses' field, tenor, and mode). After completion of the tables, I pinned down the salient linguistic features in each discourse, which constituted recurrent patterns via color-coding. For example, I re-visited the table, in which I deconstructed the tenor in the gender relations debate with a particular focus on mood. I color-coded each type of mood across the clauses in a different color (See Appendix K). Via the latter process, I pinned down the recurrence of the declarative mood and absence of modality in the debate.

Through a description of the interplay between the recurrent features of field, tenor, and mode, I analyzed how the focal readings and debates are linguistically framed to grasp the types of cultural views that were subsequently developed. Field, tenor, and mode interconnect to meaningfully and functionally create experiences and relationships

in cohesive ways, which eventually ameliorated my identification of salient cultural

representations in the focal discourses. Furthermore, I elucidated the connection between

the linguistic features and their ideological underpinnings by drawing on the different

meanings of the identified linguistic features from an FL viewpoint. For example, the

repetitive use of the declarative mood in FL is believed to construct social and cultural

phenomena as facts (Schleppegrell, 2010). Persistence of facts in a discourse suggests

that they constitute fixed and unnegotiable ideologies. In the findings sections in

Chapters 4 and 5, I provide a detailed overview of the meanings of the recurrent linguistic

features in the focal data. As such, the descriptive analysis corresponded to the following

research inquiries: What cultural representations emerge in the focal Arabic reading texts

in the focal advanced Arabic course, and how are they constructed? What cultural

representations were constructed during the subsequent in-class debate activities, and

how did students develop them?

The Interpretive Phase: The Processing Analysis

In the processing phase, the factors that mediate the production of any given

interactive encounters, with their infused cultural representations and ideological

underpinnings, are studied (Fairclough, 1998, 2003, 2008). Accordingly, I examined the

micro-contextual factors that informed the production of the identified cultural

representations in the in-class debates, which entail the dynamics of intertextuality and

the instructional genre.

Intertextuality

Intertextuality is the association between a discourse and other related peripheral

ones brought into it (Fairclough, 2008). I examined the link between the cultural

representations that emerged in the focal readings and the cultural views that developed in the subsequent in-class debates. In order to achieve this goal, I re-visited my findings from the descriptive phase and compared the types of cultural depictions that developed in both discourses and how they were linguistically established. Thus, I reflected on the ways both discourses converged in their cultural portrayals.

Genre Analysis

As far as the instructional genre is concerned, genre is a social practice, in which discourse participants follow specific covenants related to targets and audience (Martin & Rose, 2007, 2010, 2013). It is staged as it follows certain agreed-upon moves that are geared toward the accomplishment of goals such as arguing and narrating. (Schleppegrell, 2010). In order to identify the instructional genre type and moves of the in-class debates, I read their transcripts and identified their purposes and moves through the lens of Schleppegrell's (2010) delineation of the genre of expository argumentative texts. The expository argumentative genre introduces a point of view (thesis) and packs it with proofs (arguments). According to Schleppegrell (2010), the genre moves of the argumentative expository discourse include an introduction, arguments, and a conclusion. The introduction reveals the goal in a thesis statement. The thesis gets elaborated via examples and arguments in the body of the text through authoritative linguistic choices. A conclusion provides a summary and evaluation of the arguments. In my analysis, I read the transcripts and identified the genre features and moves against Schleppegrell's (2010) the above description.

The processing analysis aided me to re-examine the cultural representations that developed in the focal readings and debates to reflect on the following research

questions: How do the assigned reading texts inform the emergent cultural

representations in the debates? How are the emergent cultural representations in the

debates mediated by the dynamics of the instructional argumentative genre?

The Explanatory Phase: The Social Analysis

Through the social analysis or explanation (Fairclough, 2003), the socio-political

mechanisms that control discourse are emphasized. Via this analytic lens, I re-visited the

cultural views, which I identified in the textual analytic stage, in order to accentuate how

they relate to the macro-contextual factors that impact the fields of TAFL and FLT.

Correspondingly, the social analysis helped me uncover how the rhetoric of neoliberalism

and terrorism apprise the emergence of specific cultural representations in the course's

different discourses.

CDA (Fairclough, 2003, 2008), thus, entails a critical approach to the discourse

which is relevant to my study since Arabic college courses as social settings, their

practices, and associated cultural discourses entail ideological frameworks (Kramsch,

2005). Such ideologies might be mediated by the types of readings and instructional

genres that instructors employ. A close analysis of how such ideological frameworks

work is important, particularly in the field of TAFL, as it assists in the deconstruction of

how power functions along the lines of stereotypical cultural depictions of Arab

communities in the curricula (Morey & Yaqin, 2001; Kramsch, 2005) that may be subject

for reinforcement due to the neoliberal rhetoric of the era (Bernstein, 2015).

I utilized CDA for the examination of the focal classroom discourses. As for the

interview transcripts, I used thematic analysis (Braun & Clarke, 2006).

Thematic Analysis

Thematic analysis (Braun & Clarke, 2006) offers flexible tools to provide thorough and complex interpretations through the identification, analysis, and reporting of recurrent patterns within the data sets. In thematic analysis, the researcher's goals and questions shape the analytic directions. Informed by my objective of pinning down pedagogical insights on the development of inclusive cultural classrooms in TAFL, and the preliminary findings from the analysis of the classroom discourses, I focused on the interview transcripts that are connected to the students' cultural experiences and engagements. More specifically, I highlighted the students' cultural experiences and the dynamics that inform them. Identified themes from this analysis helped me achieve internal validity (Lincoln & Guba, 1985) by adding an extra level of evidence to my findings, which reinforced, yet complicated, them by showing the points of convergence and diversion from my initial conclusions.

A theme denotes a salient point in data, which corresponds to questions and theories that inform the research (Braun & Clarke, 2006). The salience of a theme does not merely depend on its frequency. Instead, researchers make decisions on whether a theme significantly contributes to responding to the research questions. Therefore, I focused on the themes that expanded my understanding of the research questions and not merely their recurrence.

In my analysis, I pursued the following steps: 1- Familiarizing myself with data, 2- generating initial goals, 3- searching for themes, 4- reviewing themes and producing a thematic map, 5- defining and naming themes, and 6- writing the report (Braun & Clarke, 2006).

Familiarization with data entails reading and re-reading the data while actively thinking about possible patterns. It started during the transcription phase as I studied the transcript selections in order to break them down into idea units. Identification of idea units initially familiarized me with the possible codes and themes available in the data, which I documented in short notes following each transcript. These idea units provided me with insights to initially think about potential codes through the deconstruction of long sentences into smaller units of meanings, and in the meantime, recording my observations.

Generating initial codes is the study of all observations that are recognized in the previous stage via identification of elements of data that are of interest to the researcher's goals and questions. In this phase, I read through my notes and pinned down their feasible patterns while switching back and forth between coding and how it connects to my research questions. On a Word document, I used the comment function to highlight all the possible codes that I could identify. Examples of codes are Arab culture as Ramadan, Arab culture as food and music, learning Arabic to teach abroad, learning Arabic to work in an accounting firm, much vocabulary and grammar, excessive workload, study-abroad programs, and the like.

Searching for themes hovers close enough on sorting codes into possible overarching themes, and identification of sub-themes. In order to achieve this, I re-visited all identified codes in the previous stages and color-coded them based on their commonality. I thematically ordered them into chunks and provided each chuck with an all-encompassing title that represents its central theme. For example, I grouped the codes 'Arab culture as Ramadan' and 'Arab culture as food and music' into a theme, which

attends to the students' perceptions of Arab cultures. Moreover, I skimmed through all

titles in order to locate potential sub-themes. For instance, I identified a theme that

attends to the elements that inform the students' cultural engagements in the focal course

and found two sub-themes: factors that interfere with the students' cultural engagements

and factors that inform them.

Review of themes involves their modification to make decisions about their order,

inclusion, or exclusion in order to cohesively represent the data and respond to the

research questions. By thoroughly and continuously revisiting my research goals and

questions, I chose to focus my analysis on the dynamics that shaped the students' cultural

The Students' Materialistic Learning Goals

The Students' Cultural Perceptions

Inadequacy of Cultural Teaching Materials

Interfering Elements

The Dynamics that Inform the Students' Cultural Engagements

Facilitating Elements

The Students' Shared Experiences

The Students' Immersion Experiences
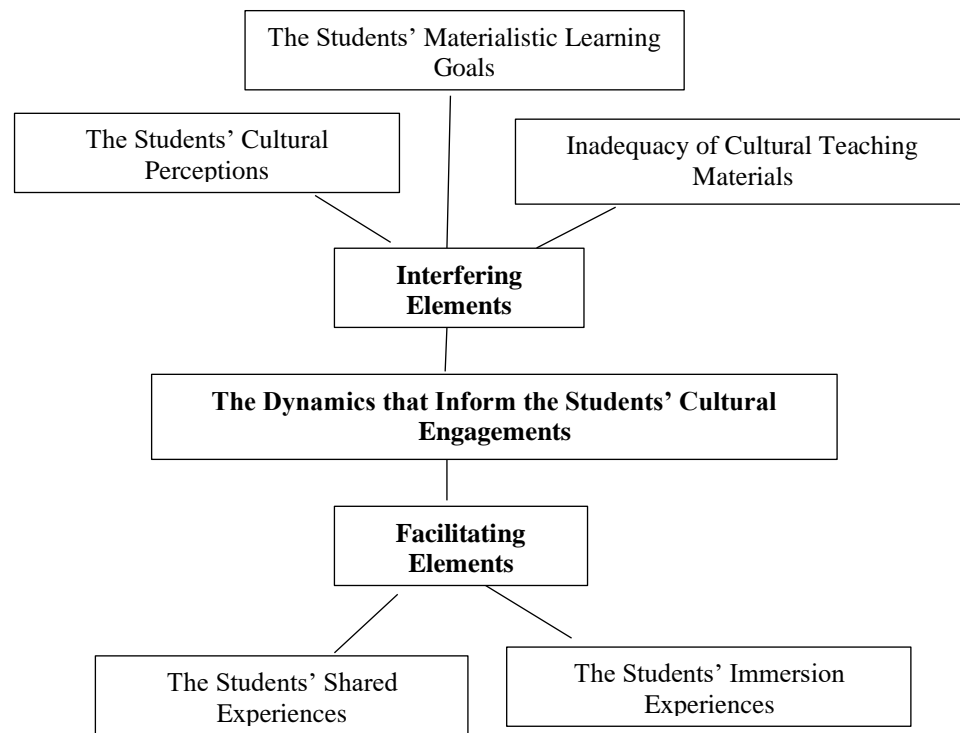
Figure 3: Thematic Map of the Interview Thematic Analysis

perceptions. Accordingly, I created a thematic map that includes elements that interfere

with or facilitate the students' cultural expansion as shown in Figure 3. Moreover, I

eliminated codes that are not reinforced by adequate evidence. For instance, in relation to

the theme of students' cultural perceptions theme, I initially identified 'culture relates to

history and Islam' as a code. However, this code was not supported by enough evidence in the transcripts; therefore, I excluded it from my analysis.

Defining themes and producing the report refer illustrations of the thematic cores as of what significant ideas or concepts they reveal. To define the themes, I provided narratives to elaborate on their significances in cohesive accounts that corresponded to my research questions. Producing the report entails telling the narrative of the data in ways that persuade the readers of its validity and shows the complexity of its arguments. I introduced comprehensive accounts of my themes and associated codes by supporting them with sufficient quotes that appertain to the research questions.

The next section highlights the study's limitations as they relate to the ethnographic orientation.

<u>**Limitations**</u>

Findings in my study are by no means comprehensive since the adoption of an ethnographic approach can provide a deep lens to examine different cultural aspects but in relation to the specific research's context and participants. The small number of participants and analyzed discourses in this research limits my ability to argue for the possibility of transferability of results to other contexts and groups, which Lincoln and Guba (1985) refer to as external validity. However, the rich cultural analysis that critical ethnograpghy provides, my dependence on multiple data resources, and interviewing participants supported my claims to a substantial degree. Accordingly, I embolden other researchers not to take my conclusions at face value and to critically engage with, add to, or challenge my arguments.

Conclusion

In this chapter, I covered the study's context, data collection, and data analysis techniques. Critical ethnography (Carspecken, 1996; Madison, 2012) is the main framework for data collection. CDA (Fairclough, 2003, 2008) and thematic analysis (Braun & Clarke, 2006) are the tools I implemented to analyze the data.

The study took place in an advanced Arabic course within a vibrant department of languages, literatures, and cultures at Newtown University, a reputable university located in a liberal college town in New England. It features eleven participants, who come from different ethnic, religious, and cultural backgrounds.

My study employed a critical ethnographic orientation and tools for data collection (Carspecken, 1996; Madison, 2012), whose critical aspect toward cultural and social delineations ameliorated my deconstruction of the types of cultural representations that are established and developed across different classroom discourses in the focal course, and their controlling dynamics at the micro- and macro-levels. Additionally, utilizing field observations, writing field notes, and semi-structured interviews provided me with thorough analyses of what the data revealed, and what it meant in relation to my research questions and goals (Emerson, Fretz & Shaw, 2011).

CDA (Fairclough, 2008) offered three interconnected analytic lenses, the description, interpretation, and explanation, to approach the classroom discourses, namely two focal readings and in-class debates. The description explained the salient linguistic features in the focal discourses and their cultural and ideological connotations. The interpretation exposed the micro-factors that mediated the production of the emergent cultural representations, namely the dynamics of intertextuality that is the

relation between the course readings and the subsequent in-class debates, and the instructional argumentative genre. The explanation highlighted the macro-sociopolitical conditions that governed the focal discourses, specifically the neoliberal rhetoric and the terror discourse that surround TAFL in the U.S.

I employed thematic analysis (Braun & Clarke, 2006) to investigate the interview data to enable me to identify recurring themes, which highpoint the dynamics that informed the students' cultural perceptions in the focal course. These recurrent themes lent support and complicated my preliminary findings, which resulted from my break down of the focal readings and debates.

CHAPTER 4

A CRITICAL DISCOURSE ANALYSIS OF THE DEVELOPMENT OF

CULTURAL REPRESENTATIONS IN ARABIC READING TEXTS

<u>Introduction</u>

Textbooks and their readings are:

The products of complex selective processes reflecting political decisions, educational beliefs, and priorities, cultural realities, and language policies. As such, language teaching and learning are not ideologically neutral practices. Instead, they are located within complex webs of political and historical contexts and sociolinguistic practices. (Curdt-Christiansen & Weninger, 2015, p. 1)

According to the above quote, foreign language teaching texts have the potential to politically mediate the learners' understandings of the world. Additionally, Bori (2018) links texts to culture by claiming that texts are "cultural artifacts of their time" (p. 40). Texts, then, are produced in certain social contexts within specific political dynamics. They, thenceforth, reflect political standpoints in the sense that they are ideologically framed due to well-defined contextual factors.

Ideology, in this sense, refers to the organization of notions that appertain to the validation of political orders in specific contexts (Fairclough, 2008). Thus, ideologies represent integral shares of cultural encounters in texts and can be described as constituents of discourse since the latter is the social expressions of language in use in context (Fairclough, 2008) which in turn involve recurrent attitudes and beliefs that constitute the cultural realm (Valdiviezo & Nieto, 2015). Against this backdrop, in this chapter, I present a critical discourse analysis of two Arabic readings integrated into the focal Arabic course in order to reveal the types of cultural representations, or in other words, the ideologically infused discourses that they reveal. Moreover, I accentuate how

these cultural representations are permeated by macro-contextual settings, including but not limited to, the recurrent neoliberal- and terror-related discourses (See Chapter 2 for a discussion of the relation between FLT, TAFL, neoliberalism, and the terror rhetoric). To this end, Fairclough's model of CDA (1998, 2003, 2008) provides a thorough analytic lens as it pins down how texts can be linguistically and ideologically framed in ways that are related to the macro-contextual background. Fairclough's model identifies the ways texts are linguistically constructed and the indications of such construction through a descriptive textual analysis. Moreover, it provides insights on how the emergent meanings are ideologically contextualized through a social explanatory analysis.

As I underscored in Chapter 2, the rhetoric of neoliberalism and terrorism in the aftermath of 9/11 have been influencing the fields of FLT and TAFL. The twenty-first century has been characterized by neoliberal and globalized agendas that have been influencing the educational fields, including but not limited to, FLT, TAFL, and their associated teaching materials and methodologies (Kramsch, 2014, Kramsch & Zhu, 2016; Kramsch & Yin, 2018; Curdt-Christiansen & Weninger, 2015). In a neoliberal context, language and cultural learning are perceived in relation to economically and professionally driven objectives. Furthermore, issues of terrorism in the post 9/11 era have been positioning the field of TAFL in ways that have been scrutinizing and stereotyping the Arab and Muslim communities (Kramsch, 2005; Morey & Yaqin, 2011). Accordingly, close attention to language teaching texts is intrinsic to TAFL in order to identify how the previously mentioned factors inform them, and how texts can ideologically shape the students' understandings of Arab cultures. My focus on the ideological work of teaching texts, which are reflected in their emergent cultural

representations, is grounded in my goal to demystify instructional practices that entail a broad spectrum of cultural viewpoints.

Wahba (2018) clarifies that the analysis of teaching materials in TAFL is a novice and scarce area of research. Based on a comprehensive review of Arabic textbooks, Wahba concludes that there is a limited number of researches geared toward this area. Moreover, he asserts the dearth of variable published teaching resources of Arabic, and the ample space that the grammar occupies in course syllabi. Hence, there is a scarcity of teaching materials that shed light on the Arab cultural diversity. Moreover, there is a gap in research that examines the ideological work of the Arabic teaching readings, and how they inform the students' engagements with Arab cultures for the sake of the development of culturally inclusive syllabi.

Curdt-Christiansen and Weninger's (2015), Bori's (2018), and Wahba's (2018) contiguous devotion to how foreign-language textbooks are intrinsic to classroom instruction as well as the politically-driven tactics of material selection due to the neoliberal impacts and terrorism-related discourses, guided me to examine how Arabic readings denote Arab cultures and the ways the above-stated macro-factors inform the process. In this regard, I drew on Fairclough's CDA (1998, 2003, 2008), which examines the construction of meanings through the use of language, and how they are permeated with ideologies. The analysis of language teaching texts has the potential to render their ideological frameworks and representations visible (Pennycook, 2001). Accordingly, in this chapter, I aim at the deconstruction of the ideologically driven cultural views in Arabic readings and their contextual triggers by addressing the following inquiries:

1- What cultural representations emerge in two Arabic reading texts that were used for instruction in an advanced college foreign language course? How are they constructed?

2- How are the focal texts' emergent cultural representations informed by the macro-contextual factors of neoliberalism and the terror rhetoric?

It is important to note that while scholars that deconstruct foreign language texts, such as Curdt-Christiansen and Weninger's (2015) and Bori (2018), approach textbooks as whole entities, with reading texts comprising one aspect of their various components, my orientation is to singularly emphasize the readings that participants in my study betrothed with. I do not claim here that my analysis is comprehensive of the whole texts or textbook assigned in the focal course. Instead, I chose to focus on quotes from two readings that participants engaged with during my observation and fieldwork for three reasons. First, these texts are central in the syllabus. Second, they are culturally charged as they allude to different cultural dynamics vis-à-vis the college educational context and the male/female relationships in the Arab world. Third, they stimulated numerous class discussions and activities, two of which I examine in the next chapter. Hence, I encourage other researchers to vigilantly engage with my claims rather than consider them generalizations specific to a single textbook.

Chapter Outline

The chapter provides insights on the cultural representations that two Arabic readings reveal with regard to the current contextual neoliberal and terrorism discourses. In so doing, I divide the chapter as follows:

1- A literature review that examines historical and recent trends of the development and research in the Arabic teaching materials domain

2- A brief overview of the theoretical framework and data analysis methodology that inform the chapter's findings

3- Context of the focal readings: Arab College Education التعليم الجامعي في البلاد العربية and Relations between the Two Genders العلاقة بين الجنسين

4- Findings and discussion that involve:

   - A textual analysis: It examines the readings through a descriptive linguistic analysis that pins down the recurrent linguistic features in each text, and how they intertwine in ways that reveal certain cultural understandings.

   - A social analysis: It pins down the macro-contextual factors that inform the focal texts' cultural representations.

5- Conclusion.

Before I analyze the focal texts, it is intrinsic to provide a brief illustration of the historical and recent trends in Arabic teaching materials.

Historical and Recent Trends in Arabic Teaching Materials

Arabic teaching materials have witnessed numerous developments. They have evolved around literary texts, grammar-oriented constituents, and proficiency-driven themes.

Historically, Arabic has been linked to the Qur'an and Muslim communities during the medieval ages (Wahba, 2018), which had an impact on the material development of Arabic teaching and learning. The medieval era has been characterized

by the Islamic Golden Age[3]. During this period, the House of Wisdom in Baghdad was established, in which scholars from diverse world regions gathered to translate the most important classical productions into Arabic. Moreover, Muslim non-native speakers of Arabic were keen on learning Arabic in order to understand the Qur'an and Islamic traditions. The latter culturally and linguistically diverse encounters resulted in steadily making errors in Arabic by non-native speakers (Wahba, 2018). The latter was resisted by a desire to maintain the language out of errors, especially that it represented the language of the sacred book.

The outcomes of the factors mentioned above in TAFL are twofold: 1- traditional syllabi were developed that focused on literary materials and Islam, and 2- grammar was emphasized in the form of prearranged rules for non-native speakers to follow. Accordingly, textbooks entailed streamlined grammar sections, glossaries, translation drills, and published newspaper articles (Wahba, 2018). The grammar-geared materials were of interest for Arabic instructors and learners in the U.S. due to the influence of the middle-age traditions. Western scholars were interested in learning Arabic, the language of the flourished Golden Age; therefore, they paid attention to Arab literature and Islamic scholarship. Two well-known textbooks of that era were: Modern Literary Arabic (Cowan, 1958, 1980, 1984, 2000) and Introduction to Modern Arabic (Ziadeh & Winder, 1958, 1966, 1975, 1980, 2003, 2019).

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[3] The Islamic Golden Age is dated from the eighteenth to the fourteenth century due to the advancements of various economic, scientific, and cultural aspects (Brentjes & Morrison, 2010). The term Golden Age was coined later in the nineteenth century by the Orientalist scholars. The Islamic Golden Age is claimed to have started during the rule of the fifth Abbasid caliph, Harun Al-Rashid. Abbasid Caliphate was the third ruling successor of Prophet Mohamed (Peace be upon him).

The grammar-oriented teaching materials continued to be of significant interest until the middle of the twentieth century, after which the World War II posed political and economic challenges that led the U.S. in general, and Arabic instructors in specific, to lean toward disciplines away from literary and religious texts such as the Middle and Near Eastern scholarship (Wahba, 2018). The latter disciplines flourished due to increased interest on the side of learners in job opportunities in diplomatic and academic fields and intelligence. The textbooks that gained momentum at that time were Elementary Modern Standard Arabic (EMSA) and Modern Standard Arabic: Intermediate Level (Abboud et al., 1968; Abboud, 1971).

With the development of the proficiency-based pedagogies, Al-Kitaab Series (Brustad, Al-Batal & Al-Tonsi, 1995, 2007, 2010, 2013) were published, which stressed the four proficiency strands, cultural topics, and regional vernaculars of Arabic. Al-Kitaab is based on the standards of foreign language teaching and learning (ACTFL) (1996) (See Chapter 2 for an overview of the ACTFL standards).

Heller and Duchêne (2012) contend that throughout the period from the 1990s to the 21st century, which is synchronous with the proficiency movement, language and culture have been economically instrumentalized, and hence standardized, as a result of the prevailing neoliberal rhetoric of the era. Thus, current standards-driven teaching methods, namely the communicative language learning, have been focusing on how instrumentally and strategically interaction takes place. The central aim of language learning is the acquisition of the linguistic tools required for successful participation in the workforce, and culture is a vital instrument to reach that end.

Due to the standardized and politically driven view of culture in FLT, cultural representations have been increasingly involving ideologically driven and stereotypical cultural enclosures or eliminations (Fairclough, 2001, 2014, 2015; Janks, 2010). Curdt-Christiansen and Weninger (2015, p. 4) hover close enough on the latter arguments by stating,

> Skewed cultural representations that overemphasize certain cultural values may invoke misinterpretations of social reality, and thus may lead to stereotypical cultural superiority or inferiority.

The content of Arabic language reading materials, henceforth, is an issue at stake in the TAFL realm. Curdt-Christiansen and Weninger (2015, 2018) highlight the imperative, yet scarcity, of textbook research that dedicates adequate consideration of "the cultural politics of textbook writing" at the era of neoliberal thought in relation to the kinds of cultural representations they expose and their echoing ideological assumption. The latter issue is ubiquitous in the TAFL field, as Arabic is a language that is spoken by the vast majority of Arab and Middle Eastern countries; the regions that have gained political momentum in the recent years due to the discourse of terrorism (Morey & Yaqin, 2011; Marusek, 2014, Ostolski & Brown, 2017).

Wahba's (2018) survey of some of the most recent Arabic textbooks has revealed multiple issues vis-à-vis the development and research of teaching materials in the field of TAFL. In terms of material development, Wahba points out that grammar is still the main component in most textbooks, to which he does not entirely oppose. However, he clarifies that such grammar content lacks connectivity to their contextual and functional uses. Moreover, he argues that the material choice in syllabi is based on benchmarks that are adapted from teaching English as a foreign language. Accordingly, instructors

encounter difficulties due to the scarcity clear criteria for Arabic text selection.

Additionally, Wahba (2018) observed the deficit of published texts that can meet the

needs of the diverse communities of students at different U.S. universities. Concerning

research, he confirms that very little is available on the development of course texts or the

relationship between teaching materials and the learners' linguistic/cultural development.

In conclusion, the development of Arabic teaching materials represents an area, in

which little research has been conducted. While textbooks and teaching materials have

been evolving over the years in response to historical, political, and economic incentives,

scholarship that addresses their progress as well as the relation between texts and the

linguistic and cultural growth of learners remained inadequately approached. Further,

TAFL has been influenced by the neoliberal and the terrorism discourses. This

enticement has drifted research away from critically approaching texts. This left

instructors and program developers perplexed due to the scarcity of empirical-based

resources that scaffold their efforts to select or tackle texts in culturally inclusive ways.

In the face of the above-stated gap, in this chapter, I closely demystify the kinds

of cultural understandings that are constructed in two Arabic teaching texts, the ways

they are built, and their ideological underpinnings. Moreover, I investigate the macro-

discoursal factors that inform them in relation to the rhetoric of neoliberalism and

terrorism. The latter points can provide informative insights so that instructors can make

informed decisions about how to approach readings in their instruction in ways that

feature cultural-encompassing viewpoints.

Theoretical Framework and Methodology of Data Analysis

Close attention to the fine details of how language use in the focal readings

echoes ideologically driven meanings is related to my view of discourse, ideology, and

culture as entailed in one another (See Figure 1 in Chapter 1). That is, discourse denotes

social expressions of language in use, and hence exposes ideologies or sets of persistent

beliefs inflicted with power relations (Fairclough, 2003, 2008). Furthermore, discourses

with their emerging ideological meanings construe the cultural views that texts expose

since culture is defined as the fluid socially and politically shaped beliefs, practices,

connections, and standpoints that specific groups of people co-construct (Nieto, 2008;

Nieto & Bode, 2012, 2015; Valdiviezo & Nieto, 2015). Relevantly, I drew on

Fairclough's model of CDA (1998, 2003, 2008) for data analysis.

As I explained in Chapter 3, CDA (Fairclough, 1998, 2003, 2008) provides

critical tools to approach the texts linguistically, reveal their ideologically driven

discourses, and their governing contextual elements. More plausibly, in this chapter, I

drew on the textual descriptive and social explanatory analyses.

In the description phase, I examined the two readings from an FL perspective

(Halliday & Matthiessen, 2014; Schleppegrell, 2010). I highlighted how the recurrent

elements of field (participants and processes), tenor (mood, modality, and polarity), and

mode (lexical chaining and repetition) interconnect to meaningfully and functionally

create specific experiences and relationships in cohesive ways, which eventually lead to

the construction of salient cultural representations (See Chapter 3 for details of the FL).

Thus, the descriptive analysis facilitated my understanding of the first research question,

which attends to the types of cultural representations that emerge in the texts and the ways they are constructed.

Through social analysis (explanation) (Fairclough, 2003, 2008), the socio-political mechanisms that control discourses are emphasized. Via this analytic lens, I re-visited the cultural views, which I identified in the textual analytic stage, to accentuate how power infiltrates them concerning the macro-dynamics that impact FLT and TAFL. Correspondingly, the social analysis informed my second research question, which pins down how the macro-contextual factors of neoliberalism and terrorism apprise the cultural representations in the focal readings.

CDA (Fairclough, 2003, 2008), thus, entails a critical approach toward discourse which is relevant to my study since Arabic college courses, their practices, and associated cultural discourses entail ideological frameworks. Accordingly, a close analysis of how such ideological frameworks function is important, particularly in TAFL, as it assists in the deconstruction of how power functions along the lines of stereotypical cultural depictions of Arabs and Muslims (Kramsch, 2005). It exposes how Arabic teaching texts shape such power exchanges in relation to the overall contextual dynamics.

The next sections introduce the context and textual analysis of the focal readings.

Context of the Focal Readings

Arab College Education التعليم الجامعي في البلاد العربية

The first focal reading was assigned while students were studying the theme Arab College Education التعليم الجامعي في البلاد العربية (See Appendix C for the focal reading quotes). It was assigned on October 18th, 2017. The text is available in the course's textbook Al-Kitaab Fii Ta^{C}allum Al-^{C}Arabiyya (Brustad, Al-Batal & Al-Tonsi, 2013, p.

418-420); however, it is originally published on Al Awan online journal in December 2013 and is retrievable at https://www.alawan.org/2013/12/08/-العربية-الدول-في-الجامعي-التعليم واقع/. The original author's name is Shady Farouk Al Shoufy. Information about the author is unavailable; however, the online journal identifies itself as an independent secular and cultural website that is funded by a Libyan liberal businessman. It was established in 2007 in Paris to create a space for independent and critical thinkers, who are interested in issues related to human rights.

The article sheds light on the current conditions of college education in the Arab world. It provides details about its adopted methodologies, students' expectations and engagements, financial conditions, academic status, and the like. I refer to this text in my analysis as the Arab college education reading.

Students were asked to individually read the text before the class session as homework. As is always the case, students received a correspondence from the instructor via e-mail, providing them with details about how to approach the text. She asked students to skim it paragraph by paragraph to identify its main ideas. They examined the text's glossary for definitions of new vocabulary. They guessed meanings of unfamiliar words through context. Follow-up in-class discussions and activities took place between October 20th and November 5th, 2017. I introduce an analysis of two subsequent activities based on the focal reading in the next chapter.

I was present in class on October 20th when the first subsequent class discussion on the reading was scheduled. I entered the class that day five minutes before its start time, and a few students were already there. I could hear Andy explaining to Yeung how he was familiar with some concepts related to Arab college education due to his

acquaintance with Arab college students and their families during his study abroad program in Jordan. Yeung responded that she had a different experience than him since her study abroad program was in the American University of Beirut, which from her perspective is not socially and culturally different from American culture.

Relations between the Two Genders العلاقة بين الجنسين

The second focal text is titled الصداقة بين الجنسين: حاجة ترفضها الأسرة وتحطّمها الغيرة Friendship between Genders: A Need Rejected by Family and Destroyed by Jealousy (See Appendix E for the focal reading quotes). It was assigned to students on November 7th, 2018 as a preparation for a new chapter with the central theme 'gender relations'. The text is available in the course's textbook Al-Kitaab Fii Ta^{C}allum Al-^{C}Arabiyya (Brustad, Al-Batal & Al-Tonsi, 2013, p. 438-439). The text is publicly available by its original author Ayatollah Hossein Ansarian, who is an Iranian Shia Islamic scholar, author, and lecturer on Islam. It is published in 2010 and is retrievable at http://www.erfan.ir/arabic/10432.html, the official website of Ayatollah Hossein Ansarian.

The article accentuates how relationships between the male and female genders are perceived in the Arab world. It highlights issues pertaining to the nature of male/female relationships and traditions. Moreover, it incorporates quotes derived from interviews that reflect people's attitudes toward the male/female relations. I refer to this article in the analysis as the gender relations text.

As usual, the instructor sent students an e-mail with instructions on how to proceed with the text. They needed to skim it to understand the main themes and consult the chapter's glossary to help their understanding. They were advised not to look up

unfamiliar words that are not in the glossary, and to depend on previous recognizable

vocabulary to guess their meanings.

By the middle of November 2018, students got used to my presence in class. Once

I showed up on November 15th, they started greeting and asking me how I was doing. I

responded by telling them that November was a hectic month for me due to my academic

commitments, to which they strongly agreed. When I entered the classroom five minutes

before the session starts, students were busy arranging the seats so that they could sit in

groups. They were familiar that the instructor would engage them in interactive reading-

related activities. Moreover, they chatted and joked with one another about the reading

theme. Some of them commented that it was an interesting reading, while others thought

it was challenging to understand due to the many new words they encountered.

In the aftermath of having provided the context of the focal readings, it would be

of pivotal importance to concentrate on their textual and social analyses.

Findings and Discussion

I commence the data analysis by providing a textual description of the focal

readings to accentuate the types of cultural views they expose and their ideological work.

Afterward, I introduce the social analysis, which highlights how neoliberalism and the

terror rhetoric inform the emergent cultural representations.

I- Textual Analysis: An Examination of the Development of Cultural Perspectives in

the Focal Readings

In this part, I attend to how the linguistic features in the two texts intertwine, and

the consequent cultural viewpoints. Field, tenor, and mode are not linearly organized

components of language in use. Instead, each time language is employed, the three

components interrelate in ways that launch the text's experiences, relationships, and cohesion. Martin and Rose (2007) argue, "As social discourse unfolds, these three functions are interwoven with each other, so that we can achieve all three social functions simultaneously" (p. 38). As such, I divulge insights on the cultural representations that transpired in both readings, and the ways their linguistic makeup paved the way for them to surface (See Appendices D and F for detailed analysis tables of the focal readings' field, tenor, and mode).

The textual analysis revealed a common theme: the construction of detrimental cultural views in an unnegotiable manner. Below, I provide quotes, in which the latter theme was linguistically constructed through the interwoven features of field, tenor, and mode.

The Development of Disadvantageous and Unnegotiable Cultural Views

Analysis of the focal texts' participants, lexical chains, the process/participant relationship, polarity, declarative mood, and repetition revealed the construction of disadvantageous and unnegotiable cultural views about college education and gender relations in the Arab world.

Participants and Lexical Chains

Examination of all participants in the college education text pinpoints a lexical chain that appertains Arab college education to issues of backwardness and materialism. Participants are the adjectives, nouns, and noun phrases involved in the actions and reflect the experiences and themes of discourses (Halliday, & Matthiessen, 2014). Close attention to how participants are expanded to create lexical chains enables the recognition of specific themes that are coherently undertaken and extended in texts (Halliday &

Matthiessen, 2014). Such lexical expansion takes place through the conjoining of the main topics to new related and meaningful information. Consider the italicized parts in the quote below (Brustad et al., 2013, p. 418-420; Al Shoufy, 2013):

إن الأرقام التي تؤكدها الإحصاءات تقول: إنه تم *تحويل الجامعة العربية* الى *مؤسسة تدريس نمطية* ...من خلال *اتباع الشكل التقليدي للمناهج* ... إن الاعتماد على *الوسيلة الحفظية*، كوسيلة وحيدة للتعلم، وعدم *الاهتمام بالوسائل البصرية والسمعية والتكنولوجية الحديثة*، و*غياب تفاعل الطلاب* ... أدى إلى تحويل معظم عملية التعليم، إلى *واجب حفظي (لكمٍ) من المعلومات*.

The numbers, which the statistics confirm, say that *the Arab university* is transformed into *a traditional teaching institution…* through following the *traditional forms of curricula… Dependence on the memorization methodology, as a sole method for education, and the neglect of the modern visual, audio, and technological methods, and the absence of the students'* interaction led to transforming the majority of the educational process into *a memorization assignment of information.*

The main theme, the Arab university, is elaborated upon by referencing new consequential topics that epitomize backwardness, which are: traditional teaching institution, traditional forms of curricula, dependence on the memorization methodology, the neglect of the modern visual, audio, and technological methods, the absence of the students interaction, and a memorization assignment of information. Thenceforth, there is a uniformity to a substantial degree in the meaning of the referenced themes as they all allude to detrimental issues of Arab college education such as the conventional methodologies and deficiency of modern teaching and learning aids and resources.

In the same vein, the italicized parts in the quote below designate Arab college education as materialistic through the same thematic expansion dynamics.

أن *قطاع التعليم* لا يمكن أن يكون *قطاعاً ربحياً*، يشبه *الشركات التجارية والبزنس*، و*عملية تحويل التعليم في الجامعات الخاصة إلى نشاط ربحي*، يهدف إلى *جني المال* بالدرجة الأولى.

The educational sector cannot be *a profitable one* that resembles *the trade and business companies*, and the *process of transforming education to a profitable activity* aims at *gaining money* in the first place (Brustad et al., 2013, p. 418-420).

The quote above commences with a synonym to the text's ongoing topic, Arab college

education, namely "the educational sector". The latter is expanded by the introduction of sub-topics that are materialistically oriented, which are: a profitable one, the trade and business companies, the process of transforming education to a profitable activity, and gaining money. Accordingly, representation of the Arab college education in apposition to business and market-oriented foci ratifies it as profit-driven. The latter indicates that the purpose of college education is merely the accumulation of profits.

As for the gender relations text, the participants' analysis reveals a lexical chain that ties the male/female relationship to three elements: Its negativity, barriers, and contingency. These elements carry undesirable attitudes that corroborate analogous disadvantageous cultural understandings.

Negativity is expressed through drawing on adjectives that carry undesirable denotations regarding the male/female relationship. As a case in point, the adjective strange in the quote "لا تزال الصداقة بين الجنسين من جيل الشباب غريبة Friendship between the two genders of the youth generation is still somewhat strange" (Brustad et al., 2013, p. 438-439; Ansarian, 2010) portrays the male/female relationships as atypical. Not only atypical but arduous and unfeasible, they are characterized via the use of the italicized adjectives difficult and impossible in the following quotes:

الأسر العربية تتفاوت في تمسكها ببعض التقاليد التي تجعل نشـوء هذه العلاقـة صعبـاً.
Arab families vary in holding on to some traditions, which make the emergence of this relationship *difficult*.
ويبدو استمرار مشروع صداقة راميا مستحيلاً بسبب غيرة خطيبها عليها وتلعب الغيرة دوراً كبيراً في تحطيم هذا النوع من الصداقة.
It seems like the friendship project of Ramia is *impossible* because of her fiancé's jealousy. Jealousy plays a big role in destroying this kind of friendship.

Additionally, the latter two examples enact obstacles to the male/female relationships. The underlined expressions, "holding on to some traditions" and "jealousy", are introduced as two reasons for the stagnation of the male/female relationship. The contingency of the male/female relationships is apparent in terminology that limits their continuation and progress to certain conditions. In the instance below (Brustad et al., 2013, p. 438-439; Ansarian, 2010), the educational credential, represented by the participant "the educational level", is rendered as a factor for the success of efficacious gender relations via linking it to the italicized participant "an important role in the continuation of friendship between genders". Amer Al Mohandes, an interviewee in the article, elaborates on the reinforcement of his relationship with his female coworker as a result of sharing similar educational and professional interests and commitments.

ويلعب المستوى التعليمي والثقافي دوراً مهمــاً في استمــرار الصداقـة بين الجنسـين، بحسب عامر المهنــدس: " تعرفت الى احدى زميلاتي خلال عملي في أحد مشاريع الشركة وتوطـدت علاقتــي بها ... لأنهـا كانــت مساعدتـي في المشــروع.

The educational level plays an important role in the continuation of friendship between genders. According to Amer Al Mohandes, "I got to know one of my female colleagues during working on one of the company's projects, and my relationship with her strengthened…. because she was my assistant in the project.

To conclude, there is uniformity in how the cultural concepts in the focal readings are expanded, reflecting their disadvantages and negativity through the use of participants that are stretched across extended lexical chains. On the one hand, Arab college education is concomitant to negative representations of backwardness and materialism. On the other hand, relations between the two genders are depicted as detrimental, conditional, and constrained by different factors. On this, Halliday and Matthiessen (2014) claim that "There is a consistency in the nature of new information" (p. 529) in lexical chains, which establishes consistent representations of specific phenomena.

The Process/Participant Relationship

The participant/process relationship is significant as Halliday and Matthiessen (2014, p. 288) argue,

> Every process has associated with it one participant that is the key figure in that process; this is the one through which the process is actualized, and without which there would be no process at all.

As such, the relationship between participants and processes reveal a degree of dependency that is crucial to approach. Processes are the text actions and are represented by verbs and verbal groups (Halliday & Matthiessen, 2014). The process analysis of the Arab college education reading shows that it employs material processes, which are argued to imply agency (Halliday, & Matthiessen, 2014). These agentive material processes are linked to participants suggestive of undesirable and materialistic representations of Arab college education.

Arab college education is depicted as conventional and backward such as in the quote "Dependence on the memorization methodology…led to transforming the majority of the educational process into an assignment of information memorization." Reference to negative participants such as "the prioritization of teaching methodologies that depend on memorization of information" in addition to using the material verbal group "led to transforming" yield an agentic negative view of Arab college education. That is, traditional methodologies inherent in Arab college education are portrayed as capable of transforming the educational system into a memorization-oriented practice.

By the same token, not only backward but materialistic, Arab college education is represented in the text. In the quote "The process of transforming education…to a profitable activity aims at gaining money in the first place عملية تحويل التعليم ... إلى نشاط ربحي

يهدف إلى جني المال بالدرجة الأولى" (Brustad et al., 2013, p. 418-420; Al Shoufy, 2013), there is

an allusion to the lucrative nature of Arab college education. This allusion is achieved

through the utilization of the material verb "aims at", which connects the participants "the

process of transforming education into a profitable activity" and "gaining money". The

latter portrays Arab college education as an agentive entity that is operationally directed

at materialistic goals.

Likewise, the gender relations text proposes analogous derogatory cultural

representations via the same dynamics of the participant/process construction. With

regard to the agentive material processes, they are mostly connected with participants that

convey restraining issues to gender relations. One blatant example is illustrated

underneath (participants are underlined, and processes are italicized).

وإذا كانت الاسر *العربية تتفاوت في تمسكها* ببعض التقاليد التي *تجعل* نشـوء هذه العلاقـة صعبـاً
While <u>Arab families</u> *vary in holding on* to <u>some traditions,</u> which *make* <u>the
emergence of this relationship difficult</u>. (Brustad et al., 2013, p. 438-439;
Ansarian, 2010)

The participants "Arab families" and "some traditions" are attached by the verbal group

"vary in holding on". This attachment insinuates an authoritative illustration of the Arab

familial system as families appear as agentively restraining to gender relations due to

their devotion to traditions that do not approve the male/female connections. Moreover,

the participants "traditions", "the emergence of this relationship", and "difficult" are

linked by the material process "make". The latter delineates the undesirable results of the

restrictive familial nature since it drives the male/female relationships to

unsuccessfulness.

Material processes suggest agency (Halliday, & Matthiessen, 2014). That is, the

doer of actions or actors in clauses are accountable for the change or the achievement of

designated goals or phenomena. According to Halliday and Matthiessen (2014), material

clauses represent "a quantum of change" (p.184). The latter has consequences, or in other

words, "a change of some feature of one (or some) of the participants" (p. 185). Hence, in

the readings on focus, backward and materialistic representations of Arab college

education, as well as restricted portrayals of gender relations due to family traditions, are

recurrently established by adding an agentive meaning to them through the frequent use

of material processes.

Polarity and Repetition

Polarity is the negation or affirmative constructions of the discourse (Halliday, &

Matthiessen, 2014). In the Arab college education text, negative polarity is recurrent as

reflected in material processes and nouns that provide negated meanings.

Negative polarity carries rebuttal denotations. As Halliday and Matthiessen (2014)

contend, "In a proposition, the meaning of the positive and negative pole is asserting and

denying" (p. 147). As a case in point, in the quote " عدم *الاهتمام* بالوسائل البصرية والسمعية

the neglect of the modern visual and technological والتكنولوجية الحديثة، و*غياب* تفاعل الطلاب

methods and *the absence* of the students' interaction" (Brustad et al., 2013, p. 418-420;

Al Shoufy, 2013), the use of the words "neglect" and "absence" deny Arab college

education the privileges of up-to-date educational resources and students' engagement.

The latter designates Arab college education as obsolete and nonfunctional.

Repetition of the noun "lack" in the two examples underneath (Brustad et al., 2013, p.

418-420; Al Shoufy, 2013) in addition to the use of its synonyms 'absence' and 'neglect'

in the above example, confirm the above-stated obsolete and nonfunctional representation

of Arab college education. College education is depicted as administratively chaotic and

scientifically backward by repetitively making use of the noun "lack" to indicate its

deficiency in terms of its regulations and academic research.

هنا*ك* غياب القوانين الجامعية الضابطة... كضرورة وجود أبحاث دورية لكل أستاذ جامعي...وإنشاء مجلات مختصة

There is a lack of college regulating laws...such as the necessity of publishing
periodic research for each college professor…and the establishment of
specialized journals.

إن الكثير من جامعاتنا تفتقر لهذا النوع المخبري البحثي

A lot of our universities lack…laboratory research.

With respect to the gender relations text, a similar negation technique is observed

that exposes a denying attitude toward gender relationships (Brustad et al., 2013, p. 438-

439; Ansarian, 2010). Hassan, an interviewee in the focal article, expresses his

disapproval of any relationships between the two genders beyond official marriage

through drawing on the negation expressions "reject" and "do not believe in" in the first

quote. In the second example, the term "reject" indicates the unacceptance of friendship

between the two genders in a general sense.

ولا تزال كثرة من الناس ترفض هذا النوع من الصداقة. ويقول حسان: "العلاقة المفترض ان تربط اي رجل بامرأة هي العلاقة الشرعية المعروفة. ولا اعتقد بوجود صداقة بين الرجل والمرأة.

A lot of people still reject this kind of relationship. Hassan says, "the relationship
which is supposed to relate any man to a woman is the known legitimate
relationship. I do not believe in any friendship between a man and a woman.

البعض يرفض الصداقة بين الجنسين.

Some (people) reject friendship between the two genders.

To conclude, cultural views are negatively constructed in the two focal texts about

gender relations and Arab college education. Via deconstruction of the participants,

lexical chains, process/participant relationship, polarity, and repetition, Arab college

education is portrayed as backward and materialistic. Analogously, gender relations are

represented as contingent and rejected.

The above-identified negative cultural views are established as fixed via reliance on the declarative mood. The next section explains this point.

Declarative Mood and Repetition

The mood in the Arab college education text is entirely declarative, which constructs the identified cultural notions as facts. Thompson (2014) highlights that declarative clauses serve the purpose of representing concepts about which assertions are to be made. With the absence of modality and the opaque presence of repetition, such assertions are claimed to be "absolutely valid" (Thompson, 2014, p. 44). Let us examine the following quotes (Brustad et al., 2013, p. 418-420; Al Shoufy, 2013):

إن الأرقام التي تؤكدها الإحصاءات تقول: إنه تم تحويل الجامعة العربية الى مؤسسة تدريس نمطية...من خلال اتباع الشكل التقليدي للمناهج.

The numbers, which the statistics confirm, say that the Arab university is transformed into a traditional teaching institution…through following the traditional forms of curricula.

تشير الإحصاءات إلى ارتفاع نسبة البطالة بين الخريجين الجامعيين العرب.

Statistics refer to the increase in unemployment percentage among Arab college graduates.

In the two examples above, claims about conventionalism and inadequacy of Arab college education are declaratively made. On this account, Arab college education is attributed to traditional teaching methodologies in addition to the decrease of professional opportunities for its graduates. Such propositions are explicitly validated by the use of declarative mood and absence of modal verbs, which leaves no room for possibilities, a function that modality serves (Thompson, 2014) since modals express the degree of certainty in a discourse.

Similarly, the mood in the gender relations text is entirely declarative that denote factualness of its cultural representations. In the following quote (Brustad et al., 2013, p.

438-439; Ansarian, 2010), description of the expansion of relationships between opposite genders among college students is entirely illustrated through declarative statements. The notion is established further by adding a direct declarative quote of an interviewee, Ramia, who expresses that her experience to have a male friend became more familiar as a result of going to college and mingling with a diverse community of colleagues.

وتتسع مساحة العلاقـــات الجامعـيــة تدريجاً وتتشكل نظرة جديدة للعلاقات بين الطلاب تتطور الى ابعد من حدود الزمالة. "دخولي الى الجامعة منذ ثلاث سنوات واختلاطي بزملاء لي من اماكن مختلفة جعلني ارتاح لبعضهم وتطورت علاقتنا من حدود الزمالة الى الصداقة ... تقـــول راميا

> The space of university relationships gradually expands. A new viewpoint of relationships among students forms, which develops beyond the limits of fellowship. "Entering (Admission to) the university three years ago and mixing with male colleagues from different regions made me feel comfortable with some of them, and our relationships developed from the limits of fellowship to friendship…, Ramia says.

The declarative nature of the two readings and lack of modality lead to the construction of factuality of cultural representations. The latter eventually builds less negotiable and more authoritative tone, which portrays culture as fixed. Thompson (2014, p. 46) pinpoints that language use in writing or speaking entails linguistic maneuverings of representations that are explicitly expressed as he argues,

> In looking critically at how speakers and writers attempt to achieve their purposes, to negotiate with – and to manipulate – their audience, it is often essential to make [their] validity claims explicit.

The textual analysis of the two focal Arabic readings on Arab college education and gender relations show the types of cultural representations that develop in them, and how they are discursively built via the text's linguistic choices. With regard to my first research question; what and how cultural representations developed in the Arabic readings, a major theme surface: The construction of detrimental cultural views in a factual way. Through an examination of how field, tenor, and mode interweave, I

disclosed that Arab college education is depicted as materialistic and regressive. Moreover, male/female relations are shown as circumscribed and unfavorable. The latter representations are constructed as both texts rely on participants denoting negative implications, which are combined with material processes that support them with an agentive value. Moreover, negative polarity is repetitively employed in both texts that insinuated rebuttal cultural connotations such the rejection of the male/female relationships and the lack of modern resources in Arab college education. Furthermore, the declarative mood, which both texts rely on, adds a factual layer to the cultural discourses.

As I explained earlier in the theoretical framework, ideologies are configurations of beliefs that prevail in the social world to confirm political orders (Fairclough, 2008). My study of quotes from the two focal readings demonstrates that there may be a commonality in representing culture in derogatory ways. The recurrence of such cultural views confirms that they potentially constitute persistent ideologically infused discourses, which are discursively built via the texts' linguistic choices. Persistence of ideological discourses may have the power to infiltrate the cultural realm, which leads to the downsizing of cultural diversity and fluidity to static miniatures and stereotypes (Morey & Yaqin, 2012). As such, the two focal reading texts and their emergent degrading cultural representations may contribute to the development or continuation of clichéd views vis-à-vis Arab cultures.

The texts' emergent cultural discourses are not only degrading but also unattested. They are linguistically constructed as facts. Texts reveal presumed suppositions when their associated meanings and perspectives are represented as "universal" (Butler, Laclau

& Zizek, 2000), and hence, they become elements of social hegemony. The universality

of ideologies are evident in the focal texts as both of them declaratively; and hence

factually, present their coupled cultural understandings.

To conclude, Arabic reading texts may back the materialization or persistence of

stereotypical understandings of Arab cultures through proliferating ideologically infused

discourses that downgrade aspects of Arab cultures. Moreover, they may extend such

degrading delineations by portraying them as universal, and thus, taken-for-granted. The

latter practices have the potential to uphold a demoting cultural status quo isomorphic

with Arab cultures and communities.

The next section, the social analysis, extends the above discussion by highlighting

how the findings above are contextually informed. It attends to how the persisting

neoliberal and terror-related ideologies of the current epoch contribute to the proliferation

of unnegotiable and undesirable Arab cultural representations.

II- Social Analysis: The Interplay between the Readings' Cultural Views and the Terror and Neoliberal Rhetoric

Language is inextricably linked to power: the power to position and to represent, to exclude and to silence; in short, the power to reproduce or alter the political, economic, and cultural status quo. (Curdt-Christiansen & Weninger, 2015, p. 2)

As highlighted in the above quote, language textbooks and the texts they entail are

products of politically driven tactics of material selections. At the time when the

neoliberal and terror discourses prevail the social and cultural realms, their impact on

foreign language teaching texts is undeniable. Curdt-Christiansen and Weninger's (2015,

2018) argue that texts politically intercede the learners' understandings of culture as they

draw on specific political beliefs and primacies. They reflect standpoints, positions,

morals, notions, social, and political relationships (Littlejohn, 2012). Henceforth, texts are ideologically framed in ways that inform how learners internalize culture.

In this section, I attend to the macro-contextual factors that may have shaped the cultural discourses in the focal readings that are: The neoliberal ideology and the Arab-related terrorism discourse. On the one hand, at the times of dominating neoliberal morals, learning languages is believed to entail ideological encounters driven by neoliberal conceptions (Curdt-Christiansen & Weninger, 2015, 2018). That is, language use and the resulting cultural, political, or social discourses it produces/reproduces are driven by economic and political incentives. On the other hand, Morey and Yaqin (2011) explain that Arab communities have been reduced to stereotypical images in relation to the violence of some lobbied Islamic groups such as Al Qaeda and the like. Accordingly, Arab cultural diversity has been continuing to be portrayed as a troubling presence worldwide and in the U.S. due to issues of terrorism since the 9/11 attacks. The latter denotes a significant concern in the discipline of TAFL due to the inadequacy of the communicative and proficiency-based pedagogies to underscore the Arabic cultural plurality (Allen, 2004; Kramsch, 2005; Morey & Yaqin, 2011; Nieto & Bode, 2012, 2018; Taha, 2007).

That both texts epitomize cultural viewpoints as backward may be attributed to the broad negative rhetoric that surrounds Arab communities due to the negative implications that the 9/11 events and subsequent terror attacks have stirred (Morey & Yaqin, 2011; Kramsch, 2005). The connection between the terror discourse and the TAFL field is undeniable as Arabic is commonly spoken by most of the Arab, Muslim-majority, and Middle Eastern countries. In addition to the historical connection between

Arabic and Islam, which I explained in the literature review section in this chapter, the

Arabic language is recently conceived in many different ways by different groups of

people. One primary perception is related to its ties with Islam as well as terrorist and

extremist groups (Imam, 2013). Political issues related to the Middle East have gained

momentum in recent years due to the discourse of terrorism. The discourse of terrorism

has been aiding the expansion of hegemonic derogatory thought in the U.S. about Arab

and Muslim communities as it has recently been drawn on by nationalist movements to

promote their authoritative agendas (Morey & Yaqin, 2011; Marusek, 2014, Ostolski &

Brown, 2017). In this regard, Marusek (2014, p. 1) argues,

> States are increasingly employing the hegemonic discourse of terror to justify
> collective punishment, the dehumanization of perceived enemies and the
> discrimination against communities based on their race or religion, as well as to
> deny political rights to oppressed groups. In nearly every context, this imagined
> war on "terror" promotes repressive nationalist projects that either directly or
> indirectly benefit the interests of Zionism and American empire.

While the discourse of terrorism represents an unchallenged discourse pertaining

to Arab cultures, it cannot be unraveled from the current neoliberal economic and

political demands of the era. Such a one-faceted explanation is scant as one needs to

divulge the neoliberal stresses that have been shaping FLT in general and TAFL in

particular. The current neoliberal thought has been determining how culture is perceived

in significant ways because as Harvey (2007, p. 23) claims,

> Neoliberalism has, in short, become hegemonic as a mode of discourse and has
> pervasive effects on ways of thought and political-economic practices to the point
> where it has become incorporated into the commonsense way we interpret, live in,
> and understand the world.

Dardot and Leval (2013) elucidate analogous perspective that neoliberalism is "the form

of our existence" (p. 8) as it represents the model that forms the style of people's lives

and relations with others. Thus, the neoliberal ideology can impact and control how people think, and how they deal with one another as well as with different groups across different cultures. Further, from Kramsch's viewpoint (2018) globalization, and its counterpart neoliberalism, is distinguished by many conflicting circumstances such as heightened cultural diversity in the face of growing homogeneousness. As far as the field of FLT is concerned, Heller and Duchêne contend that throughout the period from the 1990s to the 21st century, language and culture have been economically instrumentalized (2012). In this regard, Horkheimer and Adorno (2002, 2017) use the concept "culture industry" to refer to the "industrialization" of culture that entails "standardization". Such standardization is in accordance with Kramsch's viewpoint that "cultural practices are becoming globally homogenized" (2018, p. 18). The analysis of the two focal texts in this chapter has shown this standardization in the ways their emergent culture depictions were represented as unnegotiable and factual.

Cultural topics and discussions in foreign language classrooms have increasingly been downsized to emblems of symbolic discrepancy and consumption due to the economic demands of the current neoliberal drive (Curdt-Christiansen & Weninger, 2015, 2018). Language programs' adoption of the communicative language teaching and proficiency-based pedagogies has been directing the field toward how instrumentally and strategically interactions take place. In this paradigm, the central aim of language learning is the acquisition of the linguistic tools required for successful participation in the workforce, and culture is viewed as a vital instrument to reach that end. Bernstein et al. (2015, p. 7) argue,

> As language becomes a job skill, akin to knowledge of spreadsheets or word processing, culture is increasingly mythologized (Barthes, 1972) as an ahistorical

and frozen product used to market nation-states and to encourage learners to cultivate desires to consume.

Learning foreign languages in this vein is considered an 'added value' in the economic system rather than negotiating taken-for-granted worldviews (Block, 2008; Heller & Duchêne, 2012).

<u>**Conclusion**</u>

The content of Arabic language reading material is an issue at stake in the TAFL realm as texts may develop cultural discourses that confirm and extend cultural stereotypes pertaining to the Arab communities in ties of the terror rhetoric leading to and following the 9/11 attacks. As is evident in this chapter, analysis of the two focal readings show that derogatory cultural views are repetitively introduced. Their recurrence indicates that they may constitute persistent ideologically informed discourses, which are formed within the texts' linguistic selections. Thus, they have the potential to permeate the cultural realm leading to the confirmation and circulation of clichés about Arab cultures (Morey & Yaqin, 2011).

The cultural representations that develop in the two readings are not only derogatory but also unnegotiable as they are linguistically built as facts. The factuality of cultural representations may be mediated by the cultural normalizing practices in ties of the standardized views of culture from economic terms within the current neoliberal rhetoric (Curdt-Christiansen & Weninger, 2015, 2018). These cultural standardizing practices have the potential to endorse Arab-related cultural stereotypes further.

My findings in this chapter align with Kramsch and Vinall's (2015) identification of analogous static orientations toward culture in their analysis of twenty-seven language textbooks of Spanish. They focused on the ideological conjectures related to the texts'

cultural themes and how they are represented in different tasks and texts. They found that

textbooks established meanings that are factual and decontextualized. The textbooks

involved the establishment of cultural realities as students collected evidence presented

by statistics and numbers. Activities on readings encouraged students to replicate cultural

facts via factual questions. Further, they concluded that language and cultural information

were disconnected from their historical connotations or connections to the students'

cultural framework. Kramsch and Vinall (2015, p. 21) refer to such factual and ahistorical

view of culture as

> tourism discourse that risks transforming the acquisition of linguistic awareness
> and cultural literacy found in earlier textbooks into an instrumental, disengaged
> skill to get things done.

They attribute such tourist gaze to the evolution of the communicative and proficiency-

based approaches driven by the economic demands of globalization and neoliberalism.

My findings add to Kramsch and Vinall's (2015) as my conclusions highlight the

construction of not only static cultural representations but also disadvantageous

delineations in the focal readings. My study reveals a recurrent and limited stereotypical

stance toward Arab cultures. This recurrence indicates that they may not be merely

simultaneous cultural artifacts. Rather, they are ideologies that can potentially orient

people's understandings of the Arab communities in relation to the prevalent terror

rhetoric. This highlights the imperative, yet scarcity, of Arabic textbook research that

dedicates adequate consideration of "the cultural politics of textbook writing" (Kramsch

& Vinall, 2015, p. 12) at the era of prevalent neoliberal and terrorism discourses. The

kinds of cultural representations Arabic texts expose, and their echoing ideological nature

need further attention at the pedagogical and empirical levels in order to craft teaching

practices that reflect the Arab cultural multiplicity.

CHAPTER 5

A CRITICAL DISCOURSE ANALYSIS OF THE DEVELOPMENT OF

CULTURAL PERSPECTIVES IN IN-CLASS DEBATES

<u>Introduction</u>

As I pinpointed in Chapter 2, TAFL research in the U.S. primarily focuses on literacy-related topics that are driven by proficiency-based orientations pertaining to linguistic competence, proficiency levels and skills, and Arabic diglossic issues (Al-Thawahrih, 2018; Brosh, 2015,Golonka et al., 2015; El Seoud & Hassan, 2013; Soulaimani, 2018; Raish, 2018; Albirini, 2018; Younes, 2014). Cultural-related research emphasizes linguistic competence within the framework of crosscultural communication (Nelson, Al-Batal & Echols, 1996; Hondo, 2001; Nelson et al., 2002) as well as the intercultural paradigm (EL Din, 2015; Shiri, 2015; Trentman, 2018). In the case of genre-related studies, the central aim of research is the intersections between the incorporation of genre-based pedagogy in teaching and the students' linguistic and proficiency development (Byrnes, Maxim & Norris, 2011; Raish, 2018). However, there is little attention to scholarly work that deals with critical cultural studies or critical literacy in the context of TAFL at the college level. As far as genre is concerned, there is a gap in studies that attend to how the genre of instruction, or more plausibly the genres that instructors employ to structure their teaching activities, inform the students' cultural engagements within classroom practices.

Against the backdrop of the above-stated gaps, the inadequacy of research that critically deconstructs the classroom practices vis-à-vis their cultural and ideological work as well as the dynamics that inform them in TAFL is evident. As I showed in the

previous chapter, cultural depictions constructed in communicative interactions in the

classroom may denote ideologically driven discourses (Fairclough, 2008). Further, the

latter may be informed by particular dynamics of production, namely in this chapter the

influences of intertextuality, or in other words, the types of past discourses that are drawn

on in the discourse at hand (Fairclough, 2008), and the instructional genre, or more

precisely the goal-oriented social practice, around which instruction and activities are

planned (Schleppegrell, 2010). These ideologically driven discourses and their triggers

can sustain the cultural viewpoints available in any given context. In the case of TAFL, to

develop culturally inclusive methodologies, it indisputable to investigate the cultural

perspectives that develop in class activities, their ideological work, and their dynamics of

production. The latter points are particularly important in the context of the growing

terror rhetoric and its resulting stereotypical Arab-specific representations (Morey &

Yaqin, 2012), which are reinforced by the neoliberally driven standardized cultural

orientations (Fairclough, 2008).

In this chapter, I attend to the foretasted gaps by examining how students

culturally engage with two in-class debates, the emergent cultural representations due to

these engagements, and the role of the reading materials and instructional genre in the

process. The research questions that this chapter explores are:

➢ What cultural representations did students construct during two in-class debate

activities? How did they develop them?

- How are they informed by the assigned reading texts?

- How are they mediated by the dynamics of the instructional argumentative

genre?

To answer these questions, I divide the chapter into the following: 1- A brief overview of the theoretical framework and data analysis methodology that inform the chapter, 2- context of the focal debates, 3- data analysis that is twofold: A textual analysis of the two focal debates that examines the cultural representations that develop in the focal debates, and an interpretive processing analysis that illustrates how the genre of instruction and the course's readings inform the debates' emergent cultural views, and 4- discussion.

In the next section, I provide a brief illustration of the different terms that inform the chapter's findings as well as the data analysis methodology.

Theoretical Framework and Methodology of Data Analysis

Cultural representations that develop in communicative instances denote ideologically driven discourses that have the potential to challenge or sustain certain cultural perspectives (Fairclough, 2008) (See Chapter 1 for a detailed discussion of the theoretical framework). Discourse, which is the demonstration of recurring available relations and views among social actors in social contexts (Fairclough, 2003, 2008), discloses ideologies, or in other words, arrays of persistent beliefs perpetrated with power relations (Fairclough, 2008). Further, discourses with their intermittent ideological meanings construe the cultural understandings that interactions involve since culture is defined as the flexible socially- and politically-shaped beliefs, practices, and standpoints that specific groups of people co-construct and re-construct under certain contextual social, political, and historical circumstances (Nieto, 2008; Nieto & Bode, 2012, 2015; Valdiviezo & Nieto, 2015). Additionally, discourses are believed to be shaped or reshaped by specific dynamics, including but not limited to issues of intertextuality, or in other words, the influence of other discourses that are brought into the immediate

interaction (Fairclough, 2008), and genre, or more precisely the culturally and contextually staged ways of acting and interacting toward the achievement of specific goals (Schleppegrell, 2010).

Drawing on the above-illustrated notions of discourse, ideologies, culture, intertextuality, and genre, I explore in this chapter how the focal students co-constructed cultural perspectives via their interaction with class activities, precisely two debates that deal with Arab college education and relations between the male and female genders in the Arab world. I do so to expose the types of ideologies that the emergent cultural representations reveal. Additionally, I deconstruct the dynamics that inform the production of cultural views, namely the dynamics of intertextuality and instructional genre. Pertinently, I adopt a critical discourse orientation (Fairclough, 1998, 2003, 2008), which provides tools to critically deconstruct discourses to highlight their cultural milieus, their underpinning ideologies, and the forces that underlie their production.

In this chapter, I utilized the textual descriptive and processing interpretive analyses (Fairclough, 1998, 2003, 2008) (See Chapter 2 for detailed procedures of the textual and processing analyses).

Analogous to Chapter 4, in the textual analysis, I linguistically analyzed the discourses of the two debates from an FL perspective by showing how features pertaining to the discourse' field (participants, processes, and circumstances of place), tenor (mood, modality, and polarity), and mode (lexical chaining and lexical repetition) interweave in order to pin down the types of cultural views that students co-constructed, the ways they were linguistically built in meaningful ways, and their ideological underpinnings (See

Appendices H and J for detailed analysis tables of the focal debates' field, tenor, and mode).

In the interpretive processing analysis, I examined the dynamics that mediate discourse production by highlighting issues of intertextuality and the genre of instruction. By intertextuality, I mean how other discourses, particularly in this study the focal readings, inform their cultural engagement with the in-class debates (Fairclough, 2008) via comparisons of their cultural depictions (See Chapter 2 for detailed procedures of the intertextuality analysis). With regard to genre, I examined how the genre of instruction, namely the argumentative exposition, appertains to how the students' cultural views are framed with the conception that genre is a social practice that follows specific covenants related to targets and audience (Schleppegrell, 2010). I analyzed the genre against Schleppegrell's (2010) overview of expository argumentative discourse that encompasses a thesis, or in other words, a point of view, and packing proofs, or more plausibly, arguments (See Chapter 2 for detailed procedures of genre analysis).

Before attending to the chapter's findings, I introduce in the following part the context of the two focal debates.

Context of the Focal Debates

The Debate on Arab College Education

The first focal debate is an activity that followed the students' engagement with the readings on Arab college education التعليم الجامعي في البلاد العربية, which I underscored in the previous chapter. Before the focal activity, students prepared the reading article from their textbook as homework on October 18th, 2017. They were asked to read the article and the corresponding glossary before class. On October 20th, 2017, students were

divided into groups and were assigned different paragraphs from the article to discuss by

identifying and writing their main points. After the group discussions, a conversation was

brought to a whole class sharing, and the teacher wrote the main points on the board.

In a later session which took place on October 26th, 2017, and as a concluding

activity to this unit, the students participated in a debate, whose topic was the advantages

and shortcomings of attending college in the U.S. When I entered the classroom on that

day, Jessy, Sam, and Rob were already there. They were chatting about an upcoming

listening quiz that was due the following week. They greeted me, and I greeted them back

and asked how they were doing. They responded that they were tired as they were

working on different assignments and studying for different quizzes in multiple courses

for their mid-term exams. The rest of students gradually arrived and smiled at me. They

sat in rows at the beginning of the session.

The instructor arrived last and greeted students in Arabic while quickly setting up

her computer and files on the teacher's desk. Students were still talking about the

listening quiz and asked the instructor a few questions about its format and content. She

answered their questions and then asked them to focus on the topic of the session. She

then introduced the debate activity.

The students were randomly divided into two groups. The first group was

assigned the role of Ahmed, who is a young Jordanian student wanting to attend college

in the U.S. Students in this group were Ali, Jonah, Rob, and Blake, and I refer to this

group in the transcript and analysis as Ahmed. The second group was assigned the role of

Ahmed's Jordanian family, which opposes his intention to study in America. This group

had Andy, Mary, Yeung, Bill, and Sam, and I refer to it as Family. In the examples

enclosed in this chapter, for each quote, I provided the group title, whether Ahmed or family, and between parentheses, I included the name of the participant who said it. Students needed to debate Ahmed's study abroad desire from both his own as well as his family's perspective.

Once the topic of debate was introduced, students moved quickly to their assigned groups. They loudly restructured the classroom seating by moving the chairs and desks to sit with their group mates. While doing so, the instructor reminded them that Ahmed needed to convince his parents about his study abroad plan.

The Debate on Gender Relations

The second debate on focus in this chapter is a subsequent activity to the gender relations reading text, which I explored in Chapter 4. The activity was assigned in class on December 5th, 2017. It was approximately two weeks after reading about the topic and having some reading-related discussions.

It was already December, and students at that point were accustomed to my presence and help in class. I used to go to class ten minutes early in order to acquaint myself better with them. I frequently engaged in short everyday-life conversations with students, especially Jessy, Bill, and Rob. Such conversations were oriented toward the weather conditions, their weekend plans, or the difficulty of their classes' assignments, papers, and exams. Mason, Andy, and Yeung were more concerned with their future plans, such as where they wanted to pursue jobs, or how to improve their Arabic language after graduation.

The minute I showed up that day, students started waving, smiling, and greeting me. As usual, they were busy arranging their seats so that they can sit in groups. They

chatted and joked with one another. I exchanged greetings with Jessy as I was heading to the back of the class to find an available seat. I sat down at the back expecting some students to bring me questions or chat. While sitting back there and setting my computer and notebook up, I overheard a few students talking about their expectations for the session. Mason and Jessy noted that it was going to be an active class and that they may not be able to sit. I smiled and looked at them, and they hinted that they have already read the text a week before, and it was the time to do something with it.

The instructor was late, and students started to wonder where she was. A group of students commented that she has been e-mailing links for today's class since the morning. Finally, she showed up around five minutes late and entered the classroom from the back door, and students cheered, "Here she is." She smiled at me and said that the photocopier broke while she was using it. She greeted students and apologized for her late arrival, then started setting up her computer and checking her notes. Afterward, she talked about her intention to have a debate based on their previous reading and discussions on the chapter's theme.

The instructor introduced the debate's leitmotif as a discussion about whether a new high school in an Arab country should be gender-segregated[4]. Students were assigned groups: one group represented a school principal, and it includes Andy, Mason, Yeung, and Jessy (I refer to this group in the quotes as principal) and another group represents teachers, which involves Bill, Jonah, Sam, Rob, Blake, and Mary (I refer to this group as teachers). In the examples entailed in this chapter, for each quote, I provided

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[4] Gender segregation refers to a social practice common in particular Arab and Muslim-majority countries such as Saudi Arabia, where males and females are not allowed to work, study, or mingle with one another unless they are close family members.

the group title, whether principal or teachers, and between parentheses, I included the name of the participant who said it. Both groups needed to argue about the inauguration of a new school, and how its gender makeup would be. The group of teachers is pro-gender [5]mixing, while the principal's group opposes it. The course instructor assigned students their roles according to their seat positions in class; students to the right were the principal, and those to the left were the teachers. Then, she asked them to move their chairs so that each group could form a semicircle. They were advised to discuss their arguments and take notes.

The next section provides the textual analysis of both debates to reveal the cultural representations that students built via their interactions.

Findings and Discussion

As I illustrated earlier, I employed the CDA's textual and processing analyses (Fairclough, 1998, 2003, 2008) to show the types of cultural views that students developed in the focal debates in addition to the dynamics that mediate them including intertextuality and the genre of instruction via textual and processing analyses.

I- Textual Analysis of the Debates: An Examination of the Development of Cultural Perspectives

The textual analytic stage provides insights into the following research inquiry: What cultural representations did students construct during the focal in-class debate activities? How did they develop them? Via observing how linguistic features appertain to field, tenor, and mode intertwined in both debates, I identified two findings: The

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[5] Gender mixing is a translation of the Arabic word الاختلاط, which refers to the idea that males and females can practice different social roles, work, study, and mingle in the same place.

construction of stereotypical cultural representations, and the development of unnegotiable cultural views.

The Construction of Stereotypical Cultural Representations

The construction of stereotypical cultural representations surfaced in the two focal debates via linguistic features related to the use of possessive relational processes, mental processes, negative polarity/modality, and lexical chains.

Possessive Relational Processes

In both debates, students frequently drew on possessiveness, constructing negative cultural implications such as the portrayal of Arab family relations as authoritative, and the depiction of Arab universities as in favor for gender segregation. Possessive relational processes are believed to denote either authoritarian stances toward discourse participants, or the scarcity or profusion of specific qualities to achieve certain purposes (Derewianka, 2011).

In the Arab college education debate, possessive relational processes were significantly used by the family, which designate an authoritative materialistic representation of the Arab family construct. In the quotes underneath, the family (See Jonah's and Andy's quotes below) strongly affirmed their censorious attitude toward Ahmed's plea to study abroad. Jonah and Andy embodied the decision-making role concerning whether Ahmed can study abroad via the use of "we have responsibility for your life." and "we have the authority to choose".

> أحمد: ولكن لو تخرجت من دولة عربية فلن يكون هناك وظيفة أو فرصة جيدة على اي حال.
> الأسرة: ومع ذلك نحن نحبك وعندنا مسؤولية عن مستقبلك ولا نريد أن نشاهدك في الفقر.
> الأسرة: ولكن في نهاية اليوم نحن والداك وعندنا سلطة الاختيار.
> Ahmed (Yeung): If I graduate from an Arab country, there will not be a job or a good opportunity anyway.

Family (Jonah): In spite of that, we love you, and we have responsibility for your future, and we do not want to watch you (see you) in poverty.

Family (Andy): At the end of the day, we are your parents, and we have the authority to choose.

The family supported their stand through using possessive relational processes referring to materialistic obstacles to dissuade Ahmed from studying abroad. In the examples below, Sam, who plays the role of the family, elucidated Ahmed's inability to pay college tuition due to his unemployment, the high cost of the U.S. universities, and the high travel expenses, and unavailability of funds for the family to be able to travel and visit their son in the U.S.

الأسرة: يا احمد عندك وظيفة؟ عندك فلوس؟ ليس عندك وظيفة. هل عندك وظيفة وفلوس؟ تريد تدرس وتسكن في جامعة غنية كثيرا يجب أن تحصل على وظيفة.

Family (Sam): Ahmed, do you have a job? Do you have money?
You do not have a job. Do you have a job and money? You want to
study and live in a very rich university; you must obtain a job.

Analogously, in the gender relations debate, possessiveness is combined with certain participants or circumstances of place (locative adjuncts) building concepts related to gender segregation in the Arab colleges. These concepts repeatedly represented Arab college education as either owning or lacking negative aspects. The example below is a case in point. Bill referred to the participant "universities" as a possessor of "big problems segregating men and women". Moreover, "men-only or women-only university" are presented as lacking "experiences from all people".

الأساتذة: في مشكلات كبيرة للجامعات في فصل الرجل والمرأة...في الجامعة يجب أن عندنا خبرات أكاديمية كتير من الاثنين من الرجل ومن المرأة، في الجامعة للرجل بس أو جامعة للمرأة بس لا عنده الخبرات كتير من كل الناس.

Teachers (Bill): Universities have big problems with segregating men and women … In the university, we should have academic experiences from the two genders, from men, and from women. Men-only or women-only university does not have many experiences of all people.

Possessiveness in the gender relations text, additionally, is paired with locative adjuncts related to Arab locations, conveying undesirable aspects of college education in the Arab world such as the financial difficulties and gender labeling. In the example underneath, scarcity of funds to build universities is introduced by Bill as a case specific to the city of Beirut by using the negated possessive process "don't have" to combine the participants "we" and "much money to build universities" along with the employing the locative adjunct "in Beirut"'.

الأساتذة: نحتاج الفلوس لبناء جامعات كتير، ما عندنا في بيروت فلوس كتير عشان نبني جامعات هذه للمرأة وهذه للرجل.

Teachers (Bill): We need money to build many universities. We don't have, in Beirut, much money to build universities, this is for men, and this is for women.

Moreover, gender labeling is established as an innate feature in the city of Beirut via Bill's repetitive use of the locative adjunct "in Beirut", the possessive process "have", and the participant "stereotypes" in the quote underneath.

الأساتذة: في بيروت عندنا نمطية كتير للرجل من الرجل إلى المرأة ومن المرأة إلى الرجل، وهذا مشكلة كبيرة في بيروت.

Teachers (Bill): In Beirut, we have many stereotypes regarding men. Men have stereotypes regarding women, and women have stereotypes regarding men, and this is a big problem in Beirut.

Mental Processes and their Repetition

Mental processes were repetitively employed in the debates designating unfavorable representations of Arab cultures such as the allusion to the affective nature of Arab family relations, and the construction of an approving sense, and hence preeminence, of gender segregation in Arab societies. Sensing verbs are concerned not only with people's thoughts but also with their feelings and desires (Derewianke, 2011). Derewianka encourages inquiries with regard to whether discourse participants play the roles of thinkers or sensors, and the types of meanings these roles reflect.

In the college education debate, the affective aspect pertaining to family bonds in Arab cultures was buoyed by the repetitive use of mental processes such as "love" and "want". In the example underneath, while Ali, who plays Ahmed's role, explained the pros of attending a university in the U.S., namely the advanced field of scientific research and the availability of college funding, Mary, who plays the role of the family, contested his opinion by alluding to the family's bonds and love. This affective turn is not relevant to Ahmed's previous discussion of the advantages of American colleges. It was purposely employed by the family to influence their son's decision.

أحمد: البحث العلمي أحسن والتمويل أكبر.
الأسرة: نعم ولكن المال والاستثمار يسيطر عليه. أنت تحب أمك وأبوك.
Ahmed (Ali): Scientific research is better, and funding is bigger. (Ali refers to the U.S. Universities).
Family (Mary): Yes, but money and investment control it. You love your mother and father.

Further, Ahmed attempted to challenge the family's arguments by explaining the unavailability of professional opportunities in Jordan in Yeung's lines below. However, John repetitively retorted by expressing the family's love for Ahmed.

أحمد: ولكن لو تخرجت من دولة عربية فلن يكون هناك وظيفة أو فرصة جيدة على اي حال.
الأسرة: ومع ذلك نحن نحبك وعندنا مسؤولية عن مستقبلك ولا نريد أن نشاهدك في الفقر.
Ahmed (Yeung): However, if I graduate from an Arab country, there will not be a job or a good opportunity anyway.
Family (John): In spite of that, we love you, and we have responsibility for your future, and we do not want to see you in poverty.

Likewise, Ahmed utilized the process "love" to expose his affection to his family in Ali's lines below while insisting on pursuing his study-abroad plans through scholarship opportunities.

أحمد: سأذهب إلى أمريكا أو أوروبا إذا حصلت على منحة كاملة. انا احبكم جدا وأحب الاسرة في الأردن وأحب أن أكون قريب بس...

Ahmed (Ali): I will go to America or Europe if I obtain a full scholarship. I love you, and I love the family, and I love to be close, but … (Ali ceases to talk).

In contrast to the gender relations debate, mental processes are, to a substantial degree, put at use vis-à-vis gender segregation, revealing a supportive stance toward it. Jessy, in the first quote underneath, employs the mental process "want", which appertains to the participants "girls and guys to be segregated" revealing a plea for gender separation. Groundings for this plea are introduced through Jessy's usage of " we want" in connection to "students to learn" and "not to get distracted". This connection implies that gender mixing is a cause of distraction for students. Moreover, in the second quote, Andy uses the mental process "want" in "we do not want to give students" in relation to "the opportunity to deviate from the correct path". This example constructs gender mixing in colleges as a deviation from normalcy. The above groundings emphasize the advantages of gender segregation as mixed-gendered settings are depicted as disadvantageous to the students' academic progress.

المدير: في الصف نحن نريد البنات والشباب يكون منفصلين، برة الجامعة هذا مو مشكلتنا يحكو برة خارج الجامعة، في جامعتنا نريد الطلاب يتعلمون وليس يكون الشباب والنساء يلتهون مع بعض.
Principal (Jessy): In the class, we want girls and guys to be segregated. Outside the university, this is not our problem; they talk outside the university. In our university, we want students to learn, and we do not want guys and women to get distracted by one another.

المدير: في السنة الأولى هناك فضول والفضول يؤدي إلى مشكلة كبيرة لا نريد أن نعطي الطلاب الفرصة لينحرف الانحراف عن الطريق الصحيح.
Principal (Andy): In the first year, there is curiosity, and curiosity leads to a big problem. We do not want to give students the opportunity to deviate from the correct path.

Negative Polarity and Modality

Negative polarity and modality in both debates constructed authoritative cultural images about Arab communities. Negative polarity carries rebuttal denotations, and its recurrent use may indicate domineering postures (Halliday & Matthiessen, 2014).

In the college education debate, negative polarity was coupled with negative modality, which constructed an authoritative image of Arab family relations. In the quote below, Jonah, who plays the role of Ahmed's family, tried to dissuade Ahmed's group from studying in the U.S. They referred to the high cost of the U.S. college education, and hence the family's refusal to pay for it via the employment of the negative modal "will not" in "Your father and mother will not pay/bear the cost (pay for tuition) when you study there." The modal 'will' indicates determination, and its negation designates rebuttal resolution (Halliday & Matthiessen, 2014). Jonah justified his opposing stand toward Ahmed's intention to study abroad by insinuating the unaffordability of American college education, and thus the family's logical decision of declining his request.

> الأسرة: أن تكون قريب من الأسرة شيء مهم في الثقافة العربية. كمان احمد لن تدرس في أمريكا بسبب التكلفة في أمريكا كمان عندما تدرس هناك.
> Family (Jonah): To be close to family is an important thing in Arab culture. Also, Ahmed, you will not study in America because of the cost in America. Also, your father and mother will not pay/bear the cost (pay for tuition) when you study there.

Negative polarity in the gender relations debate is primarily taken up by the principal's representative group, which disapproves gender mixing in academic settings, demonstrating its domineering posture. The principal, in Mason's lines below, negatively responded to the teachers' conception that gender segregation is financially draining due to the construction costs of segregated universities. He objected by claiming the

unnecessity of building separated facilities for each gender by using the negation "We do not need two universities."

<div dir="rtl">
الأساتذة: نحتاج الفلوس لبناء جامعات كتير، ما عندنا في بيروت فلوس كتير عشان نبني جامعات هذه للمرأة وهذه للرجل
المدير: لا نحتاج إلى جامعتين راح يكون نفس عدد الطلاب وراح يكون نفس عدد الصفوف وفينا نفصل الشباب والبنات في مكانين.
</div>

Teachers (Bill): We need money to build many universities. We don't have, in Beirut, much money to build universities.
Principal (Mason): We do not need two universities. It will be the same number of students, and there will be the same number of classes, and we can segregate the guys and girls in two places.

Moreover, Mason used the negated statement "Different observations and ideas are not important for obtaining correct answers in mathematics or physics, or anything like that" as a counterclaim to Jonah's viewpoint of the advantages of diversity in mixed-gender classrooms in the quote below.

<div dir="rtl">
الأساتذة: في الصف وفي الجامعة المتنوعة التعليم أكثر لأن هناك أراء متنوعة وأفكار جديدة في الصف.
المدير: ملاحظات مختلفة وأفكار مختلفة مش مهم للحصول على الجواب الصحيح في الرياضيات أو الفيزياء أو أي شيء هيك.
</div>

Teachers (Jonah): In the diverse class and university, learning is more, because there are diverse opinions and new ideas in the classroom.
Principal (Mason): Different observations and ideas are not important for getting correct answers in mathematics or physics, or anything like that.

Lexical Chains and Repetition

Lexical chains in the focal debates constructed materialistic viewpoints of the American college system and pictured gender relations as problematic. Close attention to lexical chains enables the recognition of specific themes that are coherently undertaken and expanded in texts (Halliday, & Matthiessen, 2014). Such expansion is realized through the conjoining of the main topics/themes in texts to new related and meaningful information.

In the college education debate, noun groups that were repetitively used to expand the theme of the American educational system were financial terms such as funding, money, investment, tuition, cost, rich, and capitalism. Such lexical configuration represented American college education as materialistic. Examples are as follows:

أحمد: البحث العلمي أحسن والتمويل أكبر.
الأسرة: نعم ولكن المال والاستثمار يسيطر عليه... كمان مش ممكن تدرس في الولايات المتحدة بسبب التكلفة في التعليم في أمريكا لان الاستثمار والرأسمالية تتحكم في التعليم وعندما تدرس في أمريكا تتحمل التكلفة.
Ahmed (Ali): Scientific research is better, and funding is bigger.
Family (Rob): Yes, but money and investment control it… Moreover, you cannot study in the United States because of the cost of education in America because investment and capitalism control education, and, when you study in America, you pay for tuition.

الأسرة: تريد تدرس وتسكن في جامعة غنية كثيرا يجب أن تحصل على وظيفة نحن لسنا أغنياء. لسنا فقراء ولكن لسنا أغنياء.
Family (Sam): You want to study and live in a very rich university; you must obtain a job. We are not rich. We are not poor, but we are not rich.

In these examples, Rob confirmed a materialistic orientation apropos to American college education by alluding to issues of capitalism that causes its unaffordability. Further, Sam labeled American colleges as rich, and thus mandates students to obtain jobs during their course of study to afford it.

In contrast, in the gender relations debate, gender-related themes and issues were recurrently insinuated as problematic through the repetitive employment of the noun "problem".

الأساتذة: في مشكلات كبيرة للجامعات في فصل الرجل والمرأة. الأول، نحتاج الفلوس لبناء جامعات كتير، ما عندنا في بيروت فلوس كتير عشان نبني جامعات هذه للمرأة وهذه للرجل .في بيروت عندنا نمطية كتير للرجل من الرجل إلى المرأة ومن المرأة إلى الرجل، وهذا مشكلة كبيرة في بيروت.
Teachers (Bill): Universities have big problems with segregating men and women. We need money to build many universities. We don't have, in Beirut, much money to build universities, this is for men, and this is for women. In Beirut, we have many stereotypes regarding men. Men have stereotypes regarding women, and women have stereotypes regarding men, and this is a big problem in Beirut.

Bill, in the above quote, alluded to the financial consequences of segregating males and females in colleges due to the mandate to build multiple facilities for both genders. Moreover, he accentuated the consequences of gender segregation in colleges as it leads to clichéd images about one another.

To conclude, numerous disadvantages cultural representations developed in the focal debates. They were constructed via the use of possessive relational processes, mental processes, negative polarity/modality, and lexical chains. These elements contributed to the depiction of Arab family relations as authoritative and affective, and Arab universities as supportive of gender segregation.

In the next part, I examine the second finding that is the construction of unnegotiable cultural views in the focal debates.

The Construction of Unnegotiable Cultural Views

The construction of unnegotiable cultural views was established in the debates through the students' repetitive employing of relational processes in declarative mood, which lacks modality.

Relational Processes and Declarative Mode

The two focal debates employ the declarative mode to a great extent. Modality use is not significantly apparent, which leaves no room for negotiation (Derewianka, 2011). Thus, most emerging cultural perspectives in the debates are portrayed as facts. Thompson (2014) highlights that declarative clauses serve the purpose of the presentation of concepts about which assertions are to be made. With the absenteeism of modality, and the presence of repetition, such assertions are claimed to be unconditionally valid (Thompson, 2014).

In the college education debate, the majority of processes are relational and conveyed via the declarative mood. The latter contributed to the edifice of unnegotiable depictions of Arab family cultures as commanding, and to the portrayal of American college education as superior to its Arab counterpart. In their exertion to sway Ahmed's study-abroad plans, the family drew on discouraging challenges of the U.S. college education as in "Family (Bill): Trump is the president in America ترامب هو الرئيس في أمريكا", "Family (Bill): The tuition is high المصاريف غالية", "Family (Mary): There is a lot of racism in the United States, especially against Arabs هناك عنصرية كبيرة في الولايات المتحدة خاصة ضد العرب", and "Family (Sam): You want to study and live in a very rich university…We are not rich. We are not poor, but we are not rich تريد تدرس وتسكن في جامعة غنية...نحن لسنا أغنياء. لسنا فقراء ولكن لسنا أغنياء". In the latter examples, Bill, Mary, and Sam firmly substantiated their point of view that American college education is not an apt choice for their son as they constructed it as a racist, materialistic, and lavish educational regime. These representations were introduced through the utilization of attributive and identifying relational processes, and thus, they were fashioned as unnegotiable facets about college education in the American context.

In contrast, Ahmed alluded to the affordances of American college education via attributive relational processes and declarative mood as in "Ahmed (Ali): Education in America is better لكن التعليم في أمريكا أفضل", and "Ahmed (Ali): Scientific research is better, and funding is bigger البحث العلمي أحسن و التمويل أكبر". In these lines, Ali asserted the scientific and financial advancement of college education in America, which again depicted it as superior to the Arab context.

In the gender relations debate, attributive relational processes are significantly adopted and are considerably tied the ascendency of gender segregation in Arab colleges. For instance, in the example below, the male/female relationships are subordinated to gender-segregation via declarative clauses which incorporate attributive relational verbs.

> الأساتذة: في الصف وفي الجامعة المتنوعة التعليم أكثر لأن هناك أراء متنوعة وأفكار جديدة في الصف.
> Teachers (Jonah): In the diverse class and university, learning/education is more because there are diverse opinions and new ideas in the classroom.
> المدير: ولكن في الصف نتيجة للامتحانات كتير مهم والطلاب من اللازم يقضون وقت في الدراسة فقط.
> Principal (Yeung): But, in class, test result is very important, and students must spend the time only learning.
> المدير: وكلنا بنعرف الأدب مهم ما لازم ملاحظات مختلفة وأفكار مختلفة للحصول على الجواب الصحيح في الرياضيات أو الفيزياء أو أي شيء هيك.
> Principal (Mason): We all know politeness is important. Different observations and ideas are not important for getting correct answers in mathematics or physics, or anything like that.

In the quotes above, Yeung claimed that the male/female relationships represent hindrances to academic achievements in response to Jonah's argument that gender mixing achieves additive diversity in the classroom that results in bringing multiple perspectives to classes. Yeung's claims are established via declarative attributive clauses. Drawing on similar linguistic features, Mason challenged Jonah by asserting that politeness is an integral part of education, which in turn portrays gender mixing as insolent. Moreover, the concepts "different observations and ideas" in Mason's lines are linked to the notion "not important for obtaining correct answers in mathematics or physics, or anything like that". The latter linkage provides an emphatic lens to the incongruity of gender mixing in college education contexts. The above-stated features portray gender mixing as inferior to gender segregation since the latter is established as an essential factor for academic professionalism.

The example below is an additional significant instance of the employment of attributive relational processes and the declarative mood, which reveals incentives of the preeminence of gender segregation.

الأساتذة: في الحياة رجال يكون مع النساء، كيف الناس ستحصل على زواج عندما الرجال ليس تتكلم مع
الامرأة أبداً، كيف الرجال تعرف النساء إذا ما ليس عندي تجربة مع بنت؟
المدير: من خلال العائلة.
المدير: هذا مو مشكلة أولاً. تاني شئ، في الصف نحن نريد البنات والشباب يكون منفصلين، برة الجامعة
هذا مو مشكلتنا يحكو برة خارج الجامعة، في جامعتنا نريد الطلاب يتعلمون وليس يكون الشباب والنساء
يلتهون مع بعض.
الأساتذة: في المجتمع هناك نساء ورجال ليس فقط نساء.
المدير: هدف المدرسة فقط دراسة ومش زواج.

Teachers (Blake): In life, men are with women. How will people get married if men never talk with women? How do men know women if I do not have experience with a girl?
Principal (Andy): Through family.
Principal (Jessy): This is not a problem, firstly. A second thing, in the class, we want girls and guys to be segregated. Outside the university, this is not our problem; they talk outside the university. In our university, we want students to learn, and we do not want guys and women to get distracted by one another.
Teachers (Blake): In society, there are women and men, and not just women.
Principal (Ali): The goal of school is just studying and not marriage.

The previous lines introduce Blake's argument about the significance of gender mixing in colleges for the facilitation of marriage and love relationships. In response, Jessy countered this argument by using the phrases "not a problem" and "not our problem" in declarative attributive statements to show the insignificance of affection in academic settings. Additionally, Ali declaratively reiterated that "the goal of school" and "school" are places for "just studying and not marriage" and "only for studying".

To conclude, concerning my first research question; what and how cultural representations developed in the two in-class debate activities on focus, the textual analysis disclosed that the students co-constructed fixed and disadvantageous cultural representations.

Through the examination of how field, tenor, and mode interweave in the two debates, I identified detrimental cultural understandings through utilization of possessive and mental processes, negative polarity, lexical chains, and lexical repetition. First, concerning possessiveness, the significant use of possessive relational processes designated an authoritative materialistic representation of the Arab family construct in addition to conveying an approval of gender segregation in the Arab context. Second, the repetitive use of mental processes buoyed the affective aspect connected to family bonds in the Arab cultures. Third, negative polarity was an apparent feature, which built an authoritative image of Arab family relations and a portrayal of gender mixing in academic settings as inconvenient. Lastly, lexical chains represented American colleges as materialistic, and gender mixing as problematic

Fixed cultural perspectives in both debates were created via the students' dependence on the declarative mood, and the absence of modality. In both debates, students affirmed their viewpoints and co-constructed them as unattested confirmations.

The next section provides the processing analysis, which illustrates the dynamism that may have led to the production of the afore-identified cultural views.

Processing Analysis (Interpretation)

The Relationship between the Debates' Cultural Aspects, the Course's

Readings, and the Instructional Genre

The processing analysis accentuates the processes by which discoursal interactions are produced and received by discourse participants (Fairclough, 2008). For Fairclough, "texts are instantiations of socially regulated discourses and [...] the processes of production and reception are socially constrained" (Janks, 1997, p. 329). Such

constraints can inhabit multiple shapes, namely in this study, I focus on issues of intertextuality and genre of instruction. Thus, the processing analysis emphasizes the ways the emergent cultural representations in the focal debates informed by the assigned reading texts, and how they are mediated by the dynamics of the instructional argumentative genre.

The Debates' Cultural Views in Relation to the Course's Readings

Intertextuality is the association between a particular discourse and other related peripheral ones brought into it (Fairclough, 2008). I particularly examine in this chapter the relation between the emergent cultural representations in the in-class debates, and how they are informed by the course's assigned readings. My analysis of the focal readings in chapter 4 and the subsequent debates in this chapter reveals a connection between the two discourses, and I argue here that the cultural discourses in the readings may have extensively informed the students' engagements with the debates' topics.

The readings' analysis in Chapter 4, as well as the above textual exploration of the debates, disclose that both discourses analogously divulge the construction, circulation, and reproduction of detrimental cultural viewpoints of Arab-specific cultural topics. In the focal debates explored in this chapter, Arab family structures, and ties are portrayed as authoritative and affective. Moreover, discrepancies in Arab college education were brought to the fore. Further, relations between the two genders were pictured as inconvenient and problematic. Analogously, findings of the textual analysis of the focal reading texts in the previous chapter showed a depiction of Arab college education as materialistic and regressive, and gender relations are epitomized as circumscribed and unfavorable. Thus, the students' contact with the class readings and their subsequent

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interactions along the lines of their participation in the debates may have led to the

circulation of similar derogatory cultural views. The latter confirms Derewianka's (2011)

claim that discourses do not emerge in a vacuum. Instead, they are connected to other

discourses, whether immediately or remotely related to the immediate interactions as she

claims,

> The notion of intertextuality acknowledges that no single text is unique, isolated
> instance – its meaning is shaped by numerous other texts. When we engage with a
> particular listener or reader, we are not only engaging in that specific encounter –
> we are engaging in an ongoing discourse involving communities and texts that
> have preceded the interaction, texts that occur around the interaction and future
> anticipated texts. (p. 18)

The cultural viewpoints identified in the debates confirm my claim in the previous

chapter that the construction of cultural perspectives may be ideologically inclined. As

defined earlier, ideologies are configurations of beliefs that prevail in the social world to

confirm political orders (Fairclough, 2008). My study of the focal debates demonstrates

that there may be a commonality in representing culture in fixed and demeaning ways.

The recurrence and persistence of such cultural views in the readings and later the

debates confirm that they potentially constitute persistent ideologically infused discourses

that are discursively built via the students' use of specific linguistic choices. Persistence

of ideological discourses may have the power to infiltrate the cultural realm, which may

ultimately lead to the downsizing of cultural diversity and fluidity to static miniatures and

stereotypes (Fairclough, 2008). Accordingly, the two focal debate interactions and their

emergent cultural representations may contribute to the development or continuation of

clichéd views vis-à-vis Arab cultures.

The debates' emergent cultural discourses are not only degrading but also

unattested since they were linguistically constructed as facts. Fairclough distinguishes

here between intertextuality and assumption. While the former incorporates direct allusion to certain external texts, the latter designates that the discourse brought into text is introduced as taken-for-granted with an unstated resource. On this, Fairclough (2008, p. 90) contends,

> What is 'said' in a text is 'said' against a background of what is 'unsaid' but taken as given…The difference between assumptions and intertextuality is that the former are not generally attributed or attributable to specific texts. It is a matter rather of a relation between this text and what has been said or written or thought elsewhere, with the 'elsewhere' left vague.

That is, when ideologies take the form of unnegotiable given entities, they are believed to be assumptions (Fairclough, 2008; Butler, Laclau & Zizek, 2000) as they are characterized by their associated taken-for-granted meanings (Fairclough, 2008). Thus, not only ideologies but also assumptions, the degrading cultural representations that resulted from the debates might be considered.

The latter concept of assumptions is of particular importance in this chapter, as assumptions are believed to sustain power relations since they project certain cultural images as universal (Fairclough, 2008). The universality of assumptions is based on Gramsci's (1971) view of power as a political struggle for hegemony. Hegemony is a conception of power as discursive practices that aim at the achievement of consensus. Fairclough (2008) contends on the concept of universality that "achieving hegemony entails achieving a measure of success in projecting certain particulars as universals" (p. 41). Assumptions, thereupon, and their coupled discourses are ideologically inclined stimulations of power (Fairclough, 2008). Presupposed meanings contribute to ideologically sustaining power relations of dominance through universalizing such meanings. Thus, the types of cultural representations that were identified in the focal

readings and later recognized as persisting in the focal debate activities have the potential

to sustain stereotypical delineations of Arab culture as they are projected in the

discourses as taken-for-granted, persevering, and factual.

The next part highlights another element of production that informs the emergent

cultural views in the debates that is the instructional genre.

The Debates' Cultural Views in Relation to the Instructional Genre

Genre is a social practice, in which discourse participants follow specific

covenants related to targets and audience (Martin & Rose, 2007, 2010, 2013). It is staged

as it follows agreed-upon moves that are geared toward the accomplishment of certain

goals such as arguing and narrating (Schleppegrell, 2010). In order to identify the genre

type and moves in the debates, I re-visited the debate transcripts and their textual

analyses and accordingly identified their purposes and moves through the lens of

Schleppegrell's (2010) delineation of the expository argumentative genre. The expository

argumentative discourse introduces a point of view (thesis) and packs it with proofs

(arguments). According to Schleppegrell (2010), the genre moves of the argumentative

expository text include an introduction, arguments, and a conclusion. The introduction

reveals the goal in a thesis statement. The thesis gets elaborated via examples and

arguments in the body of the text through authoritative linguistic choices to support the

author's claims. A conclusion provides a summary and evaluation of the arguments.

The two debates on focus in this chapter follow the genre moves of argumentative

expository texts with an emphasis on the arguments' junctures. Since the debates were

transcripts of spontaneous oral discourses, the typical moves, introduction, arguments,

and conclusion (Schleppegrell, 2010), were fluid as speakers engaged with the debate

topic. According to Gebhard (2019), genre is "not a template". Rather, it is "changing and dynamic" according to the discourse situation, immediate context, and discoursal medium. In both debates, the most salient genre stage is the arguments, which I primarily attended to. The introduction is presented by the instructor as prefatory notes to set up the debates' purpose and scope. The conclusion is not identified in both transcripts.

The most prominent genre move in both debates is the argumentative stage. As explained in the textual analysis, the deconstruction of the interconnected linguistic features of field, tenor, and mode uncovered that via the students' negotiations about the pros and cons of Arab college education and the concepts of gender mixing and segregation, they persistently developed cultural stereotypical representations in an unnegotiable and authoritative manner through the linguistic choices that they drew on. For instance, students extensively drew on the declarative mood, which portrayed Arab college education as subordinate to American colleges and universities as in "Ahmed (Ali): Education in America is better لكن التعليم في أمريكا أفضل ", and "Ahmed (Ali): Scientific research is better, and funding is bigger البحث العلمي أحسن و التمويل أكبر ". Furthermore, they employed negative polarity, which constructed Arab families as authoritative as in "Family (Jonah): Ahmed, you will not study in America because of the cost in America. Also, your father and mother will not pay for tuition when you study there" (See detailed analysis of negative polarity and declarative mood in the textual analysis in this chapter).

Genres are integral elements of the orders of discourse, which are defined as the language mechanisms that give voice to specific views and silence others (Fairclough, 2008). Based on Fairclough's argument that genres "control linguistic variability" (2008,

p. 22) in certain contexts, they have the potential to shape the linguistic, social, and cultural production in discourses. The instructional argumentative genre of the focal debates played an intermediary role that shaped how students interacted culturally with the activities. In response to the research question, how are the emergent cultural representations in the focal debates mediated by the dynamics of the instructional argumentative genre, an authoritative position that is an intrinsic characteristic of the argumentative exposition, developed (Schleppegrell, 2010). Such authoritative position was employed by students to emphasize their loci to win the debates. The culturally geared representations in the debates were intensely constructed as fixed and authoritative through the use of the declarative mood and negative polarity.

In sum, the debate genre, which the instructor employed, prioritizes argumentative stances toward discourses, which carry dogmatic meanings due to the competitive nature of this genre. These dogmatic meanings and competitiveness may contribute to further dissemination of Arab cultural typecasts as they are cultural aspects are introduced as static facts.

Conclusion

The analysis I introduced in this chapter provides useful insights for language instructors to help them thoroughly examine the teaching materials they employ and their inextricable intertextual ties to subsequent in-class discourses comprising any discussions and activities they apply. Moreover, it aids in uncovering how the genres that teachers draw on inform the students' engagement with the class materials and topics.

Findings in this chapter confirm and extend my arguments, on which I hovered close enough in Chapter 4, that texts are not naïve written scripts. Instead, they are

"ideological artifacts" (Kramsch & Vinall, 2015, p. 25) that may epitomize persistent ideological bearings. Such ideological bearings may be transferred to other teaching and learning moments due to the intertextual nature of discourse. The claim that any new discoursal interaction, such as the focal debates in this chapter, are integral parts of enduring previous discourses (Derewianka, 2011), which may or may not be explicitly introduced into it (Fairclough, 2008), is a case in point. As is evident from the analysis in this chapter, the two class readings were implicitly drawn on during their engagement with the in-class debates, and analogous degrading cultural representations were evident in both discourses. The ideological bearings in the foreign language classroom have the potential to shape how students craft their cultural milieus appertaining to the target language communities and their cultural contexts. As a case in point, findings in this chapter refer to the circulation of specific disparaging cultural views in an unattested manner. Thus, in so far as the ideological work of such degrading views, they may escalate to the level of assumptions (Fairclough, 2008) that may confirm or reproduce cultural stereotypes.

Some literacy scholars who focus on critical reading suggest that whether texts endorse critical reading skills does not merely depend on the type or content of the instructional materials. Rather, the means by which the instructor deals with the classroom by presenting different critical tasks and strategies are indispensable (Kramsch & Vinall, 2015; Zabihi & Pordel, 2011). The instructor here designed the class activity drawing on an argumentative genre. This genre is characterized by its immanent authoritative position (Schleppegrell, 2010), which may have played a vital role in the construction of cultural dichotomized and clichéd views.

Genres are social practices that are informed by the achievement of certain social goals, and thus, they follow specific stages and conventions (Martin & Rose, 2007, 2010, 2013; Gebhard, 2019). Accordingly, genres have the potential to mediate how people engage with or produce cultural discourses. The genre breakdown of the focal debates, which follow argumentative expository texts, disclosed a focus on the argumentative genre move with an authoritative position that, in turn, is a common practice in this type (Schleppegrell, 2010). That is, participants in the debates were involved in competitive and argumentative instances pertaining to concepts related to Arab college education and gender relations. In order for students to accomplish the activity tasks, they needed to dichotomize their cultural perspectives to prove the superiority of their views and subordination of their opponents' representations. Accordingly, the debate genre that was employed for instruction in the in-class activity might be an incentive for the surfacing of cultural clichéd views as a result of the argumentative authoritarian exchanges. As Schleppegrell (2010) argues, "Genres come into being to serve specific social purposes" (p. 83). By using an argumentative genre, the assignment unavoidably turned dogmatic. The target of an argumentative encounter is to prove one's point of view to be true (Schleppegrell, 2010) by linguistically building unnegotiable arguments, and hence postulating subordinate and superior stances.

Multiple literacy scholars have shown how genre-based pedagogy inform the students' acquisition of languages (Swales, 1990; Gebhard & Harman, 2011; Hyland, 2004, 2007; Byrnes, Maxim, and Norris, 2010; Maxim, 2006). These scholars primarily focus on the employment of genre-based perspective in instruction to improve the students' literacy skills in relation to the social and cultural contexts of the different

genres. Two examples on the application of genre-based pedagogy to foreign language teaching are Byrnes, Maxim, and Norris (2010), who adopted a genre-based pedagogy in order to reveal the different linguistic components of genres and their accompanying cultural applications, and Maxim (2006), who highlighted how the use of the poetry genre may enhance the learner's proficiencies in foreign languages.

In the face of the emphasis mentioned above on genre-based pedagogy, I argue here that genres that instructors format their activities into, which I refer to as the instructional genre or genre of instruction, are important to deconstruct. As such, genre familiarization is helpful for not only foreign language learners but also instructors. That is, the instructors' understanding of how different genres work, their meanings, and cultural contexts can help them envision the ideological work of their classroom activities. It is a beneficial practice for instructors to delve into the types of genres they employ during class activities, their linguistic and functional meanings, and impacts. Additionally, it may be helpful to observe the resultant cultural understandings that emerge as a result of engaging with different instructional genres to make informed decisions about the format of class activities.

CHAPTER 6

CONTRIBUTORY FACTORS TO THE ARABIC LEARNERS' CULTURAL

ENGAGEMENTS

Introduction

> Andy: For me, learning Arabic, career-wise like vocationally, it was a kind of backup. If the environmental sciences didn't pay out, didn't work for me, because I just I knew I wanted to take a critical language when I came to college, and so I narrowed down to Arabic and Japanese and Russian. And, I couldn't decide so I like spent some time thinking, you know what giving the history and anthropological work I have done, Arabic is the best one for me. So, I just started it. I had no idea what it was, you know. I didn't know if there was an alphabet or anything. And, ever since that, I have fallen in love with it. So, I pursued it just for the sake of doing it before I even settle what I could do with it. (Interview 6, 01/06/2018)

Andy's depiction of Arabic learning in the above quote as a professional backup uncovers a vital drive, which reflects the affordances that studying Arabic as a foreign language in the U.S. provides. He perceives Arabic as a valuable resource that he can draw on to academically and professionally advance.

There are significant arguments that students perceive foreign language abilities in the neoliberal era as economic assets that increase their professional competitiveness in the fast-growing globalized job markets (Kramsch & Vinall, 2015). This perception of foreign languages in economic terms have been increasingly shaping the development of the students' cultural perceptions in language classrooms in profit-based, and thus standardized, ways (Bernstein, 2015). Culture, in that sense, is understood as limited sets of miniatures that are factual and ahistorical, which may pave the way for cultural stereotypical views to flow as my findings suggest in the previous two chapters. In the case of Arabic teaching, persistent issues of terrorism and their associated cultural stereotypes (Morey & Yaqin, 2011), require close examination of the types of elements

that interfere with or inform the students' cultural engagements in relation to the neoliberal rhetoric and its economic consequences on Arabic language teaching.

Informed by my findings in the previous two chapters, which disclosed the development and circulation of detrimental and unnegotiable cultural views in different classroom discourses, I dismantled further the different dynamics that may have informed or interfered with the students' cultural engagements in the focal course via semi-structured interviews (Emerson, Fretz & Shaw, 2011) for data collection, and a subsequent thematic analysis (Braun & Clarke, 2006) (See Chapter 3 for detailed overview of the procedures of semi-structured interviews and thematic analysis). Findings in this chapter can assist Arabic instructors and program coordinators to understand the dynamics that can support/hinder the students' cultural engagements for the ultimate goal of adoption and application of effective culturally inclusive teaching practices in TAFL.

I introduce in this chapter a findings section that provide the thematic analysis of the interview data, discussion of these findings, and conclusions.

Findings

Impeding and Supporting Factors for the Students' Cultural Engagements

Through the thematic analysis of the selected interview transcripts, I identified the elements that may have had significant bearings on the students' cultural engagements in the focal course, and they are twofold:

1- Elements that interfere with the students' cultural advancement that are:

- ➤ Their decontextualized delineations of Arab cultures
- ➤ The inadequacy of cultural teaching materials

> The students' materialistic goals for Arabic learning

2- Elements that inform the students' cultural engagements that are:

> The students' social goals for Arabic learning

> The students' shared experiences with Arab communities

> The students' immersion experiences

In the next sections, I elucidate the above elements in detail.

Impeding Elements for the Students' Cultural Engagements

Numerous factors interfered with the students' abilities to engage fully with the focal course's cultural teaching materials. I identified these factors as the students' decontextualized perceptions of Arab cultures, the inadequacy of cultural teaching materials, and the students' materialistic goals for Arabic learning.

Decontextualized Delineations of Arab Cultures

> Mary: I think we are having these cultural conversations a little, but it seems like this course material is not geared culturally. Not so much. I mean like there is very basic stuff we talked about when we learned about food, and there was in the book itself, there was some, O.K., I don't know, stuff like baklawa. They are mentioned, but they are not like cultural awareness, like through the textbook. Does that make sense? (Interview 2, 12/15/17)

Mary, in the quote above, echoes a concern about the lack of course materials that can produce sophisticated cultural awareness. She highlights that there are cultural themes incorporated in the course, such as food; however, she does not perceive the latter as an element that enhances one's cultural knowledge. An analysis of the students' perceived notions vis-a-vis Arab cultures shows decontextualized and ahistorical cultural views. Students perceive Arab cultures in relation to social traditions that are devoid of historical or contextual groundings such as food, weddings, and entertainment.

In the quote underneath, Jessy indicates that learning about Arab cultures should entail familiarization with social topics such as food, weddings, funerals, books, and music. She generally mentions these elements in isolation from their social, religious, or political basis. Further, she confirms an evident inadequacy of culturally oriented materials in the syllabus. For her, the latter can help the development of comprehensive views of Arab communities away from the stereotypical depictions of Muslims.

> Jessy: I feel like mostly we should teach about like Arab food, Arab music, Arab books, which we do. I would say like more may be on the people today, fun things, like, they are not just, how people see Arabs, see Muslims, as like, you know. I am like there is so much more. We have amazing food. We have amazing music. We have culture like wedding, our weddings, like we can talk about funerals if we have to. But, everything is different, like, we have our things. And, I feel like we do not talk about it. (Interview 1, 12/02/2017)

Closely related is Jonah's reference underneath to food and hospitality traditions. He elaborates on the specifics of how generously an Arab hostess invites people for a drink. A hostess would repetitively offer the guest a drink, which is traditionally reposed to by multiple polite declines rather than immediately accepting the invitation.

> Jonah: I think there is a lot of crossover with culture when we do certain activities. When we were talking about food; we learned a lot about food culture; about how when someone knocks on the door you say tafadal (come in) and would you like, and the first thing you ask is like Qahwa (coffee) or chai (tea) or mai (water), like you offer, and it is respectful for the person to decline; they offer again, you decline; and then the third time, it's like O.K. like I'll accept. I'll accept. So, there is cool cultural aspects that kinda intertwine into our studies. (Interview 5, 01/19/2018)

Yeung and Andy briefly hover over the major Muslim holidays in the two quotes underneath with an emphasis on the dietary features associated with them. Yeung refers to Eid [6]and Ramadan[7], and she highlights their linked food aspects, family gatherings,

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[6] Eid is a religious holiday observed by Muslims to celebrate the end of Ramadan.

and socialization. Andy succinctly mentions Ramadan, and how his familiarization with

it was beneficial during his visit to Jordan during the holy month. He acknowledges his

recognition of Ramadan's routines due to studying about it in a previous course.

> Yeung: I think the book was structured, you know, it is structured based on different topics. There was a chapter on Ramadan and Eid, and yeah, so, like for Eid, I learned about what different sweets they eat, the food gathering for iftar, or like the different TV series they watch. (Interview 3, 12/18/2017)

> Andy: I remember that wasn't this year, but last year we did like, you know, a lot of, some stuff in Al Kitaab on Ramadan and its associated food and dinner traditions, and so you have to learn about the customs and whatnot, and that helped me when I went to Jordan in the middle of Ramadan, when I was not only able to talk about my experiences but recognize them, and see what they were like. (Interview 4, 01/06/2018)

In sum, the students' comments above suggest peripheral Arab-specific cultural

views, which do not necessarily delve into their concomitant historical and contextual

tenets. Food, holidays, and entertainment traditions in the Arab world are deeply rooted

in religious, social, political, and historical dynamics, which provide them with their

significant values (Said, 1978, 1997). These dynamics are palpably nonexistent.

Inadequacy of Cultural Materials and Prioritization of Semantics and Syntax

The students' reflections in this part disclose an obvious lack of course materials

that are culturally geared, which in turn does not effectively help students to cultivate

their cultural perspectives. Some factors that the students reiterate are the scarcity of

cultural multiplicity, the partial cultural viewpoints, and the prioritization of semantics

and syntax in the course material.

Jessy highlights in the first quote underneath the scarcity of cultural multiplicity

in the course materials. That is, the syllabus emphasizes engagements with Muslim-

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[7] Ramadan is the ninth month on the Islamic calendar, during which Muslims fast from sunrise to sunset.

related events such as the Islamic holidays. However, the Arab world involves

communities from different religious factions such as Christians and Jews. Furthermore,

she acknowledges in the second quote the inadequacy of course materials that promote

mutual cultural understandings, and eventually, the lack of emergent intercultural

inclines. She clarifies that a limited number of topics in the syllabus stimulate such

dialogues.

> Jessy: I would say we have learned a lot about like the Muslim holidays, but that's not Arab culture, because you can be Arab Christian, you can be Arab Jew, so like, I think we should not learn only about Eid whatever. (Interview Transcript 1, 12/02/2018)

> Jessy: I do not think we have that many texts that deal with culture. I am trying to think. I feel like it should be more culture. Like Arab culture. Like we have drinks and food and music. We have so much more. I know that as an Arab. I do not know. (Interview 1, 12/02/2017)

Mary expresses an analogous point of view vis-à-vis the scarcity of culturally

infused materials. She perceives the cultural themes that are introduced in the book, such

as food, as unsophisticated.

> Mary: It seems like this course material is not geared culturally. Not so much. I mean, like there is very basic stuff we talked about when we learned about food, and there was in the book itself there was some, O.K., I don't know baklawa, they are mentioned, but they are not like cultural awareness, like through the textbook. Does that make sense? (Interview 2, 12/15/2017)

Mary complicates her point in the quote below via elucidating the partiality and prejudice

of the course discussions about complex topics such as gender relations. She supports her

claim via reference to the college education reading, in which substantial attention is

drawn to gender-segregation in college settings in the Arab world. She underscores that

the idea of segregation does not represent the norm as is epitomized in the reading.

Rather, it is prevalent in certain Arab regions for historical reasons, which are never

discussed or explained in the course. Further, she exposes the absence of dialogues about

other contexts that do not support segregation as well as recent resisting movements

against it.

> Mary: I don't like the way that the material is taught. It is too simplistic. In the gender relations lesson, there is segregation, but there is also not segregation, and there is not enough talk about why there is segregation between sexes at schools and colleges. And if that's all you've done people, then what we take away from it is very biased opinion of culture, but if we actually have a conversation, which we don't, if we have a conversation about why historically this might have been, or that there's been actually opposition within the Arab world against this. Other contexts do not have segregations or whatever, so I think the way it represents culture paints a certain picture. (Interview 2, 12/15/2017)

In conclusion, students highlighted critical gaps pertaining to cultural multiplicity

in the course content that slacken their cultural expansions. They highlighted the course's

focus on limited cultural viewpoints.

While a lack of culturally geared material is reiterated by students, they hint a

prioritization of semantic and syntax. Students' comments in the next few parts reveal the

prominence of concentration on the syntax and semantics of Arabic. Cultural aspects are

deemed to subsequently and inexorably materialize in the course. Furthermore, students

indicate that the focus on syntax and semantics augments the course's workload and time

needed to accomplish the different course tasks, and thus leaves little to no room for

adequate cultural exchanges.

Yeung, in the lines underneath, accentuates that she prioritizes learning grammar

and vocabulary; however, unpremeditated cultural dialogues inflicted her plan as she

progressed in the learning process of Arabic from the elementary to the advanced level.

She explains that while in the elementary level, the focus is on basic situational and

everyday interactions, and in the advanced level, the attention is paid to readings and

materials that endorse cultural exchanges.

> Yeung: I think through the book book materials, I unintentionally learned the cultural aspect because like I am using the book to learn like grammar and the vocabulary, like I am trying to learn Arabic as language, but as a material, they use articles and those things, and especially in third year Arabic, I think that it became more prominent, that tendency, because you know, in the first two books, like first year it is more like skit, they have like skits on renting apartment and stuff. The language itself was still basic. It was more like daily interaction that could happen in a western context in the first book, but like now, we have more language, more like ability, language ability, the content is like more based on cultural things. (Interview 3, 12/18/2017)

Andy's quote below reveals a similar testimonial as he emphasizes the

prioritization of vocabulary and grammar on the part of Arabic learners as well as the

simultaneous growth of cultural interactions. From his perspective, cultural engagements

with course material increasingly become an indisputable practice as students draw on

them to acquire the linguistic and semantic aspects of the language.

> Andy: I think when you approach learning a language, what a lot of people are trying to do is I memorize the vocab, I memorize grammar, and since you still have to do that to speak it, it's kinda good to combine that with the culture. Like what we were doing, you are gonna learn vocab, you will memorize it, but it's gonna be a specific set based on a topic or a theme we are pursuing. So like the mixing of using culture as a steppingstone to learn the grammar or a way for learning vocabulary. I mean you have to learn about it to learn language. And then, I think specifically with Arabic, there is a stronger culture that comes with the language (like English for instance), so I think by necessity you have to include that. (Interview 4, 01/06/2018)

Syntax and semantics are not only significant targets for Arabic learners but also

represent hampering elements for the development of the students' cultural interactions.

Mason epitomizes learning vocabulary, which is needed to prepare for the reading

discussions, as a frustrating process. He describes this process as time-consuming, which

jeopardizes his other life commitments such as his degree and job requirements.

Mason: Because we are in an intensive Arabic class, we have to be so focused on the language. To be honest, I think there is a little sort of sadness that I had through this whole process just because a lot of time I was O.K. tonight, I need to get home, and when I come in tomorrow, I need to have these 50 words memorized. So I got kinda lost. Like I said, the moments where I am able to reflect on the language itself, you know what I mean, it was so interesting you know. It was, like, so, always busy and learning vocab, preparing the readings for class. I really did not have time to culturally reflect on class topics. I wanted to, but this was not always a possibility. We always talked before class about the readings and checking words, and I was never ready. Like my classes, the teaching, and my degree. It was too much. (Interview 8, 02/27/2018)

Jessy, in a related note, indicates in the exchange below that completion of required readings prior to class sessions is a priority for students over culturally dealing with texts. In response to my inquiry about how the class discussions about the course's assigned readings facilitate their cultural interactions, Jessy clarifies that students usually chat before class about whether they can complete the reading assignments rather than discussing their cultural content. She alludes to the students' focus on deconstructing the texts' semantic and syntactic features to figure out the extended meanings across texts, which in turn is a lengthy process.

Jessy: Some discussions and activities help understand the reading, which a lot of people are focused on. They are not thinking about culture, and they should. Because I know the students. A lot of them are very like I didn't get my reading done. I didn't understand the reading. I need to check the new words. Did you get this or that sentence? But O.K. You understood the reading, but what did you get from the culture. (Interview 1, 12/02/2017)

In conclusion, learning syntax and semantics are chief goals for Arabic learners. Learning vocabulary and structures and commitment to completion of assigned readings are two-faceted grounds for the students' cultural development. On the one hand, students see them as facilitating factors necessitous to fathom the readings' content, which eventually grows their cultural repertoires. On the other hand, they are and lengthy practices that do not offer adequate exposure to the cultural aspects in the course.

Materialistic Purposes for Arabic Learning

> Blake: The way I started Arabic is actually a funny story. It was like my eighth-grade year, last year of middle school, and we were going into the summer before high school, and on the last day of class, they passed around a little flier about the Star Talk and stuff, a six-week intensive Arabic program during the summer. I was like I don't wanna do anything during the summer. This is gonna be a lot of work. So, I tossed it on the table. When I got home, this was my mistake. Because my mom saw it, and she was like you're gonna do this. Pick a language. And while I was looking at the languages that they were offering, like Chinese, Farsi, Arabic. And we were talking about Spanish. And I was like yah Arabic and Spanish have small correlations. And, I was like Arabic it is. And, I did it that summer. And I fell in love with that culture and language, and I just kept coming back. And, I definitely envision Arabic being part of something I am gonna do post-college. And, I plan on doing work in Northern Africa, and possibly like the Middle East. (Interview 10, 03/13/2018)

Blake's story in the quote above about how he came to decide to study Arabic sheds light on how language learning in general, and Arabic in particular, represents an advancing asset for learners. He depicts how he randomly received a language program brochure in high school, which he ignored at first, but his parent did not. His mother's affirming attitude toward her son's language learning, and Blake's later conclusion to pick Arabic from a list of attractive languages indicates the advantageous value of Arabic.

The goals that motivate students to study Arabic center around their professional advancement. Students are interested in learning Arabic to secure employment in different disciplines such as business, accounting, teaching, and ecotourism.

A view of Arabic as a mean for job security is reiterated by students. For instance, Jessy, in the quote below, considers Arabic a facilitating factor for her professional development in the business realm. She confirms that it can aid her employment in an international business or her application for a business graduate degree. She acknowledges Arabic as a highly sought language and considers her identity as a heritage speaker of Arabic an advantage.

Jessy: I like languages so much. I want to work in the economics field. I also want to apply for Arabic because I do not want to forget. Well, I will not forget, but I do not want to forget grammar. I want to go for international business specifically. And, I wanna like to use Arabic, English, Spanish as much as I can. And, I know that Arabic is a really wanted language because not many people know it; It is a hard language. And, I think me being a heritage speaker, and now I have taken Arabic, it would look great. (Interview 1, 12/02/2017)

Similarly, Jonah confirms underneath that knowing Arabic adds strength to one's resume that professionally puts people multiple steps ahead of their counterparts. While he is not yet definite about how he will use Arabic in the future, he undeniably deliberates that it will work to his advantage.

Jonah: I already talked a lot of different people who work in different fields, and they say you have Arabic on your resume, that puts you one step above everyone else because it is one of the more complicated languages in the world; it's up and coming language that people need to start learning and need to start nailing for business purposes, for diplomatic purposes, for sustainable energy. There are so many different areas that it can be applied. I am not quite sure what I wanna do; I might wanna go into business, I might wanna go into governmental relations. There is so many possibilities, and Arabic only puts you that that much ahead of other people. (Interview 5, 01/09/2018)

In a related note, Bill clarifies below that knowledge of Arabic can support his professional career in an accounting firm. Due to his Arabic skills, he can expand his job search to regions overseas, such as Jordan, as he can communicate with native speakers.

Bill: I am gonna be working for an accounting firm, hopefully after I graduate, hopefully it will be with Deloitte, which I am interning with next semester. And, they have a lot of international clients. So, the hope is in shaa Allah (God willing in Arabic), I go to the Middle East, maybe in Jordan or something like that, and I get to work with clients and Arabic. (Interview 7, 02/05/2018)

In the same vein, Andy elucidates that Arabic can assist him in building a career in the booming industry of ecotourism. He confirms that this industry has gained momentum in recent years in the Middle East as well as the U.S. During his visit to

Jordan, he realized the social and economic benefits of ecotourism as it provides profits, protects natural resources, and creates job opportunities for women.

> Andy: One thing I am thinking about, and one thing I worked with in the summer, was in the realm of ecotourism in the Middle East, which is tourism but based on like the environment and like natural attractions. So, in Jordan, the rural society has like nature reserves, and they have like forest reserves and whatnot, and they have like lodges where people can stay, and they can take hikes, and guided tourism, pictures and all that, and it brings in a bunch of revenue for the nation […] It protects nature, helps the economy. And, when they hire, they hire from local communities, and local women too. So, it's also empowering and good for like social work. So, that's generally speaking is a good trend happening in the Middle East, and I have seen it happening in like, I am looking in a program in Oman as well, and it seems like they are doing that as well there. Even in the U.S., ecotourism is a booming industry, as people becoming more aware of the hazards of pollution, and they want still to view/see the world. They wanna see it in a different way. So, I think if if possible, I would probably work in the ecotourism industry in the Middle East. (Interview 6, 01/06/2018)

Relatedly, Yeung, in the following quote, underscores Arabic as a facilitating tool for her acceptance in a teaching fellowship in Jordan. She elucidates that she wants to continue her Arabic studies after graduation from college through this teaching fellowship that, in the meantime, offers her free Arabic courses.

> Yeung: Hopefully, in this job interview I had in Boston for Kings Academy in Jordan, my Arabic will help me get it. That's a teaching fellowship for two years, and I want to go there because I am interested in teaching, but also, they offer free Arabic lessons. My biggest concern was after graduation, how do I continue Arabic.
> Shaimaa: May I ask you will be teaching what exactly?
> Yeung: Probably Middle Eastern and World history, and political science.
> (Interview 3, 12/18/2017)

In conclusion, learning Arabic is seen by students as a tactic for professional advancement. It is a mean for securing job opportunities since adding Arabic competency to one's resume reiterates an advantageous potency to one's potentials.

The previous section highlighted the impeding factors that represented obstacles for the students' cultural engagement, which involve the students' decontextualized

cultural perceptions, the lack of culturally geared teaching materials, and the students'

materialist goals for Arabic learning. In the next part, I shed light on the elements that

students epitomized as supporting for their cultural interactions.

<p align="center">**Supporting Elements for the Students' Cultural Engagements**</p>

The students' reflections revealed that the factors that scaffolded their cultural

interactions in the focal course are: Their social purposes for Arabic learning, their shared

personal backgrounds, and their immersion Arabic learning experiences.

Social Purposes for Arabic Learning

While the majority of students expressed interest in Arabic learning for

professional goals, some highlighted their social incentives. Expansion of one's

perspectives about Arab cultures and communities due to the present unbalanced views

about them denotes a motive for students to pursue Arabic studies. Jonah, for example,

explains in the next quote that he took Arabic to approach the Arab communities, with

whom he had no previous contact, and about whom there is great deal of misinformation.

Further, he stresses the misrepresentation of Arabs as he cites his friends using the word

"Arabics" to refer to Arab nationals. Moreover, he deliberates that languages represent

linkages among people from different backgrounds that raise the chances for cultural

dialogues, which he designates as scarce.

> Jonah: I think a part of the reason I took Arabic is because it connects me to a community that I wanted to be associated with or be a part of. I think there is a lot of misunderstandings when it comes to people who speak Arabic. Even some of my friends they'll say, "Oh, so, do you know people who are the Arabics," and I say, "What. That doesn't make any sense. Like please be specific". People are just misinformed, do not have information on the community, on the people who speak Arabic, and I think being a link, and being a kind of in-between to have conversation and dialogue is important. And, I just don't think there is too many people who do that. (Interview 5, 01/19/2018)

Likewise, Rob, in the quote underneath, attributes his rationale of learning Arabic to the concept of broadening one's horizon about possible biases in the community. He acknowledges and draws on his privileged standing to explicate the necessity to understand other people's languages, and eventually cultures, who are under unbalanced scrutiny within the current political context.

> Rob: In terms of why I am taking Arabic, it is about the understanding. It's the what can you know. I'm in a lot of groups that are culturally very privileged, so what can I do that can, you know, I can exercise that, and use it hopefully to broaden my horizons and maybe spread that to other groups. And, learning another language, especially one of people who are, unfortunately, because of the behavior of our president, there is pretty much some bias traits going on in this country. (Interview 8, 02/27/2018)

In sum, students learn Arabic to expand their perspectives about Arab communities, which are predominantly misrepresented. Yet, this drive is not widely reiterated in the students' comments.

Shared Personal Backgrounds

Students underscore their personal milieus as ways to meritoriously fathom the cultural sides of the course's content. By personal experiences, they mean aspects of ethnic and religious backgrounds that intersect with Arab cultures.

Mary, in the following quote, explains that she draws on her religious and ethnic identity as an Indian Muslim, and thus her familiarity with different interconnected values with Arab cultures, to critically tackle the course readings. She confirms that being an outsider of the American context works to the advantage of the expansion of one's perspectives of different cultures. Moreover, her academic orientation as a comparative literature major denotes a critical lens, through which she can question different taken-for-granted issues.

Mary: I am a female. I am Muslim. I am Indian. Which is, I think that helps me, that background of being Muslim, and being sort of familiar with certain things helps me too, generally not being from the U.S. It helps me with the material especially when reading articles like the one we read in class today about gender, I can. Also, because of my research, I can sort of contextualize it. I don't have to take everything for face value. (Interview 2, 12/15/2017)

Relatedly, Ali designates the resemblances between her ethnicity and religion as a

Muslim Pakistani, on the one hand, and Arab cultures, on the other hand, which she could

capture via her interactions with the course's readings and material. She reiterates that

she was able to observe cultural intersections in the topics of gender relations and system

of higher education. She captured how the two contexts provide limited opportunities for

women, as well as the rigidity of college education, which does not allow critical thinking

skills to emerge. Through the latter topics, she was able to internalize an authentic sense

of different cultural aspects since she unconsciously developed a mindset that is capable

of complicating how she thinks about the possibilities of pushing back, and hence

changing how people think about the rigidity of some cultural clichés. She reached a

conclusion that regardless of time and place, change is likely to take place.

Ali: I think I definitely got, I mean, being a Muslim for example, like when we talked about the role of religion in women's rights, and then also as a Pakistani, especially as a Pakistani Muslim, there is a lot of similarities between our traditions and Arab traditions, so again things like, this has nothing to do with being a Muslim, but like the educational system, and the focus on memorization, and raw learning instead of actually understanding and being creative. And then, and then, like women's rights, which is also quite limited a lot of ways back home. I think I have definitely been able to relate and make sense of these things in real life. And, I found myself thinking about people who made a change, because that makes me think like change is possible like anywhere any time, and possible back home also. While this was not in the conversations that we had, I found myself doing it, thinking that way. (Interview 6, 01/27/2018)

Blake, in the following lines, pinpoints the intersections between his ethnic and

cultural milieu as an African American from a Nigerian descent and Arab culture. He

underscores that due to his acquaintance with the communal nature of the Nigerian society, he was able to navigate the nuances of the Arab society during his study-abroad program in Morocco. Additionally, he accentuates that his cultural associations led him to observe unnoticed challenging issues in the Arab world, which are not necessarily highlighted in the U.S. such as concerns related to women's suffering.

> Blake: In terms of the cultural experience of studying Arabic, I see similarities with my Nigerian African ethnic culture. Both of my parents are Nigerian. We are surrounded by Nigerian population. Nigeria is much more like a communal society similar to like Morocco, the country where I have been, while America is very individualistic. I also see similarities in issues between Arab countries as in America because I feel we are overlooked as Americans because it is easy for us to be like see the Arab woman, see they are going through this, this and that forgetting how American women suffer. (Interview 10, 03/13/2018)

Bill, likewise, explains in the lines hereunder that his expressive social nature, which is informed by his Greek upbringing, buoyed his contact with native Arabic speakers in the Arab student club, and allowed him to meaningfully engage with Arab cultures. He resorted to some common types of music, such as the famous Lebanese Debka[8], and singers such as the well-known Lebanese singer Fayrouz[9]. He could perceive some similarities vis-a-vis the Greek and Arab traditional cultures, which were supported by the instructor's incorporation of such materials in the focal course. Religiously speaking, he immersed himself into the wholly Ramadan experience with his Arab networks by observing the fasting habits and their spiritual implications. He attests that the above-mentioned prospects postulated illuminating learning moments about Arab cultures.

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[8] Debka is a traditional Levantine dance popular in Lebanon, Syria, Palestine and Jordan.

[9] Fayrouz is a well-known Lebanese singer, whose songs gained momentum attention in the Arab world.

Bill: I am a very loud person. I guess it is a Greek thing, is just a loud thing. And I don't mean to disown Americans or anything, but a big change that I felt in the culture of going to public schools here was that people aren't expressive in the same way I like to express myself. So, it was very, being at UMass, I went to the Arab student club a lot, freshmen year, to try and learn more about the language, and it was very refreshing to kind of be with people similar in that culture. Dabke (a traditional Arabic dance) was very similar to a lot of dances that we had. The singing, the Arabic songs, by like Fayrouz or something like that, that Amal would show in class. The more traditional ones were similar. So, I felt a connection there. Religiously also, I also connected a lot with friends who were Muslim that I spoke with. During Ramadan, we talked about fasting and the significance of the spiritual aspect of fasting. So that was a great kind of factor for connection that I appreciated. And it was just nice to experience that to learn more about that. (Interview 7, 02/05/2018)

To conclude, the students' ethnic and religious backgrounds that share certain values with Arab cultural aspects scaffolded their interactions with the course's materials, which ultimately assisted their cultural growth. These backgrounds are common tenets between the Arab communities and other groups with different ethnic and religious backgrounds such as the Muslim Indian, Muslim Pakistani, Nigerian, and Greek communities.

The Immersion Experience

Blake: I think the classroom work gives you a nice sample and taste of certain things in Arabic culture. You get a little taste of the food as we had today. Also, there are issues going on in some of the Middle Eastern countries. Obviously, I learned a lot more being in the country, and also I think my Star Talk program was oriented directly toward incorporating the culture. And so like, I felt like, in the classroom yeah we talk about it in phrases and maybe discussing here and there, but it is not necessarily as encompassing. (Interview 10, 03/13/2018)

Blake's quote reflects an edifying figurative image since he depicts his Arabic learning experience in the U.S. as a food sampling practice that does not necessarily embrace the diverse cultural flavors associated with Arabic. In contrast, he hints the extent of inclusivity of his cultural engagements during his Star Talk program in Jordan.

This testimonial is expressed by multiple students, who consider their study-abroad programs as eye-opener experiences that assist them to deeply dig into Arab cultures.

Mary shows below that study-abroad experiences, and close contact with an Arab community play vital roles in navigating the cultural realm vis-à-vis the course cultural content. She demonstrates how she scaffolded the development of her classmates' perspectives in their group discussions on issues of gender relations in the Arab world, which triggered their reflections on their study-abroad experiences. While undertaking the topic of women's conditions in the Arab world, Mary researched the problem of sexual harassment online to draw her colleagues' attention to how it is common in all cultural and social contexts. They started to examine the different facets of sexual harassment drawing on what they recalled from their experiences in Arab countries. As a result, they concluded that sexual harassment is a global persisting dilemma which is commonly noticeable in the U.S. at the workplace, whereas in Arab countries, it takes place in public spaces like in the streets.

> Mary: In the last class, I think one of the questions was about the status of women in the U.S. and in the Arab world and what we learn from the class. And in our small group, we were talking about it, and they just very very different, but like nobody like, how, so I looked up the word for sexual harassment, and showed it to others, and I said, see there's been so much talk about sexual harassment in the U.S. and how do you think the status of women are so much better, and they said, well in the Arab world it happens more on the streets, but as here it happens at the workplace. But there is, but also some, not, in this semester particularly a lot of them have been on summer-abroad programs, so a lot of the conversations that we have are based on the time that they spent abroad, not the book. They definitely draw more on their experience from summer programs. Whereas the people from UMass who haven't been, for them the book is the resource. That's what they speak from. (Interview 2, 12/15/2017)

Ali, in the next quote, reflects her personal involvement in learning Arabic in an immersion context overseas, which she epitomizes as a means for the realistic and

unprejudiced expansion of her cultural views. Her narrative reveals the high level of

cultural authenticity, and thus cultural growth, that one can achieve when he/she is

engrossed in real cultural milieus. She highlights the key benefits such programs afford as

they allow students to independently observe different cultural sides and develop their

cultural realms, and in the meantime, draw on their backgrounds and histories to make

sense of these sides. She indicates that sole dependence on the book authors' views may

lead to biased cultural perspectives as they often replicate their personal experiences that

are by default partial.

> Ali: My program abroad definitely made a huge difference. I don't think there is
> any substitute for immersion, and while I was there, like, there is a difference
> between reading about something and living it. So, I was able to see the
> experience and hear all these other things, whereas, in the U.S., all what you can
> do is only read a paper on it or something. So, it is much different. It makes it a
> lot more real. And because whatever you are learning about in class, you are
> learning through somebody else's perspective. Somebody else is telling you how
> things are, or what it is, so they are gonna have biases. They are gonna select
> certain things and leave out others. But while you are there, you may notice things
> that the author doesn't or pick on other things, you know, depending on your
> personal experience, focus on certain areas. (Interview 4, 01/06/2018)

Jonah's quote underneath offers an edifying instance, in which his experience

living and studying in Israel facilitated his close observation of the magnitude of the

Palestinian Israeli conflict, which in turn guided him to deconstruct and challenge the

stereotypical image of the relationship between the two countries. On the one hand, he

divulges into a story of his conversations with Palestinian citizens living at the West

Bank that suffer from low wages in comparison to the Israeli citizens that reside only five

miles away. The latter instance revealed to him the socio-economic circumstances in this

region, which Jonah claims they are often ignored or misrepresented in media. He adds

that media intensively emphasizes the political sides such as the news of war and

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terrorism in the region. However, he illustrates the commonality of traditions, namely the

food and hospitality habits, between Israelis and Palestinians, which designates the

presence and continuation of social relations among the two parties despite the political

conflict.

> Jonah: When I studied abroad in Israel, there is a particular experience that really struck me, and we went to the West Bank into the security zones, and we went right across the border, 5 feet 10 feet across the border, and we spoke with a man, a Palestinian, who spoke Arabic, and he was telling us how, it's unfair how Israelis who are 5 feet away from him make three times the wages for doing the same amount of work. I said, Yah. I agree with that. It isn't fair. It never gets, it never gets perforated, it never gets published. Nothing like that comes out. Only news of war and terror circulate. And I think that the media really misconstrue the situation there. I think there is a lot of good that is going on in there. There is obviously hate involved. There are some bad things that happen. I don't agree with the decisions on both on either side. But there are good things happening too. In the Middle East and Israeli and Arabic families, there is a lot of overlap when it comes to food and guests and hosting and being polite; and I think that ties me to major cultural aspects of both cultures that help me learn about Arab culture as well. (Interview 5, 01/19/2018)

Relatedly, Ali, in the following quote, describes her contact with refugees during

her study-abroad program in Lebanon as culturally illuminating. She pinpoints that her

communication with the refugee community in Lebanon broadened her scope of the

conditions of these groups. She explains that she realized how media misconstrues

refugees as ignorant and vicious. However, she realized that the latter representation is

unrealistic as she interacted with refugees who were highly educated, but due to their

complex conditions, they were not able to locate jobs appropriate for their degrees.

> Shaimaa: Did your experience in AUB help you a little bit to learn about their culture and help them learn about your culture?
> Ali: It really did. It helped a lot. It was very interesting. I think it was also, I mean I really know this to some extent, but it really opened up my eyes to the fact that; I mean in the media, you would think that the way some media outlets portray it's like all refugees are like, they are like savages, or they are, they're illiterate, they are ignorant. That's not at all true. And when I interacted with them myself, they were educated, they were going to university before, some of them had jobs, like

one of them was a civil rights lawyer, and in Lebanon, he couldn't work, so he had to work as a cashier in a grocery store. So things like that. (Interview 6, 01/27/2018)

In sum, the immersive cultural nature of study-abroad programs and close contact with Arab populations and their values contribute to the students' cultural development. They offer realistic and unprejudiced cultural involvements. Moreover, they help students to carefully observe different communities and political issues such as the refugee communities and the Arab-Israeli political conflict. The points above contribute to the students' deconstruction of cliched and taken-for-granted views of these groups.

Discussion

Decontextualization of Culture

Findings in this chapter reveal that students perceive culture in decontextualized ways that are devoid of historical or contextual backdrops. They represented culture as a set of social traditions such as food, holidays, and entertainment practices. These practices are analogous to the external elements in Hall's famous cultural iceberg metaphor (1989), where visible cultural behaviors are at the tip of the model, while their underlying values and beliefs are hidden under the water. Clearly, the students overlooked the hidden religious, social, political, and historical underpinnings that are culturally valuable (Said, 1978). This narrow orientation toward culture may have led to limited cultural growth within different cultural interactions in the focal course. A gap in cultural multiplicity in the course content and readings is a case in point, which may have thwarted the students' cultural expansions. Attendance to more complicated concepts in the course readings, such as gender relations and educational settings, reflected partial representations that do not encompass diverse cultural dynamics.

The students' ahistorical cultural perspectives may be a reflection of the 'instrumentalization' and 'accommodation' of language learning, which is entrenched in the neoliberal rhetoric that barely lends the students' cultural growth value in relation to its economic implications (Bernstein, 2015; Duchêne & Heller, 2012). This finding is in the same line with Kramsch and Vinall's (2015) study, on the analysis of Spanish textbooks, in which they found that the books emphasized cultural aspects that can be straightforwardly acquired in the same format of tour guides in order to enable learners to subsist in different global contexts for various professional benefits.

The Dilemma of Semantics and Syntax: Barriers and Vehicles for Cultural Growth

Emphasis on learning vocabulary and structures that are needed for completion of course activities and readings was an apparent theme in the students' comments. This emphasis represents two-faceted dynamics. On the one hand, vocabulary and structures are potentially facilitating factors for students to fathom the different course readings, which may ultimately grow their cultural repertoires. On the other hand, they are time-consuming practices that may not allow cultural engagements to materialize adequately.

Prioritization of syntax and semantics confirms that language learning pays more attention to the techniques that enable efficient acquisition of languages for economic purposes as they are significantly seen as vehicles for comprehensible communication with others nationally and globally (Bernstein, 2015; Duchêne & Heller, 2012). This finding aligns with Heller's (2003, 2010) analyses of the ideology of bilingualism in Canada, in which she found that language learning follows a 'commodification' tradition, and linguistic resources are seen as acquirable mechanical aptitudes that can be compared to merchantable products. Nonetheless, my work shows that linkage between learning

linguistics and the students' cultural development might exist as students clarified that they draw on the linguistic aspects of the material to grasp its cultural repertoire. Without learning grammar and vocabulary, understanding the cultural implications of readings is perplexing. However, this connection is overlooked due to the excessive workload, which results from the students' preoccupation with the linguistic aspects of Arabic.

Arabic as a Means for Professional Advancement: An Obstacle for Cultural Growth

Students expressed that learning and speaking Arabic are pros that added worth to their professional plans by putting them at a competitive standing in different job markets. Learning Arabic as a vehicle for professional advancement is possibly a major target for language learners rather than delving into the cultural nuances of its communities. As Bernstein (2015) argues, the neoliberal impact of the era shifted the educational outcomes and language abilities into a 'human capital' that serves learners to efficiently engage in the global job market and consumption exchanges (Duchêne & Heller, 2012). Thus, envisioning the learning of Arabic and its associated cultural aspects from an economic perspective may have interfered with the students' cultural growth. This finding lends support to the study by Ennser-Kananen, Escobar, and Bigelow (2017) who examined the purposes of college students for learning English as a foreign language in Costa Rica and found that students pursued English for professional reasons informed by neoliberal incentives, such as securing employment opportunities in the competitive job market.

My findings, however, indicate that students might have social incentives for learning Arabic such as growing one's awareness about Arab communities. Duchêne and Heller (2012) have shown that while there is more emphasis on the economized goals for

language learning due to the neoliberal impulses, non-neoliberal targets subsist side. However, the neoliberal rhetoric has a significant throttlehold in educational settings (Shahsavari-Googhari, 2017). As Ennser-Kananen, Escobar, and Bigelow (2017) argue, " The dominance of neoliberalism has been observed to disparage or suppress non-neoliberal motivations for learning" (p. 17).

The Immersion and Shared Cultural Experiences: Means for Cultural Connections

On the other end of the spectrum, findings in this chapter reveal that the culturally immersive experiences of study-abroad programs allowed students to be in close contact with Arab populations and their values, and hence contributed to their cultural development. Thus, partaking in these programs may augment the development of the learners' cultural standpoints. These programs potentially stipulate authentic cultural associations, which help students to meticulously discern different groups and issues far from their immediate milieus. The latter may contribute to the students' deconstruction and challenging of cultural stereotypical stereotypes. The aforementioned findings lend support to the study by Shiri (2015), who explored the development and maintenance of intercultural views among American learners of Arabic who completed summer intensive language programs in five Arab countries. Results indicated that students improved into higher levels of cultural exchanges by identifying, comparing, and contrasting traditions and histories. Moreover, they sustained their developing intercultural views upon their return to the U.S. as demonstrated by their increased compassion toward different populations and their sensitivity to stereotyping.

The cultural, ethnic, or religious intersections between the students' backgrounds and the target culture communities helped them to identify with various cultural aspects

of the Arabic and its communities. These cultural associations may advance the students' cultural awareness. This finding is in the same line with El Din's (2015) propositions, which put forth that integration of one's native culture and the target culture can empower learners to experience language and culture learning at a deeper level as people from differing cultural backgrounds communicate in similar and different ways among themselves, and they endeavor to communicate across cultures.

Conclusion

Gaps vis-a-vis cultural multiplicity, partial cultural representations, and emphases on semantics and syntax in course contents are informed by the neoliberal imperatives of the era, and in certain key respects, may lead to the development of decontextualized cultural perspectives. The latter may interfere with the students' cultural expansion.

While learning Arabic for professional advancement is conceived as a key target for language learners, social purposes are also evident. Available arguments push for a belief that the neoliberal rhetoric is resilient (Shahsavari-Googhari, 2017; Ennser-Kananen, Escobar & Bigelow, 2017), but there are possibilities that it can be challenged, and the presence of non-neoliberal language learning targets is a case in point.

Prioritization of syntax and semantics in language learning may be grounded in the neoliberal rhetoric that accentuates the technical aptitudes of languages from economic standpoints (Bernstein, 2015; Heller, 2003; Duchêne & Heller, 2012). However, vocabulary and grammar may serve the advancement of the students' cultural exchanges as they represent advantageous tools for material handling and comprehension. The latter idea is overlooked since prioritizing linguistics may result in excessive workload, and hence, limited opportunities for cultural interactions.

Drawing on the immersion and shared personal experiences may epitomize influential dynamics to expand the students' cultural repertoires. The immersion practices expose learners to the complexity of real cultural contexts, which may lead to balanced and inclusive cultural perceptions. Besides, drawing on the learners' personal experiences may enhance their awareness of the associations between their backgrounds and the target language communities. These cultural associations may advance the students' cultural awareness through constant comparisons and contrasts. Accordingly, the shared personal experiences and study-abroad opportunities may contribute to the students' cultural expansions as well as the deconstruction and challenging of stereotypical cultural views.

CHAPTER 7

CONCLUSION AND IMPLICATIONS

My incentive for conducting this research is driven by my identification of a gap in the critical cultural research paradigm in TAFL at the college level in the U.S. context. As I highlighted in Chapter 2, the disciplines of FLT and TAFL have been witnessing the prevalence of the communicative and proficiency-based teaching pedagogies and their concomitant research trends. This prevalence is tied to the growing neoliberal and terror rhetoric in recent years (Kramsch, 2005; Bernstein et al., 2015).

The neoliberal rhetoric resulted in an economically driven conception of foreign language and cultural learning in ties of the achievement of economic and professional gains (Fairclough, 2008; Bernstein et al., 2015). The latter led to the development and expansion of communicative methodological approaches to enable learners to successfully participate in highly competitive job markets. As a result, language abilities have been controlled by proficiency descriptors, levels, and hierarchies in what is called the proficiency movement in FLT.

The terror rhetoric leading up and following the 9/11 attacks has motivated terror-related stereotypes of Muslim and Arab communities in relation to issues of backwardness and radicalism (Kramsch, 2005; Morey & Yaqin, 2011). Accordingly, connections between foreign language learning and national security became plausible, which stipulated a need for methodological and research developments in FLT and TAFL, and Arabic has been the focus of interest. This dilemma nurtured further the growth of the communicative and proficiency movements.

In the face of the pressures of the neoliberal and terror rhetoric, the TAFL discipline has adjusted to the proficiency-movement, although Arabic diglossia represented multiple challenges for language learners, instructors, and research scholars (Fegurson, 1959; Younes, 2006, 2014; Ryding, 2012). The latter guided the TAFL research toward a focus on formal topics, which are the demands of the proficiency-movement and diglossia-based topics. Therefore, aspects such as linguistic competence, the development of the four proficiency skills, and the integration of standard Arabic and dialects are primarily accentuated (Taha, 1995; Al-Thawahrih, 2018; Brosh, 2015, Golonka et al., 2015; Mohamed, 2018; Al-Shalchi, 2018).

On the other end of the spectrum, culturally driven research in TAFL emphasizes the crosscultural perspectives driven by the linguistic competence model as well as the intercultural paradigm (Nelson, Al-Batal & Echols, 1996; Hondo, 2001; Nelson et al., 2002; EL Din, 2015; Shiri, 2015; Trentman, 2018). This is in the face of the increasing interest in Arabic learning and the pedagogical developments that FLT and TAFL have witnessed. Nevertheless, the Arab and Muslim communities have been continuing their struggles against numerous stereotyping dynamics in ties of the 9/11tragedy and subsequent terror-related incidents. The latter is even disseminated by the economically driven neoliberal rhetoric that essentializes cultural and language learning.

Against the foretasted backdrop, a need for critical cultural frameworks of teaching and research in TAFL became plausible to deconstruct the different clichés and biases in the field, namely in this study, the stereotyping techniques of the Arab and Muslim communities within TAFL. The latter is driven by my goal to shed light on pedagogical recommendations that are culturally inclusive in ways that help Arabic

learners to deeply grasp the multifaceted aspects of Arab cultures. Yet, there is an evident scarcity of research in TAFL that adopts a critical cultural stance toward language learning and cultural engagements.

The study I presented in this research corresponded to the aforementioned gap through my critical deconstruction of the development of cultural representations across a variety of classroom discourses. In so doing, I employed CDA (Fairclough, 2008) in Chapters 4 and 5 to critically dismantle different classroom discourses in an advanced Arabic course to shed light on the types of cultural representations that the focal students constructed, and the dynamics that apprise the development of these cultural constructions. To that end, I analyzed two readings and two subsequent in-class debates that deal with the themes of college education and gender relations in the Arab context. Furthermore, I employed a thematic analysis (Braun & Clarke, 2006) in Chapter 6 to explore further the different factors that informed the students' cultural engagements with the course's different materials and activities.

This chapter is divided into the following sections: Research questions re-visited and summary of findings, conclusions, and implications. In the next part, I re-visit the research questions and provide a summary of my major findings.

Research Questions Re-Visited and Summary of Findings

In Chapter 4, I employed CDA (Fairclough, 2008) to analyze the two focal readings on topics related to Arab college education and gender relations that are used for instruction in the focal course to examine the following questions:

➢ What cultural representations emerge in two Arabic reading texts that were used for instruction in an advanced college-level Arabic course? How are they constructed?

➢ How are the focal text's emergent cultural representations informed by the macro-contextual factors of neoliberalism and the terror rhetoric?

In response to the first question, via critical deconstruction of the focal texts' linguistic features (Fairclough, 2008), I identified the following theme: The construction of detrimental cultural views in a factual way. That is, Arab college education is recurrently portrayed as materialistic and regressive. Analogously, the male/female relationships in the Arab world are repeatedly depicted as constrained and unfavorable. Moreover, the texts' emergent cultural discourses are not only degrading but also unattested as they are linguistically constructed as facts.

Commonality, recurrence, and factuality of the identified unfavorable cultural depictions disclose that they might comprise ideologically infused discourses based on the definition of ideologies as configurations of beliefs that predominate the social world to confirm certain orders (Fairclough, 2008). This commonality and recurrence may lead to the reduction of cultural richness to static clichés (Morey & Yaqin, 2012), and thus, the development or continuation of stereotypical views vis-à-vis Arab cultures. Further, the texts' factual cultural projections imply that they may represent presumed suppositions due to their "universal" or standardized portrayal (Butler, Laclau & Zizek, 2000), and hence, they may be constituents of social hegemony that can potentially confirm Arab-related stereotypes.

The second research question in Chapter 4 deals with the connection between the focal texts' emergent static and disadvantageous cultural representations and the macro-contextual factors of neoliberalism and the terror rhetoric. On the one hand, the texts' emphasis on backward cultural views may be attributed to the broad negative rhetoric that surrounds Arab communities in ties of the 9/11 events and subsequent terror attacks (Morey & Yaqin, 2011; Kramsch, 2005). The discourse of terrorism has been aiding the growth of hegemonic derogatory judgments in the U.S. about Arab and Muslim communities, and the latter has increasingly been politically drawn on by nationalist movements to promote their authoritative agendas (Morey & Yaqin, 2011; Marusek, 2014, Ostolski & Brown, 2017). On the other hand, the current neoliberal demands of the era have been shaping how culture is instrumentalized and standardized to serve the fast-growing global job markets, and thus the static cultural orientations in the readings might be cases in point. That is, Arab cultures are introduced in the readings as "ahistorical and frozen products" as they are presented as facts (Bernstein et al., 2015, p. 7); accordingly, they may accentuate further clichéd Arab-related cultural views.

In Chapter 5, I drew on CDA (Fairclough, 2008) to analyze two in-class debates on college education and gender relations in the Arab world that are designed as subsequent class activities to the two focal readings. To that end, I addressed the questions below:

➢ What cultural representations were constructed by students during two in-class debate activities? How were they developed by students?

  - How are they informed by the assigned reading texts?

- How are they mediated by the dynamics of the instructional argumentative genre?

In response to the cultural representations that were constructed during the debates, I identified the construction of stereotypical and static cultural representations analogous to the ones that emerged in the focal readings. For instance, Arab family structures are portrayed as authoritative and affective, discrepancies in the Arab college education were brought to the fore, and relations between the two genders were pictured as inconvenient and problematic.

The close relationship of cultural depictions between the focal readings and the debates lead to my exploration of the second research inquiry in Chapter 5, which deals with the ways the cultural views in the readings informed the debates. Drawing on the concept of intertextuality (Fairclough, 2008), which is defined as the link between certain discourses and other related peripheral ones brought into them, I found that the cultural discourses in the reading texts might have significantly informed the students' cultural engagements with the debates' topics. Comparison between the cultural representations that developed in the readings and the in-class debates expose analogous degrading and static Arab-related cultural representations. As Derewianka (2011) highpoints, engaging with immediate texts involve engagements with other past echoing discourses, which leads to anticipated future cultural delineations.

The tenacity of detrimental and factual cultural depictions across multiple classroom discourses confirm my previous claim that these depictions may be ideologically inclined, and hence, might represent incentives for rotations and spread of cultural stereotypes. Not only ideologies but also assumptions, my perception of these

cultural representations is as Fairclough refers to the taken-for-granted and unattested

cultural developments as assumptions (Fairclough, 2008). That is, when ideologies take

the form of unnegotiable given entities, they are believed to be assumptions (Fairclough,

2004; Butler, Laclau & Zizek, 2000) as they are characterized by their associated taken-

for-granted meanings (Fairclough, 2008). Thus, the degrading cultural representations

that resulted from the debates might fall under the umbrella of assumptions, which may

aid further the creation and spread of Arab cultural typecasts.

The last research inquiry in Chapter 5 tackles the relationship between the cultural

views that students constructed in the focal debates and the instructional argumentative

genre, in which the instructor designed the activity. The genre of a debate prioritizes

argumentative and authoritative stances in discourses (Schleppegrell, 2010) due to its

competitive nature. Genres are social and goal-inclined practices that follow specific

moves (Martin & Rose, 2007, 2010, 2013; Gebhard, 2019). This social and goal-driven

orientation of genres can mediate the students' engagement with the different cultural

discourses in classroom settings. Participants in the focal debates were involved in

competitive and argumentative instances pertaining to Arab college education and gender

relations. For the sake of successful accomplishment of the activities' requirements, they

dichotomized their cultural perspectives to prove the superiority of their views and

subordination of their opponents' representations by predominantly constructing them as

fixed facts. Accordingly, the debate genre that was employed for instruction in the in-

class activity might be an incentive for the surfacing of cultural clichéd views as a result

of its argumentative authoritarian exchanges. On this, Schleppegrell (2010) argues that

genres are employed to serve certain social ends, and hence, using an argumentative

genre turned the focal activities into authoritarian encounters as the target of an argumentative discourse is to prove one's point of view to be absolutely true (Schleppegrell, 2010) by linguistically building unnegotiable arguments, and hence postulating subordinate and superior stances.

In Chapter 6, I adopted a thematic analysis to study the students' interview (Braun & Clarke, 2006) to attend to their cultural experiences in the focal course to further investigate the factors that informed their cultural interactions. In so doing, I examined the following question:

➢ What are the factors that informed or interfered with the students' cultural engagements?

In exploring answers to the above question, I identified the following: 1- elements that interfered with the students' cultural engagements are their decontextualized delineations of Arab cultures, the inadequacy of cultural teaching materials, and their materialistic goals for Arabic learning, and 2- elements that informed the students' cultural engagements are their social goals of Arabic learning, their shared experiences with the Arab communities, and the immersion experiences of Arabic learning.

Findings in Chapter 6 confirmed my conclusions in Chapters 4 and 5 pertaining to the development of static orientation toward culture as students perceived Arab cultures in an ahistorical manner, which lacks Arab-specific historical or contextual backdrops. Students depicted Arab cultures in terms of a limited spectrum of social traditions (i.e., the food traditions) overlooking their religious, social, political, and historical underpinnings (Said, 1978, 1997; Hall, 1989). The latter may be attributed to the "instrumentalization" dynamics of language and culture learning inherent in the

neoliberal thought (Bernstein, 2015; Duchêne & Heller, 2012), which do not prioritize deep cultural involvements. Correspondingly, narrow cultural expansions within different interactions in the focal course may be ascribed to the students' limited conceptions of Arab cultures. Further, these narrow cultural expansions may be linked to gaps vis-a-vis the cultural multiplicity of the course contents and readings that may have thwarted their cultural development.

Findings in Chapter 6 additionally highlight an emphasis in the syllabus on learning vocabulary and structures for completion of course activities and readings, which served as a vehicle as well as an obstacle for the students' cultural engagements. While some students expressed the importance of semantics and syntax to grasp the different course's contents, and hence, their associated cultural repertoires, others referred to the extended amount of time required to handle these aspects. As a result, emphasis on the linguistic aspects of language learning may jeopardize the students' full cultural engagements with course materials. The prominence of syntax and semantics further confirms that language learning may pay more attention to the techniques that enable efficient acquisition of languages for economic purposes. That is, they are significantly perceived as means for smooth and comprehensible communications with others nationally and globally within the neoliberal context (Bernstein, 2015; Duchêne & Heller, 2012), and thus their prioritization.

A linkage between learning linguistics and the students' cultural development might exist as students clarified that they successfully drew on vocabulary and grammar in the focal course's syllabus to grasp its cultural sides. Yet, this connection is rendered

insignificant due to the excessive workload, which results from their preoccupation with acquiring the linguistic aspects of Arabic.

As for the students' goals of Arabic leaning, Arabic may represent a professional advantage for its pursuers. Proficiency in Arabic enabled students to secure professional and academic opportunities. The neoliberal impact of the era shifted the educational outcomes, and apparently language abilities, into a "human capital" that serves learners to efficiently engage in the global job market and business exchanges (Bernstein, 2015; Duchêne & Heller, 2012). Thus, envisioning Arabic learning from an economic perspective may interfere with the students' cultural growth as the students' main focus is on the development of the linguistic ends of language as well as the different proficiencies for the achievement of materialistic goals.

My findings, however, indicated that students had social incentives for learning Arabic. Growing one's awareness about the Arab communities was a case in point, which may signify a way for students to grow culturally. Duchêne and Heller (2012) have shown that while there is more emphasis on the economized goals for learning foreign languages due to the neoliberal impulses, non-neoliberal-related targets subsist side by side. However, the neoliberal rhetoric has a significant throttlehold in educational settings (Shahsavari-Googhari, 2017).

The immersion and shared cultural experiences may epitomize means for the creation and expansion of cultural ties between the students' backgrounds and Arab cultures. Students expressed that the culturally immersive experiences of study-abroad programs allowed them to be in close contact with the Arab populations and their values; hence they contributed to their cultural development. Thus, partaking in study-abroad

programs may augment the development of the learners' cultural standpoints as they potentially stipulate authentic cultural associations that help students to meticulously discern different groups far from their immediate milieus. As Shiri (2015) shows, immersion language programs enable learners to identify, compare, and contrast their traditions and histories with the target languages' communities; therefore, they lead to the withstand of intercultural perspectives and growing sensitivity to stereotyping.

The cultural, ethnic, or religious intersections between the students' own backgrounds and the Arab communities helped them to identify with various Arab-specific cultural aspects. These cultural associations may advance the students' cultural awareness. El Din (2015) acknowledges that integrating Arab cultures with the students' cultural frameworks is an effective way to enhance the learners' cultural growth. He argues that integration of one's native culture and the target culture can empower learners to experience language and culture learning at a deeper level as people from differing cultural backgrounds communicate in similar and different ways among themselves, and they endeavor to communicate across cultures.

While the previous part provided a re-visit of the study's research questions and a summary of their associated findings, the next two sections introduce a summary of the main conclusions pertaining to the above-mentioned findings, and their implications for future practice and research.

Conclusions

Findings in this study aptly divulge seven main aspects pertaining to the teaching and learning of foreign languages and Arabic that are:

1- Texts are ideological artifacts, and they potentially play a role in the augmentation of cultural stereotypes.

2- Instructional genres may contribute to the development of cultural clichés.

3- Students' perceptions of Arab cultures may entail cultural decontextualization and labeling.

4- Emphasis on semantics and syntax may represent incentives as well as barriers for cultural growth.

5- Goals for Arabic learning range from material to social incentives and may inform the students' cultural engagement

6- The immersion and shared cultural experiences are potential means for cultural connections

In the next part, I address each of the above points in turn.

Texts as Ideological Products and the Augmentation of Cultural Stereotypes

The content of Arabic reading texts is an indispensable aspect in the discipline of TAFL as texts may foster cultural discourses endorsing and spreading scant Arab-related postures in ties to the terror rhetoric leading to and following the 9/11 attacks. As a case in point, the analysis of the two focal readings shows that disadvantageous cultural views repetitively came to the fore to a substantial degree. Their repetition may imply their ideological nature (Fairclough, 2008), and henceforth their potentiality to stimulate cultural ramifications inbuilt in the validation and dissemination of clichés pertaining to Arab cultures (Morey & Yaqin, 2012).

The texts' cultural representations are constructed as fixed facts, which may be attributed to the cultural standardization dynamics inherent in the current neoliberal

rhetoric (Curdt-Christiansen & Weninger, 2015, 2018). Texts reveal presumed suppositions when their associated meanings are represented as "universal" (Butler, Laclau & Zizek, 2000), and hence, they become elements of social hegemony. Thus, these cultural standardization dynamics and their universal implications have the potential to inculcate Arab-related cultural stereotypes.

The focal debates' analyses confirmed and extended the above-mentioned conclusions that texts are "ideological artifacts" (Kramsch & Vinall, 2015, p. 25), which may have persistent ideological bearings transferable to other teaching and learning moments due to the intertextual nature of discourse. The claim that any new discoursal interaction is an integral part of enduring previous discourses (Derewianka, 2011), which may or may not be explicitly introduced into it (Fairclough, 2008), is a case in point. On this account, the emergent cultural representations in the focal readings were implicitly drawn on during the students' engagement with the subsequent in-class debates, and analogous degrading cultural depictions were evident. Persistent ideological bearings in the foreign language classroom have the potential to shape how students craft their cultural milieus germane to the target language communities. Thus, course readings and their associated cultural depictions may contribute to not only the construction of stereotypical labels but also their spread.

Analogous to the readings' emergent cultural images, the debates' cultural discourses were developed as unattested given realities. They were linguistically constructed as taken-for-granted facts with an unstated resource. When ideologies take the form of unnegotiable given entities, they are believed to be assumptions (Fairclough, 2008; Butler, Laclau & Zizek, 2000) as they are characterized by their associated taken-

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for-granted meanings (Fairclough, 2008). Thus, in so far as the debates' ideological work of such degrading views, they may escalate to the level of assumptions (Fairclough, 2008) that may confirm or reproduce Arab-specific cultural typecasts.

Instructional Genres and the Development of Cultural Clichés

Choices of the instructional genres, which instructors draw on to develop their different class activities, is of pivotal importance since genres have the potential to arbitrate people's engagements with or production of cultural discourses in the foreign language classroom. This is because genres are social practices informed by the attainment of certain social goals and follow specific moves and rules (Martin & Rose, 2007, 2010, 2013; Gebhard, 2019). The genre analysis of the focal debates, which follow the argumentative expository text, unveiled the concentration on an authoritative argumentative juncture that is intrinsic to debates (Schleppegrell, 2010). The competitive and argumentative posture of the focal debates may have intensified the students' perceptions of Arab cultures in disadvantageous and fixed ways. Accordingly, employing debates might be an incentive for the surfacing of cultural clichéd and unnegotiable views as a result of its argumentative authoritarian interactions. In this regard, Schleppegrell (2010) contends that genres assist the accomplishment of "specific social purposes" (p. 83), and the purpose of any argumentative encounter is to dogmatically validate one's views (Schleppegrell, 2010) by building unnegotiable arguments, and hence postulating subordinate and superior stances.

Perceptions of Arab Cultures: Cultural Decontextualization and Labelling

In the students' interviews, they perceived Arab cultures as a group of social traditions overlooking their religious, social, political, and historical underpinnings (Said,

1978, 1997). These underpinnings are crucial to develop deep cultural understandings as they represent the internal beliefs and values of the external visible cultural phenomena (Hall, 1989). Correspondingly, limited cultural expansions within different cultural interactions in the focal course may be attributed to the students' partial perceptions of Arab cultures. Furthermore, the latter may be related to the "instrumentalization" of language learning inherent in the neoliberal thought (Bernstein, 2015; Duchêne & Heller, 2012), which augment decontextualized and unnegotiable cultural developments. Additionally, students' deliberations reiterated gaps vis-a-vis cultural diversity in the course content and readings, which may have thwarted their cultural development.

Semantics and Syntax: Incentives and Barriers for Cultural Growth

Emphasis on vocabulary and structures in foreign language courses may represent incentives, and in the meantime, barriers for the students' cultural growth. While some students expressed in the interviews the importance of semantics and syntax for the comprehension of the different course's contents and their associated cultural implications, others referred to the challenging amount of time required to attend to these linguistic aspects. Accordingly, emphasis on linguistic aspects in language learning may jeopardize the students' full cultural engagements with courses' materials. Prioritization of syntax and semantics further confirms that now more than ever language learning pays more attention to the techniques that enable efficient acquisition of languages for the attainment of economic advantages. As highlighted earlier, languages are increasingly seen as vehicles for smooth and comprehensible communication in the competitive job markets within the neoliberal era (Bernstein, 2015; Duchêne & Heller, 2012). Heller (2002) argues that language learning follows a "commodification" tradition, and

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linguistic resources are seen as acquirable mechanical skills that are analogous to profitable products.

Goals for Arabic Learning: Economic and Social Incentives

The students' reflections in the interviews showed that while learning Arabic as a vehicle for professional advancement was possibly their major target, social incentives limitedly subsisted. Neoliberalism has been informing the view of language abilities as "human capital" that serves the learners' professional progress (Bernstein, 2015; Duchêne & Heller, 2012). Ennser-Kananen, Escobar, and Bigelow (2017) confirm the persistence of the students' professional reasons behind their neoliberally driven interests in language learning to secure imminent employment opportunities. Thus, envisioning Arabic learning and its associated cultural aspects from an economic perspective may interfere with the students' cultural growth as it may drift students away from developing deep knowledge about Arab communities. That is, the main concern of students is the fast acquisition of the linguistic domains and the external visible aspects of culture. Nonetheless, students may have social incentives for learning Arabic, such as growing one's awareness about the Arab communities as well as the Arab/Israeli conflict. Duchêne and Heller (2012) highlight the emphasis on the economized goals for learning foreign languages due to the neoliberal impulses as well as the co-existence of non-neoliberal-related targets. However, the neoliberal rhetoric has a significant throttlehold in educational settings (Shahsavari-Googhari, 2017); consequently, non-neoliberal goals for learning languages are rendered less important.

The Immersion and Shared Experiences: Means for Cultural Connections

The culturally immersive experiences inbuilt in study-abroad programs and drawing on the students' shared cultural experiences with Arab communities may represent means for close contact with Arab populations and their values, and hence enticements for the students' cultural development.

Participation in immersion study-abroad programs may lead to authentic cultural associations, which help students to meticulously discern different groups and issues that are far from their immediate milieus. The latter may contribute to the students' deconstruction and challenging of stereotypical cultural views. Shiri (2015) indicates that students achieve and sustain higher levels of cultural exchanges by identifying, comparing, and contrasting traditions and histories via immersion programs within communities of the target languages. The latter practices are capable of shifting the students' perspectives, and increase their compassion toward different populations, and hence developing sensitivity to cultural labeling.

The cultural, ethnic, or religious intersections between the students' own backgrounds and the communities of the target culture may help them to identify with various cultural aspects of the target language and its communities. These cultural associations may advance the students' cultural awareness. El Din (2015) proposes that integrating Arab culture with the students' respective cultures is an effective way to enhance the learners' cultural growth via the integration of one's native culture and the target cultures.

In the aftermath of having summarized the main conlusions of the study, it is pivotal to pinpoint my insider/outsider positionality as a researcher.

My Insider/Outsider Positionality

As I highlighted in Chapter 2, in critical ethnography, the ethnographer engages with the interpretation of the observed phenomena while reflecting on her knowledge and assumptions about them by enacting insider and outsider research positionalities (Emerson, Fretz & Shaw, 2011; Carspecken, 1996; Madison, 2012). To that end, I continually responded to questions that address the points I emphasized or left out in my data selections and analysis as well as my role in the interpretations of data. Reflection on these questions facilitated my understanding of how I selected and approached the data in relation to my suppositions and research objectives.

During my fieldwork and classroom observations, varied linguistically-inclined and culturally motivated topics surfaced. Due to my positionalities as an insider to the Arab community, a college-level Arabic instructor, and an educational researcher, I developed an interest in examining how Arab cultures are approached and represented in Arabic classroom discourses. Specifically, I was driven by my disposition as an insider to the Arab community, who has personally been experiencing different political, social, and cultural influences that this community has been witnessing. As I identified before, these factors include the terror rhetoric post 9/11 that posed Arab/Muslim-specific stereotypes (Morey & Yaqin, 2011), which are reinforced by the standardized orientation toward culture informed by the neoliberal rhetoric (Bernstein et al., 2015).

The factors mentioned above prompted my interest in exploring how the realm of TAFL extends or challenges the Arab-related stereotypes for the purpose of developing culturally inclusive methodologies in Arabic teaching in the U.S. As such, I chose to focus on the occurrences that entailed extended cultural engagements in the data, in

which cultural representations were significantly negotiated and developed by students. Thus, among a broad spectrum of classroom discourses, I selected the study's two focal themes that are the gender relations and college education in the Arab world since these topics allowed multiple opportunities for students to express their cultural views, and for me to critically deconstruct different cultural standpoints, their development, and their motivations and implications in the focal course.

The definition of culture that benefits this study as the varied and fluid socially and politically shaped beliefs, practices, connections, and standpoints (Nieto, 2008; Nieto & Bode, 2012, 2015; Valdiviezo & Nieto, 2015) informed the way I navigated my data intereptations from an insider to an outsider perspective. For instance, due to the cultural sterotyping techniques prevalent in my Arab communities, I initially analyzed certain discourses in the focal course against my predispositions that the emergent cultural representations are expected to be ultimatly disadvantageous. However, over the course of time, and with more in-depth analyses, the latter inclination gradually changed, and made me grasp that the study participants had varied and complex cultural viewpoins. For instance, in Chapter 6, Mary scaffolded the development of her classmates' perspectives in their group discussions on issues of gender relations in the Arab world. While undertaking the topic of women's conditions in the Arab world, she researched the problem of sexual harassment online to draw her colleagues' attention to how it is common in all cultural and social contexts. As such, students examined the different facets of sexual harassment drawing on what they recalled from their experiences in Arab countries. As a result, they concluded that sexual harassment is a global persisting dilemma which is commonly noticeable in the U.S. at the workplace,

whereas in Arab countries, it takes place in public spaces like in the streets.

While I acknowledge my insider stance to Arab cultures, as an ethnographer, I needed to step back and make the taken-for-granted strange (Gee, 1991, 2014; Emerson, Fretz & Shaw, 2011) in order to achieve comprehensive and valid interpretations of my data. Reading across the complete field notes and data resources, documenting my initial observations, conducting semi-structured interviews to explore further the students' viewpoints with regard to the research questions and preliminary findings, and starting the in-depth analysis two month after the conclusion of data collection made me able to shift from an insider to an outsider participant observer.

While the above section highlighted the study's main conclusions and my insider/outsider research positionality, the next part provides the implications of these conclusions for pedagogy.

<u>Implications</u>

<u>Challenging the Cultural Labelling Dynamics and the Neoliberal Drive in TAFL</u>

My study findings suggest recommendations for foreign and Arabic language teaching and research that can enhance inclusive cultural engagements. These recommendations entail practices appertain to challenging the cultural labeling dynamics and the neoliberal drive in the foreign language classroom context.

Based on this research's conclusions, challenging the cultural stereotyping drives and the neoliberal impact in Arabic and foreign language teaching can be achieved via:

- Reading texts against the grain

- Deconstruction of the instructional genre

- Drawing on the immersion and personal experiences as a means for all-encompassing cultural engagements

- Emphasizing non-neoliberal language learning goals

- Reconceptualizing the learning of semantics and syntax in FLT

In the next part, I highlight each of the above points in detail.

Reading Texts Against the Grain

In order for language instructors to reveal the ideological work of language teaching texts, they can draw on Curdt-Christiansen, and Weninger's (2015, 2018) posed inquiries that address the following:

- The cultural aspects that are being highlighted or deemphasized in texts

- How culture is represented.

- How cultural representations enable or restrain the learner's understandings.

- Which ideological political and cultural plans are stimulated through the handling of specific texts

By critically engaging with the above questions, one can identify how texts have blatant or veiled inclinations to propagate or deemphasize certain cultural values and ideologies (Curdt-Christiansen & Weninger, 2015, 2018). For Curdt-Christiansen and Weninger (2015, p. 4), text analysis enables,

> The process of deconstruction of semiotic representations, the descriptions of cultures and worlds, and most importantly, the surfacing of power in knowledge (re) production and knowledge distribution.

Thus, an examination of the social and political milieus in which texts are used is undeniable, giving that such texts might be the sole available material for learners to draw on (Curdt-Christiansen & Weninger, 2015, 2018).

The question now is: What can language instructors do after identifying the ideologies that inform texts? Do they need to change texts or curricula? Kramsch and Vinall (2015) argue that transformation can take place via the practitioners' "framing" or "re-framing" (Kramsch & Vinall, 2015, p. 24) of available texts by encouraging students to read its content against the grain. They argue that students need to deal with texts as "ideological artifacts" (p. 25) by giving them,

> Symbolic control over the pedagogy, i.e., over the tools of cultural reproduction, by being taught how to re-frame the way knowledge is transmitted. How else could it be transmitted? What knowledge is withheld? (2015, p. 25)

Engaging with texts as "ideological artifacts" rather than a vehicle for learning vocabulary and rules to appropriately function in certain situations, may give language learners the opportunity to build more holistic views about the communities of the target language they learn about.

Foreign language teaching texts then need to be critically approached in order to reveal their ideological work as they have the potential to constitute how learners understand cultures and/or reproduce cultural stereotypes. Therefore, "re-framing" the ways reading texts are taught is recommended to enable learners to read texts against the grain by identifying the ideologies and assumptions they expose. By doing so, students may comprehensively understand the remote foreign communities they are learning about. Based on the above-mentioned points, I insinuate an alternative way to approach reading texts by drawing on Abdenia's (2015) model of critical reading. Abdenia (2015) argues that critical reading focuses on fostering the students' critical consciousness by encouraging and helping learners to be "critical consumers of texts" (p. 77).

Abdenia (2015) suggests five useful strategies for critical reading: Familiarizing students with the critical reading orientation, developing negotiation skills toward readings, adopting critical inquiries, discussing questions collaboratively, and writing reflective journals. First, familiarizing students with critical reading is about providing short and simple readings that tackle its practices and being involved in class discussions about its objectives and constituents. Second, developing negotiation skills toward readings is by examining the teaching texts in comparison to others, which are culturally relevant to students. Navigating both texts can assist intercultural interchanges (Byram, 2008) to surface. Third, posing critical inquiries can mediate the students' efforts to critically deconstruct texts. The questions need to evolve around some goals such as: Helping students to read in an abstract questioning manner, developing their abilities to suggest alternate elucidations, training them to identify their own prejudices, and developing their awareness about the status quo in relation to the chances and obstacles for causing constructive changes. Fourth, involving students in collaborative discussions with peers drawing on critical questions can help students broaden their scopes by understanding multiple views and perspectives toward points of discussions, and ultimately the readings and broader issues in the society. Finally, writing reflective journals and sharing them with peers can aid students to grasp how they think about certain issues, and how their thinking is related to texts and the overall context.

To summarize, reading texts that are incorporated in foreign language instruction may be ideologically driven in relation to the neoliberal rhetoric that leans toward cultural standardization and decontextualization (Kramsch & Vinall, 2015). However, my findings indicate that texts expose not only decontextualized cultural representations, but

also stereotypical views of the target language communities. In the case of Arabic, these clichés portray certain Arab cultural aspects in negative and backward ways, and they might be related to the terror rhetoric leading up and post the 9/11 attacks. It is of vital importance for other researchers to further dismantle the different cultural clichés that texts reiterate, whether in the context of TAFL or other languages and cultures, as well as the different micro-and macro-dynamics that inform them.

Deconstruction of the Instructional Genres

Some literacy scholars who focus on critical reading suggest that whether texts endorse critical reading skills does not merely depend on the type or content of the instructional materials. Rather, the means by which the instructor deals with the classroom by presenting different tasks and strategies are indispensable (Zabihi, 2011). The instructor in this study designed the class activities drawing on the argumentative genre. The debate genre is characterized by its immanent authoritative position (Schleppegrell, 2010), which may have played a vital role in the construction of cultural dichotomized and clichéd views. Thus, I argue here that genres that instructors format their activities into, which I refer to as the instructional genre or genre of instruction, are important to deconstruct. Genre deconstruction is helpful for foreign language instructors as their understanding of how different genres work, their meanings, and cultural contexts can help them envision the ideological work of texts and their subsequent discourses in classroom activities. It is a practice that needs to be incorporated into teacher preparation programs. It is a beneficial practice for preservice Arabic instructors to delve into the types of genres they employ during class activities, their linguistic and functional meanings, and impacts. Additionally, it may be helpful to observe how power is infused

in the discourses and the resultant cultural understandings that emerge as a result of engaging with different activity genres.

Hammond et al. (1992) propose a model for genre awareness, which I suggest here to raise the instructors' awareness about the sociopolitical and sociocultural work of genres. The model entails the following phases: Building knowledge of the field, modeling of the genre type, joint construction, and independent construction. In building knowledge of the field, preservice teachers construct cultural contexts, share experiences, and discuss vocabulary and grammatical patterns to grasp the types of topics they deal with, their features, and their sociocultural and sociopolitical underpinnings. In the modeling stage, they engage with short functional texts, conversations, and monologues that are geared around certain communicative purposes with the proviso to understand how the different discourse genres work, their features, and influences. At the joint construction phase, they collaboratively develop spoken instances with their peers with the help of their trainers following specific genre conventions and discuss how the latter is socially and culturally driven. In the independent construction stage, teachers are expected to be independently able to spontaneously use different genres, follow their conventions, and analyze their social and political influences.

To conclude, the instructional genre may be a significant factor that mediates the students' engagements with the cultural aspects of their classroom activities. This finding is novel as the majority of research that tackles the concept of genre emphasizes the students' literacy and proficiency development in ties of the employment of genre-based pedagogy in classroom settings (Martin & Rose, 2007, 2010, 2013; Gebhard, 2019). In this study, I focused on how the debate genre, in which the instructor recurrently

designed the in-class activities, informed the cultural constructions in the students'

interactions. Therefore, future scholarly attention to the deconstruction of different

instructional genres is needed to explore how they contribute to the cultural classroom

discourses.

The Immersion and Personal Experiences: Means for Inclusive Cultural

Engagements

Drawing on the immersion and shared personal experiences may epitomize

influential dynamics to expand one's own cultural repertoires. The immersion practices

expose learners to the complexity of real cultural contexts, which may lead to more

balanced and inclusive cultural perceptions. In addition, drawing on the learners'

personal experiences may enhance their awareness of the associations between their

backgrounds and the target language communities. These cultural associations may

advance the students' cultural awareness through constant comparisons and contrasts.

Accordingly, the shared personal experiences and study-abroad opportunities may

contribute to the students' cultural expansions as well as the deconstruction and

challenging of stereotypical cultural views.

The intercultural paradigm can lend support to the above-stated findings as it

encourages more culturally encompassing experiences in foreign language classrooms in

the face of the neoliberal influences on the students' cultural engagements. Acting

interculturally is defined as bringing into a mutual and discursive relationship two

cultures (Byram, 2008). Byram argues that interculturalism in FLT is the understanding

of the relationship between, on the one hand, one's culture in society, and, on the other

hand, the cultures of different social groups, by discursively acting as mediators between

the two cultural systems (2008). The intercultural paradigm is relevant here since it prioritizes a comprehensive view of culture as a starting point in any communication (Allen, 2004; Byram, 2008, 2015; Brynes, 2010; Kramsch, 2001, 2009, 2013). As Byram suggests (2008), language teachers aim to teach the attitudes and skills, which involves an understanding of and active engagement with different communities. Accordingly, drawing on what students bring to class of personal experiences and cultural involvements informed by their close contact with foreign communities abroad may help them to act as cultural intermediaries, expand their cultural repertoires, and hence challenge cultural prejudices (Davis & Harre, 1990; Norton, 2013; Kramsch, 2009).

El Din (2015) and Liddicoat and Scarino (2013) propose classroom suggestions within the intercultural paradigm in this regard. To build or sustain cultural awareness, El-Din contends that learners need to: Work with authentic materials derived from the target language communities, be able to interact with the native speakers of the language, and draw on their own backgrounds and experiences. From these contacts and materials, learners eventually further develop their awareness of the cultural correspondences and disparities, use this understanding to develop a more independent view of their own perspectives, and identify the delicate variances in their own culture in analogy to the target culture. In the same vein, Liddicoat and Scarino (2013) introduce useful points to design intercultural activities that are noticing, comparing, reflection, and interaction. Noticing is the observation of similarities and disparities via the instructors' posed questions. Comparing the target culture to one's own culture via various activities is a key aspect. Reflection is the practice, within which students engage in discussions that

mirror their cultural intersections and intermediary identities. Interaction is the application of the learned concepts in real-life situations.

Emphasizing Non-neoliberal Arabic Learning Goals

While learning Arabic as a vehicle for professional advancement is conceived as a key target for language learners that pushes students away from deep cultural involvements, social purposes are also evident. The available argument in FLT pushes for a belief that the neoliberal rhetoric is resilient in nature (Shahsavari-Googhari, 2017); however, I argue that efforts to challenge the economically driven perceptions of language learning need to become just as resilient. As I highlighted earlier, Kramsch and Vinall (2015) contend that pedagogical transformation can take place via the practitioners' "re-framing" of available teaching materials. Accordingly, exploration of and focus on the students' different language learning goals, which may or may not be neoliberally inclined, is an informative pedagogical practice to develop culturally inclusive teaching contexts. Wahba (2018) referred to the lack of analysis of students' goals as he argues that the material choice in syllabi does not account for the learners' needs. Based on this goal exploration and drawing on the above-mentioned intercultural practices, non-neoliberal foci that appear of interest to students can be incorporated in different interculturally-driven activities, which support the available course materials, while in the meantime help build cultural bridges among different communities.

In conclusion, materialistic purposes for Arabic learning are key learning targets. However, social purposes limitedly subsist in the face of the resilience of the neoliberal rhetoric (Shahsavari-Googhari, 2017). I argue that efforts to challenge the economically driven perceptions of language learning need to gain more momentum by conducting

students' need analysis and designing instruction based on non-neoliberal goals. I recommend researchers to approach further the students' language learning goals and ways to connect them interculturally to instruction.

Reconceptualizing the Learning of Semantics and Syntax

Prioritization of syntax and semantics in language learning may be grounded in the neoliberal rhetoric that accentuates the technical aptitudes of languages from economic standpoints (Bernstein, 2015; Heller, 2002; Duchêne & Heller, 2012). However, vocabulary and grammar may serve the advancement of the students' cultural exchanges as they represent advantageous tools for handling and comprehension of cultural topics. The latter idea is overlooked since prioritizing linguistics may result in excessive workload, and hence, limited opportunities for cultural interactions. Wahba (2018) points out that the linguistic contents of syllabi continue to be the main focus in most textbooks, and it lacks linkages to the languages', students' or the textbooks' contexts, goals, and themes. Therefore, it is a useful practice to relate vocabulary and grammar to supplementary activities that are connected to the course topics while, in the meantime, linked to the students' goals and personal experiences. As I argued earlier, the intercultural perspective in class engagements may lend support to the latter, which may allow students to use semantics and syntax in meaningful ways that give their own experiences, goals, and cultures voices in their language learning.

To conclude, learning semantics and syntax may contribute to the students' cultural development in the foreign language classroom in the face of the predominance of linguistics that is driven by the neoliberal rhetoric (Heller, 2002; Bernstein, 2015;

Duchêne & Heller, 2012). More research is suggested to explore further the relationship between the students' cultural growth and the expansion of their linguistic repertoire.

To summarize, for the foreign language classroom to be culturally encompassing, it is vital to retain critical teaching strategies to contest the development of cultural clichés and the neoliberal drive. Critical reading of available teaching texts can assist the dismantlement of their ideological work. Moreover, the deconstruction of the instructional genre is expedient to make informed decisions regarding the activities' designs that can contribute to the students' cultural growth. Additionally, giving voice to the students' shared and immersion experiences as well as their non-neoliberal learning goals by linking them to instruction in an intercultural manner can enhance the students' cultural expansion. Furthermore, relating the linguistic aspects of the target language to the students' goals and personal experiences interculturally can create meaningful instances that can help the learners' cultural development.

Challenging the neoliberal and terror rehetoric need to start from the specifics of our classroom pedagogies and practices. The above illustrated implications may create critical opportunities that widen the language learners' scopes about the cultural dynamicity and diversity of historically stigmatized groups, such as the Muslim and Arab communities. In the long run, the latter may result in balanced and flexible cultural perspectives at the macro societal level that disrupt the staus quoe of viewing these groups as a potential danger.

APPENDIX A

THE STUDY'S IRB APPROVAL

University of Massachusetts Amherst

108 Research Administration Bldg.
70 Butterfield Terrace
Amherst, MA 01003-9242

Research Compliance
Human Research Protection Office (HRPO)
Telephone: (413) 545-3428
FAX: (413) 577-1728

Certification of Human Subjects Approval

Date:	April 14, 2017
To:	Shaimaa Moustafa, Education
Other Investigator:	Laura Valdiviezo, Education
From:	Lynnette Leidy Sievert, Chair, UMASS IRB

Protocol Title: The development of an Intercultural Perspective in College Arabic Teaching in the United States
Protocol ID: 2017-3722
Review Type: EXPEDITED - NEW
Paragraph ID: 7
Approval Date: 04/14/2017
Expiration Date: 04/13/2018
OGCA #:

This study has been reviewed and approved by the University of Massachusetts Amherst IRB, Federal Wide Assurance # 00003909. Approval is granted with the understanding that investigator(s) are responsible for:

Modifications - All changes to the study (e.g. protocol, recruitment materials, consent form, additional key personnel), must be submitted for approval in e-protocol before instituting the changes. New personnel must have completed CITI training.

Consent forms - A copy of the approved, validated, consent form (with the IRB stamp) must be used to consent each subject. Investigators must retain copies of signed consent documents for six (6) years after close of the grant, or three (3) years if unfunded.

Adverse Event Reporting - Adverse events occurring in the course of the protocol must be reported in e-protocol as soon as possible, but no later than five (5) working days.

Continuing Review - Studies that received Full Board or Expedited approval must be reviewed three weeks prior to expiration, or six weeks for Full Board. Renewal Reports are submitted through e-protocol.

Completion Reports - Notify the IRB when your study is complete by submitting a Final Report Form in e-protocol.

Consent form (when applicable) will be stamped and sent in a separate e-mail. Use only IRB approved copies of the consent forms, questionnaires, letters, advertisements etc. in your research.

Please contact the Human Research Protection Office if you have any further questions. Best wishes for a successful project.

APPENDIX B

STUDY'S CONSENT FORM

Consent Form for Participation in a Research Study
University of Massachusetts Amherst

Researcher(s):	Dr. Laura Valdiviezo, Associate Professor, and Department of Teacher Education & Curriculum Studies, College of Education, University of Massachusetts Amherst Shaimaa Moustafa, Ph.D. Candidate, Department of Teacher Education & Curriculum Studies, College of Education, University of Massachusetts Amherst
Study Title:	The Development of an Intercultural Perspective in College Arabic Teaching in the U.S.

This form is called a Consent Form. It will give you information about the study so you can make an informed decision about participation in this research.

Subjects in this study must be at least 18 years old to participate. Participants in this study are expected to be college Arabic language learners advanced proficiency levels. Students at the advanced level are expected to have completed two full academic years of elementary and intermediate Arabic.

The purpose of this research study is to examine what happens to Arabic learners' cultural understandings when they engage with the Arabic course's cultural materials and Arabic language from an intercultural perspective. An intercultural methodological perspective in foreign language teaching aims at bringing into a mutual relationship one's own immediate culture and the target culture, which students study about in their language courses. Intercultural pedagogical practices may include cultural comparative and contrastive techniques across the different course's cultural topics. This is highly important in foreign language classes because learners are distant from the cultural context of the target languages, which they study. Accordingly, intercultural perspectives may help establishing relations and connections between one's own immediate cultural background and the remote ones, which may, in turn, deepen one's own cultural understandings.

This study will take place during the 2017/2018 academic year in… (Class information are omitted for participants' anonymity). The classes will be observed by me, Shaimaa Moustafa, on Mondays, Wednesdays, and Fridays from 2:30 PM to 3: 44 PM. You are not expected to do anything or to prepare any materials for these observations. There will be a 10-15-minute interview toward the end of the semester. You will be contacted via the e-mail you provide in this form to set up a time that is convenient for you the interviews.

If you agree to take part in this study, you will be involved in the study in three ways: First, your class will be observed on Mondays, Wednesdays, and Fridays from 2:30 PM to 3: 45 PM. Second, participants will be asked to participate in a 10-15-minute interviews, and I will send an e-mail to schedule appointment for this one during the first two weeks of the semester. In this interview, you will be asked questions about how your cultural understandings pertaining to the class' cultural topics developed. For example, you will be asked based on your cultural knowledge from class practices, whether you could find similarities and/or differences between your own culture and Arab culture. Further, you will be requested to provide examples of these similarities and differences and to elaborate on whether these similarities and differences can help you deeply grasp Arab culture. Cultural topics from your course syllabus that you are expected to be asked about in the follow-up interview are regular everyday routines/traditions (i.e., food and clothing traditions, hobbies, and etc.) and family relations/traditions in both your culture and Arab culture. You have the right to accept or decline participation in the interview. The interview will be audio-taped if you agree. Moreover, you may skip any question you feel uncomfortable answering. Fourth, I will collect artifacts from you, which will entail your course written reflections and essays. I will collect only the artifacts that are related to cultural topics pertaining to regular everyday cultural routines/traditions (i.e., food and clothing traditions, hobbies, and etc.) and family relations/traditions in both your immediate cultures and Arab culture. I will make hard copies of these artifacts. You should remove any personal identifiers such as your names, IDs, or e-mails from them before submitting to me.

You may not directly benefit from this research; however, we hope that your participation in the study may help in the development of efficient and culturally inclusive pedagogies within the context of teaching foreign languages in general and Arabic as a foreign language in particular. Additionally, you, as a language learner, may be able to connect Arabic to its overall cultural context in meaningful ways in the classroom by relating some of its aspects to your own cultural contexts and backgrounds.

I believe there are no known risks associated with this research study; however, a possible inconvenience may be the time it takes to complete the study. Moreover, there is a possibility of a breach of confidentiality in this study. However, I have taken steps to minimize the risk as indicated below.

The following procedures will be used to protect the confidentiality of my study records. I will keep all study-handwritten material and hard copies, including your artifacts and my fieldnotes of observations and interviews, in a secure locked cabinet in my office. I will keep all digital data files of typed fieldnotes and interview transcripts on an encrypted external hard desk away from my personal and public computers. The drive will be formatted before use, and all research files stored on it will be password protected. Any handling of data from the computer to the hard drive will occur while all Internet connections and file-sharing options are disabled. No files will be stored on a computer; however, for the purpose of data transfer to the external hard drive, I will use a password protected and encrypted computer, which will be disconnected from Internet and all data sharing options will be disabled. Research records will be labeled with pseudonyms. A

master key that links names and pseudonyms as well as the consent form will be maintained in a separate secure file cabinet in my office. You are requested to remove your personal identifiers from any artifacts before submitting them to me. The master key, artifacts, my handwritten fieldnotes of observations and interviews, and my typed fieldnotes and interview transcripts will be destroyed 3 years after the close of the study. For the audio-recording of interviews, I will use an encrypted digital recorder. This device will be kept in a secure file cabinet in my office away from the consent forms. Data stored on it will not be downloaded to any electronic devices. Transcription of audio data will take place in my private office, so that it cannot be overheard by any third party. All audio-data will be permanently erased from the digital recorder after transcribing the interview, which is expected to be completed by April, 10th, 2018. No audio-data will be used in public presentations or conferences. Only transcriptions of these interviews will be used. Only myself, Shaimaa Moustafa, will have access to the study records, cabinet keys, and passwords. At the conclusion of this study, I may publish my findings. Information will be presented in summary format and you will not be identified in any publications or presentations.

Take as long as you like before you make a decision. We will be happy to answer any question you have about this study. If you have further questions about this project or if you have a research-related problem, you may contact me, Shaimaa Moustafa at (413)210-0607 or smoustaf@educ.umass.edu and/or Dr. Laura Valdiviezo at (413)545-7043 or lav@educ.umass.edu. If you have any questions concerning your rights as a research subject, you may contact the University of Massachusetts Amherst Human Research Protection Office (HRPO) at (413) 545-3428 or humansubjects@ora.umass.edu.

You do not have to be in this study if you do not want to. If you agree to be in the study, but later change your mind, you may drop out at any time. There are no penalties or consequences of any kind if you decide that you do not want to participate. Participation or non-participation in the research will in no way affect your standing in the class.

The University of Massachusetts does not have a program for compensating subjects for injury or complications related to human subjects research, but the study personnel will assist you in getting treatment.

When signing this form I am agreeing to voluntarily enter this study. I have had a chance to read this consent form, and it was explained to me in a language which I use and understand. I have had the opportunity to ask questions and have received satisfactory answers. I understand that I can withdraw at any time. A copy of this signed Informed Consent Form has been given to me.

   _____I agree to participate in this study and to be contacted by the researcher for the interview.

   _____I agree to participate in this study and the interview, and I approve the audio-recording of the interview by the researcher.

_____I agree to participate in this study and the interview, but I do not approve the audio-recording of the interview by the researcher.

_____I agree to participate in this study, but I do not wish to participate in interview.

_____I do not agree to participate in this study.

_____   _____   _____
Participant Signature: Print Name: Date:

By signing below I indicate that the participant has read and, to the best of my knowledge, understands the details contained in this document and has been given a copy.

_____   _____   _____
Signature of Person   Print Name: Date:
Obtaining Consent

APPENDIX C

CLAUSE BREAKS OF QUOTES FROM THE ARAB COLLEGE EDUCATION

TEXT

Backwardness of Arab College Education: Traditional Methodologies

1- The numbers…say that/
2- Arab College is transformed into a traditional teaching institution…/
3- Dependence on the memorization methodology…and the neglect of the modern… methods, and the absence of the students' interaction, led to transforming the majority of the educational process into an assignment of information memorization//
   Backwardness of Arab College Education: Lack of Rules and Research
4- There is a lack of college regulating laws… such as the necessity of publishing periodic research for each college professor…and the establishment of specialized journals…//
5- A lot of our universities lack…laboratory research//
   Backwardness of Arab College Education: Unemployment
6- Statistics refer to the increase of unemployment percentage among the Arab college graduates//
   Backwardness of Arab College Education: Materialism
7- The process of transforming education to a profitable activity aims at gaining money in the first place//
   (Brustad et al., 2013, p. 418-420; Al Shoufy, 2013)

TEXTUAL ANALYSIS OF QUOTES FROM THE ARAB COLLEGE

EDUCATION TEXT

Field Analysis			
Clause #	Clause	Participants	Processes
1	The numbers…say that	The numbers	Say (verbal)
2	Arab College is transformed into a traditional teaching institution…	Arab college Traditional teaching institution	Is transformed (material)
3	Dependence on the memorization methodology…and the neglect of the modern… methods, and the absence of the students' interaction, led to transforming the majority of the educational process into an assignment of information memorization	Dependence on the memorization methodology The neglect of the modern… methods The absence of the students' interaction Transforming the majority of the educational process into an assignment of information memorization	Led to (material)
4	There is a lack of college regulating laws… such as the necessity of publishing periodic research for each college professor…and the establishment of specialized journals	There A lack of college regulating laws such as the necessity of publishing periodic research for each college professor…and the establishment of specialized journals	Is (existential)
5	A lot of our universities lack…laboratory research	A lot of our universities Laboratory research	Lack (material)
6	Statistics refer to the increase of unemployment percentage among the Arab college graduates	Statistics The increase of unemployment percentage	Refer to (material)
7	The process of transforming education to a profitable activity aims at gaining money in the first place	The process of transforming education to a profitable activity Gaining money	Aims at (material)

Tenor Analysis			
Clause	Mood	Polarity	Modality
1- The numbers…say that	declarative	positive	no

2-Arab College is transformed into a traditional teaching institution…	declarative	positive	no
3-Dependence on the memorization methodology…and the neglect of the modern… methods, and the absence of the students' interaction, led to transforming the majority of the educational process into an assignment of information memorization	declarative	Negative (absence) Negative (neglect)	no
4-There is a lack of college regulating laws… such as the necessity of publishing periodic research for each college professor…and the establishment of specialized journals	declarative	Negative (lack)	no
5-Arab countries do not play this role…	declarative	negative	no
6-Statistics refer to the increase of unemployment percentage among the Arab college graduates	declarative	positive	no
7-The process of transforming education to a profitable activity aims at gaining money in the first place	declarative	positive	no

Mode Analysis	
Repetition	**Lexical Chains**
Statistics (Frequency: 2) Numbers (Frequency: 2) Lack and its synonyms neglect and absence, (Frequency: 5)	Arab college education: Arab university, Arab College, traditional teaching institution, Dependence on the memorization methodology, the neglect of the modern…methods, the absence of the students' interaction, the educational process, an assignment of information memorization, college regulating laws, our universities, unemployment, the Arab college graduates, private universities, profitable activity

CLAUSE BREAKS OF QUOTES FROM THE GENDER RELATIONS TEXT

Gender Relations: Strange

1- Friendship between the two genders of the youth generation is still somewhat strange//

Obstacles to Gender Relations: Traditions

2- Arab families vary in holding on to some traditions/

3- which [ellipsis: traditions] make the emergence of this relationship difficult//

Contingency of Gender Relations: Limited to College Students

4- The space of university relationships gradually expands/

5- A new viewpoint of relationships among students forms/

6- [Ellipsis: A new viewpoint of relationships among students] which develops beyond the limits of fellowship//

7- "Entering (Admission to) the university three years ago, and mixing with male colleagues from different regions made me feel comfortable with some of them/

8- and our relationships developed from the limits of fellowship to friendship…" Ramia says//

Obstacles to Gender Relations: Jealousy

9- It seems like the friendship project of Ramia is impossible because of her fiancé's jealousy/

10- Jealousy plays a big role in destroying this kind of friendship//

Contingency of Gender Relations: Educational Level

11- Educational level plays an important role in the continuation of friendship between the two genders//

12- According to Amer Al Mohandes, "I got to know one of my female colleagues during working on one of the company's projects/

13- and my relationship with her strengthened…because she was my assistant in the project…"//

Obstacles to Gender Relations: Traditions/Rejection

14- A lot of people still reject this kind of relationship//

15- Hassan says: "the relationship which is supposed to relate any man to a woman is the known legitimate relationship/

16- I do not believe in any friendship between a man and a woman…"//

(Brustad et al., 2013, p. 438-439; Ansarian, 2010)

APPENDIX F

TEXTUAL ANALYSIS OF QUOTES FROM THE GENDER RELATIONS TEXT

Field Analysis			
Clause #	**Clause**	**Participants**	**Processes**
1.	Friendship between the two genders of the youth generation is still somewhat strange.	Friendship between the two genders of the youth generation Strange	Is (relational))
2.	While Arab families vary in holding on to some traditions	Arab families Traditions	Vary (material) Holding on (material)
3.	Which [ellipsis: traditions] make the emergence of this relationship difficult,	[ellipsis: traditions] the emergence of this relationship difficult	Make (material)
4.	The space of university relationships gradually expands.	The space of university relationships	Expands (material)
5.	A new viewpoint of relationships among students forms,	A new viewpoint of relationships among students	Forms (material)
6.	[Ellipsis: A new viewpoint of relationships among students] which develops beyond the limits of fellowship.	Ellipsis: A new viewpoint of relationships among students] beyond the limits of fellowship	Develops (material)
7.	"Entering (Admission to) the university three years ago, and mixing with male colleagues from different regions made me feel comfortable with some of them,	Entering (Admission to) the university Mixing with male colleagues from different regions Comfortable with some of them	Made [me] feel (material + mental)
8.	And our relationships developed from the limits of fellowship to friendship…" Ramia says	Our relationships From the limits of fellowship to friendship	Developed (material)
9.	It seems like the friendship project of Ramia is impossible because of her fiancé's jealousy.	the friendship project of Ramia impossible	Is (relational)
10.	Jealousy plays a big role in	Jealousy	Plays (material)

	destroying this kind of friendship.	A big role in destroying this kind of friendship.	
11.	Educational level plays an important role in the continuation of friendship between the two genders.	Educational level an important role in the continuation of friendship between the two genders.	Plays (material)
12.	According to Amer Al Mohandes, "I got to know one of my colleagues during working on one of the company's projects,	I One of my female colleagues	Got to know (mental)
13.	And my relationship with her strengthened…. because she was my assistant in the project…".	My relationship with her	Strengthened (material)
14.	A lot of people still reject this kind of relationship.	A lot of people This kind of relationship	Reject (mental)
15.	Hassan says: "the relationship which is supposed to relate any man to a woman is the known legitimate relationship.	the relationship which is supposed to relate any man to a woman the known legitimate relationship.	Is (relational)
16.	I do not believe in any friendship between a man and a woman…".	I any friendship between a man and a woman	Do not believe in (mental)

Tenor Analysis				
Clause #	Clause	Mood	Modality	Polarity
1.	Friendship between genders of the youth generation is still somewhat strange.	Declarative	no	positive
2.	While Arab families vary in holding on to some traditions	Declarative	no	positive
3.	which [ellipsis: traditions] make the emergence of this relationship difficult,	Declarative	no	positive
4.	The space of university relationships gradually expands.	Declarative	no	positive
5.	A new viewpoint of relationships among students forms,	Declarative	no	positive
6.	[Ellipsis: A new viewpoint of relationships among students] which develops beyond the limits of fellowship.	Declarative	no	positive
7.	"Entering (Admission to) the	Declarative	no	positive

	university three years ago, and mixing with male colleagues from different regions made me feel comfortable with some of them,			
8.	and our relationships developed from the limits of fellowship to friendship…" Ramia says	Declarative	no	Positive
9.	It seems like the friendship project of Ramia is impossible because of her fiancé's jealousy.	Declarative	no	Negative (impossible)
10.	Jealousy plays a big role in destroying this kind of friendship.	Declarative	no	Negative (destroy)
11.	Educational level plays an important role in the continuation of friendship between genders.	Declarative	no	Positive
12.	According to Amer Al Mohandes, "I got to know one of my colleagues during working on one of the company's projects,	Declarative	no	Positive
13.	and my relationship with her strengthened…. because she was my assistant in the project…".	Declarative	no	Positive
14.	A lot of people still reject this kind of relationship.	Declarative	no	Negative (reject)
15.	Hassan says: "the relationship which is supposed to relate any man to a woman is the known legitimate relationship.	Declarative	no	Positive
16.	I do not believe in any friendship between a man and a woman…".	declarative	no	Negative (do not believe in)

Mode Analysis	
Repetition	**Lexical Chains**
Relationship (Frequency: 12) Gender: (Frequency: 5) Male/man: (Frequency: 5) Women/female: (Frequency: 3) Friendship: (Frequency: 9) friend: (Frequency: 2) Fellowship: (Frequency: 2) Family: (Frequency: 3) Jealousy: (Frequency: 3) Limit: (Frequency: 2) Reject: (Frequency: 2)	<u>Relationships between Genders</u> Friendship between genders-the youth generation-this relationship-these relationships-the group-they-the two friendship's parties-this group-They-the commitment to love or marriage relationship-university relationships-A new viewpoint of relationships-the limits of fellowship-mixing with male colleagues-our relationships-the limits of fellowship-friendship-male friends-friendship project-fiancé's jealousy-this kind of friendship-the continuation of friendship between genders-female

	colleagues-my relationship with her-my assistant-friendship between the two genders- within the same gender-the continuation of my relationship-male friend- this kind of relationship-the relationship which is supposed to relate any man to a woman-legitimate relationship-any friendship between a man and a woman

APPENDIX G

CLAUSE BREAKS OF THE COLLEGE EDUCATION DEBATE

1. Teacher: You must convince your father and mother//
2. Discuss with your groups the ideas//
   <u>Arab Family Ties</u>
3. Family (John): To be close to family is an important thing in Arab culture//
4. Also, Ahmed, you will not study in America because of the cost in America/
5. Also, your father and mother will not pay/bear the cost (pay for tuition)
6. when you study there//
<u>Pros and Cons of American College Education: Better Education, Racism and Materialism</u>
7. Ahmed (Ali): But education in America is better//
8. I will go to America or any university in Europe through a scholarship//
9. Family (Mary): However, there is a lot of racism in the United States, especially against Arabs//
10. Ahmed: Scientific research is better/
11. and funding is bigger//
12. Family: Yes, but money and investment control it//
<u>Arab Family Ties: Affection</u>
13. You love your mother and father//
<u>Cons of American College Education: Materialism</u>
14. Moreover, you cannot study in the United States because of the cost of education in America/
15. because investment and capitalism controls education/
16. and, when you study in America/
17. you bear the cost (pay for tuition)//
18. Ahmed: I will go to America or Europe/
19. if I obtain a full scholarship//
<u>Arab Family Ties: Affection</u>
20. I love you/
21. and I love the family/
22. and I love to be close, but…//
<u>Cons of American and Canadian College Education: Trump, Racism, and Materialism</u>
23. Family: But, there is racism especially because of President Trump//
24. Ahmed (John): I can go to Canada//
25. Ahmed (Yeung): Canada developed a new law and/
26. is better than America//
27. Family (Sam): However, Canada is better than America in this situation only/
28. Family (Bill): Also (means similarly in this context), the government in Canada controls education/

29. and the cost (tuition) is high//
30. We do not have money//
31. Ahmed: America, in it (In America), a better university education, (in America, there is a better university education)//
32. Family: but above all that, Trump is the president in America//

Cons of Arab College Education: Governmental Control

33. Ahmed (Rob): But, there are many problems with our government as well/
34. and in our country, the government works with the university all the time/
35. And because of that, all students cannot think by themselves in it//
36. The teacher: Talk about statistics//
37. Family (Bill): If you do not know English/
38. you will not obtain (pursue) education in America or in the world//
39. Ahmed: My grandfather speaks English/
40. and I have (speak) seven languages//
41. The teacher: The focus is on the vocabulary in the lesson//

Cons of American College Education: High Cost/Materialism

42. The family (Sam): O' Ahmed, do you have a job?/
43. Do you have money?/
44. yes, yes. No, no/
45. You do not have a job/
46. Do you have a job and money?/
47. You want to study/
48. and live in a very rich university (the meaning of the conditional if is here, but it is not used by the student)/
49. you must obtain a job//
50. We are not rich/
51. We are not poor/
52. but we are not rich//
53. Ahmed (Yeung): However, if I graduate from an Arab country/
54. there will not be a job or a good opportunity anyway//

Arab Family Ties: Affection and Parental Authority

55. Family (John): In spite of that, we love you/
56. and we have responsibility for your future/
57. and we do not want to see you in poverty//
58. Family (Andy): However, at the end of the day, we are your parents/
59. and we have the authority to choose//
60. Ahmed (Jessy): My age is 18/
61. and I am an adult/
62. and not a child//

Cons of Arab College Education: No Future for Arts
Pros of American College Education: Emphasis on Art and Good Research

63. O' mom and dad, I do not have a future in Jordan/
64. because I want to study art/
65. and this is a big field in America and Europe/
66. and professors in the Jordanian universities here do not have the desire in teaching arts like the universities of America and Europe//

67. And if I become good in art/
68. I pay back (will pay back) all the money and the costs to you//
69. Family (Blake): But, which job you get by art/
70. Since you became a man of 18 years old)/
71. you have expenses to pay for the university/
72. You have no money//
73. Ahmed (Jessy): But I am like George Clooney/
74. do not ask me about money//
75. Ahmed (Yeung): Research also is better there//
Arab Family Ties: Extended Family Connections
76. The family (Ali): But you will change
77. if you go/
78. and become far away from us, and the (extended) family/
79. and you will not return one more time (again)/
80. and we will not live in a big and connected family//
Pros of American College Education: Meeting Diverse People
81. The family (Andy): And you study economics, commerce, and business administration/
82. The family (Mason): You will not have a future in Jordan/
83. Only you want to pay much money/
84. there is no benefit here in Jordan//
85. The teacher: So, in one more minute/
86. The last thing, the advantages of studying in Jordan and abroad//
87. Ahmed (Yeung): If I go to a university in America/
88. it is possible for me to meet the people from different country and different culture/
89. and this is very useful/
90. because my world is still small/
91. and I have a big future//
Arab Family Ties: Family Connections
92. Family (Mason): This is correct/
93. You will know different people/
94. but more important than that is to be close to your families//
95. Also, we can visit you in Amman or in any part in Jordan/
96. but we cannot visit you in America or in the countries of Europe/
97. because we do not have money//
98. Ahmed: There is technology//
99. The family: Not the same thing//
100. We love you/
101. and we are always together and beside each other//
102. The teacher: O.K. guys//
103. Excellent//
104. Thank you//
105. but this topic is realistic/
106. and always happens in the Arab world//

TEXTUAL ANALYSIS OF THE COLLEGE EDUCATION DEBATE

	Field Analysis				
	Speaker	**Clause**	**Participants**	**Processes**	**Circumstances**
3	Family (John)	To be close to family is an important thing in Arab culture.	To be close to family (participant-the carrier) An important thing (participant-attribute)	is (relational-attributive)	in Arab culture (location)
4		Also, Ahmed, you will not study in America because of the cost in America.	Ahmed (participant-actor) you (participant-actor)	will not study (material)	in America (location) in America (location)
5		Also, your father and mother will not pay/bear the cost (pay for tuition)	your father and mother (actor) the cost (scope)	will not pay for (material)	
6		when you study there,	You (actor)	Study (material)	there (in America) (location)
7	Ahmed (Ali)	But education in America is better.	education (carrier) better (attribute)	is (relational-attributive)	in America (location)
8		I will go to America (ellipsis: a university in America) or any university in Europe through a scholarship	I (actor)	Will go to (material)	
9	Family (Mary)	However, there is a lot of racism in the United States, especially against Arabs.	A lot of racism (existent)	is (existential)	In the United States (location)
10	Ahmed	Ahmed: Scientific research is better,	Scientific research (carrier) -better (attribute)	is (relational-attributive)	
11		and funding is bigger	funding (carrier) better (attribute)	is (relational)	
12	Family	Yes, but money and investment	Money (actor)	control (material)	

		control it.	investment (actor) it (goal)		
13		You love your mother and father.	you (senser) your mother and father (phenomenon)	Love (mental)	
14		Moreover, you cannot study in the United States because of the cost of education in America	you (actor)	cannot study (material)	In the United States (location) in America (location)
15		because investment and capitalism controls education	investment (actor) capitalism (actor) education (target)	Controls (material)	
16		and, when you study in America,	You (actor)	study (material)	in America (location)
17		you pay for tuition.	you (actor) tuition (scope)	Pay for (material)	
18	Ahmed	I will go to America or Europe	I (actor)	Go (material)	
19		if I obtain a full scholarship.	I (actor) A full scholarship (scope)	Obtain (material)	
20		I love you.	-I (senser) -You (phenomenon)	Love (mental)	
21		and I love the family	I (senser) The family (phenomenon)	Love (mental)	
22		and I love to be close, but	I (senser) To be close (phenomenon)	Love (mental)	
23	Family	But, there is racism especially because of President Trump.	Racism (existent)	Is (existential)	
24	Ahmed (John)	I can go to Canada.	I (actor)	Can go (material)	
25	Ahmed (Yeung)	Canada developed a new law	Canada (senser) a new law (phenomenon)	Developed (mental)	
26		and is better than America.	Ellipsis (Canada-carrier) Better than America (attribute)	Is (relational-attributive)	

27	Family (Sam)	However, Canada is better than America in this situation only	Canada (carrier) Better than America (attribute)	Is (relational-attributive)	
28	Family (Bill)	Also, the government in Canada controls education,	The government (actor) Education (goal)	Control (material)	In Canada (location)
29		and the cost (tuition) is high	The cost (carrier) High (attribute)	Is (relational-attributive)	
30		We do not have money	We (possessor) Money (possessed)	Have (relational)	
31		in America, there is a better university education.	A better university education (existent)	Is (existential)	In America (location)
32		but above all that, Trump is the president in America	Trump (token) the president (value)	Is (relational-identifying)	In America (location)
33	Ahmed (Rob)	But, there are many problems with our government as well,	There Many problems with our government (existent)	Are (existential)	
34		and in our country, the government works with the university all the time	The government (actor) the university (scope)	Works (material)	In our country (place)
35		And because of that, all students cannot think by themselves in it.	All students (senser) Themselves (phenomenon) It (phenomenon)	Cannot think (mental)	
37	Family (Bill)	If you do not know English,	You (senser) English (phenomenon)	Know (mental)	
38		you will not obtain (pursue) education in America or in the world	You (actor) Education (scope)	Obtain/pursue (material)	in America (location) in the world (location)
39	Ahmed	My grandfather speaks English	My grandfather (sayer) English (target)	Speaks (verbal)	

40		and I have (speak) seven languages	I (sayer) Seven languages (target)	Speak (verbal)	
42	The family (Sam)	O' Ahmed, do you have a job?	You (possessor) A job (possessed)	Have (relational)	
43		Do you have money?	You (possessor) Money (possessed)	Have (relational)	
44		yes, yes. No, no.			
45		You do not have a job.	You (possessor) A job (possessed)	Do not have (relational)	
46		Do you have a job and money?	You (possessor) A job (possessed) Money (possessed)	Have (relational)	
47		You want to study	You (senser)	Want to study (mental)	
48		and live in a very rich university	Ellipsis (you-actor)	Live (material)	In a very rich university (location)
49		you must obtain a job	You (actor) A job (scope)	Must obtain (modal-material)	
50		We are not rich	We (the carrier) Rich (the attribute)	Are not (relational-attributive)	
51		We are not poor	We (the carrier) Poor (the attribute)	Are not (relational-attributive)	
52		but we are not rich	We (the carrier) Rich (the attribute)	Are not (relational-attributive)	
53	Ahmed (Yeung)	However, if I graduate from an Arab country	I (actor)	Graduate (material)	from an Arab country (location)
54		there will not be a job or a good opportunity anyway	There A job (the existent) A good opportunity (the existent)	Will not be (existential)	

55	Family (John)	In spite of that, we love you,	We (senser) You (phenomenon)	Love (mental)	
56		and we have responsibility for your future	We (possessor) Responsibility (possessed)	Have (relational)	
57		and we do not want to see you in poverty	We (senser) You (phenomenon)	Want to see (mental)	
58	Family (Andy)	However, at the end of the day, we are your parents	We (token) Your parents (value)	Are (relational-identifying)	
59		and we have the authority to choose	We (possessor) The authority (possessed)	Have…to choose (relational-material)	
60	Ahmed (Jessy)	My age is 18	My age (token) 18 (value)	Is (relational-identifying)	
61		and I am an adult	I (carrier) Adult (attribute)	Am (relational-attributive)	
62		and not a child.	Ellipsis (I-carrier) A child (attribute)	Ellipsis (am not-relational/attributive)	
63		O' mom and dad, I do not have a future in Jordan	I (possessor) A future (possessed)	Do not have (relational)	In Jordan (place)
64		because I want to study art	I (senser) Art (phenomenon)	Want (mental)	
65		and this is a big field in America and Europe	This A big field	Is (relational-identifying)	in America and Europe (location)
66		and professors in the Jordanian universities here do not have the desire in teaching arts like the universities of America and Europe.	Professors (possessor) the desire in teaching arts (the possessed)	Do not have (relational)	In the Jordanian universities here (location) the universities of America and Europe (location)

67		And if I become good <u>in art</u>,	I (carrier) Good (attribute)	Become (relational-attributive)	
68		I pay back (will pay back) all the money and the costs to you	I (actor) All the money (scope) The cost (scope) You (goal/recipient)	Pay back (material)	
69	Family (Blake)	But, which job you get by art	You (actor) Job (scope)	Get (material)	
70		you became a man of 18 years old	<u>You</u> <u>Man</u> <u>18 years old</u>	Became (relational-identifying)	
71		you have expense (expenses) for the university	You (possessor) Expenses (possessed)	Have (relational)	
72		You have no money	You (possessor) No money (possessed)	Have (relational)	
73	Ahmed (Jessy)	But I am like George Clooney,	I (token) George Clooney (value)	am (relational-identifying)	
74		do not ask me about money.	Me (receiver) Money	Do not ask (verbal)	
75	Ahmed (Yeung)	Research also is better there	Research (carrier) Better (attribute)	Is (relational-attributive)	There (America) (place)
76	The family (Ali)	But you will change	You (actor)	Will change (material)	
77		if you go	You (actor)	Go (material)	
78		and become <u>far away</u> from us, and the (extended) family	Ellipsis (you-carrier) Far (attribute) <u>Us</u>	Become (relational-attributive)	

79		and you will not return one more time	You (actor)	Will not return (material)	
80		and we will not live in a big and connected family	We (actor)	Will not live (material)	in a big and connected family (location)
81	The family (Andy)	And you study economics, commerce, and business administration	You (actor) Economics (scope) Commerce (scope) business administration (scope)	Study (material)	
82	The family (Mason)	You will not have a future in Jordan	You (possessor) A future (possessed)	Will not have (relational)	In Jordan (location)
83		Only you want to pay much money	You (senser) Money (phenomenon)	Want to pay (mental)	
84		there is no benefit here in Jordan	There Benefit (existent)	Is no (existential)	In Jordan (location)
87	Ahmed (Yeung)	If I go to a university in America,	I (actor) University (scope)	Go (material)	In America (location)
88		it is possible for me to meet the people from different country and different culture	It Me People	Is possible to meet (modality-material)	
89		and this is very useful	This (carrier) Useful (attribute)	Is (relational-attributive)	
90		because my world is still small,	My world (carrier) Small (attribute)	Is (relational-attributive)	
91		and I have a big future	I (possessor) a big future (possessed)	Have (relational)	
92	Family (Mason)	This is correct	This (carrier) Correct (attribute)	Is (relational-attributive)	

93		You will know different people	You (senser) Different people (phenomenon)	Will know (mental)	
94		but more important than that is to be close to your families	More important than that (value) Close to your family (token)	Is (relational-identifying)	
95		Also, we can visit you in Amman or in any part in Jordan	We (actor) You (goal)	Can visit (modal-material)	in Amman (location) in any part in Jordan (location)
96		but we cannot visit you in America or in the countries of Europe	We (actor) You (goal)	Cannot visit (modal-material)	in America (location) in the countries of Europe (location)
97		because we do not have money	We (possessor) Money (possessed)	Don't have (relational)	
98	Ahmed	There is technology	There Technology (existent)	Is (existential)	
99	The family	Not the same thing	Ellipsis (it/technology-carrier) Not the same (attribute)	Ellipsis (is-relational/attributive)	
100		We love you	We (sensor) You (phenomenon)	Love (mental)	
101		and we are always together	We (carrier) Together (attribute)	Are (relational-attributive)	

Tenor Analysis					
Turn	Speaker	Clause	Mood	Modality	Polarity
3	Family (John)	To be close to family is an important thing in Arab culture.	declarative		positive
4		Also, Ahmed, you will not study in America because of the cost in America.	declarative	Will not: negative ability/ willingness/ determination	negative
5		Also, your father and mother will not pay/bear the cost (pay for tuition)	declarative	Will not: negative ability/ willingness/ determination	negative
6		when you study there,	declarative		Positive

7	Ahmed (Ali)	But education in America is better.	declarative		positive
8		I will go to America (ellipsis: a university in America) or any university in Europe through a scholarship	declarative	Will: positive ability/ willingness/ determination	positive
9	Family (Mary)	However, there is a lot of racism in the United States, especially against Arabs.	declarative		positive
10	Ahmed	Ahmed: Scientific research is better,	declarative		positive
11		and funding is bigger	declarative		positive
12	Family	Yes, but money and investment control it.	declarative		positive
13		You love your mother and father.	declarative		positive
14		Moreover, you cannot study in the United States because of the cost of education in America	declarative	Cannot: negative possibility/probability	negative
15		because investment and capitalism controls education	declarative		positive
16		and, when you study in America,	declarative		positive
17		you pay for tuition.	declarative		positive
18	Ahmed	I will go to America or Europe	declarative	Will: positive ability/ willingness/ determination	positive
19		if I obtain a full scholarship.	declarative		positive
20		I love you.	declarative		positive
21		and I love the family	declarative		positive
22		and I love to be close, but	declarative		positive
23	Family	But, there is racism especially because of President Trump.	declarative		positive
24	Ahmed (John)	I can go to Canada.	declarative	Can: positive possibility/probability	positive
25	Ahmed (Yeung)	Canada developed a new law	declarative		positive
26		and is better than America.	declarative		positive
27	Family (Sam)	However, Canada is better than America in this situation only	Declarative		positive
28	Family (Bill)	Also, the government in Canada controls education,	declarative		positive
29		and the cost (tuition) is high	declarative		positive
30		We do not have money	declarative		negative
31		in America, there is a better	declarative		positive

		university education.			
32		but above all that, Trump is the president in America	declarative		positive
33	Ahmed (Rob)	But, there are many problems with our government as well,	declarative		positive
34		and in our country, the government works with the university all the time	declarative		positive
35		And because of that, all students cannot think by themselves in it.	declarative	Cannot= negative possibility/probability	negative
37	Family (Bill)	If you do not know English,	declarative		negative
38		you will not obtain (pursue) education in America or in the world	declarative		negative
39	Ahmed	My grandfather speaks English	declarative		positive
40		and I have (speak) seven languages	declarative		positive
42	The family (Sam)	O' Ahmed, do you have a job?	Interrogative		positive
43		Do you have money?	Interrogative		positive
44		yes, yes. No, no.			
45		You do not have a job.	declarative		negative
46		Do you have a job and money?	Interrogative		positive
47		You want to study	declarative		positive
48		and live in a very rich university	declarative		positive
49		you must obtain a job	declarative	Must: obligation	positive
50		We are not rich	declarative		negative
51		We are not poor	declarative		negative
52		but we are not rich	declarative		negative
53	Ahmed (Yeung)	However, if I graduate from an Arab country	declarative		positive
54		there will not be a job or a good opportunity anyway	declarative	Will not: negative ability/ willingness/ determination/futurity	negative
55	Family (John)	In spite of that, we love you,	declarative		positive
56		and we have responsibility for your future	declarative		positive
57		and we do not want to see you in poverty	declarative		negative
58	Family (Andy)	However, at the end of the day, we are your parents	declarative		positive
59		and we have the authority to choose	declarative		positive
60	Ahmed (Jessy)	My age is 18	declarative		positive
61		and I am an adult	declarative		positive
62		and not a child.	declarative		negative

63		O' mom and dad, I do not have a future in Jordan	declarative		negative
64		because I want to study art	declarative		positive
65		and this is a big field in America and Europe			positive
66		and professors in the Jordanian universities here do not have the desire in teaching arts like the universities of America and Europe.	declarative		negative
67		And if I become good in art,	declarative		positive
68		I pay back (will pay back) all the money and the costs to you	declarative		positive
69	Family (Blake)	But, which job you get by art	Interrogative		positive
70		Since you became an 18-year-old man	declarative		positive
71		you have expense (expenses) for the university	declarative		positive
72		You have no money	declarative		negative
73	Ahmed (Jessy)	But I am like George Clooney,	declarative		positive
74		do not ask me about money.	declarative		negative
75	Ahmed (Yeung)	Research also is better there	declarative		positive
76	The family (Ali)	But you will change	declarative	Will: positive ability/ willingness/ determination/inclination	positive
77		if you go	declarative		positive
78		and become far away from us, and the (extended) family	declarative		positive
79		and you will not return one more time	declarative		negative
80		and we will not live in a big and connected family	declarative	Will not: negative ability/ willingness/ determination/inclination	negative
81	The family (Andy)	And you study economics, commerce, and business administration	declarative		positive
82	The family (Mason)	You will not have a future in Jordan	declarative	Will not: negative ability/ willingness/ determination/inclination	negative
83		Only you want to pay much money	declarative		positive
84		there is no benefit here in Jordan	declarative		negative
87	Ahmed (Yeung)	If I go to a university in America,	declarative		positive
88		it is possible for me to meet the people from different country and different culture	declarative	It is possible to: possibility	positive
89		and this is very useful	declarative		positive
90		because my world is still small,	declarative		positive

91		and I have a big future	declarative		positive
92	Family (Mason)	This is correct	Declarative		positive
93		You will know different people	declarative	Will: positive ability/ willingness/ determination	positive
94		but more important than that is to be close to your families	declarative		positive
95		Also, we can visit you in Amman or in any part in Jordan	declarative	Can: possibility/probability	positive
96		but we cannot visit you in America or in the countries of Europe	declarative	Cannot: negative probability/possibility	positive
97		because we do not have money	declarative		negative
98	Ahmed	There is technology	declarative		positive
99	The family	Not the same thing	declarative		negative
100		We love you	declarative		positive
101		and we are always together	declarative		positive

Mode Analysis	
Repetition	**Lexical Chains**
Repetition of Financial Terms: Funding, money, investment, tuition, cost, scholarship, rich, much money, and capitalism. Racism (Frequency: 2)	Arab College Education: Arab university-Arab college-traditional teaching institution-dependence on the memorization methodology-the neglect of the modern methods-the absence of the students' interaction -an assignment of information memorization-college regulating laws-unemployment-the Arab college graduates-private universities-profitable activity-the educational sector-the trade and business companies-the process of transforming education to a profitable activity-gaining money American College Education: Education in America-racism-scientific research-Funding-money -investment-the cost of education America-investment-capitalism-the cost-a full scholarship-President Trump-racism-a better university education-Trump-president-education in America-a very rich university-a big field in America-the universities of America-art-research-pay much money

APPENDIX I

CLAUSE BREAKS OF THE GENDER RELATIONS DEBATE

1- Teacher: O.K. Let's do a debate, guys.

2- A discussion but in a debate.

3- You will be two groups.

4- And, we are now in Beirut. Yes.

5- You (pointing at where the teachers' group sits) will be the teachers,

6- and you (pointing at where the principal's group sits) will be the principal,

7- and we will open a new high school.

8- There is a difference in opinion.

9- Is this school going to be mixed gender or not?

10- What are the positives and the negatives?

11- The principal wants the school to be gender-segregated.

12- They do not want mixing guys and girls.

13- And, teachers want gender mixing between guys and girls.

14- O.K. Write points about this topic,

15- and we will discuss together in 5 minutes.

(Students go to their groups. They start chatting and writing down their notes. Then, the teacher raises her hand to signal that it is the time to start the debate)

16- Teacher: O.K. We will start the conversation.

17- Of course, respect of opinion.

18- O.K. First, we start with the principal (The principal's group is not ready to start).

19- Ha, teachers, O.K. Go ahead, teachers.

20- Go ahead.

Financial Issues in Relation to Gender Segregation in Colleges

21- Bill (Teachers): Universities have big problems in segregating men and women//

22- We need money to build many universities/

23- We don't have, in Beirut, much money to build universities/

24- this is for men/

25- and this is for women//

26- In Beirut, we have many stereotypes regarding men/

27- Men have stereotypes regarding women/

28- and women have stereotypes regarding men/

29- And this is a big problem in Beirut//

Pros of Gender Mixing: Academic Experience

30- In the university, we should have much academic experiences from the two, from men, and from women/

31- Men-only or women-only university does not have much experiences from all people//

32- Andy (Principal): Simply, the same university but different classrooms//

33- Mason (Principal): I say the same thing//

34- We don't need two universities/

35- It will be the same number of students/

36- and there will be the same number of classes/

37- and we can segregate the guys and girls in two places/

38- Done/

39- That's it//

40- Jonah (Teachers): In the diverse class and university, learning/education is more

41- because there are diverse opinions and new ideas in the classroom//

Cons of Gender Mixing: Test Results

42- Yeung (Principal): But, in class, test result is very important/

43- and students must spend the time only learning/

44- Mason (Principal): We all know politeness is important//

45- Different observations and ideas are not important for obtaining correct answers in mathematics or physics, or anything like that//

46- Blake (Teachers): In all universities in different countries, they have gender mixing,

47- and they have good results/

48- and thus, this is not a big problem//

49- Yeung (Principal): You're talking about the university/

50- and I am talking about the high school/

51- and the students are much much younger than students in the university/

52- University students are more…/

53- Mason (Principal): More ready//

Cons of Gender Segregation: Love and Marriage Issues

54- Bill (Teachers): But, there are many schools/

55- that have students that do well//

56- Blake (Teachers): In life, men are with women//

57- How will people get married/

58- if men never talk with women?/

59- How do men know women/

60- if I do not have an experience with a girl?//

61- Andy (Principal): Through family//

Pros of Gender Segregation: Reducing Distraction

62- Jessy (Principal): This is not a problem, firstly//

63- A second thing, in the class, we want girls and guys to be segregated//

64- Outside the university, this is not our problem/

65- they talk outside the university//

66- In our university, we want students to learn/

67- and we don't want guys and women to get distracted with one another//

68- Blake (Teachers): In the society, there are women and men, and not just women//

69- Ali (Principal): The goal of school is just studying and not marriage//

70- Mason (Principal): And also, we forgot something very important/

71- We are an international school/

72- and people are not only from our society/

73- We talk about people from different countries/

74- and their families want us to let them know/

75- we don't approve gender mixing/

76- We are an international school only for studying//

77- Jessy (Principal): We teach/

78- and we are a respectful school/

79- and we need girls to be respectful/

80- and do not mingle with guys and their deeds//

Education is not about sex but about Ideas

81- Jonah (Teachers): When I think about students in college/

82- I don't see sex/

83- I see new ideas/

84- and the people who want education to be different in the world//

85- Very difficult. No se//

86- Yeung (Principal): Because you are from America/

87- Students from Lebanon have different ideas than yours//

88- Sam (Teachers): But, not (outside) the university of Beirut, there is gender mixing in all places in the society//

Gender Mixing is not a College Goal or Tradition

89- Mason (Principal): O.K. If students want this level of gender mixing/

90- they go to the street//

91- But, school is only for studying/

92- Sam (Teachers): Why?//

93- Mason (Principal): Because our work is learning//

94- Yeung (Principal): Teaching//

95- Mason (Principal): If they want to socialize/

96- they go to the street//

97- Rob (Teachers): But at work, there is gender mixing/

98- and working a job is more more difficult that in the university//

99- Jessy (Principal): School is a place name from the Arabic verb root 'to study' and not 'marriage' or …/

100- Mason (Principal): Socialize//

101- Jessy (Principal): Yes. O.K. Only studying//

102- Blake (Teachers): But in the Arabic word university, there is the root 'to gather',

103- we can gather//

Cons of Gender Segregation

104- Mary (Teachers): The society of Beirut gradually changes/

105- and in the first year at the university, there are many students/

106- but for a long period of time, they have awkwardness/

107- and there is no any any...//

108- Andy (Principal): In the first year, there is curiosity/

109- and curiosity leads to a big problem/

Gender Mixing is a Distraction

110- We don't want to give students the opportunity to deviate from the correct path//.

111- Bill (Teachers): Do you have statistics about this problem?//

112- Andy (Principal): Ha?//

113- Bill (Teachers): Do you have statistics about this problem?//

114- Mason and Jessy (Principal): You, do you have statistics?//

115- Mary (Teachers): In the streets, and in other places, there is interaction between the two genders/

116- and thus, your project is not scientific//

117- Teacher: O.K. the final word in one minute//

118- The last decision, should the high school be gender-mixed or not?//

119- Professor Shaimaa, you will make the decision//

120- O.K. Last word from the teachers//

Politics and Gender Issues

121- Mason (Principal): Can we go first?//

122- I respect your opinion/

123- and I respect your reasons for changing the system/

124- but in fact, there are political reasons/

125- because we can't change the system/

126- and we will not change the system/

127- So, we respect you so much/

128- but our hands are tied//

129- Bill (Teachers): In the life of children, development among kids is very important,

130- and in the high school, students can have a different life in the class, and also at home, and in life//

131- Mason (Principal): You can open your private school//

132- Teacher: O.K. Professor Shaimaa, the final decision//

133- Shaimaa: I swear/

134- both are very beautiful/

135- the opinions are excellent/

136- I don't know/

137- but I think the teachers/

138- But, really, you made, I mean, a good debate//

APPENDIX J

TEXTUAL ANALYSIS OF THE GENDER RELATIONS DEBATE

Field Analysis					
Turn	Speaker	Clause	Participants	Processes	Circumstances
1	Teacher	Teacher: O.K. Let's do a debate, guys.	Us A debate	Do (material)	
2		A discussion but in a debate.	Us (ellipsis) Discussion debate	Do (ellipsis) (material)	
3		You will be two groups.	You Two groups	Will be (relational/identifying)	
4		And, we are now in Beirut. Yes.	We	Are (relational/identifying)	In Beirut (location/place)
5		You (pointing at where the teachers' group sits) will be the teachers,	You The teacher	Will be (relational identifying)	
6		and you (pointing at where the principal's group sits) will be the principal,	You The principal	Will be (relational/identifying)	
7		and we will open a new high school.	We A new school	Will open (material)	A new school (location/place)
8		There is a difference in opinion.	There A difference in opinion	Is (existential)	
9		Is this school going to be mixed gender or not?	This school Mixed or not	Is going to be (relational/identifying)	
10		What are the positives and the negatives?	The positives The negatives	Are (relational/attributive)	
11		The principal wants the school to be gender-segregated.	The principal the school gender-segregated	Wants (mental)	
12		They do not want mixing guys and girls.	They mixing guys and girls.	Don't want (mental)	
13		And, teachers want gender mixing between guys and girls.	Teachers gender mixing between guys and girls.	Want (mental)	
14		O.K. Write points about this topic,	Points The topic	Write (material)	

15		and we will discuss together in 5 minutes.	We together	Will discuss (verbal)	
16	Teacher	Teacher: O.K. We will start the conversation.	We The conversation	Will start (material)	
17		Of course, respect of opinion.	Respect of opinions		
18		O.K. First, we start with the principal (The principal's group is not ready to start).	We The principal	Start with (material)	
19		Ha, teachers, O.K. Go ahead, teachers.	Teachers teachers	Go ahead (material)	
20		Go ahead.		Go ahead (material)	
21	Bill	Bill (Teachers): Universities have big problems in segregating men and women.	Universities Big problems Segregating men and women	Have (relational/possessive)	Universities (location/place)
22		We need money to build many universities.	We Money universities	Need…to build (mental-material)	Universities (location/place)
23		We don't have, in Beirut, much money to build universities,	We Much money universities	Don't have…to build (relational/possessive-material)	In Beirut (location/place) Universities (location/place)
24		this is for men,	This men	Is (existential)	
25		and this is for women.	This women	Is (existential)	
26		In Beirut, we have many stereotypes regarding men.	We stereotypes regarding men	Have (relational/possessive)	In Beirut (location/place)
27		Men have stereotypes regarding women,	Men Stereotypes regarding women	Have (relational/possessive)	
28		and women have stereotypes regarding men.	Women stereotypes regarding men.	Have (relational/possessive)	
29		And this is a big problem in Beirut.	This a big problem	Is (existential)	In Beirut (location/place)
30		In the university, we should have much academic experiences from the two, from men, and from women.	We much academic experiences from the two, from	Should have (relational/possessive)	In the university (location/place)

			men, and from women.		
31		Men-only or women-only university does not have much experiences from all people.	Men-only or women-only university experiences from all people.	Does not have (relational/possessive)	Men-only or women-only university (location/place)
32	Andy	Andy (Principal): Simply, the same university but different classrooms.	There (ellipsis) the same university but different classrooms	Will be (ellipsis) (existential)	the same university (location/place) different classrooms (location/place)
33	Mason	Mason (Principal): I say the same thing.	I The same thing	Say (verbal)	
34		We don't need two universities.	We Two universities	Don't need (mental)	Two universities (location/place)
35		It will be the same number of students,	It the same number of students	Will be (relational/identifying)	
36		and there will be the same number of classes,	There the same number of classes	Will be (existential)	
37		and we can segregate the guys and girls in two places.	We the guys and girls	Can segregate (material)	in two places (location/place)
38		Done.		Done (material)	
39		That's it.	That it	Is (relational/dentifying)	
40	Jonah	Jonah (Teachers): In the diverse class and university, learning/education is more	learning/education more diverse opinions new ideas	Is (relational/attributive)	In the diverse class and university (location/place)
41		because there are diverse opinions and new ideas in the classroom.	There diverse opinions new ideas	Are (existential)	in the classroom (location/place)
42	Yeung	Yeung (Principal): But, in class, test result is very important,	Test Very important	Is (relational/attributive)	in class (location/place)
43		and students must spend the time only learning.	Students The time Learning	Must spend (material)	
44	Mason	Mason (Principal): We all know	We all	Know	

		politeness is important.	Politeness Important	(mental) Is (relational/attributive)	
45		Different observations and ideas are not important for obtaining correct answers in mathematics or physics, or anything like that.	Different observations and ideas Important for obtaining correct answers in mathematics or physics, or anything like that.	Are not (relational/attributive)	
46	Blake	Blake (Teachers): In all universities in different countries, they have gender mixing,	They Gender mixing	Have (relational/possessive)	In all universities in different countries (location/place)
47		and they have good results,	They Good results	Have (relational/possessive)	
48		and thus, this is not a big problem.	This A big problem	Is not (existential)	
49	Yeung	Yeung (Principal): You're talking about the university,	You The university	Are talking (verbal)	The university (location/place)
50		and I am talking about the high school,	I The high school	Am talking (verbal)	High school (location/place)
51		and the students are much much younger than students in the university.	The students Younger	Are (relational/attributive)	in the university (location/place)
52		University students are more…	University students More …	Are (relational/attributive)	
53	Mason	Mason (Principal): More ready.	They (ellipsis) More ready	Are (ellipsis) (relational/attributive)	
54	Bill	Bill (Teachers): But, there are many schools	There Many schools	Are (existential)	many schools (location/place)
55		that have students that do well.	Students well	Do (material)	
56	Blake	Blake (Teachers): In life, men are with women.	Men Women	Are (relational/identifying)	In life (location/place)
57		How will people get married	People	Will get married (material)	

58		if men never talk with women?	Men women	Never talk (verbal)	
59		How do men know women	Men women	Know (mental)	
60		if I do not have an experience with a girl?	I Experience A girl	Do not have (relational/p ossessive)	
61	Andy	Andy (Principal): Through family.	You (ellipsis) Experience with a girl (ellipsis)	Can have (ellipsis) (relational/p ossessive)	
62	Jessy	Jessy (Principal): This is not a problem, firstly.	This A problem	Is not (relational/id entifying)	
63		A second thing, in the class, we want girls and guys to be segregated.	We Girls and guys	Want … to be segregated (mental-material)	in the class (location/place)
64		Outside the university, this is not our problem;	This Our problem	Is not (relational/id entifying)	Outside the university (location/place)
65		they talk outside the university.	They	Talk (verbal)	outside the university (location/place)
66		In our university, we want students to learn,	We students	Want…to learn (mental-verbal)	In our university (location/place)
67		and we don't want guys and women to get distracted with one another.	We guys and women one another	Don't want …get distracted (mental-mental)	
68	Blake	Blake (Teachers): In the society, there are women and men, and not just women.	There Women and men Women	are (existential)	In the society (location/place)
69	Ali	Ali (Principal): The goal of school is just studying and not marriage.	The goal of school Studying Not marriage	Is (relational/id entifying)	School (location/place)
70	Mason	Mason (Principal): And also, we forgot something very important.	We Something very important	Forgot (mental)	
71		We are an international school,	We International school	Are (relational/id entifying)	International school (location/place)
72		and people are not only from our society.	People From our society	Are not (relational/id entifying)	Our society (location/place)
73		We talk about people from	We	Talk about	Different

		different countries,	People from different countries	(verbal)	countries (location/place)
74		and their families want us to let them know	Their families Us Them	Want…let… know (mental-mental)	
75		we don't approve gender mixing.	We Gender mixing	Don't approve (mental)	
76		We are an international school only for studying.	We An international school Only for studying	Are (relational/identifying)	An international school (location/place)
77	Jessy	Jessy (Principal): We teach,	We	Teach (material)	
78		and we are a respectful school,	We A respectful school	Are (relational/identifying)	School (location/place)
79		and we need girls to be respectful	We Girls Respectful	Need…to be… (mental)	
80		and do not mingle with guys and their deeds.	We (ellipsis) Girls (ellipsis) Guys Their deeds	Need…to be… (ellipsis) (mental) Do not mingle (mental)	
81	Jonah	Jonah (Teachers): When I think about students in college,	I Students in college	Think about (mental)	College (location/place)
82		I don't see sex.	I sex	Don't see (mental)	
83		I see new ideas,	I New ideas	See (mental)	
84		and the people who want education to be different in the world.	The people Education Different	Want…to be… (mental)	In the world (location/place)
85		Very difficult. No sex.	It (ellipsis) Difficult There No sex	Is (ellipsis) (existential) Is (ellipsis) (existential)	
86	Yeung	Yeung (Principal): Because you are from America.	You From	Are (relational/identifying)	

			America		
87		Students from Lebanon have different ideas than yours.	Students from Lebanon Different ideas than yours	Have (relational/possessive)	Lebanon (location/place)
88	Sam	Sam (Teachers): But, not (outside) the university of Beirut, there is gender mixing in all places in the society.	There Gender mixing	Is (existential)	not (outside) the university of Beirut (location/place)
89	Mason	Mason (Principal): O.K. If students want this level of gender mixing,	Students This level of gender mixing	Want (mental)	
90		they go to the street.	they the street	Go (material)	Street (location/place)
91		But, school is only for studying.	School For studying	Is (relational/identifying)	School (location/place)
92	Sam	Sam (Teachers): Why?			
93	Mason	Mason (Principal): Because our work is learning.	Our work Learning	Is (relational/identifying)	
94	Yeung	Yeung (Principal): Teaching.	Our work (ellipsis) Teaching	Is (ellipsis) (relational/identifying)	
95	Mason	Mason (Principal): If they want to socialize,	They	Want to socialize (mental)	
96		they go to the street.	They street	Go to (material)	Street (location/place)
97		Rob (Teachers): But at work, there is gender mixing,	There Gender mixing	Is (existential)	At work (location/place)
98		and working in job is more more difficult that in the university.	Working in a job Difficult than in the university	Is (relational/attributive)	In a job (location/place) In the university (location/place)
99	Jessy	Jessy (Principal): School is a place name from the Arabic verb root 'to study' and not 'marriage' or …	School A place name Arabic verb root 'to study' not 'marriage'	Is (relational/identifying)	not (outside) the university of Beirut (location/place)
100	Mason	Mason (Principal): Socialize.	School (ellipsis)	Is not to (ellipsis) socialize (relational/identifying-	

				mental)	
101	Jessy	Jessy (Principal): Yes. O.K. Only studying.	It (ellipsis) Studying	Is (ellipsis) (relational/id entifying)	
102	Blake	Blake (Teachers): But in the Arabic word university, there is the root 'to gather',	There The root 'to gather'	Is (existential)	University (location/place)
103		we can gather.	We	Can gather (material)	
104	Mary	Mary (Teachers): The society of Beirut gradually changes,	The society of Beirut	Changes (material)	The society of Beirut (location/place)
105		and in the first year at the university, there are many students,	There Many students	Are (existential)	at the university (location/place)
106		but for a long period of time, they have awkwardness,	They awkwardnes s	Have (relational/p ossessive)	
107		and there is no any any...	There	Is no (existential)	
108	Andy	Andy (Principal): In the first year, there is curiosity,	There curiosity	Is (existential)	
109		and curiosity leads to a big problem.	Curiosity A big problem	Leads to (material)	
110		We don't want to give students the opportunity to deviate from the correct path.	We Students The opportunity The correct path	Don't want to give (mental-material) To deviate (mental)	
111	Bill	Bill (Teachers): Do you have statistics about this problem?	You Statistics This problem	Have (relational/p ossessive)	
112	Andy	Andy (Principal): Ha?			
113	Bill	Bill (Teachers): Do you have statistics about this problem?	You Statistics This problem	Have (relational/p ossessive)	
114	Mason and Jessy	Mason and Jessy (Principal): You, do you have statistics?	You You statistics	Have (relational/p ossessive)	
115	Mary	Mary (Teachers): In the streets, and in other places, there is interaction between the two genders,	There Interaction The two genders	Is (existential)	In the streets (location/place) in other places (location/place)
116		and thus, your project is not scientific.	Your project Not scientific	Is not (relational/at tributive)	

117	Teacher	Teacher: O.K. the final word in one minute.	The final word	Say (ellipsis) (verbal)	
118		The last decision, should the high school be gender-mixed or not?	The last decision High school Gender mixed or not	Should…be (relational/identifying)	High school (location/place)
119		Professor Shaimaa, you will make the decision.	Professor Shaimaa You The decision	Will make the decision (mental)	
120		O.K. Last word from the teachers.	Last word teachers		
121	Mason	Mason (Principal): Can we go first?	We	Can go (material)	
122		I respect your opinion,	I Your opinion	Respect (mental)	
123		and I respect your reasons for changing the system,	I your reasons for changing the system,	Respect (mental)	
124		but in fact, there are political reasons	There Political reasons	Are (existential)	
125		because we can't change the system,	We The system	Can't change (material)	
126		and we will not change the system.	We The system	Will not change (material)	
127		So, we respect you so much,	We you	Respect (mental)	
128		but our hands are tied.	Our hands tied	Are (relational/attributive)	
129	Bill	Bill (Teachers): In the life of children, development among kids is very important,	Development among kids Important	Is (relational/attributive)	In the life of children (location/place)
130		and in the high school, students can have a different life in the class, and also at home, and in life.	Students a different life in the class, and also at home, and in life.	Can have (relational/possessive)	In high school (location/place)
131	Mason	Mason (Principal): You can open your private school.	You Private school	Can open (material)	Private school (location/place)
132	Teacher	Teacher: O.K. Professor Shaimaa, the final decision.	Professor Shaimaa The final	Say (ellipsis) (verbal)	

				decision	
133	Shaimaa	Shaimaa: I swear,	I	Swear (verbal)	
134		both are very beautiful,	Both beautiful	Are (relational/attributive)	
135		the opinions are excellent.	Opinions excellent	Are (relational/attributive)	
136		I don't know,	I	Don't know (mental)	
137		but I think the teachers.	I The teachers	Think (mental)	
138		But, really, you made, I mean, a good debate.	You A good debate	Made (material)	

Tenor Analysis					
Turn	Speaker	Clause	Mood	Modality	Polarity
1	Teacher	Teacher: O.K. Let's do a debate, guys.	imperative	no	positive
2		A discussion but in a debate.	Imperative in the format of a declarative	no	positive
3		You will be two groups.	Imperative in the format of a declarative	Will be (obligation)	positive
4		And, we are now in Beirut. Yes.	declarative	no	positive
5		You (pointing at where the teachers' group sits) will be the teachers,	Imperative in the format of a declarative	Will be (obligation)	positive
6		and you (pointing at where the principal's group sits) will be the principal,	Imperative in the format of a declarative	Will be (obligation)	positive
7		and we will open a new high school.	Declarative	Will open (obligation)	Positive
8		There is a difference in opinion.	Declarative	no	positive
9		Is this school going to be mixed gender or not?	interrogative	no	Positive and negative
10		What are the positives and the negatives?	Interrogative	no	positive
11		The principal wants the school to be gender-segregated.	Declarative	no	positive
12		They do not want mixing guys and girls.	Declarative	no	negative
13		And, teachers want gender mixing between guys and girls.	declarative	no	positive
14		O.K. Write points about this topic,	imperative	no	positive
15		and we will discuss together in 5 minutes.	Imperative in the	Will discuss (obligation)	Positive

			format of a declarative		
16	Teacher	Teacher: O.K. We will start the conversation.	Imperative in the format of a declarative	Will start (obligation)	positive
17		Of course, respect of opinion.	Imperative	no	positive
18		O.K. First, we start with the principal (The principal's group is not ready to start).	Imperative in the format of a declarative	no	positive
19		Ha, teachers, O.K. Go ahead, teachers.	Imperative	no	positive
20		Go ahead.	Imperative	no	positive
21	Bill	Bill (Teachers): Universities have big problems in segregating men and women.	declarative	no	positive
22		We need money to build many universities.	declarative	no	positive
23		We don't have, in Beirut, much money to build universities,	declarative	no	negative
24		this is for men,	Declarative	no	positive
25		and this is for women.	declarative	no	positive
26		In Beirut, we have many stereotypes regarding men.	declarative	no	positive
27		Men have stereotypes regarding women,	declarative	no	positive
28		and women have stereotypes regarding men.	declarative	no	positive
29		And this is a big problem in Beirut.	declarative	no	positive
30		In the university, we should have much academic experiences from the two, from men, and from women.	declarative	Should have (obligation)	positive
31		Men-only or women-only university does not have much experiences from all people.	declarative	no	negative
32	Andy	Andy (Principal): Simply, the same university but different classrooms.	Declarative	no	positive
33	Mason	Mason (Principal): I say the same thing.	declarative	no	positive
34		We don't need two universities.	declarative	no	negative
35		It will be the same number of students,	declarative	Will be (obligation)	positive
36		and there will be the same number of classes,	declarative	Will be (obligation)	positive
37		and we can segregate the guys and girls in two places.	declarative	Can (possibility)	positive
38		Done.	imperative	no	positive
39		That's it.	Imperative	no	positive
40	Jonah	Jonah (Teachers): In the diverse class and university, learning/education is more	declarative	no	positive
41		because there are diverse opinions and new ideas in the classroom.	declarative	no	positive
42	Yeung	Yeung (Principal): But, in class, test result is very important,	declarative	no	positive
43		and students must spend the time only learning.	declarative	Must spend (obligation)	positive

44	Mason	Mason (Principal): We all know politeness is important.	declarative	no	positive
45		Different observations and ideas are not important for obtaining correct answers in mathematics or physics, or anything like that.	declarative	no	negative
46	Blake	Blake (Teachers): In all universities in different countries, they have gender mixing,	declarative	no	positive
47		and they have good results,	declarative	no	positive
48		and thus, this is not a big problem.	declarative	no	negative
49	Yeung	Yeung (Principal): You're talking about the university,	declarative	no	positive
50		and I am talking about the high school,	declarative	no	positive
51		and the students are much much younger than students in the university.	declarative	no	positive
52		University students are more…	declarative	no	positive
53	Mason	Mason (Principal): More ready.	declarative	no	positive
54	Bill	Bill (Teachers): But, there are many schools	declarative	no	positive
55		that have students that do well.	declarative	no	positive
56	Blake	Blake (Teachers): In life, men are with women.	declarative	no	positive
57		How will people get married	Interrogative	no	positive
58		if men never talk with women?		no	Negative /never
59		How do men know women	Interrogative	no	positive
60		if I do not have an experience with a girl?			negative
61	Andy	Andy (Principal): Through family.	Declarative	no	positive
62	Jessy	Jessy (Principal): This is not a problem, firstly.	declarative	no	negative
63		A second thing, in the class, we want girls and guys to be segregated.	declarative	no	positive
64		Outside the university, this is not our problem;	declarative	no	negative
65		they talk outside the university.	declarative	no	positive
66		In our university, we want students to learn,	declarative	no	positive
67		and we don't want guys and women to get distracted with one another.	declarative	no	negative
68	Blake	Blake (Teachers): In the society, there are women and men, and not just women.	declarative	no	Positive and negative
69	Ali	Ali (Principal): The goal of school is just studying and not marriage.	declarative	no	Positive and negative
70	Mason	Mason (Principal): And also, we forgot something very important.	declarative	no	positive
71		We are an international school,	declarative	no	positive

72		and people are not only from our society.	declarative	no	negative
73		We talk about people from different countries,	declarative	no	positive
74		and their families want us to let them know	declarative	no	positive
75		we don't approve gender mixing.	declarative	no	negative
76		We are an international school only for studying.	declarative	no	positive
77	Jessy	Jessy (Principal): We teach,	declarative	no	positive
78		and we are a respectful school,	declarative	no	positive
79		and we need girls to be respectful	declarative	no	positive
80		and do not mingle with guys and their deeds.	declarative	no	negative
81	Jonah	Jonah (Teachers): When I think about students in college,	declarative	no	positive
82		I don't see sex.	declarative	no	negative
83		I see new ideas,	declarative	no	positive
84		and the people who want education to be different in the world.	declarative	no	positive
85		Very difficult. No sex.	declarative	no	Positive and negative
86	Yeung	Yeung (Principal): Because you are from America.	declarative	no	positive
87		Students from Lebanon have different ideas than yours.	declarative	no	positive
88	Sam	Sam (Teachers): But, not (outside) the university of Beirut, there is gender mixing in all places in the society.	declarative	no	positive
89	Mason	Mason (Principal): O.K. If students want this level of gender mixing,	declarative	no	positive
90		they go to the street.	Imperative in the format of a declarative	no	positive
91		But, school is only for studying.	Declarative	no	positive
92	Sam	Sam (Teachers): Why?	Interrogative	no	positive
93	Mason	Mason (Principal): Because our work is learning.	declarative	no	positive
94	Yeung	Yeung (Principal): Teaching.	declarative	no	positive
95	Mason	Mason (Principal): If they want to socialize,	declarative	no	positive
96		they go to the street.	Imperative in the format of a declarative	no	positive
97		Rob (Teachers): But at work, there is gender mixing,	declarative	no	Positive
98		and working a job is more more difficult that in the university.	declarative	no	positive

99	Jessy	Jessy (Principal): School is a place name from the Arabic verb root 'to study' and not 'marriage' or …	declarative	no	positive
100	Mason	Mason (Principal): Socialize.	declarative	no	positive
101	Jessy	Jessy (Principal): Yes. O.K. Only studying.	declarative	no	positive
102	Blake	Blake (Teachers): But in the Arabic word university, there is the root 'to gather',	declarative	no	positive
103		we can gather.	declarative	Can(possibility)	positive
104	Mary	Mary (Teachers): The society of Beirut gradually changes,	declarative	no	positive
105		and in the first year at the university, there are many students,	declarative	no	positive
106		but for a long period of time, they have awkwardness,	declarative	no	positive
107		and there is no any any...	declarative	no	negative
108	Andy	Andy (Principal): In the first year, there is curiosity,	declarative	no	positive
109		and curiosity leads to a big problem.	declarative	no	positive
110		We don't want to give students the opportunity to deviate from the correct path.	declarative	no	negative
111	Bill	Bill (Teachers): Do you have statistics about this problem?	Interrogative	no	positive
112	Andy	Andy (Principal): Ha?	interrogative	no	positive
113	Bill	Bill (Teachers): Do you have statistics about this problem?	Interrogative	no	positive
114	Mason and Jessy	Mason and Jessy (Principal): You, do you have statistics?	Interrogative	no	positive
115	Mary	Mary (Teachers): In the streets, and in other places, there is interaction between the two genders,	declarative	no	positive
116		and thus, your project is not scientific.	declarative	no	positive
117	Teacher	Teacher: O.K. the final word in one minute.	Imperative in the format of a declarative	no	positive
118		The last decision, should the high school be gender-mixed or not?	Interrogative	Should be (obligation)	Positive and negative
119		Professor Shaimaa, you will make the decision.	Imperative in the format of a declarative	Will make (obligation)	positive
120		O.K. Last word from the teachers.	Imperative in the format of a declarative	no	positive
121	Mason	Mason (Principal): Can we go first?	Interrogative	can	positive

122		I respect your opinion,	declarative	no	positive
123		and I respect your reasons for changing the system,	declarative	no	positive
124		but in fact, there are political reasons	declarative	no	positive
125		because we can't change the system,	declarative	Can't change (negative possibility)	negative
126		and we will not change the system.	declarative	Will not (negative obligation)	negative
127		So, we respect you so much,	declarative	no	positive
128		but our hands are tied.	declarative	no	positive
129	Bill	Bill (Teachers): In the life of children, development among kids is very important,	declarative	no	positive
130		and in the high school, students can have a different life in the class, and also at home, and in life.	declarative	Can have (possibility)	positive
131	Mason	Mason (Principal): You can open your private school.	declarative	Can open (possibility)	positive
132	Teacher	Teacher: O.K. Professor Shaimaa, the final decision.	Imperative in the format of a declarative	no	positive
133	Shaimaa	Shaimaa: I swear,	declarative	I swear (emphatic)	positive
134		both are very beautiful,	declarative	no	positive
135		the opinions are excellent.	declarative	no	positive
136		I don't know,	declarative	no	negative
137		but I think the teachers.	declarative	no	positive
138		But, really, you made, I mean, a good debate.	declarative	no	positive

Mode Analysis	
Repetition	**Lexical Chains**
university (Frequency: 19), class (Frequency: 5), classroom (Frequency: 2), school (Frequency: 14), society (Frequency: 4), Beirut (Frequency: 6), gender (Frequency: 9), women (Frequency: 12), girls: (Frequency: 6), men (Frequency: 11) , guys: (Frequency: 7), segregated (Frequency: 4), stereotypes (Frequency: 3), statistics (Frequency: 3), mixing/mixing ((Frequency: 9), problem (Frequency: 8)	Gender: Mixed gender - gender-segregated - mixing guys and girls - gender mixing between guys and girls - segregating men and women – men – women – men - Men – women - women – men- men- women - Men-only - women-only university - segregate the guys and girls – diverse - gender mixing - men are with women - married - men – women - men - women - a girl - girls and guys – segregated - guys and women - women and men – women – marriage - gender mixing -a respectful - girls - guys – sex – sex - gender mixing - gender mixing - gender mixing - the two genders - gender-mixed

AN EXAMPLE OF THE ANALYTIC COLOR-CODING: THE MOOD IN THE

GENDER RELATIONS DEBATE

Turn	Speaker	Clause	Mood
21	Bill	Bill (Teachers): Universities have big problems in segregating men and women.	Declarative
22		We need money to build many universities.	Declarative
23		We don't have, in Beirut, much money to build universities,	Declarative
24		this is for men,	Declarative
25		and this is for women.	Declarative
26		In Beirut, we have many stereotypes regarding men.	Declarative
27		Men have stereotypes regarding women,	Declarative
28		and women have stereotypes regarding men.	Declarative
29		And this is a big problem in Beirut.	Declarative
30		In the university, we should have much academic experiences from the two, from men, and from women.	Declarative
31		Men-only or women-only university does not have much experiences from all people.	Declarative
32	Andy	Andy (Principal): Simply, the same university but different classrooms.	Declarative
33	Mason	Mason (Principal): I say the same thing.	Declarative
34		We don't need two universities.	Declarative
35		It will be the same number of students,	Declarative
36		and there will be the same number of classes,	Declarative
37		and we can segregate the guys and girls in two places.	Declarative
38		Done.	Imperative
39		That's it.	Imperative
40	Jonah	Jonah (Teachers): In the diverse class and university, learning/education is more	Declarative
41		because there are diverse opinions and new ideas in the classroom.	Declarative
42	Yeung	Yeung (Principal): But, in class, test result is very important,	Declarative
43		and students must spend the time only learning.	Declarative
44	Mason	Mason (Principal): We all know politeness is important.	Declarative
45		Different observations and ideas are not important for obtaining correct answers in mathematics or physics, or anything like that.	Declarative
46	Blake	Blake (Teachers): In all universities in different countries, they have gender mixing,	Declarative
47		and they have good results,	Declarative
48		and thus, this is not a big problem.	Declarative
49	Yeung	Yeung (Principal): You're talking about the university,	Declarative

50		and I am talking about the high school,	Declarative
51		and the students are much much younger than students in the university.	Declarative
52		University students are more…	Declarative
53	Mason	Mason (Principal): More ready.	Declarative
54	Bill	Bill (Teachers): But, there are many schools	Declarative
55		that have students that do well.	Declarative
56	Blake	Blake (Teachers): In life, men are with women.	Declarative
57		How will people get married	Interrogative
58		if men never talk with women?	
59		How do men know women	Interrogative
60		if I do not have an experience with a girl?	
61	Andy	Andy (Principal): Through family.	Declarative
62	Jessy	Jessy (Principal): This is not a problem, firstly.	Declarative
63		A second thing, in the class, we want girls and guys to be segregated.	Declarative
64		Outside the university, this is not our problem;	Declarative
65		they talk outside the university.	Declarative
66		In our university, we want students to learn,	Declarative
67		and we don't want guys and women to get distracted with one another.	Declarative
68	Blake	Blake (Teachers): In the society, there are women and men, and not just women.	Declarative
69	Ali	Ali (Principal): The goal of school is just studying and not marriage.	Declarative
70	Mason	Mason (Principal): And also, we forgot something very important.	Declarative
71		We are an international school,	Declarative
72		and people are not only from our society.	Declarative
73		We talk about people from different countries,	Declarative
74		and their families want us to let them know	Declarative
75		we don't approve gender mixing.	Declarative
76		We are an international school only for studying.	Declarative
77	Jessy	Jessy (Principal): We teach,	Declarative
78		and we are a respectful school,	Declarative
79		and we need girls to be respectful	Declarative
80		and do not mingle with guys and their deeds.	Declarative
81	Jonah	Jonah (Teachers): When I think about students in college,	Declarative
82		I don't see sex.	Declarative
83		I see new ideas,	Declarative
84		and the people who want education to be different in the world.	Declarative
85		Very difficult. No sex.	Declarative
86	Yeung	Yeung (Principal): Because you are from America.	Declarative
87		Students from Lebanon have different ideas than yours.	Declarative

88	Sam	Sam (Teachers): But, not (outside) the university of Beirut, there is gender mixing in all places in the society.	Declarative
89	Mason	Mason (Principal): O.K. If students want this level of gender mixing,	Declarative
90		they go to the street.	Imperative in the format of a declarative
91		But, school is only for studying.	Declarative
92	Sam	Sam (Teachers): Why?	Interrogative
93	Mason	Mason (Principal): Because our work is learning.	Declarative
94	Yeung	Yeung (Principal): Teaching.	Declarative
95	Mason	Mason (Principal): If they want to socialize,	Declarative
96		they go to the street.	Imperative in the format of a declarative
97		Rob (Teachers): But at work, there is gender mixing,	Declarative
98		and working a job is more more difficult that in the university.	Declarative
99	Jessy	Jessy (Principal): School is a place name from the Arabic verb root 'to study' and not 'marriage' or …	Declarative
100	Mason	Mason (Principal): Socialize.	Declarative
101	Jessy	Jessy (Principal): Yes. O.K. Only studying.	Declarative
102	Blake	Blake (Teachers): But in the Arabic word university, there is the root 'to gather',	Declarative
103		we can gather.	Declarative
104	Mary	Mary (Teachers): The society of Beirut gradually changes,	Declarative
105		and in the first year at the university, there are many students,	Declarative
106		but for a long period of time, they have awkwardness,	Declarative
107		and there is no any any...	Declarative
108	Andy	Andy (Principal): In the first year, there is curiosity,	Declarative
109		and curiosity leads to a big problem.	Declarative
110		We don't want to give students the opportunity to deviate from the correct path.	Declarative
111	Bill	Bill (Teachers): Do you have statistics about this problem?	Interrogative
112	Andy	Andy (Principal): Ha?	Interrogative
113	Bill	Bill (Teachers): Do you have statistics about this problem?	Interrogative
114	Mason and Jessy	Mason and Jessy (Principal): You, do you have statistics?	Interrogative
115	Mary	Mary (Teachers): In the streets, and in other places, there is interaction between the two genders,	Declarative

116		and thus, your project is not scientific.	Declarative
117	Teacher	Teacher: O.K. the final word in one minute.	Imperative in the format of a declarative
118		The last decision, should the high school be gender-mixed or not?	Interrogative
119		Professor Shaimaa, you will make the decision.	Imperative in the format of a declarative
120		O.K. Last word from the teachers.	Imperative in the format of a declarative
121	Mason	Mason (Principal): Can we go first?	Interrogative
122		I respect your opinion,	Declarative
123		and I respect your reasons for changing the system,	Declarative
124		but in fact, there are political reasons	Declarative
125		because we can't change the system,	Declarative
126		and we will not change the system.	Declarative
127		So, we respect you so much,	Declarative
128		but our hands are tied.	Declarative
129	Bill	Bill (Teachers): In the life of children, development among kids is very important,	Declarative
130		and in the high school, students can have a different life in the class, and also at home, and in life.	Declarative
131	Mason	Mason (Principal): You can open your private school.	Declarative
132	Teacher	Teacher: O.K. Professor Shaimaa, the final decision.	Imperative in the format of a declarative
133	Shaimaa	Shaimaa: I swear,	Declarative
134		both are very beautiful,	Declarative
135		the opinions are excellent.	Declarative
136		I don't know,	Declarative
137		but I think the teachers.	Declarative
138		But, really, you made, I mean, a good debate.	Declarative

Color-coding key:
Red: declarative mood
Green: Imperative
Blue: Interrogative

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